

**CATALOGUE
OF
COPPER PLATE GRANTS**

By
Mr. R. SRINIVASA AYYANGAR, M.A.
Achaelological Assistant.

Published by:
**The Commissioner of Museums,
Government Museum,
Chennai - 600 008.**

2000

1. 1948

2. 1949

3. 1950

4. 1951

5. 1952

6. 1953

**CATALOGUE
OF
COPPER PLATE GRANTS**

**GOVERNMENT MUSEUM
MADRAS**

1918

First Edition : 1918
Reprinted : 2000

© **Commissioner of Museums**
Government Museum,
Chennai - 600 008.

Price: Rs. 40/-

Printed at:
The Chennai Printers Industrial Cooperative Society Ltd.,
118, Big Street,
Triplicane,
Chennai - 600 005.
Phone: 854 6287

Dr. R. Kannan, B.Com., M.B.A., CAIIB., B.L.,
M. Social Science (Birmingham, U.K.), Ph.D., IAS,
Commissioner of Museums,

**Government Museum,
Chennai - 600 008.**

PREFACE

Dr. John Robert Henderson became the Superintendent of Madras Government Museum in 1908. Under his care, this Museum achieved distinction in several fields. Thiru R. Srinivasa Raghava Aiyangar, the first Archaeology Curator of this Museum prepared the list of copper plate grants preserved in the Museum. He also prepared a short gist of their contents. This was published as a Museum Catalogue in 1918.

More than 200 copper plates relating to grants made by various rulers received in the Museum up to the end of August 1917 have been covered in this work. They relate to South India and their period ranges from Circa 9th Century AD to 19th Century AD.

Inscriptions and copper plate grants to temples and priests (Brahmins and priests of other castes) are mines of information and primary sources for Indian Archaeology and History. Their value is immense and everlasting. They are continuously subject to scholars' appraisals and reappraisals.

This book has, therefore, been republished.



2000 AD

(R. Kannan)

PREFACE

This Catalogue of the Copper-plate Grants preserved in the Madras Government Museum has been prepared by Mr. R. Srinivasa Raghava Ayyangar, M.A., Archaeological Assistant. It contains a short description of each of the grants, over two hundred in number, that have been received upto the end of August 1917. Frequently produced as evidence, chiefly in cases connected with landtenure, and afterwards unclaimed by the owners, these grants gradually accumulated in the District Courts and other Government offices. At the suggestion of the Archaeological Department it was decided by Government (G.O. No. 934, Public, dated 19th September 1902) that all copper-plate grants deposited in the District offices of the Presidency should be transferred to the Museum, on the understanding that in the event of a particular grant being required as evidence in a court of law, on for other purposes, arrangements could always be made for its temporary withdrawal from the Museum. Out of a total of 218 grants, 190 were received from District offices, many before the Government order referred to came into operation, while 18 were presented, 8 purchased on the recommendation of the Government Epigraphist, and 2 received on loan.

There is considerable variation in the number and size of the plates or individual leaves which make up a copper-plate grant or *tāmra-sāsana* (copper charter). In the great majority the metal of which the leaves are composed is copper, but in the present collection there are three grants each composed of a single brass plate, and two composed of single lead plates coated with thin sheets of copper. The number of leaves varies from one to thirteen, and where two or more were used they were strung together by means of a copper ring passing through a circular hole in each leaf. The ends of this ring are generally

soldered to a circular seal, bearing the emblems and legend to the king who issued the grant. These emblems or crests usually take the form of animals, such as bull, boar, tiger, two fishes, etc. When the grant is composed of a single plate the seal is usually directly fixed to it. The seal was thus an important evidence of authority on the part of the king or other person who issued the grant, and in some cases an additional authentication is found at the end of the inscription in the insertion of the name of the tutelary deity of the grantor. For example *Śrī Virūpaksha* is met with in the grants of the early Vijayanagara kings, and *Śrī Vēnkatēśa* in those of the later kings. In several cases two or even three different grants are in the present collection recorded on a single plate, or on the same set of plates.

The language of the earlier grants, the oldest of which belongs to the fourth century A.D., is Prakrit. This was followed by Sanskrit, which is the language in general use up to the seventeenth century, when the vernaculars of the country came to be adopted. The script used varies according to the dynasties; and also to the localities where, and the period when, the grants were issued. In the present collection the grants appear in the following languages:- Prakrit 3, Sanskrit 101, Tamil 62, Telugu 33, Kanarese 17, Malayalam 1, Uriya 1.

Most of the grants are donative records dealing with gifts made by kings or persons in authority, usually of land, which may extend in some cases to entire villages, but others merely confer a right to certain perquisites or special privileges. They were executed not on ordinary days, but on days specially selected because they were auspicious, such as solar and lunar eclipses, *Gōkulāshṭami* (Krishna's birthday), *Śivarāthri* (the fourteenth day in the dark fortnight of the month of *Māgha*, sacred to Siva), etc. They are usually dated some times in the regnal year of a king, at other times in the Kaliyuga reckoning which commenced in 3102 B.C., or in the Saka era dating from 78 A.D. less frequently in other reckonings.

In certain cases astronomical data are given with such exactitude that it is possible to determine even to the hour, the time at which the grant was drawn up.

Each record opens, as a rule, with a verse invoking the blessing of either Śiva or Vishṇu, or of the tutelary deity of the king or other person who issued the grant. This is followed in most cases by a more or less imaginary genealogy of the king, tracing his ancestry back to a mythical founder of the dynasty, and sometimes stating the number of regnal years, or certain historical events, in connexion with the kings. The date, the name of the village donated, or details of the special privilege conferred, and the name, pedigree, and qualifications of the donee are stated, the boundaries of the land granted are detailed, and lastly there is an imprecation rendering the grant binding on all future kings.

In the present catalogue the grants are arranged in dynastic or family groups, which follow one another in alphabetical order; the grants of each dynasty are arranged chronologically. In the case of each grant its nature is first described, i.e., the number of plates employed and the special features of the seal, if one is present, while any known facts with reference to the discovery of the grant are briefly mentioned. The language and script are next stated. This is followed by a short summary of the grant, with special reference to any important or noteworthy points which it may contain. The date and its equivalent in the Christian era follow, the latter calculated with the aid of the Ephemeris of Diwan Bahadur L.D. Swamikannu Pillai, I.S.O. Finally references to previous brief notices of the grants are enclosed in curved brackets, while references to publications in which full transcripts have appeared will be found in rectangular brackets.

MADRAS GOVT. MESEUM,

8th May 1918.

J.R. HENDERSON,

Superintendent.

LIST OF ABBREVIATIONS

App. ...	...	...	Appendix.
A.R.M.E. ...	...	...	Annual Report of the Assitant Archaeological Superintendent for Epigraphy, Southern circle (Madras).
B.B.R.A.S. ...	...	...	Journal of the Bombay Branch of the Royal Asiatic Society.
Ep. Ind. ...	...	...	Epigraphica Indica.
G.O. ...	...	...	Government Order.
II. Nel. Dist. ...	...	...	A Collection of the Inscriptions on Copper-plates and Stones in the Nellore district, by A. Butterworth, I.C.S., and V. Venugopala Chetti, I.C.S., 1905.
Ind. Ant. ...	...	...	Indian Antiquary.
Kali. ...	...	...	Kaliyuga year.
S. ....	...	...	Śaka year
Sa. Dist. Man. ...	...	...	Salem District Manual, 1883.
S.I.I. ...	...	...	South Indian Inscriptions, edited by E. Hultzsch, PH.D., Rai Bahadur V. Venkayya M.A., and Rao Sahib H. Krishna Sastri, B.A.
S.L.I. ...	...	...	List of Inscriptions and Sketches of the Dynasties of Southern India, by Robert Sewell, 1884.
T.S.I. ...	...	...	Tamil and Sanskrit Inscriptions, edited by Jas Burgess, C.I.E., LL.D., F.R.G.S., with translation by S.M. Natesa Sastri, 1886.

CONTENTS

	Page
Preface	i
List of Abbreviations	v
Contents	vi
British	1
Chālukyas, Eastern	1
Chālukyas, Western	11
Chōlas	13
Gāngas, Eastern	19
Gāngas, Western	25
Kākatiyas	26
Matyas	27
Mysōre Rājas	27
Nāyaks of Madura	28
Pallavas	30
Pāṇḍyans	33
Redḍi Chiefs of Koṇḍaviḍu	34
Sālankāyans	36
Sāluvas	36
Sētupatis	37
Sultans of Delhi	41
Tanjore Rājas	42
Vijayanagara Kings	42
Vishṇukunḍins	55
Miscellaneous	56
Petty Chiefs and Zamīndārs	58
Private grants	66
Index	81

CATALOGUE

OF

COPPER-PLATE GRANTS.

BRITISH.

British 1.

Two copper-plates connected by a ring, the ends of which are secured by a figure of Gaṇeśa, received from the District Court of Kistna.

The language and script of the inscription are modern Telugu.

It records the settlement made by a committee of three members, viz., Andrew Scott, Collector of Guntūr, John Read, Collector of Masulipatam, and I. L. Caldwell, Superintendent of Tank Repairs, regarding the distribution of water from certain channels from the Kistna river to the villages of Bāpaḷa and Chukur (Cherukūru).

The document was executed on the eighth *tithi* in the dark fortnight in the month of Phālguna, in the year Raudra, S. 1722 (7th March 1801 A.D.).

CHĀLUKYAS, EASTERN.

Chālukyas. Eastern 1.

Three copper-plates connected by a ring, the ends of which are secured by a seal having the legend 'Śri Vishamasiddhi', found in October 1907, by Sukuru Rāmasvāmi, while digging in a house-site, in the village of Timmāpuram, in the Sarvasiddhi taluk of the Vizagapatam district.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that Mahārāja Vishnuvardhana I *alias* Vishamasiddhi, the founder of the eastern branch of the Chālukya dynasty, gave four thousand *nivartanās* in the fields on the eastern side of the village of Kumūlūra in the Paḷaki-vishaya to forty Brahmans.

The inscription was issued from Piṣṭapura (Piṭhapuram) and is not dated. The probable date of the grant is somewhat later than A.D. 622.

(A.R.M.E., 1907-08, App. A, No. 2—G.O. No. 574, Public,
17th July 1908, p. II.)

[Ep. Ind., 1907-08, Vol. IX, p. 317.]

Chālūkyas. Eastern 2.

Three copper-plates connected by a ring, the ends of which are secured by a seal bearing the legend 'Śrī Vijayasiddhi', with the emblem of the moon above, and a star on either side, found in October 1907, by Sukuru Rāmasvāmi while digging in a house-site in the village of Timmāpuram, in the Sarvasiddhi taluk, of the Vizagapatam district, and sent to the Museum by the Collector of Vizagapatam.

The inscription is in Sanskrit, the script employed being Chālūkyan.

The three plates originally contained an inscription which was almost completely erased in order to make room for another record. The present inscription occupies the second side of the first plate, and two lines in the first side of the second plate. The idea of getting the fresh document engraved on these plates was evidently abandoned and we have thus got an unfinished record. It first mentions Jayasimha-Vallabha and then introduces Indra-Bhaṭṭāraka. The inscription ends abruptly.

The Eastern Chālūkyā Mahārāja Sarvalōkāśraya (Maṅgi Yuvarāja) had the title of Vijayasiddhi, and hence the plates must have been issued by that king who lived in the latter part of the seventh century A.D.

(A.R.M.E., 1907-08, App. A, No. 1--G.O. No. 574, Public, 17th July 1908, p. II.)

Chālūkyas. Eastern 3.

Three small thin copper-plates strung on a broken ring to which is attached a seal containing the emblem of the moon and the legend 'Vijayasiddhi.' They have been in the Museum for a long time and there is no record of the find. A part of the last plate, which is broken, is missing.

The language of the inscription is Sanskrit, the script employed being Chālūkyan.

After the usual Chālūkyā introduction, the document states that Mahārāja Sarvalōkāśraya, son of Mahārāja Vishṇuvaradhana and grandson of Indra-Bhaṭṭāraka, younger brother of Mahārāja Jayasinha I, gave the village of Nūtulapaṛṇu, situated in Karmarāshtra country, to a Brahman named Kuntidōṇa Śarma, resident of Kramja, on the occasion of *uttarāyana sankrānti*.

The grant was made in the twentieth year of the reign of Mahārāja Sarvalōkāśraya. Information regarding the date is not available from the existing portion of the third plate. Sarvalōkāśraya is another name for Mahārāja Maṅgi-Yuvarāja who had the title of Vijayasiddhi, and lived in the latter part of the seventh century A.D.

(S.L.I., No. 176.)

Chālūkyas. Eastern 4.

Five copper-plates strung on a ring, the ends of which are secured by means of a seal having the legend, 'Śrī Viśhamasiddhi', in bold relief, preserved in the Museum for a long time and without history. The emblems of the sun, the moon, and a boar

are found above the legend, and an elephant goad and a lotus flower appear below.

The language of the inscription is Sanskrit, the script employed being Chālukyan.

The plates record that Mahārāja Vishṇuvaradhana III, son of Maṅgi Yuvarāja and grandson of Vishṇuvaradhana II, gave the village of Muśinikuṇḍa, situated in Tōṅka-Nāḷavaḍi vishaya, to a Jaina teacher Kālibhadrāchārya, for the Jain temple at Bijavaḍa (Bezwaḍa).

The ājñapti or executor of the grant was Ayyanamahādēvī, the wife of Mahārāja Kubja Vishṇuvaradhana, and the charter was marked with the seal of Mahārāja Kubja Vishṇuvaradhana (Vishṇuvaradhana I). These facts suggest that this grant must be a renewal of a grant made in the time of Mahārāja Kubja Vishṇuvaradhana.

The value of the inscription lies in three facts:—

(1) that Vishṇuvaradhana had a wife of the name of Ayyanamahādēvī,

(2) that she was a follower of Jainism, and

(3) that this is the earliest Eastern Chālukya record, so far known, in which there is a reference to Jainism.

The grant was made on the dvādaśī day in the dark fortnight in the month of Mārgaśīrsha. The year is more or less illegible. King Vishṇuvaradhana ruled from A.D. 615 to 633 and Vishṇuvaradhana III ruled from A.D. 709 to 746. The grant was originally made before 633, and renewed between A.D. 709 and 746.

[A.R.M.E., 1916-17, App. A, No. 9—G.O. No. 1035, Home (Education), 10th August 1917, p. 9.]

Chālukyas, Eastern 5.

Three copper-plates unearthed in the village of Peravali and received from the Collector of Guntūr, who secured them from the finders.

The language of the inscription is Sanskrit, the script employed being Chālukyan.

The plates record that the Eastern Chālukya Mahārāja Vishṇuvaradhana III, son of Maṅgi Mahārāja and grandson of Vishṇuvaradhana II, granted the village of Māvīṅthipalli in Vēṅgi-Nādu, to a Brahman named Sōmayāji Bira Sarman, a resident of the village of Peravali. This village is identical with Peravali, Tenali taluk, Guntūr district, where the plates were found.

The grant is not dated. Vishṇuvaradhana III ruled from A.D. 709 to 746.

(A.R.M.E., 1914-15, App. A, No. 3—G.O. No. 1260, Public, 25th August 1915, p. 8.)

Chālukyas, Eastern 6.

Three copper-plates strung on a ring, the ends of which are secured by means of a seal bearing the legend 'Śri Tribhuvanāṅkuśa', placed over an expanded lotus flower and below the sun and moon found at the village of Ēḍēru, in the Nuzvid Zamīndāri, in the Kistna district. They were sent to the Museum by the Zamīndār in 1873, when they were found.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that the Eastern Chālukya Mahārāja Vijayāditya II, son of Vishṇuvaradhana IV and grandson of Vikramarāma, gave a plot of land in which twelve *khandikās* of *kōdrava* seeds could be sown and a dwelling place in the village of Vandrupiteyu, in the Kāndēruvādi vishaya, to a Brahman named Paḷla-Bhaṭṭāraka, on the occasion of a solar eclipse.

As Vijayāditya ruled from A.D. 799 to 843 the grant must have been made during that period. No date is mentioned in the plates.

(S.L.I., No. 180.)

[Ep. Ind., 1898-99, Vol. V, p. 118.]

Chālukyas, Eastern 7.

Five copper-plates unearthed in the village of Peravali and received from the Collector of Guntūr, who obtained them from the finders. The plates are strung on a ring, the ends of which are secured by a seal with a very indistinct impression.

The language of the inscription is Sanskrit, the script employed being Chālukyan.

The plates record that the Eastern Chālukya king Vishṇuvaradhana V, *alias* Vishmasiddhi, granted the village of Randuballi, in Gudrahāra vishaya, to Bhāvaśarman, a Brahman of the Kauśika-gōtra, on the auspicious occasion of a lunar eclipse.

The grant is not dated, but the titles Sarvalōkāśraya and Vishmasiddhi point to the king being Vishṇuvaradhana V, who ascended the throne in A.D. 843.

(A.R.M.E., 1914-15, App. A, No. 2—G.O. No. 1260, Public, 25th August 1915, p. 8.)

Chālukyas, Eastern 8.

Five copper-plates found in the Collector's office, Masulipatam, and received from the Sub-Collector of Narasapūr. They are strung on a ring, the ends of which are secured by a seal bearing in relief the emblems of a boar, the sun, the moon, an elephant goad and the legend '*Śri Tribhuvanāṅkuśa.*'

The language of the inscription is Sanskrit, the script employed being Chālukyan.

The plates record that the Eastern Chālukya king Chālukya Bhīma I granted the village of Vedatulūru, in Uttarakāndēruvādi vishaya, to forty-six Brahmans of different gōtras, on the occasion of the *Nityaśrāddha* of his son, aged sixteen years, who was surnamed Iṛimartigaṇḍa and died after fighting bravely at Niravadyapura and Peruvaṅgūr-grāma, killing the general of the Vallabha king Daṇḍēna-Guṇḍaya.

The usual genealogy of the Eastern Chālukya kings from king Kubja Vishṇuvaradhana is traced, but the number of years during which Jayasimha I and Vijayāditya-Bhaṭṭāraka reigned is stated to be 33 and 19, instead of 30 and 18, respectively.

The record is not dated. Chālukya Bhīma I ruled from A.D. 888 to 918.

(A.R.M.E., 1913-14, App. A, No. 1—G.O. No. 920, Public, 4th August 1914, p. 10.)

Chālukyas, Eastern 9.

Five copper-plates found on the 25th June 1897 in a rock-hewn chamber of a quarry-compound at Bezwāda and sent to the Museum by Doctor Hultzsch. The plates are strung on a ring, the ends of which are secured by a seal bearing in relief the legend '*Śri Tribhuvanānkuśa*' with a couchant boar above it facing the proper left. The boar is surmounted by the sun and moon, and has an elephant goad to its proper right.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that at the time of his coronation, the Eastern Chālukya king Vishṇuwardhana, usually called Chālukya Bhīma, gave the village of Kūkipaṛṇu, in the Uttarakāṇḍēruvāḍi-vishaya, to a Brahman named Pōtamayya, well versed in the Vedas.

The grant is not dated. Chālukya Bhīma ruled from A.D. 888 to 918.

[Ep. Ind., 1898-99, Vol. V, p. 127.]

Chālukyas, Eastern 10.

Five copper-plates found in 1871, during the ploughing of a field in the village of Ēdēru, in the Nuzvid Zamīṇdāri, in the Kistna district, and presented to the Museum by the Zamīṇdār. They are strung on a ring, the ends of which are soldered to a circular seal bearing in relief the legend '*Śri Tribhuvanānkuśa*' with a recumbent boar above, facing the proper right, and a lotus flower below. The emblems of the sun, moon and two chāmaras (fly-whisks) are above the boar, and an elephant goad is to its proper right.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that Amma Rājā I, otherwise called Rājamahēndra or Vishṇuwardhana VI of the Eastern Chālukya dynasty, gave the village of Gōṅṭūru together with twelve hamlets to Bhaṇḍanādityā *alias* Kuntāditya, one of his military officers and son of Prithvi Rājā, in the presence of the inhabitants of the district of Kāṇḍēruvāḍi.

A genealogy of the kings of the Eastern Chālukya dynasty from Kubja Vishṇuwardhana to Amma I, with the number of years each reigned, is given in the plates.

The grant is not dated. It must have been made between A.D. 918 and 925, the period of Amma Rājā's reign.

(S.L.I., No. 179.)

[S.L.I., 1890, Vol. I, p. 37.]

Chālukyas, Eastern 11.

Three copper-plates found in the record room of the Collector's office, Masulipatam, and received from the Collector of Kistna. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief the emblems of a boar, an elephant goad, the moon, and the legend '*Śri Tribhuvanānkuśa*'.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Eastern Chālukya king Vishnuvardhana VI granted the village of Drujjūru, free of all taxes, to Mahākāla, the general of his army. This village is the same as Drujjūr situated about nineteen miles north-west of Bezwāda.

The plates give a genealogy from king Kubja Vishnuvardhana, the first sovereign of the Eastern Chālukya dynasty to Amma Rāja I, together with the number of years each reigned.

The grant is not dated. Vishnuvardhana is another name for Amma Rāja I, who reigned from A.D. 918 to 925.

(S.L.I., No. 2.)

[Ind. Ant., 1879, Vol. VIII, p. 76.]

Chālukyas, Eastern 12.

Five copper-plates received from the Collector's office, Kistna. They are strung on a ring, the ends of which are secured by a circular seal, bearing in relief the legend '*Sri Tribhuvanasiṃha*' and the symbols of a boar, an elephant goad, the sun and moon, and an expanded lotus flower.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that Mahārājādhirāja Vishnuvardhana *alias* Taḍabhūpāla of the Eastern Chālukya dynasty, gave the village of Śrīpūndi in Velanāṇḍu-vishaya to Kupparāya, son of Makariyarāja, who was the Mahā Sāmantāmātya (chief and minister) of the king. The grant was made in consideration of the valuable services rendered by Makariyarāja. Velanāṇḍu is the name of the tract of country, now comprising the taluks of Tenali and Bāpaṭla.

The grant is not dated, but is stated to have been made during the reign of the donor. As Taḍabhūpāla ruled for one month in A.D. 925 the grant must have been made in that year.

(A.R.M.E., 1908-09, App. A, No. 5—G.O. No. 538, Public, 28th July 1909, p. II.)

Chālukyas, Eastern 13.

Three copper-plates discovered during the excavation of a mound near the temple at Kolaveṇṇu, Bezwāda taluk, and received from the Collector of the Kistna district. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief the legend '*Śri Tribhuvanasiṃha*' in the middle. The emblems of a boar, the sun and moon, two chāmaras (fly-whisks) and an elephant goad are above the legend, and a lotus flower appears below.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Eastern Chālukyan king Chālukya Bhīma II, otherwise known as Rājādhirāja Paramēśvara Śrī Vishnuvardhana VII, who ruled over the kingdom of Vēṅgi, gave, at the request of his vassal Vājaya, the village of Koḍhatalli, having constructed an agrahāra, to a Brahman named Kommaṇa, on the occasion of a summer solstice (*uttarāyana*).

The grant is not dated. Chālukya Bhīma II ruled from A.D. 934 to 945.

[S.L.I., 1890, Vol. I, p. 43.]

Chālukyas. Eastern 14.

Five copper-plates found buried in the backyard of Buddhārāju Venkatarāju of Vāndram, a village in the Bhīmavaram taluk of the Kistna district, and received from the Collector of Kistna. They are connected by a broken ring, which is soldered to a circular seal bearing in relief the legend, 'Śrī Tribhuvanāmkūśa' with a boar facing the proper left above, and a floral device below. The emblems of the sun, the moon and an elephant goad appear around the boar. The second side of the second plate is a palimpsest.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that king Amma Rāja II *alias* Vijayāditya VI of the Eastern Chālukya dynasty, gave the villages of Tāṇḍēru and Beṭipūṇḍi, having constructed agrahārās, to Kupanayya, who held the titles of *amātya* and *sāmanta*.

Mention is made of the coronation of Amma Rāja II, which took place on the thirteenth *tithi* in the dark fortnight in the month of Mārgaśīrsha in Ś. 867 (5th December 945 A.D.), while he was twelve years of age.

As the last portion of the inscription is quite illegible, the date of the grant cannot be ascertained. Amma Rāja II ruled from A.D. 945 to 970.

(A.R.M.E., 1905-06, App. A, No. 34—G.O. No. 492, Public,
2nd July 1906, p. 10.)

[Ep. Ind., 1907-08, Vol. IX, p. 131.]

Chālukyas. Eastern 15.

Five copper-plates which originally belonged to Mallampati Mangayya of the village of Yelivarru, in the Repalle taluk, of the Guntūr district, and were purchased by Dr. J. Burgess for the Museum. The owner was building a house in 1864, and as he was bringing earth in a cart, one of the bullocks put its foot into a hole in the path. On digging, he found a large jar with a rusty iron covering. The plates were hanging from an iron bar across the jar. They are strung on a ring, the ends of which are secured by a circular seal. It bears, in relief, across the middle, the legend 'Śrī Tribhuvanāmkūśa' with a boar above and a lotus flower below. The emblems of the moon, the sun and an elephant goad are found around the boar. The second side of the first plate and the two sides of the third plate are palimpsests.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Eastern Chālukya king Amma II, also called Vijayāditya, gave the village of Elavarū, in the Velanāṇḍu-vishaya, to a Brahman named Kōramiṃya, "the head of the writing department in the treasury of gold", on the occasion of *uttarāyana*.

The village granted may be the same as Yalavarū, Tenali taluk, Guntūr district.

The grant is not dated, but must have been subsequent to A.D. 945 the year in which King Amma II ascended the throne and before A.D. 970, the last year of his reign.

[Ind. Ant., 1883, Vol. XII, p. 91.]

Chālukyas. Eastern 16.

Five copper-plates purchased from a Muhammadan in the village of Vēmalūrpaḍu, in the Guntūr district. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief the legend 'Śrī Tribhuvanāmkūśa' in the centre. Below the legend is a lotus flower and the emblems of the sun, the moon and an elephant goad. Above the legend are a boar and a chāmara (fly-whisk).

The inscription is in Sanskrit, the script employed being Chālukyan.

The Eastern Chālukya king Amma Rāja II granted a piece of land, in the two villages of Aṇmaṇṅūru and Aṇḍeki, to Musiyana, a Brahman of Kārmachēḍu, at the instance of his general Duggarāja, the great-grandson of the famous Pamḍaraṅga, on the occasion of *uttarāyana saṅkrānti*.

Reference is made to the political troubles that preceded the accession of Amma Rāja II. It is also stated that he was announced heir-apparent in his eighth and crowned in his twelfth year.

The grant is not dated. Amma Rāja II is known to have ruled from A.D. 945 to 970.

(A.R.M.E., 1909-10, App. A, No. 4--G.O. No. 665, Public,
28th July 1910, p. 15.)

Chālukyas. Eastern 17.

Five copper-plates received from the District Court of Kistna, Masulipatam. They are strung on a ring, the ends of which are soldered to a circular seal bearing in relief the legend 'Śrī Tribhuvanāmkūśa' and the emblems of a boar, an elephant goad, two chāmaras (fly-whisks), the sun, the moon and a lotus flower.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Eastern Chālukya king Amma Rāja II, otherwise called Vijayāditya VI, granted a plot of land to two Jain temples at Vijayavāṭika (Bezavāda).

The king was a patron of the Jain religion. He was crowned king on Friday, 5th December 945 A.D.

The grant is not dated. Amma Rāja II is known to have ruled from A.D. 945 to 970.

(S.L.I., No. 84.)

(A.R.M.E., 1908-09, App. A, No. 8—G.O. No. 538, Public,
28th July 1909, p. 11.)

Chālukyas. Eastern 18.

Three copper-plates found in the Vernacular Record Room of the Collector's office, Masulipatam, and received from the Collector of Kistna. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief the emblems of a boar facing the proper right, the sun and moon, a śaṅkha (conch), an elephant goad and the legend 'Śrī Tribhuvanāmkūśa'.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Eastern Chālukya king Śrī Vijayāditya VI, otherwise known as Amma II, gave the site, adjoining the south side of the village of Pāmbaṅṅu, to Yuvarāja Ballāla Dēva-Vēlabhaṭṭa-Boddiya, for having improved the town of Guḍrāvāra. The plot of land given is near Ghaṅṭaśālā, in the Kistna eastern delta.

The grant is not dated. It must have been made between A.D. 945 and 970.

(S.L.I., No. 1.)

[Ind. Ant., 1879, Vol. VIII, p. 73.]

Chālukyas, Eastern 19.

Three copper-plates received from the Collector of Masulipatam. They are strung on a ring, the ends of which are secured by means of a seal, much corroded, but still bearing traces of a standing boar and the legend, 'Śrī Tribhuvanāṅkuṣa.' The first two plates are much worn and nearly half of the third plate, which is broken, is missing.

The plates record that the Eastern Chālukya king Amma Rāja II, *alias* Vijayāditya VI, restored to a Brahman, who was his family priest, a field which was resumed.

The grant is not dated. Amma Rāja II ruled from A.D. 945 to 970.

[S.I.I., 1890, Vol. I, p. 46.]

Chālukyas, Eastern 20.

Five copper-plates unearthed in the Nandigāma taluk, of the Kistna district, and sent by the Sub-Collector of Bezwāda for deposit in the Museum as treasure-trove. They are strung on a ring, the ends of which are soldered to a circular seal, to the rim of which, all round, is fixed a thin bangle-like ring, from one end of which is proceeding a full-blown lotus, in relief, on the seal. To the proper right of this lotus is an aṅkuṣa (elephant-goad). Above these is the legend, 'Śrī Tribhuvanāṅkuṣa.' Above this legend is a running boar facing the proper left. The moon and a chāmara (fly-whisk) are to the proper left, and the sun and a chāmara are to the proper right of the boar.

The language of the inscription is Sanskrit, with the exception of a few lines in Telugu which describe the boundaries of the village granted. The script employed is Chālukyan.

The plates record that the Eastern Chālukya king Mahārāja-dhirāja Paramēśvara Parama¹Bhaṭṭāraka Vijayāditya, otherwise known as Amma II, gave the village of Māṅgallu, in Nāṭavādi-vishaya, to a Brahman named Dommana, at the instance of Kākartya Guṇḍyāna, a chief of a subordinate family called Sāmantavodḍi, on the occasion of *uttarāyana* (the summer solstice), as Dommana pleased Guṇḍyāna by observing the religious observance of poverty named *Karṣṭhivrata*. The observance consisted in "bathing every day, avowing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness." Māṅgallu may be Mangollu or Māgallu in the Nandigāma taluk of the Kistna district.

The grant is not dated, but it is stated to have been made at the time when Amma II proceeded to the Kalinga country and while the country was ruled by Dānārṇava, son of Chālukya

Bhīma II, with the consent of Amma II. Dānārṇava ruled from A.D. 970 to 973.

(A.R.M.E., 1917-18, App. A, No. 1—G.O. No. 1035, Home (Education), 10th August 1917, p. 8.)

Chālukyas, Eastern 21.

Five copper-plates received from the Collector of Gōdāvāri. They are strung on a ring, the ends of which are secured by means of a seal, having on the countersunk surface across the centre, the legend 'Śri Tribhuvanāṅkuśa' with a boar facing the proper left above, and an āṅkuśa (elephant-goad) below. The sun and moon are above the boar. A śaṅkha (conch) and a chāmara (fly-whisk) are to the proper left and a drum and a chāmara (fly-whisk) are to the proper right of the boar. Below the āṅkuśa (elephant-goad) is a lotus flower. A water lily and a throne are to the proper right and left of the lotus flower.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that the Eastern Chālukya king Rājarājadēva I, otherwise called Vishṇuvaradhana VIII, gave the village of Nandamapūṇḍi, situated in Reṇḍēṇḍulunaḍīmi-vishaya, having constructed an agrahāra, to a Brahman named Nanni Nārāyaṇa-Bhaṭṭa, for his scholarship in Sanskrit, Karnāṭa, Prakṛita, Paisācha and Andhra languages, on the auspicious occasion of a lunar eclipse.

It is stated that the coronation of the king took place on Thursday, the second *tithi* in the dark fortnight in the month of Simha in S. 944 (16th August 1022 A.D.).

The grant was made on the full-moon day in the 32nd year of the reign of Rājarājadēva, who ruled from A.D. 1022 to 1063. The date was in all probability the 28th November 1053 A.D.

[Ep. Ind., 1896-97, Vol. IV, p. 300.]

Chālukyas, Eastern 22.

Seven copper-plates which have been in the Museum for a long time. There is no record of the find. They are strung on a ring, the ends of which are secured by a seal bearing in relief a kneeling Garuḍa facing the proper left, with a lamp on either side. A śaṅkha (conch) and a chāmara (fly-whisk) are to the proper left and right of the Garuḍa.

The language of the inscription is Sanskrit, the script employed being old Telugu.

The inscription gives a genealogy of the chiefs descended from the Eastern Chālukyan king Beṭa-Vijayāditya V down to Malla Vishṇuvaradhana. A subordinate chief of this king was Mahādēva, son of Vishṇuvaradhana and grandson of Bhīma. This chief ruled over the province watered by the Gautamī, one of the branches of the river Gōdāvāri, and named Malyāvanī. He gave the village Chandravūrī, in Chēngurunant-vishaya, to one hundred and thirty Brahmans.

The grant was made in the month of Phālguna probably in S. 1127 (A.D. 1205).

(A.R.M.E., 1917-18, App. A, No. 10—G.O. No. 1035, Home (Education), 10th August 1917, p. 9.)

CHĀLUKYAS, WESTERN.

Chālukyas. Western 1.

Three copper-plates found in the Kurnool district and received from the Collector of Kurnool. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief a standing boar facing the proper right.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Western Chālukya king Ādityavarman, son of Mahārāja Satyāśraya and grandson of Kīrtivarman, gave the allotment (*vrittih*) known as *uñchha-manna-pannāsa* of the villages of Muṇḍakallu and Pālgire to two Brahmans named Rēvaśarma and Agniśarma.

Satyāśraya, father of Ādityavarman, is said to have defeated Srī Harshavardhana.

The grant was made on the full-moon day in the month of Kārtika, during the festival of Paitāmahī and Hiranyagarbha, in the first year of the reign of Ādityavarman. Burnell, on the authority of other inscriptions, has fixed the date as A.D. 652-53.

(S.L.I., No. 95.)

[B.B.R.A.S., 1883-85, Vol. XVI, p. 223.]

Chālukyas. Western 2.

Three copper-plates received from the Collector's office, Kurnool. They are strung on a ring, the ends of which are secured by a seal bearing in relief a standing boar facing the proper right.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that the Western Chālukya king Vikramāditya Satyāśraya (Vikramāditya I) gave 120 *nivartanas* or 15 acres of land in the village of Ratnagiri, in the Naḷavāḍi vishaya, to a Brahman named Prābhākarasvāmī, on the full-moon day in which the Sangamamahāyātrā is held.

The grant was made in the third year of the reign of Mahārāja Vikramāditya. No other details, regarding date, are given. The reign of this king is said to have terminated in Ś. 602 or 603 (A.D. 680-81).

(S.L.I., No. 99.)

(A.R.M.E., 1906-07, App. A, No. 9—G.O. No. 503, Public,
27th June 1907, p. 10.)

[B.B.R.A.S., 1883-85, Vol. XVI, p. 225.]

Chālukyas. Western 3.

Three copper-plates discovered about 1893 by a servant of Adapalli Venkaṭa Reddi of Pārlapalli during the ploughing of the land known as Talamanchipāḍu, in Talamanchi village, in the taluk of Kovūr, Nellore district, where a flourishing village is said to have once existed, and presented to the Museum by the owner. They are strung on a ring, the ends of which are secured by a seal bearing in relief a boar much worn.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Western Chālukya king Vikramāditya I, son of Satyāśraya (i.e., Puḷakēsin II) and grandson of Kīrtivarman and great-grandson of Puḷakēsin I, gave the village of Eḷasatti, situated to the north of the village of Koḷchumkonṇa, to his guru Śrī Mēghāchārya.

The grant was made on the auspicious occasion of a solar eclipse in the month of Śrāvaṇa in the sixth year of the king's reign. (Probably 13th July 660 A.D.)

(A.R.M.E., 1906-07, App. A, No. 8—G.O. No. 503, Public, 27th June 1907, p. 10.)

[Ep. Ind., 1907-08, Vol. IX, p. 98.]

Chālukyas. Western 4.

Three copper-plates received from the Collector of Kurnool. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief a boar facing the proper right.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Western Chālukya king Vikramāditya Satyāśraya or Vikramāditya I, at the request of the famous king Dēvaśakti of the Sēndraka family, distributed, free of all taxes five hundred and ten *nivartanās* of land in a field and a plot of garden land in the village of Raṭtagiri, on the west bank of the river Andirika, to Keśavasvāmin, Prabhākara-śarman, his son, and eight other Brahmans.

Vikramāditya is described as having conquered the three kings, who disturbed his father, by means of a horse of the breed called Chitrakanṭha. His father Mahārāja Satyāśraya is stated to have defeated Śrī Harshavardhana, who had the whole of Northern India under his sway. His grand-father Mahārāja Kīrtivarman is spoken of as having conquered the hostile kings of Vanavāsi and other cities.

The grant was made on the full-moon day in the month of Āshāḍha, in the tenth year of the reign of Vikramāditya I. (Probably A.D. 664.)

(S.L.I., No. 100.)

[B.B.R.A.S., 1883—85, Vol. XVI, p. 227.]

Chālukyas. Western 5.

Three copper-plates found at Tōgerchēḍu, and presented by M.R.Ry. Tōgerchēḍu Rāmabhadrayya Gāru of Nandyāl, in May 1915. They are strung on a ring, the ends of which are secured by a seal bearing in relief a standing boar much worn.

The inscription is in Sanskrit, the script employed being Chālukyan.

The Western Chālukya king Vinayāditya Satyāśraya, son of Vikramāditya I, having encamped at Pampātīrtha, gave the right of enjoyment of *ādityuñchha* and *marumanna* in the village of Tōgerchēḍu, in the Pedekul vishaya, and of *maruñchha* and *marumanna* in the villages of Guḷḷavelēḍavu, Ereyūr and Baṭṭeyūr, to Bhīmaśarman, who was well versed in all the Vēdās and Śāstras.

Satyāśraya's father Vikramāditya is stated to have taken the city of Kānchī, after defeating the king of the Pallavas.

The grant was made on the full-moon day in the month of Kārtika in celebration of some victory. This happened in the tenth year of the reign of the king Satyāśraya, when the Śaka year 611 was over. (A.D. 689.)

(A.R.M.E., 1914-15, App. A, No. 10—G.O. No. 1260, Public, 25th August 1915, p. 9.)

[B.B.R.A.S., 1883-85, Vol. XVI, p. 231.]

Chālukyās, Western 6.

Three copper-plates received from the Collector of Bellary. They are connected together by means of a thick copper wire.

The inscription is in Sanskrit, the script employed being Nāgarī.

The Western Chālukya king Śrī Vinayāditya Satyāśraya, while encamped at Raktapura, gave, with the object of getting a son, the village of Mitterē, situated in Draupati 70, a subdivision of Vallakunde 300, to a Brahman named Kēśava Trivēdi Bhaṭṭa.

The grant was made on Monday the 13th tithi in the bright fortnight in the month of Pausa in the year Kālayukta Ś. 520. The previous grant was issued by this same king in Ś. 611. This king is believed to have ruled from A.D. 680 to 696 and the present grant is antedated by nearly a century. Either it is spurious or Ś. 520 is a mistake for 620.

(A.R.M.E., 1905-06, App. A, No. 12—G.O. No. 492, Public, 2nd July 1906, p. 9.)

CHŌLAS.

Chōlas 1.

Five copper-plates which have been in the Museum for a long time, and have no history. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief a seated tiger facing the proper right. There are two fishes to the right of this. These three figures have a bow below, a parasol and two chāmaras (fly-whisks) at the top and a lamp on each side. Round the margin a sloka is engraved in Grantha characters, which has been translated, "This is the matchless edict of King Parakēsarivarman, who teaches justice to the kings of his realm."

A portion of the inscription is in Sanskrit and the rest is in Tamil. The script employed is a mixture of Grantha and Tamil.

The plates contain an edict issued by the Chōla king Kō-Parakēsarivarman *alias* Uttama Chōladēva, at Kachhippēdu (Conjeeveram), at the request of his minister, to confirm the contents of a number of stone inscriptions, which referred to certain dues to be paid to the temple of Vishṇu at Kachhippēdu. The villagers of Kūram and Arīyaṣerumbākkam had to supply five hundred *kādi* of paddy per year as interest on two hundred and fifty *kaḷañju* of gold borrowed by them from the temple treasury. Similarly the inhabitants of the villages near Conjeeveram got loans from the temple treasury and paid interest at the rate of five per cent per

annum. A fresh grant was issued by this same king, which contains the arrangements made for the conduct of the Chittirai festival of the deity in the temple of Uragam, in Kachhippēdu. Two hundred *kaḷañju* of gold were deposited with the residents of certain villages near Conjeeveram, who were asked to pay a yearly interest of fifteen *kaḷañju* of gold to meet the expenses. Arrangements made for the several services in the temple are also described.

This Parakēsarivarman was the uncle and predecessor of Rājarāja I and the period may therefore be fixed as the tenth century A.D.

(A.R.M.E., October 1890 to March 1891, p. 4—G.O. No. 452,
Public, 10th June 1891.)

Chōlas 2.

Five copper-plates which have been preserved in the Museum for a long time. They are strung on a ring, which carries a signet ring, to which a seal is soldered. It bears, in relief, a standing boar facing the proper right. An elephant goad surmounted by the sun and moon is above the boar and a dagger is to its proper right.

Three inscriptions are recorded in these plates.

The first inscription is in Sanskrit, the script employed being Chāḷukyan. It occupies three plates and a portion of the fourth plate.

It records that Śrīkaṅṭha, a Chōla Adhirāja (emperor), gave the village of Mandara to Bālaśakti, for the regular conduct of worship and offerings to Śiva.

No date is mentioned.

The second and third inscriptions are in Telugu, the script employed being old Telugu. These occupy the remaining portion of the fourth and one side of the fifth plate.

The former records that Balliya Chōla Mahārāju gave Śaśi Satēśvara Bhaṭāra the enjoyment of the income of the villages named Mandara, Inumbrōlu, and Umbaka, on the auspicious occasion of *uttarāyana*.

The latter records that Vaidumba Mahārāju gave the village of Kāṭicheruvu, situated in Gaḍapa (twelve), to Nṛittilokēśvara for the sake of *dakṣiṇāyana sankrānti*.

The grant was made on the *saptami tithi* in the bright fortnight in the month of Aśhāḍha in Ś. [89]3.

This Śrīkaṅṭha traces his descent from Karikāla, the ancient Chōla king, who built steps on the banks of the river Kāvērī and conquered Trilōchana-Pallava. Mention is made of him in Tamil literature.

(S.L.I., No. 174.)

Chōlas 3.

A single copper-plate received from the Collector of Chingleput.

The language and script of the inscription are Telugu.

A king (perhaps Chōla) granted an agrahāra to Tirunanniya-puram Krishṇamāchārīār; but Rāyar destroyed it, converted it into four plots of land and constructed a tank. A new village was formed and was named Mannavēdu. This village was given to Naḍavarampattady of Sālankāyanarishi gōtra.

The grant is dated the 22nd day in the month of Vaikāṣi in the year Nandana, Ś. 1008, Kali, 4187. These Śaka and Kali years agree with each other, but correspond to the cyclic year Akshaya and not to Nandana. Taking Akshaya as correct, the given data would correspond to 15th May A.D. 1086.

Note.—This and the subjoined eleven grants are more or less similar in character. Two of them are exactly alike, while the rest differ in minor details. These bear a seal at the top of the plates, in which is inscribed, in Persian, ‘*Rāhēlilla*’ which means dharma or charity and another seal at the end of the inscription, in which is inscribed, in Telugu, ‘*yekkōl Appāji*’. These are dated Ś. 1008, 1011 and 1085 to which period they do not paleographically belong. The cyclic and Śaka years mentioned therein do not agree; they are therefore supposed to be forgeries. But R. Sewell has stated in his “List of inscriptions and sketches of the dynasties of Southern India,” that these might have been copies of older authentic documents, recording grants confirmed by a Muhammadan chief at the time the copies were taken and therefore bearing his seal. The year A.D. 1089 corresponds with the twenty-fifth year of the sovereign, known as Vīra Chōḷa, Rāja Vīra, Rāja Rājendra and Kulōttuṅga.

The other side of this plate contains a seal on which is inscribed in Telugu, the name of the king ‘*Tiruchanguchalarājulu*,’ and some mantrams.

(S.L.I., No. 15.)

Chōlas 4.

A single copper-plate received from the District Court of Chingleput.

The inscription is in Tamil, the script employed being a mixture of Tamil and Grantha.

The Chōḷa king Vīraśaṅgudaiyān granted an agrahāra in the Panchanadi village, in Toṇḍaimaṇḍalam, to a Brahman named Kṛishnamāchāri. Rāyar having destroyed it, sold the plot to Kōṭṭaiyān for two hundred and fifty pons.

The record is dated the 22nd day in the month of Vaikāṣi in the year Nandana, Ś. 1008, Kali. 4187. The date probably corresponds to 15th May 1086 A.D. Vide remarks on the date and also note on plate No. Chōlas 3.

(S.L.I., No. 13.)

[T.S.I., 1886, p. 145.]

Chōlas 5.

A single copper-plate received from the Collector of Chingleput in 1858.

The inscription is in Tamil, the script employed being a mixture of Tamil and Grantha.

The Chōḷa king Vīraśaṅgudaiyān constructed an agrahāra in Panchanadisthala and gave it to Aḷagayya. Rāyar destroyed this, dug a tank and divided the tract into four plots. A portion appears to have been sold to Kōṭṭaiyān for one hundred and fifty pons.

The record is dated the 22nd day in the month of Chittirai in the year Manmatha, S. 1011, Kali. 4190. These Śaka and Kāli. years agree with each other but correspond to the cyclic year Śukla and not to Manmatha. Taking Śukla as correct, the given data would correspond to 14th April 1089 A.D. Vide note on plate No. Chōlas 3.

(S.L.I., No. 150.)
[T.S.I., 1886, p. 144.]

Chōlas 6.

A single copper-plate received from the Collector of Chingleput in 1858.

The inscription is in Tamil, the script employed being a mixture of Tamil and Grantha.

An agrahāra was constructed in a site of Panchanadisthala by the powerful Chōla king Viraśaṅgudaiyān and was given to Aḷagayya. Rāyar destroyed this, dug a tank, and divided the tract into four parts. Some portion was sold to Kōṭṭaiyān for one hundred and fifty pons.

The record is dated the 22nd day in the month of Chittirai in the year Manmatha, S. 1011, Kali. 4190. These Śaka and Kāli years agree with each other, but correspond to the cyclic year Śukla and not to Manmatha. Taking Śukla as correct, the given data would correspond to 14th April 1089 A.D. Vide note on plate No. Chōlas 3.

(S.L.I., No. 149.)
[T.S.I., 1896, p. 147.]

Chōlas 7.

A single copper-plate received from the Collector of Chingleput in 1858.

The inscription is in Tamil, the script employed being Grantha.

An agrahāra was constructed in Panchanadisthala in Tondai-maṅḍalam, by the powerful Chōla king Viraśaṅgudaiyān and was given to Aḷagayya. A chief destroyed this agrahāra and converted it into four plots of land, which were sold to Kōṭṭaiyān for one hundred and fifty pons. On the reverse of this plate there is a diagram showing the situation of the land.

The record is dated the 22nd day in the month of Chittirai in the year Manmatha, S. 1011, Kali. 4190. (Probably 14th April 1089 A.D. as S. 1011 corresponds to the cyclic year Śukla.) Vide note on plate No. Chōlas 3.)

(S.L.I., No. 139.)
[T.S.I., 1886, p. 137.]

Cōlas 8.

A single thick copper-plate received from the Collector of Chingleput in 1858.

The inscription is in Tamil, the script employed being Grantha.

The Chōla king Viraśaṅgudaiyān constructed an agrahāra in the village of Panchanadi in the Tondaimaṅḍalam country to the east of Kāñchī and gave it to a Brahman named Aḷagayyar. Rāyar destroyed this and converted it into four plots of land, which were sold to Kōṭṭaiyān for one thousand pons.

The record is dated the twenty-second day in the month of Chittirai in the year Manmadha, Ś. 1017, Kali. 4190. As Ś. 1011 happened to be the cyclic year Śukla, the given date would correspond to 14th April 1089 A.D. Vide note on plate No. Chōlas 3.

(S.L.I., No. 140.)
[T.S.I., 1886, p. 140.]

Chōlas 9.

A single leaden plate coated with a thin leaf of copper, received from the Collector of North Arcot.

The inscription is in Tamil, the script employed being Grantha.

This is an exact copy of plate No. Chōlas 6. Vide note on plate No. Chōlas 3.

(S.L.I., No. 4.)
[T.S.I., 1886, p. 147.]

Chōlas 10.

A single copper-plate received from the Collector of Chingleput in 1858.

The inscription is in Tamil, the script employed being Grantha.

The Chōla king Virāṅgudaiyān constructed an agrahāra in the village of Panchanadi in the Tondaimaṅḍalam territory east of Kāñchī and gave it to a Brahman named Aḷagayyar. Rāyar destroyed this and converted it into four plots of land, which were sold to Kōṭṭaiyān for one thousand pons. This is a copy of plate No. Chōlas 8, but the boundaries of the village are given here in addition.

The document is dated the twenty-second day in the month of Chittirai in the year Manmadha, Ś. 1011, Kali. 4190. As the cyclic year Śukla fell in Ś. 1011, the date corresponds to 14th April 1089 A.D. Vide note on plate No. Chōlas 3.

(S.L.I., No. 144.)

Chōlas 11.

A single thick copper-plate received from the Collector of Chingleput in 1858.

The inscription is in Tamil, the script employed being Grantha.

The Chōla king Virāṅgudaiyān granted an agrahāra to Aḷagayyar. Rāyar destroyed this, divided it into four plots and sold them to Kōṭṭaiyān for one thousand pons. This plate, though a copy of plate No. Chōlas 8, contains, in addition, the measurements of the plots.

The document is dated the twenty-second day in the month of Chittirai in the year Manmadha, Ś. 1011, Kali. 4190. As Ś. 1011 fell in the cyclic year Śukla, the date corresponds to 14th April 1089 A.D. Vide note on plate No. Chōlas 3.

(S.L.I., No. 143.)
[T.S.I., 1886, p. 142.]

Chōlas 12.

A single copper-plate received from the Collector of Chingleput in 1858.

Both the language and script of the inscription are Telugu.

Trisaka Chōla Mahārāju gave an agrahāra and certain lands in Śavalajāgani village in Tonḍaimaṇḍalam east of Kāñchi to a Brahman named Tiruvēnkaṭeśa Ayyar. Rāyar destroyed this and converted it into four plots of land, which were sold to Kōṭṭaiyān for one thousand and fifty pons.

The document is dated the twenty-second day in the month of Kārtika in the year Manmadha, Ś. 1011, Kali. 4190. The dates correspond to 17th November 1089 A.D., as Ś. 1011 agrees with the cyclic year Śukla. Vide note on plate No. Chōlas 3. In addition to the two seals already referred to, there is another seal on which is inscribed in Telugu 'Trisakasōlamaurāju.' Some mantrams are inscribed below the seal. Vaishnava emblems are found on the back of the plate, which originated in the thirteenth century and it is strange to find them in a plate purporting to have been issued in the eleventh century.

(S.L.I., No. 147.)

Chōlas 13.

A single leaden plate coated with a thin leaf of copper, received from the Collector of North Arcot.

The inscription is in Tamil, the script employed being a mixture of Tamil and Grantha.

The Chōla king Virasaṅgudaiyān constructed an agrahāra in the village of Panchanadi in Tonḍaimaṇḍalam east of Kāñchi and gave it to a Brahman named Aḷagayyar. Rāyar destroyed this, levelled the plot and sold it to Kōṭṭaiyān for one hundred and fifty pons.

The document is dated the twenty-second day in the month of Chittirai in the year Plavanga, Ś. 1011, Kali. 4190 (14th April 1089 A.D.). Vide note on plate No. Chōlas 3.

(S.L.I., No. 177.)

[T.S.I., 1886, p. 141.]

Chōlas 14.

A single copper-plate received from the District Court of Chingleput.

The inscription is in Tamil, the script employed being Grantha.

The Chōla king Virasaṅgudaiyān constructed an agrahāra in Panchanadi, east of Kāñchi, and gave it to Kṛishnamāchāriayyar. Rāyar destroyed this and sold the plot to Kōṭṭaiyān for five hundred pons.

The document is dated the twenty-second day in the month of Vaikāśi in the year Nandana, Ś. 1085, Kali. 4187. These Kali, Śaka and the cyclic years do not agree with each other. Taking Ś. 1085 as correct, the given date would correspond to 16th May 1163 A.D. Vide note on plate No. Chōlas 3.

[T.S.I., 1886, p. 146.]

Chōlas 15:

Seven copper-plates, in the shape of a palm leaf manuscript, received from the Collector of Chingleput. They are strung on a ring, the ends of which are secured by means of a seal bearing two Nāndi (bulls), facing each other, with a trisulam between them.

The inscription is in Tamil, the script employed being a mixture of old Grantha and Tamil.

The plates record the grant of certain lands to the Śiva temple at Nittapinakinallūr by Tāppunatta Mumma Nayanār.

The grant was issued in the fourteenth year of the reign of Ko-Vīrarājakēsarivarman *alias* Vīra Rājendra Chōla. No date is given. This king was also called Virachōla and Kulōttunga Chōla and commenced his reign in A.D. 1064. The grant must have been issued in A.D. 1078.

(S.L.I., No. 101.)

Chōlas 16.

Three copper-plates presented to the Museum by the Zamīndār of Nuzvid in 1873.

The inscription is in Sanskr̥it, the script employed being old Telugu.

Bhakti Bhūpati, who bore the titles of Gaṇḍabhērūṇḍa and Rājaveśīyabhujāṅga, gave a Brahman hermit named Viśvanātha the village of Kāṇḍavakolanu.

This Bhakti Rāja traces his descent from Arikāla and his son Karikāla, who conquered all kings between the river Kavēri and Sētū (Adam's Bridge), captured Bhōja and made Pallavēndra blind.

The grant was made on Monday the full-moon day in the month of Kārtika in Ś. 1277 (21st October 1355 A.D.). According to the Ephemeris of Mr. L. D. Swamikannu Pillai the full-moon day in Kārtika in S. 1277 fell on Wednesday.

(S.L.I., No. 181.)

GĀNGAS, EASTERN.

Gāngas, Eastern 1.

Three copper-plates found suspended by a ring on an iron bar across the mouth of a large pot, discovered in digging the foundations of a wall at Chicacole, in the Ganjām district, and presented to the Museum by Mr. W. F. Grahame, C.S., who purchased them. The ends of the ring, on which the plates are strung, are soldered to the bottom of a seal bearing in relief the legend 'Pitribhaktah'.

The inscription is in Sanskr̥it, the script employed being pre-Chālukyan.

The Eastern Gānga king Nandaprabhaṅjanavarman gave the village of Deyavāṭa, having constructed an agrahāra, to a Brahman named Harischandrasvāmī. The command was issued from the city of Śārapalli.

No date is given in the plates. From paleographical evidence they are very ancient and probably pre-Chālukyan.

(S.L.I., No. 155.)

[Ind. Ant., 1884, Vol. XIII, p. 48.]

Gāngas. Eastern 2.

Three copper-plates found in the village of Kōmarti, in the Chicacole taluk, in the Ganjām district, and received from the Collector of that district. They are strung on a ring, the ends of which are secured by means of a seal, which contains on the countersunk surface, in relief, the legend "*Pitribhaktah.*"

The inscription is in Sanskrit, the script employed being pre-Chālukyan.

The Eastern Gānga king Chāṇḍavarma gave the village of Kōhētūra, having constructed an agrahāra, to a Brahman named Dēvaśarman. The order was issued from Simhapura which is perhaps identical with Singupuram near Chicacole.

The edict was issued on the fifth *tithi* in the bright fortnight in the month of Chaitra in the sixth year of the king's reign.

[Ep. Ind., 1896-97, Vol. IV, p. 142.]

Gāngas. Eastern 3.

Three small copper-plates received from M.R.Ry. Mallapragada Surya Prakāśa Rao of Achyutapuram, near Mukhalingam, in the Ganjām district, who deposited them in the Museum. They are strung on a ring, the ends of which are secured by a seal bearing some indistinct emblems.

The inscription is in Sanskrit, the script employed being old Telugu.

The Eastern Gānga king Indravarman *alias* Rājasimha gave a plot of land in a field near Rājataṭaka (king's tank) in the village of Siddhārthaka, situated in the district of Varāhavartanī, on the occasion of the consecration of the above tank Rājataṭaka in honour of his mother on the occasion of *uttarāyana*.

The edict was issued on the newmoon day in the month of Chaitra in the eighty-seventh year of the reign of the Kālīnga dynasty.

[Ep. Ind., 1894-95, Vol. III, p. 127.]

Gāngas. Eastern 4.

Three copper-plates found suspended by a ring on a iron-bar across the mouth of a large pot, which was discovered in digging the foundations of a wall at Chicacole, in the Ganjām district, and purchased by Mr. W. F. Grahame, C.S., who presented them to the Museum. They are strung on a ring, the ends of which are secured by a circular seal bearing on the countersunk surface a much corroded figure, probably a Nandi.

The inscription is in Sanskrit, the script employed being a very old form of Telugu.

The Eastern Gānga king Indravarma gave the village of Tāmaracheruva, in the Varāhavartanī vishaya, having constructed an agrahāra, to eleven Brahmans at an eclipse of the moon, on the full-moon day in the month of Mārgaśira.

The edict was issued on the fifteenth day in the month of Chaitra in the one hundred and twenty-eighth year of the reign of the Kālīnga dynasty.

(S.L.I., No. 156.)

[Ind. Ant., 1884, Vol. XIII, p. 119.]

Gāngas. Eastern 5.

Three copper-plates found suspended on an iron-bar across the mouth of a large pot, which was discovered in digging the foundations of a wall at Chicacole, in the Ganjām district, and presented by Mr. W. F. Grahame, C.S., who purchased them from the finder. They are strung on a ring, the ends of which are secured by means of a seal bearing a worn-out figure, probably a Naṇḍi.

The inscription is in Sanskṛit, the script employed being a very old form of Telugu.

The Eastern Gāṅga king Indravarma gave the village of Tālamūla, situated in the Korosotaka pañchāli, having constructed an agrahāra, to two Brahmans Skandhaśarma and Laḷitaśarma.

The grant was made on the seventh day in the month of Māgha in the one hundred and forty-sixth year of the victorious reign of the Kalinga dynasty; but the edict was issued on the tenth day of the same month referred to above.

(S.L.I., No. 157.)

[Ind. Ant., 1884, Vol. XIII, p. 122.]

Gāngas. Eastern 6.

Three copper-plates found suspended on an iron bar across the mouth of a large pot, which was discovered in digging the foundations of a wall at Chicacole, in the Ganjām district, and presented by Mr. W. F. Grahame, C.S., who purchased them from the finder. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief the figure of a Naṇḍi couchant, facing the proper right. The moon appears above the Naṇḍi.

The inscription is in Sanskṛit, the script employed being South Indian Nāgarī.

The Eastern Gāṅga king Śrī Dēvēndravarmadēva, son of Mahārāja Anantavarmadēva, gave the village of Tamarachheru, in the Varāhavartanī vishaya to three hundred Brahmans, on the auspicious occasion of a solar eclipse.

The edict was issued in the fifty-first year of the reign of the Gāṅga dynasty. The plates may be said to belong to the latter part of the eighth century A.D.

(S.L.I., No. 158.)

[Ind. Ant., 1884, Vol. XIII, p. 273.]

Gāngas. Eastern 7.

Three copper-plates found suspended on an iron bar across the mouth of a large pot, which was discovered in digging the foundations of a wall at Chicacole, in the Ganjām district, and presented by Mr. W. F. Grahame, C.S., who purchased them from the finder. They are strung on a ring, the ends of which are held firmly by a seal, bearing in relief the figure of a couchant Naṇḍi, facing the proper right with a floral device below. The moon is above the Naṇḍi and an elephant goad is to its proper left.

The inscription is in Sanskṛit, the script employed being South Indian Nāgarī.

The Eastern Gāṅga king Satyavarmadeva, son of Devēndravarma, gave the village of Tārugrāma, having constructed an agrahāra to a Brahman named Kamalāsana, on the auspicious occasion of a solar eclipse.

The edict was issued in the fifty-first year of the reign of the Gāṅga dynasty.

(S.L.L. No. 159.)

[Ind. Ant., 1885, Vol. XIV, p. 10.]

Gāngas. Eastern 8.

Three copper-plates presented to the Museum by Śrī Padmanābha Deo, brother of the Zamīndār of Parlākīmeti. They are strung on a ring, the ends of which are secured by means of a seal, bearing in relief a couchant Nāndi facing the proper left, with the moon above. The Nāndi is placed on a pedestal, at the bottom of which, is a lotus flower. Between this flower and the top of the pedestal is the legend 'Śrī Daraparāṇo.'

The inscription is in Sanskrit, the script employed being a mixture of Nāgarī and old Telugu.

The plates contain the proclamation issued to the people of Laṅkakōṇa by Dāraparāja, regent of five districts in the kingdom of Kālīṅga, declaring the grant of the village of Hosaṅḍi to Kamaḍirājaputra, the ornament of Naggari-Saluki family, at the time when the former's daughter was given to the latter in marriage.

The grant was made at the time when the Eastern Gāṅga king Vajrahastadeva ruled the Kālīṅga kingdom with Kālīṅganagara as his capital.

The inscription contains no date.

The first side of the first plate contains an inscription of apparently a later date, which records the grant of the village of Homaṅḍi by Rāṅaka Udayakhedin.

[Ep. Ind., 1894-95, Vol. III, p. 220.]

Gāngas. Eastern 9.

Three copper-plates received from the Collector of Ganjām. They are strung on a ring, the ends of which are secured by means of a seal, which bears, in relief, a recumbent Nāndi facing the proper right, with the moon above.

The inscription is in Sanskrit, the script employed being South Indian Nāgarī.

The Eastern Gāṅga king Devēndravarma, son of Guṇārṇava, gave the village of Poppangika, in Saraumatamba, a subdivision of the district of Kroshṭukāvartanī, having constructed an agrahāra, to six Brahman brothers who were well versed in the Sāma Vēda and residing in Kālīṅganagara. The grant was made at Kālīṅganagara on the *asṭami tithi* in the bright fortnight in the month of Māgha.

The edict was issued on the twentieth day in the month of Śravaṇa in the one hundred and eighty-third year of the reign of the Gāṅga dynasty. Owing to the uncertainty in which the Gāṅga era is still involved, nothing can be said about the date of Devēndravarma.

Gāngas. Eastern 10.

Three copper-plates discovered during the excavation of a site near Alamaṇḍa, in the Srungavarapukōta taluk of the Vizagapatam district, and received from the Collector of that district. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being very old Telugu.

The Eastern Gānga king Anantavarmadēva, son of Mahārāja Rājēndravarman, gave the village of Mēḍēlaka, in the Tirikaṭū-vishaya, to a Brahman named Śrīdhara Bhaṭṭa, at an eclipse of the sun.

The edict was issued in the three hundred and fourth year of the reign of the Gānga dynasty.

[Ep. Ind., 1894-95, Vol. III, p. 17.]

Gāngas. Eastern 11.

Three copper-plates found in an earthen pot buried in a field in the village of Buguda in the Goomsūr taluk, of the Ganjām district. They were sent to Dr. Hultsch by the Collector of Ganjām in 1890 and were subsequently deposited in the Museum. The plates are held together by a ring, on which is soldered a round seal, which apparently contains some writing and an emblem, too worn to be made out with certainty. All the three plates are palimpsests.

The inscription is in Sanskrit, the script employed being the Ganjām variety of the northern alphabet.

The Eastern Gānga king Mādhavavarman gave the village of Puipinō, which was in the Khadirapāṭṭaka of the Guḍḍavishaya, to a Brahman named Bhaṭṭa Vāmana, on the occasion of a solar eclipse.

The inscription is not dated.

[Ep. Ind., 1894-95, Vol. III, p. 41; 1902-03, Vol. VII, p. 100.]

Gāngas. Eastern 12.

Three copper-plates received from the Collector of Ganjām. Each plate has a hole, but the ring and seal are missing.

The inscription is in Sanskrit, the script employed being Nāgarī as employed in Orissa and other parts of Northern India.

The Eastern Gānga king Pṛithivīvarmadēva, son of Mahēndravarmadēva, gave two villages, in Janōravishaya, to a learned Brahman named Subhankara, that he might get an annual income worth four *palās* of silver. The grant was issued from the royal residence at Śvētka.

The grant was made on the occasion of an equinox. The inscription is not dated.

(S.L.L., No. 214.)

[Ep. Ind., 1896-97, Vol. IV, p. 198.]

Gāngas. Eastern 13.

Five copper-plates discovered in 1894 at Naḍagām, a village in the Chicacole taluk, of the Ganjām district, by a cultivator named Sanku Appaṇṇa, when he was working in a field and allowed by

him to be preserved in the Museum. They are strung on a ring, the ends of which are secured by a seal, on which is fixed an image of a Naṇḁi couchant. A conch shell and a fly-whisk are to the proper right and two swords to the proper left of the Naṇḁi. The moon is in front and a drum is at the back.

The inscription is in Sanskrit, the script employed being Nāgarī of the northern type.

The Eastern Gāṅga king Vajrahasta gave a tract of country, containing twelve villages, and forming a separate district known as Vēlpūrā vishaya, and the village of Nugila, in Kōluvartanī, to Paṅgu Sāmaya, his son-in-law, on the very auspicious occasion of *Govinda dvādaśī*, which occurs once in sixty years.

Mention is made of king Vajrahasta's coronation ceremony which took place on Sunday, the thjrd *tithi* in the bright fortnight in the month of Vṛishabha in the Śaka year 960 (29th April 1039 A.D.).

The grant was made on the twelfth *tithi* in the bright fortnight in the month of Phālguna in the Śaka year 979 (8th February 1058 A.D.).

[Ep. Ind., 1896-97, Vol. IV, p. 183.]

Gāṅgas. Eastern 14.

Five copper-plates preserved in the Museum for a long time with no history. They are strung on a ring, the ends of which are secured by a seal, above the middle of which is a couchant Naṇḁi. A dagger, a lampstand and a conch are to the proper right and two fly-whisks and the moon are to the proper left of the Naṇḁi.

The inscription is in Sanskrit, the script employed being old Nāgarī of the northern type.

The Eastern Gāṅga king Anantavarman Vajrahastadēva, son of Kāmārṇava II, gave the village of Tāmarachēru, in Varāhavartanī, together with Chikhali hamlet, having constructed an agrahāra, for five hundred learned Brahmans, on the auspicious occasion of an eclipse of the sun. He also gave lands yielding two hundred *murakas* of grain to the temple of Kōtīśvara, for the regular conduct of worship and to meet the cost of offerings. He also ordered that the repairs of the temple were to be attended to by the Brahmans who received the grant.

Mention is made of Vajrahasta's coronation which took place on Sunday the third *tithi* in the bright fortnight in the month of Vṛishabha, Ś. 960.

The grant was made at an eclipse of the sun in Ś. 984 (20th June 1061 A.D.).

(A.R.M.E., 1905-06, App. A, No. 15—G.O. No. 492, Public, 2nd July 1906, p. 9.)

[Ep. Ind., 1907-08, Vol. IX, p. 94.]

Gāṅgas. Eastern 15.

Five copper-plates received from the Collector of Vizagapatam. They are strung on a ring, the ends of which are soldered to a circular seal, above the middle of which is a couchant Naṇḁi. A liṅga on a yōni, and a lampstand are to the proper right and an umbrella, two fly-whisks and the moon are to the proper left of the

Nandi. The sun is in front and a \mathring{a} maru (double drum) is at the back of the Nandi.

The inscription is in Sanskrit, the script employed being old Kanarese.

King Anantavarman, otherwise called Chōḍagaṅgadēva of the later Gāṅga dynasty of Kālīṅga, gave the village of Tāmarakhaṇḍi, in the Samvā vishaya, to a person named Mādhava who was his dependant. This Chōḍagaṅgadēva was the ruler of Utkala and lived at the town of Simdūrapōra.

This king was crowned on Sunday, the third *tithi* in the bright- fortnight in the month of Kumbha in the Ś. 999. The genealogy of the Gāṅga dynasty is given in these plates.

The grant was made on an auspicious day in Ś. 1040 (A.D. 1118).

(S.L.I., No. 219.)

[Ind. Ant., 1889, Vol. XVIII, p. 165.]

Gāṅgas. Eastern 16.

Three copper-plates received from the Senior Assistant Collector of Vizagapatam, and deposited in the Museum by the trustees of the temple of Sangam, subject to their return on demand. They are strung on a ring, the ends of which are secured by a circular seal, above the middle of which is fixed a couchant Nandi much worn. There are some indistinct emblems to the right and left of the Nandi.

The inscription is in Sanskrit, the script employed being South-Indian Nāgarī.

King Anantavarman, otherwise called Chōḍagaṅgadēva of the later Gāṅga dynasty of Kālīṅga, gave the village of Sumuda with its hamlet named Tittilīṅgi, in the Sammaga vishaya, in the Kālīṅga dēśa, to a person named Chōḍagaṅga, a trusty agent of the king.

The grant was made in the month of Vṛiṣchika in Ś. 1057 (A.D. 1135).

(S.L.I., No. 213.)

[Ind. Ant., 1889, Vol. XVIII, p. 172.]

GĀṄGAS, WESTERN.

Gāṅgas. Western 1.

Three copper-plates purchased from M.R.Ry. Adembhaṭṭa, a purohit of Penukoṇḍa, Anantapur district. They are strung on a ring, the ends of which are secured by a seal bearing in relief on the countersunk surface a standing elephant facing the proper left.

The inscription is in Sanskrit, the script employed being old Telugu-Kannāḍa.

The western Gāṅga King Mādhava Mahādhiraḅa II, *alias* Simhavarman, gave sixty-five paddy fields, sowable with twenty-five *khaṇḍukas* of paddy, below the big tank of Paruvi in Paruvi vishaya, to a Brahman named Kumāraśarma of the vatsa gōtra. Paruvi is identified with the village of Parigi, in the Anantapur district.

The grant was made on the full-moon day in the month of Chaitra (lunar). No further details regarding the date are given. This Mādhava Mahādhīrāja is stated to have been installed on the throne by the Pallava King Skandavarma Mahārāja and Aryavarman, father of Madhava, was installed on the throne by Simhavarma Mahārāja, lord of the Pallava family. These plates are very important as there is mention of two contemporaneous Pallava Kings. Skandavarman appears to have been the son of Simhavarman and is supposed to have ruled during the latter part of the fifth century A.D. The plates must therefore have been issued at the beginning of the sixth century A.D.

(A.R.M.E., 1913-14, App. A, No. 12—G.O. No. 920, Public, 4th August 1914, p. 11.)

Gāngas. Western 2.

Two copper-plates got from M.R.Ry. Rāmayya, a resident of the village of Kōmaraliṅgam, in the Udumālpet taluk, in the Coimbatore district. The third plate, with which these two would have formed a complete set, as well as the ring and seal are missing.

The inscription is in Sanskrit, the script employed being old Kanarese.

Rāja Ravidatta, with the permission of Cheramma, gave the village of Puṅgisoge to a Brahman named Divivipra. He also gave several other villages to other Brahmans.

The grant was made on the auspicious occasion of an eclipse of the sun in the month of Phālguna, when the Rāja was encamped in the town of Kirtipura. No other details regarding the date are given.

(S.L.I., No. 185.)

[Ind. Ant., 1889, Vol. XVIII, p. 362.]

KĀKATĪYAS.

Kākatīyaṣ 1.

Five copper-plates discovered during the excavation of a mound near the temple at Kolaveṅṅu, a village in the Bezvāda taluk, and received from the Collector of Kistna. They are strung on a ring, the ends of which are secured by a small seal bearing the emblems of a boar and the sun and moon.

The inscription is in Sanskrit, the script employed being old Telugu.

The plates record the gift of the village of Kolaveṅṅu, on the banks of the river Kistna, to one hundred and thirty Brahmans by the Kākatīya king Gaṇapati, on the auspicious occasion of a solar eclipse. This Gaṇapati was the son of Pōṅṭi Venna, King of Warangal.

The grant was made on the new-moon day in the month of Māgha in the year Saumya, S. 1172. The date corresponds to 3rd February 1250 A.D. according to the Ephemeris of Mr. L. D. Swamikāṅṅu Pillai, but a solar eclipse is not marked on that day.

MATSYAS.

Matsyas 1.

Five copper-plates found in the village of Dibbiḍa Agrahāram, in the Viravilli taluk, of the Vizagapatam district, and received from the Collector of that district, by Dr Hultzsch, who deposited them in the Museum in 1897-98. The plates are strung on a ring, the ends of which are secured by a seal bearing two fishes in relief.

The inscription is in Sanskrit, the script employed being intermediate between the latest Eastern Chālukyan and Telugu.

The chief Arjuna, of the Matsya family, granted the village of Drubbidi, having constructed an agrahāra, and renamed it Jayantanārāyaṇapura, to certain Brahmans, for the spiritual welfare of his father Jayanta. The village was divided into twenty-two shares, two were set aside for Hari and Hara, and the remaining twenty were distributed among twenty learned Brahmans.

The names of the line of chiefs from Gaṅga to Arjuna are mentioned in chronological order.

The grant was made on Saturday the *Akshayatritiya tithi* in the month of Vaiśākha in Ś. 1191 (6th April 1269 A.D.).

[Ep. Ind., 1898-1899, Vol. V, p. 106.]

MYSŌRE RĀJĀS.

Mysore Rājās 1.

A single copper-plate received from the Collector of Salem.

The language and script of the inscription are Kanarese.

The plate records that, when Śrīmad Rājādhirāja Kṛishṇa Rāja Wadiyar of Mysore was ruling the earth at Śrīraṅgapaṭṭana, a body of learned people in the village of Yātapura, otherwise known as Śrī Rāmasamudra, situated in the district of Bēlur, in the Salem district, sold a plot of land on which a temple to Sāmba Sadāśiva had been built some time back, together with sites for five houses in the agrahāra and a flower garden lying between the temple and a stream near by, to a Brahman named Channa Rājaiyya, for twenty pieces of gold called madhuragōpāla-chakra varāha.

The deed is dated the thirteenth *tithi* in the bright fortnight in the month of Jyēshṭha in the year Jāya, Ś. 1636 (16th May 1714 A.D.).

[Sa. Dist. Man., 1883, Vol. II, p. 431.]

Mysore Rājās 2.

Nine copper-plates received from the Collector of Salem. They are strung on a ring passing through a ring-ear projecting from the middle of the upper end of each plate. There is a hole in the overlapping ends of the ring, which indicates the existence of a seal, which is now missing.

The language of the inscription, on the first five plates and the first side of the sixth plate, is Sanskrit and that on the remaining plates is Kanarese. The script employed is modern Kanarese.

The plates record that Śrī Kṛishna Rāja, Mahārāja of Mysore, constructed an agrahāra to the northern side of the temple of Śarṅgin, at the foot of the hill Śrī Śankhagiri-durga (Sankaridrug) and gave it to thirty-two Brahmans well-versed in the Vedas. He also gave two villages Tāleyūr, *alias* Kṛishṇarājapuram, and Māṅguṭṭipatti, for their maintenance.

The grant was made on the seventh *tithi* in the dark fortnight in the month of Aśvina in the year Hēmalamba, Ś. 1638 (15th October 1717 A.D.). Hēmalamba corresponds to Ś. 1639.

[Sa. Dist. Man., 1883, Vol. II, p. 403.]

NĀYAKS OF MADURA.

Nāyaks of Madura 1.

A single copper-plate received from the District Court of Madura in 1898.

The language and script of the inscription are Telugu.

Viśvanātha Nāyaka of Madura granted a plot of land near Tirupuvanam, a town in the Sivagaṅga taluk, of the Rāmnād district, to Mullamakūdam Mullaperoja, for the purpose of maintaining and lighting a mosque, for the use of fakīrs.

The grant was made on the twenty-first day in the month of Chittirai, in the year Raudri, S. 1483 (17th April 1560 A.D.).

Nāyaks of Madura 2.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

The plate records the title-deed granted to Paḷuttāṇḍi Kuppachchi Ambalakāraṅ, for the lands owned by him in Munadappu village, in the Paḷḷimaḍam taluk, by Tirumalai-Nāyaka, of Madura, during his camp in that taluk.

The record was granted on the 19th day in the month of Āni in the year Vikṛita (17th June 1650 A.D.).

(A.R.M.E., 1910-11, App. A, No. 5—G.O. No. 832, Public, 28th July 1911, p. 15.)

Nāyaks of Madura 3.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

Tirumalai-Nāyaka of Madura, when he was encamped in Paḷḷimaḍam taluk, with Kiḷavan Sētupati Muddurāmaliṅga Paṇḍuḍaiyān Torai, assigned a plot of land in that taluk to Paḷuttāṇḍi Kuppachchi Ambalakāraṅ, for his services as watchman of three villages in that taluk.

The assignment was made on the 19th day in the month of Āni in the year Vikṛita (17th June 1650 A.D.).

(A.R.M.E., 1910-11, App. A, No. 6—G.O. No. 832, Public, 28th July 1911, p. 15.)

Nāyaks of Madura 4.

Two copper-plates received from the District Court of Madura in 1898.

Both the language and script of the inscription are Telugu.

Muddu Aḷugari Nāyanigāru, usually called Muttulingappa, the younger brother of Chokkanātha of Madura, gave the village of Śrī Kṛishṇapuram, situated on the northern bank of the river Vaigai, to Ayyāsāmi Ayya.

Muddu Aḷugari succeeded for one year in dispossessing his brother, while he was at war with Tanjore. This happened when Śrī Vīra Pratāpa Śrī Raṅga Rāya Mahādevārāya was ruling at Kanakagiri (Penukoṇḍa). Śrī Raṅga III acceded to his nominal throne in A.D. 1665.

The grant was made on the *Rathasaptami* day in the month of Māgha in the year Kāḷayukti, S. 1600 (8th January 1679 A.D.).

(S.L.I., No. 20.)

Nāyaks of Madura 5.

A single copper-plate received from the District Court of Madura.

Both the language and script of the inscription are Telugu.

Maṅgammāl, wife of Chokkanātha Nāyaka of Madura, gave the village of Aḷaṅguḷam *alias* Bālakrishṇamahādānapuram, having constructed an agrahāra to several Brahmans, on the auspicious occasion of a lunar eclipse.

The grant was made on the 15th *tithi* in the bright-fortnight in the month of Chaitra in the year Vishu, S. 1622. The dates given correspond to 11th April 1701 A.D., but according to Mr. Swāmikanṇu Pillai's Ephemeris there was no lunar eclipse on that day.

(S.L.I., No. 19.)

Nāyaks of Madura 6.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Telugu.

Mangammāl, wife of Chokkanātha Nāyaka of Madura, gave some lands to Subbayya-Bhāgavata to maintain a feeding choultry.

This happened when Śrī Vīrapratāpa Vīra-Venkaṭadēva Mahārāya was ruling at Ghānagiri (Penukoṇḍa).

The grant was made in the month of Māgha in the year Vishu, S. 1623 (A.D. 1702).

(A.R.M.E., 1910-11, App. A, No. 3—G.O. No. 832, Public,
28th July 1911, p. 15.)

Nayaks of Madura 7.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Telugu.

Mangammāl, wife of Chokkanātha Nāyaka of Madura, constructed an agrahāra at Vaḷḷiyūr, a village in Panēyguḍy sīma, of the kingdom of Madura, and gave it to a Brahman named Daḷavōy Rāmabhadra Rao.

This happened when Śrī Virapratāpa Vira-Venkaṭadēva Mahārāya ruled at Ghanagiri (Penukoṇḍa).

The grant was made on the full-moon day in the month of Pausa in the year Vyaya, Ś. 1628 (6th January 1707 A.D.).

(S.L.I., No. 110.)

Nāyaks of Madura 8.

A single copper-plate received from the District Court of Madura in 1898.

Both the language and script of the inscription are Tamil.

The plate records the construction of a muṭṭ at Tirukkalukkuṇḍram by Vijayaraṅga Chokkanātha Nāyaka of Madura and the proposals for its upkeep.

The record is dated the twenty-first day in the month of Kārtika in the year Hēviḷambi (Hēmalamba), Ś. 1639 (21st November 1717 A.D.).

PALLAVAS.

Pallavas 1.

Eight copper-plates found in 1899, during the digging of a field, in an abandoned village north of Maidavōlu, a village in the Nara-saraopet taluk, in the Guntūr district, and presented to the Museum by Maidavōlu Jayarāmayya, the owner. The plates are strung on a ring by the ends of which is secured an elliptical seal, which bears in relief a couchant bull facing the proper right, with the legend 'Śivaskandavarmanah' partially worn.

The language of the inscription is Prākṛit, the script employed being old Pallava.

These plates record that the Pallava king Śivaskandavarman, while he was Yuva-Mahārāja, granted a village named Viripara, situated in Andhrāpatha (i.e.) the Telugu country, to two Brahmins.

Viripara must have been situated near Amarāvati, as Śivaskandavarman addressed his order to his father's representative at Dhañṅakaḍa, the modern Amarāvati. The grant was issued from Kāñchīpura, the capital of the Pallava kings. It is thus indicated that during the time of Śivaskandavarman, the Pallava kingdom was composed of Toṇḍaimaṇḍalam and the Telugu country as far north as the Kistna river.

The grant was made on the fifth *tithi* of the sixth fortnight of summer, in the tenth year of the reign perhaps of Śivaskandavarman's predecessor. The date of Śivaskandavarman may be fixed at about the beginning of the fourth century A.D.

[Ep. Ind., 1900-01, Vol. VI, p. 84.]

Pallavas 2.

Eight copper-plates purchased from Chennappa, a merchant of Hirahadagalli, in the Bellary district, and deposited in the Museum by the Archæological Department. The plates are strung on a ring, the ends of which are secured by means of seal bearing, in relief, the figure of an animal now worn away and the legend, 'Śivaskandavarmanah'.

The inscription is in Prakrit, with the exception of the last line, which is in Sanskrit. The script employed is old Pallava.

The Pallava king Śivaskandavarman of Kānchī confirmed the grant of a garden in Chillerekakoḍumka village, made formerly by the great king, the lord Bappa, to certain Brahmans, who resided at Āpitti and were *bhōjakās* of the village of Chillerekakoḍumka. He gave also one *nivartana* of land for a threshing-floor and another *nivartana* for a house, with four labourers and two *kolikas* (slaves), to the Brahmans referred to above.

These plates are important in as much as they show that Prakrit was the court language even in South India. Mr. Fleet has concluded that the kings mentioned in Prakrit grants must belong to an earlier period than those who issued copper-plate grants in Sanskrit.

The grant was made on the fifth day, in the sixth fortnight of the rainy season, in the year eight, perhaps the eighth year of Śivaskandavarman's reign. The date may be fixed in the fourth century A.D.

[Ep. Ind., 1892, Vol. I, p. 2.]

Pallavas 3.

A single copper-plate found buried in a tobacco field, in the village of Dārśi, in the Nellore district, and forwarded to the Museum under G.O. No. 454, Public, 25th June 1890. The other plates of the set are missing.

The language of the inscription is Sanskrit, the script employed being Pallava.

The name of the king who issued the grant is not available as it occurred on one of the missing plates. The existing plate contains the name of his great grandfather Śrī Vīra Kōrchavarman, whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I and Skandavarman II.

The order was issued from the royal residence at Dāsanapura.

[Ep. Ind., 1892, Vol. I, p. 397.]

Pallavas 4.

Five copper-plates which formed part of the unclaimed property of a dead Bairāgi, consequently escheated to Government and received from the Collector of Nellore. The plates are strung on a ring, the ends of which are secured by an almost circular seal, which is much worn. It bears in relief, on the countersunk surface, an animal with its mouth open facing the proper left.

The inscription is in Sanskrit, the script employed being old Pallava.

The Pallava king Simhavarman, son of Viṣṇugōpa and grandson of Skandavarman II, gave the village of Pīkira, situated in the district of Muṇḍarāshtra, with the exception of lands enjoyed by temples, to a Brahman named Vilāśārma. The order was issued from the royal camp at Mēnmātura.

The grant was made on the third *tithi* in the bright fortnight in the month of Aśvayuja, in the fifth year of the reign of king Simhavarman, which may be fixed at the beginning of the sixth century A.D.

[Ep. Ind., 1905-06, Vol. VIII, p. 159.]

Pallavas 5.

Seven copper-plates purchased from the Dharmakarta of the temple in Kūram, a village near Conjeeveram. The first, fifth and sixth plates are much worn and nearly half of the seventh plate is missing. The plates are strung on a ring, to which is attached a seal, bearing, in relief, a recumbent bull, the moon and some other emblems, which have become indistinct. A legend much worn is found on the margin of the seal.

The language in the first four plates and part of the fifth is Sanskrit and that of the remainder is Tamil. The script employed is Pallava.

The Pallava king Paramēśvaravarman I divided the village of Paramēśvaramangalam in twenty-five parts and gave them as follows:—three parts to two Brahmans Anantaśivāchārya and Phullaśarman for performing divine rights and for looking after the repairs of the Siva temple at Kūram, built by Vidyāvinīta Pallava; the fourth part was allotted to meet the cost of providing water and for lighting the maṇḍapa, at Kūram, and the fifth for reciting the Mahābhārata in the same maṇḍapa; the remaining twenty parts were distributed among twenty Brahmans well versed in the four Vedas.

Kūram belonged to Mānyavāntara-rāshṭra of Nirveḷūr, a division of Uṛṅṅkattukkōttam and the village of Paramēśvaramangalam belonged to the Patmāmanyavāntara-rāshṭra, a division of Maṇayirkōttam.

Paramēśvaravarman is stated to have defeated Vikramāditya and Narasimhavarman, grandfather of Paramēśvaravarman, is stated to have defeated Puḷakēsin in the battles of Pariyaḷa, Maṇimaṅgala and Sūramāra and to have destroyed the city of Vāṭapi.

The grant is not dated. Paramēśvaravarman ruled during the latter part of the seventh century A.D.

[S.II., 1890, Vol. I, p. 144.]

Pallavas 6.

Five copper-plates purchased from the chief priest of the Vīranārāyaṇaperumāḷ temple, at Vēlūrpalaiyam, near Arkonam, North Arcot district, who discovered them during the digging of foundations for a building. The plates are strung on a big circular ring, to which is attached a circular seal, which bears a recumbent bull with a lamp-stand on either side. Above the bull are eight symbols, of which the middle one may be taken as Lakshmi, while the seventh from the proper right is a Svāstika. These are surmounted by two chāmaras (fly-whisks) with a parasol in the middle. Round the margin of the seal is a worn legend in Grantha characters.

The inscription is partly in Sanskrit and partly in Tamil, though the script employed is a mixture of old Tamil and Grantha.

The plates record that at the request of Kumārāṅkuṣa 'a jewel of the Chōḷa race', the Pallava king Nandivarman III, son of Dantivarman and grandson of Nandivarman II, granted the village of Tirukkāttuppaḷi to the temple of Śiva, built by his minister Yajña Bhaṭṭa, for the purpose of daily worship and offerings and for maintaining a feeding choultry.

Tirukkāttuppalli was situated in Nāyarunāḍu, a subdivision of Puṛaṅ-kōttam. Tirukkāttuppalli is identical with Kāttuppalli in the Poṅṅēri taluk, Chingleput district.

The importance of the inscription consists in the fresh facts about the Pallava kings contained in the Sanskrit preamble, as also in the new names Dantivarman and Nandivarman, which it mentions after Nandivarman Pallavamalla with whom the main line of the Pallavas hitherto was supposed to have ended.

The grant was made in the sixth year of the reign of Kō-Vijaya Nandivarman who ruled during the middle part of the ninth century A.D.

(A.R.M.E., 1910-II, App. A, No. 24—G.O. No. 832, Public, 28th July 1911, p. 17.)

[S.I.I., 1917, Vol. II, Part V, p. 503.]

PANDYANS.

Pāṇḍyans 1.

Seven copper-plates preserved in the Museum for a long time without any history. They are strung on a ring without a seal.

The inscription contains two passages in Sanskrit, one at the beginning and another at the end, the script employed being Grantha. The rest is in Tamil, the script employed being Vaṭṭeluttu or Chēra-Pāṇḍya alphabet.

The plates record that the Pāṇḍyan king Māravarman, renowned in the world by the name of Jaṭilavarman (Neduñjaḍaiyān), gave the village of Vēlāṅguḍi, in Teṅ-Kaḷavaḷi-nāḍu, having changed its name into Śrīvaramaṅalam, to a Brahman named Sujjāta-Bhaṭṭa, son of Sīhu-Miśra.

This Māravarman is stated to have conquered the Chōḷas, the Pallavas and the Kēraḷas. He is said to have conquered and killed the king of Vēṅ and constructed the walls of the city of Karavandapuram.

The grant was made during the seventeenth year of the reign of Neduñjaḍaiyān, another name of Māravarman.

(S.L.I., No. 175.)

[Ind. Ant., 1893, Vol. XXII, p. 57.]

Pāṇḍyans 2.

Four copper-plates received from the Collector of Ramnāḍ in 1912-1913. They are strung on a ring, the ends of which are secured by means of a seal, bearing the emblems of two fishes with a vētra (cane) between them. The inscription is found on three plates and the fourth plate, which is very small, has a boar engraved on it.

The language of the inscription is Sanskrit, the script employed being Grantha.

The plates record that the Pāṇḍyan prince Abhirāma-Ativira-rāma granted, at the request of his chief Ayyankārappa, son of Peddappa and grandson of Nāgamanāyaka, who bore the title of Kāñchīpurādhiśa, two villages Mūvaraikonḍrān and Śaṭṭalēri, having given them a new name Peddappanāyakasamuḍram, to sixty-nine Brahmans,

The grant is dated the second *tithi*, in the dark fortnight in the month of Tula in the year Vijaya, S. 1515, in the thirtieth year of the reign of Jaṭilavarman Śrīvallabha (2nd October 1593 A.D.).

(A.R.M.E., 1911-12, App. A, No. 1—G.O. No. 919, Public, 29th July 1912, p. 15.)

REDDI CHIEFS OF KONDAVIDU.

Reddi Chiefs 1.

Five copper-plates received from the Collector of Kistna. They have holes on one side, but the ring and seal are missing.

The inscription is in Sanskrit, with the exception of the portion, in Telugu, describing the boundaries of the village of Atukūru. The script employed is old Telugu.

Vēma surnamed Śrī Pallava Trinētra, who ruled over the country of Pūṅgi, which extended from the eastern slopes of Śrīgiri to the eastern sea, on both sides of the river Kuṇḍi, with his capital at Addanki, gave the village of Atukūru which was situated on the northern bank of the river Kistna, having constructed an *agrahāra* and renamed it Vēmapuram, to several Brahmans, on the auspicious occasion of an eclipse of the moon.

This Vēma is stated to have restored the *agrahāras*, granted by Pratāparudra, and resumed subsequently by Muhammadan conquerors. This is the only epigraphical reference as yet discovered to the Muhammadan conquest of Wārangal. The chief referred to here belongs to the family of Reddi chiefs, who finally settled at Koṇḍavidu. Addanki is a well-known village, in the Ongole taluk, Guntūr district. The village of Atukūru has been identified with Gani Atukūru, west of Bezwāda. The river Kuṇḍi is the Guṇḍlakamma.

The grant was made at an eclipse of the moon in the month of Chaitra in S. 1267 (18th March 1345 A.D.).

[Ep. Ind., 1905-06, Vol. VIII, p. 9.]

Reddi Chiefs 2.

Three copper-plates found during the excavation of an old site in the village of Vanapalli, in the Amalāpuram taluk, of the Gōḍavari district, and presented to the Museum by the owner Vissapragāḍa Kriṣṇayya. The plates are strung on a ring, to which is soldered a plain pedestal, on which the recumbent figure of the sacred bull Nāṇḍi is placed.

The inscription is in Sanskrit, and the script employed is old Telugu.

The Reddi chief Anna-Vēma, surnamed Karpūra-Vasaṅtarāyā, constructed an *agrahāra* in the village of Immaḍilaṅkā and gave that village to Immaḍi, who appears to have been his minister and spiritual preceptor, on the auspicious occasion of *Śivarāthri*.

This Immaḍilaṅkā may be the same as the hamlet Immaḍivāri-ṅkā, to the north of the village, where these plates were found.

The grant was made on the fourteenth *tithi* in the dark fortnight in the month of Māgha in the year Siddhārthin, S. 1300. The data given correspond to 6th February 1380 A.D.

[Ep. Ind., 1894-95, Vol. III, p. 59.]

Reddi Chiefs 3.

Three copper-plates discovered before 1867 by Mokkaṭṭa Rājappa of Tottaramūdi, a village in the Amalāpuram taluk, of the Gōdāvarī district, during the removal of earth from a ruined house. The plates were deposited in the Museum in 1897-98. They are strung on a broken ring, to which is soldered a flat piece of copper, with the recumbent figure of the sacred bull Naṇḍi over it. The sun and moon appear on the ring, to the proper right and left of the Naṇḍi.

The inscription is in Sanskrit, the script employed being old Telugu.

The plates record that Kāṭaya Vēma, who ruled over the Rājamahēndra portion of the Koṇḍaviḍu territory, gave the village of Mallavaram, situated on the bank of the Vṛiddha-Gautamī, in the vicinity of Muktiśvara, in the Kōnadēśa, to a Brahman named Nṛisīmha.

Kāṭaya-Vēma was the minister of the Reddi chief Kumāragiri and helped him much in obtaining possession of and governing his ancestral territory. In return for his services, he received from his master, the gift of the eastern country of Koṇḍaviḍu, of which Rājamahēndranagarī was the capital. Historically this inscription is very important as giving a list of Koṇḍaviḍu chiefs down to Kumāragiri and as showing when and under what circumstances the Rājamahēndri portion of the Koṇḍaviḍu territory became detached from it.

The grant was made on the full-moon day in the month of Kārtika in the year Khara, Ś. 1333 (31st October 1411 A.D.).

[Ep. Ind., 1896-97, Vol. IV, p. 318.]

Reddi Chiefs 4.

Five copper-plates received from the Collector of Kistna. They are strung on a ring, the ends of which are secured by means of a rectangular plate, on which a couchant Naṇḍi facing the proper right is placed. The sun and moon are found on the side of the ring below the plate to the proper left of the Naṇḍi.

The language of the inscription is Sanskrit, the script employed being old Telugu.

The plates record the grant of the village of Ālapāḍu or Ālapāḍu Vēmavaram, by Pedda Kōmaṭi Vēmareḍḍi of Koṇḍaviḍu, to the scholar Viśvēśvara Bhaṭṭa. Ālapāḍu is said to be on the eastern bank of the Tungābhadrā river, in Vēlavāṇḍu, in the Trilinga or the Telugu country and is no doubt identical with the village of that name in the Tenāli taluk.

This Pedda Kōmaṭi Vēma was the son of Pedda Kōmaṭi and grandson of Mācha, who was the elder brother of Vēma, the founder of the Reddi dynasty. He was the fifth chief of his dynasty and was the reputed author of Sringāradīpikā, a Sanskrit commentary on the poem Amaruka Kāvya. The donee is said to be the great grandson of Mādhava. The inscription was composed by Śrinātha, who was the court pandit of Pedda Kōmaṭi Vēma. The grant bears the signature of Viranārayana, which was Vēma's chief title.

The grant was issued on the *Śivarātri* day in the year Nandana, S. 1334. (31st January 1413 A.D.)

Appended to this grant is another inscription which records that on the very day of the grant, Viśveśvara Bhaṭṭa divided the village referred to above, into sixty shares and gave away forty-five, four for his daughter, two for the village gods and the rest to certain Brahmans whose names and gōtras are given.

(A.R.M.E., 1908-09, App. A, No. 6—G.O. No. 538, Public, 28th July 1909, p. 11.)

Reddi Chiefs 5.

Seven copper-plates discovered in 1887, deposited in a small square receptacle in a brick mound in the village of Koṅkuduru, five miles north of Rāmachandrapuram, in the Gōḍavārī district. They were unclaimed and the Collector of Gōḍavārī sent them to Dr. Hultsch, who deposited them in the Museum in 1897-98. They are strung on a ring, the ends of which are secured by means of a pedestal over which is a recumbent Nāṇḍi facing the proper right. The sun and moon are on the pedestal in front of the Nāṇḍi.

The inscription is in Sanskrit, the script employed being old Telugu.

The Reddi chief Allaya-Dodḍa of Rājamahēndra granted the village of Gumpiṇi, after renaming it Allāda-reddidoddavaram, to several Brahmans on the auspicious occasion of *Ardhōḍaya*.

The grant was made on the new-moon day in the month of Pausha in the year Sādharaṇa, S. 1352 (14th January 1431 A.D.).

[Ep. Ind., 1898-99, Vol. V, p. 53.]

SĀLĀNKĀYANĀS.

Sālānkāyanās 1.

Four copper-plates preserved in the office of the Head Assistant Collector of Narasapūr and received from the Collector of Kistna. They are strung on a ring, the ends of which are secured at the base of an oval seal, which is very much worn.

The inscription is in Prakṛit, the script employed being that of the cave alphabet.

The Sālānkāyana king Vijaya-Dēvavarman of Vēṅgīpura gave twenty *nivartanas* of land near Ēlūra, together with a site for a house and a site for the houses of servants, to a Brahman named Gaṇaśarman. Vēṅgīpura has been identified with Pedd-Vēgi, a village near Ellore, in the Gōḍavārī district. Ēlūra is modern Ellore.

The grant was made on the tenth *tithi* in the dark fortnight in the month of Pausha, in the thirteenth year of the reign of Vijaya-Dēvavarman. On paleographical grounds the date may be assigned to about the fourth century A.D.

[Ep. Ind., 1907-08, Vol. IX, p. 56.]

SĀLUVAS.

Sāluvas 1.

Two copper-plates received from the Collector of Chingleput. Both the language and script of the inscription are Tamil.

Two mudaliyārs stole properties from the palace of the Rāyar at Kalattūr, during the time of Virapratāpa-yo-balarāyar and other Rāyas of the Saḷuva dynasty, but were arrested and ordered to be executed. But owing to the intervention of Tangaśālai Tambuṣettiār, they were released on their paying each a fine of one thousand pons. On the recommendation of Tambuṣettiār, Rāma Rāya gave this charter to the two mudaliyārs, as authority to guard two out of the fourteen villages owned by him and in return authorized them to collect for themselves a handful of each kind of grain brought to the market for sale and to get their food from the palace.

The document was written at the dictation of the Rāyar in the presence of Saḷuva Kappa Rāja and Ranga Rāja. This Kaḷattūr is the same as Kaḷattūr in the Chingleput district.

The charter was granted on the twelfth day in the month of Paṅguni in the cyclic year Prabhava, Ś. 1488. (8th March 1568 A.D.) The cyclic year Prabhava corresponds to Ś. 1489.

(S.L.L., No. 17.)

[T.S.L., 1886, p. 156.]

SĒTUPATIS.

Sētupatis 1.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

The plate records the gift of five villages to the temple of Rāmanātha and Parvatavardhanī, at Rāmeśvaram, for worship and offerings, by Daḷavōy Sētupati Kāttadēvar, Rāja of Rāmnād, on a new moon day.

The grant was made on the sixteenth day in the month of Kārtika in the year Prabhava, Ś. 1529 (20th November 1606 A.D.).

(A.R.M.E., 1910-11, App. A, No. 11—G.O. No. 832, Public,
28th July 1911, p. 16.)

Sētupatis 2.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

Daḷavōy Sētupati Kāttadēva, Rāja of Rāmnād, gave eight villages near Pāmban to the temple of Rāmanātha and Parvatavardhanī in the island of Rāmeśvaram, for the regular performance of pūja and offerings.

The grant was made on the new-moon day, the eighth day in the month of Aḍi in the year Plavaṅga, Ś. 1530 (8th July 1607 A.D.) The cyclic year Plavaṅga corresponds to S. 1529.

(S.L.L., No. 32.)

(A.R.M.E., 1910-11, App. A, No. 12—G.O. No. 832, Public,
27th July 1911, p. 16.)

Sētupatis 3.

A single copper-plate received from the District Court, Madura, in 1898.

Both the language and script of the inscription are Tamil.

Tirumalai Uḍaiyār Sētupati, Rāja of Rāmnād, gave a plot of land west of Rāmanāthasvāmi temple and east of the temple of Dāśarīnātha, in the island of Rāmeśvaram, to the servants of the Rāmanāthasvāmi temple.

The grant was made on the fourth *tithi* in the bright fortnight in the month of Aḍi in the year Plavaṅga, Ś. 1529 (18th July 1607 A.D.).

Sētupatis 4.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil. The letters are curiously engraved.

Hiraṇyagarbha Ravikula Sētupati, Rāja of Rāmnād, ordered that Muthuvijayaṅ śērvai should get food every day from the temple, in appreciation of his having dragged the king's elephant by its tail.

This happened when the Nāyaka chief Tirumala Nāyaka ruled at Madura.

The charter was granted on the tenth day in the month of Āni in the year Prabhava. (Probably 8th June 1627 A.D.)

(A.R.M.E., 1910-11, App. A, No. 16—G.O. No. 832, Public, 28th July 1911, p. 16.)

Sētupatis 5.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

Śrī Tirumalai Raghunātha Sētupati, Rāja of Rāmnād, gave a plot of land near Kālayārkōvil to a Brahman named Ahōbaḷayya.

This Sētupati is said to have performed the Hiraṇyagarbha sacrifice and the grant was made at Dhanushkōṭi.

The grant was made on the new-moon day in the month of Pushya in the year Viḷambi, Ś. 1579 (12th January 1659 A.D.).

(A.R.M.E., 1910-11, App. A, No. 10—G.O. No. 832, Public, 28th July 1911, p. 15.)

Sētupatis 6.

A single copper-plate received from the District Judge, Madura, in 1898.

Both the language and script of the inscription are Tamil.

Śrī Raghunātha Tēvar, Rāja of Rāmnād, granted certain lands near Sundarapāndiyanpaṭṭaṅam, for the maintenance of a muṭṭ, on the auspicious occasion of a solar eclipse.

The grant was made on the new-moon day in the month of Pushya in the year Rudhirōdgāri, Ś. 1605. The given data correspond to 6th January 1684 A.D.; but according to the Ephemeris of Mr. Swamikannu Pillai, there was no solar eclipse on that day.

Sētupatis 7.

A single copper-plate received from the District Judge, Madura, in 1898.

Both the language and script of the inscription are Tamil.

Śrīmad Hiranyagarbhayāji Raghunātha Sētopati, Rāja of Rāmnād, gave the village of Kaḷḷikuḍi and some other plots of land near Puḍukkōṭṭai, in Madura district, to the temple of Visvēśvara, in Eluvapūri.

The grant was made on the full-moon day in the month of Vaiśakha in the year Raktākshi, S. 1606, Kali. 4785 (19th April 1684 A.D.).

Sētopatis 8.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

Muthu Vijayaraghunātha Sētopati, Rāja of Rāmnād, gave the village of Attiyūttu, *alias* Muthuvijaya-raghunātha sētopati bhūpālapuram, and fourteen houses to fourteen Brahmans.

The grant was made at Dhanushkōṭi on the new-moon day in the month of Māgha in the year Vijaya, S. 1635 (3rd February 1714 A.D.).

(A.R.M.E., 1910-11, App. A, No. 9—G.O. No. 832, Public, 28th July 1911, p. 15.)

Sētopatis 9.

A single copper-plate received from the District Court of Madura.

Both the language and script of the inscription are Tamil.

Śaśivārṇa Periya Uḍaya Tēvar otherwise known as Vijayaraghunāthā, Rāja of Rāmnād, constructed a muṭṭ on a bank of the river Vaigai and gave a plot of land for its maintenance to Satyavāchakasvāmi, who came from Chidambaram.

This Sētopati, it is stated, brought Jaffna under his control.

The grant was made on the twenty-sixth day in the month of Kārthigai in the year Ananda, S. 1655, Kali. 4834 (26th November 1734 A.D.). This cyclic year Ananda corresponded to S. 1656.

Sētopatis 10.

A single copper-plate received from the District Judge of Madura in 1898.

Both the language and script of the inscription are Tamil.

Muttukumāra Vijayaraghunātha Sētopati, Rāja of Rāmnād, gave the village of Govīndarājasamudra as *sarvamānya* to a Brahman named Ramaṇayya on a new-moon day.

The grant was made at Dhanushkōṭi on the new-moon day in the month of Tai in the year Naḷa, S. 1658 (19th January 1737 A.D.).

(S.L.I., No. 23.)

Sētopatis 11.

A single copper-plate received from the District Judge of Madura in 1898.

Both the language and script of the inscription are Tamil.

Śrī Muttu Vijayaraghunātha Sētopati, Rāja of Rāmnād, gave the village of Karūkkattī, otherwise known as Muthurāmalingapuram, to Maṅgaḷēśvara gurukkaḷ, on the occasion of a lunar eclipse.

The grant was made on the full-moon day in the month of Vaiśākha in the year Vikrama, Ś. 1682 (29th May 1760 A.D.).

Setupatis 12.

A single copper-plate received from the District Court of Madura in 1898.

Both the language and script of the inscription are Tamil.

Muttu Raghunātha Sētupati, Rāja of Rāmnād, gave a portion of Ariyakkudi village to Chandrasēkharāvadhāni.

The grant was made on Sunday, the *Suklanavami*, in the month of Jyēshtha, in the year Subhānu, Ś. 1685 (19th June 1763 A.D.).

Sētupatis 13.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

Muttu Rāmaliṅga Vijayaraghunātha Sētupati, Rāja of Rāmnād, gave a portion of land to Venkaṭa Nārāyanappayya for a feeding choultry and for maintaining a water-shed.

The grant was made on the twenty-first day in the month of Āvaṇi in the year Vikṛita, Ś. 1692 (2nd September 1770 A.D.).

(A.R.M.E., 1910-11, App. A, No. 7—G.O. No. 832, Public, 21st July 1911, p. 15.)

Sētupatis 14.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

The plate records an agreement made between the Dharmakarta called Rāmanātha Paṇḍaram and the five hundred and twelve Mahājanas of the Rāmēśvaram temple.

The circumstances under which the agreement was made were as follows:—The villages owned by the temple were resumed by Asarat Nawāb, when he captured the Sētupati and took him as a captive to Trichinopoly. The temple servants went to Chenna-ṣaṭnam, paid homage to Dewan Rāyar and Asarat Nawāb, and got back the villages.

The events related here refer to the year 1773, when according to Mr. Sewell, Muthu Rāmaliṅga Sētupati was defeated by an English force under General Joseph Smith, his territory subdued on behalf of the Nawab of Trichinopoly, and the infant Sētupati, his mother and sister were removed from Rāmnād and kept at Trichinopoly under surveillance.

This arrangement was made on the seventeenth day in the month of Āvaṇi in the year Naṇḍana. (The given data correspond to 29th August 1772 A.D.)

(A.R.M.E., 1910-11, App. A, No. 14—G.O. No. 832, Public, 28th July 1911, p. 16.)

Sētupatis 15.

A single copper-plate received from the District Court of Madura in 1898.

Both the language and script of the inscription are Tamil.

Vijayaraghunātha Sivanna Periya Uḍaiyāttēvar, Rāja of Rāmnād, gave the village of Uḍaiyanyēndal in the province of Ponnakkūḷa to Moṭṭai Pakkiri Sahib of Sivaganga.

The grant was made on the fifth day in the month of Chittirai in the year Śōbhakrit, Ś. 1706, Kali. 4885. Śōbhakrit corresponds to Ś. 1705 (14th April 1783 A.D.).

Sētopatis 16.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Tamil.

Vijayaraghunātha Periya Uḍaiyā Tēvar, Sētopati, constructed a maḍa and an aghrahāra in the village of Vēṭṭakkāranpaṭṭi, on the road to Rāmēśvaram, and gave them to Brahmans. There, he opened a watershed and a small garden and for their maintenance gave, rent free, a plot of land called Tānāvayal, in the village of Ukkadaī, in the Amarāvati district.

This Sētopati is here described as having conquered Chōḷadēśa and Toṇḍaimaṇḍala.

The grant was made on the twenty-fourth day in the month of Tai in the year Piṅḷala, Ś. 1721, Kali. 4900 (3rd February 1798 A.D.).

SULTANS OF DELHI.

Sultans of Delhi 1.

A single copper-plate received from the Collector's office, South Arcot. The figures of Śrī Varāha, Hanumān and Garuḍa are engraved on the top of the plate.

The language and script of the inscription are Telugu.

The plate records that under the orders of the Emperor Farrukhsīyar (Parukusaha Padusaha) at Delhi, Śrīnivāsa Dāsa, the protegē of Tōdarmall, a deputy of the Emperor, gave the villages of Kīḷapūliyaṅguḍy, Puttūr, Neduñjēri, and Malayāmbuttu, situated in the sīma of Kāvanūr, to the temple of Varāhasvāmi at Śrīmushṇam, for the regular conduct of worship and festivals connected with the temple.

These villages were in the Cheñji prānta, in the Tiruvadi Rājya, belonging to Padaviḍu nāḍu. Śrīmushṇam is seventeen miles from Chidambaram.

The grant was made on the occasion of *Vrishabāha sankrānti* in the year Jaya, Ś. 1637. The cyclic year Jaya corresponds to Ś. 1636 (29th April 1714 A.D.).

There is a Persian * inscription on the back of the plate, which records that on the first of Jamādī-Ussāni of the second year of the accession to the throne of the Emperor Farrukhsīyar, Śrīnivāsa Dās, the protegē of Todar Mall and Dewan and Subedār of His Excellency Nawab Saadat-Ullah Khan, Nawab of the Carnatic, gave five villages, viz., Kīḷapūliyaṅguḍy and others in the parganah of

* A translation of this Persian inscription was kindly furnished by Mr. K. Amrita Rao, M.A., Presidency College, Madras.

Śrīmushṇam, to the God Bhūvarāhasvāmi of Śrīmushṇam. These villages lay within the jurisdiction of the Rāja of Tanjore and intended by him for Bhūvarāhasvāmi.

Śrīnivāsa Dās was a resident of Tiṇḍivanam.

(S.L.L, No. 68.)

TANJORE RĀJAS.

Tanjore Rājas 1.

A single copper-plate received from the Collector's office, Tanjore.

Both the language and script of the inscription are Tamil.

Baboji Paṅṭ, minister of Sahāji, son of Ēkōji, Rāja of Tanjore, divided the village of Ūttadayānṣeṭṭivayal Seyyāngamadaḥ Mutukāḍu into fifteen shares, gave it a new name Rāmanāthapuram, and distributed them among fourteen Brahmans and a mutt.

This village was situated to south of the river Vīna, a branch of the river Kāvērī. Ēkōji was half brother to the Maratha ruler Sivāji and became the Rāja of Tanjore in 1675 A.D.

The grant was made on the fourth day in the month of Chittirai in the year Yuva, Ś. 1617, Kali. 4796 (2nd April 1695 A.D.).

VIJAYANAGARA KINGS.

Vijayanagara Kings 1.

A single copper-plate received from the Collector of Bellary. On the top of the plate there is a varāha facing the proper right. The sun and moon are to the proper left and right of the varāha.

The language of the inscription is Kanarese, the script employed being old Kanarese. The document is inscribed with lines alternately upside-down.

The plate records that the Vijayanagara King Śrī Bukka Dēva Rāya Mahārāya gave the uncultivated portions of the villages of Gaḍipāḍu and Brahmapurī, situated in the sīma of Paragani and Adahani, which formed a part of the Kanarese portion of the kingdom of Vijayanagara, to Rāmana Gauḍa, Bādana Gauḍa, Bāyappa, Saṅkarāchārya, Nāralaliṅga Redḍi and Rājappa, so that they might construct an agrahāra for them and temples for Hanumān and Virabhadra, and other gods. The king ordered that the new village so formed must be known by the name of 'Sagara'.

The grant was made on the twelfth *tithi* in the bright fortnight in the month of Śrāvāṇa in the year Jaya, Ś. 1011. The cyclic year Jaya fell on S. 1036 (16th July 1114 A.D.). Bukka's reign commenced in A.D. 1336 and the Śaka year mentioned in the grant is incorrect.

On the reverse of the plate there is an inscription which records that Rāmana Gauḍa and Bādana Gauḍa borrowed three-hundred nāṅaka varāhas from Rāma Redḍi for the construction of houses in the newly granted plot.

(S.L.I, No. 124.)

Vijayanagarā Kings 2.

A single copper-plate received from the Collector of Bellary. The figures of the sun and moon are seen at the top of the plate.

Both the language and script of the inscription are Telugu.

The plate records that Jagadāpi Gutty-durga province was conferred upon Mahāsāyankāchārya Tālavākili Jōgināyaka by Sampatī Tipparājayya, and that with the sanction of this Tipparājayya many villages including Kambadūru and several hamlets were founded, and that the holdings of the several village officers and servants were settled as mentioned therein.

The grant is dated the tenth *tithi* in the bright fortnight in the month of Aśvayuja in the year Jaya in Ś. 1109. The given data would correspond to 8th September 1174 A.D., as the cyclic year Jaya fell in Ś. 1096, when Rājādhirāja Paramēśvara Virapratāpa Vijaya Bukkarāya ruled at Vijayanagara. This is evidently a forgery, as no king of this name is known to have reigned at this period. Moreover the characters are much too late for this date.

Vijayanagara Kings 3.

Three copper-plates received from the Collector's office, Nellōrē. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being Nandināgari.

The plates record that after the coronation, which took place on the seventh *tithi* in the bright fortnight in the month of Vaiśākha in the year Dhātri, Ś. 1258, the Vijayanagara king Harihara Mahārāya founded an agrahāra in the village of Kāpalūr, situated in the kingdom of Chandragiri, in Paḍanāḍu śīma, through which the river Svarṇamukhi flowed, and gave it to a Brahman named Ananta Sūraya. He received the agrahāra, divided it into sixty *vr̥ttis*, retained thirty for himself, and distributed thirty to several Brahmans.

The circumstances under which king Harihara founded the city of Vidyānagara (Vijayanagara) are also given.

The grant was made soon after the coronation which took place on the seventh *tithi*, in the bright fortnight in the month of Vaiśākha, in the year Dhātri, Ś. 1258 (18th April 1336 A.D.).

(S.L.I., No. 79.)

(A.R.M.E., 1906-07, App. A, No. 3—G.O. No. 503, Public, 27th June 1907, p. 10.)

[II Nel. Dist., 1905, p. 109.]

Vijayanagara Kings 4.

Five copper-plates without a ring received from the Collector of Nellore.

The inscription is in Sanskrit, the script employed is old Telugu.

The plates record that, on the orders of his preceptor Śrīkaṇṭhānātha, the Vijayanagara king Sangama II gave to thirty Brahmans well versed in the Vēdas the village called Biṭṭarakuṇṭa at a distance of three yojanās north of Vikramasimhapura in the Pākavishaya, having constructed an agrahāra and renamed it

Śrīkaṅṭhapura. The preceptor caused the king to give also the village of Simkēsari, which was on the northern bank of the river Pennār, in the country of Mūliki.

The grant was made on the occasion of his father's annual ceremony. The plates are important as they give information regarding the correct genealogy of the first Vijayanagara dynasty. This village of Bittarakuṅṭa is the same as Bitraguṅṭa, a railway station in the North-East line of the Madras and Southern Mahratta Railway. Simkēsari may be identical with Sunkesaru near Pushpagiri in the Cuddapah district.

The record is dated the new-moon day in the month of Jyēshṭha in the year Durmukha, Ś. 1278 (30th May 1356 A.D.).

(S.L.I., No. 58.)

[Ep. Ind., 1894-95, Vol. III, p. 21.]

Vijayanagara Kings 5.

Three copper-plates received from the Collector of Kurnool. They are strung on a ring, which carries a signet ring to which a seal is soldered. The seal has a seated Naṅḍi over it. Just below the Naṅḍi, the sun and moon appear on the side of the seal to the proper right and left of the Naṅḍi. A dagger is found on the side of the seal just in front of the Naṅḍi.

The inscription is in Sanskrit, the script employed being Naṅḍi-nāgarī.

The plates record that the Vijayanagara king Śrī Bukka Rāya gave, on the auspicious occasion of an eclipse of the sun, the village of Gadigērēlu *alias* Bukkarāyapuram, situated in the Pedakallu sīma in the province of Panādri, to a Brahman named Somajiya for the regular conduct of worship and festivals and other duties connected with the temple of Bhairava built in that village.

The grant was made on the new-moon day in the month of Chaitra in the year Plava, Ś. 1285. The data given correspond to 5th April 1361 A.D., but there was no solar eclipse on that day according to the Ephemeris of Mr. L. D. Swamikannu Pillai. There was one solar eclipse on the 5th May 1361 A.D. The cyclic year Plava corresponds to Ś. 1283.

(S.L.I., No. 220.)

Vijayanagara Kings 6.

A single copper-plate received from the Collector's office, Kurnool. Another small plate on which appear embossed, the sun, moon, a Naṅḍi, a linga, and a deity, is soldered to the top of this plate.

The language and script of the inscription are Telugu.

When king Vīrapratāpa Śrī Bukkadēva Rāya Mahārāya ruled at Vijayanagara, a plot of land was given to Bhīma Liṅgaṅṅa Gōne.

The grant was made on the twelfth *tithi* in the dark fortnight in the month of Kārtika in the year Anandā, Ś. 1293. The cyclic year Anandā corresponds to Ś. 1296 (3rd September 1374 A.D.).

(S.L.I., No. 228.)

Vijayanagara Kings 7.

Three copper-plates received from the Collector's office, Nellore. They are connected by a ring without a seal.

The inscription is in Sanskrit, the script employed being old Telugu.

These plates record that under the orders of the Vijayanagara king Dēvarāja, son of Harihara, his minister gave a plot of land measuring fifteen *mandyas* in extent in the village lying on either side of the river Auḍāla near Parachūr village in the province of Addaṅki to a Brahman named Chennu Bhaṭṭa.

These plates were not granted by Dēvarāja but by his son Yuvarāja Rāmachandra, who was the lord of Udayagiri, at the request of the donee. The river Auḍāla is between Guntūr and Addaṅki.

This charter was granted on the full-moon day in the month of Jyēshtha in the year Pramōda, Ś. 1312 (29th May 1390 A.D.).

(A.R.M.E., 1906-07, App. A, No. 1--G.O. No. 503, Public,

27th June 1907, p. 10.)

[II Nel. Dist., 1905, Vol. I, p. 1.]

Vijayanagara Kings 8.

Three copper-plates received from the Collector's office, Kurnool. They are strung on a ring with another ring to which a seal is soldered. It bears the figure of Vāmana with a dagger and the moon to the proper left and the sun to the proper right.

The inscription is in Sanskrit, the script employed being Nandināgari.

The Vijayanagara king Śrī Dēvarāja having renamed the village of Khairappulu as Dēvarāyapura gave half of it to the Virabhadrasvāmi temple in Mānasavadāvani (perhaps Adōni) for its maintenance and having divided the remaining half into twenty-five shares, gave them to twenty-five Brahmans. He also constructed an agrahāra in Mānasavadāvani and gave it to these twenty-five donees.

The grant was made on the *Utthāna-dvādasi* day in the month of Kārtika in the year Vikriti, Ś. 1332 (8th November 1410 A.D.).

(S.L.L., No. 221.)

Vijayanagara Kings 9.

Three copper-plates without a ring received from the Head Assistant Collector, North Arcot.

The inscription is in Sanskrit, the script employed being Grantha.

The plates record that Śrīgiribhūpāla or Śrīgiriṅdra, who was the brother of Śrī Dēvarāja II of Vijayanagara and ruled the country which had its capital at Maratakupuri, gave the village of Nīpataṭāka otherwise known as Vijayarāyapuram to a Brahman named Sampatkumārapaṇḍita, who was well versed in the Ayurvēda. This Pandit divided the village into fifty-six shares, gave two to temples, retained one for feeding Brahmans and twenty-two for his own use, and distributed the rest to his brothers, relatives and learned men.

This Nīpataṭāka is the same as Kaḍappēri situated in the Walajapet taluk, North Arcot district.

The grant was made on the *Utthāna-dvādaśi* day in the year Krōdhin, Ś. 1346 (3rd November 1424 A.D.).

(S.L.I., No. 82.)

(A.R.M.E., 1905-06, App. A, No. 16—G.O. No. 492,
Public, 2nd July 1906, p. 9.)

[Ep. Ind., 1905-06, Vol. VIII, p. 306.]

Vijayanagara Kings 10.

Five copper-plates received from the Collector of Nellore. They are connected by a ring without a seal.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that at the request of Paṅṭa Mailāra, a vassal chief of the Redḍi caste, the Vijayanagara King Pratāpa Dēvarāya gave the village of Pōlavaram, situated on the banks of the river Kundī (Gundalakāma) in the Pūṅgi-nāḍu-vishaya, having renamed it Chējerla, to learned Brahmans.

Chējerla is a village in the Ongole taluk, Guntūr district.

The grant was made on the *Śivarātri* day in the month of Māgha in the year Kilaka, Ś. 1351 (2nd February 1429 A.D.).

(S.L.I., No. 87.)

(A.R.M.E., 1906-07, App. A, No. 6—G.O. No. 503,
Public, 27th June 1907, p. 10.)

[II Nel. Dist., 1905, Vol. I, p. 149.]

Vijayanagara Kings 11.

Three copper-plates without a ring found in the village of Chilakala in the Nandyal taluk and received from the Collector of Kurnool.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara King Immaḍi Dēvarāya or Immaḍi Praudha Dēvarāya Mallikārjuna gave the village of Oddugaṅḍla, in the Pāṇeyadēśa of the Guttirājya, to a number of Brahmans.

The grant was made on the *Utthāna-dvādaśi* day in the month of Kārtika in the year Pramāthi, Ś. 1381 (7th November 1459 A.D.).

Vijayanagara Kings 12.

Three copper-plates without a ring found in the village of Nilulēni Timmāpuram and received from the Tahsildar of the Gooty taluk of the Anantapur district.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Mallikārjuna, surnamed Immaḍi Praudha Bhūpāla, gave the village of Liṅgāla, having renamed it Immaḍi-praudha-bhūpālapuram, situated in the province of Panugall, to certain Brahmans.

The grant was made on the *Gōkulāshṭami* day in the month of Śrāvāṇa in the year Vishu (Vriṣha), Ś. 1383 (30th July 1461 A.D.).

(A.R.M.E., 1907-08, App. A, No. 5—G.O. No. 574, Public,
17th July 1908, p. 11.)

Vijayanagara Kings 13.

Three copper-plates preserved in the Museum with no history. They are strung on a ring, a portion of which is flattened in the form of a circle, on which is engraved 'Sri Virūpāksha'.

The inscription is in Sanskrit, the script employed being Dēvanāgarī.

The Vijayanagara King Śrī Vīra Praudha Dēva Rāya constructed an agrahāra in Srinivāsapura, a village near Chandragiri, and gave it to Rāmachandra Dikshita and other Brahmans, on the auspicious occasion of a solar eclipse.

This agrahāra was constructed in memory of the king's mother and was named Vēdavallipura.

The grant was made on the new-moon day in the month of Makara in the year Vishu (Vrisha), Ś. 138 (2nd December 1461 A.D.).

Vijayanagara Kings 14.

Five copper-plates received from the Collector of Bellary. They are strung on a ring which carries a very small ring to which a seal is attached. It bears the sun and moon, a boar and a dagger.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The Vijayanagara King Śrī Kṛṣṇadēvarāya gave the village of Kṛṣṇarāyapuram, situated in the district of Gooty, to a Brahman named Koṇḍa Bhaṭṭa, on the auspicious occasion of a lunar eclipse.

A short genealogical table from Timma to Kṛṣṇarāya is given.

The grant was made on the full-moon day in the month of Kārtika in the year Śukla. Ś. 1431, the first year of Kṛṣṇa Rāya's reign. The given data correspond to 27th October 1509 A.D. Mr. Sewell's 'Eclipses of the moon in India' and Mr. L. D. Swamikannu Pillai's 'Ephemeris' give a lunar eclipse on 26th November 1509 A.D., which was the full-moon day in the month of Mārgasīrsha in the year Sukla.

(S.L.I., No. 132.)

Vijayanagara Kings 15.

A single copper-plate received from the Collector of Bellary.

The inscription is in Sanskrit, the script employed being Kanarese.

The plate records that the Vijayanagara king Śrī Kṛṣṇadēva Mahārāya, constructed an agrahāra named Vyāpalavarti on the banks of the river Tungabhadra, and gave it to a Brahman named Anantāchārya, having renamed it Kṛṣṇarāyapuram. The king did this at the request of his subordinate chief Timmānāyaka.

This agrahāra was situated in the Kundarpi-sīma near Rāyadurga.

The grant was made on the auspicious occasion of *Ardhōdaya* on the new-moon day in the month of Māgha in the year Prajōtpatti Ś. 1433 (17th February 1512 A.D.).

(S.L.I., No. 123.)

Vijayanagara Kings 16.

A single copper-plate received from the Collector's office, Kurnool. A small double copper-plate, with embossed figures of the sun and moon, a linga and a Nāndi, is attached to the top of this plate.

The language and script of the inscription are Telugu.

The plate records that three brothers Pedda Nāgana Gaud, Chinna Nāgana Gaud, and Liṅgāla Gaud abandoned their native village, and came south to the village of Pedahūr̥ti, situated in the sma of Adavāri-drug. They constructed a temple to the Goddess Chaudēsvārī on a hill. Sammēla Timmārājulu, a deputy of the Vijayanagara king, introduced them to Śrī Vīra Pratāpa Harihara Rāya, who gave them certain villages for their abode and maintenance.

The grant was made on the tenth *tithi* in the dark fortnight in the month of Vaiśākha in the year Śrīmukha, Ś. 1420. This cyclic year Śrīmukha corresponds to Ś. 1435. The date would then correspond to 30th April 1513 A.D. The mention of Harihara Rāya who died in A.D. 1404 will lead one to believe that this plate is a forgery.

(S.L.I., No. 227.)

Vijayanagara Kings 17.

Five copper-plates without a ring, received from the Collector's office, Nellore.

The inscription is in Sanskrit, the script employed being Nāndi-nāgarī.

The plates record that the Vijayanagara king Śrī Krishnadēva Rāya, at the request of Gaṅgā Reddī or Gaṅgādharma, a Reddī chief, who had the titles of Karpūravasantarāya, Kanchārkalādri, Basavāśankara, Ghaṅṅānāda and Rūpanārāyaṇa, gave the village of Nāgulavaram and a field named Timmayapālem to a Brahman astronomer named Sūra Bhaṭṭa, on the auspicious occasion of a lunar eclipse.

This Krishnadēva Rāya is stated to have defeated Virabhadra Gajapati, son of Rudra of Kondavidu, captured and made him his servant in Ś. 1437.

The grant was made on the full-moon day in the month of Śrāvaṇa in the year Yuva, Ś. 1437 (25th July 1515 A.D.).

(S.L.I., No. 86.)

(A.R.M.E., 1906-07, App. A, No. 4—G.O. No. 503,
Public, 27th June 1907, p. 10.)

[II Nel. Dist., 1905, Vol. I, p. 125.]

Vijayanagara Kings 18.

Three copper-plates without a ring and seal, bought of the Paṅḍāram Dharmakarta of the Subrahmaṇya temple situated at Kumārakroṣṭam in Conjeeveram.

The inscription is in Sanskrit, the script employed being Nāndi-nāgarī.

The Vijayanagara king Śrī Krishnadēva Rāya gave the village of Govīndapatti, nine miles west of Conjeeveram, to eleven Brahmans

for reciting *rudrajapa* during the abhishēka ceremony of the God Ekāmbaranātha at Kānchī. The village still exists though deserted.

The grant was made on the tenth *tithi* in the dark fortnight in the month of Pushya in the year Vyaya on the occasion of *Makara-sānkramana*, Ś. 1448 (28th December 1526 A.D.).

Vijayanagara Kings 19.

Three copper-plates received from the Sub-Collector of Cuddapah. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Kṛṣṇadēva Mahārāya was present at the temple of Virūpāksha on the bank of the river Tuṅgabhadra, and gave the village of Mādavara to a temple of Narasimha. This village was in the Gūdalūr sīma, in Mārjavāda Rājya. This is perhaps to the north of the village of Mudivēdu and near the village of Gaṇḍālūru in the Cuddapah district.

A genealogy of the second dynasty of Vijayanagara from Timmabhūpāla down to Śrī Kṛṣṇadēva Rāya is given.

The grant was made on the *Makara-sānkṛānti* day in the year Sarvajit, Ś. 1448 (29th December 1527 A.D.).

(A.R.M.E., October 1890 to March 1891, p. 5—G.O. No. 452, Public, 10th June 1891.)

Vijayanagara Kings 20.

Five copper-plates received from the Collector of Kurnool. They are strung on a ring, which carries a signet ring to which a seal is attached. It bears the standing boar facing the proper right. The sun and moon are above the boar and a floral device is below.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Achyutēndra Mahārāya gave the village of Kallabākya, otherwise known as Narasēndrapura, situated to the west of the village of Mandagiri, to fifty Brahmans, having divided it into fifty shares.

Achyutēndra is here stated to be the younger brother of Śrī Kṛṣṇa.

The grant was made on the ninth *tithi* in the dark fortnight in the month of Mārgasīrsha in the year Vijaya, Ś. 1455 (10th December 1533 A.D.).

(S.L.I., No. 222.)

Vijayanagara Kings 21.

Five copper-plates received from Śrīmān Varadāchārya of Pūṇḍi, a village in the Wālājapet taluk of the North Arcot district. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Achyutadēva Mahārāya gave the villages of Tengūru and Vallagūlam, situated in the Chandragiri Rājya, to the temple of Viṭṭalāsāmī. The

villages were divided into four parts, one part was given to his minister Timma for the management of the temple, another to a Brahman who did religious duties in the temple and the rest were set apart for the regular conduct of worship and festivals.

The grant was made on the *Śravanadvādaśī* day in the bright fortnight in the month of Bhādrapada in the year Jaya, Ś. 1456 (20th August 1534 A.D.).

(S.L.I., No. 26.)

(A.R.M.E., 1905-06, App. A, No. 11—G.O. No. 492, Public, 2nd July 1906, p. 9.)

Vijayanagara Kings 22.

Five copper-plates received from the Collector's office, North Arcot. They are strung on a ring which carries a seal bearing a standing boar facing the proper right. The sun and moon are above the boar and a floral device is below.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara King Śrī Achyutēndra Mahārāya, at the request of his chief Vārāṇasi Varadappa, gave the village of Kīḷayahara Vēṅkaṭādrīpura, situated in Kundavardhanakoṭaka, a district of Tundiramaṇḍala, which was a subdivision of Chandragiri Rājya, to the Viṣṇu temple at Vēṅkaṭādrīpura, which was built near Vēdāraṇyam, on the bank of the Vedānadi (river), by the latter.

The grant was made on the fifth *tithi* in the bright fortnight in the month of Vaiśākha, in the year Hēmalamba, Ś. 1459 (14th April 1537 A.D.).

(S.L.I., No. 207.)

(A.R.M.E., 1905-06, App. A, No. 10—G.O. No. 492, Public, 2nd July 1906, p. 8.)

Vijayanagara Kings 23.

Three copper-plates presented by the Dharmakarta of the temple at Sriperumbūdūr, Chingleput district, to the Archæological department and subsequently deposited in the Museum. They are strung on a ring which carries a seal bearing in relief a standing boar facing the proper right. The sun and moon are above the boar while a floral device is below. There is a dagger to the proper right of the boar.

The inscription is in Sanskrit, with the exception of a few lines in Tamil which describe the boundaries of the village granted. The script employed is Nandināgarī.

The plates record that the Vijayanagara king Śrī Achyuta Rāya, gave the village of Māranēri, otherwise known as Raghunāthapura, to a Brahman named Śrī Vāmana Yajva. This village was situated in Patavitarājyam, the modern Padaviḍu, a ruined town in the Pōlūr taluk of the North Arcot district.

The grant was made on the new-moon day in the month of Śrāvaṇa in the year Viḷambi, Ś. 1460 (24th August 1538 A.D.).

(A.R.M.E., May to September 1890, p. 2—G.O. No. 717, Public, 28th October 1890.)

Vijayanagara Kings 24.

Four copper-plates received from the Sub-Collector of Cuddapah. They are strung on a ring which carries a seal bearing a standing boar facing the proper right.

The inscription is in faulty Sanskrit, the script employed being Nandināgarī.

The document opens with a confused genealogy, in the course of which the mythical ancestors and a few members of the first dynasty of Vijayanagara are mentioned. Then it turns abruptly to Achyuta, who is known to have belonged to the second Vijayanagara dynasty, and attributes to him a grant made, in S. 1201, while other grants of the same king range between S. 1452 and 1461. The difference of more than two hundred and fifty years between the date of this grant and the real date of Achyuta and the incorrect genealogy lead to the conclusion that this inscription is a forgery.

(A.R.M.E., October 1890 to March 1891, p. 5—G.O. No. 452, Public, 10th June 1891.)

Vijayanagara Kings 25.

Three copper-plates received from the Collector's office, Kurnool. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Achyutendra Mahārāya gave the village of Maḍapyalapalli situated in the province of Gooty, having renamed it Achyutarāyapuram to Nṛsimhasvāmi, enshrined at Rāmagiri, to meet the expenses on account of lighting, offerings, worship and festivals in his temple, reserving a portion, which was given to a Brahman named Koṇḍayajva for service in it.

Achyutarāya is here spoken of as the conqueror of the three kingdoms, Chēra, Chōla and Pāndya.

The grant was made on the *ashtami tithi* in the dark fortnight in the month of Śrāvaṇa in the year Vikāri, S. 1461 (7th August 1539 A.D.).

(S.L.I., No. 223.)

Vijayanagara Kings 26.

Three copper-plates received from the Collector of North Arcot. They are strung on a ring which carries a seal bearing in relief a standing boar facing the proper right. The sun and moon are above the boar and a floral device is below.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Achyutarāya Mahārāya gave the village of Chaklimārantatūku, having renamed it Chinnavēnkatarāyēndrasamudra, to the temple of Viṣṇu in the village of Vēnkaṭādrīpura on the banks of the river Vēdā and situated in the kingdom of Chandragiri.

Mention is made of the *Tulābhāra* ceremony (gift of gold to the weight of the donor) performed by the king in the town of Kānchī on the *dvādaśī* day in the bright fortnight in the month of Śrāvāṇa in the year Nandana, Ś. 1455 (13th July 1532 A.D.). Ś. 1454 corresponds to the cyclic year Nandana.

The grant was made on the *Utthāna-dvādaśī* day in the bright fortnight in the month of Kārtika in the year Vikāri, Ś. 1466, which is a mistake for 1461 (24th October 1539 A.D.).

(A.R.M.E., 1905-06, App. A, No. 13—G.O. No. 492, Public,
2nd July 1906, p. 9.)

Vijayanagara Kings 27.

Three copper-plates without a ring and seal, received from the Collector's office, Nellore.

The inscription is in Sanskrit, with the exception of a few lines in Telugu describing the boundaries of the village granted. The script employed is Nandināgarī.

The plates record that the Vijayanagara king Śrī Achyutēndra Mahārāya gave the village named Yadavallī, situated in the sīma of Pāngānāḍu, attached to the province of Udayagiri, having surnamed it Achyutēndrapuram, to a learned Brahman named Tirumala Bhatta, on the auspicious day of *Utthāna-dvādaśī*.

The grant was made on the *dvādaśī tithi* in the bright fortnight in the month of Kārtika in the year Plava, Ś. 1463 (31st October 1541 A.D.).

(S.L.I., No. 80.)

(A.R.M.E., 1906-07, App. A, No. 5—G.O. No. 503, Public,
27th June 1907, p. 10.)

[II Nel. Dist., 1905, Vol. I, p. 91.]

Vijayanagara Kings 28.

Three copper-plates received from the Collector of North Arcot. They are strung on a ring, which carries a seal bearing in relief a standing boar facing the proper right. The sun and moon are above the boar and a floral device is below. There is a dagger to the proper right of the boar.

The language of the inscription is Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara king Śrī Sadāśiva Mahārāya gave the villages of Kongaṇamallūr and Mēlapaṭapana-pāḍi, situated in the kingdom of Padaviḍu, to several Brahmans.

The grant was made on the *dvādaśī tithi* in the bright fortnight in the month of Kārtika in the year Plavaṅga, Ś. 1470 (25th October 1547 A.D.). The cyclic year Plavaṅga corresponds to Ś. 1469.

(A.R.M.E., 1907-08, App. A, No. 6—G.O. No. 574, Public,
17th July 1908, p. 11.)

Vijayanagara Kings 29.

A single copper-plate received from the Collector of Bellary. The sun and moon and the Vaishṇavite marks are engraved on the top of the plate.

The language and script of the inscription are Telugu.

When the Vijayanagara king Virapratāpa Śrī Vira Sadāśiva-dēva Mahārāya ruled at Vijayanagara, Śrīmān Mahāmaṇḍalēśvara Rāmarāju Tirumalarājayya granted the following privileges to Mahīpati Yerrammanāyaka for faithful service done to the State and for guarding the villages of Gooty, Tāḍpatri, Vellalūru, Singaṇamala and Siyyāḍa. He was allowed to receive ten varāhās for every one hundred varāhās of tax collected from the villages, together with the produce got out of two marakāls of seedlings out of every twenty and one bundle of fodder from that got out of two-fifths of an acre of land.

This charter was granted on the tenth *tithi* in the bright fortnight in the month of Śrāvaṇa in the year Piṅgaḷa, Ś. 1479 (4th August 1557 A.D.).

(S.L.I., No. 224.)

Vijayanagara Kings 30.

Five copper-plates received from the District Court of Kistna. They are strung on a ring which carries a small ring to which a seal is attached. It bears in relief a standing boar facing the proper right. The sun and moon are above the boar, while a floral device is below. There is a dagger to the proper right of the boar.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara King Raṅga Rāya who had his capital at Penukonda gave as sarvamānya the village of Kōvilpūdi, having renamed it Raṅgarājapuram, to a Brahman named Haridaśva. This village was near Koṇḍaviḍu which was conquered by Raṅga Rāya.

The grant was made on the *Prathama-dvādaśi* day in the month of Aśhāḍha in the year Yuva, Ś. 1497 (19th June 1575 A.D.).

Vijayanagara Kings 31.

Three copper-plates found in the ruined Viṣṇu temple in the village of Ariviḷimangalam, Tanjore district, and purchased from Mr. Svāminātha Ayyar. The plates are strung on a ring which carries a seal bearing in relief a standing boar facing the proper right. Above the boar is the sun between two clubs joined together in the form of V. The moon and a dagger are to the proper left of the boar.

The inscription is in Sanskrit, the script employed being Nandināgarī.

At the request of Śevvappa Nāyaka the first prince of the Nāyaka dynasty of Tanjore, the Vijayanagara king Śrī Raṅga-dēva Rāya granted the village of Ariviḷimangalam to the Madhva teacher Vijayīndra Tīrtha.

The grant was originally made by Achyuta son of Śevvappa Nāyaka, but sanction of the over-lord was obtained by this record. The village granted belonged to the Kulōttuṅga Chōḷa Vaḷanādu and is now five miles south-west of Nannilam, the headquarters of a taluk of that name in the Tanjore district.

The grant was made on the *Prathama dvādaśi tithi* in the bright fortnight in the month of Aśhāḍha in the year Dhātri, Ś. 1499

(7th July 1576 A.D.). This *dvādaśi* fell on Saturday (7th July 1576 A.D.) according to the Ephemeris of Mr. L. D. Swamikannu Pillai, but Monday was the *dvādaśi* day according to the plates.

[Ep. Ind., 1917, Vol. XIII, p. 340.]

Vijayanagara Kings 32.

Two copper-plates received from the Collector of Kistna. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being Nandināgarī.

These plates form an incomplete set and contain the genealogy of the third Vijayanagara dynasty up to Śrī Raṅga Rāya. The genealogy is identical with that given in the Kūniyūr plates.

Vijayanagara Kings 33.

Two copper-plates found in the records of the Oriental Manuscripts Library and sent by the Curator in 1917 for deposit in the Museum. They are the second and third plates of a set, the first of which is missing. They have holes on the upper part and the ring on which they were strung is also missing.

The inscription is in Sanskrit, the script employed is Nāgarī.

The plates record that the Vijayanagara King Śrī Venkaṭapati Mahārāya gave a village having named it Venkaṭapura, to the Śrī Vajshnava teacher Tātaya, grandson of Eṭūr-Tātārya and son of Śrīnivāsa. This village was situated in the Kōnaḍu district, which formed a subdivision of Ūttukkāḍu Kōṭṭam.

The grant was made on the *dvādaśi tithi* in the bright fortnight in the month of Dhanus in the year Vikrithi, S. 1512 (27th December 1590 A.D.).

[A.R.M.E., 1916-17, App. A, No. 8—G.O. No. 1035, Home (Education), 10th August 1917, p. 8.]

Vijayanagara Kings 34.

Seven copper-plates received from the Collector of Tinnevely. They are strung on a ring which carries a seal bearing in relief a standing boar facing the proper right. The sun and moon are above and a dagger is to the proper right of the boar.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that, at the request of Kṛishṇamahīpati, Viceroy of the Southern Kingdom, the Vijayanagara King Śrī Vīra Venkaṭapati gave the village of Padmānēri situated in the Kingdom of Tiruvādi to several Brahmans, having renamed it Tirumalāmbāpuram. Kṛishṇamahīpati divided the village into eighty-three shares, and distributed them among several Brahmans.

The grant was made at the temple of Tirupati on the *dvādaśi tithi* in the dark fortnight in the month of Śrāvāṇa in the year Viḷambi, S. 1520 (18th August 1598 A.D.).

(S.L.L., No. III.)

(A.R.M.E., 1905-06, App. A, No. 14—G.O. No. 492, Public, 2nd July 1906, p. 9.)

Vijayanagara Kings 35.

Seven copper-plates, without a history, which have been preserved in the Museum for a long time. They are strung on a ring which carries a seal bearing in relief a standing boar facing the proper right. The sun and moon are above and a floral device is below the boar. There is a dagger to the proper right of the boar.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that, at the request of his chief Mudduvīra who was ruling at Madura, the Vijayanagara King Venkaṭapati Śrī Dēvarāya gave to several Brāhmins the village of Nāgenallūr situated near the boundary of Kāṭṭuputtūr on the northern bank of the river Kāvēri, having renamed it Mudduvīramahīpālasamudram. Mudduvīra divided the village into eighty-two shares and distributed them to several learned Brahmins.

The grant was made on the *dvādaśī tithi* in the dark fortnight in the month of Kārtika in the year Saumya, Ś. 1531 (13th November 1609 A.D.).

(A.R.M.E., 1905-06, App. A, No. 9—G.O. No. 492, Public,
2nd July 1906, p. 8.)

Vijayanagara Kings 36.

Five copper-plates which have been preserved in this Museum for a long time without any history. They are strung on a ring which carries a seal bearing in relief a bow, a tiger and two fishes.

The inscription is in Sanskrit, the script employed being Nandināgarī.

The plates record that the Vijayanagara King Śrī Venkaṭa II or Venkaṭapati Śrī Dēvarāya who resided at Penukoṇḍa granted the village of Koṇḍyāṭa, having renamed it Gōpālaśrīpura, to Raṅga-nātha, son of Singarāja and grandson of Lakkarāja and who was engaged in the study of the Yajur Vēda.

The plates contain a genealogy from King Nahusha to Venkaṭa II. It was at Penukoṇḍa the Vijayanagara royal family took up its abode after its defeat by the Muhammadans. The village granted is near Guḍiyattam in the North Arcot district.

The grant was made on the *dvādaśī tithi* in the bright fortnight in the month of Ashāḍha in the year Dhātri, Ś. 1558 (4th July 1636 A.D.).

(S.L.I., No. 151.)

(Ind. Ant., 1884, Vol. XIII, p. 125.)

VISHNUKUNDINS.

Vishnukundins 1.

Five copper-plates discovered sometime before 1887, during the excavation of earth at the Atikavani tank in the Chikkulla agra-hāra in the Tuni division of the Gōdāvari district by Piṇḍi Nammayya of Upperagūdem, a hamlet of Amalāpuram, in the Golgoṇḍa taluk of the Vizagapatam district, and received from the Collector of Vizagapatam in 1896-97 to whom the plates were sent

by the karnam of Amalāpuram, who secured them, when they were offered for sale in 1895 by the wife of Nammayya. The plates are strung on a ring, the ends of which are soldered to a circular seal bearing in relief on the countersunk surface a lion.

The inscription is in Sanskrit, though Prakrit words occur now and then. The script employed is pre-Chālukyan.

Mahārāja Śrī Vikramēndravarma, who was a member of the family of Vishṇukunḍins, issued a proclamation from his royal residence at Lendulūra granting the village of Rēgonṇam, which was south-east to the village of Rāvireva on the bank of the river Kṛishṇabēṇṇā (Kṛishṇa) in the Natṛipati district, to the Sōmagiriśvaranātha temple.

The grant was made on the fifth day in the eighth fortnight of the summer season in the tenth year of the king's reign. No other date is given. The Mahārāja's grandfather is stated to have been connected with the family of Vākātas, which flourished towards the end of the seventh and in the eighth century A.D. This record may not be later than the eighth century A.D.

(Ep. Ind., 1896-97, Vol. IV, p. 193.)

MISCELLANEOUS.

Miscellaneous 1.

Three copper-plates received from the Collector of Ganjām, in whose office they were unclaimed. They are strung on a ring, the ends of which are secured by means of a seal bearing in relief a couchant bull facing the proper right and the legend 'Śrī Sainyabhītasya'.

The inscription is in Sanskrit, the script employed being 'the acute-angled type with nail heads', which formed the transition from the Gupta to the Nāgarī alphabet.

During the reign of Mahārājādhirāja Śaśānka-Rāja, his Sāmanta Mahārāja (tributary king) Mādhavarāja II of the Śilodbhava family gave the village of Chhavalakkhāya, in the Kṛishṇagiri-vishaya, to a learned Brahman named Chharampasvāmin, at an eclipse of the sun.

The order declaring the grant was issued from his capital Kōṅgēda on the banks of the river Sālimā. Professor Kielhorn has identified Kōṅgēda with Kong-u-to of Hiuen-Tsiang. This Śaśānkarāja is probably identical with Śaśānka, the King of Karnasuvarṇa, who according to Hiuen-Tsiang murdered Rājyavardhana, the elder brother and predecessor of the great king Harsha of Thāṇēsar.

The grant was made in the Gupta year 300 (A.D. 619-20).

(Ep. Ind., 1900-01, Vol. VI, p. 143.)

Miscellaneous 2.

Five copper-plates received from the Collector of Gōdāvāri. They are strung on a ring having a worn out seal.

The inscription is in Sanskrit, the script employed being Chālukyan.

The plates record that, at the request of his chief Indra, Rāja Prithivīmūla, son of Mahārāja Prabhākara Viśruta, gave the village of Chūyipāka, having constructed an agrahāra to forty-three families of Brahmans, who studied the Atharva-Vēda.

The grant was issued from the city of Kāndāji. The village granted was situated in the Tālpāka-vishaya.

The grant was made on the third day in the month of Vaiśakha in the twenty-fifth year of the reign of Prithivīmūla.

(S.L.I., No. 78.)

[B.B.R.A.S., 1883—85, Vol. XVI, p. 114.]

Miscellaneous 3.

A single copper-plate received from the Collector's office, Ganjām. On to its proper right is soldered a seal, half of which sticks to the plate, while the other half projects beyond it. The seal bears in relief on the countersunk surface the legend 'Śrīmad Daṇḍimahādēvi.' Above the legend is a couchant bull facing the proper right with the sun and moon and a conch-shell above it. Below the legend is a lotus flower with two lines between them.

The inscription is in Sanskrit, the script employed being Nāgarī used in Northern India.

Queen Daṇḍimahādēvī who was a descendant of the family of King Ummattasimha and ruled over the country of Dakṣiṇakōśala, issued from the royal camp at Guhēśvarapātaka a charter by which the village of Villa situated in Kōṅgōda-maṇḍala, was granted to her door-keeper Dhavaḷa an immigrant from Viṅḡipātaka, on the occasion of a *sankrānti*.

The grant is dated the fifth day of the dark fortnight in the month of Mārgaśīrsha in the year 180. It is not known to what era this year 180 belongs.

Appended to the above grant there is another inscription which records that a quarter of the village of Villa was given by Dhavaḷa to several Brahmans on the occasion of a *sankrānti*.

(S.L.I., No. 217.)

[Ep. Ind., 1900-01, Vol. VI, p. 133.]

Miscellaneous 4.

A single copper-plate received from the Collector of Ganjām. On to its proper right is soldered a seal as in the previous plate. The legend bears in relief across the centre the legend, 'Śrīmad Daṇḍimahādēvi'. Above the legend is a couchant bull facing the proper right with the sun, moon and a conch-shell above. To the right and left of the bull is a chāmara (fly-whisk). Below the legend is a lotus flower.

The inscription is in Sanskrit, the script employed being Nāgarī used in Northern India.

Queen Daṇḍimahādēvī, a descendant of the family of King Ummattasimha, issued from the royal camp at Guhēśvarapātaka a charter by which the village of Garasāmbhā, situated in the Arttaṇi-vishaya in Kōṅgōḍamaṇḍala to a Brahman named Purushōttama, on the auspicious occasion of *Uttarāyana* (the summer solstice).

The grant is not dated.

(S.L.I., No. 216.)

[Ep. Ind., 1900-01, Vol. VI, p. 140.]

Miscellaneous 5.

Three copper-plates received from the Collector of Ganjām. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being Nāgarī used in Northern India.

The plates record the sale of the village of Taṭeśvaragrāma, and mention Śilabhañjadēva and some chiefs born in the Nāga family.

No mention is made of any date and the character is of about the thirteenth century A.D.

[A.R.M.E., 1916-17, App. A, No. 11—G.O. No. 1035, Home (Education), 10th August 1917, p. 9.]

Miscellaneous 6.

Three copper-plates found in the village of Vasanta in the Śrīngavarapukōṭā taluk of the Vizagapatam district and received from the Collector of that district in 1900. They are strung on a ring without a seal.

The opening verse is in Sanskrit and the rest of the inscription is in Telugu. The script employed is Telugu.

The plates record the grant of the village of Baṭṭēru on the Vamsadhārā river by a chief named Mukunda, son of Bāhubalēndra, who traced his descent from the moon. The grant was made in the temple at Śrīkūrmam in favour of Venkaṭāchārya and other Vaishṇava Brahmans.

The grant was made on the thirtieth day in the month of Pushya in the year Manmadha, Ś. 1517. (27th January 1596 A.D.)

PETTY CHIEFS AND ZAMINDĀRS.

Petty Chiefs and Zamindārs 1.

A single copper-plate received from the Collector of Bellary. The sun and moon and the Vaishṇava marks are engraved on the top of the plate.

The language and script of the inscription are Telugu.

When Virapratāpa Sadāśivādēva Mahādēvarāyulu ruled at Vijayanagara, Krishnarāya of Ānaguṇḍi gave an agrahāra and two villages to two Brahmans Rāmāchārya and Bhīmāchārya for teaching Brahmans of the Madhva community.

The grant was made on the fifth *tithi* in the dark fortnight in the month of Pushya in the year Akshaya, Ś. 1186. Ś. 1186 corresponds to the cyclic year Raktāksha, which preceded Akshaya by one year. The given data correspond to 18th December 1266 A.D.

(S.L.I., No. 113.)

Petty Chiefs and Zamindārs 2.

Five copper-plates received from the Collector of Gōdāvari. They are strung on a ring without a seal.

The inscription is in Sanskrit, the script employed being old Telugu.

Śrīmān Namaya-Nāyaka who ruled over the country extending from the banks of the river Gautama to the Kalinga kingdom with his capital at Pithāpurī, while on the bank of the holy Gōdāvari, gave the village of Donepūndi, having renamed it Prōlōra and constructed an agrahāra, to a Brahman named Gaṇapati, who was well versed in the Vēdas.

The grant was made on Sunday, the full-moon day in the month of Bhādrapada in Ś. 1259. (The probable date will be 30th August 1338 A.D.). Ś. 1259 is a mistake for Ś. 1260.

[Ep. Ind., 1896-97, Vol. IV, p. 356.]

Petty Chiefs and Zamindārs 3.

Three copper-plates received from the Collector's office, Nellore. Both the language and script of the inscription are Telugu.

The plates record that Dēvarāya Voḍaya Gāru gave the village of Tiruvīḍu, which was in the bed of the tank named Karakili and which lay on the northern bank of the river Pinākī (Peṇṇār), in the Pānkanādu district, in the Udayagiri kingdom, to God Ahōba-ṣṣvara of Tiruvīḍu, by pouring water in the hands of Purushōttamāyā, who was a temple servant.

This Dēvarāya Voḍaya was the ruler of the Udayagiri kingdom, and was the son of Parvatarāya and grandson of Rāmachandrarāya.

The grant was made on the fifteenth day in the bright fortnight in the month of Kārtika in the year Pārthiva, S. 1357. This is a mistake for S. 1327 (6th November 1405 A.D.).

(A.R.M.E., 1906-07, App. A, No. 2—G.O. No. 503, Public, 27th June 1907, p. 10.)

[II, Nel. Dist., 1905, Vol. I, p. 8.]

Petty Chiefs and Zamindārs 4.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Tamil.

The plate records an order issued by the Paṇḍaram of Toḍukuḷi Mūttaraṣa to Kuppayāṇḍi Pillai appointing him as an accountant for the seven villages, owned by the former, and in lieu of salary therefor he was given certain plots in wet and dry lands in each of those villages and was allowed also to collect a tax of two fanams from rich ryots and one fanam from petty ryots.

The order was dated the fourteenth day in the month of Ādi in the year Śārvarī, Kollam 775 (13th July 1600 A.D.).

(S.L.I., No. 63.)

Petty Chiefs and Zamindārs 5.

A single brass-plate received from the Collector of Gōdāvari.

Both the language and script of the inscription are Telugu.

The plate records that Sadāsiva Vitarāṇa Rāyaṇiṅāru gave the village of Nallapaḷli to the temple of Śītārāmasvāmi in the village of Parnaśālā, in the taluk of Bhadrāchalam, on the occasion of a lunar eclipse.

The grant was made on the full-moon day in the month of Jyēshṭha in the year Durmati, Ś. 1549. The cyclic year Durmati corresponds to Ś. 1543 (25th May 1621 A.D.).

Petty Chiefs and Zamindārs 6.

A single copper-plate received from the Collector of South Kanara.

The language and script of the inscription are Kanarese.

The plate records that Śrī Sankaridēvi, sister of Vīra Narasimha Lakshmapparasa Bangār, constructed a tank and a muṭṭ in a garden east of Koḍayal fort, and granted a plot of land yielding one hundred and fifty *muḍis* of rice to Dāsanna, son of Yellappa Nāyaka, for the maintenance of the muṭṭ.

The grant was made on the fifth *tithi* in the dark fortnight in the month of Kārtika in the year Subhānu, Ś. 1565 (21st October 1643 A.D.).

(S.L.L. No. 103.)

Petty Chiefs and Zamindārs 7.

A single copper-plate received from the Collector of South Kanara.

Both the language and script of the inscription are Kanarese.

The plate records the grant of two villages Pudu and Āmrāpāḍi to Veṅkaṭapati Dēva by Vīranarasimha Sankaridēvi, sister of Lakshmapparasa Bangāra.

According to the South Kanara District Manual, these Bangarās were Jain ruling chiefs of Nandavār territory in South Kanara; but this Bangāra is stated to be a devotee of Śiva in the plate. These two villages even now exist.

The grant was made on the first day in the month of Kārtika in the year Tāraṇa, Ś. 1566 (21st October 1644 A.D.).

(S.L.L. No. 104.)

Petty Chiefs and Zamindārs 8.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that Śrīmat Māsai Fakīr Kulasēkhara Abdull Mallik gave certain lands in the village of Tārāpūr to a mosque at Sultānpūr, a village in the Adōni taluk of the Bellary district.

The grant was made on the twelfth *tithi* in the dark fortnight in the month of Vaiśākha in the year Pramādīcha, Ś. 1586. This Śaka year should have been 1595 as Pramādīcha fell on that year. (3rd May 1673 A.D.)

(S.L.L. No. 131.)

Petty Chiefs and Zamindārs 9.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that Srīmat Māsai Fakīr Kulasēkhara Abdull Mallik gave a plot of land in the village of Marālakāla to a mosque at Sultānpūr.

Marālakāla may be the modern Marāli in the Adōni taluk.

The grant was made on the twelfth *tithi* in the dark fortnight in the month of Vaiśākha in the year Pramādīcha, Ś. 1586. This cyclic year Pramādīcha fell on Ś. 1595 (3rd May 1673 A.D.).

(S.L.I., No. 116.)

Petty Chiefs and Zamīndārs 10.

A single copper-plate received from the Collector's office, Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that Srīmat Māsai Fakīr Kulasēkhara Abdull Mallik gave certain lands in the village of Sidlatala to a mosque at Sultānpūr, in the Adōni taluk of the Bellary district.

The grant was made on the twelfth *tithi* in the dark fortnight in the month of Vaiśākha in the year Pramādīcha, Ś. 1586 (3rd May 1673 A.D.) Vide remarks on date in the previous plate.

(S.L.I., No. 118.)

Petty Chiefs and Zamīndārs 11.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that Srīmat Māsai Fakīr Kulasēkhara Abdull Mallik gave certain lands in the village of Kaichagarai to a mosque at Sultānpūr.

The grant was made on the twelfth *tithi* in the dark fortnight in the month of Vaiśākha in the year Pramādīcha, Ś. 1586 (3rd May 1673 A.D.). Vide remarks on date in No. 8.

(S.L.I., No. 130.)

Petty Chiefs and Zamīndārs 12.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that Srīmat Māsai Fakīr Kulasēkhara Abdull Mallik gave certain lands in the village of Tapti to a mosque at Sultānpūr.

The grant was made on the thirteenth *tithi* in the dark fortnight in the month of Māgha in the year Pramādīcha, Ś. 1586 (23rd February 1674 A.D.). Vide remarks on date in No. 8.

Petty Chiefs and Zamīndārs 13.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that Srīmat Māsai Fakīr Kulasēkhara Abdull Mallik gave certain lands in the village of Hitikadapūr to a mosque at Sultānpūr.

The grant was made on the thirteenth *tithi* in the dark fortnight in the month of Māgha in the year Pramādīcha, Ś. 1586 (23rd February 1674 A.D.). Vide remarks on date in No. 8.

Petty Chiefs and Zamindārs 14.

A single copper-plate received from the District Judge, Trichinopoly, in 1912-13.

Both the language and script of the inscription are Telugu.

Kachhi Kalyāna Raṅappa Kālāka Tōḷa Voḍayāru who was the Zamindār of the tract of country lying between the Uttarakāvēri and the Svētanādi (Vellar) gave the village of Amuttarāṅgoṭa to the temple of Aruṅajāteśvara at Sri Taḷvanam, otherwise known as Tirūppanēndal, for the regular conduct of certain *kaṭṭalai*, and to the temple of Kṛishnēsvara in the same place for the regular performance of *uchhikālapūja*. This village was situated in the Zamindāri tract between the two rivers.

The grant was made on the fifteenth day in the month of Māgha in the year Kālayukti (Kālayukta), S. 1600, Kali. 4779 (16th January 1679 A.D.).

(A.R.M.E., 1911-12, App. A, No. 3—G.O. No. 919, Public,
29th July 1912, p. 13.)

Petty Chiefs and Zamindārs 15.

Two copper-plates, hinged together, which were received from the Collector of Gōdāvari.

Both the language and script of the inscription are Telugu.

Rāja Gaṇapati Rāja Jagannātha Rāju, a Zamindār, gave a plot of land in Billangē taluk to certain Brahmans for the increase of virtue to his forefathers.

The grant is dated Thursday, the tenth of the month of Aśvayuja in the year Raktākshi, S. 1606 (9th October 1684 A.D.).

Petty Chiefs and Zamindārs 16.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Telugu.

The plate records the order issued by Koṇḍappanāyanigāru, son of Appa Nāyuḍu, and who was styled Rājamānya Rājadhirāja, cancelling the lease granted to Kāpāru Saṅgayya over a plot of land in the village of Pennāgacherla, as he failed to pay a kist of twenty varāhas per year and transferring it in favour of Rāchi Reddi, who was willing to pay the kist regularly and who paid eighty varāhas, the arrears due from the former.

The order was issued on the *panchami tithi* in the bright fortnight in the month of Margasīrsha in the year Vikāri, S. 1642. The cyclic year Vikāri corresponds to S. 1641 (5th December 1719 A.D.).

(S.L.L., No. 119.)

Petty Chiefs and Zamindārs 17.

Two copper-plates received from the District Court, Madura, in 1898. These are the first and third plates of a complete set and the second is missing.

Both the language and script of the inscription are Tamil.

Sinnakkadira Appānāyaka gave the village of Soundararāja Śinnakkadira Bhūpāla Samudram to the learned men of the same village.

Information regarding the date and object of the grant is not available as the second plate is missing. The last portion of the document, while stating that it records a gift, also states that it is a sale deed.

R. Sewell has stated that this grant was made in the cyclic year Saumya, Ś. 1651, Kali. 4830 (A.D. 1729), when Vijaya Raṅga Chokkanātha ruled at Madura, and that this Sinnakkadira Appānāyaka was a chief who resided near Dindigul.

(S.L.I., No. 33.)

Petty Chiefs and Zamīndārs 18.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Tamil.

The plate records the arrangement made by Rāja Venkatrāyar, the Zamīndār, the people, and the watchman of the Zamīndāri of Vattalakunḍu Vairavanāyakanūr, otherwise known by the name of Vīrabhūpālasamudram, for creating a fund for maintaining an establishment of six music players for service in the temple of Viśvanāthā and Viśālākshī at Vattalakunḍu.

In addition to the usual imprecation at the end of inscriptions, there is one against Muhammadans, that if any one would disturb this charity, he would incur the sin of eating a pig at Mecca and of vilifying Alla.

The grant is dated the 18th of Āvaṇi in the year Rudhirōdgāri, Ś. 1665 (19th August 1743 A.D.).

(S.L.I., No. 60.)

Petty Chiefs and Zamīndārs 19.

A single copper-plate which has been preserved in the Museum and has no history.

The language and script of the inscription are Tamil.

The plate records that Vāmpiriyār, having encamped at Morāppūr, sold the village of Arñjīmāndūr belonging to Gingee Fort, to Mādriya Gaunḍen of Cōnjevveram for fifty-one pagodas.

The deed is dated the fifth day in the month of Aḍi in the year Vibhava. This cyclic year Vibhava fell on A.D. 1748, 1808. Most probably the plate might have been issued on 5th July 1748 A.D.

Petty Chiefs and Zamīndārs 20.

A single copper-plate received from the District Judge of Trichinopoly in 1912-13.

Both the language and script of the inscription are Telugu.

Muttu Vijaya Raṅgappa Kalāka Tōḷa Vodayāru gave a portion of land in the village of Sendōrai to the Sabhānāyaka temple at Chidambaram for the regular daily performance of *uchchikālapāja*. The donor was a chief ruling over the country lying between the Uttarakāvērī and the Svetanadī (Vellār).

The grant was made on the twentieth day in the month of Āni in the year Krōdhi, Ś. 1706, Kali. 4885 (30th June 1784 A.D.).

(A.R.M.E., 1911-12, App. A, No. 4—G.O. No. 919, Public, 29th July 1912, p. 13.)

Petty Chiefs and Zamindārs 21.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that at the request of the inhabitants of the village of Bāgēhāḷḷi, Hasarat Khan Sahib, a Muhammadan chief, settled the dispute on the boundary line between the Rāyadurgam taluk of the Bellary district and the Molakālamūru taluk in the Mysore territory and fixed the boundary marks.

The settlement was made on the *trayōdaśi tithi* in the bright fortnight in the month of Mārgasīrsha in the year Plavanga, S. 1709 (22nd December 1787 A.D.).

(S.L.I., No. 126.)

Petty Chiefs and Zamindārs 22.

A single copper-plate which has been in the Museum without a history.

The language and script of the inscription are Tamil.

The plate records the arrangement made by Saravaṇai Setty, agent of Aśātu Kepilai Nawab with two Gurukkaḷs for collecting quit-rent and other taxes from the houses constructed in the lands belonging to the Śiva temple on a hill in the country of Āmūr-kuthāṇḍalai Karikāli on the northern bank of the river Kāvēri, and for the regular performance of worship in the said Śiva temple on every Friday from the income accrued thereby.

The arrangement was made on the fifth day in the month of Āḍi in the year Saumya, S. 1711, Kali. 4790 (17th July 1789 A.D.).

Petty Chiefs and Zamindārs 23.

A single copper-plate received from the District Court, Chingleput.

Both the language and script of the inscription are Tamil.

His Highness Sri Kuppuchāndu Sahib was pleased with the services done by Sivandapāda Setti of Arikōshṭi Puduppēṭṭai, and gave him a palanquin and five *kānis* of land to meet the pay of the bearers. He was also given $\frac{1}{4}$ *kāni* of salt pan, and was authorized to collect certain taxes on all grains and foodstuffs sold in his village. He was also exempted from certain taxation.

There are signatures in Hindustani, which read "Subha Arcot Sundar Sahib, Hazarat Miran Sahib, Kod Sirraho."

The grant is dated the twenty-fifth day in the month of Purattāśi in the year Pramādicha. The plate may perhaps belong to 7th October 1793 A.D.

(S.L.I., No. 16.)

[T.S.I., 1886, p. 158.]

Petty Chiefs and Zamindārs 24.

A single copper-plate received from the District Judge of Madura in 1911-12.

Both the language and script of the inscription are Tamil.

The plate records that Rāṣaya Paṇḍyanār, Zamindār of Bōḍināyakanūr, fixed the boundary line between Agamalai and

Koṭṭakud̄y by constructing four mahals and by the erection of demarcation stones. This charter was given to four maṅṅādis of the village of Agamalai.

The document is dated the twenty-fifth day in the month of Tai in the year Krōdhana, Fasli 1213 (A.D. 1805-06).

(A.R.M.E., 1910-11, App. A, No. 13—G.O. No. 832, Public, 28th July 1911, p. 16.)

Petty Chiefs and Zamindars 25.

A single copper-plate received from the Collector of Trichinopoly.

Both the language and script of the inscription are Tamil.

The plate records the arrangement made by Vijaya Venkātāchala Reddiar, Zamindār of Turaiyūr in the Trichinopoly district with regard to the burial and burning ground of his town. A certain plot was divided into two blocks and two Veṭṭiyans, Alan and Mūkkan, were placed in charge of them. It was arranged that they should divide the revenues in the ratio of two to one, and that Mūkkan should pay Alan Rs. 20-10-8 out of the total amount of Rs. 62 spent by sirkar in dividing the burial-ground, with interest at one *panam* for every ten rupees per mensem.

The arrangement was made in the year Akshaya. No details regarding date are given. As Vijaya Venkātāchala Reddiar lived in the beginning of the last century, this record might have been issued in the year 1806 A.D. as it corresponds to the cyclic year Akshaya (Kshaya).

Petty Chiefs and Zamindars 26.

A single copper-plate received from the Collector of Tanjore.

Both the language and script of the inscription are Tamil.

The plate records that Kṛishṇa Paṅṅikkandār, Zamindār of Terkūr, gave the village of Panaṅṅeri as Srōtriyam to the temple of Viśvanātha Svāmi to meet the cost of daily worship and offerings, with the exception of a portion, which was given to Siva Rāya Ayyar, a Brahman of the village of Gandharva Kōṭṭai, for the conduct of pūja in the temple. It is also recorded that out of the tax payable to the Zamindāri some Brahmans must be fed on all *dvādaśi* days.

The grant was made on the new-moon day which fell on the fifth day in the month of Tai in the year Sarvajit, Ś. 1749, Kali. 4928 (23rd December 1827 A.D.).

Petty Chiefs and Zamindars 27.

A single copper-plate received from the Collector of Ganjām.

Both the language and script of the inscription are Uriya.

Mahārāja Śrī Jagannātha Nārāyaṇa Gajapati Kshētrapati gave the village of Gōberāyanavalaśa to Jōgi Rāju on condition that he must pay an annual kist of Rs. 50 in cash and twenty garces of paddy.

This paṭṭa was issued on the eighth *tithi* in the dark fortnight in the month of Māgha in the year Viḷambi, the eighth year of the Mahārāja's reign.

Petty Chiefs and Zamindars 28.

A single copper-plate received from the District Judge, Trichinopoly, in 1912-13. It contains two inscriptions, one on each side.

Both the language and script of the inscriptions are Tamil.

The first inscription records the gift of two bullocks to the temple of Subrahmanyasvāmi in Ayipālaiyam by the agent of Nallappa Kālāṭka-Tōlar, named Muttu Vaidyanātha Pillai having made them tax-free wherever they were taken, carrying loads.

The gift was made on the thirtieth day in the month of Aippasi in the year Bhava, Mēdinmahārāyar S. 1272.

The second inscription records the gift to the same temple by Vaduganātha Pillai of a cow for the maintenance of a lamp.

The gift was made on the twenty-seventh day in the month of Tai in the year Vikrama, six years after the first grant.

(A.R.M.E., 1911-12, App. A, No. 2—G.O. No. 919, Public, 29th July 1912, p. 13.)

Petty Chiefs and Zamindars 29.

Thirteen copper-plates received from the Collector of Tanjore. They are in the shape of a palm-leaf manuscript and are provided with holes on one side to be strung by means of a ring. Some plates are missing.

Both the language and script of the inscription are Tamil.

The following information is available from the existing plates. Certain Pandyān and Chōla kings gave Mēnāttarayan, a chieftain, a tract of country near Aduthurai. A Muhammadan ruler defeated the Chōla king and established his seat of government at Cannanūr near Trichinopoly. He tried to capture Mēnāttarayan, who fled to Nārtāmālai but subsequently became friends with him. The Muhammadan king defeated the Pandyān king at Alagāpuri, defeated Gōvinda at Trichinopoly and pillaged the countries of Vallam and Ambil.

The plates are not dated.

PRIVATE GRANTS.

Private grant 1.

A single brass-plate received from the Collector of North Arcot. A triangular brass-plate with the figure of Kāmākshīman with the sun and moon on either side and five human figures which appear to be intended for the five artisans mentioned in the plate is soldered to the top.

Both the language and script of the inscription are Tamil.

The following incident is recorded: Five Panchālattārs, who were the leading men of the *Idangai* section of the five artisan castes made a car of bell-metal for taking in procession the goddess Kāmākshī, round the streets of Conjeeveram. While the car was being drawn a magician Sēṅia Siṅgappuli of the *Valangai* section stopped it by incantations. When the Panchālattārs were at a loss to know what to do, goddess Kāmākshī told them in a dream that a magician might be brought from Cochin. A messenger was accordingly sent and Mangammāl, wife of a Kambalattān, offered to draw the car with the help of her son. The latter with his

father and mother came to Conjeeveram and found by incantations that several demons had been set up to restrain the car and that the magic could be averted only by offering a human sacrifice. The Panchālattārs were not prepared for it. The son was thinking of some device, when Śeṇia Śiṅgappuli intentionally picked up a quarrel with him, and a dispute arose as to their superiority. To settle this, the Panchālattārs chained both of them, put them in a room and set fire to its roof but both came out unhurt. They were then tied in bags of chunam, the mouths of which were tied and the bags were then thrown in a river, but both escaped unhurt. Both appeared to be of equal capacity. They tried to establish their superiority in another way. A śūla was set up in front of the Kāmākṣī temple and the son was placed horizontally over it. He remained there unhurt for three days. But Śiṅgappuli set up a śūla in front of the Ēkambareśvara temple and had him placed over the śūla. His body went down through the śūla and he died suddenly. The son having proved himself to be superior tried to draw the car by incantations, but he did not succeed. He then decided to sacrifice his second wife, who came to the car in yellow robes after finishing pūja. Her neck was cut and the head was hung on the top of the car and her entrails were offered as a prey to the demons. Having thus satisfied the demons the son tied one end of a thread to the car and another to his nose. With the help of his mantrams he was able to draw the car in the twelve streets of Conjeeveram. The five Panchālattārs were very much pleased with this and jointly executed this deed, binding themselves and every household of their community to pay the son annually a quarter *varāha* and two *marakāls* of rice.

This happened at a time when the Chōla empire extended from Conjeeveram to Comorin and from Nāgoor to Paḷani.

This record was issued on the eleventh day in the month of Vaikāṣī in the year Sarvadhāri, S. 1098, Kali. 4421. These cyclic and Kaliyuga years do not correspond.

The given data work out to 4th May 1168 A.D., but the characters are too modern for this date. This document is evidently a forgery.

(A.R.M.E., 1909-10, App. A, No. 6—G.O. No. 665, Public, 28th July 1910, p. 15.)

Private grant 2.

A single copper-plate received from the Collector of Trichinopoly. The saivite emblems and the figures of the sun and moon and of five human figures are soldered to the top part of the plate.

Both the language and script of the inscription are Tamil.

The plate records that a body of five artisans was working a mint established by Kāṣī Rāja (a Chōla king?) and that Rāma Rāja and Angōti Rāja who were supervising the institution had confiscated four lakhs of rupees. These two were ordered by the king to be beheaded, but saved by the five artisans who promised to make good the loss. To make up the amount they raised certain taxes among the members of their community.

The Chōla empire is said to have extended at that time as far as Paḷani hills on the west, Kānchīpura on the north and Nāgoor on the east.

The record is dated the eleventh day in the month of Vaikāśi in the year Sarvadhāri, Ś. 1098, Kali. 4421. This cyclic and Kali-yuga years do not correspond. The cyclic year Sarvadhāri corresponds to Ś. 1090 and to Kali. 4269. The given data would then correspond to 4th May 1168 A.D. The characters are quite modern and they cannot be ascribed to Ś. 1098. This is evidently a forgery.

(A.R.M.E., 1908-09, App. A, No. 1—G.O. No. 538, Public,
28th July 1909, p. II.)

Private grant 3.

A single copper-plate received from the District Judge of Madura. Both the language and script of the inscription are Tamil.

The plate records a document by which the inhabitants of the town of Tonḍi, constructed a mutt, opened a flower garden, and appointed Nilakanṭhā Paṇḍāram as their keeper on the understanding that he would receive as salary one paṭṭai-sāda (food) every day from the mutt.

The record is dated the seventh day in the month of Māśi in the year Āṅgīrasa, Ś. 1105 (30th January 1184 A.D.). This cyclic and Śaka years do not correspond. The characters are quite modern and the plate appears therefore to be a forgery.

Private grant 4.

A single copper-plate received from the Collector's office, Chingleput.

Both the language and script of the inscription are Tamil.

The plate records a sale-deed executed by Muttu Nāyaka conveying half the portion of the lands owned by him in the village of Veḷḷodai in the district of Chandragiri in the province of Tondai-maṇḍalam to Bommu Setty for one hundred and twenty-five (new pulicat) pagodas.

This happened during the reign of Vīra Śīṅga Rāyar Dēva Mahārāyar, who is described as the destroyer of the army of the Muhammadans.

The deed was executed on the twenty-first day in the month of Māśi in the year Plava, Ś. 1349, Kali. 4517 (15th February 1428 A.D.). The cyclic year Plava is a mistake for Plavanga as Ś. 1349 corresponds to the latter.

(S.L.L., No. 148.)

[T.S.L., 1886, p. 148.]

Private grant 5.

A single copper-plate received from the Collector of Chingleput on 10th July 1858.

Both the language and script of the inscription are Tamil.

The plate records a sale-deed executed by Muttiappa Nāyaka, conveying half the portion of the village of Krishna Oḍai owned by him in the district of Chandragiri to Aṅgaṇi Setṭiappa Setty for one hundred and fifteen new pulicat pagodas.

This happened during the reign of Vīra Śīṅga Rāya Dēva Mahārāyar, who is described as the destroyer of the hosts of Muhammadans.

The deed is dated the twenty-fourth day in the month of Chittirai in the year Vikāri, Ś. 1351, Kali. 4519. As the cyclic year Vikāri and the Ś. 1341 agree with each other, the given data would 19th April 1419 A.D.

(S.L.I. No. 145.)

[T.S.I., 1886, p. 150.]

Private grant 6.

A single copper-plate received from the District Court of Chingleput.

Both the language and script of the inscription are Tamil.

The plate records the sale-deed executed by the Gurukkals (priests) of the temple of Umaiyaṅvar Tiruverriyūr Udayār Nāyaṅār in favour of Vanniya Śinnapiḷḷai Tandri, who accompanied Śrī Sankarāchārya svāmigal on his tour, conveying the possession of the whole village of Sattankāḍu and the privileges and rights of worship owned by them in the temples in the villages of Madaru, Oṅḍiyūr and Nittiyūr, to the latter for seven hundred and fifty pagodas.

This happened when Vallabha Mahārāja ruled the country from Kānchīmaṅḍalam to Yerumaṅḍalam (Ceylon). This Vallabha Mahārāja was probably the King of Kānchī, who refused to give his daughter to the King of Orissa, who conquered Kānchī in 1450 A.D. and defeated the former in revenge.

This deed was executed in the presence of Śrī Śankarāchārya on the twenty-eighth day in the month of Vaikāśi in the year Bhava, S. 1377 (24th May 1454 A.D.). S. 1377 should have been 1376.

(S.L.I. No. 21.)

[T.S.I., 1886, p. 152.]

Private grant 7.

A single copper-plate received from the Collector of South Arcot.

Both the language and script of the inscription are Tamil.

The plate records how a dispute arose between two Pūśaris (priests) and how it was settled. The incident was as follows:—

On the twenty-sixth day in the month of Aḍi in the year Paṛthiva, a festival was celebrated in the Kanniar temple in Śannaśipakkam. While the pūśari of this temple was cutting the throat of a goat as an offering to the deity, a drop of blood fell on another man, who was the pūśari of a temple in the adjoining village. The latter was irritated and a quarrel arose between the two, which ended in a dispute as to the right of jumping into the fire during the festival. Each claimed that the right belonged exclusively to his own temple. The matter was enquired into by the ruler of Gingee, who ordered that the pūśari who claimed the right should go round the town with a red hot iron ball in his hand or to lose his head if he was not prepared to do so. The pūśari of the Kanniar temple consented and did so accordingly, in the presence of several people. The other pleaded his inability. It was then declared that the right belonged to the former. To

commemorate this event the ruler of Gingee granted this plate to the pūṣāri of the Kanniar temple.

This happened at a time when the following kings ruled :—

- (1) Pravidadēva Mahārāya (Praudhadēva).
- (2) Mallikārjunadēva Mahārāya.
- (3) Virupākshadēva Mahārāya.
- (4) Vāmadēva Mahārāya.
- (5) Narasingadēva Mahārāya.
- (6) Tirumalaidēva Mahārāya.
- (7) Varadadēva Mahārāya.
- (8) Krishnadēva Mahārāya.
- (9) Gōvindadēva Mahārāya.
- (10) Rāmadēva Mahārāya.

This plate was given on the tenth day in the month of Tai in the year Pārthiva, S. 1386 (6th January 1466 A.D.).

Private grant 8.

Four copper-plates received from the Collector's office, Nellore. The ring on which they were strung is missing.

Both the language and script of the inscription are Telugu.

This is a document recording the settlement of a dispute between the Vaiśyās and the two upper classes, the Kshatṛiyās and the Brahmans, regarding certain rights at the temple of Śrī Sailam in the Kurnool district by which the Vaiśyās were granted certain privileges.

The settlement was made on the Śivarāthri day in the dark fortnight in the month of Māgha in the year Pārthiva, S. 1387 (13th February 1466 A.D.).

(S.L.I. No. 96).

Private grant 9.

A single copper-plate received from the Collector's office, Chingleput, on 10th July 1858.

Both the language and script of the inscription are Tamil.

The plate records a decree given by a committee of four arbitrators in the matter of a dispute between Manna Kaḍamba Mudaliyār and Kānchivāyal Muttiyappa Mudaliyār, regarding the possession of the village of Sinnakāmaṇa in Ponnagari.

This village is north-east of Ponnēri.

The plate is dated the seventeenth day in the month of Avani in the year Nāḍana, Kali. 4434, S. 1456. Kali. 4434 is a mistake for 4633, and S. 1456 should have been 1454. The given data correspond to 16th August 1532 A.D.

(S.L.I., No. 146.)

[T.S.I., 1886, p. 154.]

Private grant 10.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records that, when Mahārāja Śrī Krishnarāyadēva ruled at Vijayanagara, the Gaudās of Gōraṅṭlu village emigrated to Siddhāpūr, formed a colony there with the help of the Gaudās

of Piḷḷehaḷḷi village and named it Gōnchireddihaḷḷi. The king fined the Gauḍās of Piḷḷehaḷḷi two hundred varāhās and Rāmaṇṇa Gauḍan and Mallanṇa Gauḍan, the principal men of that village, sold a plot of land to the Gauḍās of Gōnchireddihaḷḷi for two hundred varāhās in order to pay the fine imposed on the village.

The deed is dated the thirteenth *tithi* in the bright fortnight in the month of Srāvaṇa in the year Subhakṛit. Two years are mentioned, 1080 according to Piss-abda and 1792 Ś. This Śaka year is incorrect. The date may probably correspond to 12th August 1543 A.D.

Private grant 11.

A single copper-plate in the shape of a palm leaf manuscript was received from the High Court of Judicature, Madras, in 1909.

Both the language and script of the inscription are Malayalam.

The plate records that Nārāyaṇa Nambūdiri of Paṭṭōḷi Illam in Malayampāḷḷi village gave a plot of land east of Kuruvan hill on which could be sown one hundred and three *podis* of seedlings and thirty-five oxen for the maintenance of a woman named Mādhavī and her children.

The grant was made in the month of Mīnam in the Kollam year 742 (1567 A.D.).

Private grant 12.

A single copper-plate received from the District Court of Madura.

Both the language and script of the inscription are Tamil.

During the reign of Mūthu Vijayāraghunātha Sētopati the Kaḷḷars of Varahanēri who settled at Araṣanattam village and the Sērvakāras of Śiniśapaṇinattam, in conjunction with the Ambalakāras of the four adjoining villages granted this document to a Yādava, as authority for the lands he owned in Vadamaṭṭur. These Kaḷḷars disputed the right of these Sērvakāras and to avoid all future troubles about the ownership of his land, the Yādava wanted that a copper-plate might be granted in the presence of both the parties.

The plate was granted on the twenty-fifth day in the month of Avaṇi in the year Iḷḷaya, S. 1525 (25th August 1594 A.D.). The Śaka year must have been 1516.

(S.L.I., No. 31.)

Private grant 13.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Tamil.

The plate records the arrangements made for the settlement of a dispute between three hereditary watchmen of Aḷagarkōil, Madura district.

The record is dated the fifteenth day in the month of Tai in the year Anaṇḍa, Kali. 4707. The cyclic year Anaṇḍa corresponds to Kaliyuga year 4715 (12th January 1615 A.D.).

Private grant 14.

A single copper-plate received from the Collector of South Kanara on condition that it would be returned to him or to the owner on demand.

Both the language and script of the inscription are Kanarese.

The plate records that Kēlaḍi Virabhadra Nāyaka gave a plot of land to the God Vēṅkaṭeśaperumal that was worshipped at the Saṭagōpiā muṭṭ in Uppargēri village, for the regular conduct of pūja and offerings.

The grant was made on the fifth *tithi* in the bright fortnight in the month of Aśvayuja in the year Prajōtpatti, S. 1554 (20th September 1631 A.D.). The cyclic year Prajōtpatti corresponds to S. 1553.

(S.L.L., No. 106.)

Private grant 15.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records a sale-deed executed by three merchants named Timmarasayya, Laksharasayya and Rāchavūri in favour of Anantasa Gauḍi conveying a portion of land owned by them in the village of Kolḷegallu for having taken from the latter one hundred varāhās.

The deed was executed on the tenth day in the bright fortnight in the month of Pushyā in the year Nandana, S. 1574 (29th December 1652 A.D.).

(S.L.L., No. 112.)

Private grant 16.

A single copper-plate received from the District Judge, Madura, in 1911-12.

Both the language and script of the inscription are Tamil.

The plate records that Paḷaṇi Idimba Oḍayār was appointed as the keeper of a muṭṭ, constructed in Paḷaṇi town by public subscription, and that certain specified fees were sanctioned for its maintenance.

The record is dated the ninth day in the month of Tai in the year Plavaṅga, S. 1638, Kali. 4765. These Kali and Saka years do not agree with each other and with the year Plavanga. The ninth day in the month of Tai in the year Plavanga of that period corresponds to 7th January 1668 A.D.

(A.R.M.E., 1910-11, App. A, No. 15—G.O. No. 832, Public, 28th July 1911, p. 16.)

Private grant 17.

A single copper-plate received from the District Court of Madura. Figures of Saivite gods and devotees are engraved on the top of the plate.

Both the language and script of the inscription are Tamil.

A muṭṭ and a feeding choultry were constructed by Vema Reddi of Tirupati on the Paḷaṇi hill and arrangements were also made for the regular conduct of worship in the muṭṭ. All the

members of the Reddi community agreed to pay a tax for the maintenance of these charities and authorized Sarvavaṇai Gurukal to be their manager.

This happened during the reign of Mangammal who ruled at Madura. The record is dated the twenty-fourth day in the month of Mārgaḷi in the year Akshaya, Ś. 1728. This is a mistake for 1608. The given data would then correspond to 23rd December 1686 A.D.

(S.L.I., No. 24.)

Private grant 18.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Tamil.

The plate records the arrangement made by Kailāsa Mudaliyar, moniagār of the village of Panchagrāmam in the Zamīndāri of Vattalakunḍu Vairavanāyakanūr, for the regular conduct of the daily midday worship in the temple of Kāśi Viśvēśvara and Viśālākshi, by ordering that one fanam out of the zamīndāri portion of the daily revenue from tolls, may be paid to the temple for the said purpose.

The order was made on the tenth day in the month of Āvaṇi in the year Anānda, Ś. 1657 (11th August A.D. 1734).

There is a second inscription in Tamil on the reverse of this plate which records the arrangements made by eight leading merchants of Vattalakunḍu for the regular conduct of the daily pūja in the Kāśi Viśvarūpa-Viśālākshi temple by levying a tax on every shop.

This record is dated the thirteenth day in the month of Tai in the year Vikārī, Ś. 1641 (11th January 1720 A.D.).

(S.L.I., No. 65-A.)

Private grant 19.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records a sale-deed executed by Malukanahalli Mallāreddi, conveying a portion of the *puñja* land owned by him in the village of Tāmbrahālli to Honnappa Gauḍa and Ramaṇṇa Gauḍa for seventy varāhas.

The deed was executed on the tenth *tithi* in the dark fortnight in the month of Jyēshtha in the year Krōdhi (probably 5th June 1724 A.D.).

(S.L.I., No. 114.)

Private grant 20.

A single copper-plate received from the Collector of Chingleput in 1858. There are several figures, at the top and bottom, indicative of royalty, including a match-lock with bayonet.

Both the language and script of the inscription are Telugu.

The plate records that Periya Namaśivāya Nāyanār, watchman of the tract of country comprising the districts of Madhurāntakam, Uttaramallūr and Puduchhēri, gave his grandsons Chandraśekhara, Dharmarāya, Rāma, Lakshmaṇa and Bhīma Nainār, certain villages for guarding the two districts of

Madhurāntakam and Uttaramallūr. It also contains a history of the family of Periya Namaśivāya Nāinār and states how the members lost their appointment in Uttaramallūr, how they went south and again came north and got back their appointment.

The grant is dated the fourth day in the bright fortnight in the month of Vaiśākha in the year Plavaṅga, Kali. 4828 (14th April 1727 A.D.).

Private grant 21.

A single copper-plate received from the Collector of Madura. Both the language and script of the inscription are Tamil.

The plate records the monthly gift of 12¼ fanams by the Village Munsiff and Karnam of the village of Vattalakunḍu, Madura district, to the temple of Viśvēśvara and Viśālākshī to meet the expenses of lighting all the lamps in the tiruvaśi attached to the doorway of the temple. Certain people of the village also subscribed their mite for this charity.

The document is dated the second day in the month of Āvaṅi in the year Virōdhikṛit, Ś. 1653 (3rd August 1731 A.D.).

Private grant 22.

A single copper-plate received from the Collector of South Arcot.

Both the language and script of the inscription are Telugu. There are certain signatures in Tamil at the end of the inscription.

The plate records that the Mahājanās, Pālayagārs, Naṭṭudārs and Kāpus of the village of Pullūrpattu situated in the Vaḷigoṇḍapuram śīma in the division of Hyderabad, unanimously gave certain plots of land in each of the thirty-three villages, belonging to Pullūrpattu, for the Śiva temples in Vṛiddhāchalam situated on the Maṇimuttānadi (Vellār near Chidambaram). One-fourth part of the lands was intended for the Vṛiddhāchalēśvarasvāmi temple and three-fourths for the Mashāpurīśvarasvāmi temple.

The grant was made on the auspicious occasion of a lunar eclipse, which happened on the fullmoon day in the month of Vaiśākha in the year Dundubhi, Ś. 1664, Kali. 4843 (8th May 1742 A.D.).

(S.L.I., No. 69.)

Private grant 23.

A single copper-plate produced by a private party in the High Court of Judicature, Madras. It was left there unclaimed within the prescribed time, and the Registrar sent this to the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for examination and deposit in the Museum.

Both the language and script of the inscription are Tamil.

The plate records that three persons Rāmabhadra Ayya, Mīnākshī Ayyar, and Rāmaliṅga Piḷḷai made over to one Kumārasvāmi Paṇḍāram a piece of land situated in Poygavaḷaṅaḍu on a river bank to the west of Tirumānallūr for the conduct of pūja in the temple of Ponnārmēnīyanār (Śiva) at Tirumalapāḍi. The trust was conveyed in accordance with a previous charter issued by Sṛī Vijaya Oppilāda Maḷavarāyar of Tirumalai.

The grant was made on the twenty-fifth day in the month of Mārgaḷi in the year Rudhirōdgāri, Ś. 1662. (25th December 1743 A.D.) Ś. 1662 should have been 1665 as the cyclic year Rudhirōdgāri fell in that year.

(A.R.M.E., 1909-10, App. A, No. 5—G.O. No. 665, Public, 28th July 1910, p. 15.)

Private grant 24.

Three copper-plates received from the Collector of South Arcot. They are hinged together on their sides.

Both the language and script of the inscription are Telugu.

The plates record that Raghunātha Nainār constructed maṇḍapas and prākārās (walls) to an already existing Śiva temple and an agrahāra named Lōkanāyakīpuram, and gave the latter to several Brahmans well versed in the Vēdas.

This village is situated near Uḷundūr in the South Arcot district.

The grant is dated the eighteenth day in the month of Chittirai in the year Raktāksha, Ś. 1656, Kali. 4845 (15th April 1744 A.D.).

(S.L.I., No. 67.)

Private grant 25.

A single copper-plate received from the Collector of Madura.

Both the language and script of the inscription are Tamil.

The plate records that in memory of the birth of their sons, Garbhiyakkavaṇḍan and Śirugakkavaṇḍan, leading men of the Kaḷḷar caste, ordered that a female cloth and a bed-sheet must be given every year to certain men of their community and that handfuls of kanji must be given to them whenever they go to their house.

The order was issued on the twentieth day in the month of Vaikāśi in the year Krōdhana. Śaka year is not given. The characters are quite modern. The date may correspond to 18th May 1745 A.D.

Private grant 26.

A single copper-plate received from the Collector of Bellary. It bears the emblems of the sun and moon.

Both the language and script of the inscription are Telugu.

The plate records a sale-deed executed by Tirakana Gauḍa and Kōnappa Basavana Gauḍa in favour of Nāgiredḍipalli Muśali Redḍi for having sold a portion of land owned by them in Kenchannapalli, Kaḍarāmpalli and other villages to the latter for sixty Venkaṭapaṭi Nāyaka varāhas borrowed by them.

The deed was executed on the seventh day in the dark fortnight in the month of Jyēshtha in the year Vibhava, Ś. 1670 (6th June 1748 A.D.).

(S.L.I., No. 127.)

Private grant 27.

A single copper-plate received from the District Court of Madura. Certain figures of kings and attendants and the Vaishnava emblems are engraved on the upper part of the plate.

Both the language and script of the inscription are Tamil.

The plate records the ways and means adopted with the unanimous consent of the members of the Paḍayāchi caste in Madura for financing the Dharma temple newly constructed by Nāchiyān Paḍayāchi, in the waste land situated between the Maravan Maṇḍapa and the mosque in the east māṣi street near the north gōpura of the Madura Fort. This temple was constructed with the permission of Khan Sahib who then ruled at Madura.

Muhammad Yusuf was then the Governor of Madura and Muhammad Ali was the Nawab of the Carnatic.

The record was executed on the twenty-second day in the month of Makara in the year Vishu, Ś. 1682 (31st January 1762 A.D.). The cyclic year Vishu corresponds to Ś. 1683.

Private grant 28.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records a sale-deed executed by two Barimi Redḍis of Malukanahaḷḷi conveying a third of the lands owned by them in the village of Malukanahaḷḷi to Mallāreḍḍi for seventy-five varāhas.

The deed was executed on the third *tithi* in the bright fortnight in the month of Aśhāḍha in the year Subhānū. (Probably 13th July 1763 A.D.)

(S.L.I., No. 134.)

Private grant 29.

A single brass-plate received from the Collector of Kurnool. It records three grants, two on one side and one on the other.

The language and script of all the inscriptions are Telugu.

These are grants made by private persons and the name of the king who ruled at that time is not stated.

The first inscription records that Gōlkoṇḍa Appā Nāyuḍu and Rāmā Nāyuḍu gave a plot of land owned by them to a Brahman named Bhīma Vīrayya.

The grant was made on the tenth *tithi* in the bright fortnight in the month of Jyēshṭha in the year Vyaya, Ś. 1688 (17th June 1766 A.D.). Appā Nāyuḍu and Rāmā Nāyuḍu are stated to be Mahānāyakas.

The second records that Yelattūr Redḍilu Karaṇālu granted a plot of land to the same Bhīma Vīrayya.

The grant was made on the second *tithi* in the bright fortnight in the month of Chaitra, in the year Sārvari, S. 1702 (6th April 1780 A.D.).

The third records that Vijanayamula Redḍilu Karaṇālu gave a plot of land to Jana Vīra Dēva.

The grant was made on the tenth *tithi* in the dark fortnight in the month of Śrāvaṇa in the year Sārvari, Ś. 1702 (25th August 1780 A.D.).

(S.L.I., No. 97 A and B.)

Private grant 30.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Kanarese.

The plate records a sale-deed by which Bellary Mallisetti sold a portion of his land to Gudayakkal Paniyappa for seventy-five varahas.

The deed was executed on the tenth day in the bright fortnight in the month of Śrāvaṇa in the year Paridhāvi. Śaka year is not given. (Probably 28th July 1792 A.D.)

(S.L.I., No. 115.)

Private grant 31.

A single copper-plate received from the Collector of Bellary. There are two inscriptions, one on each side.

Both the language and script of the inscriptions are Telugu.

The first side records the sannad granted by twelve village officers to Gauni Pāmi Redḍi restoring him the lands granted to him for certain services in the Gharmaghatta village on certain conditions.

The sannad was granted on the thirteenth *tithi* in the dark fortnight in the month of Jyēsthā in the year Naḷa, S. 1718 (2nd July 1796 A.D.).

The second side contains the sannad granted by four leading men of the same village to Gauni Pāmi Redḍi under the same conditions.

The date is the same as that on the first side.

(S.L.I., No. 121.)

Private grant 32.

A single copper-plate received from the Collector of Bellary. There are two deeds of settlement one on each side.

Both the language and script of the inscriptions are Telugu.

The first side contains a deed executed by Rangasamudram Pāmi Redḍi Gauḍa in favour of Mallana Gōne conveying freely half the portion of his lands in the villages of Rangasamudram, Kottapaḷli and Jallēpaḷli for the enjoyment of the latter.

The deed is dated the second *tithi* in the bright fortnight in the month of Aśvauja in the year Pingaḷa, Ś. 1719 (22nd September 1797 A.D.).

The second side contains the deed executed by Mallana Gōne in favour of Rangasamudram Pāmi Redḍi Gauḍa conveying freely half the portion of his lands in the village of Tōti, for the enjoyment of the latter.

This deed is of the same date as that of the other.

(S.L.I., No. 125.)

Private grant 33.

A single copper-plate received from the Collector of Bellary.

Both the language and script of the inscription are Telugu.

The plate records the following:—On the twelfth *tithi* in the bright fortnight in the month of Māgha in the year Pārthiva the grant of a field and a well in the village of Padalavapaḷḷe, was made to Mallāpuram Maligi Redḍi and Lingā Redḍi by Daḷavōy Venkaṭapati Timmā Nāyuḍu for certain services. The members of the family of the former went away from the village, while

those of the latter did the service of the former and enjoyed the lands of the former. Several years later a descendant of Maligi Reddi returned and claimed the portion which belonged to his family. Both parties settled accounts by which the returned Pōtaṇṇa agreed to pay Musalayya, a member of the latter family, two hundred and fifty varāhas and in lieu thereof gave him lands in the village of Mallāpuram.

This settlement was made on the fifth *tithi* in the bright fortnight in the month of Chaitra in the year Akshaya, Ś. 1729 (1807 A.D.).

(S.L.I., No. 122.)

Private grant 34.

Two copper-plates received from the District Judge of Ganjām. The language and script of the inscription are Telugu.

The plates give a story of how a Gosāngi Bhaṅṭu secured certain privileges. The plates are full of sensational events; they mention first the creation, and then the birth of Bārābattūdu, a goldsmith, in the family of Jāmbavān. He was brought up by Arundhatī and Vasishṭa, received gifts from Viśvakarma. Rēpalli, the Yādava kings, Mādhava Rāja, Virāṇṇa, the seaport town of Kaḷlipalli, Anumakoṇḍa, etc., are mentioned without any connexion whatever. An incident of a parrot with magical powers, its death, a battle consequent upon it, the marriage of Kaṭamarāju with Peddimāḍēvi, the killing of a cow of Siva by an outcaste and the curse of Siva, are recorded. Mention is made of the coronation of Puśapati Māharāju at Vizianagaram and the conferring of the title Gosāngi Bhaṅṭu on Bārābattūdu by Varadarāja Svāmi of Conjeeveram.

No date is mentioned. The characters are quite modern.

(A.R.M.E., 1908-09, App. A, No. 4—G.O. No. 538, Public, 28th July 1909, p. II.)

Private grant 35.

A single copper-plate purchased in the Tirupati bazaar.

The language and script of the inscription are Telugu.

The plate records that a car was made for the goddess Kalikā-dēvi of Conjeeveram by certain Pānchānanās (artisans). While it was being taken to the temple, a magician stopped it by incantations. The help of another magician was sought, and he cut off the head of his pregnant daughter, hung it on the car, and performed certain other rites. The car then moved, and the woman, whose head had been cut off, was restored to life. Certain endowments were made by the Pānchānanās in favour of the magician.

The record is dated the fifth *tithi* in the bright fortnight in the month of Vaiśākha in the year Ś. 1200. This Śaka year corresponds to the cyclic year Bahudhānya. Taking Bahudhānya as correct the data given correspond to 28th April 1278 A.D. The characters are quite modern, and the plate is evidently a forgery.

Private grant 36.

A single copper-plate received from the Collector of Bellary.

The language and script of the first few lines of the inscription are Kanarese, while those of the rest are Telugu.

The plate records that Śringēri Veṅkaṭa gave four plots of land in the villages of Bāribillu and Nāyakallu to Giriyan for the maintenance of a choultry in Sangāpura.

The grant was made on the eighth *tithi* in the dark fortnight in the month of Bhādrapada in the year Prajōtpatti. (Probably 1st September 1751 A.D.)

Private grant 37.

A single copper-plate with no history which has been in the Museum for a long time. This is one of a set of plates of which the rest are missing.

The inscription is in Sanskrit, the script employed being Grantha.

The plate contains the name, race, lineage of the several recipients of a certain gift. No further information is available.

Private grant 38.

A single copper-plate received from the Collector of Chingleput in 1858.

It contains on one side some mantrams and a seal in which is engraved 'Triśaka Chōla Mahārāja' in Telugu characters. The figures of a tree, a cow, certain animals and of two human beings are found on the other side.

(S.L.I., No. 142.)

INDEX

A

Abdull Mallik, 60.
 Abhirāma Ativīrarāma, 33.
 Achyuta, 50, 51, 53.
 Achyutadēva, 49.
 Achyutapuram, 20.
 Achyutarāya, 50, 51.
 Achyutarāyapuram, 51.
 Achyutēndra, 49, 50, 51, 52.
 Achyutēndrapuram, 52.
 Adahani, 42.
 Adapalli, 11.
 Adavāri-drug, 48.
 Addanki, 34, 45.
 Adembhaṭṭa, 25.
 Ādityavarman, 11.
 Adōni, 45, 60, 61.
 Āduthurai, 66.
 Agamalai, 64, 65.
 Agnisarma, 11.
 Ahōbaḷayya, 38.
 Aḷagāpuri, 66.
 Aḷagarkoil, 71.
 Aḷagayya, 15, 16.
 Aḷagayyar, 16, 17, 18.
 Alamaṇḍa, 23.
 Alan, 65.
 Alanguḷam, 29.
 Ālapādu, 35.
 Ālapāduvēmavaram, 35.
 Allāḍaredididōḍḍavaram, 36.
 Allaya Doḍḍa, 36.
 Amalāpuram, 55, 56.
 Amarāvati, 30, 41.
 Amaruka, 35.
 Ambil, 66.
 Amma Rāja I, 5, 6.
 Amma Rāja II, 7, 8, 9.
 Āmrāpādi, 60.
 Āmūrkhāṇḍalai Karikāli, 64.
 Amuttarāngōṭa, 62.
 Anagundi, 58.
 Anantāchārya, 47.
 Anantapur district, 25, 26, 46.
 Anantasa Gauḍi, 72.
 Anantaśivāchārya, 32.
 Anantā Sūraya, 43.
 Anantavarmadēva, 21, 23.
 Anantavarman, 24, 25.
 Āndeki, 8.
 Āndhrāpatha, 30.
 Andirika, 12.
 Angōti Rāja, 67.
 Aṇmaṇangūru, 8.
 Anna-Vēma, 34.
 Anuma Koṇḍa, 78.
 Āpitti, 31.
 Appāji, 15.
 Appā Nāyudu, 62, 76.
 Araśanattam, 71.

Arikāla, 19.
 Arikōṣṭhi Pudukkōṭṭai, 64.
 Ariṇṇimāndūr, 63.
 Ariviḷimangalam, 53.
 Ariyakkudi, 40.
 Ariyarperumbākkam, 13.
 Arjuna, 27.
 Arkonam, 32.
 Arttaṇi vishaya, 57.
 Arundhaṭi, 78.
 Āryavarman, 26.
 Asarat Nawab, 40.
 Asātu Kepilai Nawab, 64.
 Atikavani, 55.
 Attiyattu, 39.
 Ātukūru, 34.
 Auḍāla, 45.
 Āvaṇi Seṭṭiappa Seṭṭy, 68.
 Aypalāiyam, 66.
 Ayyanamahādēvi, 3.
 Ayyankārappa, 33.
 Ayyāsāmi Ayya, 29.

B

Bāboji Paṇṭ, 42.
 Bādāna Gauḍa, 42.
 Bāgēhalli, 64.
 Bāhubalēndra, 58.
 Bālakṛiṣṇamahādānapuram, 29.
 Bālaśakti, 14.
 Ballāla Dēva Velābhaṭṭa Boddīya, 9.
 Ballīya, 14.
 Bangāra, 60.
 Bāpaṭṭa, 1, 6.
 Bappa, 31.
 Bārābattudu, 78.
 Bārībillu, 79.
 Bārīmi Reḷḷy, 76.
 Basavaśānkara, 48.
 Battēru, 58.
 Baṭṭeyūr, 12.
 Bāyappa, 42.
 Bellary district, 13, 30, 42, 43, 47, 52, 58,
 60, 61, 62, 64, 70, 72, 73, 75, 76, 77, 78.
 Bēḷur, 27.
 Bēta Vijayāditya, 10.
 Bētipūṇḍi, 7.
 Bezwāda, 3, 5, 6, 8.
 Bhadrāchalam, 59.
 Bhakti Bhūpati, 19.
 Bhaṇḍanāditya, 5.
 Bhaṭṭa Vāmana, 23.
 Bhāvaśarman, 4.
 Bhīma, 10, 73.
 Bhīmāchārya, 58.
 Bhīma Lingaṇṇa Gōne, 44.
 Bhīmaśarman, 12.
 Bhīma Virayya, 76.
 Bhōja, 19.

Bijavaḍa, 3
 Biḷḷangē, 62.
 Bira Sarman, 3.
 Bitraguṇṭa, 44.
 Bittarakuṇṭa, 43, 44.
 Bōḍināyakanur, 64.
 Bommusētti, 68.
 Brahmaṇṇapuri, 42.
 Buddharāju Venkatarāju, 7.
 Buguḍa, 23.
 Bukka Dēva Rāya, 42, 43, 44.
 Bukkarāyapuram, 44.

C

Caldwell, I L., 1.
 Caṇṇanūr, 66.
 Chaklimāraṇṭaṭūku, 51.
 Chāḷukya Bhīma I, 4, 5.
 Chāḷukya Bhīma II, 6, 10.
 Chaṇḍavarma, 20.
 Chandragiri, 43, 47, 49, 50, 51, 68.
 Chandrasēkhara, 73.
 Chandrasēkharāvadhāni, 40.
 Chandravūri, 10.
 Channa Rājaiyyā, 27.
 Chējerla, 46.
 Chengūrṇantaviṣhya, 10.
 Chenji, 241.
 Chennapaṭṭaṇam, 40.
 Chennappa, 30.
 Chennu Bhaṭṭa, 45.
 Chēramma, 26.
 Chharampasvāmin, 56.
 Chhavalakhāya, 56.
 Chicacole, 19, 20, 21, 23.
 Chidambaram, 39, 41, 63.
 Chikkali, 24.
 Chikkulla Agrahāram, 55.
 Chilakala, 46.
 Chillererekakodumka, 31.
 Chingleput district, 14, 15, 16, 17, 18, 19,
 33, 36, 50, 64, 68, 69, 70, 73, 79.
 Chinna Nāgana Gaud, 48.
 Chinnavēṅkaṭarāyēndrasamudra, 51.
 Chitrakaṇṭha, 12.
 Chōḍagaṅga, 25.
 Chōḍagaṅgaḍēva, 25.
 Chokkanāthanāyaka, 29.
 Chōladesā, 41.
 Chukūr (Cheukuru), 1.
 Chūyipāka, 57.
 Coimbatore district, 26.
 Cuddapah district, 49, 51.

D

Dakshinākōśala, 57.
 Dānārṇava, 9, 10.
 Daṇḍēna Guṇḍaya, 4.
 Daṇḍimahādevi, 57.
 Dantivarman, 32, 33.
 Dāraparāja, 22.
 Dāraparaṇḍo, 22.
 Dārsi, 31.
 Dāsanaṇṇa, 31.
 Dāsanna, 60.
 Dēvarāja, 45.

Dēvarāya I, 45.
 Dēvarāya II, 45, 47.
 Dēvarāyapura, 45.
 Dēvarāya Voḍaya, 59.
 Dēvasakti, 12.
 Dēvasarman, 20.
 Dēvēndravarma, 22.
 Dēvēndravarmadēva, 21.
 Dēyavāta, 19.
 Dhaṇṇakaḍa, 30.
 Dhanushkoti, 38, 39.
 Dharmarāya, 73.
 Dhavaḷa, 57.
 Dibbiḍa Agrahāram, 27.
 Dindigul, 63.
 Divivipra, 26.
 Dommana, 9.
 Donepūṇḍi, 59.
 Draupati, 13.
 Drubbidi, 27.
 Drujjūr, 6.
 Drujjūru, 6.
 Duggarāja, 8.

E

Ēḍēru, 3, 5.
 Ekoji, 42.
 Elasatti, 12.
 Elavarṇu, 7.
 Ellore, 36.
 Ēlūra, 36.
 Eluvapūri, 39.
 Ephemeris, 19, 26, 29, 38, 44, 47, 51.
 Ereyūr, 12.
 Etūr Tātārya, 54.

F

Farrukhsfyr, 41.

G

Gaḍapa, 14.
 Gaḍigerēlu, 44.
 Gaḍipāḍu, 42.
 Gaṇapati, 26, 59.
 Gaṇapati Rāja, 62.
 Gaṇasārman, 36.
 Gaṇḍabhēruḍa, 19.
 Gaṇḍalūru, 49.
 Gandharvakōṭṭai, 65.
 Ganga, 27.
 Gangādhara, 48.
 Gangā Reddi, 48.
 Gani Ātukūru, 34.
 Ganjām district, 19, 20, 21, 22, 23, 56, 57,
 58, 65, 78.
 Garasāmbhā, 57.
 Garbhiyakkavaṇḍan, 75.
 Gauni Pāmi Reḍḍi, 77.
 Gautami, 10.
 Ghanagiri, 29, 30.
 Ghaṇṭānāda, 48.
 Ghaṇṭasālā, 9.
 Gharmaghatta, 77.
 Ginjee, 63, 69, 70.
 Giriyan, 79.
 Gōbirāyanavalasa, 65.
 Gōdavarf district, 10, 34, 35, 36, 55, 56, 59,
 62.

Gölgondā, 55.
 Gōlkonḍa, 76.
 Gōnchireḍḍihalli, 70, 71.
 Gōntūru, 5.
 Gōpālasripura, 55.
 Goomsur, 23.
 Gooty, 47, 51.
 Gōrantlu, 70.
 Gōsāngi Bhaṅtu, 78.
 Gōvinda, 66.
 Gōvindadēva, 70.
 Gōvindapatti, 48.
 Gōvindarājasamudra, 39.
 Gōḍalūr, 49.
 Guḍḍavishaya, 23.
 Guḍḍiāttam, 55.
 Guḍrahāra, 4.
 Guḍrāvāra, 9.
 Guhēśvarapāṭaka, 57.
 Guḷḷavelendavu, 12.
 Gumpini, 36.
 Guṇārava, 22.
 Gundalakāma, 46.
 Guṇḍyana, 9.
 Guṇtūr district, 3, 4, 7, 8, 30, 34.
 Gutty, 53.
 Gutty-durga, 43.
 Gutty rājya, 46.

H

Haridaśva, 53.
 Harihara, 43, 45, 48.
 Hariśchandrasavāmi, 19.
 Harsha, 56.
 Harshavardhana, 11, 12.
 Hasarat Khan Sahib, 64.
 Hirahadagalli, 30.
 Hitikadapūr, 61.
 Huen-T. Siang, 56.
 Homāṇḍi, 22.
 Honnappa Gauḍa, 73.
 Hossaṇḍi, 22.
 Hyderabad, 74.

I

Iḍimba Oḍayār, 72.
 Immaḍi, 34, 46.
 Immaḍi Dēvarāya, 46.
 Immaḍilanka, 34.
 Immaḍipraudhabhūpālapuram, 46.
 Immaḍivārilanka, 34.
 Indra, 57.
 Indra-Bhaṭṭāraka, 2.
 Indravarma, 20, 21.
 Inumbroḷu, 14.
 Irīmārtigaḍa, 4.

J

Jaffna, 39.
 Jagadāpi Gutty-durga, 43.
 Jagannātha Nārāyaṇa Gaḷapati, 65.
 Jagannātha Rāju, 62.
 Jallepalli, 77.
 Jāmbavān, 78.
 Jana Vira Dēva, 76.
 Janōravishaya, 23.

Jatilavarman, 33.
 Jatilavarman, Śrīvallabha, 34.
 Jayanta, 27.
 Jayantanārāyaṇapura, 27.
 Jayarāmāyā, 30.
 Jayasimha, 2, 4.
 Jayasimha Vallabha, 2.
 Jōgināyaka, 43.
 Jōgi Rāju, 65.

K

Kachhippēḍu, 13.
 Kaḍappēri, 46.
 Kaḍarāmpalli, 75.
 Kaichagarai, 61.
 Kailasamudaliyar, 73.
 Kākartya Guṇḍyāna, 9.
 Kaḷaṅḷi, 13, 14.
 Kaḷattūr, 37.
 Kālayārkōvil, 38.
 Kālibhadrachārya, 3.
 Kalinga, 22.
 Kallabākya, 49.
 Kallikudi, 38, 39.
 Kaḷḷipalli, 78.
 Kalyāṇa Kangappa Kālāka Tōḷa Voḍayāru, 62.
 Kāmaḍirājaputra, 22.
 Kamalāsana, 22.
 Kāmānava, 24.
 Kambādūru, 43.
 Kanakagiri, 29.
 Kanchārkalādri, 48.
 Kānchī, 13, 16, 17, 18, 30, 31, 49, 52, 69.
 Kānchimāṇḍalam, 69.
 Kāṇḍāḷi, 57.
 Kāṇḍavakolanu, 19.
 Kāṇḍēruvāḍi, 4, 5.
 Kāpalūr, 43.
 Kāpārusangayya, 62.
 Kāravandapuram, 33.
 Karikāla, 14, 19.
 Kārmachēḍu, 8.
 Kārmārāśhtra, 2.
 Karnasuvarna, 56.
 Kārpativratā, 9.
 Kārpūravasantarāya, 34, 48.
 Karūkkatti, 39.
 Kāśi Rāju, 67.
 Kāṭamarāju, 78.
 Kāṭaya Vēma, 35.
 Kāṭicheruvu, 14.
 Kāṭtuppalli, 33.
 Kāṭtuppattūr, 55.
 Kāvānūr, 41.
 Kāvēri, 19, 55.
 Kenchennapalli, 75.
 Kēsavaśvāmin, 12.
 Kēsava Trivēdi Bhaṭṭa, 13.
 Khaḍiripāṭṭaka, 23.
 Khaṭṭappulu, 45.
 Kīḷapuliyaṅḍy, 41.
 Kistna district, 1, 3, 5, 6, 7, 8, 9, 26, 34, 35, 36, 53, 54.
 Kīrtipura, 26.
 Kīrtivarman, 11, 12.

Kodayal, 60.
 Kodhatalli, 6.
 Kōhētūra, 19.
 Kolavenṇu, 6, 26.
 Kolchumkonra, 12.
 Kollēgallu, 72.
 Kōlūvartani, 24.
 Kōmarti, 20.
 Kōmaralingam, 26.
 Kommana, 6.
 Kōnādu, 54.
 Kōnādēsa, 35.
 Kōnappa Basavana Gauda, 75.
 Kōnda Bhatta, 47.
 Kondappanāyanigāru, 62.
 Kondavīdu, 34, 35, 48, 53.
 Kōṇḍayajva, 51.
 Kōṇḍyāta, 55.
 Kōṅgaṇamallur, 52.
 Kōṅḍēda, 56.
 Kōṅḡōdamāṇḡala, 57.
 Kōṅ-u-to, 56.
 Konkuduru, 36.
 Kōramiya, 7.
 Korosotaka pāṅchālī, 21.
 Kōttaiṁvān, 15, 16, 17, 18.
 Kōttakūdy, 65.
 Kōttapaḷli, 77.
 Kōvilpōḍi, 53.
 Kōvur, 11.
 Kramja, 2.
 Krishṇa, 49.
 Krishṇabēṇṇa, 56.
 Krishṇadēva, 70.
 Krishṇadēvarīya, 47, 48, 49, 70.
 Krishṇagiri, 56.
 Krishṇamāchāriār, 14, 15.
 Krishṇamāchari ayyar, 18.
 Krishṇamahipati, 54.
 Krishṇa Ōḍai, 68.
 Krishṇa Paṅṅikkāṇḡār, 65.
 Krishṇāpuram, 29.
 Krishṇa Rāja, 28.
 Krishṇarājapuram, 28.
 Krishṇa Rāja Wadiyar, 27.
 Krishṇa Rāya, 47, 58.
 Krishṇarāyapuram, 47.
 Kroshṭukāvartani, 22.
 Kākīparṇu, 5.
 Kulōttuṅḡa, 15, 19, 58.
 Kumārāgiri, 35.
 Kumārāṅkusa, 32.
 Kumārāsarma, 25.
 Kumārāsṁvāmi Pandāram, 74.
 Kumōlūra, 1.
 Kundarpi-sīma, 47.
 Kundavardhanakōṭaka, 50.
 Kuṇḡi, 34, 46.
 Kūṅiyūr, 54.
 Kuntāditya, 5.
 Kuntidōṇa, 2.
 Kuppenayya, 7.
 Kupparāya, 6.
 Kuppayāṅḡi Pillai, 59.
 Kuppuchāṅḡu Sahib, 64.
 Kūrām, 13, 32.
 Kurnool district, 11, 12, 44, 45, 46, 48,
 49, 51, 70, 76.

L

Lakkarāja, 55.
 Lakshmana, 73.
 Lakshmapparasa ḡāṅgāra, 60.
 Laksharasayya, 72.
 Laḷitāsarma, 21.
 Lankakōṇa, 22.
 Lēṅḡulūra, 56.
 Lingāla, 46, 48.
 Lingā Reddi, 77.
 Lōkanāyakipuram, 75.

M

Mācha, 35.
 Madaru, 69.
 Madapyalapaḷli, 51.
 Mādavara, 49.
 Mādḡhava, 25, 26, 35.
 Mādḡhava Manādḡhirāja, 25, 26.
 Mādḡhava Rāja, 50, 78.
 Mādḡhava Varman, 23.
 Mādḡhavi, 71.
 Madhurāntakam, 73, 74.
 Mādīriya Gaṅḡḡen, 63.
 Mādūra, 28, 29, 30, 37, 38, 39, 40, 41, 59,
 62, 63, 64, 68, 71, 72, 73, 74, 75.
 Māḡallu, 9.
 Mahādēva, 10.
 Mahākāla, 6.
 Mahēṅḡravarmadēva, 23.
 Maidavōlu, 30.
 Makariyarāja, 6.
 Malayāmbuttu, 41.
 Malayāmpaḷli, 71.
 Maligi Reddi, 77, 78.
 Mallampati Mangayya, 7.
 Mallana Gōṅe, 77.
 Mallāṅḡa Gaṅḡan, 7.
 Malla pragāḡa, 20.
 Mallāpuram, 77, 78.
 Mallā Reddi, 73, 76.
 Mallāvaram, 35.
 Malla Vishṇuvardhana, 10.
 Mallikēṅḡuna, 46, 70.
 Malli Ṣetti, 77.
 Maluknahāḷli, 73, 76.
 Mālyāvāni, 10.
 Mānasavāḡḡavāni, 45.
 Maṅayirḡkōṭṭam, 32.
 Mandagiri, 49.
 Mādara, 14.
 Mangalēśvara Gurukkaḷ, 39.
 Māṅḡalu, 9.
 Mangammāḷ, 29, 66.
 Maṅḡi Maharāja, 3.
 Maṅḡi Yuvarāja, 2, 3.
 Maṅḡollu, 9.
 Maṅḡuṭṭipattiy, 28.
 Maṅḡimāḡḡala, 32.
 Manna Kaḡḡamba Mudaliyar, 70.
 Mannavēdu, 14.
 Māṅyavāntara rāshṭra, 32.
 Marālākāla, 61.
 Marāḡi, 61.
 Maratakapuri, 45.
 Mārānēri, 50.
 Māravarman, 33.

Mārjavāda, 49.
 Māsi Fakir Kulasekhara Abdull Mallik,
 60, 61.
 Musulipatam, 4, 8, 9.
 Matsya, 27.
 Māvinthipalli, 3.
 Mēdelaka, 23.
 Meghāchārya, 12.
 Mēlapatāpanapādi, 52.
 Menāttarayan, 66.
 Menmātura, 31.
 Mīnakshiyyar, 74.
 Mitterē, 13.
 Mokkapāṭla Rājappa, 35.
 Moḷakālmūru, 64.
 Morāppār, 63.
 Mottai Pakkiri, 41.
 Muddu Alugari Nāyanigāru, 29.
 Muddu Rāmalinga Paṇḍuḍaiyān, 28.
 Mudduvira, 55.
 Mudduviramahīpālasamudram, 55.
 Muḍiveḍu, 49.
 Muḥammad Ali, 76.
 Muḥammad Yusuf, 76.
 Mukhalingam, 20.
 Mūkkan, 65.
 Muktsvara, 35.
 Mukunda, 58.
 Mūliki, 44.
 Mullaniakūḍam Mullaperoja, 28.
 Munadappu, 28.
 Muṇḍakallu, 11.
 Muṇḍarāshtra, 31.
 Musalayya, 78.
 Muṣāli Reddi, 78.
 Muṣinikuṇḍa, 3.
 Musiyana, 8.
 Māttaraśa, 59.
 Muttiappa Mudaliyār, 70.
 Muttiappa Nāyaka, 68.
 Muttulingappa, 29.
 Muttu Nāyaka, 68.
 Mutturāmalingapuram, 39.
 Muttu Vaidyanātha Pillai, 66.
 Muttuvijayan Śervai, 38.
 Muttuvijayaraghunātha Śētupati Bhūpāla-
 puram, 39.
 Muttu Vijaya Rangappa Kālāka Tola
 Vodayāru, 63.
 Māvāraikondrān, 33.

N.

Nāchiyānpaḍayāchi, 76.
 Nāḍagām, 23.
 Nādāvarampattady, 14.
 Nāgamanāyaka, 33.
 Nāgenallūr, 55.
 Naggari-Saluki, 22.
 Nāgireḍḍipalli, 75.
 Nāḡlavaram, 48.
 Nāhusha, 55.
 Nalavādi vishaya, 11.
 Nallapḷli, 60.
 Nallappa Kālāṭka Tōḷar, 66.
 Nāmāyanāyaka, 59.
 Nammayya, 55, 56.
 Nandamapūṇḍi, 10.

Nandāprabhāñjanavarman, 19.
 Nandivārman, 33.
 Nandivarman II, 32.
 Nandivarman III, 32.
 Nandivarman Pallavamalla, 33.
 Nanni Nārāyaṇa Bhaṭṭa, 10.
 Nārālinga Reddi, 42.
 Narasapūr, 36.
 Narasaraopet, 30.
 Narasēndrapura, 49.
 Narasimhavarman, 32.
 Narasingadeva, 70.
 Nārāyaṇa Nambūdiri, 71.
 Nārtāmalai, 66.
 Nāṭavāḍivishaya, 9.
 Nāṭṭipati, 56.
 Nāyakallu, 79.
 Nāyarunāḍu, 33.
 Neduñjaḍaiyān, 33.
 Neduñjēri, 41.
 Nellore district, 11, 31, 43, 45, 46, 48, 52,
 59, 70.
 Nilakaṇṭhapāṇḍaram, 68.
 Nilulēni Timmāpuram, 46.
 Nīpatatāka, 45, 46.
 Niravāḍyapura, 4.
 Nirveḷūr, 32.
 Nitupinākinallūr, 19.
 Nittiyūr, 69.
 North Arcot district, 17, 18, 32, 45, 49, 50,
 51, 52, 55, 66.
 Nrisimha, 35.
 Nṛttilokēśvara, 14.
 Nugila, 24.
 Nūtalaparru, 2.
 Nuzvid, 3.

O

Oḍḍugaṇḍla, 46.
 Oṇḍiyūr, 68.
 Orissa, 23, 69.

P

Padalavapallē, 77.
 Padanādu, 43.
 Paḍavīdu, 41, 50, 52.
 Padmanābha Deo, 22.
 Padmānēri, 54.
 Pākavishaya, 43.
 Paḷaki-vishaya, 1.
 Pālgire, 11.
 Paḷḷa-Bhaṭṭāraka, 4.
 Paḷḷava Trinētra, 34.
 Pallavēndra, 19.
 Paluttāṇḍi Kuppachi Ambalakāran, 28.
 Pāmbarru, 9.
 Pāmdaranga, 8.
 Pāmi Reddi, 77.
 Pampāḷṭṭha, 12.
 Panādri, 44.
 Panāñjēri, 65.
 Panchagrāmam, 73.
 Panchāḷattārs, 66, 67.
 Panchanadi, 15, 16, 17, 18.

Panchanadisthala, 15, 16.
 Panchānāś, 78.
 Paṇḍāram, 48, 59.
 Pāneyadēśa, 46.
 Paṇe-guḍy, 29.
 Paṅgu Sāmaya, 24.
 Paniyappā, 77.
 Pānkanāḍu, 59.
 Pāṅgānāḍu, 52.
 Paṅṭa Maillāra, 46.
 Paṇḍugali, 46.
 Parachūr, 45.
 Paragani, 42.
 Paraśeśarivarman, 13, 14.
 Paramēśvaramangalam, 32.
 Paramēśvaravarman, I, 32.
 Paramēśvaravarman, 32.
 Parigi, 25.
 Pariyaḷa, 32.
 Pārlapalli, 11.
 Paṇṣāśāla, 60.
 Parukusaha Padusaha, 41.
 Paruvi, 25.
 Parvatarāya, 59.
 Patavitarājyam, 50.
 Patmamānyavāntararāshtra, 32.
 Paṭṭōli Iḷlam, 71.
 Pedahūrti, 48.
 Pedlakallu, 44.
 Pedlakōmatī Vēma Reddi, 35.
 Pedda Nāgana Gauḍ, 48.
 Peddappa, 33.
 Peddappanāyakaśamudram, 33.
 Peddimādēvi, 78.
 Pedd Vegi, 36.
 Pedḍekul vishaya, 12.
 Pennāgacherla, 62.
 Penukoṇḍa, 25, 29, 30, 53, 55.
 Peravali, 3, 4.
 Periya Namasivāya Nāyanār, 73, 74.
 Peruvangūr-grāma, 4.
 Phullaśarman, 32.
 Pikira, 31.
 Pillehalli, 71.
 Piṣṭhapura, 1.
 Piṭhapuram, 1.
 Piṭhāpuri, 59.
 Piṭribhaktah, 19, 20.
 Pōlavaram, 46.
 Pōlar, 50.
 Ponnagati, 70.
 Ponnakkūḷa, 41.
 Pōnneri, 33, 70.
 Pōṅṭi Vēṇṇa, 26.
 Pōppangika, 22.
 Pōṭamayya, 5.
 Pōṭanna, 78.
 Poygavalanāḍu, 74.
 Prabhākaraśarman, 12.
 Prabhākaraśvāmi, 11.
 Prabhākara Viśruta, 57.
 Pratāpa Dēvarāya, 46.
 Pratāpa rudra, 34.
 Pravidadeva Mahārāya, 70.
 Prithvimūla, 57.
 Prithvi Rāja, 5.
 Prithvivarma dēva, 23.
 Prōlōra, 59.

Pudu, 60.
 Puduchhēri, 73.
 Pudukkōttai, 38, 39.
 Puipinō, 23.
 Pulakēsīn I, 12, 32.
 Pulakēsīn II, 12.
 Puliūr pattu, 74.
 Pūṇḍi, 49.
 Pūṅgi, 34, 46.
 Pungisoge, 26.
 Puṇṇakōttam, 33.
 Putushōttama, 57.
 Purushōttamayya, 59.
 Puśāpati Mahārāju, 78.
 Pushpagiri, 44.
 Puttūr, 41.

R

Rāchavūri, 72.
 Rāchi Reddi, 62.
 Raghunātha Nainār, 75.
 Raghunāthapura, 50.
 Raghunātha Sētipati, 38.
 Raghunātha Tēvar, 38.
 Rājamahēndra, 5, 35, 36.
 Rājappa, 42.
 Rāja Rāja I, 14.
 Rāja Rāja Dēva, 10.
 Rāja Rājendra, 15.
 Rājasimha, 20.
 Rājataṭāka, 20.
 Rājavēsiyabhujanga, 19.
 Rāja Vira, 15.
 Rājendrarvarman, 23.
 Rājyavardhana, 56.
 Raktapura, 13.
 Rāma, 73.
 Rāmabhadrā Rao, 29.
 Rāmabhadrayya, 12, 74.
 Rāmachandra, 45.
 Rāmachandra Likshita, 47.
 Rāmachandrarāya, 59.
 Rāmāchārya, 58.
 Rāmādēva, 70.
 Rāmāgiri, 51.
 Rāmalinga Pillai, 74.
 Rāmāna Gauḍa, 42.
 Rāmanātha, 37.
 Rāmanāthasvāmi, 38.
 Rāmā Nāyuḍu, 76.
 Rāmanātha paṇḍāram, 40.
 Rāmanāthapuram, 42.
 Rāmapayya, 39.
 Rāmāna Gauḍan, 71, 73.
 Rāma Rāja, 67.
 Rāma Rāju, 53.
 Rāmā Rāya, 37.
 Rāma Reddi, 42.
 Rāmasamudra, 27.
 Rāmasvāmi, 1, 2.
 Rāmāyya, 26.
 Rāmūd district, 28, 33.
 Rāṇaka, 22.
 Rāṇḍuballi, 4.
 Rāṅganātha, 55, 75.
 Rāṅga Rāja, 37.
 Rāṅgarājapuram, 53.

Raṅga Rāya, 29, 53, 54.
 Raṅgasamudram, 77.
 Rāsaya Paṇḍyanār, 64.
 Ratnagiri, 11.
 Raṭtagiri, 12.
 Ravidatta, 26.
 Rāvireva, 56.
 Rāyadurgam, 47, 64.
 Rāyar, 15, 16, 17, 18, 37, 40.
 Read (John), 1.
 Rēgonram, 56.
 Reṇḍepulunadimivishaya, 10.
 Repalli, 78.
 Révasarma, 11.
 Rudra, 46.
 Rūpanārāyaṇa, 48.

S

Saadat-Ullah-Khan, 41.
 Sadāsivadēva, 58.
 Sadāsiva Mahārāya, 52, 53.
 Sadāsiva Vitarāṇa Rāyaningāru, 60.
 Sāgara, 42.
 Sahāji, 42.
 Salem district, 27.
 Sāluva, 37.
 Sāluva Kappā Rāja, 37.
 Samantāmātya, 6.
 Sāmantavoddi, 9.
 Sammagavishaya, 25.
 Sampatkumārappaṇḍita, 45.
 Samvavishaya, 25.
 Sangam, 25.
 Sangama II, 43.
 Sangāpura, 79.
 Sankarachārya, 42, 69.
 Śankari Dēvi, 60.
 Śankhagiri-durga, 28.
 Śanku Appaṇṇa, 23.
 Sannāśipākkam, 69.
 Sārapalli, 19.
 Śaraumatamba, 22.
 Śaravaṇai Gurukkal, 73.
 Śaravaṇai Śetty, 64.
 Sārgin, 28.
 Sarvalōkāśraya, 2, 4.
 Saśānka, 56.
 Saśānka Rāja, 56.
 Sasi Śatōśvara Bhaṭāra, 14.
 Sasivarṇa Periya Uḍaya Tēvar, 39.
 Sāṭṭalēri, 33.
 Śāttankāḍu, 69.
 Satyāśraya, 11, 12, 13.
 Satyavāchakasvāmi, 39.
 Satyavarmadēva, 21.
 Śavaḷajāgini, 18.
 Scott (Andrew), 1.
 Śendōrai, 63.
 Śēndraka, 12.
 Sēnia Śingappuli, 66.
 Sētupati Hiranyagarbhayāji Raghunātha,
 39.
 ———— Hiranyagarbha Ravikula, 38.
 ———— Kāṭiadēva, 37.
 ———— Muttukumāra Vijaya Raghunā-
 tha, 39.

Sētupati Muttu Raghunātha, 40.
 ———— Mutturāmalinga (Paṇḍuḍaiyān
 Torai), 28.
 ———— Muttu Kāmalinga Vijaya Raghunā-
 nātha, 40.
 ———— Muttu Rāmalinga, 40.
 ———— Muttuvijaya Raghunātha, 39, 71.
 ———— Tirumalai Raghunātha, 38.
 ———— Tirumalai Uḍayar, 38.
 ———— Vijayaraghunātha Periya Uḍaiya
 Tēvar, 41.

Sevvappa, 53.
 Siddhāpūr, 70.
 Siddhārthaka, 20.
 Sīdlalata, 61.
 Śihu Misra, 33.
 Śilabhañjadēva, 58.
 Śilōdbhava, 56.
 Śimdūrapōra, 25.
 Simhapura, 20.
 Simhavarma, 26.
 Simhavarma, 25, 26, 31.
 Simkēsari, 44.
 Singaṇamala, 53.
 Singarāja, 55.
 Singupuram, 20.
 Siniśapaninattam, 71.
 Sinnakkadira Appānāvaka, 62, 63
 Sinnakkadirabhūpālasamudra, 62
 Śinnakkāmaṇa, 70.
 Śirugakkavaṇḍan, 75
 Sivāji, 42.
 Sivandapāda Śetty, 64.
 Śivarāya Ayyar, 65.
 Sivaskandavarman, 30, 31.
 Siyyaḍa, 53.
 Skandavarma, 26.
 Skandavarman I, 31.
 Skandavarman II, 31.
 Skandhasārma, 21.
 Smith (Joseph), 40.
 Sōmagiriśvaranātha, 56.
 Sōmajiya, 44.
 Soundararāja Sinnakkadira Bhūpāla-
 samudram, 62.
 South Arcot district, 41, 69, 74, 75.
 South Kanata district, 60, 72.
 Śrīdhara Bhaṭṭa, 23.
 Śrīgiri, 34.
 Śrīgiri Bhūpāla, 45.
 Śrīgiriṇdra, 45.
 Śrīkaṇṭha, 14.
 Śrīkaṇṭhanātha, 43.
 Śrīkaṇṭhapura, 44.
 Śrīmushṇam, 41, 42.
 Śrīnātha, 35.
 Śrīngarādīpika, 35.
 Śrīngavarapukōṭa, 23, 58.
 Śrīkīrmaṇ, 58.
 Śrīngēri Veṅkata, 79.
 Śrīperumbūdūr, 50.
 Śrīpūḍi, 6.
 Śrīnivāsa, 54.

Śrīnivāsa Dāsa, 41.
 Śrīnivāsapura, 47.
 Śrīrangapaṭṭaṇa, 27.
 Śrīśailam, 70.
 Śrīvaramangalam, 33.
 Subbayya Bhāgavata, 29.
 Śubhankara, 23.
 Sujjata-Bhaṭṭa, 33.
 Sukuru, 1, 2.
 Sultānpūr, 60, 61.
 Sumuda, 25.
 Sundarapāṇḍiyanpaṭṭaṇam, 38.
 Sunkésaru, 44.
 Sura Bhaṭṭa, 48.
 Sūramāra, 32.
 Sūryaprakāśa Rao, 20.
 Svāmīnātha Ayyar, 53.
 Svarṇamukhi, 43.
 Svēka, 23.
 Swāmīkannu Pillai, 19, 26, 29, 38, 44, 47, 54.

T

Tāḍabhūpāla, 6.
 Tāḍpatri, 53.
 Talamanchi, 11.
 Talamanchipāḍu, 11.
 Tālamūla, 21.
 Tāḷavanam, 62.
 Tāḷeyūr, 28.
 Tāḷupāka, 57.
 Tāmaracheru, 24.
 Tāmaracheruva, 20.
 Tāmaracheru, 21.
 Tāmarakhaṇḍi, 25.
 Tāmbrahalḷi, 73.
 Tambusēṭṭiar, 37.
 Tānavayal, 41.
 Tāndēru, 7.
 Tānjore district, 42, 53, 65, 66.
 Tāppunatta Mumma Nāyanār, 19.
 Tapti, 61.
 Tārāpūr, 60.
 Tārugrāma, 21.
 Tātaya, 54.
 Tātésvaragrāma, 58.
 Tenāli, 6, 35.
 Tengūru, 49.
 Ten-Kaḷavāli-nāḍu, 33.
 Terkūr, 65.
 Thāpesar, 56.
 Timma, 47, 50.
 Timmabhūpāla, 49.
 Timmānāyaka, 47.
 Timmānāyudu, 77.
 Timmāpuram, 1, 2, 46.
 Timmārajulu, 48.
 Timmarasayya, 72.
 Timmayapālem, 48.
 Tinḍivanam, 42.
 Tinnevelly district, 54.
 Tipparājayya, 43.
 Tirakana Gaṇḍa, 75.
 Tirikātuvishaya, 23.
 Tirukkaḷukkundram, 30.
 Tirukkāṭṭuppalḷi, 32, 33.
 Tirumāla Bhaṭṭa, 52.
 Tirumalāmbāpuram, 54.

Tirumalaideva, 70.
 Tirumalai-Nāyaka, 28, 38.
 Tirumalapādi, 74.
 Tirumalarājayya, 53.
 Tirumānallūr, 74.
 Tirunanniyapuram, 14.
 Tirupati, 54, 72, 78.
 Tirūppaneadal, 62.
 Tirupuvanam, 28.
 Tiruvādi, 41.
 Tiruvādi, 54.
 Tiruvēkaṭeśa Ayyar, 18.
 Tiruvīḍu, 59.
 Tittilingi, 25.
 Tōḷarmall, 41.
 Tōḍukulī, 59.
 Tōgercheḷu, 12.
 Tōḷaimaṇḍalam, 15, 16, 17, 18, 30, 41, 68.
 Tōṇḍi, 68.
 Tōṅka-Nāḷavādivishaya, 3.
 Tōti, 77.
 Tottaramūdi, 35.
 Tribhuvanānkuśa, 3, 4, 5, 6, 7, 8, 9, 10.
 Tribhuvana-simha, 6.
 Trichinopoly district, 62, 63, 65, 66, 67.
 Trilōchana Pallava, 14.
 Trisaka Chōḷa, 18.
 Fundramāṇḍala, 50.
 Tungabhadra, 35, 47, 49.
 Turaiyūr, 65.

U

Udaiyan Yēṇḍal, 41.
 Udayagiri, 45, 52, 59.
 Udayakhēdin, 22.
 Uduvālpēt, 26.
 Ukkadai, 41.
 Uḷḷundūr, 75.
 Umbaka, 14.
 Ummaṭṭasimha, 57.
 Uppargeri, 72.
 Uppergūḷem, 55.
 Uragam, 14.
 Urukkaṭṭukkōṭṭam, 32.
 Utkala, 25.
 Ūttadaiyan Settivayal Seyyāngāmaḍai
 Mutukāḍu, 42.
 Uttama Chōḷadēva, 13.
 Uttarakāṇḍēruvādi vishaya, 4, 5.
 Uttaramallūr, 73, 74.
 Ūttukkāḍu Kōṭṭam, 54.

V

Vaḍamāttur, 71.
 Vaidumba, 14.
 Vairavanāyakannūr, 63, 73.
 Vajjaya, 6.
 Vajrahasta, 24.
 Vajrahastadēva, 22, 24.
 Vākaṭās, 56.
 Valanāḍu, 53.
 Valigondaapuram, 74.
 Vallabha, 4.
 Vallabha Mahārāja, 69.
 Vallaguḷam, 49.
 Vallakunde, 13.

- Vallam, 66.
 Valliyūr, 29.
 Vāmadēva, 70.
 Vāmana Yajva, 50.
 Vāmpiriyār, 63.
 Vanapalli, 34.
 Vanavāsi, 12.
 Vāndram, 7.
 Vāndrupiteyu, 4.
 Vannia Sinnappillai Tandri, 69.
 Varadāchārya, 49.
 Varadadēva, 70.
 Varadappa, 50.
 Varahanēri, 71.
 Varāhavartanī, 20, 21, 24.
 Vasanta, 58.
 Vasishta, 78.
 Vātāpi, 32.
 Vattalakundu, 63, 73, 74.
 Vēdāraṇyam, 50.
 Vēdatulūru, 4.
 Vēdavalipura, 47.
 Velanāṇḍu-vishaya, 6, 7.
 Velāngudi, 33.
 Velavāṇḍu, 35.
 Vellalūru, 53.
 Veļļōḍai, 68.
 Veļpūrā, 24.
 Veḷḷupalāiyam, 32.
 Vēma, 34, 35.
 Vēmalūrpaḍu, 8.
 Vēmapuram, 34.
 Vēma Reddi, 72.
 Vēn, 33.
 Vēngi, 6.
 Vēngi Nāḍu, 3.
 Vēngipura, 36.
 Veṅkata, 55.
 Veṅkatachārya, 58.
 Veṅkataḍripura, 50, 51.
 Veṅkatanārāyaṇappayya, 40.
 Veṅkatapati Mahārāya, 54.
 Veṅkatapati II, 55.
 Veṅkatapati Dēva, 60.
 Veṅkatapati Timmā Nāyūḍu, 77.
 Veṅkatapura, 54.
 Veṅkata Reddi, 11.
 Veṅkatesapura, 54.
 Veṅkatrāyar, 63.
 Vēṭtaikkaranpatti, 41.
 Vidyānagara, 43.
 Vidyāvinitā Pallava, 32.
 Vijaya Dēva Varman, 36.
 Vijayāditya II, 4.
 Vijayāditya VI, 7, 8, 9.
 Vijayāditya Bhattāraka, 4.
 Vijayanamula Reddilū Karanālu, 76.
 Vijaya Oppilāda Maḷavārāyar, 74.
 Vijaya Raghunātha, 39.
 Vijaya Raghunātha Sivanṇa Periya Uḍaiyat-
 tēvar, 41.
 Vijayarāṅga Chokkanātha, 30, 63.
 Vijayarāvapuram, 45.
 Vijayasiddhi, 2.
 Vijayavāntika, 8.
 Vijayaveṅkatachala Reddiār, 65.
 Vijayindrattirtha, 53.
 Vikramāditya, 13, 32.
 Vikramāditya I, 11, 12.
 Vikramāditya Satyāśraya, 11, 12.
 Vikramarāma, 4.
 Vikramasimhapura, 43.
 Vikramēndravarmān, 56.
 Vilāsasarma, 31.
 Villa, 57.
 Vinayāditya Satyāśraya, 12, 13.
 Vingipātaka, 57.
 Virabhadra Gajapati, 48.
 Virabhadra Nāyaka, 72.
 Virabhūpālasamudram, 63.
 Vira Chōḷa, 15, 19.
 Vira Kōrchavarman, 31.
 Vira Narasimha Lakshmapparasa Bangār,
 60.
 Viranarasimha Sankaridēvi, 60.
 Vitranna, 78.
 Vīranārāyaṇa, 35.
 Vīranārāyaṇaperumāl, 32.
 Virapratāpa-yo-balarāyar, 37.
 Virarājakeśarivarmān, 19.
 Virarājendra Chōḷa, 19.
 Virasāṅgudaiyan, 15, 16, 17, 18.
 Vira Singa Kāya Dēva, 68.
 Vira Veṅkataḍēva Mahārāya, 29, 30.
 Vira-Veṅkatapati, 54.
 Viravilli, 27.
 Viripara, 30.
 Virūpākshadēva, 70.
 V. shamasiddhi, 1, 2, 4.
 Vishṇugōpa, 31.
 Vishṇuvarhdana (Kubja), 3, 4, 5, 6.
 Vishṇuvarhdana I, 1, 3.
 Vishṇuvarhdana II, 3.
 Vishṇuvarhdana III, 3.
 Vishṇuvarhdana IV, 4.
 Vishṇuvarhdana V, 4.
 Vishṇuvarhdana VI, 5, 6.
 Vishṇuvarhdana VII, 6.
 Vishṇuvarhdana VIII, 10.
 Vissapragāda Kriṣṇayya, 34.
 Viśvakarma, 78.
 Viśvanātha, 19.
 Viśvanātha Nāyaka, 28.
 Viśveśvara Bhaṭṭa, 35, 36.
 Vizagapatam district, 1, 2, 23, 24, 25, 27,
 55, 58.
 Vriḍdhāchalam, 74.
 Vriddha Gautami, 35.
 Vyāpalavarti, 47.

W

Warangal, 34.

Y

Yādava, 71, 78.

Yadavalli, 52.

Yajña Bhaṭṭa, 62.

Yātāpura, 27.

Yekkōl, 15.

Yeattūr Reddilū Karanālu, 76.

Yelivarru, 7.

Yellappa Nāyaka, 60.

Yerramanāyaka, 53.

Yerumāṇḍalam, 69.

Yuvārāja Ballāla Dēva-Vēlābhaṭā-Boddiya,

9.

