

ANNUAL REPORT

AHB-626

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1927 -28

500



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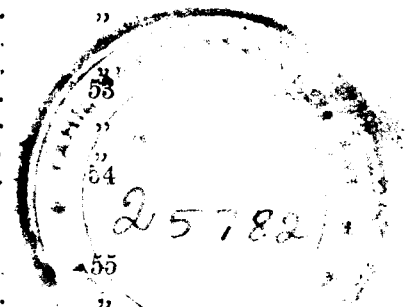
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PART I.

TOURS OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT AND OF HIS ESTABLISHMENT.

The former Assistant Archæological Superintendent Mr. G. Venkoba Rao was on tour for a period of 2½ months from 8th September 1927 to the end of the official year in the Coimbatore, Salem, South Arcot and South Kanara districts. He visited 17 villages and copied 99 inscriptions.

2. The Second Epigraphical Assistant toured for about 1½ months from 1st February 1928 in the Trichinopoly and Tanjore districts, and visited seven places and secured copies of 71 inscriptions. He was then deputed to Calcutta by the Government Epigraphist for India in connexion with the final printing of certain parts of the *Epigraphia Indica* at the Government of India Press.

The most important villages visited by him are Pugaḷūr and Ardhanāripālayam which are situated a few miles from Karūr in the Trichinopoly district. The hill in the former known as the Ārunāṭṭār-malai has on its north and south sides a number of natural caverns of different sizes, which contain stone beds varying in number according to the size of the caverns. On seven such beds are found short inscriptions in Brāhmī characters belonging roughly to the third century B.C. The existence of these early records in the vicinity of Karūr confirms the traditional antiquity and importance attached to this place which is also mentioned by name in one of these epigraphs. Ardhanāripālayam also contains a small low hill close to a spring called the *Aivarśūnai* (the spring of the *five*, i.e., the Pāndavas), and five beds have been chiselled out near it, but they do not bear any inscriptions.

3. The Tamil Assistant who was in camp for a little over 3 months, visited 17 villages of the Tinnevely, Madura and Tanjore districts, and secured copies of 224 inscriptions.

Nānguṇēri in the Tinnevely district, one of the places inspected by him, is the headquarters of the Vāṇamāmalai-Jīyar, who is the religious head of one of the most influential *maḥās* of the *Tenkalai*-sect of the Śrī-Vaiṣṇavas in the South. The first founder of this *maḥa* was Rāmānuja-Jīyar, one of the eight immediate disciples

(called the *ashṭa-diggajas*) of Maṇavāla-mahāmuni, who is said to have expounded and propagated what is known as the *Rahasya* (esoteric) doctrines of the Tenkalai-Vaiṣṇava creed. The village contains, besides two small temples of Viṣṇu and Śiva, a big Viṣṇu temple dedicated to the deity Vāṇamāmalai-Perumāḷ, popularly called Tōtādri, which is under the management of this *maṭha*. The chief feature of this temple is its oil-well, formed by the accumulation through ages of the oil with which the deity had been daily bathed, and to which great powers of efficacy in healing skin diseases are attributed. On the pillars in the *mandapa* of this temple are cut fine statues of several chiefs who cannot be easily identified. The inscriptions do not carry the date of the temple to a period earlier than the thirteenth century A.D.

Another interesting place visited by him is Kūttanūr near Pūntōṭṭam in the Tanjore district, where there is a temple for Sarasvatī, traditionally connected with the poet Ottakkūttar. An inscription on a stone base, evidently the pedestal of an image, lying in the precincts of the temple, refers to an image of Sarasvatī, set up by Ānandavarada-Kūttar, the grandson of Kavichakravartin Malari-Uḍaiyār.

4. The Telugu Assistant completed the survey of the Kalyandrug taluk of the Anantapur district besides examining six places in the Ganjam, Godavari, Nellore and Kurnool districts, and secured copies of 41 inscriptions. One of these epigraphs incised on a stone planted to the south of the village Timmāpuram in the Kalyandrug taluk is in a peculiar script closely resembling that of the pillar inscriptions at Ammankeri and Maraba in the Bellary district (Nos. 303, 324 and 325 of 1925).

5. Fifty photographs were taken during the year. Of these, the following may be mentioned to be of interest, viz., the views of the Ārunāttār hill which contains the Brāhmī inscriptions in the caverns referred to above; the stone statues of several Nāyaka kings in the temples at Śrīrangam and Śrīmushṇam and of the poet Kambar in the former place; a few images of Śiva in his iconographic varieties, Kirātārjuna-mūrti, Ūrdhvatāṇḍavamūrti, Naṭarāja, Viṇādhara-Dakṣiṇāmūrti, Ālīṅgamūrti and Chandrasēkhara.

WORK DONE DURING THE YEAR.

6. Manuscript pages of the Annual Report for 1926-27 were sent in batches to the Press from 7th July 1927. The stitched proof was submitted to the Director-General of Archaeology on 26th January 1928, and the final strike order was given for its printing on 15th March 1928. A resume of the Epigraphical work done during that year was sent to the Government Epigraphist for India on 15th July 1927, for incorporation in the Annual Report of the Director-General of Archaeology, and another short summary of it on 16th November 1927, for inclusion in the Madras *Presidency Administration Report*.

The inscriptions of the year's collection were secured from 87 villages distributed over 11 districts of the Presidency. Forty villages in the Kalyandrug taluk of the Anantapur district were visited, and the survey of that taluk which was commenced last year was completed during the year under review.

The total number of inscriptions copied during the year is 134 which are included in Appendix B. Of this collection, the transcripts and the list of 65 inscriptions that were secured from the South Kanara district were revised in the office of the Government Epigraphist for India. Nine copper-plate grants were also received for examination.

7. The entire staff of the office was engaged between the months of November 1927 and January 1928 in taking stock of the whole collection of inscriptional records stored in the office up to date, after a thorough individual examination of all the facsimiles. The time spent on the work has been of great benefit, though as a consequence, the tours of the assistants were delayed.

8. Facilities were, as usual, afforded to the public in respect of epigraphical matters, as far as it was possible. Since the originals are not of much use to the laymen who cannot decipher them unaided, the demand is increasing for copies of transcripts of the inscriptions, prepared in the office.

9. Before concluding, I have to acknowledge the assistance rendered me by Mr. G. V. Srinivasa Rao, my Senior Assistant, who had prepared a good portion of the Report while he was in charge of the current duties of the office.

10. Inscriptions copied at the following places are registered in Appendix B:—

Num- ber.	District.	Taluk.	Village.	Reference.
1	Ganjam ..	Tekkali ..	Santa Bonimali ..	1 of Appendix B.
2	West Godavari ..	Erukuru ..	Irugavaram ..	2-5 "
3	Nellore ..	Nellore ..	Kōḍur ..	6 "
4	Do. ..	Do. ..	Nelaitar ..	7 "
5	Do. ..	Do. ..	Krishnapatnam ..	8 "
6	Kurnool ..	Nandikotkur ..	Śivapuram ..	9-11 "
7	Anantapur ..	Kalyandrug ..	Timmapuram ..	12 "
8	Do. ..	Do. ..	Bhairasamandra ..	13 "
9	Do. ..	Do. ..	Cudimayanaḥalli ..	14-15 "
10	Do. ..	Do. ..	Vopariparti ..	16-17 "
11	Do. ..	Do. ..	Gangavaram ..	18 "
12	Do. ..	Do. ..	Bodigamma ..	19-20 "
13	Do. ..	Do. ..	Tagguparti ..	21 "
14	Do. ..	Do. ..	Śrīraṅgapuram ..	22-23 "
15	Do. ..	Do. ..	Gandhapalle ..	24 "
16	Do. ..	Do. ..	Belaguppa ..	25-33 "
17	Do. ..	Do. ..	Yerragudi ..	34-37 "
18	Do. ..	Do. ..	Siripi ..	38-41 "
19	Tanjore ..	Nannilam ..	Tiruppagalur ..	42-108 "
20	Do. ..	Do. ..	Kottanūr ..	109-110 "
21	Do. ..	Tanjore ..	Tanjore ..	111 "
22	Do. ..	Tiruvār ..	Ayyampetrai ..	112-125 "
23	Do. ..	Do. ..	Manakkā ..	126-130 "
24	Do. ..	Tanjore ..	Vallam ..	131-133 "
25	Do. ..	Do. ..	Tiruppalavam ..	134-141 "
26	Do. ..	Kumbhakonam ..	Tiruvallajū ..	142-213 "
27	Coimbatore ..	Pollachi ..	Angladi ..	214-226 "
28	Do. ..	Bhavani ..	Andiyūr ..	227-229 "
29	Salem ..	Tiruchengode ..	Pulampatti ..	230 "
30	Do. ..	Do. ..	Rajapalayam ..	231 "
31	Do. ..	Attur ..	Ettappur ..	232 "
32	Do. ..	Dharmapuri ..	Chappampatti ..	233-235 "
33	South Arcot ..	Tondivanam ..	Sattampatti ..	236-237 "
34	Do. ..	Do. ..	Devanūr ..	238-243 "
35	Tinnevely ..	Nauguneri ..	Nauguneri ..	244-248 "
36	Do. ..	Do. ..	Koḷḷavarāṅgalam ..	249-257 "
37	Do. ..	Kolpatti ..	Mandirapatti ..	258-259 "
38	Chennai ..	Tiruppettar ..	Chinnasvaminthalam ..	260-312 "
39	Madurai ..	Madurai ..	Vellampanthi ..	313-314 "
40	Do. ..	Neakattai ..	Vellampanthi ..	315 "
41	Do. ..	Tiruvannamalai ..	Sandipatti ..	316 "
42	Reynold ..	Modukhalur ..	Melacchidavur ..	317-320 "
43	Do. ..	Tiruvallur ..	Tiruppalikkudi ..	321-322 "

Num- ber.	District.	Taluk.	Village.	Reference.
44	Trichinopoly ..	Udaiyarpalaiyam ..	Tirumapur ..	323 of Appendix B.
45	Do. ..	Peraumbalur ..	Tondamanturai ..	324 "
46	Do. ..	Lalgudi ..	Sangeudi ..	325-330 "
47	Do. ..	Kazur ..	Nerur ..	331-339 "
48	Do. ..	Do. ..	Pugalur ..	340-349 "
49	Do. ..	Do. ..	Punjai-Pugalur ..	350 "
50	Do. ..	Do. ..	Chinna-Dharapuram ..	351-369 "
51	South Kanara ..	Mangalore ..	Polali Ammanaje ..	370-376 "
52	Do. ..	Do. ..	Kariyagala ..	377-380 "
53	Do. ..	Do. ..	Bantwal-Muda ..	381-384 "
54	Do. ..	Do. ..	Pallipaddi-Belur ..	385-386 "
55	Do. ..	Uppinangadi ..	Subrahmanya (Kukko) ..	387-388 "
56	Do. ..	Do. ..	Bilinali ..	389 "
57	Do. ..	Udipi ..	Yelluru ..	390-394 "
58	Do. ..	Do. ..	Yerumal ..	395-396 "
59	Do. ..	Coondapoor ..	Sankaranarayana ..	397-402 "
60	Do. ..	Do. ..	Kolluru ..	403 "
61	Do. ..	Do. ..	Basrur ..	404-434 "

MADRAS,
10th June 1929. }

S. V. VISWANATHA,
Assistant Archaeological Superintendent
for Epigraphy, Southern Circle

APPENDIX A.
List of copper-plates examined during the year 1927-28.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	The Raja Sobha of Sandur, through the Political Agent.	Vijayanagara.	Krishnarayadeva ..	Śaka 1210 (wrong), Savardhari, Vaisakha, su. 13, Monday.	Kannada	Returned to the owner.	South-Indian Inscriptions.	The writing looks quite modern. Purports to be a record executed during the reign of the Pradharayadita Salaya Anaji-Panta in the presence of the assembly of several persons, making a gift of land to a carpenter named Ramanja, son of Devaja. The grant is evidently a forgery.
2	Do.	..	....	Śaka 1740, Bahudhanya.	Do.	Do.	Do.	Registers the confirmation of the boundaries of Sandur-jahagiri by Thomas Munro Bahadur, made in the time of Srivasa Hindu-Rao Ghoriade.
3	The Trustee of the Sri-Mukambika temple at Kolluru, Coondapoor taluk, South Kanara district.	Keladi	Virabhadra-Nayaka ..	Śaka 1565, Svadhara, Kartika, su. 13.	Do.	Do.	Do.	Registers a grant of the income of two villages named Kollamallika-Radiganua in Kabu-nah-sime and Valamallika in Niru-lah-sime by the king, for worship, offerings and lamps to the goddess Mukambika and the subsidiary deities in the temple at Kolluru.
4	Do.	Do.	Do.	Śaka 1565, Chitrabhanu, Pualgona, su. 15.	Do.	Do.	Do.	Records the remission of taxes on some lands in Hosur by the king in favour of the temple of Mukambika-Amma at Kolluru for its requirements, in return for a lump sum of 200 varahas received from a certain Santayya.
5	Do.	Do.	Veekatapappa-Nayaka ..	Śaka 1550, Prabhava, Ashadha, su. 10.	Do.	Do.	Do.	Records the allotment of the village Kalasi in Jalid-sime by the king to a certain Chik-kanna, for a lump sum of 330 varahas, for the maintenance out of its annual income in paddy, of a feeding choultry established by the donor in a suburb of Dharmapuri in Hahnanada-sime. The management was vested in the temple of Mukambika.
6	Do.	Do.	Virabhadra-Nayaka ..	Śaka 1564 Vrisakha, Vaisakha, su. 10.	Do.	Do.	Do.	Registers the allotment of the annual income from certain specified sources in a few villages amounting to 1,002 varahas and the income in kind from 9 other villages by the king, for the maintenance of the daily worship and offerings in the temple of Mukambika at Kolluru.
6A	Do.	Do.	Do.	Śaka 1563 (wrong), Vrisakha, Vaisakha, su. 10.	Do.	Do.	Do.	Seems to be an incorrect copy of the above record, but left incomplete.

A.—List of copper-plates examined during the year 1927-28—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
7	P. Ayyaswami, Gurnukul, Anandabai, Pollachi taluk, Coimbatore district.	Mysore	Krishnaraja-Vodeya, 'ruling from Srirangapatana'.	Śaka 1085, Kali 4864, Svabhānu, Phalguna, su. 2, Sunday, Uttara-bhadra, Subhayoga, Palavakara-na. 1658, Śaka, Kartika, su. 15, Sunday.	Kannada	Returned to owner.	South-Indian Inscriptions.	Records the establishment by Madaya, the headman of Koyamutturu, of an <i>agrādāra</i> called Madhavarā to the west of Anemalle, and the allotment of shares of land to several Brahmins residing therein.
8	A resident of Milatti, Kalyandurg taluk, Anantapur district.	..	....	..	Telugu	Do.	Do.	Registers the sale of the <i>karāṅkam</i> -right together with 3 villages, Vete, Polit, Timaradihale and Kapakapalle by Subaya (Subhaya) and Apakapalle in a partition between themselves, to a certain Veikatachayappa, in return for 250 <i>acchālas</i> which they had borrowed from him. Written in very faulty Sanskrit. Records the grant of the village Revimji in Panchavishaya to Narayana, son of Revanavishaya and to Atama-Someyaji, by Nayaka and to Atama-Someyaji, by Mahamandalesvara Rounaka Sri-Dharmakirti, son of Sri-Bhima-Khedi, who is described as a Brahmanahesvara and Pañchavishayadhipati, and who belonged to the Kadamba family. (Published by Dr Sarma in the <i>Flaceti</i> , Vol. VII.)
9	Mr. M. Somashekara Sarma of the 'Bharati' Office, Madras.	Eastern Ganga.	Devendravarman	Śaka 1103	Sanskrit in Nagari.	Do.	Do.	..

APPENDIX B.

Stone inscriptions copied in 1927-28.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	GANJAM DISTRICT. TEKKALI DIVISION. Santa Zommali. —On a stone lying near the Siva temple.	..	....	Śaka 1066	Sanskrit and Telugu.	Records the grant of a perpetual lamp to the temple of Santlu, by a son (name lost) of Tevasarman of the Srivatsagotia.
2	WEST GODAVARI DISTRICT. TANUKU TALUK. Irugavararam. —On a pillar in the Palesvaravamin temple.	..	....	Śaka 1181, Sun in Nakra (Makara).	Do.	Records a gift of a perpetual lamp to the temple of god Pāśa by a lady (name lost).
3	On another pillar in the same temple.	..	....	..	Do.	Very much damaged. Seems to register the grant of a perpetual lamp.
4	On a stone planted near the <i>Dharmajankha</i> of the same temple.	..	....	Śaka, Āśvadhā, Monday, solar eclipse.	Telugu (verse and prose).	Registers the grant of 50 <i>irugavāḍu</i> by several individuals for supplying ghee for two perpetual lamps to be lit in the temple of Viśveśa.
5	On the same stone	..	....	Śaka 1150, Āśvadhā, Sunday, Monday.	Telugu	Registers the grant of 50 <i>irugavāḍu</i> by several individuals for a perpetual lamp in the temple of Palesvara. The shepherds who were to receive the sheep and measure out the ghee were also granted some land for their maintenance.
6	NELLORE DISTRICT. NELLORE TALUK. Kodur. —On a stone planted in a street.	Vijayanagara.	[Srirangaraya-Maharaya, 'ruling from Pungondia']	Śaka 1607, Parthiva, su. . . .	Do.	Registers the settlement, as fixed by Ravula-Venkatadri, of the <i>maṣṣa</i> (proportions) due from the village in the Sūriyapalli-sūma, for the upkeep of tanks. The <i>śūma</i> had been granted on <i>amāra</i> tenure to Ravula-Muddukish-nappa-Nayenivaru. (Same as No. 33, Nellore taluk of Butte worth's <i>Nellore Inscriptions</i>).
7	Nelattur.—On a Nandi stone planted in a street.	..	....	..	Tamil	Much damaged. Mentions the name of Tirukkallatideva <i>alias</i> Gandagopaka.
8	Krishnapatnam. —On a stone planted in a field.	..	....	..	Do.	Much damaged. Mentions the name of a street called Adhirajaraja-Mudaliyar-teru <i>alias</i> Ahjuvajattar-teru.
9	KURNOOL DISTRICT. NANDIKOTKUR TALUK. Sivapuram. —On a stone planted in front of the Mallesvara temple.	Western Chalukya.	Bhuvanakaikalladeva	Śaka 991, Samvatsara, Āśvadhā, solar eclipse.	Kannada	Registers a grant of land by the king at the request of his queens (Kalladevi and Malladevi) to Suresvara-Payita, the disciple of Gangarasi-Bhatatarka, the <i>ācharya</i> of the Meśangi Brahmins temple, who is referred to as a follower of the Kālamukha- <i>samaya</i> and gets a number of attributes of that creed.
10	On another stone planted in the same temple.	..	....	Chalukya-Vikrama year 33, Sarvasa [Chari], Phalguna, su. 5, Vaddavara.	Do.	Registers a grant of land by Arya-Panditadeva of Sivapura to two individuals for the renovation of the temple of Brahmesvara. Mentions Malladevi.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
KURNOOL DISTRICT—cont.						
NANDIKOTUR TALUK—cont.						
11	On the same stone	Western Chalukya.	Pratibhaya-malladeva	Śaka 987 (987), Vīṣṇu- bhāṇu, Vāsakha, paurṇamī, Mon- day, Vāyupāta.	Kannada	Registers the grant of some lands in the village Śivapura in Kannenāda to god Adithiavara of the western gate of the temple of Mallikarjuna, by queen Malladevi and Ballavarasa, for the maintenance of a <i>stotra</i> for the ascetics visiting the temple.
ANANTAPUR DISTRICT.						
KALANDUR TALUK.						
12	Timmapuram. —On a stone planted in a street.	..	....	..	..	The inscription is written in unknown characters slightly resembling those at Ammaneri and Maraba in the Bellary district (Nos. 303, 324, 325 of 1925).
13	Bhairsamudram. —On a slab planted in front of the temple.	Vijayanagara.	Krishnaraya-Maharaya	Śaka 1414, Chitra- bhāṇu, Pūṣya, su. 10, Sunday, Makara-Suk- ranti.	Telugu	Registers the grant of the village Bhairsamudram in Kugari-nadu, a subdivision of Kunturipisima, as <i>sarva- manga</i> for worship and offerings in the temple of Tri- veṅkatanatha of Vempalaparti by Kunturip Narasu- Nayanaṅgaru, who had the titles 'Mahānāyakaacharya', Bhāṣadāpūya-nayana-gaṇḍa', and 'Maribokkara- bhava', for the merit of his father Kunturip Timma-Naya- ningara and Rayasaṁ Kondaṇasayya. The shares are allotted to the <i>śāhāṇika</i> and the <i>archakas</i> of the temple are given at the end.
14	Chelimayana-halli. —On a stone planted on the tank-bund.	..	....	..	Kannada	Fragmentary. Mentions Tirumaladevatāja and a Chemma- maya.
15	On another stone planted on the same tank-bund.	..	....	..	Telugu	Damaged and fragmentary. Mentions Chennamala.
16	Vepalaparti. —On a stone lying near the ruined temple of Kangasamin.	Vijayanagara.	Sadasivadeva-Maharaya	Śaka 1467 (6), Kro- dhuṇi, Pūṣya, su. 11.	Do.	Registers the grant of a <i>māda</i> monthly for the <i>mandāḍiga- somaśrādha</i> of the god Tiruveṅkatanatha of Vempalaparti by Sakkara-Rami-Setti, for the merit of Mahanayana- bhacharya Kunturip Kondaḍa-Nayaka.
17	On another slab in the same place..	..	....	..	Do.	Very much damaged.
18	Gangavaram. —On a rock in a cotton-field near the <i>Lingayat</i> <i>maṭha</i> .	Vijayanagara.	Srinagadeva-Maharaya	Śaka 1576, Durmu- khi, Vāsakha, ba. 10.	Do.	Seems to record a <i>cow</i> granted to a certain Hanumappa by the order of Bahavay Koneṭi-Nayaniyaru, the agent of the king, setting the amount of taxes due from the village Gangavaram situated in the <i>ḥabāṭi</i> of Jēvāḍadurgam, and making some exemption for the first few years.
19	Budigumma. —On a slab planted near the <i>śrīvāṣṭamāla</i> of the Hanuman temple.	Do.	Achyutadeva-Maharaya	Śaka 1458, Durmu- khi, Māgha, su. 12, Monday.	Do.	Registers the grant of the village Marudumapalle, other- wise called Hanumantapuram, for the merit of the king and of Bayyapa-Nayaka, by the latter's agent Venkaṭa- dri, the son of Devadeva, to the temple of Hanumantadeva for offerings and worship.
20	On a slab planted in the same place.	..	....	..	Do.	Mentions a certain <i>Śaṅkhaga</i> .
21	Tagguparti. —On a rock in a street.	..	....	..	Do.	Registers a <i>cow</i> granted by Ulichu Venkayyadeva- Maharaja, the agent of Krishnappa-Nayanayyaru to the <i>ḍaṇḍas</i> and <i>Karavams</i> of Taggeparti, settling the rate of taxes that they had to pay at 8 <i>varṇas</i> for every <i>ṭim</i> of land.
22	Srirangapuram. —On a slab in a field to the east of the village.	..	....	Nandana, Māgha, Kannada ba. 5.	Kannada	Registers that the people of Raṅgasamudram, the <i>ḍaṇḍas</i> , <i>Śaṅkagā</i> and the <i>śrēṇḍas</i> and the <i>Paṇḍaga</i> Timma- paya, the agent of Timma-Nayaka, constructed a temple of Bhadradeva, and granted some land in the village for the maintenance of worship and offerings to the deity.
23	On a stone built into the south wall of the Raṅgasamin temple.	Vijayanagara	Srinagadeva-Maharaya, 'ruling from Penuṅḍu.'	Śaka 1513, Śva- bhāṇu (wrong), (Māgha, su. 3, Thursday).	Do.	Seems to record a grant of land by the king to the temple of Srinaganathadeva at Pongudi, surnamed <i>Śrīnaga- nathasamudra</i> in Veṅkaṭa- <i>varṇa</i> , a subdivision of Raṅga- ḍaṇḍa-rajya, on the representation of several brahmin men of the village who gave him an account of the foundation of an <i>agṛa</i> called <i>Śrīnaganathadeva</i> by a certain Srinaga, son of Timma-bhadrā, by the time of Krishna- deva-Maharaya and the construction of the temple be- lieved to be.
24	Gundlapalle. —On a stone lying on the bank of the canal about a mile to the north of the village.	..	....	..	Do.	Damaged and fragmentary. States that this is the bound- ary of the estate of Srinaganathadeva.
25	Beluguppa. —On a stone lying on a padway about a mile to the north of the village.	..	....	8th September, 1837.	English Telugu	States that two <i>Thāgas</i> (<i>Thāgar</i>) named Heesam-Sakhi and Bhāṇu-Jambān were housed (at this spot) by the order of the Pongudi court, for having killed a man with noose near the place.
26	On (two slabs built into the gateway of the village <i>chāraṭi</i>).	..	....	..	Telugu	Completely damaged. Mentions Śrinaga.
27	On a slab planted behind the Aṅjanaya temple.	Vijayanagara	Vīrapratapa Narasimhadeva-Maharaya ..	Śaka 1730 (6), ... Vāsakha, ba. ...	Kannada	Records the grant as <i>maṭha</i> to the temple of Vi- ṣṇu-Narasimha of the village Beluguppa in Kunturip- sima, surnamed <i>Vīra-Narasimhaya</i> with its boundaries defined by <i>Beluguppa</i> , ... Nayaka-Timma-Nayaka, for the merit of the king.
28	On a slab lying near the mound called Viragudi.	..	....	..	Do.	Very much damaged. Mentions Mahanayakaacharya Kunturip Timma-Nayaka and Beluguppa, and seems to settle the remuneration of the <i>ḍaṇḍas</i> and <i>Śaṅkaga</i> .
29	On a <i>śrīrakkal</i> lying in the same place.	..	....	Chaitra, su. 16.	Do.	Mentions a certain Maṭhi, ... son of Adhi-Nāṭi, who was the son of Adhi (a lady) of Beluguppa.
30	On another <i>śrīrakkal</i> in the same place.	..	....	..	Do.	Mentions the son of Lūṇi-Adi, the <i>Gaṇḍa</i> of Beluguppa.
31	On a slab planted in front of the temple of Śiva.	..	....	..	Do.	Very much damaged. This is the last slab of a long inscrip- tion. Seems to record a <i>sarva-manga</i> grant as <i>gaṇḍadana</i> .
32	On another slab set up in the same place.	..	....	..	Do.	Mentions Timma-Nayaka of Kunturip.
33	On a rock buried in front of the same temple.	..	....	..	Do.	Mentions Jilleja Krishnaya.
34	Yerragudi. —On a slab lying before the temple of Ramesvara.	Vijayanagara	Achyutadeva-Maharaya	Śaka 1484, Pūṣya, Jyeshṭha, su. 15.	Telugu	Damaged. Seems to register a <i>cow</i> granted by ... Koneṭi- Nayaka.
35	On another slab lying in front of the same temple.	..	....	..	Do.	Registers the confirmation of the <i>śrīnaga</i> and <i>brahma- ṇḍas</i> of the village on their holders as <i>sarva-manga</i> in the Indigunna-sima by Bayyapa-Nayaka, as already set- tled in the time of Kondaṇasayya.
36	On another slab in the same place	Vijayanagara	Sadasivaya	Chalukya-Vikrama year 30 (wrong), Vikrama, Chaitra, su. 3, Sunday.	Kannada	Registers a grant of land by several officers to the temple of Ramesvara at Sudadma during the administration of Mahamalladeva Gadeyana-Chola.
37	Do.	Western Chalukya.	Chalukya-Vikrama year 30.	Śaka 1467 (7), Vīṣṇu- bhāṇu, Vāsakha, su. 15.	Telugu	Registers the grant of land for lighting a perpetual lamp and for offerings and worship in the temple of Rāma- devara at Yagudi, by Bhopataya-garu, the agent of ... Ipa-Nayanayaru.
					Kannada	Fragmentary and much damaged.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
ANANTAPUR DISTRICT—cont.						
KALANDUR TALUK.						
38	Siripi. —On the stone pedestal of the Nandi in the <i>garbhagriha</i> of the Isvara temple.	Vijayanagara	Sadasivadeva-Maharaya	Saka 1170, Prit-gala, ... ba. 30, Sivaratti.	Telugu	Registers the grant of land for worship and offerings in the temple of Someswara at Siripi by Krishnappa-Naya... [Krishnappa-Nayana].
39	On a stone lying in a tamarind grove to the north of the village.	..	....	..	Do.	Registers the extent of the tax-free lands belonging to three members of the arizun class at Siripi.
40	On a stone planted in front of the temple of Hanuman.	..	....	..	Do.	Much damaged and fragmentary. Mentions a certain Gauda.
41	On a stone lying about a mile to the north of the village.	..	....	..	Do.	Damaged and fragmentary. Seems to refer to a grant of land. Mentions Narasimha and Siripi.
TANJORE DISTRICT.						
NARSILAM TALUK.						
42	Tiruppegalur. —On a pillar in the <i>ardhamangalaya</i> of the Aguparisra temple.	..	....	..	Tamil	States that the pillar was erected by Arayan-Gaikaikoulay <i>alias</i> Solvarichadira-Tallavaniyar of Irayur.
43	On the north wall of the central shrine of the same temple.	..	....	..	Do.	Built in at the beginning and incomplete. Seems to give a list and the weight of the precious stones and jewels belonging to the temple.
44	On the same wall	Chola	Parakesarivarmam <i>alias</i> Rajendra-Chola-deva.	10th year	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
45	Do.	Do.	Rajakesarivarmam <i>alias</i> Udayar	28th "	Do.	Begins with the introduction of the assembly of Raja-dhaja I. Slightly damaged. Registers a sale of land by the residents of Totlakudi to the temple, for providing offerings to the god during the early morning service after the sacred bath.
46	Do.	Do.	Rajakesarivarmam <i>alias</i> Chakravartin Kulottunga-Choladeva.	16th "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
47	Do.	Do.	Rajakesarivarmam	16th "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
48	Do.	Do.	Rajakesarivarmam <i>alias</i> Udayar Raja-chirajadeva.	32nd "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.

49	Do.	Do.	do.	27th "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
50	Do.	Do.	Rajakesarivarmam, who destroyed the ships at Sudi.	12th "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
51	Do.	Do.	Rajakesarivarmam	7th "	Do.	Registers an agreement by the trustees of the temple to burn three twilight lamps with the interest on the money endowed by Kadag-Valluntan, the headman of Tiruppetur in 1194 A.D.
52	Do.	Do.	Parakesarivarmam <i>alias</i> Rajendra-Choladeva.	5th "	Do.	Commences with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
53	Do.	Do.	Lost	Lost	Do.	Commences with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
54	Do.	Do.	Rajakesarivarmam <i>alias</i>	24th year	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
55	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarmam <i>alias</i> Rajendra-deva	22nd "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
56	On the north wall of the same shrine.	..	....	7th "	Do.	Registers a gift of a gold-flower to the god Pugalar-Mahadeva by Kadag-Valluntan mentioned in No. 51 above.
57	On the same wall	Chola	Parakesarivarmam <i>alias</i> Rajendra-deva	[5]th "	Do.	Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
58	Do.	Do.	Rajakesarivarmam <i>alias</i> Rajendra-deva	[1] 9th "	Do.	Damaged. Begins with the introduction of the assembly of the god Sri-Pugalar-Mahadeva by the assembly of Bhulokachaturvedinagalam, a division of Kalliyasikhamam-vilavarada in consideration of 150 <i>akas</i> received from the temple.
59	Do.	Do.	Do.	12th "	Do.	Seems to register an agreement by certain persons to measure a stipulated quantity of paddy to the temple, as interest on the money received by them.
60	Do.	Do.	Do.	11 [9]th "	Do.	Begins with the same introduction. Registers an agreement to burn 3 lamps before the god Konal-Perumal at Pugalar, a <i>devadana</i> village in Pagaiyur-nadu, a division of Mummudisole-vilavarada.
61	Do.	Do.	Do.	26th "	Do.	Registers a gift of two gold-flowers to the god by a few persons, of whom one was a lady named Urai-Ponnam-balam.
62	Do.	Do.	Rajajadeva	23rd "	Do.	Registers a gift of gold by the lady mentioned above, for burning one twilight lamp before the god Konal-Perumal. Registers a gift of 9 gold-flowers to the god Konappernad by Sircu-Volchan, a member of the Satturthavarankar-temda-velam of the queen Panchavay-Nadeviyar.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
NANNILAM TALUK—cont.						
63	On the north and west walls of the same shrine.	Chola	Parakésarivarma <i>alias</i> Rajendradeva	11th year	Tamil	Donated. Begins with the introduction of the god Suryadeva. Registers the ornaments presented to the temple at Pugalur, by and the two aśvats set up in the temple at Pugalur, by Devanathal-Pandaram and her daughter belonging to the Sivapadesabhai-Indra-thiruman-pattar-velum (aśvats) establishment.
64	On the same walls	Do.	Rajakesarivarma <i>alias</i> Rajendradeva	6th "	Do.	Begins with the introduction of the god Suryadeva. Registers the ornaments presented to the temple at Pugalur, by and the two aśvats set up in the temple at Pugalur, by Devanathal-Pandaram and her daughter belonging to the Sivapadesabhai-Indra-thiruman-pattar-velum (aśvats) establishment.
65	On the west wall of the same shrine.	Do.	Rajakesarivarma <i>alias</i> Rajendradeva	22nd "	Do.	Begins with the introduction of the god Suryadeva. Registers the ornaments presented to the temple at Pugalur, by and the two aśvats set up in the temple at Pugalur, by Devanathal-Pandaram and her daughter belonging to the Sivapadesabhai-Indra-thiruman-pattar-velum (aśvats) establishment.
66	On the same wall	Do.	Parakesarivarma	16th "	Do.	Seems to register a sale of land by Uttamadevavar- <i>alias</i> Gopala-Sakappa. to the god Kalyanadevavar- <i>alias</i> Mahadeva at Trivara. (unintelligible), a <i>tridhana</i> in Kumbakonam.
67	Do.	Do.	Parakesarivarma <i>alias</i> Rajendradeva	9th "	Do.	Donated at the end. Begins with the introduction of the god Suryadeva. Registers the ornaments presented to the temple at Pugalur, by and the two aśvats set up in the temple at Pugalur, by Devanathal-Pandaram and her daughter belonging to the Sivapadesabhai-Indra-thiruman-pattar-velum (aśvats) establishment.
68	On the west and south walls of the same shrine.	Do.	Rajakesarivarma <i>alias</i> Rajendradeva	21st "	Do.	Begins with the introduction of the god Suryadeva. Registers the ornaments presented to the temple at Pugalur, by and the two aśvats set up in the temple at Pugalur, by Devanathal-Pandaram and her daughter belonging to the Sivapadesabhai-Indra-thiruman-pattar-velum (aśvats) establishment.
69	On the same walls	Do.	Rajakesarivarma <i>alias</i> Rajendradeva	25th "	Do.	Fragment. Seems to register the gift of a silver vessel to the god Pugaladeva. Another damaged record dated in the 3rd year of Kesarivarma registers the gift of a silver vessel to the god by Tattai-Pandurangiyar, the queen of Uttama-Choladeva.
70	On the south wall of the same shrine.	Do.	Rajakesarivarma	2nd "	Do.	Fragment. Seems to register the gift of a silver vessel to the god Pugaladeva. Another damaged record dated in the 3rd year of Kesarivarma registers the gift of a silver vessel to the god by Tattai-Pandurangiyar, the queen of Uttama-Choladeva.
71	At the southern entrance into the same shrine.	Do.	....	..	Do.	Fragment. Seems to register the gift of a silver vessel to the god Pugaladeva. Another damaged record dated in the 3rd year of Kesarivarma registers the gift of a silver vessel to the god by Tattai-Pandurangiyar, the queen of Uttama-Choladeva.
72	On the south wall of the verandah round the same shrine.	Do.	Rajakesarivarma <i>alias</i> Kulottunga-Choladeva.	25th "	Do.	Fragment. Seems to register the gift of a silver vessel to the god Pugaladeva. Another damaged record dated in the 3rd year of Kesarivarma registers the gift of a silver vessel to the god by Tattai-Pandurangiyar, the queen of Uttama-Choladeva.

73	On the same wall	Pandya	Manavarma Tribhuvanachakravartin Kulasekharadeva.	10th year, Vrisabha, dasami, Wednesday, Uttiraram.	Do.	Registers a sale of land to Savaniperman-chakravarti Sakatan Monali-Mamarudan. Akalan-Nalavar of Anbar in Anbar-nadu a division of Uyyakkondar-vala-nadu, by certain persons of Arumolideva-chaturvedimangalam, a <i>tridhana</i> in Muzay-nadu, a division of Geyamakkalavalanadu.
74	Do.	Do.	Tribhuvanachakravartin Kopeimachap- dan	13 + 1st year and 186th day, Tai.	Do.	Registers the right of conducting worship during the service called Kolladaram-sandi, instituted in the temple at Tiruppegalur in the name of the king, was conferred on Tiruppegalur-Udayai, a <i>tridhana</i> of the village.
75	Do.	Do.	Do.	Do.	Do.	Registers the royal order remitting the taxes on 15 $\frac{1}{2}$ of land in Totakkudi <i>alias</i> Rajendrasolamallur on the southern bank of the river Muthukulasolap-porai in the division of Kyimayur in Kulottunga-valanadu, which was granted for the expenses of conducting the service called Kodandaram-sandi, instituted in the temple after the name of the king.
76	Do.	Do.	Do.	24th year	Do.	Registers the royal order remitting the taxes on 10 $\frac{1}{2}$ of land situated between the rivers Arisilam and Muthukulasolap-porai for the celebration and offerings during the Vira-Pandiyan-sandi, instituted in the temple in the name of the king.
77	Do.	Do.	....	Saka 1581, Kollam 83d, Kataka 22, navami, Rohini.	Do.	Records that the repairs to the temple were completed by Arumachal-Tambirap, a disciple of Mahadeva-Pandaram of Velakunthelchi.
78	On a pillar in the north wall of the verandah.	Do.	....	..	Do.	States that this <i>manigala</i> was the gift of Sathiyar, the headman of Arkadu.
79	On the north pillars at the north entrance in the first <i>prākāra</i> of the same temple.	Chola	Parakesarivarma <i>alias</i> Rajendradeva	4th year	Do.	Begins with the introduction of the god Suryadeva. Registers the remission of taxes on some lands belonging to the temple by the assembly of Bhulokamanikkha-chaturvedi-mangalam.
80	On the east wall of the second <i>prākāra</i> of the same temple.	Do.	Parakesarivarma <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madura and the crowned head of the Pandya'.	10th year and 52nd day.	Do.	Begins with the introduction of the god Suryadeva. Registers the remission of taxes on a flower-garden called Ponnendasolan by the assembly of Karikkal which met in the Durga temple in the <i>Sādamkham</i> quarter of the village. Also registers the remission of taxes on the land given for the maintenance of the gardeners by the assembly of Bhulokamanikkha-chaturvedimangalam in the 3rd year of Rajakesarivarma <i>alias</i> Vira-Rajendradeva.
81	On the same wall	Do.	Rajakesarivarma <i>alias</i> Rajendradeva	2nd year	Do.	Begins with the introduction of the god Suryadeva. Registers the remission of taxes on some lands taken from Tiruppegalur and Totakkudi <i>alias</i> Rajendrasolamallur for forming a new street called Rajakattambalai-thirudi. The land-survey of the 16th year of Kulottunga-Choladeva I. is mentioned.
82	Do	Do.	Parakesarivarma <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madura'.	10th year and 123rd day.	Do.	Begins with the introduction of the god Suryadeva. Registers the remission of taxes on some lands taken from Tiruppegalur and Totakkudi <i>alias</i> Rajendrasolamallur for forming a new street called Rajakattambalai-thirudi. The land-survey of the 16th year of Kulottunga-Choladeva I. is mentioned.
83	Do.	Do.	Tribhuvanachakravartin Konetimaikon- dan.	21st year and 306th day.	Do.	Registers the grant, at the instance of Kaligayaya, of half of the carpenter's right in the temple to two persons.
84	Do.	Pandya	Jatavarman Tribhuvanachakravartin Sundara-Pandya	10th year, Arasi 4	Do.	Incomplete. Appears to relate to some agreement regarding the Valunga and Iqangi classes.
85	Do.	Chola	Tribhuvanachakravartin Rajajadeva	17th year	Do.	Obstructed in the middle by a cow-shed. Registers a gift of money by Tiruchirappambala-Muvendavelan, the headman of Periyar, a village in Idankula-nadu, a sub-division of Rajendrasolam-valanadu, for burning a twilight lamp in the temple.

TANJORE DISTRICT—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJOORE DISTRICT—cont.						
NANNILAK TALUK—cont.						
86	On the same wall	Chola	Parakēsarivarmaṇ chakravartin Rājavarjadēva.	19th year, Kumbha- ba, Pūyā, Mon- day, Haṣṭa.	Tamil	Begins with the introduction of taxes made by the assembly of Tottakkuḍi <i>alias</i> Rajendrasolamallur remitted the tax on the land belonging to the temple of Kulichehelanda-Nayanar and with the savings built of brick the temple, the <i>maṇḍapa</i> and the Vighṇa- vara shrine, and also arranged for offerings and other expenses of the temple. Begins with the same introduction. Registers that, at the request of an ascetic named Saṇamāḷay, a monastery (<i>gṛāha</i>) was built for the welfare of the king in the precincts of the temple for the residence of a recluse doing the daily worship in the temple. Begins with the introduction of taxes by the assembly of Mudikondasolachaturvedinagalam in Pūpāyur-nadu, a division of Kulottunga-choḷadēva, for the money received from the temple servants on some land in Kayattur, endowed by Rājavarjadēva. Rājavarjadēva, a waiting-maid of the queen Hūḷagumudaiyar, for feeding the <i>nāḷṣaras</i> on the festival days in the months of Chittirai and Vaigasi in the Nambī-Murugan-temple.
87	Do	Do.	do.	8th year and 25th day.	Do.	Begins with the same introduction. Registers a remission of tax on some land by the assembly of Mudikondasolachaturvedinagalam to the temple for conducting the fifth day festival in the month of Chittirai, instituted for the spiritual merit of the deceased accountant of the assembly. Registers also the remission made on the lands given to the temple in the 20th, 22nd and 47th years of the king. Begins with the same introduction. Registers the agreement made by the officials of the temple of Pūgalur-dava to provide offerings and to conduct the festival on the day of <i>śrāvaṇa</i> , for the money received by them from a certain portion of Pūpāyur in Alaiyarkuṇṇam, a division of Pūpikūḍasolavēṇṇadu. Mentions the coin Madirakūṇṇa-maṣi.
88	Do	Do.	Rajakēsarivarmaṇ <i>alias</i> Kulottunga-Choḷadēva.	35th year	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Mudikondasolachaturvedinagalam, on a flower-garden presented to the temple by Araiyāy-Kaḷṅṅinṅam <i>alias</i> Arindavayṅṅalla- <i>vaḷḷa</i> of Pūpāyur. Begins with the same introduction. Registers the agreement given by the <i>Saṇatācāryas</i> of the temple of Pūgalur-dava to burn a perpetual lamp in the temple for the money received by them from the same <i>śrāvaṇa</i> . Begins with the introduction of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
89	Do	Do.	do.	16th "	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Mudikondasolachaturvedinagalam, on a flower-garden presented to the temple by Araiyāy-Kaḷṅṅinṅam <i>alias</i> Arindavayṅṅalla- <i>vaḷḷa</i> of Pūpāyur.
90	Do	Do.	do.	16th "	Do.	Begins with the same introduction. Registers the agreement made by the officials of the temple of Pūgalur-dava to provide offerings and to conduct the festival on the day of <i>śrāvaṇa</i> , for the money received by them from a certain portion of Pūpāyur in Alaiyarkuṇṇam, a division of Pūpikūḍasolavēṇṇadu. Mentions the coin Madirakūṇṇa-maṣi.
91	Do	Do.	do.	29th "	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Mudikondasolachaturvedinagalam, on a flower-garden presented to the temple by Araiyāy-Kaḷṅṅinṅam <i>alias</i> Arindavayṅṅalla- <i>vaḷḷa</i> of Pūpāyur.
92	Do	Do.	do.	30th "	Do.	Begins with the same introduction. Registers the agreement given by the <i>Saṇatācāryas</i> of the temple of Pūgalur-dava to burn a perpetual lamp in the temple for the money received by them from the same <i>śrāvaṇa</i> . Begins with the introduction of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
93	Do	Do.	Parakēsarivarmaṇ chakravartin Kulottunga-Choḷadēva, who was pleased to take Maḍura and the crowned head of the Paṇḍya.	15th "	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Mudikondasolachaturvedinagalam, on a flower-garden presented to the temple by Araiyāy-Kaḷṅṅinṅam <i>alias</i> Arindavayṅṅalla- <i>vaḷḷa</i> of Pūpāyur.
94	Do	Do.	Rajakēsarivarmaṇ <i>alias</i> chakravartin Kulottunga-Choḷadēva.	30th "	Do.	Begins with the introduction of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
95	Do	Do.	do.	31st "	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
96	On the north wall of the same <i>prākāra</i> .	Do.	Chakravartin Kulottunga-Choḷadēva	49th year, Mma, su. ... Haṣṭa.	Do	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
97	On the same wall	Do.	Parakēsarivarmaṇ <i>alias</i> Vikrama-Choḷadēva.	2nd year, Kishalaba, su, chaturthi, Tuesday, Uṭṭi- raḍam.	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
98	Do	Do.	Tribhuvanachakravartin Kōṇṇiruppaṇḍai.	10th year and 22nd day.	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
99	Do	Do.	Kulottunga-Choḷadēva	48th year, Dhaṇu, su, pañcama, Saturday, Śadai- yam.	Do	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
100	On the west wall of the same <i>prākāra</i> .	Do.	do.	24th year	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
101	On the south wall of the same <i>prākāra</i> .	Do.	do.	4th "	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
102	On the same wall	Do.	Rajakēsarivarmaṇ <i>alias</i> Kulottunga-Choḷadēva.	20th "	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.
103	Do	Do.	Tribhuvanachakravartin Rajakēsarivarmaṇ <i>alias</i> Kulottunga-Choḷadēva.	5th year, Kanni, su, pañcama, Mon- day, Viśakha.	Do.	Begins with the same introduction. Registers the remission of taxes by the assembly of Pūpikūḍasolavēṇṇadu, for the right of singing the sacred hymns in the temple. Was concerned on Chōḷendrasimha-Pūchebay, a hymn-chapter of Tiruvel-paṇḍalūr.

1114 On the base of the west wall of the same temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont. NANNILAM TALUK—cont.					
104	On the same wall	Chola	Rajakesarivarmam alias Tribhuvana-chakravartin Kulottunga-Choladeva.	9th year, Makara, ba. ....dasi, Monday, Tiruvonam.	Tamil	Begins with the introduction of the assembly of the temple of Kulottunga-Chaturvedinaganam in the month of the temple of Kulottunga-Chaturvedinaganam. A measuring-rod called 'Tiruvonam' is mentioned.
105	Do.	Do.	Do.	47th year	Do.	Begins with the introduction of the assembly of the temple of Kulottunga-Chaturvedinaganam in the month of the temple of Kulottunga-Chaturvedinaganam. A measuring-rod called 'Tiruvonam' is mentioned.
106	On the wall at the right side of the room near the first <i>gopura</i> in the same temple.	..	....	Saka 1673, Kali, 4832, Prajapati.	Do.	States that this list of villages belonging to the temple from the time of Kulottunga was engraved on the stone wall, similar to that in the inscription on the <i>prakara</i> of the temple of Vatapi-Pillayar.
107	On the south wall of the third <i>prakara</i> (outside) of the same temple.	Do.	Tribh. 'who took Madura.....'	Lost	Do.	Fragment. Seems to register a gift of land to the god of Madura.
108	On the same wall	Do.	Tribhuvana-chakravartin Choladeva, 'who having taken Madura, Iyam and Karuvur, was pleased to take the crowned head of the Pandya.'	28th year	Do.	Fragment. Mentions the temple of god [Rajajalavar] in Kulottunga-Chaturvedinaganam.
109	Kuttaur.—On a stone lying near the well in the temple of Sarasvati.	..	....	..	Do.	Slightly damaged. States that the image of Sarasvati-Devi was set up by Kavipattinam. Anandavarama-Kuttar, the grandson of Kavipattinam of Madurai.
110	On the lintel of the door-way in the Harinathasvamin temple.	..	....	Saka 141[4], Paridhavin, Ani 14.	Do.	Beginning and end built in. Seems to register a gift to the goddess Sarasvati-Devi by Purushottama-Bharat-Sripada, the pontiff of the 'Ishika-matha' at Kumdhakomam.
111	TANJORE TALUK. Tanjore.—On the steps of the <i>sidhana-manipala</i> in the Brihadisvara temple.	Tanjore Maratha.	Sarfoji-Maharaja	Saka 1792, Kali 4903 (expired), Durmai, Visaka, Thursday, Rohini.	Marathi	States that the steps of the <i>sidhi-manipala</i> opposite to the Subrahmanya temple were newly constructed by the king.
112	PAPANASAM TALUK. Ayyampettai.—On the base of the east wall of the Abhicuttisvara temple.	Pandya	Jatavarmam alias Tribhuvana-chakravartin Sundara-Pandya-deva.	Lost	Tamil	Damaged in the middle. Registers the formation of a garden with several bits of land acquired for the purpose, for taking the image of the god in procession thereto on certain festive occasions.
113	On the base of the north wall of the same temple.	Chola	Tribhuvana-chakravartin Kulottunga-Choladeva, 'who having taken Madura was pleased to take the crowned head of the Pandya.'	12th year	Do.	Registers the royal order, passed at the instance of Nulan-badaryan, fixing rules that only persons above forty years of age and those who did not stand for election for the previous ten years should be elected to the assembly of Rajendra-chaturvedinaganam in Vela-nadu, a division of Kulottunga-Chaturvedinaganam.
114	On the base of the west wall of the same temple.	Do	Tribhuvana-chakravartin Kulottunga-Choladeva, 'who was pleased to take Madura, Iyam, Karuvur and the crowned head of the Pandya.'	30th year, Dhanus, su. trayodasi, Monday, Rohini.	Do.	Registers the order of the assembly of Rajendra-chaturvedinaganam to Udayapattinam-Akila-Nandi-Bhattin, the <i>ar-varigam</i> , and Karunakarapuriyan of Sentur, the <i>ar-varigam</i> , fixing rules for leasing out the lands belonging to the residents of the village to tenants of good standing on some occasional terms, as there was much confusion and trouble in realising the produce from the lands owing to drought.
115	On the base of the same wall	Do.	Tribhuvana-chakravartin Kulottunga-Choladeva, 'who having taken Madura, Iyam, Karuvur and the crowned head of the Pandya, [performed] the anointment of the heroes and the anointment of the victors.'	 trayodasi, Tuesday, Purnima.	Do.	Built in both in the middle and at the end. Seems to register an agreement between the assemblies of Rajendra-chaturvedinaganam and Udayapattinam-Akila-Nandi-Bhattin, the <i>ar-varigam</i> , and Karunakarapuriyan of Sentur, the <i>ar-varigam</i> , fixing rules for leasing out the lands belonging to the residents of the village to tenants of good standing on some occasional terms, as there was much confusion and trouble in realising the produce from the lands owing to drought.
116	On the west wall of the <i>manipala</i> in front of the central shrine of the Pattisvara temple.	..	....	14th year	Do	Damaged in the middle. Registers the royal order and the <i>hoda-7th</i> of Tilla-Nandiyan, making provision for worship to the god with a gift of 20 <i>ma</i> of land, the assessment on it being continued as in the case of other lands in the village.
117	On the same wall	..	Tribhuvana-chakravartin Koyimankundai.	.. ..	Do.	Portions lost and incomplete. Seems to record a gift of 201 <i>ma</i> of land including 4 <i>ma</i> consecrated from certain persons, for conducting worship in the temple newly founded in the village under the name Rajajalavarivaram-Udayar.
118	On the south wall of the same <i>manipala</i> .	Chola	Parakesarivarmam alias Tribhuvana-chakravartin	11th year and 64th day.	Do.	Begins with the introduction of the assembly of the temple of Kulottunga-Chaturvedinaganam. The royal order issued while the king was seated on his throne in the Akalika-mandapa in his palace at Vittamasolapuram making provision by the grant of certain taxes, for offerings on ordinary and special days to the gods Triupattisvaram-Udayar and Vayaka in the Vittamasolapuram-temple at Etti-Sivavellur in Rajendra-chaturvedinaganam. Mentions the grain measure called 'Tiruchittinukalamudaiyan.'
119	On the same wall .. ..	..	....	5th year	Do.	Highly damaged. This is a copy of an inscription of [Rajakesarivarmam alias Tribhuvana-chakravartin Kulottunga-Choladeva] with introduction of the temple in the 4th year, stated to have been engraved in the temple by the assembly of Rajendra-chaturvedinaganam, a <i>devadatta</i> in Vela-nadu in Kulottunga-Chaturvedinaganam on receipt of an order from [Vil]avarayar. Seems to refer to some regulations governing the conduct of the Sri-Vishnavas.
120	On the north wall of the same <i>manipala</i> .	Chola	Tribhuvana-chakravartin Kulottunga-Choladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	12th year and 238th day.	Do.	Records the communication of the royal order, at the instance of Nulan-badaryan, to the assembly of Rajendra-chaturvedinaganam and to the <i>hoda-7th</i> regarding the rules of election to that body.
121	On the same wall .. ..	..	....	..	Do.	Highly damaged. Seems to register a gift of land to the temple at Etti-Sivavellur.
122	Do.	Chola	Rajadhirajadeva.	8th year, Dhanus, ba. dvadasa, Monday, Visakha.	Do.	Records the agreement by the <i>devadattas</i> of the temple of Triupattisvaram-Udayar to turn three perpetual lamps in the temple for the money received by them from two brothers who were natives of Dinachintamaniapuram, a village in Vela-nadu.
123	Do.	Do.	Tribhuvana-chakravartin Kulottunga-Choladeva.	15th year, Bishabha, ba. ashtami, Monday, Uttiradam.	Do.	Registers a sale of land and a lotus-tank by the assembly of Rajendra-chaturvedinaganam in Kshatriyasikhamani-valanadu, to Karunakarapuriyan alias Rajendra-chaturvedinaganam, for rearing a flower-garden for the god Triupattisvaram-Udayar-Maladeva.

B---Stone inscriptions copied in 1927-28---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
PAPANASAM TALUK—cont.						
124	On the same wall	Chola	Tribhuvanaachakravartin Chola-deva.	10th year, Sinhha, ba. saptaimi, Kovati.	Tamil	..
125	On the east wall of the same <i>manidaga</i> .	Do.	Tribhuvanaachakravartin Rajarajadeva	 Eleusus, su. navami, Friday,	Do.	..
126	Manakkal .—On the west wall of the <i>manidaga</i> in front of the central shrine in the Agastya-vara temple.	Pandya	Jatavarman Tribhuvanaachakravartin Sundara-Pandya-deva.	13th year	Do.	..
127	On the same wall	Do.	Do.	3rd year, Parattasi.	Do.	..
128	On the south wall of the same <i>manidaga</i> .	Chola	Tribhuvanaachakravartin Chola-deva, 'who was pleased to take the crowned head of the Pandya, after taking Madura', Tribhuvanaachakravartin Konesara-konjay.	13th year, Kunni, su. chaturdasi, Friday, Parattasi.	Do.	..
129	On the north wall of the same <i>manidaga</i> .	..	..	3rd year and 167th day.	Do.	..
130	On the same wall	..	Do.	15th year and 278th day.	Do.	..
TANJORE TALUK.						
131	Vallam .—On a tomb-stone in the fort.	..	....	A.D. 1773, October 10.	English	..
132	On another tomb-stone in the same place.	..	....	A.D. 1773, September 12.	Do.	..
133	Do.	..	Parakesarivarman 'who took Madura'	31st year	Do.	..
134	Tiruppalanam .—On the north wall of the central shrine in the Apatalesvara temple.	Chola	..	..	Tamil	..
135	On the same wall	Do.	Rajarajakesarivarman	[14th] "	Do.	..
136	Do.	Do.	[Name lost]	[Lost]	Do.	..
137	Do.	Do.	Parakesarivarman 'who took Madura'	28th year	Do.	..
138	Do.	Do.	Do.	[14th] "	Do.	..
139	Do.	Do.	Parakesarivarman	[13th] "	Do.	..
140	Do.	Do.	Parakesarivarman 'who took Madura'	17th "	Do.	..
141	Do.	Do.	Parakesarivarman	13th "	Do.	..
142	Do.	Do.	Rajakesarivarman	Do.	Do.	..
143	Do.	Do.	Do.	2nd year	Do.	..
144	Do.	Do.	Parakesarivarman	Do.	Do.	..
145	Do.	Do.	Parakesarivarman	8th year	Do.	..
146	On the north and west walls of the same shrine.	Do.	Parakesarivarman 'who took Madura'	21st "	Do.	..
147	On the same walls	Do.	Parakesarivarman	12th "	Do.	..
148	On the west wall of the same shrine.	Do.	Do.	6th "	Do.	..
149	On the same wall	Do.	Rajakesarivarman	4th "	Do.	..
150	Do.	Do.	Parakesarivarman 'who took Madura'	11th "	Do.	..
151	Do.	Do.	Parakesarivarman	Do.	Do.	..
152	Do.	..	....	8th year	Do.	..
153	Do.	Chola	Parakesarivarman	6th "	Do.	..

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
154	On the same wall	Chola	Parakésarivarman	6th year	Tamil	Records a gift of 20 <i>kalāṅṇu</i> for a lamp by Nakkai Kanavadi Yakkai of Tiruchchirappuram a <i>devadāsa</i> of Kilar-kūram, who also presented a silver vessel for the offering of water to the deity.
155	Do.	Do.	Rajakésarivarman	21st "	Do.	Damaged and incomplete. Seems to record an endowment made at the request of Ulagaperumal for the maintenance of several servants.
156	Do.	Do.	[Parakésari]varman 'who took Madura'	24th "	Do.	Damaged and fragmentary. Seems to record a gift of money to the temple.
157	Do.	Do.	Parakésarivarman 'who took Madura'	3rd "	Do.	Gift of 30 <i>kalāṅṇu</i> by Pannaiyan [Vaṇḍiyan] for burning a lamp in the temple.
158	Do.	Do.	....	..	Tamil verse	Damaged at the end. Seems to be in praise of a certain chief (name lost), who conquered Puna-gaṇu and Mahi-madu.
159	Do.	Chola	Parakésarivarman	[?]th year	Tamil	Gift of 90 sheep by Pandap-Kaṇṭhabharanai of Pura [kili]-ṭṭar-nadu for burning a lamp in the temple.
160	On the west and south walls of the same shrine.	Do.	Parakésarivarman 'who took Madura'	[23]rd "	Do.	A similar gift by a shepherd named Noryan[?] Kōi.
161	On the south wall of the same shrine.	Do.	Rajakésarivarman	23rd "	Do.	Gift of 20 <i>kalāṅṇu</i> by Kāḍupattai-gal-Tamarmēṭṭiyar, the mother of Vayyi Aka... <i>alias</i> Tribhuvana-Madeviyar, queen of Solapperumapadai (Chola king).
162	On the same wall	Do.	Parakésarivarman	2nd "	Do.	Records an endowment of land by Araiyan Adittan-Vinan of Kumariyādi in Mayu-nadu, a sub-division of Kalattur-kottam for the maintenance of 5 drummers in the temple.
163	Do.	Do.	Do.	5th "	Do.	Gift of 120 sheep for a lamp by Māyamaṣṣipperuman of Perumattur in Kilar-kūram.
164	Do.	Do.	Parakésarivarman 'who took Madura'	30th "	Do.	Records gifts of gold by Kari-Achehan of Ayirattali in Kilar-kūram and the merchants of the village for burning lamps in the temple.
165	Do.	Do.	Parakésarivarman	3rd "	Do.	Gift of 30 <i>kalāṅṇu</i> by Nakkai Aṭṭinṭigal <i>alias</i> [Paran]-take-Pallava[raian] for a lamp to be maintained in the temple by the <i>advaitar</i> of the village.
166	Do.	Do.	Do.	10th "	Do.	Incomplete. Records an endowment for a lamp made by Tenavayy-Madeviyar, queen of Kajakésarivarman.
167	Do.	Do.	Raja[k]ésarivarman	12th "	Do.	Registers a gift of gold for burning a perpetual lamp in the temple by Singa [?] Strikannan.
168	Do.	Do.	Parakésarivarman 'who took Madura'	Lost	Do.	Registers a gift of gold by Pannaiyan-Oṭṭi for burning a perpetual lamp in the temple.
169	Do.	Do.	Rajakésarivarman	22nd year	Do.	Records a gift of 307½ <i>paṇam</i> (?) to the temple by Kalvaig-Amarakalan of Tirukkoṭṭiyur.
170	Do.	Do.	Do.	2[5]th "	Do.	Records a gift of 30 <i>kalāṅṇu</i> of gold for a perpetual lamp in the temple by Sembiyan Arkattuveṭṭai <i>alias</i> Mārava-Nakkai, the headman of Parivaṇḍem in Aḷattai-kūram.
171	Do.	Do.	Parakésarivarman 'who took Madura'	21st "	Do.	Damaged. Gift of 30 sheep for a perpetual lamp in the temple by a native of Kilar-kūram.
172	Do.	Do.	Parakésarivarman	2nd "	Do.	Records a gift of land by... Araiyan Adittan-Vinan of Kumariyādi in Mayu-nadu, a sub-division of Kalattur-kottam, for providing offerings to the god during the <i>arḍhaṅṇa</i> service and for a perpetual lamp.
173	Do.	Do.	[Para]késarivarman	37th "	Do.	Damaged. Seems to record an endowment by a merchant named Tiuvadi-Adigal for a perpetual lamp in the temple.

174	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	..	Tribhuvana-chakravartin <i>Koṇṇipmai-kopḍan</i> .	21st year and 31st day.	Do.	Registers the royal order, issued at the suggestion of Chedi-rajan, confirming the rights and perquisites appertaining to <i>śaṭṭācharyas</i> - <i>nīlai</i> and <i>gūḷa-nīlai</i> of the shrines of the god and the goddess, on a certain Dakṣiṇamūrti-Bhāṭṭa of Pakkam and his son Tavapperuman-Bhāṭṭa.
175	On the south wall of the same <i>maṇḍapa</i> .	Chola	Tribhuvana-chakravartin Rajarajadeva ..	12th year, Tuḷa, 3a, sapṭami, Sunday, Pavarpuṣam.	Do.	Records a gift of 91 <i>ma</i> of land by Araiyan Svētavarapperv-mal Kalingarayar of Ambar-Aruvandi in Ambar-nadu, a sub-division of Uyyakondar-valanadu, as <i>tiuvēḍḍa-paṇam</i> for providing for the daily supply of 100 red lilies for a gailand to the deity during the <i>arḍhaṅṇa</i> service.
176	On the same wall	..	 'who took [Madura]'	[3]6th year	Do.	F damaged. Records a gift of land by Namban-Vayyaraṇ <i>alias</i> Irumudiśōja-Māraṇaiyāṇ for a perpetual lamp in the temple.
177	Do.	..	Ra[jak]ésarivarman	2[6]th year, Meṣa	Do.	Records a gift of a <i>vaḍakkā</i> necklace set with gems to the god, by Gaṅgamattāṇḍar <i>alias</i> Sembiyan Pṛithivi-Gaṅgarayar, son of Mahadevar of Pannala-nadu.
178	On the wall of the <i>maṇḍapa</i> to the south of the same shrine.	Saluva	Tirumalaideva-Maharaja	..	Do.	States that this <i>maṇḍapa</i> is the gift of (king) Tirumalaideva-Maharaja.
179	On the pillar in the same <i>maṇḍapa</i> .	Do.	Do.	..	Do.	States that this <i>maṇḍapa</i> was built by Adappa Saṭṭu-van-Nayakkai for the welfare of Tirumalaideva-Maharaja.
180	On the south and west walls of the Chaudāvara shrine in the same temple.	Chola	Tribhuvana-chakravartin Tribhuvana-vradeva, 'who having been pleased to take Madura, Iḷam, Karuvir and the crowned head of the Paṇḍya, [performed] the anointment of horses and the anointment of victors' ..	36th year	Do.	Records the sale of 1½ <i>ma</i> of land to the temple in lieu of 3,000 <i>kāṣu</i> due from Mergalai Tirumattappuruman Tirup-paṇamaṇḍaiyāṇ Iṣabathavāna-Nambal of Tirukkadaṇḍur.
181	On the west wall of the same shrine.	..	....	8th year, Tai 1 ..	Do.	Incomplete. Records the sale of a temple land for 5,760 <i>kāṣu</i> to <i>Śivatrāṇaṁṇas</i> holding the right of worship in the temple.
182	On the north wall of the Periyā-nayaki-Amman shrine in the same temple.	Chola	Tribhuvana-chakravartin Rajarajadeva ..	32nd "	Do.	Fragmentary. Seems to record a gift of land for providing worship to the image of the goddess set up by Tiruvattāṇḍi <i>alias</i> Vijayalāya-Muttaiyāṇ in the temple at Tiruppaṇamam in Kajakésarivarman.
183	On the same wall	Do.	Tribhuvana-chakravartin Tribhuvana-vradeva, 'who having been pleased to take Madura, Iḷam, Karu[?] and the crowned head of the [Paṇḍya], was pleased to perform the anointment of horses and of victors' ..	36th "	Do.	Incomplete. Seems to record [an endowment] to the temple of Tiruppaṇḍisvaram-Uḍaiyar at Tiru[?]ṇaiyur in Poygai-nadu, a sub-division of Kajakésarivarman.
184	On the west and south walls of the same shrine.	..	Tribhuvana-chakravartin <i>Koṇṇipmai-kopḍan</i> .	14th year and 316th day.	Do.	Slightly built in at the beginning. Records the remission of certain taxes due from the temple of Tiruppaṇḍisvaram-Uḍaiyar at Tiru[?]ṇaiyur to the assembly (<i>śaṭṭāvar</i>) of Tenpār-nadu, for conducting worship and repairs to the temple with the savings thus effected.
185	On the east wall of the second <i>prākāra</i> of the same temple.	Chola	Kulottuṅga-Choleśvara ..	17th year	Do.	Fragmentary. Seems to register the re-transfer of some lands at Aḍiyur as tax-free <i>devadāsa</i> to the temple from certain old tenants on revised terms.
186	On the north wall of the same <i>prākāra</i> .	Paṇḍya	[Tri]bhuvana-chakravartin Śivajadeva ..	4th "	Do.	Built in at the end. Registers the agreement made by the members of the <i>nāḍu</i> , <i>naṅṅam</i> , etc., assigning certain incomes derived from the tenants and as export and import duties on certain articles of merchandise, to the god Koṇṇipmai-Perumal at Viṇai-kūṭam, a sub-division of Vikramaśōja-valanadu.
186A	On the same wall .. ..	..	....	13th "	Do.	
187	On the right door-jamb in the second <i>gōvara</i> of the same temple.	..	....	..	Do.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont.					
	TANJORE TALUK—cont.					
188	In the same <i>gōvara</i> .. ..	..	....	..	Tamil (verse)	States that Madalappirai of Irarajai built the <i>gōvara</i> , the <i>tiruvēḷa-maṇḍapa</i> , all for the god Śiva at Pāṇai and set up also an image of Subrahmanya.
189	On a slab fixed in front of the same <i>gōvara</i>.	..	....	..	Tamil	Incomplete. Refers to some provision made for repairs to the temple. Objects such as a sword, lamps, bows and arrows etc., (<i>aṣṭhamangalam</i>) are engraved on the top.
190	On the step near the tank in the same temple.	..	....	..	Do.	Modern. Registers a gift of money by Kōṇṇarai Mātṭai-Sayibu for the midday service of god Aṇṇaiyāsavarni.
191	On a stone fixed in a garden to the north of the same temple.	..	....	..	Do.	Records the gift of a house-site by a certain Kaṅṅavadvāni for the evening service of god Aṇṇaiyāsavarni.
	KUMBHAKONAM TALUK.					
192	Tiruvēḷanjūli. —On the base of the east wall of the <i>maṇḍapa</i> in front of the central shrine, in the Kapardisvara temple.	Pallava	Kopperuñjīṅgaḍeva	24th year, Kumbha, su. chaturdaśi, Monday, Mōla.	Do.	Slightly damaged. Registers a gift of land and house-sites by Somadevaṇ of Gomaḍam to the temple of Tiruvēḷanjūli-Ūḍaiyar.
193	On the north wall of the same <i>maṇḍapa</i> .	Chōla	Parakeśavarman <i>alias</i> Tribhuvanaśakra- kravartin] Rajendraḍeva.	6th year, Mithuna, .. [chaturdaśi, Tuesday.	Do.	Built in at the beginning. Seems to record a gift of land in ...-chaturdaśi-mēḷaḷar in Thēnāyir-nāḍu, a sub-division of Kulattāṅṅōḷa-valanāḍu, by a certain Nambi-Amalaṇ <i>alias</i> Viṇa-Rajendra ... of Adamaṅṅalam in Vilivakk-kaṇṇam, for conducting worship to the god at Tiruvēḷanjūli.
194	On the base of the north wall of the same <i>maṇḍapa</i> .	Pallava	Sakalaṭhuvanaśakra- kravartin Kopperuñ- jīṅgaḍeva.	24th year, Sīmbha, in Monday, Uti- [raḍam].	Do.	Registers a sale of land and houses to the temple of Tiruvēḷanjūli-Ūḍaiyar, by the assembly of Abhilaṇyaka- valaṇḍi-Ūḍaiyar, of Abhilaṇyaka-chaturdaśi-mēḷaḷar, a certain <i>devaḍava</i> of Abhilaṇyaka-chaturdaśi-mēḷaḷar, on whom they had devolved, as their owners were unable to pay the taxes and had left the village.
195	On a pillar in the northern side of the same <i>maṇḍapa</i>.	..	....	..	Do.	States that this <i>maṇḍapa</i> called the Tiruvēḷanjūli- <i>tiruvēḷa</i> was built in front of the temple by Aravamdu- tittai, praying for the victory of Viṇamaraśa- valaṇḍi-Ūḍaiyar. Records a gift of land by purchase by Govindaṇ of Oruttuppalai, a horse-dealer of Maṇṇa- maḷam, for providing daily offerings to god Tiruvēḷa- anjūli-Ūḍaiyar and goddess Vanduvaijūli-Nachchiyar.
196	On the east wall of the second <i>prākāra</i> of the same temple.	Chōla	Tribhuvanaśakra- kravartin Rajarajaḍeva ..	11th year, Dharmas, su., .., Rōhiṇi.	Do.	States that the wall was built by Devarāja-Ūḍaiyar, son of <i>Maḍaradhāna</i> Tiyyarasar.
197	On the same wall .. ..	..	....	..	Do.	States that the wall which had fallen down during a fire accident was rebuilt by Selvaṇḍipalai <i>alias</i> Seydiyararaya- ṇar, the headman of Akadu.
198	On the wall of the third <i>prākāra</i> (left of entrance) of the same temple.	Chōla	Tribhuvanaśakra- kravartin	24 + 1st year Mesha, su. dāsi- mī, Monday, Sada- yam.	Do.	Registers a gift of land by purchase by Rajagambhira- Vēḷai, the headman of Tiruvēḷa ... built in Paṇḍikula- Vēḷai, the headman of Tiruvēḷa ... for the maintenance of three <i>apiṇṇ</i> to supply flower-garlands to the god.
199	On the north wall of the second <i>prākāra</i> .	Chōla	Tribhuvanaśakra- kravartin Rajarajaḍeva ..	18th year	Do.	Relates to the exchange of some lands belonging to the god. Vēḷai-Pillaiyar in Jṇanathāṇallūr, a hamlet of Parantaka-chaturdaśi-mēḷaḷar for several other bits of land.
200	On the same wall	Do.	Tribhuvanaśakra- kravartin Rajarajaḍeva ..	18th year, Makara, su. triṭṭiya, Vēḍa- nesday, Sada- yam.	Do.	Registers a gift of land by purchase by Aḍivēṇa- ṇar, a sub-division of Tiruvēḷai in Periyar- nāḍu, a district of Javanḱondaśola-maṇḍalam, to the shrine of Vēḷai-Pillaiyar in the temple.
201	Do.	Do.	Do.	20th year, Makara, su. paṇḍham, Monday, Uti- raḍi.	Do.	Registers the sale of house-sites by certain persons of Durgēṣiyar-Agaram <i>alias</i> Rajendraśola-chaturdaśi-mēḷaḷar in Nallagur-nāḍu, a sub-division of Virudhara- jaṭṭai-Pillaiyar.
202	Do.	Do.	Do.	.. ..	Do.	Registers the sale of house-sites by certain persons of Durgēṣiyar-Agaram <i>alias</i> Rajendraśola-chaturdaśi-mēḷaḷar in Nallagur-nāḍu, a sub-division of Virudhara- jaṭṭai-Pillaiyar.

203	Do.	..	Do.	..	Do.	Do.	..	..	Registers that the <i>staves</i> of Rajendra- soja-obaturvedimangalam exempted from taxes the land granted by the <i>Rhaffar</i> of Rajendra-soja-obaturvedimangalam, to the shrine of Veljai-Pillaiyar in the temple of Tiru- valajuli-Udaiyar in Kudumutku, a village in Pambir- nadu, a subdivision of Uyyakkondar-valanadu, for the re- merit of Ulagudaiya-Nayanar and the welfare of the re- sidents of the village.
204	Do.	..	Do.	16 + 1st year, 20 th day, Karkataka.	Do.	Do.	Do.	..	Registers some details relating to the lands purchased as <i>tirumattukanni</i> for the shrine of god Veljai-Pillaiyar in the temple at Tiruvalajuli.
205	Do.	..	Do.	19th year,, saptami, Wenres- day, Uttiradam.	Do.	Do.	Do.	..	States that the assembly, having met in the temple of Abhi- muktisvaram-Udaiyar at Rajendra-soja-obaturvedima- ngalam in Nallayur-nadu, a subdivision of Virudarajabha- gar-vallanadu, made tax-free some lands belonging to the temple to provide for the worship and offerings to the god Veljai-Pillaiyar in the temple of Tiruvalajuli- Udaiyar at Tirukudumutku in Pambir-nadu, a sub- division of Uyyakkondar-valanadu, for the welfare of the village and victory to Ulagudaiya-Perumal (king).
206	Do.	..	Do.	1 11th year,, saptami, Wenres- day, Uttiradam.	Do.	Do.	Do.	..	Built in at the end and slightly damaged. Registers the <i>utari</i> for the Akhlayayaka-vilagam formed as a separate <i>tirumattukanni</i> of the god Tiruvallajuli-Udaiyar.
207	On the west wall of the same <i>prakara</i> .	..	Do.	..	Do.	Do.	Do.	..	Damaged. Registers the transactions connected with cer- tain lands belonging to the shrine of god Veljai-Pillaiyar from the 6th to the 11th years of the king's reign, and also those made in the 12th and 14th years.
208	On the same wall	..	Do.	15 + 1st year, Kun- tha, ..	Do.	Do.	Do.	..	Incomplete and stones misplaced. Registers an exchange of lands between the trustees of the Brahmsvaram-Udaiyar and Veljai-Pillaiyar temples.
209	Do.	..	Do.	16th year	Do.	Do.	Do.	..	States that some lands belonging to a certain Tiruvaiyyaru- Udaiyar alias Kaduvettilgal were purchased from him with the conditions collected by Anangur-Tirumani and endowed for the provision of worship to the god Veljai-Pillaiyar in the temple.
210	Do.	..	Do.	1 17th year, Risha- ba, .., pratha- ma, Friday, Mula, 14th year ..	....	....	Do.	..	Damaged at the ends of lines. Seems to refer to a gift of land to the shrine of god Veljai-Pillaiyar.
211	On the west wall of the second <i>prakara</i> .	..	Do.	..	Trihuvanaachakravartin Rajarajadeva	Do.	Do.	..	States that the village of Tiruvallajuli having become de- populated, a gift of land was made for providing worship and offerings to the god Veljai-Pillaiyar in the temple for the welfare of the village and of Ulagudaiya-Perumal (king), by the assembly looking after the village affairs from the month of Karkataka at Virutaka-obaturvedim- angalam in Vikkramasoja-valanadu.
212	On the south wall of the same <i>prakara</i> .	..	Do.	6 + 1st year, Kar- kataka, .., dva- desi, Monday, Tiruvanam.	Do.	Do.	Do.	..	Damaged and built in at the end. Seems to register a gift of land as <i>tirumattukanni</i> to the god Veljai-Pillaiyar by a resident of the village.
213	On the two door-jambes of the entrance into the shrine of Seta- Vinsaya in the same temple.	..	..	..	....	....	Kannada and Telugu.	..	The inscription on one door-jamb which is in Kannada mentions Basavayya, the servant (<i>aligam</i>) of (king) Krish- naraya and records his devotion to the god Veljai-Pillai- yar. The other door-jamb contains a Telugu version of this record.
214	ANAIMALAI.—On the north wall of the Somesvara temple.	..	Kongu	2 + 1st year and 96th day.	..	Rajendra-soja-obaturvedimangalam	Tamil	..	Built in at the ends of lines. Records a gift of money by a lady (name lost), the wife of a <i>Vellala</i> named Kanich- chari-Viluppurayya alias Adhirajajaya-Vallajeyar, for a perpetual lamp in the temple of Andaiyar Nakkajayar at Nannanur in Virakeral-valanadu.

B.--Stone inscriptions copied in 1927-28--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT— <i>cont.</i>					
	POLLACHI TALUK— <i>cont.</i>					
215	On the same wall	..	Konerimelkondan	..	Tamil	Built in. Seems to register the remission of taxes on six <i>ma</i> of land which had been endowed to the temple.
216	Do.	..	Do.	15 + 3rd year, 3 ** th day.	Do.	Built in at the beginning of each line. Registers the royal sanction accorded to several temple servants, to settle free of rent in the Vira-Rajendran-Viramañjaya-temple originally laid out in the name of the king, and an additional grant of some land to ten of them for doing daily service in the temple of Nakkandār at Nannapur in Virakerala- <i>valanadu</i> on the Vaṅḍavār-kal.
217	On the west wall of the same temple.	Koṅḡu	Para (Kēsarivarman <i>alias</i> Tiihuvana-chakravartin Vira-Choladeva.	23 + 1st year, or 23rd year and 560th day.	Do.	Records the exemption granted by the king to the temple servants of Virakerala- <i>valanadu</i> from the payment of <i>poruḥ</i> , <i>poliṇ</i> , and <i>śukkapṇadavai</i> . The inscription is signed by Sembayan-Uttaramanālini.
218	On the same wall	Do.	Parakēsarivarman <i>alias</i> Tiihuvana-chakravartin Vikrama-Choladeva.	20 + 1st year ..	Do.	Incomplete. Relates to a gift of money by a certain Aditiya-Mudali <i>alias</i> Solappalavaraiyar, a <i>śaṅḡaṣṭi</i> of the Samakkattil at Kolamam, for the celebration of the Poram festival in the month of Aṭi to the goddess in the temple at Nannapur.
219	On the south wall of the same temple.	..	(Name lost)	25th year, 295th day.	Do.	Engraved in continuation of the above. Relates to the gift of some musical instruments and some land to the temple.
220	On the same wall	Koṅḡu	Vira-Rajendradeva	27th year ..	Do.	Records a gift of three <i>accha</i> for tuning a twilight lamp in the temple by Vīḍuśiṅḡadeva, an officer of the king. The inscription is preceded by the latter portion of a different inscription (of which the beginning is lost) recording the gift of a hand-bell, a <i>ciṅḡaṭṭra</i> , a drum, a <i>karadigai</i> and a <i>berigai</i> , in addition to a land for the other expenses of the temple.
221	Do.	..	Tiihuvana-chakravartin Konerimelkondan.	..	Do.	Registers an order of the king to the <i>śabha</i> of Solakulamika-chaturvedinaṅḡalam and the <i>arēr</i> of Nannapur granting 3 <i>ma</i> of tax-free land for offerings to the image of Somaakanda set up in the temple of Nakkandār, by Maḍaṅ-Arañḇan <i>alias</i> Maṇḍaṅga-Pallavaraiyar, a shepherd of Kolman.
222	On the north wall of the Somaakula-wall shrine in the same temple.	Hoṇḡala	Vira-Balladeva	Bahudānya, Mār- gali 94.	Do.	Records a tax-free gift of land for offerings to the image of Peria-Nācheiyar set up in his mother's name by Valvittar <i>alias</i> Pallavarai in the temple of Anak-hisvara, made by the assembly of Virakula-cheliyēḷa-chaturvedinaṅḡalam, in place of 30 <i>kalam</i> of paddy which was being measured to the temple annually by a certain Nārayana-Pṇaiṭa.
223	On the south wall of the same shrine.	Koḍḡu	Satavarman <i>alias</i> Tiihuvana-chakravartin Sandara-Paṇḍyadeva.	14th year, Makara, śa. purnai, Sun- day, Poṣam.	Do.	Records an agreement given by a certain Nārayana-Bhettia and his three brothers, to measure 30 <i>kalam</i> of paddy every year for offerings to the image of Peria-Nāchohiyar set up in the temple in his mother's name by Sundarapperumal-Valvittar <i>alias</i> Pallavaraiyar of Mañṇiyarkōṭṭai in Irūṇḷi-naḍu, a sub-division of Paṇḍi-maṇḍalam, for a lump amount of 150 <i>Raṣṭaṅḡaṇḡam</i> received by them from Pallavaraiyar.

No.	Do.	Do.	Do.	Do.	Do.
224	On the east and north walls of the Sarasvati shrine in the Natara temple.	Do.	Vedāśaranap Vīkrama	Jupiter in Siṃha, Kartigai.	Do.
225	On a pillar lying by the side of the Arjuna temple.	Do.	Do.	Dandabhi	Do.
226	BHAVANI TALUK Andiyur.—On the west wall of the Chelvēsvara temple.	..	Tribhuvanaachakravartin Kondaḥ.	15th year	Do.
227	On the west and north walls of the same temple.	Umuattir ..	Mahamaandalēsvaram Udayyar.	Raudri, Vaigasi 28	Do.
228	On the north wall of the same temple.	Koṭṭar ..	{Rajakesariyaman alias Tribhuvanachakra- kravartin Vira-Pandyadeva.	[1] 1st year, Appa- [1st].	Do.
229	Pulampatti.—On the south wall of the Mulaipal-Perumal temple.	Do.	Sundara-Pandyadeva.	7th year	Do.
230	Raja-palaiyam.—On a rock near the Appacholaivami temple.	..	....	Prajōtatti, Avari 6.	Do.
231	Arutur Taluk. Etteppur.—On a slab set up in front of the Mariyamma temple.	..	....	..	Kannada
232	Dzarnapur Taluk. Papparpatti.—On a slab set up in front of the Varadaraja-Perumal temple.	Mysore	Krishnaraja-Vodeya 'ruling from Sri- rangapatna.'	Saka 1639, Kali 4818, Hayilasa- bi, Adiksha- Jyahtha, śu. 16.	Do.
233	On the jamb of the stone-alice of the tank called Periyeri.	Chola	Udayar Rajasdra-Cheladeva	22nd year	Tamil
234	On a slab lying on the band of the same tank.	Do.	Rajasriyaman-Rajadhirajadeva.	20th "	Do.
235	SOUTH ARCOT DISTRICT. TINDIVANAM TALUK. Sattampadi.—On the south wall of the Varadaraja-Perumal temple.	..	..	..	Do.
236	On a boulder in the bed of the tank Sireri.	..	..	Plavanga, 10.	Do.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT						
TINDIVANAM TALUK—cont.						
238	Devanur.—On the south wall of the central shrine in the deserted Siva temple.	Sajava	....	..	Tamil	Registers a gift of 2,000 <i>kūṭi</i> of wet land at Irumbili and 2,000 <i>kūṭi</i> of dry land and 100 <i>kūṭi</i> of house-site by Srikanthambharan-Nahaya as <i>śravanāyā</i> to a certain Irumbilasingar-Sonayiyar.
239	On the north wall of the same shrine.	Do.	....	Isavar, Masi 21	Do.	Records a gift of 100 <i>kūṭi</i> of wet land and a well in Tenpugai-Karnai, a hamlet of Annamangalam, by Ganjingesava-Maharaja to Sottacheliyar in the presence of Srikanthadevan.
240	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Chola	Tribhuvanachakravartin Rajadhirajadeva	2nd year	Do.	The letters are irregularly engraved and seem to be of a later date. Records the gift of four cows by Iruvayy-kaludaiyan-Nahijayan <i>alias</i> Poykoyil-Pillai living in the <i>trivandiriyāṇ</i> of the temple, for burning a lamp during the early morning worship of god Tiruvagavaram-Udayar.
241	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva	12th "	Do.	Records a gift of 32 cows and a bullock by Virutuvigaṇḍi-Kottadundavan of Paigalai-nadu, for a perpetual lamp in the temple of Tiruvagavaram-udaya-Nahadeva at Devanor in Singapur-nadu, a sub-division of Uthamapalayam in Jayangondasol-mandalam.
242	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	14th "	Do.	Danaged. Records a gift of 4 cows by Murgumalayan-Perumal <i>alias</i> Perian-Selvan of Marudur for burning a lamp during the early morning service in the temple.
243	On the north wall of the same <i>maṇḍapa</i> .	Vijayanagara	Mahamandajika Kampavar, son of Vira-Bokkapa-Udayar.	Viśvavasu, Tai 25	Do.	Records a <i>śravanāyā</i> grant of 2,000 <i>kūṭi</i> of land as <i>maḍap-pūyam</i> while an audience hall was constructed for the deity by a servant of the temple named Asiriyangattiar-Mangurai-mudisittum-jerumal.
244	On the same wall	Do.	Mahamandajikavira Vira-Viruppana-Udayar, son of Hariyana-Udayar.	Śaka 1321, Prana-thin.	Do.	Records a <i>śravanāyā</i> gift of land at Śanattay-ēndal with all its assessments and taxes to the temple, by a certain Dharmaraja for the welfare of the king.
245	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	26th year	Do.	Stops after mentioning the name of the god.
246	Do.	Vijayanagara	Mahamandajikavira Kampapa-Udayar, son of Vira-Bokkapa-Udayar.	Viśvavasu, Aji 1.	Do.	Refers to Devanor as a <i>trivandiriyāṇ</i> situated at Annamangalam.
247	Do.	Sajava	Mahamandajikavira Narsingaraja	..	Do.	Records a gift of 200 <i>kūṭi</i> of land by Śokka-Nayaiar, the agent of the king, for burning a lamp in the temple.
248	Do.	Vijayanagara	Viroj(aka)ha, son of Devaraja, 'who instituted the elephant-hunt'.	..	Do.	Stops with the mention of the king's name.
249	On a pillar in front of the same <i>maṇḍapa</i>.	..	....	..	Do.	A few letters seem to be wanting. Refers to the gift of this pillar.
TINNEVELLY DISTRICT.						
NANUVEL TALUK.						
250	Nanguneri.—On the south wall of the central shrine in the Vapamamalai-Perumal temple.	..	....	6th year and 343rd day.	Do	Records the remission of taxes by the king at the request of Kalingeravar on the land at Sivaramaṅgai-chaturvedinagalam given to the temple of Paramasvamin at Sivaramaṅgai in V. Jenu-nadu by Tiruvaykkulam-udaiyan Vapamamalai-Pichcheṇ of Veliyar living at Parakkannallur in Naduvir-kuru, a sub-division of [Mile] talk-kurru for special offerings and worship on the day of Mula in which the king was born.

251	On the same wall	..	Tribhuvanachakravartin Konarimmai-kondai.	6th year and 348th day, Aji.	Do.	Registers the order to the assembly of Sivaramaṅgai-chaturvedinagalam giving effect to the above grant.
252	Do.	Pandya	Majavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes at Madikonjalesapuram.	20th year	Do.	Incomplete. Seems to record an endowment for the sacred bath of god Vapamamalai-Embarman on the day of Perum in Aji which was the natal star of... Kanna <i>alias</i> Seebagaperai-Nayal of Malai-mandalam.
253	Do.	Do.	Majavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to present the Chola country.'	13th "	Do.	Records a gift of 1½ <i>akṣa</i> to the temple servants (<i>trivandiriyāṇ</i>) by a resident (name lost) of Maruvaykkurichohi in Perundappokku for the daily supply of a <i>maṭi</i> of food to the servant tending the flower-garden called 'Arudaladevan-irundavanam', attached to the temple.
254	On the north wall of the same shrine.	Do.	... Tribhuvanachakravartin Kulasekharadeva.	6th year and 343rd day.	Do.	Stones lost. Connected with Nos. 250 and 251 above. Begins with the introduction of <i>śravanāyā</i> etc. Registers the preliminary order of the king while he was seated on the throne called Kalingeravar in his palace at Veliyar, to the Srivaishnavas of the temple at Sivaramaṅgai remitting the taxes on some lands at Sivaramaṅgai-chaturvedinagalam which had been given originally as a <i>devadāna</i> to the temple and then converted into <i>trivandiriyāṇ</i> (tax-paying), to provide for the daily offerings and worship in the temple and for the celebration of special festival for the deity on the day of Mula the natal star of the king, instituted by Tiruvaykkulam-udaiyan Vapamamalai-Pichcheṇ.
255	On the same wall	..	Tribhuvanachakravartin Konarimmai-kondai.	6th year, Aji, 348th day.	Do.	Built in at the beginning of each line. Records the confirmation of the above order at the request of Kalingeravar. The signatures of this document are different from those of the previous one.
256	Do.	..	....	16th year and 27th day.	Do.	Built in. Registers an order of the king (while seated in the middle hall at Sarigaikottai) granting 12 <i>maṭi</i> of land at Panamigudi in Muli-nadu as a <i>trivandiriyāṇ</i> for the expenses of offerings and worship during the service instituted in the name of the (Pandya) king.
257	Do.	..	....	[16th year, 581st day, Vaikāsi.	Do.	Begins with the introduction of <i>śravanāyā</i> etc., of king Vikrama-Pandya. Conveys an order of the king to the temple authorities giving effect to the grant recorded in No. 256 above.
258	On the east wall of the second <i>prākara</i> of the same temple.	..	....	Śaka 1511, Kollam 764, Virodhi, Aji 27, bc. day, Wednesday, Vidi-dhiyoga, Simbhakaraga, Asvati.	Do.	Purports to be an order of the deity while receiving the <i>Ramadevadhana</i> being seated on the Ramanaṅgai <i>prāṇam</i> under the canopy Vapamamalai-Pichcheṇ in the temple, issued to a certain Anattalaganbandu-Vapamamalai-Ramanaṅgai-jyoti granting him and his disciples a daily allowance of 3 <i>kaṇṇai</i> of offered food out of the endowments secured by him to the temple. Mentions Vithalaraja and Basarappa-Nayaki among the donors.
259	On the same wall	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva.	8 + 1st year, Chittirai.	Do.	Built in at the beginning and middle. Registers a gift of land for conducting a festival in the month of Chittirai on the day of Uttirai, the natal star of king Vira Kodai-Kavai.
260	Do.	Do.	Kulasekharadeva	37 + 1st year, Aji.	Do.	Records a gift of money by Periyirum Mayilesvayan <i>alias</i> Mahamandajika-Sri-deva of Perumpalaji in Vaikundavaladu for a <i>śravanāyā</i> in silver.
261	On the wall opposite the left <i>devarā-prākara</i> image in the same <i>prākara</i> .	Travancore	Namavarman	Kollam 720, Aji 10, bc. trayodasi, Rohini.	Do.	States that when the god was seated on the Ramanaṅgai <i>prāṇam</i> under the canopy called Vapamamalai-Pichcheṇ, certain perquisites were granted to Panamajijayan for the writing of the <i>śravanāyā-kopikā</i> (accounts). The grant was made at the instance of king Ramavarman, who was then camping at Bagaramanallur.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT—cont.						
NAGUNERI TALUK—cont.						
262	On the north wall of the outermost <i>prākāra</i> of the same temple.	..	....	Śaka 1613, Kollam 766, Kharā, Aḍi 7.	Tamil	Records the grant by the temple authorities and the assemblies of Sivaramaṅgai etc., of the right of fishing (<i>paṇi</i>) in the Solapandiya-pereri to certain residents in return for elevating the site of the tank every year.
263	On the west and south walls of the Tiruvēṅgaḍam-Uḍaiyār temple.	..	....	[Kollam?] 614, Tai 20.	Do.	Records a royal order to the <i>maṇḍi</i> of the temple of god Uḷṭirudaiyār in Sivaramaṅgai-chaturvedimangalam making a gift of land in Paumai-kulappara to the south of the village for providing offerings and worship to the god on certain special days and on the day of Bharani in the month of Chittirā which was the king's birthday.
264	On the south wall of the same temple.	..	....	Kollam 607, Ávaṇi 19, su. desam, Saturday, Mūla.	Do.	Registers a gift of land as <i>karāṇḍam-tiruvēṅgaṭṭam</i> by the assembly of Sivaramaṅgai-chaturvedimangalam, a <i>brahmadēva</i> in Vajra-nadu to a priest of the temple of Nayachariya-viṅṅgar-kumburaṇai for providing offerings and worship to the god.
265	On the north wall of the central shrine in the Tirunāgīsvara temple.	Pāṇḍya	Māraṇman <i>alias</i> Tribhuvanaśaḥakravartin Sundara-Pāṇḍyaḍēva, who was pleased to present the Chōla country.	14th year	Do.	Incomplete. Records an agreement given by the <i>Śivabrahmanas</i> of the temple of Tirunāgīsvara-Uḍaiyār in Abhayasīva-chaturvedimangalam, a <i>brahmadēva</i> in Pañchappokku to Solai-Kunraṇ <i>alias</i> Avaniṅṅarāyaṇa-Pallavaraiyār, an archer belonging to the 'Irana-singaviraṇ-terinda-villigal', of the battalion stationed at Maruvāykuruchi <i>alias</i> Naratōkaviraṇallār, to provide special offerings and worship to the god and goddess on the day of 'Ardra' in Mārgaṣī every year, from the interest on 2 <i>śruti-velaḥ</i> endowed by him.
266	On the west wall of the same shrine.	Do.	Jaiśvarman <i>alias</i> Tribhuvanaśaḥakravartin Śrīvallaḥḍaḍēva.	17th "	Do.	Begins with the introduction of <i>śruti-velaḥ</i> etc. Records that when he was seated on the seat called 'Kaliṅgataṛaiyāṇi' in the palace at Madura and on the representation of the prince (name lost), the king made a tax-free gift of some lands to the temple of god Tirunāgīsvara-Uḍaiyār, for providing worship in the temple at Nāṅṅeri <i>alias</i> Abhayasīva-chaturvedimangalam in Pañchappokku.
267	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	..	....	Kollam 606, Pañ-guṇi 14, bh. ākādasi.	Do.	Registers that the king (name not specified) made a gift of 20 <i>ma</i> of tax-free land under the Solapandiya-pereri, for the expenses of providing offerings and worship at specified scales to the god 'Tirunāgīsvara-Uḍaiyār at Sivaramaṅgai.
268	On the same wall	Pāṇḍya	....	..	Do.	Begins with the introduction of <i>śruti-velaḥ</i> etc. of Jaiśvarman Kulasekhara. Built in. Seem to record a gift of sheep for a perpetual lamp in the temple.
269	Kottaiṭṭarungulam. —On the north wall of the central shrine in the Rajasimhēsvaram temple.	Do.	Jaiśvarman <i>alias</i> Tribhuvanaśaḥakravartin Kulasekharaḍēva.	13 + 1st year	Do.	Begins with the same introduction. Records that on the representation made by Rajavichohāḍiradevar, the king made a tax-free gift of certain lands in Vāriyāḷḍuḍi, which had been lying uncultivated for some time, for the expenses of providing worship and offerings to the god Rajasimhēsvaram-Uḍaiyār at Karuṅḍulam <i>alias</i> Karikala-ḷḷaṇallār in Karuṅḍula-valanadu.
270	On the same wall	Do.	Śaḍaiyamaṇḍaṇ	2 + * year	Vatṭeḷuttu	Damaged. Appears to record the provision made for a perpetual lamp in the temple of Rajasimhēsvaram at Karuṅḍulam.

271	On the south wall of the same shrine.	Do.	Māraṇman <i>alias</i> Tribhuvanaśaḥakravartin Śrīvallaḥḍaḍēva.	2nd year, 600th day	Tamil	.. Begins with the introduction of <i>śruti-velaḥ</i> etc. States that at the request of Paṇḍesi-Ammaḷ of Tiruchcheṅṅaiḍuḍi in Solai-maṇḍalam, the god Virēśvara-Uḍaiyār at Karuṅḍulam was renamed Kulasekhara-Uḍaiyār after the king's father, and 10 <i>ma</i> of land was endowed as tax-free <i>dēṇḍam</i> for the daily worship.
272	On the same wall	Chōla	Rajaraja (I) Rajasēśvarman	19th year	Do.	.. Begins with the introduction of <i>śruti-velaḥ</i> etc. Records a gift of sheep by Vāḍukayāḷi-Kuttaṇ of Peruṅḍuḍi, an agent of Viranara ... Javariyār for a perpetual lamp in the temple of god Rajasimhēsvaram-Uḍaiyār. States that this entrance (<i>tiruvāṇa</i>) was the gift of Kalayan-Sendaṇ <i>alias</i> Tambiāṇḍaṇ of Tiruvāḷikkudi in Māma-vira-valanadu.
273	On the south door-jambh of the same shrine.	..	....	..	Do.	.. Records an agreement by the <i>Śivabrahmanas</i> of the temple to burn two perpetual and eight twilight lamps in the several shrines for 158 sheep received by them from these individuals and from Vēlai-Ariyāṇ <i>alias</i> Alalaṇḍara-Pillai who also gave one <i>velaḥ</i> for taking the image of Vinayaka in procession round the village on the day of Kartigai in the month of Kartigai.
274	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya	Māraṇman <i>alias</i> Tribhuvanaśaḥakravartin Sundara-Pāṇḍyaḍēva, who presented the Chōla country.	16th year ..	Do.	.. Records a gift of sheep by Ariyāṇ-Settiṇ <i>alias</i> Chandra-sekhara-Pallavaraiyār for a lustation lamp to the god Irāsingāsvaraṇ-udaiyār-Nayiyār.
275	On the same wall	Do.	Do.	[11] + 1st year	Do.	.. Records a gift of sheep by Damodaraṇ-Nayāṇ of Tanami-choḍeri in Maḷai-maṇḍalam for a perpetual lamp to the god.
276	Do.	Do.	Sundara-Pāṇḍyaḍēva	11 + 1st year, Kartigai.	Do.	.. Begins with the introduction of <i>śruti-velaḥ</i> etc. States that on the representation made by Ammaḷ-Kōvaṇakulaṇ when Sundara-Pāṇḍyaḍēva was staying in the palace at Valliyūr, the latter granted an exemption of certain taxes on the hands in Śrīkantaṇallūr which had been given already (by the king) to the temple of Irāsingāsvaraṇ-Uḍaiyār at Śrīkantaṇallūr in Karuṅḍulam.
277	Do.	Do.	Jaiśvarman <i>alias</i> Tribhuvanaśaḥakravartin Śrīvallaḥḍaḍēva.	17th year ..	Do.	.. Records the construction of the structure above the base of this <i>maṇḍapa</i> and the steps and also a gift of money to the temple in addition, by Vēlai-Ariyāṇ <i>alias</i> Alalaṇḍara-Pillai mentioned above in No. 274.
278	Do. .. ..	..	....	..	Do.	.. Damaged. Appears to refer to some gift of land made to several Brahmanas colonizing a newly founded <i>agrādāram</i> .
279	Do.	Pāṇḍya	Māraṇman <i>alias</i> Tribhuvanaśaḥakravartin Sundara-Pāṇḍyaḍēva.	3rd year, Aṇi	Do.	.. Begins with the introduction of <i>śruti-velaḥ</i> etc. Registers a gift by ... māraṇ, of an individual as a drummer (<i>veṇḍala-ḍṭṭina</i>) to the temple of Rajasimhēsvaram-Uḍaiyār at Karuṅḍulam.
280	On the south, and east walls of the same <i>maṇḍapa</i> .	Chōla	Kulottuṅga-Chōlaḍēva.	35th year	Do.	.. Damaged. Appears to relate to the renaming of the village of Śrīkantaṇallūr into Rajasimhēsvara-chaturvedimangalam in the name of the god, and to the gift of tax-free land to 12 Brahmanas well versed in the <i>Vēda</i> . A few displaced stones contain an incomplete record of the 3rd year of Sundara-Pāṇḍya.
281	On the south east and north walls of the same <i>maṇḍapa</i> .	Pāṇḍya	śekharaḍēva	13 + 1st "	Do.	.. Registers an agreement given by the <i>Śivabrahmanas</i> of the temple of god Rajasimhēsvaram-Uḍaiyār to provide offerings to the god Avudaiyā-Pillaiyār consecrated by Ariyāṇ <i>alias</i> Alalaṇḍara-Pillai in the temple for an endowment of 41 <i>velaḥ</i> made by him.
282	On the east wall of the same <i>maṇḍapa</i> .	Do.	Māraṇman <i>alias</i> Tribhuvanaśaḥakravartin Sundara-Pāṇḍyaḍēva, who was pleased to take the Chōla country.	18th "	Do.	.. Built in at the ends of lines. Seems to relate to some donation made by Arumoliḍēva-Pallavaraiyār for burning a twilight lamp in the temple.
283	On the same wall	Do.	Tribhuvanaśaḥakravartin Śrīvallaḥḍaḍēva.	13th "	Do.	.. Records a gift of a lamp-stand and sheep by Appai-Gana-pati, a merchant of Kadikāḷattinam for burning a perpetual lamp in the temple of god Rajasimhēsvaram-udaiyā-Nabadeva.
284	Do. .. ..	..	....	..	Do.	..

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT—cont.						
NAGOREN TALUK—cont.						
285	On the north wall of the same <i>mandapa</i> .	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva, who was pleased to present the Chola country.	11 + 1st year	Tamil	Registers a gift of 1 <i>velu</i> by Velan-Arivan for the Tiruvadi festival in the month of Margali in the temple of god Rajasimhesvara-Udayar at Karungulam <i>alias</i> Karikalasolamallur.
286	On the same wall	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, who was pleased to take all countries.	40th year, Simha 4, su. tittira, Wednesday, Uttirani.	Do.	Records a tax-free gift of land to a Brahman named Tiruvankatavaya-Bhattar of Velveti (?) in Vijayanarayana-chaturvedimangalam, by the <i>svami</i> of Karungulam <i>alias</i> Karikalasolamallur, for reading the <i>Sradhar-mam</i> in the temple of god Rajasimhesvara-Udayar, on the days of Sankranti, Sivaratri and the eclipses.
287	On a slab fixed to the ground to the south of the village.	...	...	...	Do.	States that the <i>adhikandham</i> to god Rajasimhesvara at Kotikarungulam was performed on the initiation of the officers of the Truvancore king in that place.
KOLLYATH TALUK.						
288	Mandittoppu. —On a slab lying in the premises of the Sankara-Bharati-matha.	Najaka	Visvanatha - Nayaka Thiruvankatanatha-Nayaka.	Saka 1406, Kollam 719, Krolin, Tal 26, Wednesday, Uttirani, Perumalai.	Do.	Records the confirmation by the Nayaka chief of the <i>svami</i> of the village Mandittoppu to Sankara-Bharati-Tambiran, made in the time of Jagavira Ramaraja.
289	On two slabs set up in front of the Visvanathesvara temple.	Do.	Do.	Saka 1556, Pramodala, Tal 1.	Do.	Relates to the grant mentioned above, and further states that an exemption of tax of 20 <i>pan</i> was made by Tiruvankatanatha, the agent of Tiruvankatanatha-Nayaka, on the lands in Mandittoppu, for the merit of Tirumakki-Nayakavarayan and Rengappa-Settiyar, son of Tittayappa-Settiyar.
KANNAD DISTRICT.						
TIRUPPATTUR TALUK.						
290	Chaturvedimangalam. —On the south wall of the verandah round the central shrine in the Rudrakotesvara temple.	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	5th year, Kannu su. tittira, Wednesday, Anusha.	Do.	Registers a grant of land, free of taxes, to the temple of Rudrakotesvara-Udayar-Nayagar.
291	On the same wall	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Parakrama-Pandya-deva.	10th year	Do.	Begins with the introduction of <i>svami</i> etc. etc. Damaged. Appears to relate to some sale of land to the temple.
292	Do.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-deva.	12th "	Do.	Registers a gift of gold by Puridakkondan-Thiruchirai-narayana-Udayar <i>alias</i> Sivasubandha, a merchant of Aruviyur, for providing offerings to the image of Aludalayar (Jannasubandha) in the temple of Rudrakotisvara-Udayar-Nayagar at Nripasekharachaturvedimangalam, a <i>brahmana</i> of Karasimge-valandam.
293	Do.	Do.	Tribhuvanachakravartin Kulasekharadeva.	5th "	Do.	Damaged. Registers the agreement given by certain Brahmins to burn a perpetual lamp in the temple of god Rudrakotesvara-Udayar-Nayagar, for the merit of a lamp-stand and 10 <i>gillapam</i> made by Puttama-Udayar, a merchant of Aruviyur.
294	Do.	Do.	Do.	15th "	Do.	Registers a gift of sheep by Jayatongapannuni, a <i>madali</i> of the god, for a perpetual lamp in the temple.

295	Do.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin, who was pleased to present the Chola country.	11 + 1st year	Do.	Records an agreement given by the <i>Sivacharyas</i> of the temple to burn a perpetual lamp before the god Rudrakotesvara-Udayar for a donation made by a Brahman lady named Alkottai.
296	Do.	Do.	Do.	8th "	Do.	Records an agreement given by the <i>Sivacharyas</i> of the temple to a resident of Aruviyur <i>alias</i> Kulasekharapattanam, to provide for offerings and a twilight lamp to the image of god Lakshminaruti set up by him.
297	Do.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	9th year, Mina, 1st day, Kollam.	Do.	Records a gift of tax-free land by a certain Sivasubandha for providing the mid-day offerings to the god Kuttadundavar and the goddess Nachchiyar in the temple of Rudrakotesvara-Udayar-Nayagar at Nripasekharachaturvedimangalam.
298	Do.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Konejimaikondai.	13th + 14th year.	Do.	Begins with the introduction of <i>svami</i> etc. etc. Records that on the representation of the king's brother-in-law, Alagappannuni, a tax-free grant of land was made for the expenses of worship in the temple of god Rudrakotisvara-Udayar at Mattiyur <i>alias</i> Nripasekharachaturvedimangalam.
299	Do.	Do.	Do.	10th year, Mina 9.	Do.	Registers a sale of land by the sabha of Nripasekharachaturvedimangalam to Thiruchiripattanam-Udayar Umaivirubhagam of Mattapudi, a resident of Aruviyur <i>alias</i> Kulasekharapattanam, to provide for the expenses of the Perum festival in the temple of Rudrakotisvara-Udayar.
300	Do.	Do.	Tribhuvanachakravartin ... Pandya-deva.	5 + 1st year	Do.	Registers a gift of land by a merchant of Aruviyur for providing offerings to the image of Tirumavukkaraiyar, set up by him in the temple.
301	On the west wall of the same verandah.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Konejimaikondai.	13 + 1st "	Do.	Begins with the introduction of <i>svami</i> etc. etc. Incomplete and damaged. Records an order issued to the officials of the temple of Tribhuvanachakravartin at Mattiyur <i>alias</i> Nripasekharachaturvedimangalam in Kerasimge-valandam regarding some tax-free land granted for the requirements of the temple.
302	On the same wall	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-deva.	6th year, Visvanka 13, su. tittira, Monday, Sakti.	Do.	Damaged. Seems to record a gift of land by purchase, made by some person (name obliterated) for providing worship to the image of the god set up by him in the temple of Rudrakotesvara-Udayar.
303	On the north wall of the same verandah.	Do.	Tribhuvanachakravartin Konejimaikondai.	11th year	Do.	Registers an order to the temple officials stating that on the representation made by Majavarayan, a tax-free gift of 14 <i>veli</i> of land in Nipai <i>alias</i> Vikrama-pandyanallur was made by the king for conducting every month a service called Sundarapandiyai-sandi to the god Rudrakotisvara-Udayar on the day of Arivillam, which was the king's natal star.
304	On the same wall	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva, who was pleased to present.	11th year, 370th day.	Do.	Begins with the introduction of <i>svami</i> etc. etc. Relates to the grant mentioned in No. 303 above.
305	On the east wall of the same <i>mandapa</i> .	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva.	13 + 1st year, Mina, su. tittira, dadi, Arivillam.	Do.	Registers the gift of land by Kadaviraman-Udayar, the headman of the <i>maingalam</i> , for conducting worship to the god Kuttadundavar in the temple of Rudrakotesvara-Udayar.
306	On the south wall of the second <i>prakhara</i> of the same temple.	Do.	Sundara-Pandya-deva	3 + 1st year	Do.	Fragmentary. Refers to some provision made for offerings to the images of Pillaiyar and Jaiya-Pillaiyar, set up in the temple of Varanma-Perumaiyar by Chetramarayan.
307	On the same wall	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva.	2nd year, Mina	Do.	States that the assembly of Nripasekharachaturvedimangalam having met in the temple of Tirumavukkaraiyar-Embenchi, transferred to the temple some lands belonging to Nakapattin-Sri-Madhavai and his brothers, who had failed to pay the taxes due by them.
308	Do.	Do.	Sundara-Pandya-deva	20 + 1st year Mina 22.	Do.	States that the assembly remitted the taxes on certain lands belonging to the temple.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BAMNAD DISTRICT—cont.						
TIRUPPATTUR TALUK—cont.						
309	On the same wall	Pandya	Tribhuvanaachakravartin.....Pandyadeva	20 + 1 + 1st year,, Tiruvannam.	Tamil	Slightly damaged in the beginning. Records the remission of taxes, from the 17th year of the king, on the lands sold to the temple of Tiruttantuvaram-ndiya-Nayanar and Rudrakotivaram-ndiya-Nayanar by certain persons for payment to Pillai-Vanakovarayar, but which were restituted to them subsequently on finding that the payment was improper.
310	Do.	Do.	Tribhuvanaachakravartin Pandyaadeva.	..	Do.	Finds of lines built in. Records the construction of the <i>bat-gāha</i> in the temple by a certain Isaradevan.
311	On the north wall of the same <i>prākāra</i> .	Chola	Tribhuvanaachakravartin Kulōtūbhga-Choladeva.	21st year ..	Do.	Registers a grant of land by Tirukodankunram-ndiyāu Kerkūn <i>alias</i> Vramēlagiya-Nisladavaian for feeding the pilgrims holding in the monastery called Tirujīanama-kundan-gubai built by Vayyūmūdnazai-Kandian <i>alias</i> Isaradevan, situated in the Tappilavachakan tirumandil-vilagam belonging to the god Rudrakōti-svaram-ndiya-Nayanar.
312	On the same wall	Pandya	Tribhuvanaachakravartin Pandyaadeva.	3rd year, Simha, śu. ekādāśī, Monday, Mēla.	Do.	Begins with the introduction of <i>śrāddha</i> etc. Registers a sale of land to the Sōlanyasutrandar-mandam by Sivalaravi Nadurāip-perumal <i>alias</i> Vanakovarayar of Isarasāpnam in Kōtgu-mandalam.
MADURA DISTRICT.						
MADURA TALUK.						
313	Vellachcheri.—On the east wall of the Visvanathasvamin temple.	..	..	Śaka 1767, Viśa-vasu.	Do.	Records the repair of the dilapidated Śiva temple situated in the <i>agrarāram</i> at Vellachcheri, a gift of which was made by Kudravanti-Amūal in Śaka 1406, Kāli 4585, Krodhi.
314	On a slab fixed on the bank of the Nilaiyūr channel.	..	....	Śaka 1668, Vyaya, Vaikāśī 18.	Do.	Registers the grant of the rights of feeding from the Nilaiyūr channel the 16 tanks round the hill belonging to the god Kumāravani (Suhahānyo) at Tiruppa-ankunram by Visvanatha-Nayaka Tirumalai-Nayaka to secure merit for himself.
NEELAKOTTAI TALUK.						
315	Vellayampatti.—On a slab containing a standing figure and planted near the tank called Poi-pikulam.	..	....	Vikrīti, Karttikai (4)	Do.	States that the figure on the slab represents Petti Gavundan who constructed the sluice to the tank which was dug by himself and four others of Vellayampatti, a village attached to the <i>Prālagappattin</i> of Kāniya-Nayaka.
TIRUMANGALAM TALUK.						
316	Sindupatti.—On a slab fixed in front of the Vēlāichalapatti temple.	..	....	Bhava, Tūi 22	Do.	Registers a grant of land as <i>uruvamāyār</i> to the god Tiruvēlāntanatha at Sindupatti by the <i>nāṭiar</i> of Tūiyān-sirūnai.

317	MORUKULATTUR TALUK. Melachcheluvarur.—On the north wall of the Tiruppalisvara temple.	Pandya	Māvarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva, 'who presented the Chōla country.'	5th year	Do.	Registers a sale of land to the temple of Nayanar Tiruppalisvaram-ndiya-Nayanar at Seljuvarar <i>alias</i> Satturubhaya-Nayanar in Idakkula-nadu, a division of Madurodaya-valanadu by the residents of Tiruvāppanūr for 40 <i>śrāddhādi-achāra</i> .
318	On the south wall of the same temple.	..	Tribhuvanaachakravartin Kōṇēriimai-Kōṇḍar.	(14)th year and 1056th day.	Do.	Registers the royal order, issued at the instance of Mēlava-rayar, remitting the taxes from the 4 + 1 + 1st year of the king on Vēlankulam granted for offerings to the gods Tiruppalisvaram-ndiya-Nayanar at Seljuvarar <i>alias</i> Satturubhaya-Nayanar and Tiruvannattisvaram-Udayar at Kōṇḍaragōndapuram, by a resident of Appanar in Eṇṇēmbil-nadu.
319	On a pillar fixed at the southern entrance of the same temple.	Pandya	Māvarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva.	11 + 1st year	Do.	Registers a grant of money by a certain Śilaiyan for burning a twilight lamp in the temple of Tiruppalisvaram-ndiya-Nayanar at Seljuvarar <i>alias</i> Satturubhaya-Nayanar in Idakkula-nadu, a division of Madurodaya-valanadu in Pandi-mandalam.
320	On another pillar in the same place.	Do.	Māvarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take every country.'	18th "	Do.	Registers the gift of a twilight lamp to the god Tiruppalisvaram-ndiya-Nayanar in Seljuvarar <i>alias</i> Satturubhaya-Nayanar in Ulagechintamani-valanadu by a resident of Kidārkōṇḍapuram.
321	TIRUVADANAI TALUK. Tiruppalaitkudi.—On a pillar in the Mantharathasvamin temple.	Do.	Kulasekharadeva	13th "	Do.	States that a certain Ambisōman <i>alias</i> Manikharachakan of Marudor <i>alias</i> Manabharana-pattanam made a gift of money for providing offerings to the image of Aludaiya-Pillaiyar set up by him at Tiruppalaitkudi. On another pillar in the same temple is a damaged inscription dated in the 3 + 3rd year of an unspecified king.
322	On the south wall of the <i>maṇḍapa</i> in front of the central shrine of the same temple.	Do.	Tribhuvanaachakravartin Sundara-Pandyadeva, 'who was pleased to present the Chōla country.'	8d "	Do.	Built in. Stones misplaced and lost. Seems to register a gift of a village to the god Abhimānarama, by a certain Suryachohakravatti.
TRICHINOPOLY DISTRICT.						
UDAIYARPALAIYAM TALUK.						
323	Tirumanur.—On the south wall of the Kailasanatha temple.	..	....	Krodhana, Aṇi 1[1]	Do.	Damaged. Registers an agreement made by the residents of the <i>brāhṇa</i> village Tirumanallūr belonging to the god Kailasanathasvamin, regarding the taxes leviable from them.
PERAMBALUR TALUK.						
324	Tondamanturai.—On a slab fixed in the north wall of the central shrine in the Varadaraja Perumal temple.	..	....	Śaka 1589, Pūlavanga, Pūlavanguni 6, Sunday, Pūravāṭṭadi.	Do.	Incomplete. Refers to a <i>maṇḍapa</i> granted by Nawab Sherkhān Saib. On the west wall of the same shrine is another slab which is dated in A.D. 1884, June 25, Tarana, Aṇi 13, Wednesday, Pūṣam and states that the dilapidated temple of Varadaraja at Tōṇḍamanturai was repaired by the residents of the village.
325	Sengendi.—On the north, west and south walls of the central shrine in the Kailasanatha temple.	Chola	Rajendra-Choladeva	7th year	Do.	Begins with the introduction of <i>śrāddha</i> etc. (in later characters). Registers a sale of land to the god Kailasa-ndiya-Mahadeva, by the assembly of Sengendi-maigalam, a <i>brāhṇa</i> village in the Vellaiyūr-kandam of Rajāsaya-valanadu on the northern bank, for the money endowed by a lady of Allūr for burning a perpetual lamp in the temple. Also registers a grant of land by the same assembly for providing offerings to the god. A portion of the original of this record is found on a pillar in the Nandi-maṇḍapa of this temple.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
IALGUDI TALUK—cont.						
326	On the south wall of the same shrine.	Chola	Paraktesarivarman alias Rajendra-Chōlādēva.	8th year ..	Tamil	Begins with the same introduction. Incomplete. Appears to relate to a sale of land by the assembly of Saṅgendi-mangalam to the temple of god Kallasaṃ-aḍaiya-Mahādēva.
327	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanaśaḥakravartin Rajarajadēva ..	* 7th year, Mesh, 6u. pañchami, Monday, Svati.	Do.	Damaged at the end. Registers a gift of land by Periyavaiyār Vallanṇāḷ for offering worship to the goddess Vallan which he had set up in the temple at Saṅgendi alias Pa koṇḍaśōla-chaturvēdimaṅgalam.
328	On the edge of the <i>nimānḍigam</i> stone-structure in the same temple.	..	....	..	Do.	States that Tiruvaiyaruḍaiyāṇ of Tillaikkudi presented the <i>nimānḍigam</i> to the temple.
329	On a slab set up in the dilapidated <i>prāśāstra</i> wall of the same temple.	..	....	..	Do.	Fragmentary. Refers to some tax in paddy levied by the Rajendrasōla-Perilamaiyār for the requirements of service to the god of the temple.
330	On the base of the stone <i>āḷava-jēstambha</i> in the Vishṇu temple.	..	....	Saka 1529. Krodhana, Aṣṭi 2.	Do.	States that Koṇḍattaiyāṇ of Saṅgendi erected the stone pillar.
KARUK TALUK.						
331	Nervur.—On the south wall of the central shrine in the Agnīśvara temple.	Koṅgu	Vira-Paṇḍiyadēva	17th year ..	Do.	Records the provision made by a certain Kuṇḍiramallār of Iraṇḍikarai-nāḍu for the expenses of the fifth day festival in the month of Chittirai for god Tiruvaiyasaṃ-aḍaiya-Nayanaṭ at Nervur alias Virasōla-chaturvēdimaṅgalam. Records the royal gift, as tax-free <i>devadāna</i> , of a village named Valpōkki, which had been depopulated for a long time, for providing for daily offerings and special worship in the temple on the king's birth-day in the month of Tai. The village was re-colonised under the name Kachchiyārayanallār and was exempted from several kinds of taxes.
332	On the north wall of the same shrine.	..	Tribhuvanaśaḥakravartin Koṇḍarajadēva.	12th year, 256th day, Mesh.	Do.	Registers a sale of land by a certain Parādaiyāṇ Nāryapaṇi-Nāryapaṇi of Virasōla-chaturvēdimaṅgalam, a <i>trahma-dēva</i> in Kilanga-nāḍu to god Sri-Pāṇḍu-vinnagāra-Dēvar in the western temple of the village. The standard weight called 'Sēttāṅkal' is mentioned.
333	On the north wall of the central shrine in the Varadarāja-Perumāl temple.	Chola?	Rajakesarivarman	10th year ..	Do.	Records the assignment by the assembly of the village of a certain piece of land in return for the gold received by them from a servant woman of the palace called Ayiṇi-Vayiri for offerings during worship to the same deity. Much damaged at the ends of lines. Seems to register a sale of land made tax-free to the assembly of the village for the expenses of the sacred bath, etc., of the deity. Mentions Karnur alias Vāṇimanagar in Veṅḡala-nāḍu, a sub-division of Virasōla-maṇḍalam.
334	On the same wall	Koṅgu	Kalinorkap-Perumāl	23rd ..	Do.	Records an order of the king to the <i>śūdrā</i> of Nervur in Kilanga-nāḍu, a sub-division of Virasōla-maṇḍalam, to make a <i>brahmadēva</i> gift of some land in Maniyamaṇḍalam, which had been the camping ground (<i>paḍai-nīlāi</i>) of the king as a <i>yādrāna</i> to his <i>parāśāstra</i> Alvar Sribala-dēvar, on the eve of the king's invasion against Madura to capture it for his <i>marumagāḍu</i> karadēva. Refers to a land-measure introduced in the time of the king's grandfather Vira-Chōlādēva.
335	On the north and west walls of the same shrine.	Do.	Kulōttuṅga-Chōlādēva	13th ..	Do.	
336	On the west wall of the same shrine.	Do.	Kōṇḍarajadēva	17th ..	Do.	

337	On the west and south walls of the same shrine.	Do.	Rajarajadēva	19th ..	Do.	Built in. Records the gift of gold by Vachchiyāṇ-Jana-varakapagaṃ-Arullāṇ alias Sigalipillai of Javan-koṇḍaśōla-chaturvēdimaṅgalam, a <i>brahmadēva</i> in Milalai, to the temple of Sri-Pāṇḍu-vinnagāra-Alvar at Nervur alias Virasōla-chaturvēdimaṅgalam. Near this is a damaged inscription containing a portion of the historical introduction of Kulōttuṅga-Chōlādēva I. States that the two cross-urris engraved at a distance of 104 feet indicate the land-measure called 'maṇḍakkōl'. Damaged. Begins with the introduction <i>Paṇḍarāśāstra</i> . Mentions Kṣatryaśākhamaṇi-chaturvēdimaṅgalam, a <i>brahmadēva</i> in Tattakāla-nāḍu, and seems to record an endowment for worship and offerings in the temple of Paṇḍarāśāstra-Alvar during the <i>Saṅkrānti</i> . Modern. States that this is the endowment of Marudai, the wife of [Ma]ṇḍarāśāstra of Velayudapalaiyan.
338	On the south wall of the same shrine.	..	....	..	Do.	Mentions the names of the persons who cut the stone-beds or occupied them.
339	On the two door jambs of the entrance into the same temple.	Chōla	Rajakesarivarman alias Uḍaiyār Rajarajadēva.	3rd year ..	Do.	Modern. Seems to record a gift of land at Vāṇuṇimaṇḍalam for the worship of god Velayudaiyāṇ (Subrahmanya) of Aṇṇa-nāḍu.
340	Pugalur.—On the wall of the <i>maṇḍapa</i> in front of the central shrine in the Subrahmanya temple.	..	....	..	Do.	Unintelligible. Mentions a few proper names.
341	On the pillow-lofts of stone beds to the caverns on the Agnīśvara hill near Velayudampalaiyan.	..	....	..	Do.	Incomplete. Stops with the mention of the temple of Yēḷapālavarum-aḍaiya-Nayanaṭ at Pugalūr in Kilanga-nāḍu on the southern bank. Another fragmentary record in the temple refers to some gift of gold.
342	On the same wall .. ..	..	....	..	Do.	Built in. Seems to refer to some gift made by Sokkaṇ.
343	On the same wall .. ..	..	....	..	Do.	Incomplete.
344	On the same wall .. ..	..	....	..	Do.	Refers to some gift made to the temple of Muniyarkudai-iyaratu-Mahādēvar by Ikkaḍaṇṇaṇ-Solagaṇ.
345	On the east wall of the same shrine	..	....	..	Do.	Records a gift of land by a merchant named Kali Puliyaṇ for special offerings to the deity on Sundays.
346	On the east wall of the same shrine	..	....	..	Do.	States that 1 <i>ṇa</i> was spent on some jewel for the goddess Unai of the temple.
347	On the east wall of the same shrine	..	....	..	Do.	Registers an agreement by four <i>Sivabrahmanas</i> of the temple to burn a twilight lamp before the god for the money received by them from Nilaiyudaiyāṇ-Viraṇḍaṇḍaṇ.
348	On the east wall of the same shrine	..	....	..	Do.	Records some gift of gold by Nilaiyudaiyāṇ-Viraṇḍaṇḍaṇ (see No. 356 above).
349	On the east wall of the same shrine	..	....	..	Do.	States that this is the stone presented by Kavidī Kōṇḍarajadēva Arulappaṇ of Kalandai in Vayarkal-nāḍu.
350	On the east wall of the same shrine	..	....	..	Do.	Mentions that the stone was presented by Ayyan-Karavadi-ḷaṇḍaṇ, on behalf of Satiaṇ-Nichchi, a Malayalaṇ of Vēḷḷappa-nāḍu in Malai-maṇḍalam.
351	On the east wall of the same shrine	..	....	..	Do.	Built in at the beginning. Records another gift of three stones by a merchant (name lost) of Marudāṇḍapuram in Tattaiyur-nāḍu.
352	On the east wall of the same shrine	..	....	..	Do.	Another gift of stone by a carpenter of Vēḷḷaḷ named Singaṇ-[K]uṇḍan alias Jayakondasōla-tattai.
353	On the east wall of the same shrine	..	....	..	Do.	States that the stone was the gift of Muniyadai, daughter of Anandakōttai, a barber of Adanūr alias Rajarajapuram.
354	On the east wall of the same shrine	..	....	..	Do.	Registers a gift of 1 <i>kalaiṇ</i> of gold by Nakkai-Kannai alias Chandrasekbara-Pallavaraiyāṇ for a twilight lamp in the temple.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
KARUR TALUK—cont.						
364	On the same wall	Koṅgu	Kuṭōṭṭiṅga-Chōḷadeva	17th year ..	Tamil	Registers a gift of 2 <i>kalāṅṇi</i> of gold by Sūryadeva-Sēn-gaṭṭiśelvan <i>alias</i> Kuṭṇḍra-sōḷa-Muvēndavelāṭi, for burn-ing two twilight lamps in the temple of Muṇiyarkkuḍai-Mahādeva.
365	Do.	Chōḷa	Do.	..	Do.	Begins with the introduction <i>vars</i> <i>vars</i> etc. Damaged. Seems to record an agreement given by the <i>nagaratār</i> and the <i>ṭiṇṇaiyār</i> of Adair to measure some stipulated quantity of paddy for conducting a festival to the god, in return for the interest on some money endowed by Vira-parayana-Maṇavalāyāraṇ.
366	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Koṅgu	Kēṇērinmaikāṇḍan Vira-Chōḷadeva ..	..	Do.	Built in at the ends of lines. Seems to relate to a gift of money for taking the god in procession on a particular day.
367	On the same wall	Do.	Vira-Rajendradeva	8th year ..	Do.	Incomplete. Mentions the god Muṇiyarkkuḍai-śivaram-Uḍaiyār.
368	On the south wall of the same <i>maṇḍapa</i> .	Do.	Do.	19th " ..	Do.	Registers a gift of land in Kannapuram by Kuṭōṭṭiṅga-sōḷaṅ-anaikāṇ for providing offerings during the early waking ceremony of the god Muṇiyarkkuḍai-śivaram-Uḍaiyār.
369	On the west wall of the same <i>maṇḍapa</i> .	Do.	Rajakēśarivarman <i>alias</i> Tribhuvanachak-ravartin Vira-Rajendradeva.	..	Do.	Records a gift of gold by Kuṭṇḍa-Puḷaḷabharaṇ of Venpūtūr for providing for the anointment of the god Muṇiyarkkuḍai-śivaram-Uḍaiyār with oil.
SOUTH KANARA DISTRICT.						
MANGALORE TALUK.						
370	Pellali Ammuṇaḷe. —On the back of the image set up on the right side of the entrance into the Durgā-Paramēśvart temple.	..	....	..	Kannada (archaic)	Records the death of Nandakamba in Aḷvara's battle.
371	On the back of another image set up on the left side of the same entrance.	..	....	..	Do.	Damaged. States that Uḷiya Viṭṭiga caused (this stone?) to be made.
372	On the base of the same temple.	..	....	..	Kannada	Much damaged. Mentions a certain Tirumalarāya Chāṭṭapa.
373	On the base of the <i>dheṇṇustambha</i> of the same temple.	..	....	..	Do.	States that this is the gift (<i>śreṇ</i>) of Paḷipadi-Anṇu-Setṭi made by the command of Chāṭṭa.
374	On a piece of carved slab lying near the same <i>dheṇṇustambha</i> .	Alupa	-Paṇḍya Paṭṭigadeva	..	Do.	Mentions a certain Biravadi [Chā]ṇṇya.
375	On a broken pillar planted in front of the same temple.	..	....	..	Kannada (archaic)	Incomplete. Only the introductory portion is preserved.
376	On a slab set up in a field near Ammuṇaḷe-gaṭṭi in the village.	Vijayanagara	Prandha-Mallikarjunaśaṅkara-Mahā-rāya 'reling from Vijayanagara.'	Saka 1387. Parthi-va, Simha 15, Wednesday.	Kannada	Refers to Rāmachandra-Paṇḍya, the Mahāpradhāna of the king, as administering the kingdom under the royal seal and Viṭharasa as governing Maḍgalara-rāja.
377	Kariyagalla (hamlet of Pellali Ammuṇaḷe).—On a stone set up in a field at Kalkutta.	..	....	Kroṭhin, Simha 15	Do.	Records a grant of land at Ammulūḷa by four brothers of Puṭṭige to a lady to arrange for the regular maintenance of worship and offerings and perpetual lamps to the image of Hoḷadevi out of the specified quantity of paddy yield from the field.

378	On a stone set up in a field called Anoli.	Alupa	Rajasagara	..	Do.	Seriously damaged. Records a gift of coconut-oil for a perpetual lamp.
379	On a stone in a field called Polali-marri.	..	..	..	Do. (archaic)	Records a fight in which Nāganna of the Kāyya-vaiṇaḍa who was known as Śūdraka destroyed his enemy. States that Rājasagara made a gift in appreciation of his valour.
380	On a stone set up in a field at Badake-bail (Kariyagalla).	Do.	Kumara-Paṇḍya Jayasāṅgarasa ..	..	Kannada	Records a gift of land to the goddess Hoḷala-Bhātāraki by the king.
381	Bantwal-Muda. —On a stone set up in Modankāppu.	Vijaya-nagara	Hariyappa-Odeya, son of Vira Bukkaṇṇa-Odeya.	Saka 1299. Pūṅḡala, Simha 10, Satur-day.	Do.	Gift of land to the temple of Timireśvara by a Setṭi when Paṇḍarideva was governing Maṅgalara-rāja.
382	On a stone set up in a field called Kallunaru.	Do.	Prandha-Devarāya	Saka 1 ... Pra-moda.	Do.	Much damaged. Seems to register a gift for the merit of the king.
383	On a stone set up in a field belong-ing to the Pital of Addura.	..	....	Saka 1367. Anan-da ... Sunday.	Do.	Much damaged. Registers a gift of land.
384	On a stone in a field called Polali-marukamba.	Vijaya-nagara.	Vira Bukkaṇṇa-Vodeya	Saka 1287. Bhadrā-padi, ba. 6. [Mon-day].	Do.	Much damaged. Registers a gift of land made by Maḍa-rasa of Maṅgalara-rāja to some Brahmanas with the stipulation that they should give a part of the produce every year to the temple of Maṇḷinātha.
385	Pallipaddi-Belur. —On a stone set up in a field.	..	....	Saka [1393]. Kharā, Mēsha 17, Vad-davara. 1[3]9[3].	Do.	Damaged. Seems to register an agreement between Feṇaiṇṇa-Arasa and Bommanna-Arasaru.
386	On another stone set up in a field	..	....	Saka Kharā, Mīna 17, Vad-davara.	Do.	Much damaged. Registers a reciprocal agreement between Bommanna-Arasa and Feṇaiṇṇa-Arasa.
PURUR TALUK.						
387	Subrahmanya (Kukke). —On a stone set up near the north wall of the <i>prākāra</i> of the Subrahmanya temple.	..	....	Kali year 4488. Prabhava, Pau-ṣha, ba. 3.	Sanskrit (in Kannada).	Damaged. Registers a gift to some Brahmanas by Mādha-vāryya, lord of Govāpura, for worship of the god Śubrah-mānya.
388	On another stone set up in front of the same temple.	Vijaya-nagara.	Vira Hariyappa-Vodeya	Saka 1301. Siddhar-thin, Margaśira, ba. 10.	Kannada	Much damaged. Seems to register a gift of gold.
389	Biliniṭi. —On a stone lying in front of the ruined temple of Gopalaśrīṣṇa.	Do.	Devarāya-Maharāya	, Sadharana, Kārtika, sa. dvadasa.	Kannada (in Negari).	Very much damaged.
390	Yelluru. —On a slab set up in a field at Maniyur (hamlet of Yelluru).	Do.	....	..	Do.	Damaged after the third line.
391	On a slab set up in the <i>prākāra</i> of the Viśveśvara temple (Yelluru).	..	....	Saka 1407. Kroṭhin, Mīna 26, Sunday.	Kannada	Records a mutual agreement regarding two pieces of land between Vira-Bhaktarasa and Kunda-Vergade, the <i>dēvarādya</i> (?) entered into in the presence of god Mahādeva at Yelluru.
392	On another slab set up in the same <i>prākāra</i>.	..	....	Saka 1421 (ex-pired), Siddhar-thin, Dhanu 28, Friday.	Do.	Records an agreement of mutual fidelity between Śukha-radi Kunda-Heggaḍe and Tirumala-Arasa Maḍda-Heg-gaḍe to render faithful service at all times against the enemies attacking Yelluru and Kāpu.
393	On a third slab lying near the well in the same <i>prākāra</i>.	..	....	Saka 1412 (wrong), Kṛṣṇa, Vṛścika 14, Wednesday.	Do.	Agreement between Devarādiya <i>alias</i> Kunda-Heggaḍe and Kinnikka-Veggaḍe entered into in the presence of god Mahalinga at Yelluru to live amicably for ever without molesting each other's lands.
394	On a fourth slab set up in the same <i>prākāra</i>.	..	....	Saka 1409, Viśā-vaṇu, Tuḷa, Thursday.	Do.	Records a grant of land by purchase for a perpetual lamp in the temple of Viśvanathadeva at Yelluru and for feeding a Brahman in the <i>śra</i> attached to it, by Devarādiya <i>alias</i> Kunda-Vergade.

B.—Stone inscriptions copied in 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT <i>—cont.</i>						
<i>UDRI TALUK—cont.</i>						
385	Yerumal.—On a pillar set up in the <i>prākāra</i> of the Janardana temple.	..	....	Pingla, Vriśhika 30.	Kannada	Records an endowment made by Ganapana with the consent of Tirumalasa and others for worship, offerings and lamps to god Janardana at Yalpurmal and for feeding Brahmins.
396	On a slab set up in the same <i>prākāra</i> .	Vijayanagara.	Haribharaya	Śaka [324], Chitra-bhānu.	Do.	Registers a grant of land after purchasing it from some private persons, by Ganapana son of Lakshappa, for the feeding of Brahmins in the temple of Janardana at Yermalā, while Basavanna-Odeya was governing Barakuru-rājya.
GOONDAPUR TALUK.						
397	Sankaranarayana.—On a slab set up in the <i>prākāra</i> of the Sankara-Narayana temple.	Vijayanagara.	Sadasivaraya-Maharaya	Śaka 1435, Dundubhi, Jyēṣṭha, śu. 7, Sunday.	Do.	Records the construction of a <i>maṭha</i> for Virupakṣadeva and his disciples, at Sankara-Narayana referred to as the sacred place in Tulur-rājya, and a gift of land for its maintenance after purchasing it from a certain Kēṣava-Heharu, for the merit of his parents by Sadasivaraya-Nayaka of Keladi, son of Chauda-Gaunda and Virupanna, who was the ruler of Araga, Gutti-36, Tulur-rājya, Barakuru and Mangaluru.
398	On another slab set up in the same <i>prākāra</i> .	Do.	Sadasivaraya-Maharaya	Śaka 1466, [Krodhin], Chaitra, śu. 6, Friday, ....Monday.	Do.	Much damaged. Registers a grant of land after purchase to the god Sankara-Narayana.
399	On a slab lying in front of the tank in the same temple.	..	....	....Monday.	Do.	Much damaged. Seems to record a gift of land for offerings, worship and lamps to god Sankara-Narayana-deva.
400	On a slab lying in a field near Hale-Agrahara.	Vijayanagara.	Haribharaya 'ruling from Dom-samudra.'	Kali (wrong for Vishu, Śavana, śu. 12.	Do.	Much damaged. Records a grant of land and money for worship and offerings to god Sankara-Narayana of Kodagi by some individuals, while Basavanna-Odeya was governing the Barakuru-rājya under the orders of the Mahāpradhana Gopeya-Danpalayaka.
401	On a slab set up in a field near Hibeal (hamlet).	Do.	Vira Bukhappa-Odeya	Śaka 1302, Siddharthin, Chaitra, śu. 1, Sunday.	Do.	Records a grant of some lands and an oil-mill by the Mahāpradhana Mallaya-Danpalayaka for offerings and lamps to the god Sankara-Narayana of Kodagi.
402	On a slab set up in a field near Kaiyani (hamlet).	Do.	Vira Bukhappa-Odeya	Śaka 1378, Dur-mukhi, Magha, śu. 10, Tuesday.	Do.	Damaged. Records a gift of land for worship and oil for a lamp by Malepa-Danpalayaka to the temple of Sankara-Narayana of Kodagi.
403	Kolluru.—On a slab (broken in three pieces) lying in the country attached to Śrī-Mukambika temple.	Do.	Vira Virupakṣaraya 'ruling from Vidya-nagara.'	Śaka 1404 (expired), Plava, Magha, śu. 15, Sunday.	Do.	Records a gift of land by the Savanta Bakti-Arasa Homnakaṭhali for offerings to the temple of Mukambikadevi at Kolluru, when Pandarideva-Odeya was governing Barakuru-rājya under the Mahāpradhana Singana-Danpalayaka.
404	Bēsturu.—On a slab set up in the <i>prākāra</i> of the Mahalingesvara temple.	Do.	Vrapratapa Devaraya-Maharaya 'ruling from Vijayanagara.'	Śaka 1366, Rak-takhi, Pushya, śu. 15, Monday.	Do.	Records a gift of money at 1 <i>hanna</i> (gold) on every ten <i>napattana</i> to the temple of Nakhadevara (merchants) of Dhar-as <i>pradeśchitta</i> for their murder of two men of that community, while Timmana-Odeya was governing Barakuru-rājya.

405	On another slab set up in the same <i>prākāra</i> .	Do.	Mallikarjuna, son of Devaraya, 'who indicated the elephant hunt.'	Śaka 1377, Bhādra, Magha, śu. 5.	Do.	Records an agreement made when Pandarideva-Odeya was ruling Barakuru between two sections of Setti in the presence of Kēṣava-Vishnumurti that they should maintain the grants to Tuljādeva and other gods, and that they should abide by the settlement of the boundary of their respective localities.
406	On the third slab in the same place	Do.	Mallikarjuna, son of Pradha Imma-devaraya.	Śaka 1387, Parthiva, Vāṣṭha, śu. 6, Wednesday.	Do.	Refers to Pandarideva-Odeya as ruling Barakuru and Tulur-rājya, under the orders of the Mahāpradhana Remachandra-Danpalayaka-Odeya. Records a grant, made by the latter to the temple of Mahadeva of Paduvake at Basuru on the occasion of a lunar eclipse, of some taxes due to the king from the Hanjamaṇavarū (community) of the place.
407	On the fourth slab in the same place	Do.	Devaraya-Maharaya 'ruling from Vijayanagara.'	Śaka 1363, Darmati, Phalguna, śu. 10, Tuesday.	Do.	Registers a gift of land and garden by a certain Kōṭiyappa-Setti for the conduct of worship on special occasions in the temple of Paduvakeya-Mahadeva at Basuru, when the Mahāpradhana Bankara-Odeya was ruling the Barakuru-rājya under the orders of the king.
408	On the fifth slab in the same place	Do.	Haribara-Maharaya 'ruling from Vijayanagara.'	Śaka 1322, Vikrama, Śavana, śu. 6, [5, Wednesday].	Do.	Records a gift of land by a certain Madama-Setti to Śiṅga-Ayyagala, son of Chakravarti-Upadhyaya, a <i>vidēn</i> of the Singeri-maṭha for a specified quantity of rice for daily offerings to Nandikēvara in front of the temple of Nakharsvara at Basuru and gold for the festival of Ulluradeva. The gift was made when Basavanna-Odeya was ruling Barakuru under the king.
409	On the sixth slab in the same place	Do.	....	Prajapati ..	Do.	Damaged. Records a gift of 350 <i>vardhas</i> left in charge of the residents of Anegali village by Bommana-Hegade and his brother Timmana-Setti for the maintenance of worship to the god and goddess in the temple of Mahadeva.
410	On the seventh slab in the same place.	Do.	Bhojabala Narasimha-Maharaya 'ruling from Vijayanagara.'	Śaka 1432 (expired), Śakla, Magha, śu. 5 and Śavana, Chaitra, śu. 8, Tuesday.	Do.	Mentions Mallappa-Nayaka the younger brother of Kurugodu Sovana-Nayaka as governing the Barakuru-rājya. Records a gift of tax-free land in two villages of Haranadu for worship, offering and lamps to the god Mahadeva of Paduvake in Basuru by Mallappa-Vodeya out of subscriptions (<i>kāṇika</i>) valued from the several residents of the village. Also records another gift to the same god by a certain Sankamma on the second day.
411	On the eighth slab in the same place.	Do.	Krishnaraya-Maharaya 'ruling from Vijayanagara.'	Śaka 1450 (expired), Sarvadhati, Kārtika, śu. 1.	Do.	Mentions Aliya Timmana-Odeya as governing Barakuru-rājya. Records the construction of a <i>maṭha</i> attached to the temple of Nakharsvara-Sri-Mahalingadeva of Paduvake in Basuru by a certain Sankara-Setti, son of Sōva-Setti, and an endowment for its maintenance by his son, Malla-Setti. Also registers other gifts to the same temple by some individuals.
412	On the ninth slab in the same place.	Do.	Mallikarjuna-Maharaya 'ruling from Vijayanagara.'	Śaka 1374, Prajot-pati, Pushya, śu. 1.	Do.	Records a gift of 121 <i>hanna</i> made at the instance of Deva-raya-Maharaya by Bhanappa-Odeya, the Governor of Barakuru-rājya to conduct the <i>bhāṣṭra</i> twice a day in the temple of Nakharsvara at Basuru. This amount was to be realized from the <i>śiddhaya</i> tax.
413	On the tenth slab in the same place	..	....	Śaka 1465 (expired), Sobhakrit, Chaitra, śu. 1.	Do.	Records gifts of money by Hasub-Setti and his brother Nara-Setti for conducting <i>Rudra-gṛāṇa</i> in the temple of Mahalingadeva of Basuru.
414	On the eleventh slab in the same place.	Vijayanagara.	Devaraya-Maharaya 'ruling from Vijayanagara.'	Śaka 1366, Pramatthin, Kārtika.	Do.	Mentions the Mahāpradhana Chandrasa-Vodeya as ruling the Barakuru-rājya. Records a grant of land by a certain Yisara-Setti for burning a perpetual lamp and for feeding a specified number of Brahmanas during the several services in the temple.

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APPENDIX C.

List of photographs taken during the year 1927-28.

No.	District. Locality.	Description.	Size.
TANJORE.			
1021	Peruñjēri ...	Temple outside the village—Seated image of the Buddha	Full.
1022	Do. ...	Śiva temple—Metallic image of Chandrasēkhara	Half.
1023	Do. ...	Do. do. Kirātārjunamūrti.	Do.
1024	Tiruvāḍuturai.	Do. do. Natarāja	Full.
1025	Do.	Do. do. Śivakāmasundarī	Do.
1026	Do.	Do. do. Ālīnganamūrti (front view).	Do.
1027	Do.	Do. do. do. (back view).	Do.
1028	Do.	Do. do. do. (side view).	Half.
1029	Do.	Do. do. do. (side view).	Do.
1030	Do.	Do. Stone image of sage Tirumūlar	Full.
1031	Do.	Do. Sculpture in relief of a devotee	Half.
1032	Do.	Do. do. do.	Do.
1033	Do.	Do. do. two devotees	Do.
1034	Do.	Do. do. do.	Do.
1035	Achyutamai-galam.	Do. Stone image of Chandrasēkhara	Full.
1036	Do.	Do. do. Vinādhara-Dakṣiṇāmūrti.	Half.
1037	Do.	Do. do. Ūrdhvatāṇḍavamūrti	Do.
1038	Do.	Do. do. a Rishi	Full.
1039	Do.	Do. do. Pārvatī, in penance (standing).	Do.
1040	...	Copper-plate grant No. 9 of 1927-28 (obverse)	Half.
1041	...	Do. (reverse)	Do.
1042	...	Seal of Do.	Do.
TRICHINOPOLY.			
1043	Śrīraṅgam ...	Raṅganāthasvāmin temple—Stone statues of two Nāyaka kings.	Full.
1044	Do. ...	Do. do.	Do.
1045	Do. ...	Do. do.	Do.
1046	Do. ...	Do. do.	Do.
1047	Do. ...	Do. do.	Do.
1048	Do. ...	Do. Stone statue of poet Kambar (front view).	Half.
1049	Do. ...	Do. do. (side view).	Do.

C.—List of photographs taken during the year 1927-28—cont.

No.	District. Locality.	Description.	Size.
TRICHINOPOLY—cont.			
1050	Śrīraṅgam ...	Raṅganāthasvāmin temple—Mandapa with the statue of Kambar.	Half.
1051	Pugaḷūr ...	Ārunāṭṭar hill—South-east view	Do.
1052	Do. ...	Do. South view	Do.
1053	Do. ...	Do. First cavern on the southern side	Do.
1054	Do. ...	Do. Second cavern on the same side (from east).	Do.
1055	Do. ...	Do. (from west)	Do.
1056	Do. ...	Do. Brāhmī inscription on a brow of the first cavern.	Full.
SOUTH ARCOT.			
1057	Śrīmushṇam ...	Varāha temple—Stone statue of a Nāyaka king	Half.
1058	Do. ...	Do. do.	Do.
1059	Do. ...	Do. do.	Do.
1060	Do. ...	Do. do.	Do.
1061	Do. ...	Do. do.	Do.
1062	Do. ...	Do. do.	Do.
1063	Do. ...	Do. do.	Do.
1064	Do. ...	Do. Two yālī-pillars	Do.
1065	Chidambaram ...	Natarāja temple—Dancing figure with label, inside the east gōpura.	Full.
1066	Do. ...	Do. do.	Do.
TANJORE.			
1067	Radhānara-simhapuram.	Śiva temple—Metallic image of Kirātāmūrti (front and back views).	Do.
1068	Do.	Do. do. (side view).	Do.
1069	Do.	Do. do. (bust).	Half.
1070	Do.	Do. do. Lakshmi	Full.

APPENDIX D.

Principal dates from Appendices A and B to the *Annual Report* for 1927-28, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA.
		<i>Trailokyamalladeva</i> .
B	11	Śaka [9]80, Viṭambi, Vaiśākha, full-moon, Monday, Vyatipāta = A.D. 1057, April 21, Monday; '94.
		<i>Bhuvanaikamalladeva</i> .
"	9	Śaka 991, Saumya, Āśādhā, . . . Tuesday, solar eclipse = A.D. 1069, July 21, Tuesday. There was a solar eclipse on this day.
		ALUPA.
		<i>Kulaśekhara</i> .
"	419	Manmattha, Makara 18, Monday. The cyclic year in this king's reign corresponds to A.D. 1176, and the date intended is probably January 12, Monday.
		PALLAVA.
		<i>Kopperuñjīngadeva</i> .
"	192	24th year, Kumbha, śu. chaturdaśī, Monday, Mūla. Irregular. Śu. chaturdaśī and 'Mūla' cannot combine in the month of Kumbha. Probably the date was A.D. 1265, February 16, Monday; '62. On this day nak. Dhanishthā ended at '24 and then Śatabhishaj commenced.
"	194	24th year, Siṃha, śu. ashtami, Monday, Uttirādam = A.D. 1266, August 9, Monday; '92: the nak. was, however, Anurādhā which was current till '87 of the day.
		CHOLA.
		<i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Rājendradeva</i> .
"	193	5th year, Mithuna, . . . [cha]turdaśī, Tuesday. In the month of Mithuna, both ba. and śu. chaturdaśī were current on a Tuesday. The intended date might probably be one of the following :-- (a) A.D. 1057, June 3, Tuesday; '94. (b) A.D. 1057, June 17, Tuesday; f.d.t. '61. In the absence of the nakshatra, the date cannot be verified.
		<i>Kulōttunga-Chōladeva (I)</i> .
"	99	48th year, Dhanus, śu. pañchamī, Saturday, Śadaiyam = A.D. 1117, December 1, Saturday; the tithi was however shashthī which ended at '40 on Saturday; nak. Śadaiyam ended at '54.
"	123	1[5]th year, Rishabha, ba. ashtami, Monday, Uttirādam. Probably A.D. 1085, May 19, Monday; '48; f.d.n. '64: the nakshatra was however Uttirāṭṭadi and not Uttirādam.
		<i>Parakēsarivarman</i> alias <i>Chakravartin Vikrama-Chōladeva</i> .
"	97	2nd year, Rishabha, śu. 4, chaturthi, Tuesday, Uttirādam = A.D. 1120, May 18, Tuesday; '53; '40. Śu. 4 and nak. Uttirādam cannot combine in the month of Rishabha; but ba. 4 can combine. 'Śu.' is therefore a mistake for 'ba.' in the inscription.
		<i>Rājakēsarivarman</i> alias <i>Tribhuvanachakravartin Kulōttunga (II)</i> .
"	104	9th year, Makara, ba. . . daśī, Monday, Tiruvōṇam = A.D. 1141, December 29, Monday; Ba. chaturdaśī ended at '02 of the day. The nak. Pūrva-Āśādhā (not Tiruvōṇam as cited in the inscription) was current till '39 of that day.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA—cont.
		<i>Tribhuvanachakravartin Rājārājadeva (II)</i> .
B	212	6 + 1st year, Karkāṭaka, ba. dvādaśī, Monday, Tiruvōṇam. Ba. dvādaśī and nak. Tiruvōṇam cannot combine in the month of Karkāṭaka. The intended date was probably A.D. 1153, July 20, Monday; '14; the nak. being was Ārdra which was current till '41 of the day.
"	86	19th year, Kumbha, ba. tritīyā, Monday, Hastā = A.D. 1165, February 1, Monday; '32; '98.
"	103	5th year, Kanni, śu. pañchamī, Monday, Viśākha = A.D. 1150, August 28, Monday; f.d.t. '18; f.d.n. '35.
		<i>Tribhuvanachakravartin Rājādhirājadeva (II)</i> .
"	122	8th year, Dhanus, ba. dvādaśī, Monday, Viśākha = A.D. 1170, December 6, Sunday; '70; '58. The week-day cited in the inscription is perhaps a mistake.
		<i>Tribhuvanachakravartin Kulōttunga-Chōladeva (III)</i> .
"	114	30th year, Dhanus, śu. trayōdaśī, Monday, Rōhiṇī = A.D. 1207, December 3, Monday. Śu. trayōdaśī was current throughout the day and the nak. Rōhiṇī commenced at '70 on Monday and ended at '80 the next day.
"	138	13th year, Kanni, śu. chaturdaśī, Friday, Pūrāṭṭadi = A.D. 1190, September 14, Friday; '57; '47.
		<i>Tribhuvanachakravartin Rājārājadeva (III)</i> .
"	175	12th year, Tula, ba. saptaṃī, Sunday, Purnapūsam = A.D. 1227, October 3, Sunday; '49; '82.
"	201	18th year, Makara, śu. tritīyā, Wednesday, Śadaiyam = A.D. 1234, January 4, Wednesday; '36; '67.
"	202	20th year, Makara, śu. pañchamī, Monday, Uttirāṭṭadi = A.D. 1236, January 14, Monday; '78; '53.
"	205	19th year . . . saptaṃī, Wednesday, Uttirādam. Probably A.D. 1235, April 11, Wednesday; '51; '46. The month and the paksha (not quoted in the inscription) are Mēsha and bahula respectively.
"	327	[*]7th year, Mēsha, śu. pañchamī, Monday, Svāti. Śu. pañchamī and nak. Svāti cannot combine in the month of Mēsha. The intended date was probably A.D. 1242, April 7, Monday; '29. The nak. was Ārdra which was current till 89.
		PANDYA.
		<i>Jatāvarman</i> alias <i>Tribhuvanachakravartin Kulaśekharaḍeva</i> .
"	297	9th year, Mīna, . . . dvitīyā, Saturday, Rōhiṇī = A.D. 1199, February 27, Saturday; f.d.t. '81. Rōhiṇī was not current on this day.
		<i>Māyavarman</i> alias <i>Tribhuvanachakravartin Sundara-Pāṇḍyadeva</i> .
"	305	13 + 1st year, Mīna, śu. trayōdaśī, Avittam = A.D. 1229, February 23, Friday; '52; '50. Śu. is evidently a mistake for ba., since śu. 13 and nak. Avittam cannot combine in the month of Mīna. There is also a date in the reign of Sundara-Pāṇḍyadeva IV. (i.e.) A.D. 1283, February 26, Friday; '93; '73.
"	312	3rd year, Siṃha, śu. ekādaśī, Monday, Mūla = A.D. 1220, August 10, Monday; f.d.t. '68; '64. This was, however, the 4th year of the king.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PANDYA—cont.
		<i>Māṇavarman Tribhuvanachakravartin Kulasekhara.</i>
B	73	19th year, Vriśchika, ba. daśamī, Wednesday, Uttirani = A.D. 1333, November 3, Wednesday; '09; '46.
"	286	40th year, Simha 4, śu. tritīyā, Wednesday, Uttirani = A.D. 1307, August 2, Wednesday; '43; '46.
"	290	5th year, Kaṇṇi, śu. tritīyā, Wednesday, Anushta. There is no suitable date either in the reign of Māṇavarman Kulasekhara I or in that of Kulasekhara II. The intended date is probably A.D. 1271, September 9, Wednesday; nak. Viśākhā was current on this day.
		<i>Jaṭavarman Sundara-Pāṇḍya (Koṅḡu?).</i>
"	223 and 224	14th year, Makara, śu. pūrṇai, Sunday, Pūṣam. These inscriptions are found at Anaimalai in the Coimbatore district, and from palaeography, they may be assigned to the 11th century A.D. The records of a Sundara-Pāṇḍya, probably a Koṅḡu king, so far found in the present Koṅḡu country do not give any astronomical details. We must wait for more dated inscriptions to fix his place in the Koṅḡu genealogy.
		<i>Jaṭavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya.</i>
"	302	5th year, Vriśchika 13, ba. [trayō]daśī, Monday, Svāti = A.D. 1406, November 8, Monday; ba. 13 was current till '51; f.d.n. '10.
		VIJAYANAGARA.
		<i>Bukkana-Oḍeya.</i>
"	384	Śaka 1287, Bhādrapada, ba. 6, [Monday]. Probably A.D. 1364, August 19, Monday.
"	401	Śaka 1302, Siddhārthin, Chaitra, śu. 1, Sunday. If the week-day quoted in the inscription is a mistake for Saturday, the details correspond to A.D. 1379, March 19.
		<i>Hariyappa-Oḍeya, son of Vira Bukkana-Oḍeya.</i>
"	381	Śaka 1299, Pīṅgala, Simha 10, Saturday = A.D. 1377, August 8, Saturday. Śu. tritīyā was current till '17 and the nak. Hastā till '84 of the day.
		<i>Harihara-Mahārāya (II).</i>
"	408	Śaka 1322, Vikrama, Śrāvaṇa, ba. [6, Wednesday] = A.D. 1400, August 11, Wednesday; '59. The nak. was Bharanī which was current till '77 of the day.
"	418	Śaka 1323, [Vriśha], Vaiśākha, ba. 5, Monday = A.D. 1401, May 2, Monday; '94.
		<i>Dēvarāya (II).</i>
"	404	Śaka 1366, Raktākṣi, Pushya, śu. 15, Monday = A.D. 1444, December 25, Friday; '26; the week-day quoted in the inscription being probably an error.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—cont.
		<i>Dēvarāya—cont.</i>
B	407	Śaka 1363, Durmati, Phālguna, śu. 10, Tuesday = A.D. 1442, February 20, Tuesday; '29; the nak. was Punarvasu which was current till '83 of the day.
"	417	Śaka 1366, Raktākṣi, Ashāḍha, śu. 10, Thursday = A.D. 1444, June 25, Thursday; '33.
"	430	Śaka 1359, Nala, Āsvijā, śu. 10, Friday = A.D. 1436, September 21, Friday; but śu. 10 had ended at '19 on the previous day.
		<i>Mallikārjuna-Mahārāya.</i>
"	429	Śaka 13 [7] 2, Pramōda, Vaiśākha, śu. 13, Friday = A.D. 1450, April 24, Friday; '83.
"	376	Śaka 1387, Parthiva, Simha 15, Wednesday = A.D. 1465, August 14, Wednesday; but the date was Simha 16 and not Simha 15, as cited in the inscription.
"	406	Śaka 1387, Parthiva, Vaiśākha, ba. 5, Wednesday = A.D. 1465, May 15, Wednesday; '47.
		<i>Virūpākṣa-Mahārāya.</i>
"	427	Śaka 1394 (expired), Nandana, Bhādrapada, ba. 9, Wednesday = A.D. 1473, September 15, Wednesday; ba. 9 was current the whole day and ended at '02 the next day.
		<i>Narasīṅgadēvarāya-Mahārāya.</i>
"	423	Śaka 1427, Prabhava, Kārttika, śu. 15, Saturday. The details given here are erroneous in one or more respects. The cyclic year Prabhava was current in Śaka 1429 (A.D. 1507) and the intended date was probably A.D. 1507, October 20, Wednesday, śu. 15 having been current till '94 of the day.
		<i>Krishṇarāya-Mahārāya.</i>
A	C.P. 1	Śaka 1210 (wrong), Sarvadhāri, Vaiśākha, śu. 13, Monday. Śaka 1210 must be a mistake for Śaka 1450, Sarvadhāri, which fell within the reign of Krishṇarāya. The intended date was probably A.D. 1528, April 20, Monday; here again śu. 13 is a mistake for śu. 3. The plate does not appear to be genuine.
B	13	Śaka 1444, Chitrabhānu, Pushya, śu. 10, Sunday, Makara-saṁkrānti = A.D. 1522, December 28, Sunday; '34. Nak. Bharanī was current till '10 of the day and Krittikā commenced thereafter.
"	424	Śaka 1441 (expired), Vikrama, Chaitra, śu. 14, Sunday = A.D. 1520, April 1, Sunday, the tithi śu. 14 being current throughout that day.
"	425	Śaka 1440 (expired), Pramāthin, Kārttika, śu. 2, Tuesday = A.D. 1519, October 25, Tuesday; '62.
		<i>Achyutajēva-Mahārāya.</i>
"	19	Śaka 1458, Durmukhi, Māgha, śu. 12, Monday = A.D. 1537, January 22, Monday; '97; the nak. was Ārdra; '95.
		<i>Sadāśivarāya-Mahārāya.</i>
"	397	Śaka 1485, Dundubhi, Jyēṣṭha, śu. 7, Sunday = A.D. 1562, May 10, Sunday; '77; the nak. was Āślēṣā '29.
"	398	Śaka 14 [66], Krōdhin, Chaitra, śu. 6, Friday = A.D. 1544, March 28, Friday; f.d.t. '74. Mṛigaśīrṣa commenced at '04 on Friday and ended the next day at '15.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA— <i>cont.</i>		
<i>Śrīrangadēva-Mahārāja</i> 'ruling at Penugonda.'		
B	23	Śaka 1513, Svabhānu (wrong), [Māgha], śu. 3, Thursday. The cyclic year Svabhānu was current only in Śaka 1505 = A.D. 1583. = A.D. 1592, January 6, Thursday; f.d. t. '61.
NAYAKA.		
<i>Viṣvanātha-Nāyaka Tiruvēnkaṭanātha-Nāyaka.</i>		
"	288	Śaka 1466, Kollam 719, Krōdhin, Tai 26, Wednesday, Uttitām, Paurṇamī The details are irregular.
MYSORE.		
<i>Kṛishṇarāja-Vodeya</i> 'ruling at Śrīrangapattana'.		
A	C.P. 7	Śaka 1685, Kali 4864, Svabhānu, Phālguna, śu. 2, Sunday, Uttarābhādra, Śubha-yōga, Balavākarana = A.D. 1764, March 4, Sunday; '78; '62.
B	233	Śaka 1639, Kali 4818, Hēvilambi, Adhika-Jyēṣṭha, śu. 15. Probably A.D. 1717, May 14, Tuesday.
TRAVANCORE.		
<i>Rāmavarman.</i>		
"	261	Kollam 720, Āni 10, ba. trayōdaśī, Rōhiṇī = A.D. 1545, June 7, Sunday; '24; '92.
MISCELLANEOUS.		
A	C.P. 8	Śaka 1658, Nala, Kārttika, śu. 15, Sunday = A.D. 1736, November 7, Sunday; '48; the nak. was Kṛittikā '76.
B	4	Śaka . . . , Āshādha, . . . pādya, Monday, Solar eclipse. Probably A.D. 1258, June 3, Monday. There was a solar eclipse on this day.
"	5	Śaka 1150, Āshādha, śu. pādya, Monday. Probably A.D. 1228, June 4, Sunday; śu. prathamā was current till '74. The date cannot be verified since the nak. is not given.
"	10	Chālukya-Vikrama year 33, Sarva[dhārī], Phālguna, śu. 5, Vaddavāra = A.D. 1109, February 6, Saturday; f.d. t. '15
"	35	Chālukya-Vikrama year 30 (wrong), Vikrama, Chaitra, śu. 3, Sunday. The details do not work out correctly both for Ch. Vik. 30 and for Vikrama. If, however, Vikrama is 'expired' the details would correspond to A.D. 1101, March 3, Sunday; f.d. t. '94. In the absence of the nak the date cannot be verified.
"	77	Śaka 1581, Kollam 834, Kāṭaka 32, ba. navamī, Rōhiṇī = A.D. 1659, August 1, Monday; '53; '97.
"	258	Śaka 1511, Kollam 764, Virōdhin, Ādi 24, ba. saptamī, Wednesday, Vṛiddhi-yōga, Simha-karāṇa, Aśvati = A.D. 1589, July 23, Wednesday; '88; '64.
"	324	Śaka 1589, Plavaṅga, Paṅguṇi 5, Sunday, Pūrattādi = A.D. 1668, March 1, Sunday; f.d. n. '69. Paṅguṇi 4, and not Paṅguṇi 5, was a Sunday.
"	264	Kollam 607, Avani 19, śu. daśamī, Saturday, Mūla = A.D. 1431, August 18, Saturday; '60; '24.
"	372	Śaka 1429, Prabhava, Phālguna, ba. 5, Monday = A.D. 1508, February 21, Monday; '39; the nak. was Viśakhā '91.
"	385	Śaka [1393], Khara, Mēsha 17, Vaddavāra = A.D. 1471, April 13, Saturday; on this day ba. 9 was current throughout and nak. Śravaṇa till '10 of the day.

D.—Principal dates from Appendices A and B to the *Annual Report* for 1927-28—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
B	386	Śaka 1[3]9[3], Khara, Mina 17, Vaddavāra. This is evidently dated on the same day as No. 385, and the month Mina is a mistake for Mēsha.
"	391	Śaka 1407, Krōdhin, Mina 25, Sunday. Probably A.D. 1485, March 20, Sunday. Mina 24, and not Mina 25 as cited in the inscription, was a Sunday.
"	392	Śaka 1421 (expired), Siddharthin, Dhanus 28, Friday. Probably A.D. 1500, December 25, Friday, but the cyclic year was Raudra.
"	383	Śaka 1412 (wrong), Kilaka, Vṛiśchika 14, Wednesday = A.D. 1488, November 12, Wednesday. Śaka 1410, and not Śaka 1412 was Kilaka.
"	415	Śaka 1213, Khara, Māgha, ba. 10, Thursday, Kumbha 20 = A.D. 1292, February 14, Thursday; '57. Kumbha 20 is a mistake for Kumbha 21.
"	424-A	Khara, Mārgaśira, śu. 1, Thursday. The inscription on the other side of the slab is dated in A.D. 1520 and on palaeographical grounds the present inscription may be placed in the 16th century. The intended date was probably A.D. 1531, November 9, Thursday; śu. 1 was current throughout that day.

PART II.

THE BRAHMI INSCRIPTIONS NEAR PUGALUR.

The earliest of the inscriptions copied during the year under review are the labels in Brāhmī characters, engraved, on the pillow-lofts of the rock-ent beds in the caverns on the low hillock called the Ārunāttār hill, two miles from Pugalūr, a village belonging to the Karur taluk of the Trichinopoly district, and a station on the Erode-Trichinopoly line of the South-Indian Railway. This hill now carries on its crest, a Subrahmanya temple which should have come into existence within the last 300 years. The place must have been a Buddhist colony in the third century B.C., to which time the Brāhmī inscriptions have to be assigned. Its location within 10 miles of Karur, which was in ancient days a town of considerable importance, reminds one of similar Buddhist settlements at Ānaimalai, Alagarmalai and other places within a radius of about 10 miles from Madura, another important town of antiquity.

About 7 miles from the Ārunāttār hill is the village of Ardhanāripālaiyam. Here are found five beds chiselled out of a rock on the side of a boulder lying in the midst of a field, with a spring close to it called the *Āvarasūnai*, i.e., the spring of the five. The name of the spring is in conformity with the popular tradition that connects such beds and caverns with the five famous Pāṇḍava heroes. There are, however, no Brāhmī labels engraved on these beds.

The inscriptions on the Pugalūr hill are mostly damaged. They give the names of the persons who occupied the beds or had them cut. One of them (No. 343) is interesting as it makes mention of Karu-ūr and a *poṇ-vāṇiyan* (a goldsmith) of that city called Nitti who had this

Brāhmī inscriptions near Pugalūr. *adittāṇam* (seat) made. In the first cavern there is a comparatively long record of four lines (No. 348) which ends with the word *arattār* meaning 'those who follow the *arim* (*dharma*)'. As the rock is very much weather-beaten, it is difficult to make out this record completely. One of the monks of the Buddhist order mentioned in it whose name can be read clearly is a certain Kōsipāṇ-Āṭaṇ. This word reminds us of Āṭaṇ, the name borne by a few early Chēra kings. Puñjai-Pugalūr, a hamlet close by, has a Śiva temple in which a fragmentary Tamil record was copied (No. 350). This is, however, interesting as the name of Pugalūr is mentioned in it as Pugalīyūr. It was at Pugalīyūr that Jaṭilavarman, the donor of the *Madras Museum Plates*, fought one of his many battles with the

Pugalūr and Vañji. Koṅgu king. A damaged record (No. 345) found in the temple at Nerūr, a village 6 miles from Karūr, mentions Karuvūr *alias* Vañjimānagaram. This information is important in connexion with the discussion as to the identification of Vañji with Karūr or with Tiruvañjikkalam near the modern Cranganore on the west coast. The point now to be settled is whether Karuvūr or Tiruvañjikkalam was the original Vañji.

THE CHOLAS.

2. The temples at Tiruppugalūr, Tiruppalanam and Tiruvallaṅjuli in the Tanjore district are famous, being celebrated in the *Dēvāram* hymns. The first has been sung by all the three Śaiva hymnists, and it was here that Saint Appar lived for a number of years and obtained final beatitude. Sundaramūrti-Nāyaṇār is also said to have been miraculously helped by the deity at Tiruppugalūr with gold bullion, when he was in urgent need of money for celebrating the Paṅguṇi festival of the god. Tiruppalanam is known as the birth-place of the great devotee Appūdi-Adigaḷ and it has been commemorated in the hymns of Appar and Tiruṇānasambandha. Tiruvallaṅjuli also figures in the hymns of these two saints, and is reckoned by the Śaivites as a sacred place. It is mostly from these places that the Chōḷa inscriptions of the year's collection have been secured.

As usual, some of these records are dated in the reigns of unspecified kings bearing merely the titles Rājakēsarivarman and Parakēsarivarman. These could be assigned to particular kings only when there is any internal evidence that could help such identification. Of the records of Rājakēsarivarman copied this year, most of which come from Tiruppalanam in the

Rājakēsarivarman. Tanjore district, a few dated in the high regnal years 21 to 26 are for that reason assignable to Āditya I, the father of Parāntaka I. He was a Rājakēsarivarman, and is known to have had a reign running up to his 28th year. The script in which these records are engraved also points to such an early date for them. No. 161 refers to Vayiri-Aka . . . *alias* Tribhuvana-Mahādēviyār, the daughter of Kāḍupattigal-Tamarmēttiyaṛ, as the queen of Āditya. As the surname Kāḍupattigal of the queen's mother appears to indicate her Pallava descent, it is probable that Āditya had espoused the daughter of a Pallava chieftain.

No. 169 refers to a certain Mārapiḷugu Kalvaṇ Amarkāḷaṇ of Tirukkōṭṭiyūr who, to judge by the name, was presumably a Muttaraiya chieftain ruling over the tract round about Tirukkōṭṭiyūr in the Raimnad district. These Muttaraiyas were vassals under the last of the Pallava kings as evidenced by the Śendalai pillar inscriptions, and some of them therefore were contemporaries of the early Chōḷa kings Vijayālaya and Āditya. It was from them that Vijayālaya is believed to have taken back the Chōḷa-maṇḍalam and founded the line of the Tanjore Chōḷas.

3. Nos. 162 and 172 which are dated in the 2nd year of Parakēsarivarman may have to be attributed to

Parakēsarivarman. Ariṇṇjaya who is believed to have had a short reign of less than three years. The donor in these two grants was a certain Araiyaṇ Ādittāṇ-Viṇaṇ, the chief of Andurai. The suggestion was made in the *Annual Report* for 1921 (para. 26) that Viṇaṇ-Kundavaiyār, the mother of king Parāntaka II, may have been a Chālukya princess and the daughter of king Chālukya Bhīma II. The present inscription throws a doubt over that surmise, and it looks probable that she was a daughter of this chief Ādittāṇ-Viṇaṇ. This has to be confirmed by further evidence.

No. 177 of the current collection belonging to the 26th year of a Rājakēsarivarman states that Gaṅgamārttāṇḍaṇ *alias* Sembiyaṇ Prithivī-Gaṅgaraiyaṛ, the son of Mahādēvar of Paṅḡala-nāḍu made a present of a wreath of *rudrākṣha* beads to the god at Tiruppalanam. In No. 139 dated in the 11th year of Parakēsarivarman, a certain Prithivī-Gaṅgaraiyaṛ is mentioned as the donor of a lamp to the Tiruppalanam temple; but the manner in which this name finds mention, viz., Alivin-Kallārśiṇyār *alias* Prithivī-Gaṅgaraiyaṛ, the son (*maṇaṇ*) of Mahādēvar of Paṅḡala-nāḍu is not quite intelligible. There appears to be some confusion in this record, where another surname '[Vi]ramāttāṇḍaṇ' is also noted. No. 428 of 1902 dated in Śaka 871 (A.D. 949), mentions a certain Kallināṅgai, a daughter of a Prithivī-Gaṅgaraiyaṛ who had died at Aruṅṅunṇam. Paṅḡala-nāḍu, a sub-division of Palkunra-kōṭṭam, was the name of a tract of territory comprised in the North

Prithivī-Gaṅgaraiyaṛ. Arcot district. We know of several records in the North Arcot district mentioning a Prithivī-Gaṅgaraiyaṛ, a feudatory of Parāntaka I, and who was later a chief under the Rāshṭrakūṭa king Kṛishṇa III.

Nos. 66 and 141, dated in the 18th and the 13th years respectively of a Parakēsarivarman, may be taken to belong to Uttama-Chōḷa whose queen Gōpūṇ-Śakappu . . . is stated in the former to have made a certain land-endowment for the maintenance of a perpetual lamp in the temple of Kailāyam-udaiya-Nāyaṇār at Tiruppugalūr. The latter record states that the king was staying at Palaiyāṛu at the time of issuing the grant. Palaiyāṛu near Kumbakonam has already been referred to in inscriptions as an important place in the Chōḷa country.

4. Of about a dozen inscriptions belonging to Parāntaka I which relate to the usual gifts of sheep for perpetual lamps in temples, only one (No. 137) is of any interest. It gives the name of one of his queens as Seyabhuvana-Chintāmaṇiyār,

who has already figured in No. 46 of 1923 (*Annual Report* for 1923, p. 102). The queen is mentioned as having been a native of Kāviriippūmpattinam, which was the capital of the Chōlas in the *Sāṅgam* period.

5. Only a few records of Rājārāja I have been copied. Of these Nos. 47 and 54

Rājārāja I.

state that the king and his queen Nakkaṇ-Tillaiyalagiyaṛ also called Pañchavaṇ-Mahādēviyaṛ made certain endowments for the conduct of a festival, once every month in the temple at Tiruppugalūr on the day of Śatabhishaj which was the birth-day star of herself and of the king. The title Pañchavaṇ-Mahādēviyaṛ suggests the possibility of the queen having been a princess of the Pāṇḍya (Pañchavaṇ) line.

No. 68 from the same village, refers to the installation by a Brahman of an image of Tirunāvukkaraiyaṛ in the temple. The stone temple (*karrali*) of Rājasimhēśvara mentioned in No. 272 might have more probably come into existence during the time of the early Pāṇḍya king of that name who lived prior to Rājārāja than of the Chōra ruler who was a contemporary of Rājendra-Chōla and possibly also of his father Rājārāja I, (*Ep. Ind.*, Vol. XI, p. 294). The Vaṭṭeḷuttu inscription of Śadaiyamāraṇ (No. 270) appears to belong to this Pāṇḍya king Rājasimha.

No. 125 is a record of greater interest, for it states that Kambaṇ Maniyaṇ alias Vikramasimha-Mūvēndavēlaṇ, the headman of Tōṇūr who had accompanied Rājārāja in his expedition to the west coast requested the king that he might be presented with an idol from among the several images which had been taken from Malai-nādu, and that the Marakatadēva (emerald image) which he had thus obtained was installed in the Tiruppaḷanam temple. As this temple is in a much neglected condition, the Marakatadēva cannot now be traced. The date of this inscription, which is somewhat damaged and of which only its second digit 4 is clear, must be 14, for Rājārāja had completed his Malai-nādu campaign by about the 12th year, and the later achievements of the king such as the conquest of Kalingam, Tām, etc., are not specified in the historical introduction of this record.

6. The next ruler Rājendra-Chōla I is represented by half a dozen inscriptions, but none of these contains any matter of historical importance. A record from

Rājendra-Chōla I.

Pāppārpaṭṭi in the Dharmapuri taluk of the Salem district, dated in the 22nd year of the king's reign contains no historical introduction. The village is said to have been situated in Tagadūr-nādu the mention of which in the record is of some interest. This tract of territory was in the early *Sāṅgam* period under the sway of the chiefs known as the Adiyamāns, and contained an ancient fortress famous for its strategic importance.

7. The six records of Rājādhirāja beginning with the historical introduction *in-galērtaru* etc., do not contain much information of historical significance. A record

Rājādhirāja I.

from Dharmapuri (No. 235), though it contains no historical introduction, has to be attributed to this king because of its high regnal year 29. This also mentions Tagadūr the famous Koṅgu fortress. No. 48 refers to the consecration of an image (probably a *linga*) named Śivapurattu-Dēvar in the temple of Agnipuriśvara at Tirup-pugalūr. No. 49, an epigraph from the same village, dated in the 27th year of the king, provides among other things, for the services of eight men who helped in the *Aṣṭamaṅgalam* during the festival of the bathing ceremony falling on the day of Śadaiyam in every month. *Aṣṭamaṅgalam* comprises the eight objects which are considered to be auspicious and are preliminaries necessary for any important ceremonial function in temples. These are variously mentioned; but the most common list consists of the following:—(1) a mirror, (2) a water vessel, (3) a flag, (4) a fly-whisk, (5) an elephant-goad, (6) a drum (7) a lamp and (8) a pair of fish.

8. No. 63 belongs to the 11th year of Parakēsarivarman Rājendradēva. It

Rājendradēva.

begins with the introduction *Iraṭṭaipāḍi ēlarai-ilakkamum* etc., and mentions that the image of Sūrya together with his two consorts was consecrated in the temple at

Tiruppugalūr by a servant-maid belonging to the bathing establishment of the royal household called the *Śivapādaśekhara-terinda-tirumaṇjaṇattār-vēlam*, and states that certain ornaments were also given by her. Another epigraph, No. 81, dated in the reign of Rājakēsarivarman (?) Rājendradēva records that the assembly of Kāraikkāl met in the temple of Durgā in the *Sēnāmukam* of that village. *Sēnāmukham* like *Drōnamukham* may indicate a locality corresponding to military barracks. (*Ep. Ind.*, Vol. XVIII, page 72). The goddess Durgā, the favourite deity of the soldiers, had her shrine located there. In a Tamil inscription of Siam (*J.R.A.S.* 1913, page 337 ff.) we meet with the terms *Sēnāmukhatvār*, *Maṇigrāmatlār* and *Sāpatlār*. We may interpret *Sēnāmukhatvār* to mean 'leaders of the army or commanders'.

From an epigraph of the fifth year of Rājendradēva (No. 57) it is gathered that the rate of interest on money lent was 25 per cent (10 *kāsu* for 40 *kāsu*). It is also worthy of note as it mentions the ceremony in the Śiva temple at Pugalūr known as *nūlēṛram*. This is perhaps the usual hoisting of the flag (*koḷiyēṛram*) before the temple festival begins every year.

9. More than a dozen epigraphs belonging to Kulōttuṅga-Chōla I were copied during the year, and they mostly refer to gifts of lands made in his reign by several

Kulōttuṅga-Chōla I.

donors to the temple at Tiruppugalūr. No. 89 is of interest, as it states that a person named Mūvāyiravaṇ Alagiyaṇavāḷaṇ of Kīraṅguḍi, an accountant of Mudikonda-śōla-chaturvēdimāṅgalam died while discharging his duties on behalf of the village assembly. The latter exempted certain lands from the payment of taxes, and with the amount thus realised, provided for the celebration of the 5th day of the Chittirai festival of the god at Tiruppugalūr in commemoration of the deceased accountant, for the public service he had rendered.

10. There are a few records belonging to the reign of Vikrama-Chōla in the year's collection. No. 97 from Tirup-

Vikrama-Chōla.

pugalūr issued in his second year records a sale of land for the maintenance of a hospital, to a certain Maṇadukkiṇiyaṇ of Tēvūr. The inscription states that the assembly of the village of Kshatriyaṇātha-chaturvēdimāṅgalam where the hospital was built remitted the taxes on the lands utilized for the construction and maintenance of the hospital. This is an example of the recognition by the State in ancient South India of the voluntary and charitable service rendered by a citizen to the community. This epigraph refers to a *maṇḍapa* called the Naralōkavīra-*maṇḍapa* in that temple, where the *saṁhā* met for transacting the particular business mentioned in the inscription. The *maṇḍapa* must have been called after Naralōkavīra. The *biruda* of Naralōkavīra occurs in another record of this year (No. 265) from Chaturvēdimāṅgalam, which is of the time of Maṇavarman Sundara-Pāṇḍya. It refers to the village Maruvāykurichechi with its surname of Naralōkavīranallūr.

From two Sanskrit records at Siddhalingamadam (Nos. 369 of 1909 dated in Śaka 1025 expressed by the chronogram *tirēnadyāh* corresponding to A.D. 1103, and 367 of the same year), a bi-lingual inscription at Chidambaram (*S.I.I.*, Vol. IV, p. 31), a Sanskrit verse inscription in the Varadarāja-Perumāl temple at Coṅjeeveram (No. 473 of 1919), and a Tamil verse-inscription in the Śiva temple at Tiruvadi in the South Arcot district (No. 369 of 1921), we learn that a chief called Kūṭṭaṇ of Maṇavil who had the titles of *Arulākara* and *Māṇavātāra* and who claimed Pallava lineage, was a subordinate of the Chōla king Kulōttuṅgadēva, and that he took part in that king's northern and western campaigns. Although his surname of *Arulākara* 'a treasure-house of grace' appears to be synonymous with *Karunākara*, the name of Kulōttuṅga's famous general Karunākara-Tondaimāṇ who led the Kalinga expedition about the 15th year of the king, Arulākara-Naralōkavīra of the above-mentioned epigraphs appears to be another general under this Chōla king. As the Naralōkavīra of the epigraphs noted above claims to have distinguished himself in Kulōttuṅga's southern campaigns also, it is possible that he instituted some charities in certain temples of the South.

11. Kulōttuṅga III is represented by a few inscriptions. Two of them from Tiruppugalūr (Nos. 80 and 82) dated the 52nd and 123rd days respectively of

Kulōttuṅga-Chōla III.

the tenth year of this king have some slight differences in wording, noticeable in their historical introduction commencing with *puyal-vāyttu*, etc., though their general purport is the same. Nos. 113 and 120 from Ayyampettai in the Tanjore district contain some information about the election of the candidates for the assembly of Rājendrachōla-chaturvēdimāṅgalam in Vēlā-nādu, a sub-division of Kulōt-tuṅgachōla-vaṇanādu, analogous to that furnished by No. 148 of 1927 (*Annual Report* for 1927, paragraph 28). Though the records are built in at one or more places, it can be made out that, on the representation made by Nulambādirājan, the ruling was passed that only persons above 40 years of age and who had not stood for election during the previous ten years shall be eligible for seats in the village assembly. The interval of ten years that was fixed evidently provides for the election to the assembly of all the residents of the village in course of time, thus giving a chance to all adults to take part in the village politics. The age-limit 40 seems to have been intended as a check against young and inexperienced men getting into the assembly, and for men of experience and skill in the administration of public affairs finding a place in it.

No. 114 of the time of the same king mentions the order of the village assembly of Rājendrachōla-chaturvēdimāṅgalam to the *ūr-vāriyam* (the manager of the village i.e., the village munsiff) and the *ūr-kaṇakku* the (village accountant), framing certain rules for leasing out the lands belonging to the residents of the village to tenants of good standing on some concession, as there was some trouble in realizing the produce owing to floods, drought or the natural infertility of the soil. It is interesting to find that the penalty for the violation of the rules consisted in the confiscation of the entire property, exile of the recalcitrants and the removal of their tuft of hair. This last is a very old practice in India dating from the time of Kauṭilya.

12. Many of the records belonging to Rājarāja III come from Tiruvalaṅjūli in the Kumbakonam taluk. They are engraved on the inner wall of the second

prākāra of the Śiva temple, and relate to several gifts of lands made for the conduct of worship in the shrine of Vellai-Pillaiyār of this temple. Owing to the fact that almost all the donations for this shrine were made in this reign, it appears likely that the shrine was consecrated at this period. The image of a Vināyaka called Śvēta-Vināyaka is now located in a neatly designed shrine in front of the temple in the second *prākāra*. A bi-lingual inscription in Telugu and Kannada (No. 213) found on the door jambs of the entrance into this shrine states that a Basavayya, the *uligam* of king Kṛishṇarāja, was a devotee of Vellai-Pillaiyār. The present temple may have been constructed at this time for the reinstallation of the image from an older dilapidated shrine.

No. 103 refers to an image of Rishabhavāhanadēvar-Rājarājavitaṅkar set up during the reign of Rājarāja by Rājarāja-Maṅgaladarāyar in the temple at Tirup-pugalūr. Another record (No. 196) refers to a horse-dealer (*kudirai-chetti*) of Tālai-palli, a village in the present Nagercoil taluk of the Travancore State which is here called Malai-maṅḍalam. No. 87 states that a cave (*guhāi*) was built in the north-eastern corner of the premises of the temple of Tiruppugalūr-Uḍaiyār at the request of an ascetic (*tapasya*) named Śeramāṇrōlan, and that provision was made for conducting worship in it for the merit of the king. From Tiruvalaṅjūli comes a record (No. 205) which refers to the confusion that prevailed during the reign of Rājarāja III, on account of which the village became gradually deserted. A Śaivāchārya named Prasanna-Śiva *alias* Svāmidēva who made a present of land to the temple of the goddess Vanduvāḷkulali at Tiruvalaṅjūli figures in another epigraph (No. 206) devotees has been sculptured in the *prākāra* of the Dārāsūram temple close to Tiru-valaṅjūli. Śaivism was at this time very powerful in the Tanjore district under the later Chōla kings.

THE PANDYAS.

13. The Pāndya records of the year come mostly from Chaturvēdimāṅgalam and Melachcheluvānūr in the Ramnad district and Nāṅguṇēri and Kōṭṭaikaṇḍulam in the Tinnevely district. A majority of them belong to the mediæval Pāndyas,

and they do not materially advance our knowledge of the period. The earliest inscription is a fragment in Vatteluttu belonging to the time of king Śadaiyamāraṇ (No. 270) and engraved in the Rājasimhēśvara temple at Kōṭṭaikaṇḍulam. Considering the palæography of the present inscription and the fact that the name Rājasimhēśvara was given to the god, the Śadaiyamāraṇ of the present inscription may with probability be identified with Rājasimha III. the donor of the bigger Śiṅṇamaṇūr plates.

14. Next in chronological order in the present collection comes the single record of Māṇavarman Śrīvallabha (No. 271) dated in the 2nd year and 600th day, and it states that the king was seated on his throne Munaiyadaraiyaṇ in his palace at Tiru-nelvēli, when a certain Parādēsi-Ammai of Tirucheṅgāttāṅḍi in Śōla-maṅḍalam requested him to grant a plot of land as a tax-free *dēvadāna*, for offerings to be made to the deity Vimeśvaramudaiya-Mahādēva at Karuṅḍulam. This inscription further mentions that the name of the god Vimeśvaram-Uḍaiyār was changed into Kulaśekhara-īśvaram-Uḍaiyār after the name of the king's father (*dēvarir tiruttakappaṇār*) and is important inasmuch as it gives for the first time the name of the father of Śrīvallabha.

15. From Kōṭṭaikaṇḍulam comes a record (No. 277) of Jaṭavarman Śrīvallabha dated in the 17th year, registering an order of (prince) Sundara-Pāṇḍyadēva while camping at Valliyūr, issued at the request of a certain Ammai-Kōvanakular exempting from taxes the lands granted for offerings to Irāyaśinga-īśvaram-Uḍaiyār. That Sundara-Pāṇḍya was the son of Jaṭavarman Śrīvallabha is also learnt from No. 493 of 1909 and from another inscription (No. 266) secured from Nāṅguṇēri this year. This latter inscription is also dated in the 17th year, but the king when granting the order was seated on his throne called Kalingattaraiyaṇ in his palace at Madura. Prince Sundara-Pāṇḍya seems to have held under his charge the territory round about the present Nanguneri taluk. On the representation of this prince a grant of land, free of taxes, was made to Tiru-nāgēśvaram-udaiya-Nāyaṇār at Nāṅguṇēri.

16. Māṇavarman Parākrama-Pāṇḍya is represented by a single damaged inscription (No. 291) dated in the 10th year and beginning with the introduction *tirumakal-puṇara*. This inscription gives us no new information beyond that of a sale of land to the god Rudrakōṭṭīśvaram-Uḍaiyār.

17. All the inscriptions of Jaṭavarman Kulaśekhara of the year's collection (Nos. 268, 269, 298 and 301) begin with the introduction *pūvin-kilatti*, etc., except No. 297 which commences with the words *pūtala-maḍantai* etc. The latter inscription dated in the 9th year of the king registers the provision made for offerings to the Kūṭṭaṇūr-Dēvar and his consort during the midday service by Tirukkoḍunkunram-udaiyaṇ *alias* Nishadarājan. This Nishadarājan also figures in a record dated in the 39th year of Kulōttuṅga-Chōla III (No. 320 of 1914) with his wife Kaṇṇudaiya-Perumāl *alias* Pirāṭṭi-Ālvār, the daughter of Kōṇāṇḍār of Poṇṇamarā-pati. This tract over which he was exercising his sway thus seems to have passed from the hands of the Chōlas to the Pāndyas some time after this date. He served both under Jaṭavarman Kulaśekhara (No. 10 of 1909) and Māṇavarman Sundara-Pāṇḍya (No. 16 of 1909).

The king's brother-in-law (*machchunaṇār*) Alagapperumāl figures in a record (No. 298) from Chaturvēdimāṅgalam. Alagapperumāl is styled as brother-in-law in a record of Māṇavarman Sundara-Pāṇḍya I also (No. 84 of 1916), and this would show that Jaṭavarman Kulaśekhara and Māṇavarman Sundara-Pāṇḍya I were brothers.

18. Inscriptions of Māṇavarman Sundara-Pāṇḍya with the distinguishing titles *Sōṇālu-valaṅgi-aruliya* (Nos. 253, 265, 274, 275, 285, 295, 296, 322), *Sōṇādu-kondaruliya* (Nos. 282, 252, 317), and with the introduction *pūmalartiruvum* (Nos. 307,

312) and *pūmaruviya* etc. (No. 304), range in date from the 2nd year (No. 307) to 20 + 1 + 1st year (No. 309). The title *Sōnādu-valāṅgi-aruliya* (i.e.) 'one who presented the Chōla country' found in No. 322 from Tiruppālaikkudi is dated as early as his third year which would be A.D. 1218, and we also find records of the Chōla king Kulōttuṅga III till his 40th year (i.e.) 1218 A.D. That Kulōttuṅga's territory during his closing years suffered diminution in extent is evident from Nos. 9 of 1926 and 72 of 1924 which refer to the restitution of the Sōnādu by Māṇavarman Sundara-Pāndya to Kulōttuṅga. The doubt raised in paragraph 32 of the Report for 1925-26 whether the restitution could be to Kulōttuṅga, is now set at rest by the present inscription. In the light of this epigraph we have to modify the statement made in that Report that the restitution to the Chōla king of his kingdom by Sundara-Pāndya is mentioned only in inscriptions from the 7th year onwards.

From Nos. 303 and 304 we learn that Avittam was the natal star of the king, and provision was made in the Rudrakōṭṭisvara temple for the celebration of the Sundara-Pāndya-sandi on the day of this constellation. The *sāmanta* Malavarāya (Nos. 303, 304 and 318) who hailed from Pulivalam (No. 180 of 1926), the minister Kurukulattaraiyar (No. 304), and the chief Kalappādaraiyar (No. 281) are the other prominent figures mentioned in the year's inscriptions.

No. 279 that belongs to the 3rd year of Sundara-Pāndya records a gift of land for Brahmins who were colonising a new *agrahāra*. In this connection the chapter 'Formation of villages' in the *Arthaśāstra* is of special interest.

The name of the *maṭha* in front of the temple of Rudrakōṭṭisvara at Chaturvēdimangalam is given as *Sōḷaṅ-vāsal-tirandāṇ* in No. 312; and this is rather suggestive of the fact that this king achieved some conquests, as indicated by the titles *Sōnādu-valāṅgi-aruliya* and *Sōnādu-kondaruliya* assumed by Māṇavarman Sundara-Pāndya I. Inscriptions of Sundara-Pāndya are also found at Mēlachcheḷuvaṇūr (Nos. 317, 318 and 319) near Mudukulattūr in the Ramnad district. The temple which is now in a neglected condition is situated on the bank of a big tank whose waters threaten before long to bring the whole edifice to the ground. In these inscriptions *Sēluvaṇūr* is called *Satrubhayāṅkaranallūr*.

19. By far the biggest temple examined during the year in the Pāndya country is Vāṇamāmalai-Perumāl temple at Nāṅguṇēri. that of Vāṇamāmalai-Perumāl at Nāṅguṇēri about 20 miles from Tinnevely. This is the most important of the three temples in the village, while the other two enshrine the deities Tirunāgēśvara and Tiruvēṅgaḍam-Uḍaiyār. This temple which is otherwise known as Tōṭādrī is under the management of the *Jīyar* who is the pontiff of the Teṅkalai Vaishnavites, and attracts pilgrims even from remote parts of India. In a hymn of the *Tiruvāymoli* in praise of Vāṇanāyaka written in what is known as the *Nāyaka-nāyaki* style of composition, the village is called Sirivarā-mangalanagar. The temple is stated in No. 266 to be situated in the village known in the time of Śrīvallabha as Nāṅgaṇ-eri or Abhayāśraya-chaturvēdimangalam, a *brahmadēya* in Pāchchāruppōkku, but later called Śivaramaṅgai-chaturvēdimangalam and included as a *brahmadēya* in Vāṇa-nādu (No. 259). Inscriptions do not however take the antiquity of this temple beyond the time of Māṇavarman Sundara-Pāndya I. A record of his 14th year (No. 265) from the Śiva temple at Nāṅguṇēri mentions a battalion called Iranaśiṅgaviraṇ-terinda-villigal as having been stationed at Maruvāykkurichchi *alias* Naraḷōkaviraṇallūr. Sōḷaṅ-Kuṇṇaṇ who had the surname Avaniṇārāyaṇa-Pallavaraiyar, a leading archer in this force, seeing that the *dēvadāna* lands had become barren, and the offerings to the deity had thereby been affected, made provision for special offerings and worship. He provided also for the recitation of the *Tiruvempāvat* (of Māṇikyavāchaka) in the temple of Tirunāgēśvaram-Uḍaiyār on the day of Ārdra in the month of Mārgaḷi.

20. No. 308 from Chaturvēdimangalam dated in the 20th year of one Sundara-Pāndya may be ascribed to Sundara-Pāndya II because of the mention in the inscriptions of Sundara-Pāndya as his maternal uncle (No. 156 of 1894 and *Annual Report* for 1912, Part II, para. 34). The record under notice states that for the

payment of a portion of the *nāṭṭōpādi* (half the income of the territory) assigned by the Pāndya king to the Hoysala, Pillai Vānakōvaraiyar contributed 75 *kaḷaṇṇu* of gold on behalf of the village Nripasēkhara-chaturvēdimangalam. This amount was subsequently redeemed by the assembly from a lump sum of money that was received from the temple in return for the remission of taxes allowed on some of the temple lands.

No. 309 is another epigraph of the same king, and states that a certain Ulaich-chāṇaṇ-Īsvaraṇ of Tirukkannapuram and others sold their lands to the two temples of Tiruttāntōṇṇīśvaram-uḍaiya-Nāyaṇār and Rudrakōṭṭisvaram-uḍaiya-Nāyaṇār under pressure from Vānakōvaraiyar for the non-payment of their dues to him. But when the question was subsequently examined by the prince Mānābharaṇa-maṅgalattālvār and the Bhattas of the assembly, it was found that these persons were not in default. Hence their lands were ordered to be restored to them, with the taxes thereon remitted.

21. All the inscriptions of Jaṭavarman Sundara-Pāndya I (Nos. 84, 112, 126 and 127) come from Maṇakkāl and Tirup. Jaṭavarman Sundara-Pāndya I. pugalūr in the Tanjore district. No. 126 from Maṇakkāl states that the images of the god, the goddess and the Pillaiyār were set up by Karuṇākaraṇ *alias* Śōkkakūttamārāyaṇ, who also provided $\frac{1}{2}$ *vēli* of land for their offerings. The record from Tiruppugalūr (No. 84) is incomplete and refers to some legislation, intended to rectify certain social abuses.

22. No. 259 from Nāṅguṇēri may be ascribed on paleographical grounds to the later king Jaṭavarman Sundara-Pāndya. The Chēra chief Vira Kōdai-Kēraḷaṇ. It refers to a Chēra chief Vira Kōdai-Kēraḷaṇ in whose natal star Uttiram special worship was provided for in the temple of Vāṇamāmalai-Perumāl. He was perhaps a feudatory of the Pāndya king, and evidently different from Kōdai-Kēraḷaṇ of Kollam 320 and a Vira-Kēraḷaṇ of Kollam 661 noticed on page 49 of the *Travancore Archaeological Report* for 1923-24. Another Chēra chief Ravi-Kōdaivarman figures in a record of Jaṭavarman Śrīvallabha (No. 27 of 1927).

23. Māṇavarman Kulasēkhara is represented by six inscriptions (Nos. 254, 290, 250, 73, 320, 286). Of these, No. 254 Māṇavarman Kulasēkhara. which comes from Nāṅguṇēri records the order of the king issued from his palace at Valliyūr remitting taxes on certain lands at Śivaramaṅgai-chaturvēdimangalam, for providing special worship and offerings to the deity on the day of Mūla, the natal star of the king. No. 250 is a memorandum of the above order issued over the signatures of Śēdirāṇaṇ and Gaṅgarāṇaṇ.

Another record of Kulasēkhara (No. 290) from Chaturvēdimangalam refers to an agent of the chief Āriyachchakravartigaḷ who figures in a record from Tiruppallāṇi (No. 110 of 1903). The *Mahāvamsa* and the poet Pugalēndi have both styled the rulers of Jaffna as 'Ārya' kings, of whom it is said that when they grew powerful they invaded the rest of Ceylon and called themselves Āryachakravartis. The title *Sētukācalaṇ* assumed by them indicates their control over Rāmēśvaram, and from the present inscription it may be inferred that the influence of these Ārya rulers extended even into the interior of the Ramnad district.

No. 73 from Tiruppugalūr is a long document recording sale of 100 *vēli* of land to a certain Akalaṅka-Nāḍālvār called also Śavaripperumāl-Chakravartti Moṇṇaimāmarudaṇ of Ambar in Ambar-nādu, a division of Uyyakkōṇḍar-valanādu. In two records (Nos. 524 and 286) king Kulasēkhara is given the title 'who took every country'. The latter registers a grant of 1 *mā* of land for reading the *Sivadharmā* in the temple of Rājasimhēśvaram on the days of Vishu-ayana, Saṅkramana, Śivarātri and the eclipses.

24. Jaṭavarman Tribhuvana-chakravartin Vira-Pāndya is represented in the present collection by only one inscription (No. 293), which in the absence of any distinguishing epithets, cannot be definitely attributed to either the first or the second king of that name. This inscription registers a sale of land to a private person by the *sabḷā* of the village Nripasēkhara-chaturvēdimangalam.

25. Four inscriptions (Nos. 292, 300, 310 and 302), from Chaturvēdimangalam belong to king Vikrama-Pāṇḍya (A.D. 1283-91). These give us no new information about him. No. 302 dated in the 5th year may be ascribed from its late characters to the king of that name who ruled from A.D. 1396.

THE PALLAVAS.

26. The early Pallavas are not represented in the collection, as the year's programme did not include places in Tondai-maṇḍalam. The only two epigraphs (Nos. 192 and 194) of the dynasty are those of the later chief Kōpperuñjiṅga who claimed Pallava descent. They come from Tiruvalaṇḍi and are both dated in his 24th year. They are interesting inasmuch as his records are rarely found so far in the interior of the Tanjore district as Tiruvalaṇḍi. No. 194 contains some information about the manner in which certain arrears of taxes on lands and houses were collected. One Yajña-Bhaṭṭa, the son of Tirunattamādi-Bhaṭṭa, his brother Sundarattōḍudaiyān and their mother Vanḍuvālkulalichchāṇi could not in taxes due by them (to the king), and hence they raised some loan from the treasuries of the temples of Tiruvalaṇḍi-Udaiyār and Vellai-Pillaiyār and from Malaiyān of Malai-maṇḍalam; but as only a portion of the taxes was paid with this sum, they decamped without paying up the balance. Consequently, the *Mahāsabhā* of Akhilanāyaka-chēri in which the lands were situated took upon themselves the responsibility of paying the taxes for some time, and a portion of the lands was thereupon sold as *tirunāmattukkāṇi* to the temple of Tiruvalaṇḍi-Udaiyā-Nāyaṇār, to clear their debts.

THE CHERAS.

27. Nānguṇēri in the Tinnevely district, which is only 17 miles from the present border of the Travancore State, has yielded a few records belonging to the Travancore kings whose dominions had extended far into that district in the 15th and 16th centuries A.D. No. 261 dated in Kollam 720, is an epigraph of the time of Rāma-varman. This king is already known to us from his Suchindram records of Kollam 722 in which he is seen to have made some endowments for the conduct of worship on behalf of the Vijayanagara viceroy Rāmarāja-Viṭṭhala whom he had to acknowledge as his overlord (No. 64 of 1896). No. 258 dated in Kollam 764 refers to an earlier transaction of Kollam 722 in which Viṭṭhalarāja had made some endowments to the Vishnu temple at Nānguṇēri.

No. 263 is dated in Kollam 614 in the reign of a king whose natal star was Bharani in Chittirai (month). The Travancore ruler in Kollam 614 was Jayatuṅga-nāṭṭu-Mūttavar Rāma-Mārtāṇḍavarman of Kilappērūr (*Trav. Arch. Series*, vol. I, p. 299).

Two epigraphs from Āṇaimalai Nos. 225 and 226 are issued in the reign of Vadaśēramāṇ Vikrama. Vadaśēramāṇ Vikrama (or Vadaśēri Māṇa-Vikrama ?); but as they contain no details, it is not possible to find out who the king was. In all probability he was a Cochin ruler whose influence had extended into the Coimbatore district as far as Āṇaimalai.

THE KONGU KINGS.

28. The inscriptions of this year belonging to these kings come from Andiyūr and Āṇaimalai in the Coimbatore district, and Nerūr and Chinna-Dhārāpuram in the Trichinopoly district. Of these Vira-Chōla is represented by two inscriptions (Nos. 217 and 351), dated respectively in the 23rd and 20th years of his reign. The former states that the *dēvaradiyār* of Virakēraḷa-vaṇaṇḍu were exempted from certain taxes such as *porpū*, *polivu*, and *dukkappuḷavai*, which they had been previously paying.

King Virarājendra is given the titles Rājakēsarivarman and Tribhuvana-chakravartin in No. 369 that comes from Chinna-Dhārāpuram. No. 218 which is dated in the high regnal year 21 of Parakēsarivarman *alias* Tribhuvana-chakravartin Vikrama-Chōla is evidently a Koṅḡ epigraph, as the Chōla king of the same name had a reign of only 17 years and had in addition the historical introduction *pūmādu*, etc., prefixed to his records. This inscription mentions a certain Ādittan-Mudali *alias* Sōlappallavarāyaṇ of Kolumam as a *samakkattil-sēnāpati*, 'a general in the army.' *Samakkattil* is probably a corruption of *samakkottil* the latter part of which word means 'a store'; hence it is likely that there is a reference to a chief who was in charge of the commissariat of the army. This chief was given a seat of honour, for he had endowed some money for conducting the Ādi-Pūram festival of the goddess Periyānāchchiyār at Nāṇṇaṇūr in Virakēraḷa-vaṇaṇḍu. The name Nāṇṇaṇūr is significant, and is probably derived from that of the chief Nāṇṇaṇ who has been referred to in the ancient Tamil classics.

An inscription from Nerūr (No. 336) of the 17th year of Kōnērinmaikondān Kulōttuṅga-Chōlādēva gives us a new piece of information. The king is stated to have made to his *purōhita* a *yātrādāna* of a village which used to be his *paḍainilai* (military camp), before starting out on an expedition to Madura to get the kingdom for his nephew (*marumagaṇār*) . . . karadēva. This evidently refers to Kulaśēkharadēva, the claimant to the Pāṇḍya throne against Parākrama in the war of the Pāṇḍya succession. This relationship between the Koṅḡ Kulōttuṅga and Kulaśēkhara receives confirmation from the statement in the *Mahāvamsa*, that after his first defeat at the hands of the Ceylonese general Laṅkāpura-Dandanātha, Kulaśēkhara reinforced his army with fresh forces from several places including the Koṅḡ country which belonged to his maternal uncles and led them against his enemy (*Annual Report* for 1899, Part II, paragraph 24). The practice of making a *yātrādāna* obtains even now in Hindu households, where a gift is made to Brahmans before a man starts out on a holy pilgrimage (*īrtihayātrā*).

THE WESTERN CHALUKYAS.

29. There are only a few inscriptions of the Western Chālukyas collected during the year. No. 9 belongs to Bhuvanaikamalla and No. 11 to Trailōkyamalla. Of these the former is dated in Śaka 991 and the latter in Śaka 990, while No. 10 belongs to Chālukya-Vikrama year 33. These are found at Śivapuram in the Nandikotkur taluk, Kurnool district, and mention queen Mailaladēvi. No. 11 states that the queen and the chief Ballavarasa visited the famous temple of Mallikārjuna in Śaka 990 and made a grant of land. No. 10 mentions a Śaiva teacher Āriyapaṇḍitadēva of Śivapura, which is referred to in the inscriptions as the western gate of Śrīśaila-Mallikārjuna. Eight famous temples situated in the eight directions of Śrīśailam are called the gates of Śrīśailam.* All these temples seem to have enjoyed great popularity and patronage during the Chālukyan period.

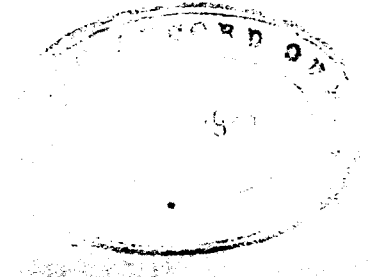
THE ALUPAS.

30. The following Ālupa rulers figure in the records of this year's collection, copied from the Mangalore and Coondapoor taluks of the South Kanara district:—

- (1) . . . Pāṇḍya Paṭṭigadēva—(No. 374);
- (2) Ranaśāgara—(No. 379);
- (3) Kumāra-Pāṇḍya Jayasingarasa—(No. 380);
- (4) Bhujabalavira Kaviyālupēndradēva (Śaka 1077)—(No. 416); and
- (5) Kulaśēkharadēva (cyclic year Manmatha)—(No. 419).

Of these, Ranaśāgara is an early chief whose Udiyāvara records have been published in the *Ep. Ind.* Vol. IX, pp. 17 and 18. In the present record he is said to have made a grant of some land to a chief named Nāgammā, otherwise

Four other gates of Śrīśailam which are known, are—
(1) Umāmatēśvara near Jutpore in Nizam's territory,
(2) Tripurantakam in Kurnool,
(3) Siddhavalā in Cuddapah, and
(4) Alampūr, eight miles to the north of Kurnool.



known as Śūrakka, in appreciation of his valour shown against his enemy in a fight. The kings, Nos. 4 and 5, who belong to the 11th and 12th centuries, are also known from their other records (*Annual Report* for 1927, page 109). As Kulaśekhara's record is dated in the cyclic year Manmatha, corresponding probably to Śaka 1098, he must have been reigning between the years Śaka 1098 and Śaka 1127, the latter date having been found for him in No. 52 of 1901. The full name of Pāndya-Pattigadēva of the Sōmakula, mentioned in No. 374, is unfortunately mutilated; nor is his date ascertainable. As regards Kumāra-Pāndya Jayasingarasa, it is not clear if he was really a prince of the Ālupa line; for, though he is said to have belonged to the Sōmakula, far-famed in the world, he is not distinctly called an Ālupendra. From the fact that his surname was Jayasingarasa, it appears likely that he was a feudatory of the Chālukyas, and was himself a scion of the Uchchangi-Pāndya line. No date is given in his record.

THE HOYSALAS.

31. The only Hoysala record of this year (No. 222) comes from Āṇaimalai in the Coimbatore district. It is dated in the cyclic year Bahudhānya in the reign of Vira-Ballāla. Since this record refers to a previous gift made in the 14th year of Vira-Ballāla III. Jaṭavarman Sundara-Pāndya, it may be assigned to Vira-Ballāla III (A.D. 1291-1342). The cyclic year would then correspond to A.D. 1340. The inscription is not of much importance, except as indicating that the suzerainty of the Hoysalas extended in some form or other over this portion of the Coimbatore district.

THE VIJAYANAGARA KINGS.

32. The bulk of the Kanarese inscriptions of the year which come mostly from the South Kanara and Anantapur districts belong to the Vijayanagara kings of the Tuluva and Karnāṭa lines, the earlier kings not being well represented. One of the earliest inscriptions of the dynasty copied in the current year is No. 430, coming from Hale-Agrahāra in the Coondapoor taluk of the South Kanara district. It is dated Kali 1324 (mistake for Śaka 1324), Vishu, and belongs to king Harihararāya 'ruling from Dōrasamudra'. It has already been conjectured in previous reports that the earliest founders of the Vijayanagara empire, viz., Harihara I and his four brothers, were generals under the last Hoysala sovereign Vira-Ballāla III, upon whose death they set up an independent kingdom after a continued struggle with the Mubhamadans. They were thus merely political successors of the Hoysala kings of Dvārasamudra. This circumstance receives confirmation from a statement in the present inscription that Harihara ruled from Dvārasamudra.

Nos. 418 and 396, dated in Śaka 1323 and 1324 respectively, mention Basavanna-Vodeya as the Governor of Bārakūru under king Harihara. No. 408 dated in Śaka 1322, when Basavanna was governing Bārakūru in the reign of Harihara, records a gift to a scholar called Siṅganna-Ayyagala, son of Chakravarti-Upādhyāya, a *vidvān* of the Śrīṅgeri-maṭha, on the stipulation that he should provide for offerings to some deities. This inscription contains perhaps one of the earliest references to the maṭha at Śrīṅgeri.

33. No. 236 of 1928, coming from Śāttampādi in the South Arcot district, refers to the founding of an *agrahāra* called Sōmappa-Dandanāyakapuram as a *sarva-mānya* by Gaṇḍaragūli Mārāya-Nāyaka, son of Sōmappa-Dandanāyaka. Of the two chiefs that appear in this inscription, Sōmappa-Dandanāyaka was one of the generals that took part in the expedition sent out by the Vijayanagar Emperor Bukka under his son Chikka-Kampana, against the Sambuvarāya chief of Tondaimandalam. This expedition was carried on in Sambuvarāya's territory, whose citadel Rājagambhīra-malai was besieged by the Vijayanagara generals. This place has been identified with Padaividu in the North Arcot district. The engagement in which Sambuvarāya was killed seems to be referred to in No. 267 of 1919 coming from Maḍam

in the North Arcot district, which records the construction of a *gōpura* at Kulattūr by Gaṇḍaragūli Mārāya-Nāyaka, son of Sōmaya-Dannāyaka, on the occasion of the capture of Venṇumankonda-Sambuvarāya and the fortress of Rājagambhīramalai.

The Sanskrit poem *Madhurāvijayam* or *Kamparāyacharitam* composed by the Vijayanagara princess Gaṅgādēvi celebrating the victories gained by her husband Kampana, says that after besieging and reducing the citadel Rājagambhīra, Sambuvarāya was captured and killed by Kampana. From the present inscription and from Nos. 267 and 268 of 1919, it is learnt that the Sambuvarāya who was killed was Venṇumankonda-Sambuvarāya. Kampana-Udaiyar is said in the poem to have raised to the throne another scion of the Sambuvarāya line. This fact is corroborated by other literary works such as the *Sāluvaśhyudayam* of Rājanātha-Diṇḍima and the Telugu poem *Jaimini-Bhārata* of Pillalamarṅgi Pinavīrabhadra, both dedicated to the King Sāluva Narasiṃha.

34. Next in importance among the Vijayanagar inscriptions of the year are Nos. 238 and 239 of 1928, both coming from Dēvaṇūr in the South Arcot district. These two inscriptions mention two members of the Sāluva family called respectively Śrī-kanṭhadēva-Mahārāya and Gaurilīṅgadēva-Mahārāya. The relation which these two chiefs bore to the known members of the Sāluva family is not clear.

Nos. 178 and 179 coming from Tiruppaḷanam mention a king called Tirumalai-dēva-Mahārāja. His subordinate by name Aḍappa Sāluva-Nāyaka mentioned in No. 179 seems to be identical with the Sāluva chief Tirumala, son of Sāluva-Gōpa. He was a patron of the twin Tamil poets Irattaiyar and a brother of Sāluva Gōpa-Tippa, the author of the commentary on the Sanskrit rhetorical work *Kāvya-lankāra-sūtra*.

Another inscription No. 195 mentions a chief called Ārāvamudutittān who constructed a *mandapa* in the temple at Tiruvallaṅjūli which was consequently called *Tirāviṇaitilla-tirumandapa*. In this inscription he prays for the victory of Viramarāśar-Ayyaṇ 'in all directions'. This Viramarāśar-Ayyaṇ appears to be identical with the chief Viramarāśa who has figured as a subordinate of the Vijayanagara king Virūpāksha, the son of Dēvarāya II (No. 576 of 1912). An epigraph from king Aḍuturai in the Trichinopoly district (No. 36 of 1913) mentions an agent of Viramarāśa who regulated the taxes of some villages which had been left desolate owing to heavy and oppressive taxation. It is recorded in an inscription coming from Lēpākshī in Anantapur (No. 576 of 1912), that he was the grandfather of one Bhaṇḍāra-Timmappa. The occurrence of this name in the distant districts of Tanjore, Trichinopoly and Anantapur coupled with the fact mentioned in the inscription under review that prayers were offered for 'his victory in all directions' shows that he acted in the capacity of a Circuit Commissioner under the Vijayanagara king.

35. No. 404 of 1928 which belongs to Dēvarāya-Mahārāya is dated in Śaka 1366 and is interesting as it refers to a *prāyaś-chitta* (expiatory ceremony) for a criminal offence. The inscription records a gift of money by the corporation (?) called *Nakharadavaru* of Dharmapattana to the temple of Nakharēśvara-Mahādēva at the instance of several *Setṭikāras* of Paḍavakēri as an expiatory offering for their having murdered two men of that community, while Timmaṇa-Odeya was governing Bārakūru-rājya. Inscriptions Nos. 407, 414, 417, 429 and 430 disclose the names of the following Governors of Vijayanagara administering over the Bārakūru-rājya, Mahāpradhāna Baṅkarasa-Odeya, Mahāpradhāna Chandarasa-Vodeya, Timmaṇa-Vodeya, Liṅgappa-Vodeya and Annappa-Vodeya during the period of Dēvarāya II. The earliest of these is No. 414, dated in Śaka 1356. All these record grants for services in temples and for feeding Brahmans.

36. An inscription of Mallikārjuna (No. 429 of 1928) dated Śaka 137 [2] mentions a governor of Bārakūr called Liṅgappa-Odeya and records a grant for the maintenance of a *maṭha*. Of his other inscriptions, No. 412 mentions Bhaṇappa-Vodeya, a Governor of Bārakūr whose name has not been met with in inscriptions so far. It is dated in Śaka 1374. The inscription records an order of this Governor

relating to the conduct of the *bhōgapātra* service twice a day in the temple of Nakhareśvara of Basrūr, the money for which was to be realized from the *siddhāya* collected at the place. No. 405 coming from Basrūr is interesting as it registers an agreement entered into between two sections of *Settis*, by which they bound themselves to maintain the grants to a temple and to abide by the settlement of the boundaries of their respective localities. The Governor of Bārakūr mentioned in this inscription is Pandaridēva-Oḍeya. No. 406 from the same place shows that this Pandaridēva-Oḍeya was administering the affairs of the district under the orders of Mahāpradhāni Rāmachandra-Dannāyaka-Oḍeya. The grant recorded in this inscription consisted of some taxes due to the king from the *Hañjumanadavaru* of Basrūr. The exact significance of this term has not yet been determined. Some scholars derive it from the foreign word *Añjuman* while others have taken it to refer to the Jewish and early Christian merchants who had settled in the West Coast. But such an identification is precluded by the occurrence of the expression *Añjuvannattār-teru* in an inscription at Krishnāpatnam (No. 8) in the Nellore district where there is no tradition of any Syrian settlement. The Tamil term *Añjuvannam* meaning 'the five artisan castes' can with greater probability be equated with this expression *Hañjumanā* of which it appears to be merely a modification. It seems to refer to the same community that is called the *Pāñchahānamvāru* or *Pāñchālamvāru* in Telugu and *Pāñchālattār* in Tamil inscriptions. These artisan classes should have had a corporate existence in the early period as they were taxed collectively, and made grants under the direction of the rulers in their corporate capacity.

37. During the reign of the next emperor Virūpāksha, the Bārakūru-rājya was administered by two governors Viṭṭharasa-Oḍeya and Singanna-Dannāyaka, successively whose inscriptions copied this year (Nos. 427 and 403) are respectively dated in Śaka 1394 and Śaka 1404. In the last years of the reign of Virūpāksha the confusion in the politics of Vijayanagara seems to have been felt also in South Kanara. This is evidenced by the inscriptions copied at Yellūru in the Udipi taluk (Nos. 392 and 393). Of these No. 393, dated in Śaka 1412, Kīlaka, records an agreement entered into between Dēvarāḍi *alias* Kunda-Heggade and Kinnika-Veggade in the presence of god Mahāliṅga at Yellūru to live amicably for ever without trespassing on each other's lands. No. 392 registers an agreement of mutual fidelity between the chief Śaṅkarādi Kunda-Heggade and Tirumala-arasa Madda-Heggade to render to each other faithful service at all times against the enemies attacking Yellūru and Kāpu. It is dated in Śaka 1421, Siddhāthin.

Agreements of this sort between subordinate provincial governors and chiefs, without any reference to the central power prove that the latter had become very weak and exercised very little control over the former. These inscriptions belong to the period of Śālva-Narasimha. Although we have noticed some inscriptions of Śālva-Narasimha in the South Kanara district, his power there seems to have been weak. In fact no inscriptions of Vijayanagara kings are found in the district during this period until we come to the reign of Krishnadēvarāya.

38. Of the inscriptions of Krishnadēvarāya Nos. 425 and 424 coming from Śaṅkarānārāyaṇa in the Coondapur taluk and dated respectively in Śaka 1440 and 1441, mention a chief called Ratnappodeya and his son Vijayappodeya as governing Bārakūru-rājya. Five years later in Śaka 1446 there was a governor of Bārakūr called Viṭṭharasa-Oḍeya, son of Lakshmīnārāyaṇa-Karanika, and No. 431 of 1928 registers a gift of land by him to a temple. In Śaka 1450 there was another governor of Bārakūru by name Aliya-Timmana-Oḍeya. The inscription registers the construction of a *maṭha* in the temple of Mahāliṅgādēva at the place.

No. 13 of 1928 dated in Śaka 1444 which belongs to the emperor Krishnarāya mentions a chief of Kundurpi called Mahānāyānkāchārya Kundurpi Narasā-Nāyaka son of Timmi-Nāyaka and registers a grant of village to the temple. This appears to be the earliest mention of the Kundurpi chiefs in inscriptions. Local tradition records that when the city of Vijayanagara was invaded and plundered soon after the battle of Talikota a number of idols and temple paraphernalia were brought to Kundurpi for safe custody. The idols were preserved in the local temple of Chennakēśava and some are supposed to be buried in secret places. The local temple self contains a good number of *utsavabēras* of beautiful workmanship.

39. Nos. 19 and 34 belong to the time of Achyuta. Both mention a governor called Bayyappa-Nāyaka who is already known from other records. Of these, the latter confirms the *dēvadānas* and *brahmadēyas* of the village, as they were settled during the time of Kondamarasayya. Kondamarasayya was an important governor and general in the time of Krishnadēvarāya. His settlement seems to have been disturbed after Krishnadēvarāya's death and reversed perhaps by the minister of Achyutarāya, Salakam-Timma, who is described in the local accounts as a tyrant and as having usurped all the power and oppressed the people of the locality.

No. 422 of 1928 belonging to the reign of Achyuta and dated in Śaka 1456 registers the grant of a village by a chief called Koṇḍappa-Vodeya. He was governing Bārakūr-rājya under the orders of Saṅkanna-Nāyaka of the Ikkēri (Keladi) family. He was appointed in the reign of Achyuta as the Viceroy of South Kanara and his jurisdiction extended over the whole district. The small Jain principalities that abounded in the district were not always loyal to the central power. It was the policy of the empire from this period to encourage the new Vira-Śaiva kingdom of Ikkēri against the Jain communities and thus control the whole district on the principle of "divide and rule." The governors of Ikkēri were being appointed from the Vijayanagara capital. The officer Koṇḍappa-Vodeya who is mentioned as governing Bārakūr-rājya in this inscription, seems to have been a Telugu chieftain.

Inscriptions of Sadāśiva are very few this year. One of these (No. 16) discloses the name of Mahānāyānkāchārya Kundurpi Kondala-Nāyaka who was governing the Anantapur district, and who might have belonged to the same family to which Timmi-Nāyaka and Narasā-Nāyaka mentioned above also belonged. Another inscription of Sadāśiva copied this year, No. 433 dated in Śaka 1476, mentions that Bārakūru-rājya was governed by Mallappa-Vodeya under the supervision of Sadāśivarāya-Nāyaka, ruler of Tuḷu-nāḍu. This Sadāśiva who is mentioned as a son of Keladi Chaudappa-Nāyaka and grandson of one Basava, was given the title 'Rāya-Nāyaka' and was appointed as the Viceroy of Gutti, Bārakūru and Puṅgalūr, for eminent military services rendered to the Vijayanagara king Rāmarāya. In the *Sivatattvaratnākara*, two sons of this Sadāśiva, are mentioned, viz., Doḍḍa-Saṅkanna and Chikka-Saṅkanna. So the Saṅkanna referred to in No. 422 cannot be either of these two. It must be a predecessor of Sadāśiva not mentioned in the *Sivatattvaratnākara*. In the light of these two epigraphs the genealogy of the Keladi dynasty may have to be slightly revised. It is possible that Saṅkanna may have been a surname of Chauda, the father of Sadāśivarāya-Nāyaka, especially as the sons of the latter are given the names of Doḍḍa and Chikka-Saṅkanna, perhaps the name of their grandfather, according to accepted usage.

40. Three inscriptions, Nos. 28, 18 and 6, belong to Śrīraṅga. Of these, the first two mention Śrīraṅga, the son of Tirumala, the emperor who ruled after the battle of Talikota while the third belongs to Śrīraṅga III. No. 18 mentions a governor of the district, by name Hanumantappa-Nāyaka, who is called a subordinate of Daḷavāyi Kōṇēti-Nāyaka. The other inscription (No. 6) mentions Rāvula Muddukrishnappa-Nāyadu who was governing the Śiriyapalli-sīma in the Nellore district during the period of Śrīraṅga III. The inscription determines the rate at which the *sakalāya*, the tax on the grain-yield, was collected for the maintenance of the tank in the village Kōḍūru in the Śiriyapalli-sīma.

No. 258 of 1928 coming from Nāṅguṇēri in the Tinnevely district refers to the Śrī-Vaiṣṇava-*maṭha* at the place called the Vāṇamāmalai-*maṭha*. The first founder of the *maṭha* was one of the disciples of Maṇavāla-Mahāmuni. The record dated in the year Śaka 1511, mentions donations made previously by Viṭṭhalarāja and Basavappa-Nāyaka. The former was the cousin of the Vijayanagara minister Aliya-Rāmarāja, who led an invasion against the recalcitrant viceroys and kings in the extreme South and brought them back to subjection.

No. 434 of 1928 dated in Śaka 1522 is the only inscription copied this year of the time of king Venkatapati. It registers the grant of land for a *maṭha*. The paucity of Vijayanagara inscriptions in the South Kanara district at this period shows that the control over the province was very weak.

41. The governorship of Bārakūru-rājya in South Kanara will become clear from the following table :—

Name of governor.	Vijayanagara king.	Date.
Malliya-Dannāyaka	Bukka I	Śaka 1279
Bommarasa under Muddiya-Dannāyaka	Harihara II ... ..	....
Hariyappa-Dannāyaka	Do. ... ..	....
Basavappa-Oḍeya	Do.	Śaka 1324
Bachappa-Oḍeya	Kampana ... ..	....
Mahāpradhāna Baṅkarasa	Dēvarāya II	Śaka 1363
Do. Chandarasa	Do.	1356
Anṇappa	Do.	1359
Narasimhadēva-Oḍeya	Do. ... ..	....
Timmaṇṇa	Do.	Śaka 1366
Liṅgaṇṇa	Mallikārjuna	1374
Appanna-Oḍeya	Do. ... ..	....
Vallabhadēva-Dannāyaka	Do. ... ..	....
Bhānappa-Oḍeya... ..	Do.	Śaka 1374
Pandaridēva	Do.	1377 (a)
Viṭṭharasa	Virūpāksha	1388
Pandaridēva	Do.	1394 (b)
Viṭṭharasa-Oḍeya under Kāchapa-Dannāyaka... ..	Do.	1404 (b)
Virūpākshadēva-Oḍeya	Pratāparāya ... ..	....
Mallappa-Nāyaka	Bhujabala-Narasimha. Śaka	1403-32
Ratnappa	Krishnadēvarāya	1440
Vijayappa	Do.	1441 (c)
Viṭṭharasa-Dannāyaka	Do.	1446
Aliya-Timmaṇṇa... ..	Do.	1450
Koṇḍappa-Oḍeya... ..	Achyutarāya	1456
Mallappa	Sadāsiva	1476 (d)

THE NAYAKAS OF MADURA AND TANJORE.

42. Only two Nāyaka kings of Madura are represented in the year's collection.

Tiruveṅkaṭanātha-Nāyaka. Tiruveṅkaṭanātha-Nāyaka figures in an inscription (No. 288) dated in Śaka 1466 (A.D. 1544), confirming the *sarvamūṇya* gift of a garden made to the holy teacher, Śaṅkarabhāratī-Tambirāṇ during the time of Jagavīra-Rāmarāja. From the fact that this was made for the merit of Viśvanātha-Nāyaka, and that the donor is referred to as Viśvanātha-Nāyakaraiyaṇ Tiruveṅkaṭanātha-Nāyakaraiyaṇ, the inference can be drawn that Tiruveṅkaṭanātha was presumably a hitherto unknown son of Viśvanātha-Nāyaka other than Krishṇappa who was the second ruler of the Madura Nāyaka line. It is not quite clear from the record who Jagavīra-Rāmarāja was; but from its date A.D. 1544 it appears probable that the original donation was made some time prior to this record by or on behalf of Rāmarāja, the father of Viṭṭhala, the southern Viceroy of Vijayanagara. No. 289 dated in Śaka 1555 (A.D. 1633) is a later copy relating to the same grant written by one Tiruveṅkaṭanātha, the Nāyaka agent at the locality. As the name of Tiruveṅkaṭanātha-Nāyaka has not occurred so far in any of the inscriptions of the line of the Madura Nāyakas, the information contained in the present record has to be taken with some caution.

No. 314 from Vēlachchēri (Madura district), dated in Śaka 1565, belongs to Tirumalai-Nāyaka.

Tirumalai-Nāyaka, and records the grant of the right to utilise the channel called Nilaiyūr-kāl for filling up the tanks round about Tirupparankunṇam for irrigating the

(a) Under Rāmschandra-Dannāyaka.
(c) Son of Ratnappa.

(b) Under Śiṅgaṇa-Dannāyaka.
(d) " Sadāsivarāya-Nāyaka.

N.B.—The local Governors of Barakūr were given the title *Oḍeya*, while the Vijayanagara Viceroy and commander of the district of South Kanara had the appellation *Dannāyaka*.

lands of the Subrahmanya temple on this hill. The inscription states that there were ten tanks round the hill, water from which was used to irrigate the fields. The endowments of lands for this temple should have, therefore, been very extensive.

43. A chief named Śevvappa-Nāyaka, for whose merit a gift was made by a certain Timmappa, is mentioned in No. 237 copied from Śāttambāḍi in the

South Arcot district, as the son of Mallappa-Nāyaka. It is dated in the cyclic year Plavaṅga which may have corresponded to A.D. 1547-48, which fell in the reign of the Tanjore Nāyaka ruler Śevvappa; but as his father was Timmappa, the chief occurring in this inscription must have been a different person.

THE KELADI CHIEFS.

44. Four copper-plate grants belonging to Veṅkaṭappa-Nāyaka and his grandson Virabhadra, ranging in dates from Śaka 1550 to 1565 have been secured from Kollūru in the South Kanara district, besides another which is an incomplete and incorrect copy of one of them. These register grants of lands or of income from certain specified villages for the worship in the temple of Mūkāmbikā in the village and for the maintenance of a feeding-choultry attached to the temple.

THE MYSORE CHIEFS.

45. No. 233 is a record belonging to the dynasty of Mysore chiefs. It is dated in Śaka 1639, Kali 4818, Hēvīlāmbi (A. D. 1717) and in the reign of Krishṇarāja-Vodeya 'ruling from Śrīraṅgapattana.' The king remitted certain taxes aggregating to 3,600 *varāhas* on 12 villages near Pāppārppatti in the Virabhadradurga-simā and left this amount in charge of Aḷagiyamaṇavāla-Rāmānujajīyar for the conduct of some service to god Kañchi-Varadarāja. A copper-plate grant (C.P. No. 7) dated in Śaka 1685, i.e., 46 years later than the stone inscription mentioned above also belongs to Krishṇarāja-Vodeya 'ruling from Śrīraṅgapattana,' and records the establishment of an *agrahūra* called Mādhavapura, to the west of Āṇaimalai in the Coimbatore district.

MISCELLANEOUS.

46. Two copper-plates were obtained on loan for examination from the Rāja Saheb of Sandur State. One of them seems to be a spurious grant dated in Śaka 1210 purporting to have been issued in the reign of king Krishṇarāja of Vijayanagara (Śaka 1424-52), and recording a grant of land to a carpenter by name Rāmōju during the administration of Pradhānapandita Śāluva Apaji-Panta. This is evidently Appāji, a name popularly applied to Krishṇarāja's famous minister and general Śāluva-Timma, but it has not been used anywhere in inscriptions so far to denote him. Panta is a Marāṭhī title and hence its use here seems to point to a later period when the grant should have been forged. The other plate registers the confirmation in Śaka 1740 (A.D. 1818) by Thomas Munro Bahadur (Sir Thomas Munro) of the boundaries of the Sandūr Jāghir then under Śiva-Rao Hindu-Rao Ghorpade. The incidents connected with this settlement are narrated in detail in the *Gazetteer* of the Bellary district, pages 312-314.

47. Of the other miscellaneous inscriptions in the year's collection three records deserve notice. No. 25 from Beluguppa in the Anantapur district says that by an order of the Fouzdari court, two bandit chiefs by name Hussain Sahib and Ibrahim Jamadar who had killed a man at Beluguppa were hanged on the 8th September 1837 at the very place where they had committed the murder. A similar inscription from Honnūr in the Bellary district was copied in 1923 (No. 460). It is dated just two days previous to the present record. Near the spot where this inscription is situated there were two cage-gallows in which probably the two criminals were hanged. Local tradition is to the effect that this method of punishment was adopted by Sir Thomas Munro to strike terror into the minds of the offenders. The two gallows are kept as exhibits in the Prehistoric and Ethnological section of the Madras Museum. They are of a man's height and are made of iron-plates of over an inch in breadth.

48. No. 110 that comes from Kūttanūr records a gift to the goddess Sarasvatī by the pontiff of the *Ishtaka-maṭha* at Kumbakonam. This *maṭha* which is situated near the Mahāmakham tank is now in a dilapidated condition.

49. No. 262 of the year mentions that the right of fishing in a tank was the remuneration for clearing up its silt. This practice obtains even now in some places, and may be said to be much older than the date of the present inscription.

50. Polali Ammunaje in the Mangalore taluk has yielded a small epigraph (No. 370) engraved on the back of a stone figure set up on the right of the entrance to the Durgā temple. It states that a certain Nandakamba lost his life in a battle with Ālva. Obviously the statue is that of the hero who had met a soldier's death. The inscription contains no date, but, by the archaic nature of the script, it may be assigned to about the 10th century A.D.

LIST OF STONE INSCRIPTIONS OF THE BOMBAY-KARNATAK COPIED
BY THE OFFICE OF THE GOVERNMENT EPIGRAPHIST FOR INDIA
DURING THE YEAR 1927-28.

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1927-28 are registered in this Appendix :—

Num- ber.	District.	Taluk.	Village.	Number of inscriptions.
1	Dharwar	Bon	Savadi	1-3 of Appendix E.
2	Do.	Do.	Hiremannur	4
3	Do.	Do.	Chikkamannur	5
4	Do.	Do.	Sandigwad	6
5	Do.	Do.	Mallapur	7
6	Do.	Do.	Belvanki	8-9
7	Do.	Do.	Kavajgeri	10-13
8	Do.	Do.	Yaogal	14-16
9	Do.	Do.	Karmadi	17-19
10	Do.	Do.	Karakikatthi	20
11	Do.	Do.	Gadgoli	21
12	Do.	Do.	Hanamanhal	22
13	Do.	Do.	Rajur	23-24
14	Do.	Do.	Gajendragad	25
15	Do.	Do.	Unachgeri	26-29
16	Do.	Do.	Kodaganur	30
17	Do.	Do.	Benachamatthi	31-32
18	Do.	Do.	Kuntaji	33
19	Do.	Do.	Kelakappana-gudda	34-37
20	Do.	Gadag	Harapur	38-40
21	Do.	Mundargi-Petha	Mundargi	41
22	Do.	Do.	Byalavadi	42
23	Do.	Do.	Nagarahalli	43-44
24	Do.	Do.	Kakkuru	45
25	Do.	Do.	Hardur	46
26	Do.	Do.	Tambhargundi	47
27	Do.	Do.	Korlahalli	48
28	Do.	Do.	Chyaginukeri	49
29	Do.	Do.	Kalkeri	50-51
30	Do.	Do.	Mushtikop	52
31	Do.	Do.	Budihal	53
32	Do.	Do.	Mevundi	54-61
33	Do.	Do.	Chikkavadaavatti	62-63
34	Do.	Do.	Haitapura	64
35	Do.	Do.	Dambal	65-73
36	Do.	Do.	Doni	74-81
37	Do.	Do.	Alur	82-86
38	Do.	Do.	Sirur	87-92
39	Bijapur	Badami	Badami	93-238
40	Do.	Bagalkot	Havali	239
41	Do.	Do.	Honnakatthi	240-241
42	Do.	Do.	Shirur	242-248
43	Do.	Do.	Virapur	249
44	Do.	Do.	Gaddanakeri	250-252
45	Do.	Do.	Anagavadi	253-255
46	Do.	Do.	Sorkop	256
47	Do.	Do.	Hallur	257-260
48	Do.	Do.	Bhairanmatti	261
49	Do.	Do.	Honnihal	262
50	Do.	Do.	Manahalli	263
51	Do.	Do.	Manikani	264
52	Do.	Do.	Bevur	265-266
53	Do.	Do.	Kop	267-268
54	Do.	Do.	Tulasigeri	269
55	Do.	Do.	Kirsur	270
56	Do.	Do.	Sittimani	271
57	Do.	Badami	Banasankari	272-273
58	Do.	Do.	Pattadakal	274-281
59	Do.	Do.	Mahakuta	284-285
60	Do.	Hungund	Aihole	286-289

NOTE.—This Appendix has been peged in continuation of Appendix F to the Annual Report for 1926-27—Stone inscriptions of the Bombay-Karnatak copied during the year 1926-27.

APPENDIX E.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28.
(Prepared in the office of the Government Epigraphist for India.)

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT.						
Box Taluk.						
1	Savadi. —On a stone leaning against the front wall of the village <i>chavadi</i> .	Rashtrakuta	Kottigadeva ..	Śaka 891, Pramodā, Friday.	Kannada	Damaged. Refers to the construction of a <i>manāpa</i> and a temple. Registers a gift of land and gold to the temple by Chellappa. Verses in praise of Gangga-Rajya of Bengi. The inscription was composed by the poet Nānna.
2	In the same place ..	Western Chalukya.	Tribhuvanamalladeva ..	Chalukya-Vikrama year 7, Dundubhi, Pūṣya, 5, Monday.	Do.	Registers the grant of a land to the temple of Mahāthanādēva by Gangga-Bachinayya after washing the feet of Chandrahastha-Panditadeva, the <i>acharya</i> of the temple. The gift was made for worship, decoration, etc., of the god, the feeding of the ascetics and the renovation of the temple, when <i>Mahāmadāḥṣara</i> Bhulokamāla-Pernadi was governing Kisakāḍi-70, Bagadage 70 and Narsayangal-12.
3	On a pillar in the temple of Brahmadēva.	..	....	Virodhi, Śavana, 5, Uttarayana, Monday.	Do.	Records that the temple of Tārapurusha at Savidi included in the Badami-temple was renovated by Chavukā-Nayaka, son of Tipana-Nayaka of Egglavada.
4	Hiremannur. —On a stone built into the wall of the temple of Hanuman.	Sinda	Mahamandalesvara Chavundarasa ..	Śaka 1091, Vinodhi, Pūṣya, 5, Thursday, Uttarayana-sankramana.	Do.	Registers the grant of land made by <i>Mahāmadāḥṣara</i> Chavundarasa of the Sinda family to the <i>Hiriyadevi</i> of Hiriyamanivura, at the request of Dasatova, the prior (adhiśaḥṣaka) of the <i>Jainasāle</i> .
5	Chikkamannur. —On a stone leaning against the front wall of the temple of Hanuman.	..	....	Śaka 1407, Magha.	Do.	Only the first two lines which contain the date are legible.
6	Sandigwad. —On a hero-stone set up in front of the temple of Kalameśvara.	..	....	..	Do.	Badly damaged. Seems to state that a certain Nayaka (name lost) fell fighting in a battle.
7	Mallepur. —On a slab built into the temple of Hanuman.	Western Chalukya.	Pratapa Chakravartin deva.	Trailokyamalladeva ..	Do.	Mentions a certain <i>Devadāyaka</i> Dugginayya who made a gift of land after purchasing it from a certain <i>Gāṇḍa</i> . Registers grants of land made by Joga-Gamunda and other local men to the tank called <i>Vidijayakere</i> . Also states that carpenters, blacksmiths, etc., offered their free services to the tank.
8	Balvanki. —On a broken slab lying close to the temple of Kalameśvara.	Do.	Tribhuvanamalladeva ..	Chalukya-Vikrama year 27, Chitra-bhāṇa, Pūṣya, Pūṣami, Thursday, Uttarayana-sankranti.	Do.	Registers that <i>Pāṇḍeya-Chavundamayya</i> and his wife <i>Santikaḥṣe</i> made a grant of land for repairs, etc., of the <i>śaḥṣa-māṇḍapa</i> and the tank called <i>Mutalagere</i> constructed by them. States that Chavundamayya was the servant (<i>śāḍapadāyaka</i>) of the Eighty-four <i>Mahājanas</i> headed by <i>Vishṇu-Bhāṭṭapādyaḥṣa</i> . Mentions the engraver <i>Talla</i> .
9	On a hero-stone lying in the same place.	..	....	Śaka 840 ..	Do.	Damaged. States that <i>Biriya</i> died fighting in a battle. Mentions a certain <i>Cīramuṇḍa</i> .
10	Kavajigeri. —On a broken stone lying in the village <i>chavadi</i>.	..	....	..	Do.	Mutilated. Only the introductory portion is preserved.
11	On a stone pillar lying in front of the temple of Hanuman.	Rashtrakuta	Atalavarsa ..	Śaka 884, Śrī-mukha, Pūṣya, 5, Thursday, [Uttarāṣṭāḍha], Abhijit.	Do.	Mentions <i>Biraṅgūḍa</i> 'Doḍarasa'. The grant portion is badly damaged. Mentions [Belva]-page 12.

12	On a hero-stone set up in front of the temple of Siddhalingesvara.	..	....	..	Do.	Badly damaged. Records a gift in commemoration of the death of a hero in a fight.
13	On a slab set up on the tank-hand	Rashtrakuta	Suvarnavarsha Govinda (IV) ..	Śaka 865, Vijaya ..	Do.	Registers a gift of gold made by <i>Ballaja</i> , the <i>Gāṇḍa</i> of Kuvijigere (the modern Kuvijigere) to the temples of <i>Bhatari-Vinayaka</i> , <i>Matayama</i> , <i>deja</i> (?) <i>Kesavadiya</i> and <i>Siddhesvara</i> constructed by him. Also states that he set up a (hero)-stone in memory of his sons and constructed a <i>śrīkūṭa</i> for himself.
14	Yaongal. —On a stone lying in a field (Survey No. 133).	..	....	Śaka 1477, Aṅgī-rasa, Karika, 3.	Do.	Registers certain gifts made by <i>Moḥkhachil-Papdiya</i> and others under the instructions of <i>Malika-Sāḥa</i> .
15	On a stone built into the wall of the backyard of <i>Hirewadika</i>.	..	....	..	Do.	Registers a gift of land in <i>Havinaladagali</i> made to <i>Narabari-Bhāṭṭa</i> , son of <i>Chimmarasa-ayyanavaru</i> of the <i>Viśva-mitra-gotra</i> and <i>Kukku-śāḥṣa</i> .
16	On a stone built into the wall of the <i>Māḍevādāvara-māḥa</i> .	Yadava	..	Śavara, 3.	Do.	Damaged. Registers a grant of land made to <i>Chandrabhushana-yati</i> for worship, etc., of a god at <i>Beluvajige</i> .
17	Karnadi. —On a stone built into the front wall of the temple of Kalameśvara.	..	....	8*, [Kilaka], Uttarayana-sankranti, [Sunday]	Do.	Records that the <i>Mahājanas</i> of <i>Karunati</i> made a grant of 50 <i>mutur</i> of land to the temple of <i>Isaravasi-Bhāṭṭa</i> , of which 30 <i>mutur</i> had to be utilised for imparting education.
18	On a broken slab lying in front of the temple of Hanuman.	Rashtrakuta	Amoghavarsha ..	..	Do.	Mutilated. Only the introductory portion is preserved.
19	On a stone leaning against the front wall of the temple of Somsāvara.	..	....	Śaka 981, Vikari, Vaisakha, 1, Friday.	Do.	Registers a gift of gold made on the occasion of a solar eclipse in <i>Mēgha</i> to the temple of <i>Babāḥṣara</i> and the <i>śara</i> attached to it, by <i>Gāṅgeya-Jiyar</i> . The gift was entrusted to the 200 <i>Māḍṣanas</i> of <i>Karimidi</i> .
20	Karakikatti. —On a stone set up in front of the temple of Karivayya.	..	Mahamandalesvara Tarimaleya Koneriraja.	Śaka 1493, Yava, Śavara, 1.	Do.	Registers a gift of land by the daughter of <i>Govindayadeva</i> to the goddess <i>Uḍachadevi</i> at <i>Karivayake</i> .
21	Gadgoli. —On a broken slab standing close to the temple of Hanuman.	Vijayanagara	Vitpratapa Krishnaraya ..	..	Do.	Damaged. Registers a grant of land to the temple of Hanuman for worship and lamps.
22	Hanamahal. —On a stone lying in a field (S. No. 18).	Western Chalukya.	Tribhuvanamalladeva ..	Chalukya-Vikrama year 24, Pramadi, Pūṣya, 10, Sunday, Uttarayana-sankranti.	Do.	Damaged. Registers gift of betel-leaves to a certain <i>Singagavūḍa</i> of <i>Alumigere</i> situated in <i>Kisakāḍi-70</i> , by a number of <i>Śaitis</i> .
23	Rajur. —On a stone leaning against the front wall of the temple of Hanuman.	Do.	Jagadekamalladeva ..	Śaka year 4569 (?), Śrī-mukha, Vaisakha, 80, Pūṣami, Monday, Uttarayana-sankramana, Abhijit-bhāṇa.	Do.	Records that <i>Jōga-Gamunda</i> , a subordinate of <i>Aohanripa</i> , constructed the temple of <i>Gavarāvara</i> at <i>Rajur</i> in <i>Kisakāḍi-70</i> , and granted land for worship, etc., of the god. Also registers other gifts to the same temple and to God <i>Somanatha</i> . Mentions <i>Chandrabhushana-Panditadeva</i> .
24	On another stone in the same place	Do.	Do.	7th year, Raktakshi, Pūṣya, Pūṣami, Monday, Uttarayana-sankranti.	Do.	Registers a gift of the <i>pannāḥṣa</i> tax made by <i>Heggaḍe</i> <i>Babāḍeya-Nayaka</i> , the supervisor of taxes at <i>Kutige</i> and <i>Rajavuru</i> , to the temple of <i>Bhikashanadeva</i> at <i>Rajavuru</i> for worship and offerings. <i>Ananda-Dandādhinatha</i> , the brother-in-law of <i>Dandāyaka</i> <i>Bachayya</i> , a subordinate of <i>Mahāpradāna</i> <i>Bannanayya</i> , was the Superintendent of the [Bā] <i>hatra-lāṇḍa-gannāḥṣa</i> taxes. The gift was entrusted to <i>Chandrabhushana-Panditadeva</i> , the <i>acharya</i> of the temple.
25	Gajendragad. —On the stone-gate leading to the Fort.	..	....	Plava ..	Marathi in Nagari.	Refers to the construction of the fort at <i>Gajendragad</i> .

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT—cont.						
Box Taluk—cont.						
26	Unachgeri. —On the arch-scene of the entrance to the temple of Krishnamurti.	..	....	Plava, Margashira, 14, Monday.	Kannada Nagari.	Records that <i>Kolevita</i> Aiyapa, son of Naranapa of the Gajendragada fort, constructed the temple of Veangopala.
27	On a stone set up near the public well.	Western Chalukya.	Tribhuvanamalla Deva	Saka 994, Paridhavi, Pushya, su. 13, Sunday, Uttarayana-sankranti.	Kannada	Registers gift of betel-leaves and oil-mills by certain <i>orempas</i> to the temple of Kalideva at Kunige. The recipient of the gift was Chikkappa-Padita. Also registers another gift to the temples of Kalideva, Madhesvaradeva and Kamesvaradeva for offerings and lamps.
28	On the same stone ..	Sinda	Mahamandalesvara Chavandarsa	10th year, Parthiva, Pushya, su. 13, Sunday, Uttarayana-sankranti.	Do.	Damaged. Registers a gift by <i>Hegada</i> -Isvarayya from his camp at Kunige, under the orders of <i>Mahamandalesvara</i> Chavandarsa.
29	On a stone set up in Ayyankolla near the temple of Isvara on the Gajendragad hill.	..	....	..	Do.	Damaged. Registers a gift by a certain Lingapa to Kolada-Chenabasa.
30	Kodaganur. —On a stone built into the wall of the temple of Virabhadra.	Yadava	Singhanadeva	Nandana	Do.	Damaged and worn out. Mentions the god Dojjesvara and the village Kodaganuru.
31	Berachamatti. —On a stone lying in front of the temple of Isvara.	Kalachurya	Tribhuvanamalla Bijjanadeva	Saka 1088, Vyaya, Pushya, and Uttarayana-sankranti, Vyatipala.	Do.	Registers a gift of certain incomes by the fifty <i>Taligas</i> to the temple of Yolligesvara constructed by them at Bramdage. The gift was entrusted to Chandramalladeva, the <i>acharya</i> of the temple of Simheshvara. He was the disciple of Yogesvara-Yati, pupil of Virabhadra-Brati of the Lakula sect.
32	On the same stone ..	Sinda	Mahamandalesvara Virabijana and Mahamandalesvara Viravikramadeva.	Saka 1109, Flavagn, su. 14, Monday, Sankranti.	Do.	Registers the grant of land to the temple of Tellegesvara of Bramdage by the two chiefs Bijjana and Vikramadeva. They are stated to have been ruling over Kuskaadu-70, Bagadage-70, Kelavadi-300, Nareyanga-12 and Kurevidi-30.
33	Kumtoji. —On a broken slab standing close to the temple of Isvara.	Western Chalukya.	Bhuvanaikamalla Deva	Saka 994, Paridhavi, Pushya, su. 13, Sunday, Uttarayana-sankranti.	Do.	Registers gift of oil, houses and flower-garden for worship and lamps in the temple of Nakatesvara by the <i>Nakara</i> . Also registers another gift made by Venikapaiya, a <i>Sastharggala</i> of a division in Kunige-30, for lamps to the god <i>gesvara</i> .
34	Kalakappana-gudda. —On the base <i>parashara</i> set up behind the <i>linga</i> of Kalakalesvara.	..	....	Saka 1006, Vijaya, Vaishakha, su. 10, Friday.	Sanskrit Nagari.	Records that the <i>pradipati</i> was dedicated to the god Kalakalesvara by Dada-Narayana, son of Mahadeva.
35	On a stone leaning against the wall at the left of entrance into the central shrine of Kalakalesvara.	Western Chalukya.	Tribhuvanamalla Virasomeshvaradeva	10th year, Paridhavi, Kartika, Purnima, Monday, Vyatipala.	Kannada	Registers a grant of paddy fields made by <i>Mahamandalesvara</i> Achidevarasa of the Sada family for the offerings of the god Kalakalesvara.

36	On the same stone ..	Yadava	Singhanadeva	21st year, Vikrama, Kartika, Purnima, Monday.	Do.	Registers grant of land, oil, betel-leaves, etc. by the 300 of Ugru, residing in Rajur, the 504 and the 1,000 headed by Sajjuna-Gamada, for worship and offerings in the temple of Kalakalesvara when <i>Mahamandalesvara</i> Vikramadeva of the Sinda family was the governor. Also records another gift made in Angirasa, Kartika Purnima, Monday.
37	In the same place ..	Do.	Do.	21st year, Vikrama, Pushya, Anavasye, Sunday, Uttarayana-sankranti, and Vikrama, Kartika, Purnima, Monday, Sankranti.	Do.	Registers gift of land and tax to the temple of Kalakalesvara for worship and decoration. At the end of the record there is an unfinished inscription of the reign of Virabhararaya of the Vijayanagara dynasty.
38	Harlapur. —On a slab in the Hanumanadeva temple.	..	....	..	Do.	Damaged. Records a grant of land at Harharapura (?) by Kacha-Nayaka of Naranapura.
39	On a slab lying in the Virakumar.	Rashtrakuta	Akalavarsha	Saka [8]18 ..	Do.	Worn out completely after the date.
40	On a slab set up in front of the Kotappana-murthi.	Kalachurya	Rayamurari Sovideva	5th year ..	Do.	Records the death of a hero (name lost).
MUNDARGI PETHA.						
41	Mundargi. —On a stone bearing two foot-prints in the court-yard of the Siva temple on the hillcock nearby.	..	....	..	Do.	Records a gift by the Gaudas, Banajigas, Kumbhars and others.
42	Byalavadi. —On a stone set up in S. No. 67.	..	....	..	Do.	Damaged. Seems to register a gift of gold to a certain Chika-Virupa.
43	Nagarahalli. —On the pedestal of a <i>astromatik</i> stone in the ruined temple of Parabhaliga on the bank of the Tungabhadra.	..	....	..	Do.	Mentions a certain Tribhuvana-Narayana Dharmasetti of Majuru in Kelate-nadu.
44	Round the pedestal of the <i>linga</i> surrounded by five images of bulls in the same temple.	Western Chalukya	Jagadekamalladeva	Saka 944, Pundubhi, Chaitra, su. 5, Sunday.	Do.	Registers a grant of land to the temple of Dharmesvara constructed by Tribhuvana-Narayana Dharmasetti, while <i>Mahamandalesvara</i> Dasarasa, who is here called the son of Jagadekamalladeva, was governing Maseyavadi-140.
45	Kakkuru. —On a slab set up in front of the Maruti temple.	Do.	Tribhuvanamalla Deva, ruling at Kalyana	Chalukya-Vikrama year 8 [8], Vijaya, Pushya, Purnima, Wednesday, Uttarayana-sankranti, Vyatipala.	Do.	Registers the grant of land made by Kaji-Gavunda for offerings and repairs to the temple of Mallikarjuna built at Kakkuru by <i>Pegga</i> Jogisetti. The grant was made with the permission of <i>Mahamandalesvara</i> Perumadivarsa of the Yadava family, who was governing Maseyavadi-140.
46	Bardur. —On a slab set up in front of the Bharatdevuri temple.	..	....	Saka 961, Angira, Ashadha, su. 1, Sunday.	Do.	Registers a gift of land to the temple of Bharatdevura. The charity had to be protected by the 200 <i>Mahajenas</i> of Bharatapura.
47	Tambiragundi. —On a slab lying in front of the Isvara temple.	Western Chalukya.	Trailokyamalla Deva	Saka 976, Jaya, Batubhey-ama-vasye, solar eclipse.	Do.	Registers a gift of gold by Dasimayya who was administering the <i>manaya</i> of Kiangudi at the bidding of <i>Mahamandalesvara</i> Mathavarasa of the Yadava family, the governor of Maseyavadi, for lights, offerings and worship in the temples of Mulashana-Kalidevasvami and Vishnudeva.
48	Korlahalli. —On a slab lying on the ruined dam across the river Tungabhadra.	Do.	Do.	Saka 973, .. [Ma]jrasira, su. 5, Dvitiyata (Vyatipala), Uttarayana-sankranti, Vaishakha, su. 6, Monday.	Do.	Mutilated and damaged. Registers a gift of land by Akkadevi who was governing Kuskaadu-70, Toragale and Maseyavadi. The gift was made in the presence of her subordinate <i>Mahamandalesvara</i> Ajjarasa of the Yadava family.
49	Chyaginakeri. —On one of the two sluices of the tank.	..	....	..	Do.	In characters of the 15th century A.D. States that Gopappa, son of Chikkahna-Upachyaya, got the sluice constructed at a cost of thirty <i>prastapas</i> .

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—cont. MUNDARGI PRTHA—cont. <i>Dasi—cont.</i>					
76	On a slab built into the wall of the Sidhalagadēva temple.	Western Chalukya.	Tribhuvanamalla-dēva	Chalukya-Vikrama year 5, Kaudī, Pushya, su. 1, Monday, solar eclipse, Vyatipātā. Chalukya-Vikrama year 19, Bhava, Pushya, su. 5, Sunday, Uttārayana-samkranti, Vyatipātā.	Kannada Do.	Registers grants of land, oil and paddy made by the sixty <i>Mahājanas</i> and <i>Settis</i> of Drōṇapūra for the temple of Siddhēśvara to Lakshmihara-Pandita who was the <i>nehārya</i> of the temple. Drōṇapūra is said to have been governed by queen Lakshmi-Mahadevi. Registers a gift of taxes made by the <i>Pannāgāda-Suvikharagada</i> Vīttarasa at the command of <i>Sakadatikāri-Mahāgrachūpa-Dandanāyaka</i> Mahadeva-Bhaṭṭa to Saktisiva-Pandita, disciple of Lakshmihara-Pandita, for offerings and lamp to the temple of Siddhēśvara-dēva. The gift was made in the presence of the sixty <i>Mahājanas</i> and <i>Settis</i> of Drōṇapūra. Also registers other gifts of taxes to the same temple by Madiraja and Mubhi-setti of the <i>Terjūnka</i> and by the 300 of Uḡra.
77	On the same slab	..	....	Chalukya-Vikrama year 23, Bahuchanya, Pushya, Amāvāsya, Sunday, Uttārayana-samkranti, Vyatipātā. Vyaya	Do.	Registers grants of land by the sixty <i>Mahājanas</i> and the <i>Settis</i> of Drōṇapūra, for the temple of Siddhēśvara-dēva to Saktisiva-Pandita, the <i>dehārya</i> of the temple.
78	Do.	..	....	..	Do.	Records that the <i>śilāra</i> , which was not in existence for 770 years past, was erected by a certain Madharuri-Bhauval[ya?] in the 10th year of the king's entering the country.
79	On a pillar in front of the Dōḷi-kavva temple.	Yādava	Simbanedēva	..	Do.	Registers a gift of land by a son of Śrīdharabārya to the temple of Śrīpāṭideva.
80	On a slab in a field about a furlong from the same temple.	..	....	..	Do.	Records that the image of Parvata was installed in the hands of Marudēvi-Avva by Śrīkaranadīpa Boppanna, while Tipparaja was governing the entire Karunāmapāla.
81	On the pedestal of the Parvatanthe image kept in front of the Mēraṇṇi temple.	..	....	Saka 1191, Śukla, Chaitra, su. 7, Monday, Nṛigediraba, Vṛiṣabha-Jagna, Garaja-(karapa).	Do.	Registers a gift of gold by the <i>Mahājanas</i> for offerings to the goddess, Durgo-Purāṇesvari.
82	Atur.—On a pillar in the <i>māṇṇapa</i> of the Nāgēśvara temple.	Western Chalukya.	Traḷḷiyamalladēva	Saka 989, Magha, Amāvāsya, Monday, solar eclipse	Do.	Registers a gift of land at Maladāluru in Maṇṇavadi 140 during the reign of <i>Maddamalladēva-Saundharasa</i> , a subordinate of <i>Maddamalladēva-Dandanāyaka</i> Vasudēvaya, son of Kalāssa who was the <i>Minerregale</i> of king Kirtivarmān.
83	On a slab set up in the same <i>māṇḍapa</i>.	..	....	..	Do.	Registers the grant of gold and land at Maladāluru made by <i>Maddamalladēva-Padajita-Surigeysa-Nagarasa</i> , while <i>Dandanāyaka</i> Surigeysa-Hernadivayasa was administering the village, to the 200 <i>Mahājanas</i> of the place to be utilised for a <i>nava</i> , a <i>Bṛiṣṭa-Khapika</i> (educational institution) and other charities.
84	On a slab built into the wall of the same temple.	Do.	Tribhuvanamalla-dēva	48th year, Śobha-kṛit, Magha, Purnami, Friday, lunar eclipse, Vyatipātā.	Do.	

[illegible]

SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—cont.						
RANMI TALUK—cont.						
106	On the ceiling of the same cavern	..	....	..	Nail-headed Nagari.	Reads 'Śrī-Bharatacha(m)nd[ra]'. Reads 'Śrī-Sarasachandra'. Reads 'Bhimsachandra'. There are three names here which read thus :— (a) 'Viśaṅga'nyanadeva', (b) 'Devadasa' and (c) 'Śrī-Gaṅgaśaṁṁi'. Damaged. Seems to read 'Madhyarāṭe' or 'Maharāṭe'.
107	In the same place .. ..	..	....	..	Do.	Reads 'Śrī-Koṭṭimāśchi'.
108	Do. .. ..	..	....	..	Kannada (archaic).	Much damaged. Seems to read 'Śrī-Hidimbha' or 'Śrī-Hichimbha'.
109	Do. .. ..	..	....	..	Do.	Much defaced. Seems to read 'Śrī-Ajan'.
110	Do. .. ..	..	....	..	Do.	Reads 'Śrīkari'.
111	On a rock to the right of the steps leading up to cave No. II.	..	....	..	Do.	Reads 'Śrī-Dominma Goṭṭakan'.
112	On another rock to the left of the same steps.	..	....	..	Do.	Damaged. Seems to contain two names. One reads 'ddharmma-[Singan]' and the other reads 'Śrī-Malle'.
113	In the same place .. ..	..	....	..	Do.	Reads 'Maratasa'.
114	Do. .. ..	..	....	..	Do.	Damaged. Contains three names which read thus :— (1) Śrī-Siṣvaḍḍa[ra]n. (2) Śrī-Puramavina, and (3) Śrī-Mohana'.
115	Do. .. ..	..	....	..	Do.	Damaged. Reads 'Śrī-Chore' or 'Śrī-Chakke'.
116	On the hill-side to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to mention two names, [Panimuyan] and Śrī-Pyōnan.
117	In the same place .. ..	..	....	..	Do.	Reads 'Śrī-Marike'.
118	Do. .. ..	..	....	..	Do.	Reads '[Śrī]-Ni[choha]n'.
119	At a height of thirty feet, above the same cave.	..	....	..	Do.	Reads 'Dojan'.
120	At a height of twenty-five feet, above the same cave.	..	....	..	Do.	Reads 'Tacholliya' Magantalegini (mistake for ngi).
121	On the hill-side, above the same cave.	..	....	..	Do.	Reads 'Satalavasinghi'.
122	In the same place .. ..	..	....	..	Do.	Reads 'Dattujan'.
123	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Santimurti'.
124	Do. .. ..	..	....	..	Do.	
125	Do. .. ..	..	....	..	Do.	
126	Do. .. ..	..	....	..	Do.	
127	Do. .. ..	..	....	..	Do.	

128	Do. .. ..	..	....	..	Do.	Reads 'Goṭṭemankkan'.
129	Do. .. ..	..	....	..	Do.	Reads 'Śriva[oh]yan'.
130	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Bura'.
131	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Teachyan'.
132	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Śrī-Ana[ṇḍa]-a[ḍa]rṣa[n]'. Mutilated. Reads '...[oh]ha[ṇḍa]n Aḍṇari'.
133	On a pillar in the verandah of the same cave.	..	....	..	Do.	Damaged. Reads 'Śrī-Vasudēva'.
134	On the rock to the proper right of the hill-side, above the same cave.	..	....	..	Do.	Damaged. Reads 'Śrī-Yaś[od]mantan'.
135	On the same rock .. ..	..	....	..	Do.	Reads 'Śrī-Va[oh]lakshalige[m]'. Reads 'Śrī-Dvitan'.
136	On the hill-side, to the proper right of the same place.	..	....	..	Kannada	Reads 'Śrī-Ajageeran'.
137	In the same place .. ..	..	....	..	Kannada (archaic).	Reads 'Śrī-K[e]ṣava[n]'. Reads 'Dury[ya]ṭhan'.
138	Do. .. ..	..	....	..	Do.	Reads 'Śrī Śivachandira[n]'. Reads 'Śrī-Bhāmarga[n]'. Gives the three names, 'Śrī-Surachitan, Śrī-Kṛtiśaśchi and 'Śrī-Aṇḍa[n]'. Reads 'Dattujan'.
139	Do. .. ..	..	....	..	Do.	Reads 'Śrī[An]ḍa[n]'. Reads 'Ativikaran'.
140	Do. .. ..	..	....	..	Do.	Reads 'Śrī[An]ḍa[n]'. Reads 'K[e]ṣava'.
141	Do. .. ..	..	....	..	Do.	Reads 'Śrī[Aji]kpi[ti]'. Much damaged. Seems to read 'Śrī[Mo]rtti[ra]n'.
142	On the big rock in front of cave No. II.	..	....	..	Do.	Mentions Kūṛpan, a subordinate of the illustrious Tuliva Nachipaya.
143	On the same rock .. ..	..	....	..	Kannada	Damaged. Reads 'Śrī-Pañjan'.
144	Do. .. ..	..	....	..	Kannada (archaic).	Damaged. Seems to read 'Bhū[ha]ṭa[n]'. Reads 'Śrī-Kōjima[ṇḥin]'. Reads 'Śrī-Singamaṇi'.
145	Do. .. ..	..	....	..	Do.	Damaged. Reads 'Śrī-Jayasēna[n]'. Reads 'Śrī-Benneyara Chalugasa'.
146	Do. .. ..	..	....	..	Do.	Reads 'Śrī-Vasudēva'.
147	Do. .. ..	..	....	..	Do.	Damaged. Seems to be the expression 'Svasi Śrī' written in the negative form and inverse direction.
148	On the small rock in the same place.	..	....	..	Do.	
149	On the same rock .. ..	..	....	..	Do.	
150	Do. .. ..	..	....	..	Do.	
151	Do. .. ..	..	....	..	Do.	
152	On the hill-side to the right of the steps leading up to cave No. III.	..	....	..	Do.	
153	In the same place .. ..	..	....	..	Do.	
154	Do. .. ..	..	....	..	Do.	
155	Do. .. ..	..	....	..	Do.	
156	Do. .. ..	..	....	..	Do.	
157	On a rock to the right of the same steps.	..		..	Do.	
158	On the same rock	..		..	Do.	
159	Do.	..		..	Do.	

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—cont.						
BADAMI TALUK—cont.						
160	On the same rock .. ..	..	....	..	Kannada (archaic).	Reads 'Sri[?]'.
161	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
162	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
163	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
164	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
165	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
166	On the hill-side to the right of the foot-path leading up the hill from the right of cave No. III.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
167	On the rock to the proper right of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
168	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
169	On the hill-side in the same place.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
170	On the rock in the same place ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
171	On a rock, to the proper right of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
172	On the hill-rock in the same place.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
173	On the hill-side in the same place	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
174	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
175	On the rock in the same place ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
176	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
177	On the hill side in the same place	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
178	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
179	In the hill-side, to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
180	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
181	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
182	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.

183	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
184	On the top of the same cave ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
185	On the rock above the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
186	On the top of the same cave ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
187	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
188	On the rock to the proper right of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
189	On a rock to the right of the way leading up to cave No. IV.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
190	Below a sculpture on a rock to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
191	On the higher hill-rock to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
192	On the hill-side to the proper left of the same cave.	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
193	In the same place .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
194	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
195	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
196	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
197	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
198	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
199	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
200	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
201	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
202	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
203	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
204	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
205	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
206	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
207	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
208	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
209	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
210	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
211	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.
212	Do. .. ..	..	....	..	Do.	Damaged. Seems to read 'Sri[?]'.

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	BIJAPUR DISTRICT—cont. BAGALUR TALUK—cont. In the same place .. ..	..	....	..	Kannada (archaic).	Reads 'Mangajan.' Another name below this, beginning with 'Sri', is entirely damaged.
214	In the cavern to the right of the foot-path leading up the hill, from the right of the same cave. ..	..	....	..	Do.	Reads 'Sri-Nididevan'.
215	In the same cavern .. ..	..	....	..	Do.	Reads 'Sri-Anuttamachohlu'.
216	On the basement of the same cave .. ..	..	....	..	Do.	Reads 'Sri-Sirasayan'.
217	On the top of the cavern called 'Tandhalalingupadi'.	..	....	..	Do.	Damaged and incomplete. Presides a certain person Navideiva [as th- devotee of the god] Somesvara, as a <i>svamihir</i> (loyal to his master) and as the crest-jewel at the three worlds and refers to the Agastya-Pulagiri. Records the consecration of the god Malikarjuna at Agastya-Pulagiri, to the south of the temple of Biddevara, by Kanchayachavayya. Refers also to the Pajanasatiriba, Vishnupada and Rudrapada.
218	In the same place .. ..	..	....	..	Do.	States that this is the carving of Eraṇḍam-Ganaṇa.
219	In the cavern of the same rock .. ..	..	....	..	Kannada (archaic).	Damaged. Seems to register that Eraṇḍara [Ganaṇa] (carved) this sculpture of (the) God.
220	In the same cavern .. ..	..	....	..	Do.	States that this is the carving of Eraṇḍara Ganaṇa.
221	Do. .. ..	..	....	..	Do.	Reads 'Sri-Gorakṣan'.
222	Do. .. ..	..	....	..	Do.	Reads 'Sri-Chandrakirti-Bhatka made (the sculpture of, Durgadevi'.
223	Do. .. ..	..	....	..	Do.	Very much mutilated and damaged. The word 'Rupiga' is possible to read. The first portion reads 'Sri-Sijla-kanda'.
224	Do. .. ..	..	....	..	Do.	Mutilated. The names Rachega, Kachuputana and Sri-Maprayya are possible to read.
225	Between the two rows of sculptures in the same cavern. .. ..	..	....	..	Do.	Reads 'Sri-Kundalan'.
226	In the same cavern .. ..	..	....	..	Do.	Reads 'Sri-Salichittan'.
227	On a rock near the tank .. ..	..	....	..	Do.	Reads 'Sri-Gunapriyan [Sri]'.
228	On the same rock .. ..	..	....	..	Do.	Records the remission of <i>kanḍite</i> on the ooblers (<i>canmaga</i>) of the place by the Two-Thousand of Vijaya-Vajra <i>adhiśāhita</i> , learned in the <i>Vāda</i> .
229	On a pillar in the Kallanatha-math.	..	....	..	Do.	The language is a little obscure. Seems to praise the valour exhibited in the Bagoni battle by Sri-Jandara Pandemurthy.
230	On another pillar in the same math.	..	....	..	Do.	Mentions a certain Vakkasiddeva.
231	On a third pillar in the same math.	..	....	..	Do.	Reads 'Sri-Balinapalan'.
232	On a pillar inside the Bhatnatha temple.	..	....	..	Do.	States that (this) was written by one who was accomplishing what he resolved upon and what he spoke.
233	On a fourth pillar in the same math.	..	....	..	Do.	Mentions Sri-Nandevaja Kojale.
234	On the hill-side, to the left of the way leading up to the Tatta-koti-Maruti temple.	..	....	..	Do.	Reads 'Sri-Punjhalagi'.
235	On the same hill-side	..		..	Do.	
236	On a rock, to the left of the entrance to the northern fort.	..		..	Do.	

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237	On a stone lying in front of Yusuf Sahib's house.	..		..	Kannada	Very much damaged. Refers to Hari, Hara and Brahma.
238	On a pillar inside the Bhatnatha temple.	..	....	..	Do.	Refers to the lamp of Kariya-Sodiyaman.
239	BAGALUR TALUK. Haveli.—On a slab set up in front of the Maruti temple.	..	....	Śaka 1744	Sanskrit and Kannada in Nagari.	Records that Apparaya, who was the Subhādara (Subedar) of Bagadikoti under the <i>Kavanti-Saraktra</i> (East India Company), renovated the village Haveli otherwise known as Gopālapura, constructed there a temple of Hanuman and a well, and made endowments for worship and offerings in the temple.
240	Honnakatti.—On three pieces of a broken slab kept in the Maruti temple.	..	....	Śaka 1750, Sarva-dhara.	Kannada in Nagari.	States that a certain Gopālapa, grandson of Vadavadiḡi Rayappa, re-inhabited the village Honnayakanakoti which had been deserted for a long time, and constructed there a temple and a well. Mentions <i>Kavanti-Saraktra</i> . Damaged. Seems to record gift of oil by Saṅgaṇa-Gaṇḍa of Honnayakanakoti.
241	On a slab set up near the big stone-well in front of the same temple.	..	....	Śaka 990, Kilaka..	Do.	Registers a grant of land to the temple of Siddhadeva of Sirivura by Devaraya-Nayaka who was the lord (<i>grāhaka</i>) of Kollapura and who belonged to Nimba-tala.
242	Shirur.—On the south wall of the Siddheshvara temple.	..	....	..	Do.	Registers a grant of land made for Bhojishetti tank by Prasannarasi-Pandita, the <i>śahāya</i> of the temple of Siddheshvaradeva.
243	On the same wall .. ..	..	....	Chalukya-Vikrama Year 24, Pramadi Pālgur, ba. 6, Sunday.	..	
244	Do. .. ..	..	....	Śaka 971, Virodhi, Pushya, ba. 12, Sunday, Uttara-yana, Makara-sankranti.	Sanskrit and Kannada.	Registers a gift of land made by Prabhu-Maraṅgingha, son of Gaurabha, for worship and offerings to the god Siddheshvara and other gods in the village Sirpura situated in Ponugunda-30, and for the feeding of ascetics and students. He is stated to be the father (<i>purva</i>) of the mother of Laladevi, queen of Trailokyamalla.
245	Do.	Western Chalukya.	Trailokyamalla	Śaka 985, Vikṛita,	Sanskrit in Kannada.	Damaged. Registers a gift of gold made by Prabhu-Maraṅgingha for repairs to and renewal of the temple of Siddheshvara.
246	On a slab set up behind the temple of Kamaṅgaśvamin.	..	....	..	Kannada	Damaged and mutilated. Mentions a Chola chief (name lost), who bore the <i>hīrudas</i> <i>Oreṅṅura-paramēśvara</i> , <i>Pyḡhira-ḡṡama</i> , <i>Sinhā-lāśchama</i> and <i>Chola-māndriṇḡa</i> . Damaged and mutilated. Registers a grant of land made by <i>Madāprabhuṡini</i> Lakmadevi to the temple of Mula-śthanadeva. Mentions Hougunda-30.
247	On two pieces of a slab in the <i>maṅḡḡa</i> of the same temple.	Western Chalukya.	Jagadekamalladeva ruling from Kaljapura.	Śaka 1071, Vibhava, Pushya, sa. 9, Sunday, Uttara-yana - sankranti, ba. 8, Monday.	Do.	Registers a gift of gold made by Dēki-Gavundi and Suggi-Gavundi for feeding ascetics in the <i>matha</i> of the temple of Mulaśthanadeva.
248	On a wall in the same <i>maṅḡḡa</i> .. ..	..	....	Śaka 1171, Saṁmya, Chaitra, ba. 8, Monday.	Do.	Registers a grant of land made to a certain individual by Kamaṅga-Nayaka, who was the agent of <i>Madāṅḡa-lāśchama</i> Narasaraṅgya.
249	Virapur.—On the stone door-frame of the village gate.	Vijayanagara.	Virapratapa Sadāśivayya	Śaka 1481, Siddhartha.	Do.	States that the land (where the stone is set up) was a gift made to Monapaṭayya, son of Maligeppa, for having built a tank.
250	Gaddanakeri.—On the side of the Bagalkot road, about a furlong east of the village.	..	....	..	Do.	States that the land (where the stone is set up) was a gift for the tank constructed by Bhitappa-Deśayi.
251	On the side of the same road about two furlongs from the village.	..	....	..	Do.	Mutilated and damaged. Praises a certain feudatory (name lost) of the king.
252	On a slab lying in the outlet of the tank.	Western Chalukya.	Tribhuvana[malladeva]	..	Do.	Registers a grant of land made to a certain <i>śaśadi</i> .
253	Anagavadi.—On a slab lying in front of the Durgavva temple.	..	....	Śrinutha, [A]śa-ḡḡa, ba. 6, Monday.	Do.	States that the garden of the <i>śāśādeva</i> 's tank was one <i>matha</i> .
254	On another slab lying in front of the same temple.	..	....	..	Do.	

Stone inscriptions of the Bombay-Karnatak copied during the year 1927-28—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—cont.					
	HOSANG TALUK.					
286	Aihole.—On a wall in the temple near <i>Srinidhegi</i> .	..	...	..	Kannada (archaic).	Registers a grant of gold by Paramāvara-Sarvakarmajin-Gharyasasa for the <i>śrāddha</i> ceremony.
287	On a wall in the same temple ..	..	...	..	Do.	Records a gift of 1,500 cows made by Duggati.
288	In the <i>mukha-mandapa</i> of the Lād-khan temple.	..	...	..	Do.	Mentions Dēvakuṭāla (?).
289	On a beam in the <i>Gaṇapati</i> ..	..	...	..	Do.	Registers a gift by the 500 <i>Mahājanas</i> , the eight <i>Nagaras</i> and the 120 <i>Uṇis</i> of Āryapura to the goddess Durgā-Bhagavati.

APPENDIX F.

Principal dates from Appendix E calculated in the office of the Assistant Archaeological Superintendent for Epigraphy, Madras.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		RASHTRAKUTA.
		<i>Akālavarsha.</i>
E	11	Śaka 834, Śrīmukha, Jyēṣṭha, ba. 2, Thursday, Uttarāśadhā, Abhiṣe. The date intended is, June 4, A.D. 912, Thursday. The cyclic year was, however, Āngiras.
"	56	Śaka 818, Nāla, Kārttika, śu. 5, Monday. If the given year Śaka 818, Nāla, is taken as expired, the equivalent of the date will be, October 3, A.D. 897 Monday; f.d.t. '63.
		WESTERN CHALUKYA.
		<i>Jagadekamalladēva (I).</i>
"	44	Śaka 944, Dundubhi, Chaitra, śu. 5, Sunday. Probably A.D. 1022, March 10, Saturday; the week-day quoted in the inscription is probably a mistake.
"	87	Śaka 964, Chitrabhānu, Kārttika, śu. 2, Monday = A.D. 1042, October 18, Monday; f.d.t. '04.
"	23	Śaka year 45869 (?), Śrīmukha, Vaiśākha, śu. punṇame, Monday, Uttarāyana-saṁkrānti, Abhija-lagna. In A.D. 1033 (= Śaka 955), Śrīmukha, the details regularly corresponded to April 16, Monday.
		<i>Troḷōkyamalladēva.</i>
"	47	Śaka 976, Jaya, Bādubbey-amāvāsya, Solar eclipse. = (1) A.D. 1054, May 10, Tuesday. There was a solar-eclipse on this day.
"	72	Śaka 981, Vikārin, Chaitra, śu. 13, Sunday = A.D. 1059, March 28, Sunday; f.d.t. '71.
"	83	Śaka 989, Māgha, amāvāsya, Monday, solar eclipse. = A.D. 1068, February 6, Wednesday. The week-day has been wrongly given as Monday.
		<i>Bhuvanaikamalladēva.</i>
"	33	Śaka 994, Paridhāvi, Pausya, śu. 1[3], Sunday, Uttarāyana-saṁkrānti. Probably A.D. 1072, December 23, Sunday; the <i>tithi</i> being śu. 11 which ended at 12 the next day.
"	267	Śaka 997, Rākshasa, Vaiśākha, śu. 3, Monday = A.D. 1075, April 20, Monday; f.d.t. '24.
		<i>Tribhuvanamalladēva.</i>
"	2	Chalukya-Vikrama year 7, Dundubhi, Phālguna, ba. 5, Monday = A.D. 1083, March 20, Monday, f.d.t. '13. Ba. 5 is perhaps a mistake for ba. 15; in the absence of the nak. the date cannot be verified.
"	8	Chalukya-Vikrama year 27, Chitrabhānu, Pushya, punṇami, Thursday, Uttarāyana-saṁkrānti = A.D. 1102, December 25, Thursday; f.d.t. '34.
"	22	Chalukya-Vikrama year 24, Pramadi, Pausya, śu. 10, Sunday, Uttarāyana-saṁkrānti = A.D. 1099, December 25, Sunday; '22.
"	27	Śaka 994, Paridhāvi, Pushya, śu. 13, Sunday, Uttarāyana-saṁkrānti. The date intended was probably A.D. 1072, December 23, Sunday, the <i>tithi</i> being śu. 11 which ended at 12 the next day. See below remarks against No. 33.

F.—Principal dates from Appendix E calculated in the office of the Assistant Archaeological Superintendent for Epigraphy, Madras—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA—cont.
		<i>Tribhuvanamalladeva—cont.</i>
E	45	Chalukya-Vikrama year 3[8], Vijaya, Paushya (?), purnimā, Wednesday, Uttarāyana saṁkrānti, Vyatipāta = A.D. 1113, December 24, Wednesday.
"	62	Chalukya-Vikrama year 51, Parābhava, Māgha, śu. 5, Wednesday = A.D. 1127, January 19, Wednesday; '68.
"	65	Chalukya-Vikrama year 23, Bahudhānya, Āshāḍha, ba. 11, Sunday, Saṁkramaṇa = A.D. 1098, June 27, Sunday; '85: the nak. was Kṛittikā which was current till '60 of the day. The Saṁkramaṇa, however, fell on the previous day.
"	69	Chalukya-Vikrama year 42, Krōḥin, Māgha, purnami, Monday. In the Ch. Vik. year 49 (A.D. 1125), Māgha-purnami was current on January 21, Wednesday, and not on Monday, as cited in the inscription. If the given year Ch. Vik. 49, Krōḥi, is taken as expired, the equivalent of the date is A.D. 1126, January 11, Monday.
"	74	Chalukya-Vikrama year 20, Yuva, Phālguna, śu. 13, Thursday = A.D. 1096, February 11, Thursday. If the week-day is rightly quoted, the <i>tithi</i> would be śu. 12 and not śu. 13 as given in the record. In the absence of the nak. the date cannot be verified. But if the years are taken as expired, the details will regularly correspond to Thursday, 26th February A.D. 1097.
"	76	Chalukya-Vikrama year 5, Raudri, Pushya, śu. 1, Monday, solar eclipse, Vyatipāta = A.D. 1080, December 14, Monday; there was a solar eclipse on this day.
"	84	48th year, Śōbhakṛit, Māgha, purnami, Friday, lunar eclipse, Vyatipāta = A.D. 1124, February 1, Friday. There was a lunar eclipse on this day.
"	85	Chalukya-Vikrama year 16, Prajāpati, Pushya, śu. 12, Thursday, Uttarāyana-saṁkramaṇa = A.D. 1091, December 25, Thursday; '61.
		<i>Jagadekamalladeva (II).</i>
"	24	7th year, Raktākshi, Pushya, purnami, Monday, Uttarāyana-saṁkrānti. Probably A.D. 1144, December 11, Monday; but it was not a day of Saṁkramaṇa.
"	53	Prabhava, Chaitra, śu. [10], Thursday, Uttarāyana-saṁkrānti, Vyatipāta. = A.D. 1147, March 13, Thursday. It was not a day of Uttarāyana-saṁkrānti.
"	247	Śaka 1071, Vibhava, Pushya, śu. 9, Sunday, Uttarāyana-saṁkramaṇa, Vyatipāta = A.D. 1149, December 11, Sunday. The year quoted in the inscription is 'expired'. Uttarāyana-saṁkrānti fell on December 25, Sunday, when ba. 9 was current till '49 of the day.
		<i>Pratāpachakravartin Trailōkyamalladeva.</i>
"	7	7th year, Dhātu, Mārgasīra, śu. 13, Monday, Vyatipāta, Uttarāyana-Saṁkramaṇa = A.D. 1156, November 26, Monday; '95; but the saṁkramaṇa fell on the previous day.
		<i>Vīra-Sōmēśvara (IV).</i>
"	35	10th year, Prajāpati, Kārttika, purnami, Monday, Vyatipāta. His 10th year was Ananda (not Prajāpati); and in this year the given details would correspond to A.D. 1196, October 31, Monday; '29.
"	68	Śaka 1106, Krōḍhin, Āshāḍha, amāvāsya, Monday, solar eclipse, Saṁkrānti, Vyatipāta. In Śaka 1106 (i.e., A.D. 1184), Āshāḍha, amāvāsya fell on July 9, Monday, but, there was no solar eclipse on this day.

F.—Principal dates from Appendix E calculated in the office of the Assistant Archaeological Superintendent for Epigraphy, Madras—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		SINDA.
		<i>Mahāmaṇḍalēśvara Chāvundarasa.</i>
E	4	Śaka 1091, Virōdhi, Pushya, śu. 5, Thursday, Uttarāyana-saṁkramaṇa = A.D. 1169, December 25, Thursday; '57.
"	28	10th year, Pārthiva, Pushya, śu. 13, Sunday, Uttarāyana-saṁkrānti. If the chief mentioned in this record is identical with the one noted above, the date must fall in A.D. 1165, December; but the details quoted in the record seem to be irregular.
		YADAVA.
		<i>Siṅghaṇa.</i>
"	36	21st year, Vikrama, Kārttika, purnami, Monday = A.D. 1220, October 12, Monday; f.d.t. '54.
"	37	21st year, Vikrama, Pushya, amāvāsya, Sunday, Uttarāyana saṁkramaṇa and Vikrama, Kārttika, purnami, Monday, Saṁkramaṇa. In Vikrama, A.D. 1220, Pushya-amāvāsya was current on Friday, December 25 which was the day of Uttarāyana-saṁkramaṇa. The week-day cited in the inscription is a mistake.
"	55	13th year, Svabhānu, Āshāḍha, śu. 5, Monday = A.D. 1223, June 5, Monday; '35. The regnal year 13 is probably a mistake for 23.
"	264	Śaka 1128, Krōḍhana, . . . , Monday, solar eclipse. In Śaka 1128 (A.D. 1206), Krōḍhana (expired), there was a solar eclipse on September, Monday.
		MISCELLANEOUS.
"	19	Śaka 981, Vikārin, Vaisākha, śu. 1, Friday = A.D. 1059, April 16, Friday; śu. 1 is probably a mistake for śu. 2, which was current till '84 of the day.
"	34	Śaka 1695, Vijaya, Vaisākha, śu. 10, Friday. Śu. 10 in the given month and year was not current on a Friday but on a Saturday, (i.e.) A.D. 1773, May 1, Saturday; f. d. t. '11. As the nak. is not given the date cannot be verified.
"	46	Śaka 954, Āngiras, Āshāḍha, śu. 1, Sunday = A.D. 1032, June '1, Sunday; '70.
"	49	Tārāṇa, Vaisākha, śu. 5, Monday: (characters of the 15th century): = A.D. 1404, April 14, Monday; '89.
"	77	Chalukya-Vikrama year 19, Bhāva, Pushya, śu. 5, Sunday, Uttarāyana-saṁkrānti, Vyatipāta. If śu. 5 is emended as śu. 15, the date would be A.D. 1094, December 24, Sunday.
"	78	Chalukya-Vikrama year 23, Bahudhānya, Pushya, amāvāsya, Sunday, Uttarāyana-saṁkramaṇa, Vyatipāta = A.D. 1098, December 25, Saturday; '45. Amāvāsya was current on Saturday and not on Sunday.
"	81	Śaka 1191, Śukla, Chaitra, śu. 7, Monday, Mrigaśirsha, Vṛishabha-lagna, Gārāja-karāṇa = A.D. 1269, March 11, Monday; '87; '55.
"	218	Śaka 955, Śrīmukha, Āsvayuja, śu. 5, Sunday = A.D. 1033, September 2, Sunday; śu. 5 had, however, ended the previous day and śu. 6 was current throughout on Sunday.
"	243	Chalukya-Vikrama year 24, Pramāthin, Phālguna, ba. 5, Sunday. In the year Pramāthin, ba. 5 or even śu. 5 did not fall on a Sunday. The intended date was probably A.D. 1100, March 2, Friday. In the absence of the nak. the date cannot be verified.

F.—Principal dates from Appendix E calculated in the office of the Assistant Archæological Superintendent for Epigraphy, Madras—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
E	244	Śaka 971, Virōdhin, Pushya, ba. 12, Sunday, Uttarāyana, Makara-samkrānti = A.D. 1049, December 24, Sunday; '60.
"	248	Śaka 1171, Saumya, Chaitra, ba. 8, Monday. Probably A.D. 1249, April 6, Tuesday; f. d. t. '16. In the absence of the nak. the date cannot be verified.
"	268	Chālukya-Vikrama year 10, Krōdhana, Āshāḍha, śu. 1, Wednesday, Dakṣiṇāyana-samkrānti = A.D. 1085, June 25, Wednesday; '82.

R

V21:72 x N27

N28

