

MADRAS RECORD OFFICE
ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1929

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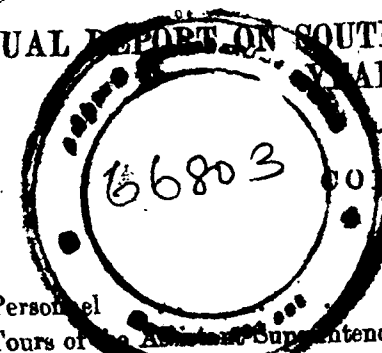
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CONTENTS.

PART I.

	PAGE
Personnel	1
Tours of the Assistant Superintendent and his establishment	1
Work done during the year	2
Places examined during the year in the Madras Presidency	2
Appendix—	
A. List of copper-plates examined during the year	4
B. List of stone inscriptions copied during the year	6
C. Dates in the inscriptions of the year calculated	51
D. List of photographs taken during the year	61

PART II.

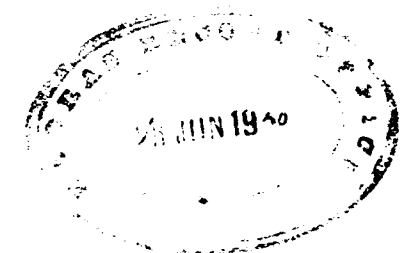
Ningondi-agrahara grant	65
Nivina grant of the Sailodbhava king Dharmaraja	65
Sentabommali plates of Nandavarman	65
The Pallavas—	
Tellarjerinda Nandivarman	65
Nripatungavikramavarman	66
Saptarishisvara temple partly rebuilt and inscriptions re-engraved	66
The Pandyas—	
Marañjadaiyan Varaguna-Maharaja	66
A different Marañjadaiyan	66
The medival Pandya king Parakrama-Pandya	67
Jatavarman Srivallabha	67
Manigramam, a non-denominational guild of merchants	68
Records of an unspecified Srivallabha attributable to Jatavarman	68
Jatavarman Vikrama-Pandya	68
Jatavarman Kulasekhara I	68
Vikrama-Pandya referred to in his inscriptions	69
Maraavarman Sundara-Pandya I	69
His presenting Sōpādn to the Chōla king at Poṅ-Amarāvati	70
A composite record of his time	70
Jatavarman Vira-Pandya	70
Maraavarman Kulasekhara I	70
A record relating to the rights of tenants in kuḍinṅā-iraiyili	71
Maraavarman Kulasekhara II	71
Maraavarman Vikrama-Pandya	71
Jatavarman Sundara-Pandya I	71
Jatavarman Sundara-Pandya II	72
Maraavarman Vira-Pandya	72
His title 'Kaliyogarama'	72
The Chōlas—	
Pennadam	72
Tiravadatturai	73
Gōvindapattūr identical with Viśaiyamangai	73
Parāntaka I	73

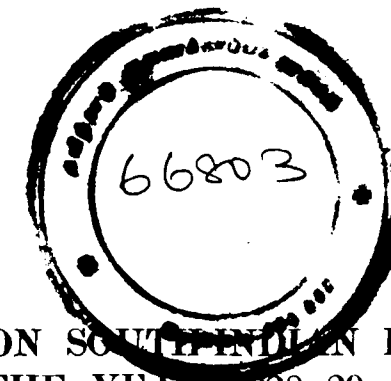
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141

	PAGE
The Chōlas—cont.	
Rajakēsarivarma Parāntaka with the introduction <i>puvi māṅgai vaḷara</i>	73
Parakēsarivarma and Rajakēsarivarma	73
Paḷuvēttaraiyar chiefs	74
Uttama-Chōla and his subordinate Ambalavaṇ Paḷuvūrnakkāṇ	74
Uttama-Chōla's title Vikrama-Chōla	74
Paḷuvūrnakkāṇ, a subordinate of Rājarāja I	74
Rājēndra-Chōla I	74
Rājadhiraḷa I and his officers	75
Rājēndradēva	75
Kulōttuṅga-Chōla I	75
His subordinate Śōḷakulasundaraṇ 'who took Kalyāṇapura'	75
Political compacts made in his time	75
<i>Uḍirappatti</i> -compensation for soldiers	76
Kulōttuṅga-Chōla II	76
His title 'Tiruppērambalaṁ-poṇ-vēndaruḷiya Rajakēsarivarmaṇ'	76
His subordinate Rājēndrasōḷa-Sambuvarāyaṇ	76
Rājarāja II	76
Kaṭṭimāṇ of Kāsmirapuram	76
Kulōttuṅga-Chōla III	77
Misappropriation of temple property	77
Image of Vātapi-Gaṇapati at Kaṇḍirāḍittam	77
Rājarāja III	78
Bhujabalaṇ-māḍai and Gaṇḍagōpalaṇ-māḍai	78
Rājēndra-Chōla III	78
The Telugu-Chōlas—	
Tammu-Siddhi and Tirukkālattidēva	78
Vijaya-Gaṇḍagōpala	79
Rājarāja-Gaṇḍagōpala	79
The Ālupas—	
Chitravāhana's conflict with Raṇakisara	79
Kulaśekhara's queen Jākalamahādēvi	79
Vira-Pāṇḍya and his nephew Baṇkidēva	80
Queen Ballamahādēvi	80
The Śāntaras	80
The Hoysalas—	
Narasimha II in the Chōla territory	80
Vira-Ramanātha	81
Ballāla III	81
The Vijayanagara kings—	
Bukka I	81
The <i>Advaita</i> teachers Vidyāraṇya-Śrīpāda, Śaṅkarāraṇya and Vidyāgiritīrtha	81
Sāyaṇa-Uḍaiyar	81
Kumāra-Bukkarāya	82
Harihara II and his subordinates	82
Mādhavarāya of Goa	82
Virūpāksha I	82
Vira-Bhūpati	82
Dēvarāya II	82
Mallikārjuna	83
Baṅga chiefs	83
Virūpāksha II	83

	PAGE
The Vijayanagara kings—cont.	
Sāluva-Narasimha	83
Invasion of the Vijayanagara dominion by a Gajapati king	84
Kriṣṇadēvarāya	84
Achyutarāya	84
Sadāsivarāya	84
Vēṇkata I	84
His subordinate Kriṣṇama-Nāyaka	85
Some later members of the dynasty	85
Governors of Maṅgaḷūru-rājya	85
The Tanjore Nāyakas—	
Sevvappa-Nāyaka	86
Gōpura at Tiruvannāmalai constructed by him	86
His court poets	87
Achyutappa-Nāyaka	87
Miscellaneous—	
Niravadyapura mentioned in an inscription at Mallipūḍi	87
Vēṇṇumankōṇḍa and Rājanārayaṇa-Sambuvarāyas	88
Pōṇṇūr, a Jaina village	88
Image of Jvalāmālini	88
The Jaina teacher Hēlāchārya, a native of Pōṇṇūr	89
The Mysore chief Dēvarāya	89
Vijaya-Raghunātha Tirumalai-Sēṭupati	89
The rebel-chieftain Marudu-Pāṇḍya	89
Inscriptions on images at Tiruppālaivaṇam	90
Measuring rods mentioned in inscriptions	90
Bond of union against tyranny	90
Construction of the Nūṅgambākkam Observatory	90
Places examined in the Bombay-Karnatak during the year 1928-29	41
Appendix E—	
List of stone inscriptions in the Bombay-Karnatak copied by the Office of the Government Epigraphist for India during the year	42
Appendix F—	
Dates in the inscriptions calculated	58





ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY
FOR THE YEAR 1928-29

PART I.

PERSONNEL.

During the early part of the year under review, Mr. G. Venkoba Rao continued to hold the post of the Assistant Archaeological Superintendent for Epigraphy and on his retirement from service from the 16th May 1928, the Senior Assistant Mr. G. V. Srinivasa Rao was in charge of the current duties of the office as directed in Government of India letter No. 1181, Education, dated the 10th May 1928, Department of Education, Health and Lands, to the Director-General of Archaeology in India. By Government of India letter No. 2201, Education, dated the 26th September 1928, I was appointed Assistant Archaeological Superintendent for Epigraphy on probation for two years and I took charge of the office on 5th December 1928 (vide Government of India Notification No. 236-Archy., dated the 15th May 1929).

2. I have the painful duty of recording the sudden death of Mr. Venkoba Rao soon after his retirement at Kumbakonam on 23rd February 1929. He served the Department for over thirty years and in the capacity of the Assistant Archaeological Superintendent for Epigraphy, issued eight Annual Reports on South-Indian Epigraphy which contain interesting information on several aspects of South-Indian History.

TOURS OF THE ASSISTANT ARCHAEOLOGICAL SUPERINTENDENT AND HIS
ESTABLISHMENT.

3. Mr. G. V. Srinivasa Rao, while holding charge of the office, went on a short tour to the Coimbatore and Salem districts from the 24th November to 3rd December 1928 and collected five inscriptions. After taking over charge, I visited parts of South Kanara, Malabar and Coimbatore districts for copying inscriptions, and my tour lasted from 21st February 1929 to 26th March 1929. On the 24th February 1929, I joined the Senior Assistant at Mangalore and visited along with him ten villages in the Udipi taluk, South Kanara district, and copied 32 inscriptions. Then I separated from him and visited eleven other villages belonging to the Karkal taluk of the same district, and Kurumbranad and Calicut taluks of the Malabar district and copied 20 more inscriptions.

4. The Senior Assistant toured for over two months from 21st January 1929 to 25th March 1929 in the South Kanara and Malabar districts and copied 40 inscriptions. The Second Assistant was on tour from 18th December 1928 to 18th February 1929 and again from 6th to 27th March 1929. He visited 16 places in the Tinnevely, Madura, Trichinopoly and Tanjore districts, and secured estampages of 208 inscriptions. The Junior Assistant for Tamil, left Madras on 20th November 1928, visited 17 villages in the Chingleput, Chittoor, North Arcot and South Arcot districts and returned to headquarters on 23rd February 1929, bringing with him copies of 227 inscriptions. The Junior Assistant for Telugu was on tour in the Kistna, Godavari and Guntur districts from 3rd to 25th March 1929. He visited three villages and copied 10 inscriptions.

6
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WORK DONE DURING THE YEAR.

5. During the year under review, 84 villages in all were visited, 542 inscriptions copied, 22 copper-plates secured and 206 photographs taken.

Under the orders of the Director-General of Archaeology in India, conveyed in his circular No. 260-50, dated the 20th June 1928, a list of photo-negatives stored in this office corrected up to 31st March 1928 was published while the Senior Assistant was in charge of the office. Two Urdu inscriptions copied during the year were deciphered for the office by the Government Epigraphist for Moslem inscriptions. Requisitions for copies of transcripts from several scholars and private parties continued to increase during the year, and they were complied with as far as possible. Estampages of inscriptions were also made available to the public and facilities were, as usual, given to outsiders seeking help on epigraphical matters.

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

Number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Tinnevely ..	Sriyakkuntam ..	Tirukkajūr ..	1
2	Do. ..	Nanguneri ..	Dalapatisamudram ..	2-12
3	Do. ..	Do. ..	Senbagaramanallūr ..	13-15
4	Ramnad ..	Tiruppattur ..	Sivapuri ..	16-69
5	Do. ..	Do. ..	Śiṅgampunari ..	70
6	Do. ..	Sivaganga ..	Tiruppaichchettī ..	71-78
7	Madura ..	Madura ..	Kunnattūr ..	79-82
8	Do. ..	Melur ..	Alagarkōvil ..	83-93
9	Do. ..	Palni ..	Bālasamudram ..	94
10	Do. ..	Do. ..	Boduvarpattī ..	95-96
11	Do. ..	Do. ..	Ambilikkaī ..	97
12	Trichinopoly ..	Lalgudi ..	Lalgudi ..	98-142
12a	Do. ..	Do. ..	Mummaḍiēḷamaṅgalam ..	143
13	Do. ..	Do. ..	Seṇṇivaykkāl ..	144
14	Do. ..	Do. ..	Nattamaṅguḍi ..	145-156
15	Do. ..	Udaiyarpalaiyam ..	Gōvindaṣuttar ..	157-164
16	Do. ..	Do. ..	Kaṇḍiradittam ..	195-208
17	Tanjore ..	Pattukkottai ..	Maṇḍagappallam ..	209
18	South Arcot ..	Vridhachalam ..	Tiruvadatturai ..	210-233
19	Do. ..	Do. ..	Pennadam ..	234-273
20	Do. ..	Do. ..	Ariyārāvi ..	274
21	Do. ..	Do. ..	Gōpārapuram ..	275
22	Do. ..	Tirukkoyilur ..	Idaiyār ..	276-296
23	Do. ..	Gingee ..	Dēvaṇūr ..	297-306
24	Chingleput ..	Ponneri ..	Tirappalaivanam ..	307-377
25	Do. ..	Do. ..	Śruttapaḷḷi ..	378-380
26	Do. ..	Conjeeveram ..	Tirupparattikkunram ..	381-383
27	Madras ..	Madras ..	Nangambakkam ..	384-388
28	North Arcot ..	Arkonam ..	Paṇapakkam ..	389-390
29	Do. ..	Wandiwash ..	Ponṇūr ..	391-418
30	Do. ..	Tiruvannamalai ..	Tiruvannamalai ..	419-428
31	Do. ..	Do. ..	Malamaṅṇēṇūr ..	429
32	Chittoor ..	Chittoor ..	Velukōru ..	430-431
33	Do. ..	Do. ..	Vavilitōṭa ..	432-435
34	Salem ..	Tiruchengodu ..	Dēvaṇāṅṅurichchi ..	436-437
35	Do. ..	Namakkaī ..	Kapilamalai ..	438
36	Coimbatore ..	Palladam ..	Putteriobahal ..	439-440
37	Do. ..	Pollachi ..	Pollachi ..	441-443
38	Do. ..	Udamalpet ..	Kuzaralingam ..	444-445
39	Malabar ..	Chirakkal ..	Maḍayi ..	446
40	Do. ..	Do. ..	Māpiyūr ..	447-448
41	Do. ..	Walluvanad ..	Kuruvattūr ..	449
42	Do. ..	Do. ..	Kayiliyād ..	450-452
43	Do. ..	Kurumbanad ..	Kollam ..	453
44	Do. ..	Calicut ..	Etakkād (Pattur) ..	454
45	Do. ..	Palghat ..	Tiruvālatūr ..	455
46	Do. ..	Do. ..	Peringōḍ ..	456-458
47	Do. ..	Do. ..	Karippōḍ ..	459
48	South Kanara ..	Mangalore ..	Kudupu ..	460-463
49	Do. ..	Do. ..	Kāvūru ..	464
50	Do. ..	Do. ..	Tiruvailu ..	465-466
51	Do. ..	Do. ..	Sōmēśvara ..	467-468
52	Do. ..	Do. ..	Kōḷāi ..	469-471
53	Do. ..	Do. ..	Baṅṅrakōḷūru ..	472-473
54	Do. ..	Do. ..	Kōṇchadi ..	474
55	Do. ..	Do. ..	Uḷaybetṭu ..	475
56	Do. ..	Do. ..	Adduru ..	476
57	Do. ..	Karkal ..	Iruvalla ..	477
58	Do. ..	Pattur ..	Indabettu ..	478
59	Do. ..	Do. ..	Belamañchi ..	479
60	Do. ..	Do. ..	Garuvayankere ..	480-481
61	Do. ..	Do. ..	Ujre ..	482
62	Do. ..	Do. ..	Suriya ..	483

Number.	District.	Taluk.	Village.	Numbers of inscriptions.
63	South Kanara ..	Udipi ..	Brahmavara ..	484-485
64	Do. ..	Do. ..	Chāntāra ..	486
65	Do. ..	Do. ..	Uppūru ..	487-489
66	Do. ..	Do. ..	Nilavara ..	490-499
67	Do. ..	Do. ..	Pattige ..	500-501
68	Do. ..	Do. ..	Perdaru ..	502-503
69	Do. ..	Do. ..	Kote ..	504-510
70	Do. ..	Do. ..	Giliyara ..	511
71	Do. ..	Do. ..	Maṇḍara ..	512-513
72	Do. ..	Do. ..	Saligram ..	514-515
73	Do. ..	Karkal ..	Mantradi ..	516
74	Do. ..	Do. ..	Daregudde ..	517-518
75	Do. ..	Do. ..	Haobavettu ..	519
76	Do. ..	Do. ..	Nellikara ..	520-522
77	Do. ..	Do. ..	Naravi ..	523
78	Do. ..	Do. ..	Shirtadi ..	524
79	Do. ..	Do. ..	Varaṅga ..	525-529
80	Do. ..	Do. ..	Koraga ..	530
81	Do. ..	Do. ..	Miyyar ..	531
82	Do. ..	Do. ..	Nallura ..	532
83	West Godavari ..	Tanuku ..	Mallipōdi ..	533-539
84	Guntur ..	Painad ..	Jeṭṭipalem ..	540-541
85	Do. ..	Repalle ..	Yāsali ..	542

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

(Countersigned.)

K. V. SUBRAHMANYA AIYER,
Superintendent for Epigraphy.

APPENDIX A.

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APPENDIX B.
Stone inscriptions copied in 1928-29.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT.					
	SIVAIONTAM TALUK.					
1	Tirukkallur. —On a slab set up at the bridge near the village.	..	....	Kollam 922, Prabhuva, [Ami 11, Wednesday], Anubham, trayodasi.	Tamil	States that the [Kollaiyavttal of Tirukkallur, the sluices to it and other irrigation works, were completed in the year.
2	Dalapattisamundram. —On the north and west walls of the central shrine in the Tirunagesvaram temple at the village.	Pandyas	Majavarman alias Tribhuvana-chakravartin Sudarasa-Pandyaadeva, who was pleased to present the Chola country.	8th year and 23rd day.	Do.	Begins with the introduction <i>செருவெனப் பெருமான்</i> etc. Records that at the request of the <i>Sivabrahmanas</i> and <i>Siddhagiris</i> of the temple of Tirunagesvaram at Perumbalañji in Nattaruppokku and of the queen Ulagamalludaiyal, the king, while seated on the throne called Malavarayan at Madura, exempted from taxes certain lands to provide for offerings and worship to the images of Kottaijundavar and his consort, set up in the temple by Kuppap-Kovay alias Viranarayana-devayan.
3	On the south wall of the same shrine.	..	....	17th year ..	Do.	Registers that the king (name not specified), while seated in his palace at Alliyur alias Karakulakani-chaturvedi-mangalam in Nattaruppokku, exempted from payment of taxes certain lands granted to the temples of Tirunagesvaram-Udaiyar, Varaguna-Varagun-Udaiyar and Puravari-varam-Udaiyar at Perumbalañji.
4	On the same wall ..	..	....	..	Do.	Records an order stating that <i>stiers</i> should be given in respect of certain tax-free gifts of land made at Ar to provide for worship in the temples mentioned in No. 3 above.
5	Do.	..	....	17th year ..	Do.	Registers the order issued to the officials of the temples mentioned in No. 3 above, stating that the <i>stimaika</i> and <i>stiers</i> having been issued, the lands granted may be taken possession of.
6	Do.	Pandyas	Jatavarman alias Tribhuvana-chakravartin Srivallabhadēva.	4th ..	Do.	Commences with the introduction <i>செருவெனப் பெருமான்</i> etc. States that on the representation made by Manabharan-attu-Ayyan, one <i>ettu</i> of land belonging to the three temples mentioned in No. 3 above was exempted from taxes. Mentions the throne <i>Pidipudiyin</i> in the palace at Madurai, on which the king was seated while making the grant. On a pillar in the verandah round the shrine, is engraved a portion of a record dated in the 4th year of an unspecified king.
7	On the base of the verandah round the same shrine.	Do.	Srivallabhadēva ..	..	Do.	States that the king, while seated on his throne <i>Kalivendaram</i> in the palace Periyamaligai at Rajendradola-puram in Rajasingankulakki, a subdivision of Madurodaya valanadu, made a tax-free gift of lands to the temple of Tirumayiladipalai-udaiya-Mahadeva at Parakramapadiya-chaturvedi-mangalam in Nattarup-pokku. The record was signed by Kalingarayan and Ajagiyapadaya-Muvendavelai in Semmai-nadu.

8	On the wall of the south verandah	Do.	Jatavarman alias Tribhuvana-chakravartin Vira-Pandyaadeva.	4th year ..	Do.	Commences with the introduction <i>செருவெனப் பெருமான்</i> etc. Registers a gift of 3 <i>ms</i> of land by the residents of Perumbalañji to three women for enacting plays (<i>Sakkai-katti</i>) in the temple of Tirunagesvaram-udaiya-Nayanar, one in the month of Chittirai and another in Parattadi, every year.
9	On the same wall ..	Do.	Do.	..	Do.	Commences with the same introduction. Very much damaged. Seems to register a gift of land.
10	On the outer east wall of the <i>mandapa</i> in front of the central shrine.	Do.	Do.	8th year ..	Do.	Registers that the <i>kedirachanas</i> of the temple of Tirunagesvaram-Udaiyar at Perumbalañji in Vaidunda-valanadu a subdivision of Nattaruppokku, agreed to burn two twilight lamps in the temple from the money endowed by a coat of the temple. On the west wall is a fragment mentioning Tribhuvana-chakravartin Kottaijundavar.
11	On the same wall ..	Do.	Majavarman alias Tribhuvana-chakravartin Kulasekharadeva.	..	Do.	Incomplete. Refers to a gift made by a shepherd of Seliyapuram in Kaljaya-nadu.
12	On a slab lying in a field in the Paruboheri in the same village.	Do.	Majajadaiyan ..	35 + 6th year ..	Vattejattu	Records that Velan-Sattai of Irampadu in Karaikkennadu erected two water-sheds, at Perumbalañji, one called Irasakkar-tanipperumbandal in the name of Irasakhar of Tirukottai, and the other called Munoguvappurumbandal, and provided for burning lamps in them as well as for the maintenance of the men supplying water.
13	Senbagaramanallur. —On the south wall of the <i>mandapa</i> in front of the central shrine in the Jagannatha-Perumal temple in the village.	Travancore	Vira-Mattandayan Singaiy-Mattavar ..	[Kollam] 702, Purattadi 11.	Tamil	Refers to the appointment of Ariyan-Vigandai-perumal-Manabharadēvan as the treasury accountant of the temple of Jagannatha-Perumal at Senbagaramanallur, a village to the east of Sivaramangai in Vanni-nadu.
14	On the wall of the <i>mandapa</i> at the second entrance into the same temple.	Do.	Sakthararayan Varunam-kopia Bhudalavira Ramavarman.	Kollam 720, Mahara 4, ba. 2, Friday.	Do.	Registers a gift of land by the king to the temple of Senbagaramanallur-Emberuman at Senbagaramanallur, for the service of Senbagaraman- <i>sevi</i> initiated in his name, and for the conduct of a special worship on the day of Asvati in the month of Avadi, which was the day of his birth.
15	On the same wall ..	Do.	Ramavarman-Tiruvadi ..	Kollam 720, Masi 4, Friday, Uttiram	Do.	Refers to the appointment of Tiruvethanathan as a <i>seviya-kopakk</i> (accountant) of the temple.
16	Sivapuri. —On the north wall of the second <i>prakhara</i> in the Svarathprakasēvara temple in the village.	Chola	Tribhuvana-chakravartin Kulottunga-Choladeva.	32nd year ..	Do.	States that Nambi-Viathan alias Kulottunga-Chola-Tayilar-Pariyan of Sevamangalam constructed the first and second tiers of the <i>mandapa</i> of the temple of Tiruttandon-piravar-Udaiyar at Solamartande-chaturvedi-mangalam in Solapadaya-valanadu, a subdivision of Rajendradola-valanadu which was a district of Rajaraja-Padmanabha.
17	On the same wall ..	Pandyas	Tribhuvana-chakravartin Srivallabhadēva	9th ..	Do.	Records a gift of 60 sheep and a lamp stand by a certain Isanadevi on behalf of her daughter, for burning a lamp in the temple of Tiruttandon-piravar-Udaiyar at Nripadesvara-chaturvedi-mangalam in Keraladanga-valanadu.
18	Do.	Do.	Do.	10th ..	Do.	Registers a gift of 1 <i>ms</i> of land, by a lady of Aruviyar named Pancha-Uyyavandal, for burning a perpetual lamp in the temple of Tiruttandon-piravar-Udaiya-Paramasvamin.
19	Do.	Do.	Srivallabhadēva ..	3rd ..	Do.	Registers a gift of 1 <i>ms</i> of land and a lamp-stand by a private individual, for maintaining a perpetual lamp in the temple. Near this is an incomplete record giving the boundaries of some lands.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT—cont. TIRUPPATTUR TALUK—cont. Sivapuri—cont.						
20	On the same wall ..	Chola ..	Tribhuvanaachakravartin Choladeva.	47th year ..	Tamil ..	Registers a gift of 50 sheep and a lamp-stand for burning a lamp in the temple of Tiruttandoppravarum-udaiya-Nayanar at Solamattanda-chaturvedimangalam in Solapandy-valandava, a subdivision of Rajendrasolapandy-valandava, district of Rajaraja-Pandyan-valandava, which was <i>keeli-nige-irayil</i> by the assembly of Tirupasekharachaturvedimangalam to the temple of Tiruttandoppravarum-udaiya-Nayanar. In the body of the record is given the date Maham, mo. 7, Saturday, Chittirai. Mentions a certain Devar Aryachakravartideva.
21	Do ..	Pandya ..	Magavarman alias Tribhuvanaachakravartin Kulasekharadeva.	5th year, Kanni, Sunday, Wednesday, Anilam.	Do.	Registers a gift of land as <i>keeli-nige-irayil</i> by the assembly of Tirupasekharachaturvedimangalam to the temple of Tiruttandoppravarum-udaiya-Nayanar. In the body of the record is given the date Maham, mo. 7, Saturday, Chittirai. Mentions a certain Devar Aryachakravartideva.
22	Do ..	Do.	Tribhuvanaachakravartin Konerumal-kondan Sundara-Pandya-deva.	10th year, Mina, Monday, Uttiradam.	Do.	Begins with the word <i>kutestipadi</i> and registers an order to the <i>seppadi</i> of Sivapuri exempting from taxes certain lands of the temple of Tiruttandoppravarum-udaiya-Nayanar, for the service of Parakrama-Pandya- <i>seppi</i> instituted in the king's name, and for festivals and repairs.
23	Do.	Chola ..	Tribhuvanaachakravartin Choladeva.	21st year ..	Do.	Records that Tirukkodungunnamudayan Keralan alias Nishadayan got certain lands exempted from taxes, and gave them for the service of Viramajagiyar- <i>seppi</i> in the temple at Mattiyar alias Nripasekharachaturvedimangalam, a <i>brahmadaya</i> in Keraladiga-valandava.
24	Do.	Pandya ..	Magavarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	3rd ..	Do.	Records the appointment of ten women to do service in the temple of Tiruttandoppravarum-udaiya-Nayanar.
25	Do.	Do ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandya-deva.	5th year, Rishabha 3, Sunday, Monday, Pujar-padam.	Do	Registers assignment of lands to dancing girls and a <i>seppadi</i> doing service in the temple.
26	Do.	Do.	Vira-Pandya-deva ..	119th year ..	Do.	Relates to a gift of land and house-site to a <i>deva-aradiyal</i> for doing service in the temple.
27	Do.	Do.	Tribhuvanaachakravartin Vira-Pandya-deva.	12th ..	Do.	Records that Kandan-Sundaravilli alias Tuvarepativelan made a gift of land to the temple of Valia-Nayanar at Udiyanur in Sura-nadu. To the same temple another gift of land was made by the <i>arar</i> of Kodalur on behalf of Kandan-Tirukkodungunnamudayan, who had these lands exempted from taxes.
28	Do.	Do.	Magavarman alias Tribhuvanaachakravartin Kulasekharadeva.	2 + 1st year, Kumbha, Monday, Mula.	Do.	States that Periyar-Magandan alias Kulasekharapandya of Udiyanur set up an image of Mottanayinar-Periyadevar in the second <i>prakar</i> of the temple, and that for the money endowed by him as <i>terpava-silad</i> , some lands were set apart by the <i>Srinidra-Srinidra</i> of the temple for offerings and worship to that image.
29	On the west wall of the same <i>pradara</i> .	Do.	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3 + 4th year ..	Do.	Begins with the introduction <i>Udaiya</i> <i>Udaiya</i> etc. Registers a gift of the two villages Kuppichai and Sattalai by Keralan-Ahagiyadevan alias Viramajagiyar-Nishadayan of Tirukkodungunnam for the service of Viramajagiyar- <i>seppi</i> instituted in his name in the temple of Tiruttandoppravarum-udaiya-Nayanar. Mentions a measure called 'Irupendusekharag'.
30	On the same wall ..	Vijayanagara.	Achutadeva-Maharaya ..	Vijambi, Purattadi 20.	Do.	Registers a gift of two plots of land as <i>devadana</i> by Vajra-Ramappa-Nayanar, the agent of the king.

ANNUAL REPORT FOR 1928-29

31	Do.	Pandya ..	Tribhuvanaachakravartin Kulasekharadeva.	3 + 8th year ..	Do.	This is said to be a re-engraved record dated in the 17th year of Kulottunga-Chola I beginning with the historical introduction <i>Udaiya</i> etc. It relates to a gift of land by purchase by Ketti-Irasi, a merchant of Irattap-padi alias Dammappoli to the temple of Ayintatthir-fuvasivaram-Udaiyar at Vilupparaiyanallur alias Alappirandanallur, a hamlet of Solamattanda-chaturvedimangalam in Cholapandy-valandava.
32	Do.	Do.	Tribhuvanaachakravartin Vikrama-Pandya-deva.	4 + 1st year, Sinha 10.	Do.	Incomplete. States that the assembly, having met in the <i>marudaga</i> of Tirukkayilayam (temple) at Nripasekharachaturvedimangalam, made tax-free certain lands belonging to the temple of Ayintatthir-fuvasivaram-Udaiyar at Vilupparaiyanallur.
33	Do.	Vijayanagara	Achutadeva-Maharaya ..	Khara, Panguni 25	Do.	Records that Vasavappa-Namappa-Nayanar gave as <i>devadana</i> to the temple of Tiruttandoppravarum-udaiya-Nayanar the village of Kappamangalam for the merit of Chinappa-Nayanar, the <i>wid-keriyam</i> of the king.
34	Do.	Pandya ..	Tribhuvanaachakravartin Vira-Pandya-deva.	11th year, Tula 26, Sunday, Thursday, Apanam.	Do.	Registers a gift of gold by Kunandar Ponmaritthipri-Kanavadi alias Tiruvambalapernumal, the headman of Vilangudi, for offerings and worship to the deities of Tiruvambalapernumal-udaiya-Nayanar, Ponnaiyalar and Kuppattar, which he had consecrated in the south-west corner of the second <i>pradara</i> of the temple.
35	Do.	Chola ..	Tribhuvanaachakravartin Choladeva.	12th year ..	Do.	Registers a gift of tax-free land by Rajendrapalan-Keralan alias Nishadayan to the temple of Tiruttandoppravarum-Udaiyar at Solamattanda-chaturvedimangalam, a <i>brahmadaya</i> in Solapandy-valandava.
36	On the west and south walls of the same <i>pradara</i> .	Nayaka ..	[Nagama]-Nayaka ..	Saka 1422, Kaudri, Dakshinayana, 26, Margali [Avalyam], Paarnam, Thursday.	Do.	States that Tipparasa-Udaiyar, son of Madaras-Udaiyar of Sivapamudam, the agent of Nagama-Nayanar in Pirumalai Shimal, gave Singampunari as an <i>amaram</i> - <i>yakam</i> to Eppuli-Nayanar, who gave Sattalai in Singampunari as a <i>seppadi</i> to his subordinate Vannagiri-Nayaka-Narasayya. The latter made a gift of 1 <i>ma</i> of this land for offerings to Tiruttandoppravarum-Udaiyar.
37	On the south wall of the same <i>pradara</i> .	Pandya ..	Tribhuvanaachakravartin Sivallabhadeva	18th year ..	Do.	Registers a gift of land by purchase by Arumunakandar, to the temple of Pillayar-Devinayakar at Aruviyur alias Ilegi-Uyyavanda-pattanam in Keraladiga-valandava, a subdivision of Pandi-valandava.
38	On the same wall ..	Do.	Do.	20th ..	Do.	Registers another gift of land (by the same donor) to the same temple. This land was purchased from Pandan-gudi-Vellai Uyyaninadayan of Sura-nadu.
39	Do.	Do.	Jatavarman alias Tribhuvanaachakravartin Sivallabhadeva.	18th year, Chittirai	Do.	Registers with the introduction <i>Udaiya</i> <i>Udaiya</i> etc. Records that Seyyamaangalam having been constituted into an <i>agaram</i> called Ambalattadi-chaturvedimangalam and given as a <i>brahmadaya</i> to twenty Brahmins, 1 <i>siraman</i> on each <i>ma</i> of cultivated land was authorised to be collected from them and credited to the treasury of Tirunanduakharar, by Kandan-Sundara alias Tuvarepativelan for the merit of Sutan-Kandan alias Tuvarepativelan. The record was engraved by Sutan-Pagaveir-kandan Tuvarepativelan.
40	Do.	Do.	Tribhuvanaachakravartin Kulasekharadeva.	10 + 7th year ..	Do.	Registers a gift of land in Aruviyur by Agastya-perumal-Sokkan alias Tuvarepativelan of Eppodanallur in Pandi mandalam to Nityakalyana-Bhatta of Ambalattadi-chaturvedimangalam who had to pay 1 <i>siraman</i> per <i>ma</i> to the temple of Tiruttandoppravarum-udaiya-Nayanar, and 3 <i>kalam</i> of paddy to Adiyama-jagiyaram-udaiya-Nayanar.
41	Do.	Do.	Tribhuvanaachakravartin Sivallabhadeva	21st ..	Do.	Registers a gift of land by purchase by Tiruchobigambalam-udaiyan-Tiruvankadavilayan of Marudur, a merchant of Aruviyur alias Desi-Uyyavanda-pattanam to the temple of Tiruttandoppravarum-Udaiyar.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT—cont.						
Tirupattur Taluk—cont.						
Sivapuri—cont.						
42	On the same wall	Pandya ..	Tribhuvanaachakravartin Srivalabhadeva	21st year ..	Tamil ..	Registers a gift of tax-free land by Rajendrasolam-Karalan Nishadayan <i>alias</i> Alaisandraperumal also called Tappilambekkan to the same temple.
43	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Srivalabhadeva.	6th	Do. ..	Begins with the introduction of the <i>śāstram</i> , etc. Registers a gift of land by purchase by Tiliainayakap-Tarunduketham, a merchant of Aruviyur <i>alias</i> Nana-tisaram-udaiya-Mahadeva at Nripakshara-chaturvedi-mangalam. The land was made tax-free by payment of a lump sum.
44	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Parakrama-Pandya.	4th	Do. ..	Begins with the introduction of the <i>śāstram</i> , etc. Registers a sale of land by <i>Udaiyasa</i> Marap-Koray to the temple of Tiruttandupparam-Udaiyar.
45	Do.	Do. ..	Do. ..	9th	Do. ..	Begins with the same introduction. Records that Manahara-Udaiyapalan, the headman of Soratur and a merchant of Aruviyur, made a gift of the taxes on <i>śāstram</i> to the temple of Karupadavaram-Udaiyar in that village on behalf of Karupadavaram-Nambikkadiyā, and for offerings to the images of Kottadundavar and Prathiyar set up by him in that temple.
46	Do.	Setupati ..	Mutta - Vijaya-Ragunatha - Tirumalaipettupati.	Saka 1690, 1 Kila, Avasi 28.	Do. ..	Registers gift of the village of Sattapur by the king to the temple of Tandondupparam-Udaiyar at Sivapuri in Velukaramanilai <i>alias</i> Virapadiyanallor-Anbala-tadichaturvedimangalam in Keralasinga-velanadu.
47	Do.	Chola ..	Tribhuvanaachakravartin Vikrama-Choladeva.	7th year ..	Do. ..	States that Sundar-Gangai-kondan <i>alias</i> Tavarapativela; promised to give some land as <i>śāstram</i> (to the descendants of those swordsmen (<i>edilār</i>) who died fighting on the field.
48	Do.	Pandya ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva.	9th year, Avasi 30 ..	Do. ..	Registers a gift of land in Venattirundi <i>alias</i> Marattent-payanallur, by <i>Udaiyasa</i> -Pappadi of the Moha-Roganam-banagattuppalai-drumadam at Tirupparangudi for offerings, worship and other requirements of Paupattivarum-udaiya-Nayanar, consecrated by him in the temple of Tiruttandupparam-Udaiyar. Mentions the measurement rod 'Arinjili.' The donor is stated to have belonged to Katakadhiya- <i>senidasa</i> and Uolagati- <i>ezhiza</i> .
49	Do.	Do. ..	Tribhuvanaachakravartin Srivalabhadeva	26 + 1st year ..	Do. ..	Incomplete. States that Udaiyandol, a Brahman lady of Sivapuri, purchased the field called Sikkandi- <i>valakhal</i> for the temple.
50	Do.	Do. ..	Tribhuvanaachakravartin Parakrama-Pandya.	8th	Do. ..	Incomplete. Registers a gift of land (by purchase) by Alagiyanaayakan-Uyyavandan of Kovalar, a merchant of Aruviyur, for feeding persons on special days in the Alagiyanaayakan-Uyyavandan- <i>iruvadam</i> .
51	Do.	Do. ..	Do. ..	6th	Do. ..	Registers gift of sheep and a lamp-stand by a Brahman lady of Sivapuri, for burning a perpetual lamp in the temple of Tiruttandupparam-Udaiyar.

52	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Srivalabhadeva.	16th	Do. ..	Begins with the introduction of the <i>śāstram</i> , etc. Registers gift of land by purchase by Arinadapalai-Kittai <i>alias</i> Sivatarundalayār, a merchant of Minigiraman gudi at Kodumbalur, for offerings to the god Tiruttandupparam-Mahadeva.
53	Do.	Do. ..	Tribhuvanaachakravartin Kulasekharadeva.	6th	Do. ..	Registers gift of two lamps by Sarvattarasan <i>alias</i> Por-koyil-kan of Sivapuri to the temple of Tiruttandupparam-Udaiyar and Rudrakottivaram-Udaiyar.
54	Do.	Chola ..	Rajasekarvarman <i>alias</i> Tribhuvanaachakravartin Kulottunga-Choladeva.	42nd year and 162nd day.	Do. ..	Begins with the introduction of the <i>śāstram</i> , etc. Records remission by the assembly of Solamattandachaturvedimangalam of the taxes due on certain temple lands. The assembly is said to have met in the temple of Ayya: Muppai-Udaiyar.
55	On the east wall of the same <i>prākāra</i> .	Do. ..	Tribhuvanaachakravartin Vikrama-Choladeva.	3rd year ..	Do. ..	Records a political compact between Rajendrasolam <i>alias</i> Nishadarsayan and Kandam-Sundaratolam <i>alias</i> Tuvrapativela.
56	Do.	Pandya ..	Tribhuvanaachakravartin Srivalabhadeva	24th	Do. ..	Registers a gift of land (by purchase) and a house, by Alagiyanaayakan-Udaiyanambi <i>alias</i> Alattam of Tirunallar, a merchant of Aruviyur <i>alias</i> Ded-Uyyavanda-jatupam to the Alagiyanaayakan-maha at Sivapuri.
57	On the north wall of the first <i>prākāra</i> .	Do. ..	Tribhuvanaachakravartin Sundara-Pandya-deva.	11 + 1st ..	Do. ..	Registers a gift of land by Uttara-pati-Tavarapativela <i>alias</i> Dikkalanveppan-Alagaperumal for special offerings to the temple of Tiruttandupparam-Udaiyar at Nripakshara-chaturvedimangalam on the day of Sruti, which was his natal star.
58	On the same wall	Do. ..	Maravarman Tribhuvanaachakravartin Vikrama-Pandya.	6th year, Rishabha 14.	Do. ..	Records that some temple land had been assigned as <i>śāstram</i> - <i>devadānam</i> to Tappai Alagan-Kandan <i>alias</i> Periyatirukuttappalai of Sivapuri, for having paid the money required to clear certain debts of the temple.
59	On the west wall of the same <i>prākāra</i> .	Do. ..	Tribhuvanaachakravartin Kōnērimel-kondan.	18 + 14th year, or 13th year and 627th day.	Do. ..	Records an order of the king to the assembly of Ambalattad-chaturvedimangalam, issued on the representation of Tennavarayan, confirming the payment of <i>annas</i> at 1 <i>śiraman</i> per <i>ma</i> to the temple at Matthiyar <i>alias</i> Nripakshara-chaturvedimangalam, on the lands endowed by Kandam-Sundaratolam <i>alias</i> Tuvrapativela.
60	On the same wall	Do. ..	Do. ..	13 + 15th year or 13th year and 558th day.	Do. ..	States that on the representation of Tennavarayan, the lands specified in No. 40 above were ordered to be enjoyed by Nityakalyana-Shatthar of Arappuram as before.
61	On a slab in the pavement of the west verandah of the same <i>prākāra</i> .	Do. ..	....	.. ..	Do. ..	States that the <i>manḍapa</i> was the gift of Devan-Alagan-perumal <i>alias</i> Pallavarayan of Kodumalur.
62	On the south wall of the same <i>prākāra</i> .	Pandya ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	24th year, Kanni 14, su. dasami, Uttiradam, Friday.	Do. ..	Damaged. Appears to relate to some transaction connected with the lands of the temple of Tiruttandupparam-Udaiyar.
63	On the same wall	Do. ..	Tribhuvanaachakravartin Sundara-Pandya-deva.	3rd year, Dhanus 17.	Do. ..	Registers the <i>devadāna</i> lands endowed to and purchased by the temple of Abhimuktisvaran-udaiya-Nayanar at Nripakshara-chaturvedimangalam in the 24th year of Kulottunga-Choladeva, in the 16th and 23+1st years of Srivalabhadeva, in the 3rd and 18th + 8th years of Kulasekharadeva, and in the 3rd year Sundara-Pandya-deva. These were now engraved in compliance with the royal order received by the <i>śāstram</i> of the temple of Tiruttandupparam-Udaiyar.
64	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	 2, su. chaturthi, Saturday, Uttirajedi.	Do. ..	Incomplete. Mentions Karudugulattur in Keralasinga- <i>valandha</i> .

B.—Stone inscriptions copied in 1923-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
MADURA DISTRICT—cont.						
MELUR TALUK—cont.						
Alagarkoyil—cont.						
88	On the same wall	Vijayanagara.	Achyanadeva-Maharaya	Śaka 1454, Nandana, Uttaraśyāma, Śaradritu, Mīna, Śu. prathamā, Wednesday, Āśvati, Yuga-dipunya-kalam. Śaka 1530, Kilaka, Chittirai 2.	Tamil	Registers gift of the village Adaiji in Kunjathir-simal, on the northern bank of the Vaigai in Pāṇḍi-maṇḍalam, by Visvanātha-Nayaka, son of Nāgama-Nayaka, the <i>aiygar</i> of the king, as <i>śrīveṇḍaigaiygar</i> to the temple of Aḷagar. The gift was made for the merit (<i>dharma</i>) of Achyutadeva-Maharaya.
89	Do. .. .. .	..	....	Śaka 1435, Śrīman-kā, Dakṣiṇāyana, Śaradritu, Aśādha, Śu. paurṇimā, Uttara-śunday, Chittirai 2.	Do.	Damaged. Appears to record the gift of some gardens by Rāga-Ayyaṅgar, son of Appaiyaṅgar of Irappur, for the supply of coconuts, plantains, etc., to the temple.
90	On the south wall of the same <i>gopura</i> .	Vijayanagara.	Kriṣṇadeva-Maharaya	Śaka 1435, Śrīman-kā, Dakṣiṇāyana, Śaradritu, Aśādha, Śu. paurṇimā, Uttara-śunday, Chittirai 2.	Do.	Registers gift of the two villages Saṁayanālar and Gaṭamāṅgalam on the bank of the Vaigai in Paṇḍi-maṇḍalam, by Imuḍi-Viṭaya-Daṇḍeśvara on behalf of Kriṣṇadeva-Maharaya, for providing for offerings to the god Aḷagar during the car-procession in the month of Āṣi.
91	On the same wall	Do.	Venkaṭadeva-Maharaya	Śaka 1511, Virodhi, Dakṣiṇāyana, Yaśārta-ritu, Śravana, Śu. 9, Mṛgaśīrṣa.	Do.	Much damaged. Registers gift of Karuṇapattai <i>aias</i> Ramanujanaḷar by the king, at the instance of Sandarat-tōḷḍaiyaḷ-Māvali-Vaṇḍarāḷ, for feeding twelve <i>Śrīveṇḍaigars</i> in the temple of Aḷagar.
92	Do. .. .. .	..	....	.. .. .	Do. (verse).	A verse in praise of god Aḷagar.
93	On the inner wall of the ruined Raye-gopuram.	Vijayanagara.	....	Kali 406/7, Śaka 1468, Parabhava, Puraṇṣi, paurṇami, Thursday.	Grantha and Tamil.	Gives the genealogy of the kings of the Āraṇḍi dynasty. The end is covered up by debris and stones. Mentions Mahamaṇḍalēśvara Rāmāṇḍa-Tirumaladeva-Maharāja, in whose time the <i>gōḷvara</i> was probably erected.
PAINI TALUK.						
94	Balasamudram. —On the north wall of the Perumal temple in the village.	..	....	.. .. .	Tamil	Fragment. Mentions gift of land for celebrating a festival in the temple of Amrabhujanga-vippagar-Emberumāḷ.
95	Boduvarpatti. —On a slab set up in front of a mosque in the village.	..	....	Rakhaṣa, Āṣi 5 ..	Do.	Damaged. Appears to refer to a grant of land at Boduvāṭ-paṭṭi, by Tirumalai-Chinnappa-Nayakkar to Bayya
96	On a few slabs near the tank in the same village.	..	....	Taraṇa, Āṣi 14 ..	Do.	Fragment. Contains a few words belonging to an inscription.
97	Ambilikkai. —On a slab containing an image of Subrahmaṇya under a tree in the village.	..	....	Śaka 1600, Kali 4772, Pramōdola, Māṣi 17.	Do.	States that the village Ambilikai was granted as <i>śrīveṇḍaigara</i> to the temple of Kuḷandai-Velayudavami, in the days of Tirumalai-Chinnappa-Nayaka.
TRICHINOPOLY DISTRICT.						
LALGUDI TALUK.						
98	Lalgudi. —On the south wall of the central shrine in the Śeṇḍa-riṣṭhāṇḍra temple in the village.	Chōla	Parakēśarivarman, 'who took Madura' ..	35th year	Do.	Registers gift of land by Pugalai-Kāman of Tūpāyār, in Paṇḍi-maṇḍalam, a sub-division of Velaggarai Maḷa-naḍu, to the temple of Tiruttavattupai-Bhaṭṭara in Iḍaiyāṅga-naḍu, for lamp and offering.

99	On the same wall	Do.	Do.	37th year	Do.	Registers a gift of land by purchase by Siṅgeobhari-Pidāraṇ-Deaṇṭhaṅkan to two Brahmins, for chanting the <i>śrīveṇḍaigam</i> hymns three daily in the temple of Tiruttavattupai-Mahadeva in Iḍaiyāṅga-naḍu.
100	Do. .. .. .	..	....	Siddharthin, Vaigai 20.	Do.	States that Vaidyanātha-Maṇḍikam, a dancing-girl of the temple, presented a <i>kōḷṣi</i> (ornament) of 360 <i>vaṇḍaḷ</i> to the god.
101	Do.	Chōla	Parakēśarivarman, 'who took Madura' ..	32nd year	Do.	Registers that two Brahmins of the Kuṇḍina- <i>gōṭra</i> in Aṇṭṭiramaṅgalam who had taken some temple-lands on lease, agreed to measure to the temple of Tiruttavattupai-Ferumāḍigai, 30 <i>ṣṭṭi</i> of oil for the Chittirai-vīḍa festival.
102	Do.	Do.	Parakēśarivarman	4th "	Do.	Registers a gift of sheep by Ōyamaṇḍi-Ayyaṅḍigal of Nityavinimamgaḷam, by a member of the 'Nittavir-ṣōḷa-anukkar' of the Aṇḍiḷḷai-īṣavan (temple) at Parāntakapuram, a village in Iḍaiyāṅga-naḍu, for burning a lamp in the temple of Tiruttavattupai-Mahadeva.
103	Do.	Do.	Parakēśarivarman, 'who took Madura' ..	31st "	Do.	Registers a gift of land by purchase from the <i>aias</i> of Nityavinimamgaḷam, by a member of the 'Nittavir-ṣōḷa-anukkar' of the Aṇḍiḷḷai-īṣavan (temple) at Parāntakapuram, a village in Iḍaiyāṅga-naḍu, for burning a lamp in the temple of Tiruttavattupai-Mahadeva.
104	Do.	Do.	Rajakēśarivarman	3rd "	Do.	States that the endowment made by Siṅgeobhari-Pidāraṇ-Deaṇṭhaṅkan for two men to sing <i>śrīveṇḍaigam</i> hymns in the temple having been found insufficient, he made further gifts of land and stipulated that the <i>aias</i> in oil be measured to the temple, the donees receiving the <i>śrīveṇḍaigam</i> on these lands.
105	Do.	Do.	Parakēśarivarman, 'who took Madura' ..	31st "	Do.	Incomplete. Appears to register a sale of land by the <i>aias</i> of Nityavinimamgaḷam to Nakkaṇ-Adittai of Kūḷmandor in Pāṇḍi-maṇḍalam.
106	Do.	Do.	Do.	37th "	Do.	Registers a gift of land by purchase by Pugalai-Kāman of Tūpāyār in Maḷa-naḍu, for a lamp to the temple of Iṣvara-Bhaṭṭara at Tirumamēṭu in Iḍaiyāṅga-naḍu.
107	Do.	Do.	Rajadhirājadeva	31st "	Do.	Commences with the introduction of <i>śrīveṇḍaigam</i> , etc. Registers a gift of gold by a nobleman under the king named Aniyāṅ-Sūrya <i>aias</i> Rajendrasōḷa-Tamila-daraiyaṅ of Uṇṇai in Pāṇḍi-maṇḍalam, a sub-division of Kaṇṭiṇḍaṇḍam-vaḷaṇḍu, for feeding in the <i>aias</i> instituted by him. The details of the land purchased for this amount are also given.
108	Do.	Do.	Parakēśarivarman, 'who took Madura' ..	41st "	Do.	Registers a gift of land by Ōṇa Adittai-Pidāraṇ of Pudaḷ-kūḍi, for a lamp to the temple of Iṣvara-Bhaṭṭara at Tiruttavattupai in Iḍaiyāṅga-naḍu.
109	On the east wall of the same shrine	Do.	Do.	20th "	Do.	Incomplete. Mentions Kuṇḍalai Kari-Adittai of Piraṇ-takapuram.
110	Do.	Do.	Rajakēśarivarman	3rd "	Do.	Registers a gift of land by Devaṅ-Arṇamōḷi of Perumbela-ṭor in Kuṇḍa-kūṇam, for rearing a flower-garden to the temple of Iṣvara-Bhaṭṭara at Tiruttavattupai.
111	Do.	Do.	Parakēśarivarman	16th "	Do.	Registers gift of gold by Kōḷḷaṇḍigal, daughter of Sēramāṇar, through Sankarap-Kōṇṇepṇōḷai of Pūṭṭar in Maḷa-naḍu, for maintaining lamps in the temple. The money was utilized in purchasing lands.
112	Do.	Do.	Rajakēśarivarman <i>aias</i> Uḍaiyar Raja-dhirājadeva.	33rd "	Do.	Registers a gift of land by the assembly of Iḍaiyāṅga-maṅgalam, a <i>śrīveṇḍaigam</i> in Iḍaiyāṅga-naḍu, a sub-division of Pāṇḍi-maṇḍalam, for offerings to the goddess Uṇṇa-Parameśvari in the temple of Tiruttavattupai-Uḍaiyar.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
Lalugudi Taluk—cont.						
113	On the north wall of the same shrine.	Chola	Parakesarivarman	10th year	Tamil	Registers a gift of sheep by Singam-Poduvay and Kari-Narai for a lamp in the temple of Tiruttavatturai-Perumal.
114	On the same wall	Do.	Do.	10th	Do.	Registers a gift of sheep by two residents of Attupalli-Niyamam in Eyi-nadu, for a lamp to the temple.
115	Do.	Do.	Do.	11th	Do.	Registers a gift of sheep by a woman of Idaiyarnamah-galam for a lamp to the temple.
116	Do.	Do.	Do.	11th	Do.	Registers a gift of sheep by Tayan-Sendan of Neruppal in Tadjavon-kurram for a lamp to the temple.
117	Do.	Do.	Do.	6th	Do.	Registers a gift of gold by Adigal Palavattaiyalar Kuma-ran-Mayan for a lamp to the temple.
118	Do.	Do.	Rajakesarivarman <i>alias</i> Kulothunga-Choladeva.	24th	Do.	Begins with the introduction of <i>śrī</i> and <i>śrī</i> etc. Registers gift of sheep and a lamp-stand by the officer Aykojundu-Arikandan <i>alias</i> Rajaraja-Muttarayar of Kottur, to the temple of Tiruttavatturai-Mahadeva.
119	Do.	Do.	Parakesarivarman	11th	Do.	Registers a gift of land by Ujan-Mari of Ayrtattai in Aluppal-Niyamam, a village in Eyi-nadu, by purchase from Onp-Aditta-Pidara of Pudukkudi, for a lamp to the temple of Tiruttavatturai-Mahadeva.
120	Do.	Do.	....	4th + 1st	Do.	Records that the <i>śāhā</i> of Nallimangalam agreed to maintain a lamp in the temple of Tiruttavatturai-Mahadeva, from a gift of 60 <i>kāṣa</i> made by Tellegundu-veppa-Nandipottaiyalar.
121	Do.	Pandyas	Maṇḍiadeya	4th + 9th year, Dhanu, Tuesday, Śadaiyan.	Do.	States that Maṇḍiadeya <i>alias</i> Pandya-kulapati Varaguna-Maharaja, made a gift of 120 <i>kāṣa</i> from the interest on which two lamps had to be maintained in the temple of Tiruttavatturai-Mahadeva.
122	Do.	Pallava	Vijaya-Nripatungavikramavarman	2nd year	Do.	States that the <i>śāhā</i> of Idaiyarnadu received a gift of gold from Padi-Kandan of Kivirappottaiyalar, for the merit of his mother, and agreed to measure paddy for the conduct of the Chittirai-Vinai festival in the temple.
123	Do.	Chola	Parakesarivarman	4th	Do.	Registers a gift of land by purchase, by Kari-Adittan of Kumarandi in Parantakapuram, for a lamp to the temple of Tiruttavatturai-Ivarabhattarak.
124	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	12th	Do.	Registers a gift of money and a lamp-stand by Somadeva-Ayudayan of Nadjil, a village in Sivayyil-nadu, a subdivision of Jayasingakulala-valanadu, for a lamp.
125	Do.	Do.	Rajakesarivarman	27th	Do.	Registers a gift of land in Niyavintamangalam, by Brahmadhirajan, for a lamp to the temple of Tiruttavatturai-Ivarabhattarak.
126	Do.	Do.	Do.	9th	Do.	States that the assembly of Niyavintamangalam, a <i>brahmadeya</i> in Idaiyarnadu, agreed to burn a lamp in the temple of Tiruttavatturai-Mahadeva in return for the gold endowed by Parakesarivarman-Udayar.
127	Do.	Do.	Rajakesarivarman <i>alias</i> Vijaya-Rajendradeva.	35th	Do.	Begins with the introduction of <i>śrī</i> and <i>śrī</i> etc. Registers a sale of land by the servants of the temple.

128	On the east wall of the <i>mandapa</i> in front of the same shrine.	Do.	Tribhuvanaachakravartin (II).	.. year and 28th day.	Do.	Registers the order sent by the king to Periyar <i>alias</i> Edirila-Mandavelan, at the request of Chodiyar, to group the lands purchased by the latter at several places, into new villages named Rajagambhirai-Kurur, etc.
129	On the west wall of the Chandesvara shrine in the same temple.	Pandya	Sundara-Pandyadeva	3rd year, Margali 25.	Do.	Records the remission of taxes on 4 <i>ma</i> of land given by Vajirunai-Perumal <i>alias</i> Vijayapamar of Akkappadi to Vidivanthak-Bhattar, for burning a lamp in the temple.
130	On the north wall of the same shrine.	Do.	Jajavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva.	3rd year, Dhanu, ba chaturthi, Saturday, Mola.	Do.	Registers a sale of 4 <i>ma</i> of land to the temple of Tiruttavatturai-Mahadeva by two Brahmins of Nannimangalam, a <i>brahmadeya</i> in Padikulapalai-valanadu. This seems to be the sale-deed for the land granted in No. 129 above.
131	On the east wall of the same shrine	Vijayanagara.	Devarya-Maharaya	Śaka 1352, Sadharana, Makara, Ardhodaya-puuyakala.	Do.	Registers gift of Tayanai in Mala-nadu as a <i>śrī</i> and <i>śrī</i> to the temple of Tiruttavatturai-udaiya-Nayanar by Yasa-Bharati-Paramahansa, son of Nimbei Dakshinamurti and Marakavalliyar of Chellamantagaram in Tondai-mandalam and the chief disciple of Ramachandra-Sarasvati. The latter receives the epithets <i>Paramahansa-parivrajaka</i> , <i>Padavakapuraniprathidhapa</i> and <i>Śhigavardhana-parivrajaka</i> .
132	On the north wall of the Amrita-ghatasvara shrine in the same temple.	Pandya	Jajavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva.	17th year, Rishabha, ba, ba, shashthi, Friday, Uttirani.	Do.	Records that the <i>śāhā</i> of Pandya-kulapati-valanadu and Vajgarai Rajaraja-valanadu exempted from payment of taxes certain lands that had been given to the temple of Tiruttavatturai-udaiya-Nayanar, for lamps, offerings and festivals.
133	On the north wall of the Amrita shrine in the same temple.	Do.	....	..	Do.	Damaged. Mentions the temple of Ayiramudaiya-Nayanar and Desivanthak-Pillaiyar.
134	On a slab built into the pavement of the north side of the verandah round the same shrine.	Chola	Parakesarivarman	13th year	Do.	Incomplete. Mentions the temple of Vinnagar-Emberumay (Vinnu) at Idaiyarn-mangalam, a <i>brahmadeya</i> in Idai-yarnadu, a sub-division of Pandikulamani-valanadu.
135	On the base of the outer north wall of the same shrine.	Do.	Rajakesarivarman	5th	Do.	Damaged at the end. Registers gift of gold by Tadjil-nayanar, a Brahman lady of Sivukottaiyur, for the expenses of bathing with 108 pots of water on the day of Arudasi-rishu, god Mahadeva at Tirunachchirur, a hamlet of Manakal, a <i>brahmadeya</i> in the western portion of Kilar-korram, which was a sub-division of Vajgarai Mala-nadu.
136	On the same wall	Do.	Parakesarivarman	3rd	Do.	Records that the <i>śāhā</i> of Manakal received 22 <i>kāṣa</i> of gold from Mitranaivi of Nallimangalam, a <i>brahmadeya</i> of Idaiyarn-nadu, and agreed to burn a perpetual lamp in the temple of Kilar-Tirunachchirur-Perur.
137	Do.	Do.	Do.	14th	Do.	Incomplete and damaged. Refers to a gift of gold made by Avanimangalayan, for providing for a ceremonial bath to the god on Dakshinayana days.
138	On the door-jamb of the 'prastha-room' in the second <i>prastha</i> of the same temple.	Do.	Parakesarivarman Uttama-Chola	16th	Do.	Broken off at the bottom. Appears to refer to a gift made to, the temple of Nager-Tirumalavanur-Bhatarak at Vajgarai Mala-nadu.
139	On a pillar in the verandah of the kitchen in the same <i>prastha</i> .	Do.	....	..	Do.	States that this pillar in the <i>śrī</i> was the gift of four persons.
140	On the west wall of the second <i>prastha</i> of the same temple.	Do.	Tribhuvanaachakravartin Kōnerinmai-Koṇḍan.	4th year and 49th day.	Do.	Registers a royal order signed by the <i>śrī</i> <i>śrī</i> Chelendrasinga-Mandavelan remitting the taxes on lands granted to the temple of Tiruttavatturai-Udayar for offerings etc. The exempted lands were situated in Mummidiola-mangalam <i>alias</i> Sembayan-Nerkuppai and Sembayan-Kurur in Kilar-korram, a sub-division of Rajaraja-valanadu. The inscription contains a copy of an <i>śrī</i> .

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— cont.						
LALGUDI TALUK—cont.						
141	On the same wall	..	Tribhuvanachakravartin Kopidaj.	14 + 1st year ..	Tamil	Registers that certain lands situated in Tuvetimaigalam, a village of Kallar-koram, a sub-division of Rajaraja- valanadu had been exempted from payment of taxes and assigned to the temple of Tiruttavatturai. Udayar under the name of Kajarajallor from the 14 + 1st year of Rajarajadeva. The royal order was signed by the Tirumandiravadi Neriyan-Mandavelan.
142	On the south wall of the same prabhu.	Chola	Tribhuvanachakravartin Choladeva.	3rd ..	Do.	States that as the village of Sembayan-Kottar in Kallar- koram was being subjected to annual settlements, the lands could not be improved and the taxes regularly paid. States that the channel (<i>eduttilai</i>) in Idaiyirtt-nadu was the charity of <i>Maharajadeva</i> Anna-Chavupappa- Udayar, son of <i>Maharajadeva</i> Ajitharasa.
143	Mummudisalamangalam— suburb of Lalgudi—On a slab set up in front of the Perumal temple in the village.	Vijaya- nagara.	Devayya-Maharaja, son of Vijayaraja- Maharaja.	Saka Rakasa, Adi 23 rd be. ekadasa, Thursday, Mriga- sirsha.	Do.	Damaged. Refers to the death of a Brahman named Sattimprattayan, the burning of a <i>maida</i> and to the temple of Arudigat-isvaram at Parimakkapuram.
144	Sennivaykkal.—On a hero- stone near the ruined <i>gopura</i> of the Siva temple in the village.	Pallava	Nandiprottaraiyar 'who fought the battle of Iellaru and obtained kingdom.'	21st year ..	Do.	States that as the brick <i>vimana</i> above the <i>adistilana</i> of the temple of Srinadai-Kemperum at Madhurantika-chatur- vedimangalam had become dilapidated, it was repaired and the original inscription of the 2nd year of Rajaraja- varman inscribed on the <i>jagatigada</i> was re-engraved, so far as it was decipherable. This latter inscription records the sale of some land to Sattar-Madhavan <i>alias</i> Pahavan-Brahmadarayan of Puvavayil, the <i>adistil</i> of Uttamasolamangalam, a <i>brahmadaya</i> in Pansiyur-nadu, a sub-division of Kulapattinamant-valanadu by a number of Brahmins belonging to the assembly of Madhurantika- chaturvedimangalam, a <i>brahmadaya</i> in Poygai-nadu, a sub-division of Rajendrasimha-valanadu, for being assigned to the temple of Tiruvialur-Pallikonda-Aiyar to provide for sacred bath, offerings, etc., on <i>amavasya</i> days.
145	Mattamangudi.—On the base of the north, west and south walls of the central shrine in the Adimula-Perumal temple in the village.	Chola	Tribhuvanachakravartin Tribhuvanayra- deva, 'who took Madura, Karuvur, Ilam (Ceylon) and the crowned head of the Pandya and performed the anointment of heroes and victors.'	38th year, Margaji	Do	Records a sale of land by Narakadevivichchani, wife of Narayana-Shattay of Nottur, to the temple of Adimula- mayanar at Srinadai-Madhurantika-chaturvedi- mangalam.
146	On the south wall of the <i>mandapa</i> in front of the same shrine.	Do.	Tribhuvanachakravartin Rajarajadeva ..	27th year, Muna, su. prathama, Monday.	Do.	Registers another sale of land by two Brahmins to the same temple.
147	On the same wall	Do.	Do.	28th year, Vri- shika, su. chika, Wednesday, pañchami, Tiruvopam.	Do.	Registers a gift of land by the assembly of Uttamasola- chaturvedimangalam, an <i>agrarika</i> in Poygai-nadu, a sub- division of Vadagavai-Rajaraja-valanadu, for offerings to the god Srinadai-Adimitti-Nayanar at Tirumarayana- nallur, a barmlet of Madhurantika-chaturvedimangalam.
148	Do.	Do.	Do.	28th year, Tula, su. septami, Wednesday, Tiruvopam.	Do.	Registers a gift of land in Mangudi <i>alias</i> Tyagannudra- nallur by two Brahmins of Madhurantika-chaturvedi- mangalam, to the temple of Srinadai-Adimitti-Nayanar.
149	Do.	Do.	Do.	28th year, Mithuna, be. dvitaya, Mon- day, Tiruvopam.	Do.	

150	On the east wall of the same <i>mandapa</i> .	Hoyasla	Vira-Ramanathadeva ..	17th year, be. dvadasa, Monday, Svati.	Do.	Registers a gift of land to the same temple for the expenses of the morning service.
151	On the inner wall of the first <i>gopura</i> in the same temple.	..	....	Sarvati, Vaitadi 1	Do.	Damaged. Refers to a donation made for the merit of Ragunatha-Nayaka and Govinda-Dhishita for offerings to the god.
152	On the outer eastern wall of the same <i>gopura</i> .	Hoyasla	Vira-Ramanathadeva ..	13th year, Aji 12	Do.	Records an order of the king reducing the <i>dyakadamas</i> to 8 <i>kites</i> per loom, in the weavers living within a certain area in Tirumalavadi-nadu, who were unable to pay the tax at the rate then existing. Below this is an incomplete record of the 21 + 1st year of Tribhuvana- chakravartin Rajendra-Choladeva.
153	On the east wall of the central shrine in the Siva temple.	..	....	..	Do.	States that Terri Periyar, the Karala-Karpakachohaniya- Chakravartigal of Kottur, in Kuyra-koram <i>alias</i> Uttuganaga-valanadu, built the temple of Siva in stone, after redeeming certain lands in Kodamajallur belonging to this temple.
154	On the same wall .. .. .	..	....	..	Do	Fragment. Mentions a certain Paramadevara-Pandita and Madhurantika-Choladeva.
155	On the capital of a pillar lying in the compound of the same temple.	..	....	..	Do.	States that the <i>padaga</i> was the gift of Tuvannittan, a <i>paiz</i> of Talavarchoheri.
156	On another pillar in the same place.	..	....	..	Do.	States that the capital of the pillar was the gift of Anandakkuttan, a <i>paiz</i> of Talavarchoheri.
UDAIYAR TALUK.						
157	Govindaputtur.—On the north wall of the central shrine in the Gangajaththara temple in the village.	Chola	Parakesarivarman ..	13th year ..	Do.	Records that the <i>Sivabrahmanas</i> of Periya-Vanavanmaha- devi-chaturvedimangalam, a <i>brahmadaya</i> on the northern bank, having received the land granted by Arayan Sakharanarayana <i>alias</i> Solamuttaraiyar, agreed to meet the requirements of the temple of Sri-Kailayatan-Aiyar which he had constructed in the village.
158	On the same wall	Do.	Parakesarivarman Uttama-Choladeva ..	12th ..	Do.	Records gift of land made tax-free by Sakthian-Arayan Sakharanarayana <i>alias</i> Solamuttaraiyan of Kavappur in Palavur-solam, a sub-division of Tondai-nadu, for the requirements of the temple of Sri-Kailayatha- Parasavamin at Periya-Vagavaimahadevi-chaturvedi- mangalam.
159	Do.	Do.	Parakesarivarman <i>alias</i> Rajendra-Chola- deva.	10th ..	Do.	Built in at the beginning. Contains the introduction of <i>Govindas</i> , etc. Refers to a gift of land made by Uttan Kari belonging to the <i>peruvadam</i> of the king, for a perpetual lamp to the temple of Vijayamangalam-ndaiya- Mahadeva at Parantaka-chaturvedimangalam, a <i>brahma- dya</i> in Vadagavai Rajendrasimha-valanadu.
160	Do.	Do.	Rajarajakesarivarman ..	7th year, Tula, Saturday, Revati.	Do.	States that Sakthian-Venayya-tranavittan of Vaigip- puram was appointed the manager of the temple of Sri-Vijayamangaladevar by Ambavan-Pajuvornakani <i>alias</i> Rajaraja-Pallavarayan of Kurvajalam, a <i>peruv- adam</i> of the king, and was entrusted by the assembly with certain powers in the management of the temple. The chief mentioned here is stated to have constructed the <i>Sri-vimana</i> of the temple with stone.
161	Do.	Do.	Kulottunga-Choladeva ..	4th year ..	Do.	Records that the <i>Sivabrahmanas</i> of the temple of Vijaya- mangalam-Udayar in Ippam-bar-nadu, a sub-division of Vadagavai-Vikramasola-valanadu received the money granted by a <i>dheendiyet</i> and agreed to burn a perpetual lamp.
162	Do.	Do.	....	..	Do.	Contains details regarding the items of worship and scales of offerings to be conducted in the temple.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—cont.					
	UDAIYARPALAYAM TALUK—cont.					
163	On the same wall	Chola	Bajajakēsarivarma	7th year	Tamil	Registers a gift of gold for ornaments by Ambalavan-Pajuvornakkai <i>alias</i> Rajaraja-Pallavarayan to the images of Kāttappertmal and Uma-Bhaṭṭāli set up by him in the temple of Vijayamaṅgaladeva.
164	On the north and west walls of the same shrine.	Do.	Parakēsarivarma	14th "	Sanskrit and Tamil.	States that Ambalavan-Pajuvornakkai <i>alias</i> Vikramaśōla-Mahārāja built of stone the <i>Śrī-viṁśa</i> of the temple of Vijayamaṅgaladeva, and made a gift of the village of Neduvayil to meet all the requirements of the temple. In the Sanskrit portion, it is stated that the chief obtained the title Vikrama-Chōla-Mahārāja from the king.
165	On the west wall of the same shrine.	Do.	Do.	13th "	Tamil	States that Ambalavan-Pajuvornakkai <i>alias</i> Vikramaśōla-Mahārāja, the <i>gerandaram</i> of Uttama-Chōladeva built of stone the <i>Śrī-viṁśa</i> of the temple at Vijayamaṅgalam, in Periyar-Vaṇavaymōḍai-ōḥattuvēdimāṅgalam, a <i>brahmadēya</i> on the northern bank.
166	On the same wall	Do.	Do.	Do.	Do.	Records a gift of sheep for a lamp by Aparayitan-Seyyavayman, wife of Ambalavan-Pajuvornakkai <i>alias</i> Vikramaśōla-Mahārāja of Kuvālam who erected the stone temple.
167	Do.	Do.	Do.	Do.	Do.	Registers a gift of sheep for a lamp by Singapaman Kāñḍi-Akkaṅ, wife of Vikramaśōla-Mahārāja, mentioned above.
168	On the south wall of the same shrine.	Do.	Rajakēsarivarma	3rd year, Tula, Monday, navam, Tiruvōṇam.	Do.	Records that the assembly of Periyar-Śrī-Vaṇavaymahādēvi-ōḥattuvēdimāṅgalam met in the hall in front of the temple of Vinayabharana-viṇagar-Emberuman and having received a lump sum of 200 <i>kaṭāṇṇi</i> from Ambalavan-Pajuvornakkai <i>alias</i> Vikramaśōla-Mahārāja of Kuvālam, a <i>gerandaram</i> of Mammudi-Chōla, gave an <i>iraiṇṇēl</i> document on 11 <i>ēḷi</i> of land which had been given to the temple for the conduct of worship, etc.
169	On the same wall	Do.	Parakēsarivarma	12th year	Do.	Registers a gift of sheep by Ambalavan-Pajuvornakkai <i>alias</i> Vikramaśōla-Mahārāja for burning four perpetual lamps in the temple of Mahādēva at Vijayamaṅgalam.
170	Do.	Do.	Do.	10th "	Do.	Registers a gift of sheep by Vikramaśōla-Mahārāja mentioned above, for burning a perpetual lamp in the temple, and gift of land by Aṇḍāṭṭu-Māṇavar for two more perpetual lamps.
171	Do.	Do.	Kulōttunga-Chōladeva	6th "	Do.	Records that the <i>Śivabrahmanas</i> of the temple of Vijayamaṅgaladeva-Mahādēva received money from Tiruḥōḍirambalamudaiyāṅ-Ajavanḍai <i>alias</i> Nēgmall-nattuvēḷi of Pōḷahūḍi and agreed to burn a perpetual lamp in the inner entrance of the temple.
172	Do.	Do.	Parakēsarivarma	14th "	Do.	Records an agreement given by the priest of the temple to Venmani, the agent of Vikramaśōla-Mahārāja mentioned in No. 169 above, to provide daily for certain items of worship in the temple of Vijayamaṅgaladeva.

173	Do.	Do.	Do.	10th "	Do.	Registers a gift of sheep for a lamp by Menappertumaiyāṅ <i>alias</i> Kūṇṇaiyāṅ-Kaṇḍappertumaiyāṅ of Arinjallūr in Kūṇṇaiyāṅ, the agent of Aḍigal-Pajuvōṭṭaraiyār-Mahārājādaiyār.
174	Do.	Do.	Kulōttunga-Chōladeva	6th "	Do.	Registers the agreement given by the <i>Śivabrahmanas</i> of the temple to Kari-Tiruchōḍirambalamudaiyāṅ <i>alias</i> Virāṭarajār, the headman of Kūṇḍallūr in Avur-tōṇam, a sub-division of Nittavindō-valanāḍu to burn two lamps in the temple of Vijayamaṅgalam-Uḍaiyār, from the interest on a sum of money endowed by him.
175	Do.	Do.	Rajakēsarivarma	6th "	Do.	Undisputed. Gives the seals of the several items of expenditure connected with the worship in the temple to be met from the produce of the tax-free lands in Vāṇavaymahādēvi-ōḥattuvēdimāṅgalam and in Neduvayil, endowed to the temple by Ambalavan-Pajuvornakkai <i>alias</i> Rajaraja-Pallavaraiyāl.
176	Do.	Do.	Parakēsarivarma	8th "	Do.	Records the exemption from taxes granted to the assembly on some lands in Vēlōr belonging to the temple in consideration of 280 <i>kaṭāṇṇi</i> received by them, and an additional endowment of land for growing <i>kavai</i> flowers for worship to the god.
177	Do.	Do.	Parakēsarivarma, 'who took Madura'	22nd "	Do.	Stones missing. Gives a list of three plots of land, one of which was a gift (by purchase) by Kāṇḍu-Māḍēṇ of Nēḷḍuḷḷakam-īṣavapuram, for providing for offerings to Vijayamaṅgaladeva-Mahādēva, the other two being endowments by the assembly.
178	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanaḥakravartin Kulōttunga-Chōladeva, 'who having taken Madura, was pleased to take the crowned head of the Paṇḍya'	13th "	Do.	Registers a gift of a house-site (by purchase) by Aṇḍar Kāṇḍalavaran, to the <i>Śivabrahmanas</i> of the temple of Śrī-Vijayamaṅgal-Uḍaiyār in Injambār-nāḍu, a sub-division of Vāḍagarai-Vikramaśōla-valanāḍu, for erecting a <i>gṛha</i> .
179	On the same wall	Do.	Tribhuvanaḥakravartin Rajarajadeva	32nd year Kaṇṇi, 8a. sanam, Sunday, Mōlam.	Do.	Registers a gift of land by Araiyan-Vaḷavanḍai <i>alias</i> Iṇṇattaraiyāṅ, the headman of Kūṇḍallūr in Avur-tōṇam, a sub-division of Nittavindō-valanāḍu, for offerings to Vijayamaṅgaladeva-Nayāṇar.
180	Do.	Do.	Do.	32nd year, Kaṇṇi, 8a. chaturdaṣi, Sunday, Uttirattadi.	Do.	Registers a gift of land (by purchase) by Subrahmanya-śivan, the head of the Tiruḥōḍirambalamudaiyāṅ-tirumaṇḍam, for the maintenance of the man rearing the flower-garden of the god.
181	Do.	Do.	Parakēsarivarma <i>alias</i> Uḍaiyār Śrī-Rajendra-Chōladeva, 'who took Gangai and Kidāram'	18th year	Do.	The words 'Kāṇḍalir-śalai kalam-aputta iraiakēṣari' are engraved at the beginning. Records gift of several utensils by Singan-Gaṇapati, the headman of Aṇḍāḍu and a servant of the king, to the shrine of Aḍavallār-Nambirattaiyār at Vijayamaṅgalam.
182	Do.	Do.	Tribhuvanaḥakravartin Kulōttunga-Chōladeva.	47th "	Do.	Records that three <i>Śivabrahmanas</i> of the temple received money from Araiyan-Rajendraśōḷaṅ <i>alias</i> Paḥḥavan-Pallavaraiyāṅ of Ayrkōḍu in Tiruvāḷundor-nāḍu, a sub-division of Rajanarayana-valanāḍu and agreed to provide for cake-offerings to the god Vijayamaṅgalam uḍaiyā-Mahādēva in Injambār-nāḍu, a sub-division of Uḷagayya-vāṇḍa-valanāḍu.
183	Do.	Do.	Vikrama-Chōladeva	8rd "	Do.	Undisputed. Registers a further gift of money made by the person mentioned in No. 182 above.
184	Do.	Do.	Rajakēsarivarma	7th "	Do.	Gives the seals of several items of expenditure to be met from the income of the land endowed by Ambalavan-Pajuvornakkai <i>alias</i> Rajaraja-Pallavaraiyāṅ of Kuvālam to the temple of Vijayamaṅgaladeva. Seems to be connected with No. 168 above.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
UDAIYARPALAYAM TALUK—cont.						
Govindapurur—cont.						
185	On the west wall of same <i>maṇḍapa</i>	Chola	Tribhuvanaachakravartin Rajarajadeva	8rd year, Chittirai	Tamil	Registers a gift of 5 <i>śēdi</i> of land constituted into a village called Sivapadaśekhramangalam, for providing for offerings to the god Tiruchithirambalam-Uḍaiyar, by Prayingattaiy-Aliven <i>alias</i> Solagangadevan of Parantaka-chaturvedimangalam. It is stated that the land had been received by the donor from the king.
186	On the base of the same wall	Do.	Rajarajakesarivarmān	7th year	Do.	Registers a sale of land by the assembly to the temple of Mahadeva at Vijayamangalam.
187	On the north wall of the same <i>maṇḍapa</i> .	Do.	Rajarajakesarivarmān, who destroyed the ships at Kandalur-salai.	11th	Do.	Stones missing at the ends of lines. Relates to a sale of land to the temple of Vijayamangalam-Mahadeva by the assembly of Peṇiya-Vaṇavannamahadevi-chaturvedimangalam.
188	On the same wall	Do.	Parakesarivarmān <i>alias</i> Rajendra-Choladeva.	21st	Do.	Fragmentary. Stones missing. Contains a portion of the historical introduction <i>śrīrājasekhare</i> , etc. Appears to relate to a royal order issued to the assembly of Parantaka-chaturvedimangalam in Iṇṇambar-nāḍu, a subdivision of Rajendramangalam-vaṇaṇḍu.
189	On the east wall of the second <i>prākāra</i> of the same temple.	Do.	Kulottunga-Choladeva, who having taken Madura, was pleased to take the crowned head of the Pandya.	16th	Do.	Built in the middle. States that as a certain Palayur- <i>vaṇḍu</i> , the <i>maṇḍapam</i> of the temple had misappropriated arccant trees and money belonging to the temple, he was expelled and certain plots of land belonging to him were confiscated to the temple. Refers to the 7th year of Periyadevar Rajasimjadēva and to Pallavarayar of Palaiyandur.
190	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva	32nd year, Kaṇṇī.	Do.	States that the officials of the temple of Vijayamangalam-Uḍaiyar gave land in exchange to Subrahmanya-śivan, the <i>śiṃṣagari</i> of the Tiruttottogaiyap-tirumadēm.
191	Do.	Do.	Do.	8th year	Do.	Built in the middle. Fixes the rate of produce payable to the temple on the areas-palms newly planted on certain temple lands.
192	On the south wall of the same <i>prākāra</i> .	Do.	Tribhuvanaachakravartin Rajendra-Choladeva.	2nd year, Rishabhā, Pa-chaturthi, Tuesday, Pōṇ-ḍam.	Do.	At the commencement is engraved <i>śrīrājasekhare</i> , etc. Registers several plots of land purchased and given for the up-keep of the Tiruttottogaiyap-tirumadēm by Subrahmanya-śivan, the grandson of Kanthabharanag of Idaiyarnakkudi.
193	On the east wall of the second <i>gōvara</i> in the same temple.	Do.	Parakesarivarmān	14th year	Do.	Registers the rates of yield payable from the area gardens belonging to the temple.
194	On a stone built into the wall of the ruined <i>gōvara</i> in front of the same temple.	Do.	Do.	13th	Do.	States that the two <i>tiruppanamāḥ</i> in the temple of Vijayamangalam-Uḍaiyar were the gift of the Tujvar.
195	Kandiradittam. —On the door-jamb at the northern entrance into the central shrine in the Chokkanatha temple in the village.	Chola	Parakesarivarmān	14th year	Do.	Built in at the bottom. Registers a gift of land, by purchase, by Sembarkul-Uttamanti <i>alias</i> Uttamaśola-Mavadavēlan of Kolliyumbu in Tenkari Ennapar-kurram to the temple of Sivalokam-Mahadeva erected by him at Kandaraditta-chaturvedimangalam, <i>śrāma-śāla</i> on the northern bank.
196	On another door-jamb of the same entrance.	Do.	Do.	13th	Do.	Registers the sale by Kappiyar Vaudevan-Setti of lands and house-site belonging to him as his share, to Brahmadasya <i>alias</i> Atreyā Chakrapani-Vaudevan.

197	On the north wall of the same shrine.	Do.	Rajakesarivarmān <i>alias</i> Tribhuvanaachakravartin Kulottunga-Choladeva.	37th year, Uṭṭarayaṇa.	Do.	Begins with the introduction <i>śrīrājasekhare</i> and <i>Uṭṭarayaṇa</i> , etc. Incomplete and stops with the mention of Kandaraditta-chaturvedimangalam, a <i>śrāmaśāla</i> in Poygai-nāḍu, a sub-division of Vadagurai Tyaṅgaival- <i>vaṇaṇḍu</i> . On the base of the same wall is a portion of a record relating to the feeding of the <i>śāśasēras</i> in the temple of Sivalokam-Uḍaiyar.
198	On the west wall of the same shrine.	Do.	Rajakesarivarmān <i>alias</i> Kulottunga-Choladeva.	42nd year	Do.	Begins with the introduction <i>Uṭṭarayaṇa</i> , etc. Registers an agreement given by the temple priests to Karimayar-Vaudevi, wife of Madalan Tiruvannamalai-Bhaṭṭan of Tittakudi, to provide for midday offerings and a lamp to god Vighnēvara in the temple of Sivalokam-Uḍaiyar at Kandaraditta-chaturvedimangalam, from the interest on the paddy received from her.
199	On the west and south walls of the same shrine.	Do.	Do.	38th	Do.	Begins with the introduction <i>śrīrājasekhare</i> , etc. Registers an agreement by the temple priests to burn a lamp in the temple of Sivalokam-Uḍaiyar, from the interest on the money endowed by Adavallai-Sirajadeva, a <i>Veṇḍi</i> of the village.
200	On the south wall of the same shrine.	Do.	Rajakesarivarmān <i>alias</i> Tribhuvanaachakravartin Kulottunga-Choladeva.	11th	Do.	Begins with the introduction <i>Uṭṭarayaṇa</i> , etc. States that Neyyadi, a <i>Veṇḍi</i> of Kandaraditta, having accidentally killed the wife of Sopannavallan of the battalion called <i>Tyṅgaṇṇadatt-tiruvē-nilipai</i> , he was required to make a gift of 4 cows for burning a twilight lamp in the temple of Sivalokam-Uḍaiyar at Kandaraditta-chaturvedimangalam in Poygai-nāḍu, a sub-division of Paruvannamangalam- <i>vaṇaṇḍu</i> .
201	On the same wall	Do.	Rajakesarivarmān <i>alias</i> Kulottunga-Choladeva.	29rd	Do.	Begins with the introduction <i>Uṭṭarayaṇa</i> , etc. Incomplete. Registers gift of sheep by Irungolai-Gaṅgaikondan <i>alias</i> Virasolan, for burning a perpetual lamp in the temple of Sivalokam-Uḍaiyar. Records also an agreement by the <i>śivabrahma</i> to burn another lamp with the money endowed by a lady.
202	On the south wall of the <i>ardha-maṇḍapa</i> of the same shrine.	Do.	Do.	13th year, Aṇi 20, Thursday, Pūṇam.	Do.	States that the <i>tiruvigalakkai</i> was built by Nāḍan-Anavandun of Kāṭṭur.
203	On the base of the platform in front of the same shrine.	Hoysala	Vira-Ramanathadeva	37th year	Do.	States that on a report made by Ravidava-Dandanyaka that the weavers had emigrated to other places owing to the difficulties caused by tax-collectors, the tax on a boom was fixed by a royal order at 8 <i>kāṇ</i> per month. Damaged and incomplete. Appears to relate to some gift made for worship, offerings and lamps to the images of Vāṇapi-Nityaka and Vāṇapi-Vijayaka-Pijaiyar.
204	On the west and south walls of the central shrine in the Perumal temple in the same village.	Chola	Tribhuvanaachakravartin, who having taken Madura, Iṇṇam, Kuruvor and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.	10th year, Aṇi 22	Do.	Registers sale of house-sites by Tenpattarayan to Kalip-pillai, a servant (of the temple).
205	On the base of the south wall of the same shrine.	Pandya	Jatavarman <i>alias</i> Tribhuvanaachakravartin Parakrama-Pandya	9th year, Aṇi 10	Do.	Registers sale of a house-site by Nalaya-Nadaiyan to Sivasayan, son of Kari.
206	On the same base	Do.	Do.	Do.	Do.	States that the stone was the gift of Ulagan-Anapaya-Nadaiyan.
207	On a slab fixed in the same wall	Do.	Do.	Do.	Do.	States that the stone was the gift of Kattap-Gaṅgaya-Nadaiyan.
208	On another slab in the same wall.	Do.	Do.	Do.	Do.	Do.
TANJORE DISTRICT.						
PATUKKOTTAI TALUK.						
209	Marungappallam. —On the right door-jamb of the Anahadapurisvara temple in the village.	Pandya	Sundara-Pandya	6th year, Vaigasi, Sunday, Rēvati.	Do.	Fragment. Only the date portion is preserved in the inscription. Another fragmentary inscription found on the left door-jamb mentions Jayasimhakulakala- <i>vaṇaṇḍu</i> .

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT.						
VANDRACHALAM TALUK.						
210	Tiruvadaatturai. —On the north wall of the central shrine in the Tiruchapurisvara temple in the village.	Chola	Tribhuvanaachakravartin Cholaadeva, who was pleased to take Madara and the crowned head [of the Pandya].	12th year ..	Tamil	Incomplete. Gives a list of the ornaments with their weights, worn by the god Tiruvatturai-udaiya-Nayanar in Vadagarai-Virudarsabhaayanakara-valanadu as examined by Irallu[ra]ja[ra]-Vangara-Muttaraiyar, the trustees of the temple and the assembly of the village.
211	On the north and west walls of the same shrine.	Vijayanagara.	Malikarjunaraya, son of Devaraya-Maharaya.	Saka 1385, Sunday, Vrischika, 8d, ashvini, Saturday, Sadayam.	Do.	Registers the gift of the taxes on lands in Tenkara-Sirukudalur for worship and repairs to the temple of Tiruvatturai-udaiya-Nayanar at Tiruvatturai-Nalva, a <i>brahmadeya</i> in Karaipokku-nadu, a subdivision of Irungola-Pudumadu, which was a division of Megha-nadu in Virudarsabhaayanakara-valanadu by the assembly and the <i>temirimar</i> of Karaipokku-nadu.
212	On the west wall of the same shrine.	Do.	Devaraya-Maharaya	Saka 1361, Siddhantbi, Karkataka, su. shashthi, Friday, Hast.	Do.	Registers an assignment by the assembly and the <i>temirimar</i> of Karaipokku-nadu, of the taxes collected from the settlers in the village of Tiruvatturai, for conducting the service of Periyantayan- <i>temis</i> instituted in the temple.
213	On the same wall ..	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Dhanus, ba. septami, Monday, Puram.	Do.	Registers a sale of land to the temple, by Tiruvatturai-udaiya Adittadevan of Kalattor and his brother Tiruvatturai- <i>temis</i> .
214	Do. ..	Do.	Do.	22nd year, Wednesday, Puram.	Do.	Ends of lines lost. Seems to register another sale of land to the same temple.
215	On the west and south walls of the same shrine.	Vijayanagara.	Devaraya-Maharaya	Saka 1366, Sunday, Vrischika, 8d, ashvini, Monday, Ravati.	Do.	Registers an assignment by the <i>temir</i> of Padinettuparu and the <i>temirimar</i> , of the taxes collected from the settlers in the streets belonging to the temples of Tirattonga-namadam-udaiya-Nayanar and Virutunda-Perumal at Pennagadam, Tirumuthisvigi- <i>temir</i> ayan-Nayanar at Tiruvatturai and Dugandir- <i>temir</i> ayan-Nayanar at Tirumakampadi, for providing for offerings to the respective gods during the service called the Periyantayan- <i>temis</i> .
216	On the south wall of the same shrine.	Chola	Tribhuvanaachakravartin Rajarajadeva	24th year ..	Do.	Gives the names of four persons who had to supply specified quantities of ghee for a perpetual lamp in the temple of Tiruvatturai-udaiya-Nayanar.
217	On the north wall of the same shrine in front of the same shrine.	Do.	Tribhuvanaachakravartin Vikrama-Chola-deva.	11th ..	Do.	Damaged. Begins with the introduction <i>Ulor</i> <i>Ulor</i> <i>Ulor</i> , etc. Seems to register a provision made for offerings to the god and for burning a perpetual lamp in the temple.
218	On the same wall ..	Do.	Tribhuvanaachakravartin Rajadhirajadeva.	5th ..	Do.	Registers a gift of money by Ammayalayan, for burning a perpetual lamp in the temple.
219	Do. ..	Do.	Tribhuvanaachakravartin Vikrama-Chola-deva.	6th year, Mina, ba. ditiya, Tuesday, Chittirai.	Do.	Registers a gift of land by the assembly of Tiruvatturai-Nelavai, a <i>brahmadeya</i> of Mudikondasa-chaturvedi-margalam which was itself a <i>brahmadeya</i> included in Megha-nadu, a division of Virudarsabhaayanakara-valanadu for opening a flower-garden and constructing a <i>manidaga</i> .

220	Do. ..	Do.	Rajakesarivarman <i>alias</i> Tribhuvanaachakravartin Kulottunga Cholaadeva.	41st year ..	Do.	Begins with the introduction <i>Ulor</i> <i>Ulor</i> <i>Ulor</i> , etc. Registers that the <i>Sivacharyas</i> agreed to maintain a perpetual lamp in the temple from the interest on 4 <i>kazas</i> received by them from Kaobhaya Noyrudend-Sundiradai <i>alias</i> Pothoyi-Nambi, a resident of Tiruvatturai-Nelavai.
221	Do. ..	Do.	Tribhuvanaachakravartin Rajarajadeva	19th ..	Do.	Registers a tax-free grant of land by Saktilla Palayavayan <i>alias</i> Kallappalarayan, after purchasing it from a Brahman of Mudikondasa-chaturvedi-margalam, for providing for offerings to the image of Aludaiya-Pillaiyar, when it was taken to Tirumakampadi during the festival in the months of Masi and Vaigasi.
222	Do. ..	Do.	Tribhuvanaachakravartin Rajadhirajadeva.	3rd ..	Do.	Registers a gift of money by Rajajadittan-Tiruchohoruttarayudaiyar <i>alias</i> Jayangondasola-Mavendavelan for burning a perpetual lamp in the temple of Tiruvatturai-udaiyar.
223	On the south wall of the same shrine.	Do.	Vikrama-Cholaadeva	Do. ..	Do.	Registers a grant of land in Janavathanallur by Sivudaiyal-Nachobi <i>alias</i> Munugurava-Manikkam, for taking the image of the god in procession and for offerings on the days of <i>andava</i> .
224	On the same wall ..	Do.	Rajakesarivarman <i>alias</i> Kulottunga-Cholaadeva.	37th year ..	Do.	Begins with the introduction <i>Ulor</i> <i>Ulor</i> <i>Ulor</i> to. Registers an agreement by the <i>Sivacharyas</i> of the temple to burn a perpetual lamp from the interest on 4 <i>kazas</i> received by them from Velan-Angadi <i>alias</i> Arindavan-Virattarajan of Kiliyur in Avan-kurram, a subdivision of Tenkrai Nittavada-valanadu.
225	Do. ..	Do.	Rajakesarivarman <i>alias</i> Parantakadeva.	9th ..	Do.	Begins with the introduction <i>Ulor</i> <i>Ulor</i> <i>Ulor</i> , etc. and stops with the royal year of the king.
226	Do. ..	Do.	Tribhuvanaachakravartin Rajarajadeva	14th ..	Do.	States that Tirumakampadi <i>alias</i> Kavinayan set up a processional image of the goddess for the <i>aridai</i> ceremony of the shrine of Virukamakkotta-Nachobiyar and the images of Akondanayaka and his consort.
227	Do. ..	Do.	Tribhuvanaachakravartin Rajendra-Cholaadeva.	31st ..	Do.	Registers the presentation by Arumvalattai chohanai, the wife of Arumvalattai Periyalayan-Gangadhara <i>alias</i> Gangadhara Pandian, a <i>Sivacharya</i> of the temple, of her marriage string to the goddess Nerivarkulalar.
228	Do. ..	Do.	.....	10th ..	Do.	States that, as the Hoyasa king Narasimhadava destroyed the country and the temples and took away the (images of) gods, Udaiyanayan <i>alias</i> Tervamalaiyan-Vanarajan, a <i>maizai</i> of Nayanar-Vanakovaiyar, set up in the temple of Tiruvatturai-udaiya-Nayanar, the images of Akondanayaka and his consort with a <i>prashad</i> , and of Tiruvadanur-Perumal.
229	Do. ..	Do.	Parakesarivarman <i>alias</i> Chakravartigin Vikrama-Cholaadeva.	2nd year Chittirai	Do.	Begins with the introduction <i>Ulor</i> <i>Ulor</i> <i>Ulor</i> , etc. Records that the <i>Sivacharyas</i> received 8 <i>kazas</i> from the wife of Suttanallur-Mudikondan <i>alias</i> Vapakovaiyar and agreed to burn a perpetual lamp in the temple.
230	Do. ..	Do.	Parakesarivarman <i>alias</i> Virarajendradeva	4th year ..	Do.	Records with the introduction <i>Ulor</i> <i>Ulor</i> <i>Ulor</i> , etc. Registers gift of cows for a lamp and two lamp-stands to the temple, by Ponnai-Marudantaki on behalf of Pallikottai-Pakkaran <i>alias</i> Jayangondasola-Tundanaidaiyan.
231	On a pillar in the portico at the entrance into the same shrine.	Do.	Kulottunga-Cholaadeva	4[3]rd ..	Do.	Damaged. Seems to register gift of a silver vessel to the temple of Tiruvatturai-udaiya-Nayanar by a resident of Pennagadam.
232	On another pillar in the same portico.	Do.	Do.	19th ..	Do.	States that the servants attached to the temple-treasury of Tiruvatturai-udaiyar should not receive gold or <i>kazas</i> , from the 19th year of the king.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOOT DISTRICT—cont.						
VIRUDHACHALAM TALUK—cont.						
233	On the east base of the <i>mandapa</i> in front of the central shrine in the same temple.	Chola	Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulottunga-Choladeva.	38th year ..	Tamil	Fragment. Commences with the introduction <i>பெரியோர்</i> etc. Registers a sale of land as <i>madaiyurum</i> to the temple, for feeding Brahmins on the days of <i>anarayana</i> .
234	Pennadam.—On the north wall of the central shrine in the Pralayakaleswara temple.	Do.	Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulottunga-Choladeva.	29th year and 382nd day, Mithuna, devaladi, Saturday, Ithini.	Do.	Begins with the introduction <i>பெரியோர்</i> etc. Registers an assignment in favour of the temple of Vadakayilayamudaiya-Mahadeva, of certain taxes on some specified lands, by the assembly of Mudikondasolai-chaturvedinaganam, a <i>brahmadaya</i> in Mekka-nadu, a sub-division of Virudrajabhavanakam-valanadu, which met in the <i>tirumayam</i> of the temple of Sattamali-vinagar-Alvar.
235	On the same wall	Do.	Parakesarivarman <i>alias</i> Rajendra-deva ..	3rd year ..	Do.	Begins with the introduction <i>இருந்தெய்து</i> etc. Registers gift of cows by a <i>velia</i> of Paraiyar residing in Tirukamakkottaram, in Sengethinadu a sub-division of Sengettu-kottam, which was a district of <i>ayyanguddasolai-mandam</i> , for burning a perpetual lamp in the temple of Tiruttongaimadamudaiya-Mahadeva at Mudigondasolai-chaturvedinaganam, a <i>brahmadaya</i> in Mekka-nadu, a sub-division of Vadagarai-Rajadhiraja-valanadu.
236	Do.	Do.	Do. do. ..	4th " ..	Do.	Begins with the words <i>இருந்தெய்து</i> etc. Incomplete. Registers gift of cows by the headman of Kilimallor in Kilar-kurram, a sub-division of Tenkari-Nittavindavala-nadu for burning a perpetual lamp in the temple.
237	On the north and west walls of the same shrine.	Do.	Rajakesarivarman, <i>alias</i> Udayar Sri-Rajadhirajadeva, who took the head of Viru-Pandya, Seralai-Salai, Ilankai and Irattipadi.	35th year, Dhanu, ba, devaladi, Sunday, Anilam.	Do.	Registers a grant of land, free of taxes, by the assembly of Mudigondasolai-chaturvedinaganam, in Mekka-nadu, a sub-division of Vadagarai-Rajadhiraja-valanadu, for celebrating a festival in the temple of Tiruttongaimadamudaiya-Mahadeva on the day of Purnam, the festival star of the king. Refers to a certain <i>matatattai-Sendil alai</i> of Vajrakesari-Muvendavelar of Nekuppai as administering the village.
238	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulottunga-Choladeva.	33rd year, Makara, en, Iritya, Sadayam and Makara, en, devaladi, Wednesday, Tiruvadi, rai and Kumbha, en, prathamam, Monday, Porattadi.	Do.	Begins with the introduction <i>பெரியோர்</i> etc. Registers a sale of land to the temples of Tiruttongaimadamudaiya-Mahadeva and Koochehaganisvaran-madaya-Mahadeva by the <i>seri-mela</i> of Mudikondasolai-chaturvedinaganam, and the concession shown by it to levy only half of the taxes on the cultivated <i>devadan</i> lands of the village.
239	On the same walls	Do.	Do. do. ..	49th year, Sinha, en, trayotsavi, Thursday, Uttiraradam.	Do.	Unfinished. Begins with the same introduction. Registers a sale of land as <i>devadan</i> to Shadurumalai- <i>isrum-madaya-Mahadeva</i> by Viravalli-Pohar-Bhuttai of Mudigondasolai-chaturvedinaganam.

240	On the west wall of the same shrine.	Do.	Rajakesarivarman Rajarajadhirajadeva ..	32nd year, and 35th day.	Do.	Begins with the introduction <i>இருந்தெய்து</i> etc. Registers remission of taxes on certain lands belonging to the temple of Madhuranthakavaram-Udayar and Sattamali-vinagar-Alvar, made by the assembly of Mudigondasolai-chaturvedinaganam meeting in the Uttamasolai-ambalam which was the <i>brahmadaya</i> of the village.
241	On the same wall	Do.	Parakesarivarman <i>alias</i> Rajendra-Choladeva.	29th year ..	Do.	Damaged and incomplete. Registers the provision made by a certain <i>Sriraman-Sribhuvan</i> of Pavitramanikkocheri, for offerings and sacred bath to the god.
242	On the south wall of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulottunga-Choladeva.	30th year, Tula, anarayana, Sunday, Sodi.	Do.	Begins with the introduction <i>பெரியோர்</i> etc. Registers that at the request of the committee looking after the village affairs, the lands acquired by purchase in the 14th, 16th, 21st, 23rd and 24th years of the king for the temple of Tiruttongaimadamudaiya-Mahadeva, those presented for worship and those given for the celebration of the monthly festival on the day of Purnam for the merit of the king, were ordered to be assigned on the temple walls by the assembly of Mudigondasolai-chaturvedinaganam and Tirudainagudaiyar Sojathakundain-Kaliyanapuram-gondar.
243	On the same wall	Do.	[Viru]ja-Choladeva ..	8th year ..	Do.	Registers the provision made for offerings and worship to the goddesses Tirupalliarai-Nachohiyar, by Kattai-Sendan <i>alias</i> Vanakulakara, the <i>petikolai</i> of the <i>madai</i> .
244	Do.	Do.	Rajakesarivarman <i>alias</i> Rajadhirajadeva, who took the head of Viru-Pandya and destroyed the ships at Kandalar-Salai.	26th "	Do.	Ends of lines built in. Seems to register the rate of taxes to be collected for the temple, on certain articles of merchandise sold by measure, weight and number.
245	Do.	Do.	Rajakesarivarman <i>alias</i> Vijayarajendra-deva, who was pleased to take the head of Viru-Pandya, the Seralai-Salai, Ilankai (Ceylon), Rattapadi seven and half lakhs, and who performed the anointment of victors at Kalyanapura ..	24th "	Do.	Incomplete and ends of lines in the latter portion built in. Registers a gift of money made by Araiyan-Chattaragan <i>alias</i> Sojathakara-Vijayaraiyar, the headman of Kurattadi in Nerali-nadu, a sub-division of Arunolideva-valanadu, for offerings to the god and goddesses at the early morning service on Sundays.
246	On the north wall of the <i>mandapa</i> in front of the same shrine.	..	....	Saunmya, Chittirai 16.	Do.	Registers a compact formed among the Veludagai and Idangai classes in certain districts of the Vajudampattinai- <i>devadai</i> to stand together and oppose all acts of tyranny and coercion by officers.
247	On the same wall	Vijayanagara.	Devanaya-Maharaya ..	Sobhakrit, Mithuna, ba, devaladi, Friday, Kovati.	Do.	Partly mutilated. Registers remission made by Ekambaramatha, son of Pallikondaperumal Kachohiyar, of certain specified taxes in the village Irattai-Salai in the temple of Tiruttongaimadamudaiya-Mahadeva, in favour of the temple of Tiruttongaimadamudaiya-Mahadeva, for offerings and repairs.
248	Do.	Chola	Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulottunga-Choladeva.	11th year ..	Do.	Begins with the introduction <i>பெரியோர்</i> etc. A few lines are missing in the middle. Registers remission of taxes on certain <i>devadan</i> lands of the temple. Adjacent to this record is engraved a portion of the same historical introduction.
249	Do. .. ..	..	....	..	Do.	Gives the length of the measuring rod 'Mavayiravai-kol', by two marks which are nearly 15 feet apart.
250	Do.	Vijayanagara	Devanaya-Maharaya ..	Saka 1365, Rudhirajadevi, Vra, chila, en, devaladi, Monday, Kovati.	Do.	Registers a gift made by the assembly of Padinettupparu of certain taxes levied from the residents of the streets situated in the <i>tirumadairidgam</i> of the temples of Tiruttongaimadamudaiya-Nayanar and Virirunda-Perumal at Nallai-Pennagadam and Dagumtirtai-Nayanar at Tirumayapadi, for the service called <i>Petiyanattai-tandi</i> instituted in these temples.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOOT DISTRICT —cont. VAIDINHACHALAM TALUK—cont. Pennadam—cont.						
251	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year, Dhanu, su. Friday, Bharani.	Tamil	Registers sale of the villages <i>Singapadi alias Rajajalajal</i> and <i>Mullukunoboli</i> , to the temple, by <i>Tiruchobrambalamudaiyan Kunjapparamal alias Vikramasola-Brahmarayan</i> of <i>Tirukkalumalai</i> residing in <i>Pavithramakkachoboli</i> . Registers a tax-free gift of land by <i>Sirrahgandar alias Valangimigama-Vakavariyan</i> for the service of <i>Raguttiminda-sandi</i> instituted in the temple. The donor is said to be the son of <i>Sivagaperumal-Kachobiyar</i> , the grandson of <i>Ilamaijperumal-Kachobiyar</i> and the great grandson of <i>Raguttiminda Arasamartandan Vetthugai-alagiyar Kachobiyar</i> of <i>Vilandai</i> , the chief of <i>Tuvayapadi, Gagai</i> and <i>Vilandai</i> . Incomplete. Registers gift of money for a lamp.
252	Do.	Vijayanagara ..	Virupanna-Udaiyar, son of Virarajappan-Udaiyar.	Saka 1316, Bhava, su. Friday, Friday, Uthirani.	Do.	
253	On the wing-stone of the steps leading to the Dakshinamurti shrine in the south wall of the <i>meridapa</i> in front of the same shrine.	Chola ..	Tribhuvanaachakravartin Chola-deva.	3rd year ..	Do.	
254	On the same wall .. ..	..	....	[Sauljya, Chittirai 16.	Do.	Same as No. 246 above.
255	Do.	Chola ..	Rajakasavarman alias Tribhuvanaachakravartin Kulottunga-Chola-deva.	3rd year ..	Do.	Begins with the introduction <i>Uthirai</i> <i>Uthirai</i> , etc. Registers the royal order that the <i>brahmadaya</i> lands in <i>Kudalar</i> , a hamlet of <i>Mudikondasola chaturvedimangalam</i> , may be constituted into a new village under the name of <i>Edirisiolanallur</i> and given as <i>devadaya</i> , free of taxes, to the temple of <i>Tiruthangaimadam-udaiyama</i> for meeting the expenses of offerings. Begins with the introduction <i>Uthirai</i> <i>Uthirai</i> , etc. Records that two <i>Sivachamras</i> of the temple of <i>Madurantaka</i> <i>Viram-Udaiyar</i> received money from a certain <i>Vichonjag-Anandasan-Nettuvai</i> and agreed to provide for offerings to the god. Registers a remission made by the assembly of <i>Vadantadada</i> , of the taxes on some lands given to the temple for offerings and repairs.
256	Do.	Do. ..	Do. do.	3rd year, Padguni 9. Monday, trayodasi, Sudaiyam.	Do.	
257	Do.	Vijayanagara ..	Mallikarjunaraya, son of Devaraya ..	Saka 1377, Dhriti, su. Friday, Friday, Pousam.	Do.	Begins with the introduction <i>Uthirai</i> <i>Uthirai</i> , etc. Registers an agreement made by the <i>Sivachamras</i> of the temple to maintain a perpetual lamp, and to provide for offerings and oil for lamps on the days of <i>andava</i> , when the god had to be taken out in procession. This was done in return for the land granted to the donor by <i>Arayai-Athidavarai</i> of <i>Vellur in Avur-kuram</i> . Mentions a measure called <i>Perakachamp-marakkal</i> . Beginnings of lines built in. Contains portion of the introduction <i>Uthirai</i> <i>Uthirai</i> , etc. Registers gift of cows by a certain <i>Kattay-Madharantakan alias Irudigolayarag</i> of <i>Pondikunoboli</i> .
258	Do.	Chola ..	Parakasarivarma alias Tribhuvanaachakravartin Vikrama-Chola-deva.	8th year ..	Do.	
259	Do.	Do. ..	Parakasarivarma	12th ..	Do.	

260	Do.	Do. ..	Rajakasavarman Chakravartin Kulottunga-Chola-deva.	46th year ..	Do.	Fragment. Has a portion of the introduction <i>Uthirai</i> <i>Uthirai</i> , etc. Seems to register an agreement made by the <i>Sivachamras</i> of the temple of <i>Tiruthangaimadam-udaiyama</i> to maintain a perpetual lamp, and to provide for offerings and oil for lamps on the days of <i>andava</i> , when the god had to be taken out in procession. This was done in return for the land granted to the donor by <i>Arayai-Athidavarai</i> of <i>Vellur in Avur-kuram</i> . Mentions a measure called <i>Perakachamp-marakkal</i> . Beginnings of lines built in. Contains portion of the introduction <i>Uthirai</i> <i>Uthirai</i> , etc. Registers gift of cows by a certain <i>Kattay-Madharantakan alias Irudigolayarag</i> of <i>Pondikunoboli</i> .
261	Do.	Vijayanagara ..	Mallikarjunaraya, son of Devaraya-Maharaya.	Saka 1377, Yava, su. Friday, Friday, Uthirani.	Do.	
262	Do.	Chola ..	Parakasarivarma alias Vikrama-Chola-deva.	4th year ..	Do.	
263	Do.	Vijayanagara ..	Devaraya-Maharaya	Saka 1381, Siddhanti. Karkataka, su. shashthi, Friday, Hasti.	Do.	
264	Do.	Chola ..	Parakasarivarma	1st year ..	Do.	
265	On the east wall of the same <i>meridapa</i> .	Do. ..	Parakasarivarma alias Tribhuvanaachakravartin Vikrama-Chola-deva.	8th ..	Do.	
266	On the same wall	..	Do. do.	15th year, Kanji, su. dhasani, Wednesday, Tiruvonam.	Do.	
267	On the door-jamb (proper-right) of the entrance leading to the first <i>prakara</i> in the same temple.	..	....	Ananda, Tsu ..	Do.	
268	On a pillar lying in the compound of the same temple.	Chola ..	Parakasarivarma alias Rajendra-Chola-deva.	24th year ..	Do.	
269	On a pillar in the Varadaraja-Perumal temple in the same village.	Vijayanagara ..	Sadadivadeva-Maharaya	Saka 1468, Parabhava, Makara, su. Wednesday, Revathi.	Do.	
270	On another pillar in the same temple.	Pandya ..	Tribhuvanaachakravartin Kuladevaram.	17th year ..	Do.	
271	On a third pillar in the same temple.	Chola ..	Jayadhara (Kulottunga I)	38th ..	Sanskrit Grantha.	
272	On the door-jamb in the same temple.	Do. ..	Parakasarivarma alias Rajendrdeva ..	8th ..	Tamil	
273	On a beam in the Palikonda-Perumal temple in the same village.	..	....	31st ..	Do.	
274	Ariyavarai—On a slab fixed in a street in the village.	..	....	Saka 1... Sabharai, Kartikai 6.	Do.	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT						
VIDDHACHALAM TALUK—cont.						
276	Gopurapuram.—On the west wall of the central shrine in the Adikavistvara temple in the village.	Vijayanagara	Bhujabalaraya Ummalayaraya, son of Madhavaraya, son of Mahataya.	, 4th Wednesday, Huse	Tamil	Damaged. Seems to register a remission of taxes on the lands in Sembakurupuchi. On a slab lying in a garden belonging to the temple is engraved a record dated in Rautri. Avani 1, registering a grant by Sitanna-Iddipaiyar of 60 <i>kai</i> of garden-land (<i>teppai-toppu</i>) in Veridappi- [?]ai-kuppam.
278	Idaiyar.—On a pillar in the <i>artha-manipala</i> of the Marudivara temple in the village. On the north wall of the central shrine in the same temple.	..	....	..	Do.	States that the four pillars and their capitals (<i>godigai</i>) were the gift of Anumanujan Tudandaimaikondan-Marudai.
277	On the south wall of the same shrine.	Vijayanagara	Achyutadeva-Maharaya	, Manmatha, Vayyasa 12.	Do.	Registers the restitution by Nagappaiyar, the agent of Irama-Bhatarayya-Venkataidri-Ayyan, who was the agent of the king, of certain rights in the temple, to the <i>Kattikola-Venadigai</i> , who had gone away from the village on losing their privileges.
278	On the west wall of the same shrine.	Chola	Kulottunga-Choladeva	10th year ..	Do.	Registers the provision made for building two lamps in the temple of Tirumanduraisai-Udaiyar by Anumanujan Uttama-Oppan <i>alias</i> Vikrama-singa-Muvendavelan of Melichoheri in Idaiyaru situated in Idaiyaru-nadu, a sub-division of Tirumangalappadi which was a district of Rajaraja-velandai.
279	On the south wall of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Rajendra-Choladeva.	3rd ..	Do.	Incomplete. Begins with the introduction of <i>Udaiyacholai</i> — <i>Udaiyacholai</i> , <i>Udaiyacholai</i> , for a lamp.
280	On the same wall ..	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya	4th year, Simha, ba, ba, prathamam, Wednesday, Rohini.	Grantha and Tamil.	Begins with the introduction of <i>Samastathuvanachakravartin</i> , <i>etc.</i> Registers remission of taxes on the <i>devadana</i> lands in Puvavarunallur and Idaiyaru made by the assembly (looking after the lands) to the west of the road called Kadavattittan-peravali in favour of the temple of Tirumanduraisai-Udaiyaru-Nayagar, for worship and repairs.
281	On the north wall of the <i>manipala</i> in front of the central shrine in the same temple.	..	Tribhuvanachakravartin Konerimakkop- <i>dalai</i> .	9th year and 35th day.	Tamil	Registers the royal order remitting the taxes on the lands granted for worship and service to the image of Subrahmanya called Kalyugarama-Pillaiyar after the name of the king, set up in the temple by Anumanujan-Kongaray.
282	On the same wall ..	Pandya	Maravarman Tribhuvanachakravartin Vira-Pandya	9th year, Chittirai 1.	Do.	Registers a gift of land, free of taxes, by Anumanujan Araiyan Sundara-Pandya for offerings and worship to the image of Subrahmanya which he had set up in the temple of Tirumanduraisai-Udaiyaru-Nayagar.
283	Do.	Do.	Konerimakkop- <i>dalai</i> Tribhuvanachakravartin Perumal Vira-Pandya	18 + 7th year, Chittirai 20.	Do.	Registers gift of land to the temple by Anumanujan Tirumanduraisai-Udaiyaru Pallavarayan.
284	Do.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya	19th year, Simha, ba, ba, prathamam, Saturday, Avittam.	Do	Incomplete. Registers a sale of land to the temple by the assembly of Idaiyaru, since the two tenants who had cultivated this land till the 18th year (of the king) had absconded without paying their dues.
285	Do.	Vijayanagara.	Pradhapratapa <i>alias</i> Jayaraja-Maharaya.	Saka 1476, Prathamam, Masi 23, 4th day, Uttirani, Sunday.	Do.	Registers a gift by a section of the <i>Kattikola</i> , of a share of their lands to another section, for the service the latter had to render in the temple.

SOUTH-INDIAN EPIGRAPHY

286	Do.	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya	6th year, Masi, trayodasi, Wednesday, Makha.	Do.	Registers a grant of land by Anumanujan Velup-Tirumanduraisai-Udaiyaru Vijnatharayan to the image of Sivataravaram-Udaiyar, set up by him in the temple.
287	On the north and west walls of the same <i>manipala</i> .	Sajava	Narasimhadeva-Maharaja	Saka 1333, Vikriti, trayodasi, 13, Monday.	Do.	Damaged and built in. Seems to register an assignment of taxes by Annamarasari, the agent of the king, for repairing the compound-wall of the temple, which had been destroyed during the trouble with the Ojjiyas.
288	On the west wall (inside) of the first <i>pratikara</i> in the same temple.	..	Tribhuvanachakravartin Konerimakkop- <i>dalai</i> .	18 + 5th year and 16th day.	Do.	Registers remission of taxes on Pallavarayan- <i>andal</i> , granted for worship and offerings to the temple of Tirumanduraisai-Udaiyaru-Nayagar in Idaiyaru-nadu, a sub-division of Kuppikottan-nadu in Madala <i>alias</i> Janastha-velandai, which was a district of Malai- <i>mandalam</i> .
289	On the same wall ..	Pandya	Tribhuvanachakravartin Vira-Pandya	18 + 5th year, Aippasi 26.	Do.	Gives the boundaries of Pallavarayan- <i>andal</i> , which had been given to the temple by the father of Sudamulan Attondavelan-Kongarayan of Uttirapattanam.
290	Do.	Vijayanagara.	[Vira-Bhupa] <i>ji</i> -Udaiyar	Saka 1337, Manmatha, Karthika, Friday, Kovati.	Do.	States that the temple of Tirumanduraisai-Udaiyaru-Nayagar at Idaiyaru in Idaiyaru-nadu, a sub-division of Tirumangalappadi-nadu, having fallen into disuse, provision was made for worship and repairs, by remitting the taxes due on the lands belonging to it and by assigning some other incomes. This was made for the welfare of the king.
291	On the <i>oppara</i> of the same temple, left of entrance.	Do.	Virupakshadeva-Maharaya, (son of) Virapratapa Devaraya, who witnessed the elephant hunt.	Saka 1407, Visavaasu, Adi 16, Friday, Tiruvomam.	Do.	Registers that on the recommendation of the weavers of Kothipattanam and Viruchipuram the privilege of <i>tesga</i> and <i>tesga</i> was granted to the weavers of Veludampattinai by Anumalata-Nayinar, in consultation with Kottavarayan, Kadavarayan and Kachobaiyar.
292	In the same place ..	..	....	Khara, Adi 16	Do.	Built in at the end. Records the grant of the concessions to, and the re-settlement of, the <i>Kattikola-madali</i> and the <i>devadigar</i> of Idaiyaru who had left the village, being unable to pay the taxes <i>achchira</i> and <i>palavari</i> .
293	In the same <i>oppara</i> , right of entrance.	..	Srirangadeva-Maharaya	Angira, Tai 21	Do.	Registers the agreement entered into by the <i>Vazal-madali</i> of Kottavarayan, Nayinar Kachobaiyar, the <i>madali</i> of Idaiyaru, <i>etc.</i> , denying the privilege of using <i>padidai</i> , <i>parisellam</i> , <i>etc.</i> , to the artisan class (<i>kannalar</i>) at Sirrugar-pattu in Idaiyaru-nadu, as in the case of the <i>Kattikola</i> at Padavidu, Sirji and Tiruvannamalai.
294	On the north and west walls of the central shrine in the Adikavistvara temple in the same village.	Vijayanagara.	Ramadeva-Maharaya, 'ruling from Gbanagiri.'	Saka 1544, Rudhiradgari, Padguni 1.	Telugu	Registers the setting up of the processional idola, and the grant of land for providing for offerings and worship to them, by Veligoti Kadappa-Nayamigar, son of Rayappa-Nayamigar and grandson of Velutappa-Nayamigar.
295	On the west and south walls of the same shrine.	Do.	Sadasivadeva-Maharaya	Saka 1460 (wrong), Saunya, Tai 26.	Tamil	Gives the boundaries of two plots of land granted to the temple of Kottava-Perumal at Idaiyaru, for the merit of <i>adiparam</i> Kappa-Nayaka and Pappu-Beddiyar.
296	On the south wall of the same shrine.	..	....	Saunya, Tai	Tamil and Telugu.	A bilingual inscription stating that Malala-Kondaya built the temple and consecrated in it the image of Kottava-Perumal.
297	Devanur.—On the north wall of the central shrine in the dilapidated Siva temple in the village.	Vijayanagara.	Ariyana-Udaiyar, son of Bokkappa-Udaiyar.	Kalayukti, Adi 10	Tamil	Registers grant of the village Sangamapuram, free of taxes, to the temple of Adaiyana-Nayagar at Devanur in Annamangalap-pattu, a sub-division of Singapuravalanadu situated in Pakkura-kottam, a district of Jayangondala-mandalam.
298	On the north and west walls of the same shrine.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	8th year ..	Do.	Registers a grant of land in Vadapatti and of taxes by Setigani Nalayarayan Ammaippan <i>alias</i> Rajendrasa- [?] Sambuvarayan, for offerings to the god.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOOT DISTRICT						
<i>Ginger Taluk—cont.</i>						
290	Devanur.—On the west wall of the same shrine.	..	.....	Solhaktit, Chittit, 15th year.	Tamil	States that the image of Ilaiyanayagar (Subbannaya) was set up in the temple of Devanur.
300	On the south wall of the same shrine.	Vijayanagara.	Virupapa-Udayar, son of Ilaiyanayagar.	15th year, Chittit, 10th year.	Do.	Registers grant of land at <i>Kudimad-devades</i> to <i>Temple</i> and the <i>Kudimad-devades</i> , the trustees, the <i>Kudimad-devades</i> called 'Mannar-mudittam-perumal-tiruvakkamandapan' in the temple of Tirunagisvaram-udaya-Nayagar at Devanur.
301	On the same wall	..	Shakalokaachakravartin Rajarajayana-Samburaya.	14th year	Do.	Registers assignment of certain specified taxes to the temple of Tirunagisvaram-udaya-Nayagar.
302	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva].	Do.	Do.	Ends of lines built in and incomplete. Mentions, <i>Sevkal</i> Nalayiravay, Annalappan <i>alias</i> Rajjendrasola-Samburaya.
303	On the east and north walls of the same shrine in front of the central shrine in the same temple.	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya.	13th year, Makara, Monday, Mola.	Do.	Registers a tax-free grant of Sindavanputteri to the temple of Tirunagisvaram-udaya-Nayagar at Devanur, by the assembly of Annamangalappettur in Palkur-kottam, a district of Jayangondasola-mandalam, for offerings and festival.
304	On the north wall of the same shrine.	Vijayanagara.	Virupapa-Udayar, son of Ariyana Udayar.	13th year, Makara, Monday, Mola.	Do.	Registers grant of land to the temple of Tirunagisvaram-udaya-Nayagar by Pappakkar of Valati.
305	On the same wall	Do.	Malikarjunadeva-Maharaya, son of Devaraya, who was pleased to witness the elephant hunt.	13th year, Makara, Monday, Mola.	Do.	Registers grant of the village of Vajjappalavan-tangal in Annamangalappettur as a <i>Kudimad-devades</i> to the temple of Tirunagisvaram-udaya-Nayagar, for worship and service, by Mahanagadesvara (Iyya-Namayadeva-Maharaya). To the tenant Poppa-Mannikam another grant of land was made for the maintenance of a <i>males</i> .
306	On the south wall of the dilapidated shrine in the same temple.	..	Sakalokaachakravartin Rajarajayana-Samburaya.	16th year	Do.	States that the <i>mandapa</i> , compound-wall, kitchen and <i>ghara</i> were the gift of <i>Ariyakattar alias</i> Mannar-mudittam-perumal, a <i>devades</i> of the temple.
CHINGLEPUT DISTRICT						
<i>Ponner Taluk.</i>						
307	Tiruppalavanam.—On the north wall of the central shrine in the Tiruppalavanam temple in the village.	..	.....	..	Sanskrit Telugu.	Damaged and fragmentary. Seems to register provision made for the sacred bath and offerings to Sambhu and Devi by Narayana of the Saluva family.
308	On the same wall	..	Tribhuvanachakravartin Allum-Tirukhejavideva-Gandegopadadeva.	3rd year	Tamil	Registers gift of 6 Gandegopala-mandala by a merchant of Tiruppalavanam, to the temple of Tiruppalavanam-udaya-Nayagar, for sacred bath, offerings and festival on the day of Ardra in the month of Margali.
309	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	24th	Do.	Registers grant of land, by purchase, by the headman of Indumbela in Sattagar, a village in Pappalavanam, a sub-division of Tiruppalavanam, in <i>Nadave-nadu alias</i> Rajarajayana, for the formation of a flower-garden under the name <i>Alai-nadavay</i> , to the temple of Tiruppalavanam-udaya-Nayagar at Pappalavanam, a district of Jayangondasola-mandalam.

310	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	16th	Do.	Registers grant of 8 <i>palakadas</i> by the daughters of Annampalavan of Arur for lamps in the temple for the welfare of their husbands and themselves.
311	Do.	Do.	Do.	14th	Do.	Registers that the <i>Sevkal</i> <i>alias</i> <i>Sevkal</i> received 2 Bhujabalam-mandala from the residents of Pappalavan and agreed to burn two lamps in the temple.
312	Do.	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya.	11th	Do.	Registers gift of money and a lamp-stand by the wife of Suryadeva residing in the big street at Tiruppalavanam for burning a perpetual lamp in the temple.
313	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	15th	Do.	States that Vedugan-Devan gave as <i>devades</i> to his two sons-in-law two-thirds of his rights in several villages, which had been assigned to him towards the cost of constructing a stone temple to Tiruppalavanam-udaya-Nayagar undertaken by Sudi-Vidugan <i>alias</i> Jayangondasola-Kudavaraian.
314	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	10th	Do.	Registers gift of sheep by Sakkan Palliyadeva-Akondan of Kupattur in Kupattur-nadu, a division of Poliyar-kottam, which was a district of Jayangondasola-mandalam. Slightly damaged. States that the <i>Sevkal</i> <i>alias</i> <i>Sevkal</i> of the temple received money from a resident of Tiruvaniyur in Poliyar-kottam and agreed to burn a lamp in the temple.
315	Do.	Do.	Rajasekharan, who was pleased to take Gita Tiruppalavanam.	11th	Do.	Incomplete. Registers a gift of land to the temple for offerings.
316	Do.	..	Tribhuvanachakravartin Koro-mai-kondan.	18th year	Do.	Registers a gift of money to the <i>Sevkal</i> <i>alias</i> <i>Sevkal</i> of the temple by Nuhmadarayar, wife of Madhuranatha-Pottappicholai-Siddharasar, for burning a lamp in the temple.
317	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	18th	Do.	Registers a supplementary grant for the lamp mentioned in No. 317.
318	Do.	..	Tribhuvanachakravartin Rajarajadeva	12th	Do.	Registers a gift of land by Madhuranatha-Pottappicholai-Siddharasar, as <i>Sevkal</i> <i>alias</i> <i>Sevkal</i> for providing offerings to the god.
319	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	11th	Do.	Incomplete. Seems to provide for a lamp to the temple of Tiruppalavanam-udaya-Nayagar at Kolar in Pappalavanam.
320	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	15th year, Adi	Do.	Records a gift of gold by a resident of Ilayar in Kuparada, a sub-division of Tiruppalavanam, a district of Jayangondasola-mandalam, for burning a lamp in the temple.
321	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	17th year	Do.	Incomplete. Registers gift of land, by purchase, by Manginayakan-Malayayan, from the assembly of Vayalar <i>alias</i> Sathubhayanaka-chaturvedinagalam in Polur-kottam, for burning lamps in the temple.
322	Do.	Do.	Do.	3rd	Do.	Registers gift of land by the headman of Nayan <i>alias</i> Jayangondasola-nallur in Nayan-nadu, a sub-division of Polur-kottam <i>alias</i> Vihramasola-velandur, a district of Jayangondasola-mandalam, for burning a lamp in the temple.
323	Do.	..	Tribhuvanachakravartin Alun-Tirukkalatideva-Gandegopadadeva.	24th	Do.	Registers gift of land by purchase by a goldsmith of Perur in Perur-nadu, a sub-division of Polur-kottam, a district of Jayangondasola-mandalam, for a flower-garden to the temple.
324	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	11th	Do.	Registers sale of land, free of taxes, by the assembly of Pavarambi <i>alias</i> Kottirumalla-chaturvedinagalam to the Deivamalai- <i>alias</i> <i>Sevkal</i> attached to the temple of Tiruppalavanam-udaya-Nayagar at Tiruppalavanam in Kolar-nadu, for the money endowed by Tiruvakambanadaiyan-Narpatannayira-Nambi.
325	On the north and west walls of the same shrine.	Do.	Tribhuvanachakravartin Vikram-Choladeva.	4th	Do.	Registers gift of land by the headman of Nayan <i>alias</i> Jayangondasola-nallur, for burning a lamp in the temple. Portions left unengraved and incomplete. Seems to register a gift of cows to the temple.
326	On the west wall of the same shrine.	..	Tribhuvanachakravartin Alun-Tirukkalatideva-Gandegopala.	..	Do.	
327	On the same wall	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	..	Do.	

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT—cont.						
Ponneri Taluk—cont.						
Tiruppalavaram—cont.						
328	On the same wall	..	Chōla	12th year ..	Tamil	Registers sale of land to the temple by the assembly of Perumbētūnai-Tattamāji to conduct the festival of Tiruppalavaram-Udayar in the month of Chittirai, for the money received by them from a goldenmith.
329	Do.	..	Do.	18th " ..	Do.	Registers gift of gold and a lamp-stand for burning a lamp in the temple, by a merchant of Adathar in Sōla-maṇḍalam, who had also set up an image of Karaikkal-Annaṭai (in the temple).
330	Do.	..	Do.	16th " ..	Do.	Registers grant of land by Gaṇḍagōpala as the gift of Paṇaiyandai <i>alias</i> Gaṇḍagōpala-Manikkam, the sister of Sittamadeviyar, a dancing-girl attached to the temple of Marumadulivaram udaya-Nayanar at Nellore, for feeding devotees in the Gaṇḍagōpalamannaikke-maṭha at Tiruppalavaram and for the maintenance of a flower-garden.
331	Do.	..	Do.	6th year, Kaṇṇi, ba, septimi, Tuesday, Kōmipi.	Do.	Registers gift of cows by Valaiyamaṇḍiyyar-Oṇṇarāṇ, the <i>vedāṅkār</i> of Kulottungaśōḷa-Payyur, for burning a perpetual lamp in the temple.
332	Do.	..	Do.	23rd year, Vriṇḍi-ke, su. shasthi, Sunday, Tiruvōnam.	Do.	Registers gift of money by Annaiyappan-Parpaṭṭagan <i>alias</i> Narpattēṇṇayiravēḷḷ of Meduvūr, for burning a lamp in the temple.
333	Do.	..	Do.	28th year ..	Do.	Registers gift of cows by the chief mentioned in No. 331 above, to the temple for a lamp.
334	Do.	..	Do.	14th " ..	Do.	Registers gift of cows by Munaiyadaraiyaṅ-Tiruvraṅgam-udaiyaṅ-Malaiyayaṅ of Nāḍuvilmāli to the temple for a lamp.
335	Do.	..	Do.	12th " ..	Do.	Registers gift of sheep by a shepherd of Ayar, for burning half a lamp in the temple of Tirutturai-Tiruppalavaram-Udayar.
336	Do.	..	Do.	13th " ..	Do.	Registers gift of money for a lamp, by Kunnaradeṇ-Śidharai of Maṇḍalaiṇḍeḷ, in Payūr-kōṭṭam.
337	On the west and south walls of the same shrine.	..	Do.	6th " ..	Do.	Built in at the ends of lines. Registers provision made by Kulottungaśōḷa-mahipalaṅ of Amor <i>alias</i> Chōḷendra-singamallār in Eyyār, situated in Payūr-kōṭṭam, a district of Jayangōḷaśōḷa-maṇḍalam, for celebrating the Margaḷi-Tiruvādrai festival in the temple.
338	On the same walls	..	..	18th " ..	Do.	Built in at the ends of lines. Registers gift of money for a lamp by a <i>śaṣṭhār</i> .
339	Do.	..	Chōla	7th " ..	Do.	Registers gift of cows for a lamp by Vijayadeṇ-Śeḷṇṇ of Paduvavil in Eyyār, situated in Payūr-kōṭṭam, a district of Jayangōḷaśōḷa-maṇḍalam.
340	On the south wall of the same shrine.	..	Do.	29th " ..	Do.	Registers gift of money by a <i>śaṣṭhār</i> of the village, for burning a lamp before the goddess Periya-Nachchiyār in the temple of Tiruppalavaram-Udayar.

341	On the same wall	..	Chōla	23rd year	Do.	Registers sale of land named Alakandara-vilagam to the temple of Kumāravarman-udaiya-Nayanār by the assembly of Puvarambi <i>alias</i> Kujaramalli-chaṭurvedi-maṇḍalam, for the money received by them from a <i>śeḍṇṇṇama</i> of the temple of Tiruppalavaram-Udayar.
342	Do.	..	Do.	..	Do.	Built in in the middle. Seems to register a gift of money for burning a perpetual lamp in the temple.
343	Do.	..	..	Śaka 'dharmayāsi' (1129).	Sanskrit Grantha.	Traces the genealogy of Tamma-Siddhi from Kalikāla-Chōla of the solar race through Madhurātaka, Tūṅga-Vijja, Nalla-Siddhi, Era-Siddhi and Betta, and registers the assignment of the taxes on a village to the temple.
344	Do.	..	Chōla	6th year	Tamil	Registers gift of money by a dancing girl, for a lamp in the temple.
345	Do.	..	Do.	14th " ..	Do.	Registers gift of buffaloes by Ariyaṅ Tiruhoḷirambela-mūḍaiyaṅ-Paduvai <i>alias</i> Kāṭṭaṇḍi, a native of Kā-mirapuram, for a lamp in the temple.
346	Do.	..	Do.	22nd " ..	Do.	Registers gift of money and a lamp-stand by Maraiṭṭṇ Aṇṇaḍaiyaṅ-Abhayampukkaṅ, a merchant of Pūṇḍi-māṇḍika-perunderu in Tiruppaḍar, situated in Ik-kāṭṭu-kōṭṭam, a district of Jayangōḷaśōḷa-maṇḍalam, for a lamp in the temple.
347	Do.	..	Do.	28th " ..	Do.	Registers gift of money by a merchant of Tiruppalavaram for a lamp in the temple.
348	Do.	..	Do.	26th " ..	Do.	Registers gift of money by Gaṇḍamadevi-Tilakavāṇḍali of Sotturai in Sengāṭṭu-kōṭṭam, a district of Jayangōḷaśōḷa-maṇḍalam, for a lamp in the temple.
349	Do.	..	Do.	..	Do.	Registers gift of sheep by a resident of Amor in Eyyār-mūḷi, a sub-division of Ik-kāṭṭu-kōṭṭam for a lamp in the temple.
350	Do.	..	Do.	7th year ..	Do.	Registers gift of land made free of taxes, after purchase from the assembly of Meṭṭur <i>alias</i> Kēṇṇiṇṇakā-chaṭurvedi-maṇḍalam in Kōḷur situated in Payyūr-kōṭṭam, a division of Jayangōḷaśōḷa-maṇḍalam, by Periyaṅ Tiruhoḷirambela-mūḍaiyaṅ-Sēḷiyarāḷ of Uyyār in Avur-kōṭṭam, a sub-division of Nittavinoḷa-valanadu, which was a district of Sōla-maṇḍalam, for the maintenance of the <i>āṇḍars</i> of the Anbarthadiya-maṭha, who look after the <i>śirakkōḷi-maṇḍaga</i> , recite the <i>Tiramarai</i> , and cultivate the flower-garden called 'Paṭṭarohittaiṭṭuṇṇai-tirunandavanam'.
351	Do.	..	Do.	36th " ..	Do.	Incomplete. Registers sale of land by the assembly of Perumbēḷu <i>alias</i> Vikramaśōḷa-chaṭurvedi-maṇḍalam in Payyūr-kōṭṭam, for the money received by them from a dancing-girl of the temple of Tiruvayirūḍaiya-Nayanar in Pōḷa-kōṭṭam, a district of Jayangōḷaśōḷa-maṇḍalam, for the maintenance of the servants tending the flower-garden endowed by her.
352	Do.	..	Do.	16th " ..	Do.	Registers gift of money by the headman of Perumbēḷu for a lamp in the temple.
353	Do.	..	..	16th " ..	Do.	Registers gift of sheep by Arapi-Vannakkaṅ Perambalak-kūṭṭaṅ Vēṇṇaiyāḷiyyār for a lamp in the temple.
354	Do.	..	..	3rd " ..	Do.	Registers gift of land by Arapi Vannakkaṅ Kāvūḍaiyaṅ-Suryadevaṇ to the temple of Tiruppalavaram-Udaya-Nayanar, for offerings.
355	Do.	..	Paṇḍya	14th " ..	Do.	Registers gift of lands in Alina[ṇor] by the assembly of Payyār-kōṭṭam for constructing the Sundara-Paṇḍya-tirumadi, called after the king's name.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT—cont.						
POMERI TALUK—cont.						
356	Round the belt of the same shrine	..	....	Saka 1601 (expired), Siddhartha, Kartika, 4th year, Vikriti, 80th, Sunday, 22nd year ..	Telugu	Registers provision made by the people of the <i>vidya</i> and <i>adama</i> , the <i>Kalki</i> , etc., for the midday offerings and worship to the god <i>Padevarsamin</i> . Beginnings of lines built in. Seems to register gift of land to the temple. Mentions the measuring-rod called 'Gandagadani-kol'.
357	On the south wall of the <i>mandapa</i> in front of the same shrine	Vijayanagara.	Vira Sanyasa-Udayar, son of Kamparaja	4th year, Vikriti, 80th, Sunday, 22nd year ..	Tamil	Beginnings of lines built in. Registers gift of sheep and a lamp-stand by an oil-monger of Perungumbar, a village in 'Paiyur-kottam' for a lamp in the temple.
358	On the same wall	Chola	Tribhuvanaachakravartin Rajarajadeva ..	22nd year ..	Do.	Registers gift of gold by the daughter-in-law of Tyaga-samudra-Pallavaraiyar of Injar in 'Paiyur-kottam', for a lamp in the temple.
359	Do.	..	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	25th	Do.	Registers gift of sheep by Sivadavanaperumal of Alattur in Tenkrai Nittarinda-valanadu for a lamp in the temple.
360	On the south and east walls of the same <i>mandapa</i> .	Chola	Tribhuvanaachakravartin Rajarajadeva ..	20th	Do.	Registers gift of 64 Gaudagopalan- <i>malai</i> by Kadartta-iyaia Kumpillai-Korappilai, for providing for offerings and worship to the god on the day of Utharayan-sankranti.
361	On the north wall of the same <i>mandapa</i> .	..	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	7th	Do.	Registers gift of 64 Gaudagopalan- <i>malai</i> by Kadartta-iyaia Kumpillai-Korappilai, for providing for offerings and worship to the god on the day of Utharayan-sankranti.
362	On the same wall	Chola	Tribhuvanaachakravartin Rajarajadeva ..	22nd	Do.	Registers gift of gold by Periyal-var Vannavar-Vijayaraiyan, for a lamp in the temple.
363	On the north wall of the verandah round the central shrine in the same temple.	Kakatiya	Mahamandalesvara Prataparudradeva ..	Pramadi ..	Do.	Registers gift of gold by the daughter-in-law of Tyaga-samudra-Pallavaraiyar of Injar in 'Paiyur-kottam', for a lamp in the temple.
364	On the same wall	..	Tribhuvanaachakravartin Rajarajadeva-Gandagopaladeva.	38th year ..	Do.	Registers sale of land by the trustees of the temple to Tiruvekambacudaiyan-Selgadigobela, a resident of Virudunagar (Kallakottam) in Jayasankasola-mandalam, who endowed it for a flower-garden to the temple. Mentions the measuring rod called 'Valavandap-kol'.
365	On a slab with an <i>Ajanta</i> -style image, fixed in the west verandah of the same shrine.	..	....	.. ..	Do.	States that (this image) is the gift of Nalappiyaraiyan-Nayakanarayana Allantikkap.
366	On the pedestal of the metallic image of Chandrasekhara in the same temple.	..	....	Saka 1681, Pramadi, Valaktha, 4th 7.	Telugu	States that the images of Chandrasekhara and his consort in the temple were the gift of Baghuniyakulajaya, son of Kumara-Venkatajaya and grandson of Venkatajaya of Kolaru, who bore the divine 'Medini-mudra-goda', Kattari-sajaya, Kalyanasuravaradhivara, etc.
367	On the pedestal of the metallic image of Nataraja in the same temple.	..	....	Saka 'ritimoksha' (1349), Raudri, Kartika, 4th 13, (Sunday), Klayukti, Magha, 2nd year ..	Kannada	States that the <i>pir</i> of the Nataraja image was presented by Anasaram Brammapa-Nayaka, son of Timmana, the minister at Udayegiri.
368	On a pillar in the <i>mandapa</i> of the same temple.	..	....	.. ..	Telugu	States that the <i>mandapa</i> was constructed by Peddaraja, son of Chelartajaya.
369	On the south wall of the same <i>mandapa</i> .	Vijayanagara.	Kumara Vira-Sanyasa-Udayar ..	10th year ..	Tamil	Incomplete. States that the <i>mandapa</i> and the steps in the temple of Tiruppalavanam-udaiya-Nayagar were the gifts of a resident of Anur in 'Paiyur-kottam'.
370	On the same wall	Do.	Kumara-Bokharaya ..	Krodhara ..	Do.	Damaged. Seems to register a tax-free sale of land for a flower-garden to the temple.

371	Do. .. ..	..	....	Saka 1366, Rakha-sa, Kann. 4th, Chittidriya, Chittidriya, 16th year, Panguni, Uttirani.	Do.	Damaged. Refers to 'Paiyur-kottam' in 'Meykura-vala-nadu'.
372	Do.	..	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	16th year, Panguni, Uttirani.	Do.	Registers assignment of <i>mandapa</i> -taxes to the temple by <i>Sridharan</i> Pallavaraiyan, in a meeting of the <i>mayasathar</i> and <i>perasathar</i> of several <i>mandalas</i> .
373	Do. .. ..	..	....	.. ..	Do.	States that the <i>mandapa</i> and the steps were the gift of <i>Annapillai-Nayagar</i> .
374	On the south and east walls of the same <i>mandapa</i>.	..	....	12th year, Saka 1280, Vijambi, Tula, 8th, Sunday, Purnam, 20th year, Mina, 8th, prathamam, Friday, Uttirani.	Do.	Damaged in the middle. Records that the trustees of the temple received money, and made tax-free the land endowed for rearing a flower-garden called <i>Ambalalavar-tirumandarasam</i> .
375	On the north wall of the same <i>mandapa</i> .	..	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	20th year, Mina, 8th, prathamam, Friday, Uttirani.	Do.	Registers a remission of taxes granted by Madhuvastaka-Pottapichodan alias Vijaya-Gandagopala on the villages Tiruppalavanam and Pappambakam belonging to the temple.
376	On the north wall of the Lokambal shrine in the same temple.	Pandya	Jatavarman alias Tribhuvanaachakravartin Nandura-Pandyadeva.	14th year, Ani 8, Sunday, Mukha.	Do.	Registers gift of money by Devargaldevan, the agent of Tondaimar and the headman of 'Neyyur' in 'Tiruppalavanam', a sub-division of 'Kudatungasola-valanadu', which was a district of 804- <i>mandalam</i> , for burning a lamp in the shrine of the goddess.
377	On the same wall	..	Rajavarayana-Samburaya ..	3rd year, Masha, 4th, prathamam, Sunday, Masha.	Do.	Registers the provision made by the agent of Tikkama-Nayakar for repairs to the shrine of the goddess 'Yempampiriyada-Nachohiyar'.
378	Surattipalli.—On the north wall of the central shrine in the same temple.	Vijayanagara.	Mahamandalesvara Bukharaya ..	Saka 1272, Nandana, Shiba, 8th, prathamam, Pusam, Monday.	Do.	Slightly damaged. Seems to register sale of a partial right of worship in the temple of Pallikonda-Nayinar, by a <i>devasami</i> of 'Sivarasakattappal' in 'Nichohiyar-nadu' to Ponnambala-Bhatia.
379	On the south wall of the same shrine.	..	....	.. ..	Do.	In characters of the 16th century. States that the images of Chandrasekhara and his consort in the temple were the gift of Rajanarayana-Vellan of 'Vandipakkam'.
380	On a stone built into the floor at the entrance into the same temple.	..	Vijaya-Gandagopaladeva ..	3rd year ..	Do.	Damaged and fragmentary. Mentions <i>Ikka</i> (ru-ko)ttam.
CONJEEVERAM TALUK.						
381	Tirupparattikkunram.—On the inner face of the wall of the <i>antarika</i> of the 'Trikota-basti' in the 'Trikotayatha' (Jaina) temple in the village.	Chola	Parakesarivarman alias Tribhuvanaachakravartin Vikrama-boladeva.]	12th year, Anani, Thursday, Anilam.	Do.	Beginnings of lines built in, and intercepted by pillars in the middle. Contains a portion of the introduction of <i>Utharasa</i> 13th year, etc. Registers sale of land, free of taxes, to the Jaina temple, by the assembly of 'Vijayar alias Kavalavallada-chaturvedinam' in 'Vijayendranadu', a sub-division of 'Kalyan-kottam' which was a district in 'Jayagondola-mandalam'. Another sale of land in 'Tirupparattikkunram', a <i>palichavaram</i> in 'Vijayendranadu', to Aramba-Nandi, made in the 17th year of 'Vikrama-Choladeva' is also engraved in continuation of this inscription.
382	On a beam in the same <i>antarika</i> ..	Do.	Rajakesarivarman alias Tribhuvanaachakravartin Kalotisinga-boladeva.	46th year ..	Do.	Begins with the words 'பெருஞ்செல்வன்' (Perunchelvan), etc. Registers sale of land, free of taxes, by the assembly of 'Kattaduppar alias Hastivara-chaturvedinam' to the <i>Veliamudiyar</i> at 'Tirupparattikkunram', for digging a channel.
383	On the east side of the compound wall in the same temple.	..	....	.. ..	Do.	States that this wall (was built by) 'Ajagiya-Pallavan'.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
MADRAS DISTRICT.						
384	Nungambakkam.—On granite pillar in the village	..	....	Kali 4993 ..	Tamil	Records the construction of this hall by the (East India) Company under the supervision of Mikkil Tappin (Michael Topping), to view the celestial objects.
385	On the same pillar ..	..	....	..	Telugu	Same as No. 384 above.
386	Do. ..	..	....	..	Urdu ..	Same as No. 384 above.
387	Do. ..	..	....	..	English	The words 'Michael Topping: Aroh-A. O. MDCCXCII' are engraved.
388	On a tablet fixed in the south wall of the same building.	..	....	..	Latin ..	Contains the lines:— 'Astronomice Consecratum Sumptibus Societatis Anglicanae In India Mercaturae Faciendis Kaveris Carolis Oakley Berto Praefecto Praesidis Sancti Georgii.' A. D. MDCCXCII.
NORTH ARCOT DISTRICT.						
ARCONAM TALUK.						
389	Panapakkam.—On the north and west walls of the central shrine in the Mayuranatha-svamin temple in the village.	Vijaya-nagara.	Venkatapatideva-Maharaya ..	Saka 1515 (mistake for Saka 1510), Mina, ba. eka-dasi, Sunday, Uttiradam.	Tamil	Damaged. Seems to register a <i>servamanga</i> gift of land to the god Tirupuliyappiar at Panapakkam. Mentions Seshagiri-Ayyan, son of Giryappayyar, the agent of Achyutappa-Nayakkarayyan.
390	On the north wall of the Saundaryanayaki shrine in the same temple.	Chola	[Rajarajadeva I] ..	Lost ..	Do.	Fragment. Commences with the words [சரீரஜேஷர் சரீரஜேஷர்] etc. Seems to register a gift of buffaloes and cows to the temple.
WANDIYASH TALUK.						
391	Ponmur.—On the door-jamb (proper left) of the central shrine in the Alagappertumal temple in the village.	Pandya	Maravarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	7th year, Masi ..	Do.	Registers the remission of taxes by the assembly of Vidarpur on the houses on the temple lands, granted for offerings and repairs to the temple of Sitaranavinpagar-Emberman at Ponmur.
392	On the door-jamb (proper right) of the same shrine.	Pallava	Kopperonjingevara ..	21st year, Tai ..	Do.	Damaged in the middle. Appears to refer to a gift made by Sopappillai of Ponmur alias Alagiyasojanallur.
393	On the south wall of the same temple.	Vijaya-nagara.	Mahamandalesvara Kripaladeva-Maharaya.	Saka 1459 (mistake for 1446), Sabhanu, Kann, su. dasami, Revati, Friday.	Do.	Incomplete. Stops with the details of the date.
394	On the same wall ..	Do.	Tirumalai-Udayar, son of Bokkappa-Udayar.	..	Do.	Registers gift of the village of Vannakumbel[?] to the temple of Ponmur, for providing for offerings and lamp on the occasion of the lunar eclipses.
395	Do. ..	Do.	Kampapa-Udayar ..	Ananda, Chittinai	Do.	Registers gift of land, free of taxes, by Ilakum-Reddiyar, for a lamp in the temple.
396	On the east wall of the same temple.	..	....	Paridapi, Tai 30 ..	Do.	Registers gift of land for a lamp by Alumpillai-Villavarayan, the headman of Ponmur.
397	On the same wall ..	..	Sakalalokachakravartin Rajarajadeva-Sambuvarya.	3rd year, Adi ..	Do.	Registers gift of land by Viramapattapathyaya of Perumbalur, a <i>Mudali</i> of Tyagapattayyan of Tondaimadalam, for burning a lamp in the temple.
398	Do. ..	..	Sakalalokachakravartin Venrumankonda-Sambuvarya.	14th year, Adi ..	Do.	Registers a similar gift of land for a sacred lamp by Sembijadasiyar-Perumalpillai, the headman of Ponmur.

399	On the north wall of the same temple.	..	....	..	Do.	States that the northern almes to the Ponmur tank was constructed by Tiruvannamalai-perumal-Sambandagar, the headman of Ponmur.
400	On the same wall ..	..	....	Akha[ya?], Adi 2	Do.	Incomplete. Registers provision made by Ellappa-Nayaka, the agent of Koppa-Nayaka of Vandarai, for a lamp in the temple.
401	On the north wall of the Parasavara temple.	Vijaya-nagara.	Vireppapa-Udayar, son of Har[ya?]pa-Udayar.	Saka 1305, Radhigodgiri, Makara, ba. prabhansa, Chittirai.	Do.	Registers a tax-free gift of land by the assembly of Ponmur for offerings and worship to Maha-Ganapati, set up by Uttamanambi Kertonipattai-Nayinar of Sirkajalor in the temple of Parasavaram-udaya-Nayinar at Ponmur. It is a sub-division of Venkugalkottam, which was a district of Jayangondasola-mandalam. Incomplete. Refers to a gift of land for conducting the procession of the god Tirupattamistaram-udaya-Nayinar on festival days.
402	On the same wall ..	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	19th year ..	Do.	States that, on a representation made to Ekrama-Tumara of Chandragiri that the village Sindaivanpundi was wrongly included as a <i>madappuram</i> , Venka[?]pa-Reddiyar, included into the matter, and settled that the village should be divided in the ratio of 2 to 1 between Gurukkal Sevvalinatha, and the god Tirupattamistaram-udaya-Nayinar.
403	On the north, west and south walls of the same temple.	Vijaya-nagara.	Mahamandalesvara Sudasivadeva-Maharaya.	Saka 1481 (wrong for 1476), Ananda, Tulai, su. dasami, Monday, Snavana.	Do.	Records that, for the merit of Bommu-Nayakkarayyan Vain-Nayabhar, the taxes due by certain persons were assigned to the temple, by Venkappa-Nayakkarayyan of Vandarai and Ayam Koppa-Nayaka, for providing <i>panchagavya</i> in the temple of Tirupattamistaram-udaya-Nayinar.
404	On the south wall of the same temple.	Do.	Venkatapatideva-Maharaya ..	Saka 1719, [Khara], Makara, su. dasami, Tiravonnam, Monday, sankranti.	Do.	Records that Andapillai-Solingadevar, son of Kaobhik-Ekamban granted 20 <i>talam</i> of paddy and 60 <i>pragam</i> for the construction of the <i>mandamanga</i> , and became entitled to the privileges enjoyed by Magadarayar. Mentions a gift by Alumpilai-Virirunden, the headman of Ponmur.
405	On the same wall ..	..	....	..	Do.	Registers sale of land with certain privileges by the <i>Siradava</i> and the <i>Maheswara</i> of the temple to Magadarayar, a <i>Kaikkola</i> of the village, for reconstructing with stone the <i>mandamanga</i> that was of brick, in the temple of Parasavaram-udaya-Nayinar at Ponmur.
406	Do. ..	Chola	Rajarajadeva ..	23rd year ..	Do.	Incomplete. Refers to the construction of the <i>mandamanga</i> mentioned in No. 407, with the contributions made by several persons.
407	On the south wall of the <i>mandamanga</i> in front of the central shrine in the same temple.	Vijaya-nagara.	Vireppapa-Udayar, son of Aniyappa-Udayar.	Saka 1305, Radhigodgiri, Kumbha, su., sankranti, Monday, Rohini.	Do.	Registers a <i>servamanga</i> gift of land to the temple of Parasavaram-udaya-Nayinar, by Krishappa and others on behalf of Mahamandalesvara Kopperideva-Maharaja, for the merit of Krishnadevaraya, on the day of Uttirana-dvadasi.
408	On the same wall ..	Do.	Periyappuliyasaya-Udayar, son of Bokkappa-Udayar.	..	Do.	
409	Do. ..	Do.	Krishnadeva-Maharaya ..	Saka 1499 (mistake for Saka 1446), Chitrabhanu, Kann, su. dasami, Revati, Friday.	Do.	Registers a tax-free grant of land by Amadevi to the temple of Tirupattamistaram-Udayar, for offerings. On the base of the platform in the same <i>mandamanga</i> is another fragmentary inscription registering a <i>servamanga</i> gift of 600 <i>kali</i> of land.
410	On a pillar in the same <i>mandamanga</i> ..	Kashtrakuta	Kannadadeva ..	17th year ..	Do.	Mentions the names Tiruvotturudaiyap Parasavara-Bhattar and Paramesvara-Bhattar Irakkiyappan.
411	On the door-posts of the entrance into the central shrine of the same temple.	..	....	..	Do.	Registers a tax-free gift of land by the <i>Siradava</i> to the temple of Sitaranavinpagar-Emberman.
412	On a pillar lying in the compound of the same temple.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	12th year ..	Do.	

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT—cont.						
WANDWASH TALUK—cont.						
Pondur—cont.						
413	On a slab set up in front of the same temple.	Pandya ..	Tribhuvannabhakravartin deva.	4th year, Kartigai	Tamil ..	Registers a remission of taxes made by Pillai-Alaiyagandar, the agent of Mahavachchakravatti, and the <i>señeiser</i> of Pondur-pattu, on the lands belonging to the temple of Peraiyatturandeviya-Nayanar.
414	On a slab set up in a garden adjacent to the same temple.	Saluva ..	Narasimhadēva-Maharaya ..	Śaka 1411 12. Sadharana, Makara, Anipandhanti, Friday, Uttirattadi.	Do. ..	Records that for the merit of Timmarasu-Udayar, Akialadeva-Maharaya assigned to the temple the taxes payable by the weavers settling in the Govindarajapuram situated in the <i>maṇḍapam</i> of the temple of Tiruparamburam-Udayar at Poiñzūr.
415	On the east base of the <i>maṇḍapam</i> in front of the central shrine in the Adinatha (Jain) temple.	Pandya ..	Māraṭarman alias Tribhuvannabhakravartin [Vijayrama-Pandya] deva.	7th year, Māsi	Do. ..	Records that the <i>señeiser</i> of Vidāpattu assigned the taxes payable by those settling in the <i>paṭṭi-śeṭṭam</i> of Adinatha, to provide for worship and repairs.
416	On a beam of the same <i>maṇḍapam</i> in the same temple.	..	....	Śaka 1655, Kali 4634, Pramadāsha, Vaigasi 17.	Do. ..	States that the Jainas of Svarnapuram-Kanakagiri should take the images of Parivannatha and Jvalanālini-Amman from the temple of Adisvara every Sunday to Nilagiri-parvata, situated to the north-west of the temple, at the time of the weekly worship of Heṭṭaharya.
417	On another beam of the same <i>maṇḍapam</i> .	Saluva ..	Narasimhadēva-Maharaya ..	chami, Sunday, Anilam.	Do. ..	Fragment. Mentions the temple of Kanakamalai-Aiyar at Poiñzūr.
418	On a slab fixed near the <i>chidēnṭi</i> in the same village.	..	....	..	Sanskrit in Grantha.	Contains some mystic symbols invoking the protection of Paśva-Tirthankara.
TRUVANMALAI TALUK.						
419	Tiruvannamalai.—On the eastern <i>gōpura</i> (proper left) of the Arunachalesvara temple in the village.	Tanjore Nayaka.	Chevvappa ..	Śaka 'vedhobhagya' (1491).	Sanskrit in Grantha and Tamil (verse).	Vases of Śrīnivasa-Dikshitar of Śaktimaṇḍalam, Ellappa-Nayinar, Kalingarayar Upamalai-Nayinar-Ellappa and Kalcaḍattu-Mudaliyar in praise of the <i>gōpura</i> of eleven storeys, built at Sōmāhala by Timmarasu-Chinnacherva at the request of the brothers Sivaneśa and Lokanātha.
420	In the same place .. ..	..	....	..	Tamil (verse) ..	States that Tandavavayan celebrated the Āvanti-Mūla day, built the <i>maṇi-maṇḍapa</i> and dug a tank in the temple at Arunachala. Another verse refers to the images set up by Ellan-Kalingan at Sōmagiri and other sacred places.
421	Do.	Vijayanagara.	Tirumalidēva-Maharaya, 'who was pleased to take all countries.'	Śaka 1492, Pramadāsha, Makara, Anipandhanti, Monday, Tiruvōṭam.	Tamil ..	Registers assignment by Sōravappa-Nayaka, of several villages in Pāṭṭappuram surrounded by the Nilagiri-parvata in Uttamaśola-valanadu, a subdivision of Pāṭṭappuram, which was a district of Jayagondasōla-maṇḍalam, to the temple of Appamalai-Udaya-Nayinar.
422	Do. .. ..	..	....	Śaka 1500?	Sanskrit in Grantha.	Damaged. Verses of Govindaśreṇi in praise of Chevvappa.

423	Do.	Vijayanagara.	Śrīraṅgadēva-Maharaya ..	Śaka 1496, Bhava, Vriśbhika, Anipandhanti, Friday.	Tamil ..	Registers an assignment of taxes to the temple, for the merit of Sōravappa-Nayaka.
424	Do.	Do.	....	..	Kannada (verse).	Slightly damaged. Records the construction of the <i>gōpura</i> at Arunagiri by Chinnacherva of the family of Timmarasu.
425	In the same <i>gōpura</i> , (proper right)	Tanjore Nayaka.	Cheṭṭavappa-Ajchayata ..	Angirasa, Krittika, purnami, Wednesday, Rohini, Kumbha-bhaga.	Sanskrit in Grantha.	Verses by Sōpādrinatha recording the setting up of the gold pinnacles on the <i>gōpura</i> at Sōmagiri by the king.
426	In the same place	Vijayanagara.	Venkaṭadēva-Maharaya ..	Śaka 1512, Vikriti, Aṭṭi 8, Anipandhanti, Uttiradam, Tuesday.	Tamil ..	Registers the details of <i>maṇi-maṇḍapa</i> taxes to be collected in the regime of Aohottappa-Nayakariyāyan at Tiruvapamalai, an independent village in Pēṇpai-vadagerai Vazavōpadi, in Sengunra-kōṭṭam, which was a district of Jayagondasōla-maṇḍalam.
427	Do.	Do.	Sadaśivadēva-Maharaya ..	Śaka 1491, Vibhava, Mṇa, dvitīya, Hasta, Friday.	Do. ..	Records that Sōravappa-Nayaka reduced the taxes on certain articles of merchandise and remitted those on others, in the markets on Tuesdays and Wednesdays.
428	Do. .. ..	..	....	..	Sanskrit in Grantha.	Highly damaged. Verses in praise of the <i>gōpura</i> constructed by Chevvappa (at Tiruvannamalai).
429	Malamanjur.—On the east wall of the <i>maṇḍapa</i> in front of the dilapidated Perumal temple, in the village.	Vijayanagara.	Aohottayadēva-Maharaya, son of Nura-singayadēva.	Śaka 1453 ..	Tamil ..	Fragment. Seems to register an assignment of land.
CHITTOOR DISTRICT.						
CHITTOOR TALUK.						
430	Velukuru.—On the south wall of the deserted Išvara temple, in the village.	Do.	Sadaśivadēva-Maharaya ..	Śaka 1486, Raktaśahi, Pūṣya, ba. 10.	Telugu ..	Damaged. Registers grant of land in Tiruvēkanallūr, by Prataparayalu, son of Maharajadhiraja Śrī-Bhannji-Udayalu. The grant was made in the temple of the god Mārgasāyadēva to the temples of Trimūrtivaradēva and Madhavanarayana-Perumal, for offerings.
431	On a slab fixed before the Madhavanarayana-Perumal temple in the same village.	Do.	Śrīraṅgarayadēva-Maharaya, 'ruling from his jewelled throne at Velur'.	Śaka 1506, Tāraka, Anipandhanti, An. 12.	Do. ..	Registers grant by the king of the village Velkuru with its <i>śūlaka</i> , in Yiruvapattu in Chittur taluka to Kundaḷa Bhavanacharya, who has the titles <i>Vēḍamārya-pratishāpacharya</i> and <i>Udayarāśācharya</i> . On the north wall of the Madhava-Perumal temple is a fragmentary record dated in Śaka 1410, Kṛtika, referring to the repair of the temple.
432	Vavilitota.—On the south wall of the Agastisvara temple.	Chōla ..	Rajadeśarivarman alias Tribhuvannabhakravartin Kulottunga-Chōladēva.	31st year ..	Tamil ..	Begins with the introduction of <i>śūlaka</i> , etc. Registers grant of land by Kavalaparamēśvaran Gangakulor-bhavan Siyagangai to the temple of Tiruvagattivarman-udaiya-Mahadēva at Valakkadu in Tūy-nadu, a subdivision of Perumbacampadi, which was a district of Jayagondasōla-maṇḍalam.
433	On the same wall	Do.	Do.	46th " ..	Do. ..	Begins with the introduction of <i>śūlaka</i> , etc. Registers a grant of money by Gangaikondan to Kundaḷa Bhavanacharya, for the <i>śūlaka</i> of the chief mentioned in No. 432 above, for a lamp to the same temple.
434	On the inner wall of the <i>maṇḍapa</i> in front of the central shrine in the Varadaraja-Perumal temple in the same village.	..	....	..	Do. ..	Registers gift of money by Sūmāṇḍai-Setti, son of Sirokōjar-Kaṭattinatha, for supplying stone-slabs (<i>paṭṭak</i>) to the temple.
435	On a rock near the temple ..	Vijayanagara.	Śrīraṅgarayadēva-Maharaya ..	Śaka 1508, Vyasa, Makha, An. 5.	Telugu ..	Damaged. Seems to register grant of land by Dejavayappa-Nayinaru, the agent of the king.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SALEM DISTRICT.						
TIRUCHENGODI TALUK.						
436	Devanapurichohi. —On the floor in the front of the Vinayaka shrine on a rock.	..	....	Sukla, Kartigai 12	Tamil	States that (this image of) Vinayaka was the gift of a merchant Nal[?]an-Setti.
437	On the floor of another shrine adjoining the above.	..	....	Saka 4800. Angirsa Kartigai 14, Friday. Svati, trayodasi.	Do.	States that the shrine and the steps were the gift of Nalla[?] Setti of the Narappa-gottimam, a merchant of Devanapurichohi, mentioned in No. 436 above.
NAMAKKAL TALUK.						
438	Kapilamalai. —On a rock near the steps leading to the outer <i>mandapa</i> of the Subrahmanya temple.	..	....	Kali 4994. Śrīmanabha, Tui 4, paurnami. Pōdam.	Do.	States that the steps were built by Śāhanap. Another inscription near this states that some other steps were built by a Settiyan in the year Sadharana.
COIMBATORE DISTRICT.						
PALADAM TALUK.						
439	Pattarichohal. —On the north wall of the central shrine in the Chōlāvara temple.	..	....	Prājōtpatti, Tui 24	Do.	Damaged. Appears to refer to some privileges granted to the five classes of <i>Pādāidattar</i> .
440	In the same place	Koṅga Chōla	Parakēśavarman Tribhuvanaśakartarvin Tribhuvanaviradeva.	3rd year ..	Do.	Incomplete. Steps with the mention of a certain Śōlaṅ-Śōlaṅ <i>aias</i> Perumalōḷaṅ of Futaralohol in Pongalukta-naḍu.
POLLACHI TALUK.						
441	Pollachi. —On the base of the south wall of the central shrine in the Subrahmanya temple.	Koṅga Pādya	Sundara-Pādyaḍeva	..	Do.	States that a resident of Eriehohirpōlivaohohi made a gift of a stone door-jamb to the temple. Another fragmentary inscription on the north wall mentions the 11th year of the same king.
442	On the right door-jamb of the entrance.	Koṅga Chōla.	Parakēśavarman <i>aias</i> Tribhuvanaśakartarvin Vikrama-Chōlādeva.	22nd year ..	Do.	Incomplete and damaged. Mentions Eriehohirpōlivaohohi in Kavadiḱkal-naḍu.
443	On a pillar in the <i>arḥaḥ-mandapa</i> ..	Do.	Vikrama-Chōla	8th " ..	Do.	Records the setting up of this door-jamb by the <i>śōḍḍaḥ</i> <i>aias</i> Pōlivaohohi <i>aias</i> Madittalaikōḍaśōlānālār, a resident of Perumalōḷaṅ in Kilmutti-naḍu, a sub-division of Tōḍḍamāṇar-paṇḍu and a servant of Tōḍḍamāṇar.
UDANALPET TALUK.						
444	Kumaralingam. —On detached stones round the Battāṭṭāya temple in the village.	Do.	Parakēśavarman Tribhuvanaśakartarvin.	159th "	Do.	Fragmentary. Mentions Śembayan-Pallavaraiyaṅ, Apud-tir-Pallavaraiyaṅ and Pongalukṭkal-naḍu.
445	On two other stones in the same place.	Koṅga Pādya.	Sundara-Pādyaḍeva	Do., Tui 21	Do.	Records an agreement by the residents of Ejaṅarjānālār binding themselves to measure oil to the temple, as interest on a loan of 100 <i>paṇam</i> taken by them.

SOUTH-INDIAN EPIGRAPHY

MALABAR DISTRICT.						
CHIRAKKAL TALUK.						
446	Madayi. —On a wooden beam over the entrance into the sanctuary of the mosque in the village.	..	....	..	Arabic	Contains a mnemonic verse from the <i>Quraṇ</i> , ch. IX.
447	Maniyur. —On a slab lying in front of the Subrahmanya temple in the village.	..	....	Jupiter in Idavam, Karkaiṭṭaka.	Vatṭeluttu	Registers an agreement made by the <i>podarai</i> and <i>ar</i> of Maniyur regarding the items of worship in the temple of Maniyur-Pilāṇar.
448	On another slab in the same place	..	....	..	Do.	Registers an <i>affigeṇ</i> given to the seven <i>vesakhar</i> of the temple.
WALLOUVANAD TALUK.						
449	Kuruvattur. —On a slab built into the floor of the <i>prāḍara</i> of the Siva temple in the village.	..	....	..	Do.	States that a person of Kakkazhāri paved a portion of the floor with stone-slabs.
450	Kayiliyad. —On the north tier of the central shrine in the Metturakkōyil temple in the village.	..	....	Kollam 766	Malayalam	States that a sum of 5000 <i>paṇam</i> was spent for erecting some buildings in stone.
451	On a slab built into the wall of the central shrine in the Kilattirakkōyil.	..	....	..	Vatṭeluttu	Registers an agreement regarding the conduct of worship in the temple of Kayalkāḍu.
452	On a slab partly built under the compound wall of the same temple.	..	....	..	Do.	Fragment. Contains the final portion of an inscription and relates to the penalties for default of service in the temple.
KURUMBANAD TALUK.						
453	Kollam. —On a slab near the Elayadam house in the village.	..	....	..	Do.	Fragment. Mentions some fields and appears to relate to a <i>kiṭṭa</i> transaction.
454	Etakkad (Puttur).—On a slab in the wall of the bathing ghat of the tank in the village.	..	....	Kollam 1000, Mma I.	Malayalam	States that the bathing-ghat of the temple tank was built from the money received from Kōyilaka-tamburan.
PALOHAT TALUK.						
455	Tiravalattur. —On the south wall of the central shrine in the Bhagavat temple in the village.	..	....	..	Sanskrit in Malayalam.	States that the temple which had been burnt down was reconstructed by a descendant of Sūṛṭṭa.
456	Peringod. —On the base of the central shrine in the Narasimha temple in the village.	..	....	Kollam 840	Vatṭeluttu	States that the courtyard of the temple was paved with stone by Guṇavittirag-Naragaṅ.
457	On the base of the <i>mandapa</i> in the same temple.	..	....	Kollam 829	Do.	Records a service for Sūṛṭṭaḍa.
458	On a pillar in front of the same shrine.	..	....	Kollam 834	Do.	Records the devotion of Chakkag-Kappatti.
459	Karippad. —On a slab under a tree in the village.	..	....	..	Do.	Damaged and fragmentary. Mentions the <i>makhalattam</i> of Karippakkōḍu.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT.						
MANGALORE TALUK.						
460	Kudupu. —On two pieces of a broken slab set up in the outer <i>prākāra</i> of the Ananta-Padmanabhaśvamin temple in the village.	Vijayana-gara.	Hukaraya	Śaka 1297, Rakshasa, Kartika, 4n. 1, Thursday.	Kannada ..	Records that at the instance of the king, Paṇḍaridēva, the governor of Maṅgaluru-rajya, made a gift of the income in paddy and money from the villages of Kudupu and Muluru in Nandalikeya-nāḍa to Viśayanya-Śrīpāda of Singeri, for feeding Brahmans and for offerings to the temple of Saṅkaradēva.
461	On another slab set up in the same <i>prākāra</i> .	Alupa (?)	Vira-Soyiraya	Bhadva, Kumbha 22, [Wednesday].	Do.	Much damaged. Mentions Maṇḍa-Heggaḍe. The king is mentioned with the titles Paṇḍyachakravarti, Bhaṇva-sankara, and Hāyagaṅṅakūṣa.
462	On a third slab set up in the same <i>prākāra</i>.	..	....	Jupiter in Mithuna, Tula, Saturday (?).	Tula in Malayalam.	Seems to record an endowment in money for worship (?) in the temple at Kudupu on the full-moon days of the year.
463	On a fourth slab set up in the same <i>prākāra</i>.	..	....	..	Do.	Damaged and fragmentary. Refers to a <i>prādīna</i> of the Palace at Maṅgalor.
464	Kavuru. —On a slab set up in a field about a mile to the west of the Maṅgalgeśvara temple in the village.	Vijayana-gara.	Harihara-Maharaya, 'ruling from Vijaya-nagari,'	Śaka 13 [2]5, Rakshasa, Kartika, prathamā.	Kannada ..	Damaged. Mentions Bhaṇvappa-Oḍaya as governing Maṅgaluru-rajya under the king's orders. Seems to record a grant of land for feeding Brahmans at Niravi-palya.
465	Truvailu. —On a slab set up in the <i>prākāra</i> of the Amṛtēśvara temple in the village.	Do.	Harihara-Maharaya	Śaka 1312, Śukla, Mēṣa 1 (mistake for 11), Monday.	Do.	Mallāra is mentioned as the governor of Maṅgaloru. Records a <i>śarvamaṇya</i> gift of land by Padmaśāledevī, daughter of Kamaḍavara of the Maṅkaṇṇa-Kadamba-śarvama, to the temple of Anṛtanāthadēva at Onaṣṭjora for worship and offerings to the god and for the maintenance of a feeding choultry. The management of the gift was left in hereditary charge of three members of the Bhāṣṭitilla family.
466	On a slab set up in a field called <i>Parāḍi Bēḍimār</i> about a mile to the north of the same temple.	..	....	..	Do.	Seriously damaged. Seems to record a gift of land for the maintenance of a <i>maṭha</i> .
467	Somesvara. —On a slab set up in the west verandah of the <i>prākāra</i> of the Somanāthēśvara temple in the village.	Vijayana-gara.	Devarya-Maharaya, 'who instituted the elephant hunt.'	Śaka 13 [65], Durdabhi, Chaitra, 4n. 1, Monday.	Do.	Damaged. Mentions Tryambakadēva-Vodeya as governing Maṅgaluru-rajya. Seems to record an endowment to the temple of Sōṣaradēva for offerings, worship and repairs. Mentions the <i>rājyogya</i> Kriyāśaktidēva-Oḍaya.
468	On the back side of a sculptured slab set up near the kitchen in the same <i>prākāra</i>.	..	....	Śaka 1117 ..	Do.	Seriously damaged. The belt in the middle of the obverse contains the words 'Śaṣṭi Samadāśiva-siṅgha[śa]'.
469	Kulaj. —On a slab set up in the <i>prākāra</i> of the Durgā-Paramēśvari temple in the village.	Vijayana-gara.	Harihara-Maharaya	Śaka 1320, Jyēṣṭha, Mēṣa, prathamā, Sunday.	Do.	Mentions Haḍapāda Maḍarasa, son of Paṇḍaridēva as governing Maṅgaluru-rajya. Records that Gopinātha and Kēśavanātha-Senabōva, sons of Bachapa-Senabōva, purchased a piece of land from Malapa-Setti and granted it to the temple of Maṅjunāthadēva at Chitrapura for offerings to the deity and for feeding Brahmans in a <i>chhatra</i> attached to the temple of Puḷupinadēva.
470	On another slab set up in the same <i>prākāra</i> .	Do.	Hariharaṣaya	Śaka 1326, Tārana, Mēṣa, prathamā, Sunday.	Do.	Mentions Nāgappa-Oḍaya, son of Maḍarasa-Oḍaya, as governing Maṅgaluru-rajya. Records another gift of land by the same donor to the same <i>chhatra</i> . Mentions Lakṣmadēvi, the mother of the donor.

471	On a third slab set up in the same place.	Do.	Devarya-Maharaya	Śaka 1337, Jyēṣṭha, Kartika, 4n. 1.	Do.	Much damaged. States that Kēśappa was governing Maṅgaluru-rajya under the orders of <i>Mahāpradēva</i> Baviṣaya-Dandayaka, and registers an endowment made for feeding Brahmans in the temple of Durgadevi at Chitrapura.
472	Bangrakaluru. —On a slab built into the ground near a well in a field in the village.	..	....	Śaka 1311, Śukla ..	Do.	Much worn out and completely effaced in places. Seems to register a <i>śarvamaṇya</i> gift of land to the temple of Maṅjunātha.
473	On a slab set up in another field (two furlongs to the north of the above).	..	....	..	Do.	Seriously damaged. Seems to register a gift of land.
474	Konchali. —On a slab set up near a paluyra tree on the hillock in the village.	Vijayana-gara.	Harihara-Maharaya	Śaka 1310, Viṭṭha-va, Mēṣa, prathamā, Sunday.	Do.	Damaged. Mentions a certain Maṅḷajarsa as governing Maṅgaluru-rajya. Seems to record an endowment made by Sōmayadēva-kalātara of Hariharapura, son of Narasimha, for feeding Brahmans.
475	Ulaybettu. —On a slab set up in the <i>prākāra</i> of the Śiva temple in the village.	Do.	Mahamaṇḍalēśvara Bakkappa-Oḍaya ..	Śaka 1398, Rakshasa, Ashāḍha, 4n. 15, Thursday.	Do.	Records a gift of land by Paṇḍaridēva-Oḍaya, the governor of Maṅgaloru, to a certain Viḍyāgrīṭṭha-Śrīpāda for conducting worship in the temple at Onaṣṭjora. There is an inscription on another slab close by, in which the word 'Paṇḍyachakravarti' could be traced.
476	Adduru. —On a slab set up near the Patel's house in the village.	..	....	Śaka 1361, Ananta, Mēṣa, prathamā, Sunday.	Do.	Damaged. Registers gift of land by the Chauja chief Jog-Oḍaya to a Jogiparashu called Jagadīnḍaḍa.
477	Truvaila. —On a slab set up on a platform to the east of the Durgā-Paramēśvari temple in the village.	Alupa ..	Ramaḍavara	..	Do.	Much damaged. Seems to register a gift of land.
PUTTUR TALUK.						
478	Indabettu. —On a slab set up in the deserted Virabhadra temple in a field in the village.	..	....	Śaka 1394, Vijaya, Kartika, 4n. 15.	Do.	Records gift of land by Kamijāya-Araśa <i>alias</i> Baṅga to a certain Nandappa, for providing for offerings and worship to god Virabhadra at Baṅgarāḍi.
479	Belamanchi. —On two slabs built into a wall in the east <i>prākāra</i> of the Anantēśvara temple in the village.	..	....	..	Do.	Seriously damaged. Seems to register a gift of land by Kāṇavi-Senabōva, son of Bira-Senabōva of Belatāṅgaḍi, to the temple of, Bāḷamaṇḍadēva for conducting worship and feeding Brahmans.
480	Guruvayankere. —On the east tier of the <i>maṇḍapa</i> in front of the central shrine in the Śāntiśvara- <i>śarvama</i> in the village.	..	....	Śaka 1443, Śukla (wrong for 1431), Māgha, ba-dāśmi, Monday.	Do.	Beginnings of lines lost. Records a gift of land made with the sanction of the several residents of Belatāṅgaḍi.
481	On a slab set up near the steps leading to the south <i>prākāra</i> of the same <i>śarvama</i>.	..	....	..	Do.	Very much damaged. Seems to register a gift by Narasimha-Baṅga to the Jain temple called Kamaṇḍa- <i>śarvama</i> .
482	Uje. —On the slab set up in the <i>prākāra</i> of the Jaṇardanaśvamin temple in the village.	..	....	Śaka 1391, Virodhi, Śrāvaṇa, 4n. 3, Tuesday.	Do.	Records that Viṭṭhava-Oḍaya having burnt the palace of Kōḍeyala and the village of Nirumarga and given Ujiri as an <i>ambāḍi</i> to Kamiraya-Araśa and Jeyanna-Kothari, the latter ordered the residents of the village to pay to them the taxes due.
483	Suriya. —On the pedestal of the Nandi in front of the central shrine of the Rāḍaśvara temple in the village.	..	....	Pitṭala, Mithuna 17, Sunday.	Do.	States that this Nandidēvara (image) was set up in the temple at Suraya during the regime of Vira-Narasimha-Lakṣmappa <i>alias</i> Baṅgarāja-Vodeya by Narayappa-Senabōva, son of Baṅkavachikari of Nūḷe.

B.—Stone inscriptions copied in 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT —cont.						
UDRI TALUK.						
484	Brahmayara. —On a slab lying near the well in the <i>prakāra</i> of the Mahalingesvara temple in the village.	..	Vira-Pandya	Śaka 1267, Vyaya, Margasira, Śu. 1 [1]. Vaddavara.	Kannada	Much damaged. Seems to refer to a gift of land.
485	On a slab set up in the room in the same <i>prakāra</i> .	Alupa	Vira-Pandya	Śaka 1177, Jupiter in Mithuna, Ananda, Asvayuja, Śu. 16, Monday, Kanya 30, suntrama, Monday, Śaka 1205, Śa- bhana, Phal- gupa, Śu. 1.	Do.	Records that while the king was seated in his palace at Brahmayara with <i>Alipa</i> (nephew) Bakhidra, <i>maidara</i> (brother-in-law) Oddehadra, Ballevege, ministers and <i>parāhita</i> , he made a gift to the hundred <i>Mahajanas</i> of Brahmayara.
486	Chantaru. —On a slab set up in the <i>prakāra</i> of the Senkanara-yanasvamin temple in the village.	Vijaya-nagara.	Harihara-Maharaya	Śaka 1205, Śa- bhana, Phal- gupa, Śu. 1.	Do.	Mentions Mahabala-Odeya as governing Barakuru-ralya. Records that Sankaraya-Sripada, the disciple of Vidyaranya-Sripada, obtained a plot of land and gave it to the temple of Sankaraya at Nigavampali in Brahmayara (village).
487	Uppuru. —On a slab set up in the <i>prakāra</i> of the Vinayaka temple in the village.	Do.	Achutarya-Maharaya	Śaka 1477 (expired), mistake for 1457, Manmatha, Phal- gupa, Śu. 5.	Do.	Mentions Kondeppodeya as governing Barakuru-ralya under the orders of Sankara-Nayaka, to whom Barakuru and Mangaluru rajas were given by the king. Records the settlement of the amount of taxes due from the village of Uppuru.
488	On another slab set up in the same <i>prakāra</i>.	..	....	Pingala, Kumbha 31, Sunday.	Do.	Damaged. States that when Pandyaachakravarti was governing the country, Parapali-Nayaka and others made a gift of gold.
489	On a slab lying near a well about two furlongs from the same temple.	Vijaya-nagara.	Bahkappa-Odeya	..	Do.	Records that when the <i>Mahagrachaka</i> Maleya-Dandayaka was governing Barakuru-ralya, a gift of land was made to Nagaiahadra on the day of a solar eclipse.
490	Nilavara. —On a slab set up in the <i>prakāra</i> of the Mahabesora-mardini temple in the village.	Alupa	Vira-Pandya	Śaka 1181, Pingala, Phal- gupa, Śu. 6, Sunday: Jupiter in Kanya, Mina 1, Saturday.	Do.	Damaged. Records that while the king was seated in his palace at Barakuru-ralya with his nephew, Oddehadra, Narasinga-Hegga the minister, and the <i>parāhita</i> , he made a gift to the 300 <i>mahajanas</i> of the village of Niruvāra.
491	On another slab set up in the same <i>prakāra</i> .	..	Ballanahaddevi	Śaka 1201, Javara, Kanya 15, Sunday.	Do.	Gift of money to the temple of Bhagavati at Niruvāra, by the <i>grachaka</i> and others.
492	On a third slab set up in the same <i>prakāra</i> .	Hoyasala	Pratapachakravartin Vira Ballaladeva-raa.	Śaka 1255, Agrasara, Phal- gupa, Śu. 10, Mina, 16, Thors- day.	Do.	Records gift of taxes on lands at Niruvāra, by the 14 (members of the assembly) of the village to the temple of Durga-Bhagavati. The gift was made with the permission of Vayijappa-Dandayaka and other officers and in the presence of the chief queen Chikkyi-Tayigala.
493	On a fourth slab set up in the same <i>prakāra</i> .	Do.	Pratapachakravartin Ballaladeva	Śaka 1257, Bhava, Dhanu, 2[8], Vaddavara.	Do.	Mentions the chief queen Bhikkyi-Tayigala and the village of Niruvāra.
494	On a fifth slab set up in the same <i>prakāra</i> .	Vijaya-nagara.	Krishnaraya-Maharaya	Śaka 1460 (expired), Jyeshtha, Śu. 10.	Do.	Mentions Vijayappa-Odeya as governing Barakuru-ralya under the seal of Tiamappa-Odeya, who is stated to have been appointed by the king's servant Krishnaraya-Nayaka. Records an assignment of 7½ <i>seti</i> (gold coin) out of the <i>siddha</i> -tax from the village of Niruvāra, by Vijayappa, for the conduct of a special worship during the Navaratri days in the temple of Durgadevi.

495	On a sixth slab set up in the same <i>prakāra</i> .	Do.	Vira-Mallikarjunaraya, 'ruling from Doreamunda'.	Śaka 1975 (mistake for 1386), Tarapa, Phal- gupa, Śu. 1, pasubani.	Do.	Refers to Pandarideva-Odeya as governing Barakuru-ralya under the orders of the Mahamandalevara Ramachandra-Dandayaka, and registers a gift of taxes made in the presence of the goddess Durga-Bhagavati at Niruvāra.
496	On a seventh slab set up in the same <i>prakāra</i> .	Alupa	Vira-Kulasekhara	Śaka 1267, Tarapa, [Vid- obha] 27, Thurs- day.	Do.	Very much damaged. Records a gift to the temple of Durga-Bhagavati at Niruvāra.
497	On an eighth slab set up in the same <i>prakāra</i> .	Vijaya-nagara.	Harihara-Maharaya, 'ruling from Doreamunda'.	Śaka 1310, Pa- dava, Vastakha, Śu. 16, Friday.	Do.	Mentions Mallappa-Odeya of Honnavara governing Barakuru-ralya, Bayicheya-Jayayaka and his son Irugappa-Odeya and the latter's servant Bayirappa. Registers an assignment of income from lands to the temple of Durga-Bhagavati by the residents of the village and the temple servants, for worship, repairs and offerings. Prince Pratapa-Bhikaraya was governing Niruvāra-pachami.
498	On the same slab	Do.	Devaraya-Maharaya	Śaka 1330, Sarvajit, Asvayuja, Śu. 1, Sunday.	Do.	Refers to Bahanna-Odeya as the governor of Barakuru-ralya and Sivadasa-Odeya as the <i>adikari</i> of Niruvāra under him. Registers provision made by the <i>adikari</i> and the <i>Jagattammanna</i> (village assembly) for daily offerings to the deity.
499	Do.	..	....	Vikrama, Chaitra, Śu. 30, Friday, solar eclipse.	Do.	Damaged. Records gift made by Bayarappa for the merit of (?), <i>Mahagrachaka</i> Irugappa-Dandayaka, to the same temple, for repairs and offerings.
500	Pattige. —On a slab set up in the <i>prakāra</i> of the Vishnumurti temple in the village.	Alupa	Vira-Pandya	Prabhava (Śaka 1180), Simha.	Do.	Damaged. Registers a royal order made in the presence of the <i>grachaka</i> and other officers and issued from Barakuru-ralya. Mentions Pattige.
501	On a slab set up in the courtyard of the Pattige-mafia in the same village.	Vijaya-nagara.	Krishnaraya-Maharaya	Śaka 1440 (expired), Randubaya, Magha, Śu. 12, Friday.	Do.	Records that Vijayappa-Odeya, son of Mahappa-Odeya, the governor of Barakuru-ralya, made a grant of a portion of the <i>siddha</i> -tax to Raghunatha-Odeya for offerings and lamps to the image of Krishna.
502	Perduru. —On a slab set up in the <i>prakāra</i> of the Virabhadra temple in the village.	..	....	Śaka 1379, Dhatu Tula 12, Monday.	Do.	Records gift of a land, by purchase, by Basavannarasa alias Banga for the maintenance of two perpetual lamps in the temple of Janardana-Odeya at Perduru and for making a lamp-stand in bronze. The land was left in charge of the assembly of the village.
503	On another slab set up in the same <i>prakāra</i> .	Vijaya-nagara.	Krishnaraya-Maharaya	Śaka 1440 (expired), Pramathin, Jyeshtha, Śu. 15, Saturday.	Do.	Refers to Vijayappa-Odeya as governing Barakuru under orders of his father Mahappa-Odeya to whom it was entrusted by the king. Records an assignment by the chief, for the welfare and prosperity of the king, of 120 <i>seti</i> of gold out of the taxes due from Perduru, for offerings and perpetual lamps to god Anandadeva, and 60 <i>seti</i> to a certain Sarappa for doing these services. Perduru is stated to be situated in Sandampalli-nadu, a sub-division of Barakuru-ralya.
504	Kota. —On a slab set up on a platform inside the <i>manāga</i> of the Mahalingesvara temple in the village.	Do.	Mallikarjuna-Maharaya	Śaka [Subanu], 1886, Jyeshtha, Śu. 11, Sunday.	Do.	Records remission of taxes made in favour of the temple of Mahalingadeva at Kōta by Lakkana, the governor of Barakuru, for providing worship, offerings, etc. The remission was made for the merit of the king and Kamaheandra-Devaraya.
505	On a slab set up in the <i>prakāra</i> of the same temple.	..	....	..	Do.	In archaic characters. Refers to the death of Anguparasa-Folegan, a servant of Jaddhamalla, when Kankama entered Udayapura after fighting with Dharegas.
506	On the same slab	Alupa	Kulasekhara-Alpa	Jupiter in Kumbha	Tulu	Records an endowment for a lamp in the temple at Kōta.
507	Do.	Do.	Do.	..	Do.	Unfinished. Mentions the god of Kōta.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT—cont.						
UDUPI TALUK—cont.						
608	On another slab set up in the same <i>prakara</i> .	Vijaya-nagara.	Devaraya Mahārāja, 'who instituted the elephant hunt'.	Śaka 1362, Raudri, Pushya, bn. 30, solar eclipse.	Kannada	Mahāpradhana Chandana is mentioned as the governor of Barakuru-Tulurajya. Records gift of land made by the governor, at the instance of the king, for providing for offerings and worship to the temple of Hiriyadevalaya.
609	On a third slab set up in the same <i>prakara</i> .	Alupa	Vira-Pandya-Ajupendra	Śaka, 1177, Jupiter in Mithuna, Ananda, Bhadrupada, bn. 10, Sunday, Kanya 10.	Do.	Records an order issued (by the king) in the presence of Aliya-Bukideva, Oddunadeva, Balla-Vegge and 'the thousand' of Kōta. He is stated to have been ruling from his capital Barahakanyapura.
610	On a fourth slab set up in the same <i>prakara</i>.	..	....	....	Do.	Much damaged. Seems to refer to a gift of land.
611	Giliyara .—On a slab planted in a field called Haratatti-Bharat-kallugadda, in the village.	Vijaya-nagara.	Immadi-Narasimharaya-Mahārāja	Śaka 1420 (expired), Kālyāṇika, Aśvādha, śu. 15, Tuesday.	Do.	Registers a grant of land in Kōta, by Sadatrapadeva-Odeya the governor of Barakuru, to a certain Narasappa, son of Hampappa of the Vashhita-gōtra, for the merit of Mahāpradhana Narasappa-Nayaka-Odeya.
612	Manuru .—On a slab lying in the Mahalingēśvara temple in the village.	..	....	..	Do.	Mutilated and damaged. Seems to record a gift of land to the temple at Manuru.
613	On another slab lying in the same temple.	Vijaya-nagara.	[Kriṣṇa]devārāja-Mahārāja	..	Do.	Much damaged. Registers a gift of land to the temple of Mahadeva for worship and offerings.
614	Saligram .—On a slab set up in the <i>prakara</i> of the Narasimha-murti temple in the village.	Do.	Vinopakabharaya-Mahārāja	Śaka 1390 (expired), Chaitra, śu. 16, Monday.	Do.	Built in at the bottom. Mentions Viṭhanu-Odeya, as governing Barakuru. Records that at the request of the residents of Kōta, a portion of the <i>śiddhanta</i> -tax was remitted by Viṭhanu, for the merit of the king.
615	On another slab set up in the same <i>prakara</i> .	Do.	Kriṣṇarāja-Mahārāja	Śaka 1442 (expired), Vikrama, Chaitra, śu. 2, Monday.	Do.	Built in at the bottom. Seems to record the confirmation by the king of the grant registered in No. 614 above. Refers to [Vijayappa-Vodeya, son of Ratnappa-Odeya, as governing Barakuru.
KANAKAL TALUK.						
616	Mantradi .—On a slab lying in the compound of the Konārā-rāja's palace in the village.	..	....	Mina	Do.	Much damaged. Seems to record a gift of gold to the temple of Somanatha.
617	Daregunde (near Kella Puttige) .—On a slab set up in front of the Suryanarayana temple in the village.	..	....	Śaka 1447, Vyaya, Vriṣabha 16, Sunday.	Do.	Very much damaged. Mentions Kōṭhanra and seems to register a gift of gold to a temple.
618	On a slab lying in the <i>prakara</i> of the Viṭhala (Somanathēśvara) temple.	..	....	Śaka 137[6], Bhava.	Do.	Very much damaged. Mentions Narasimhadeva.
619	Hachavetru .—On a slab set up in a field called Kallagunda in the village.	Vijaya-nagara.	Vinopakabharaya	Taranga, Makara 6, Thursday, solar eclipse.	Do.	Records a grant of land to the temple of Mahadeva at Itāla, by Kanaka-Mārtura alias Kōṭha for offerings and perpetual lamps and for feeding Brahmins.
620	Nellihara .—On a pillar of the <i>prakara</i> of the Ahantanatha- <i>devi</i> in the village.	..	....	..	Sanskrit in Kannada.	States that this hall (<i>mandira</i>) of the <i>cheṭiya</i> was caused to be built by the famous Nallijana-Kōṭha-bhṭpa.

SOUTH-INDIAN EPIGRAPHY

621	On a pillar built into the wall at the left of the entrance into the same <i>mandapa</i>.	..	....	..	Kannada	Devaohandra caused this to be made with the property of Kalyāṇakṛtidēva, a disciple of Lakṣmī-Bhaṭṭa-Nayaka- <i>deva</i> .
622	On a slab set up in the east verandah of the <i>prakara</i> of the same <i>devi</i>.	..	....	Śaka 1447, Taranga, Dhanu 13, Sunday.	Do.	Records that Śaṅkharadevi, sister of Devanarasas alias Kōṭha, made a gift of the produce of some of her lands to the <i>devi</i> at Kiyasura for offerings and worship.
623	Naravi .—On a slab set up in the <i>prakara</i> of the Suryanarayana- <i>svamin</i> temple in the village.	..	....	Śaka 1401, Saumya, Mīna, prathamā.	Do.	Records a gift of land by Ramadevi, the mother of a certain <i>Māṇḍarika</i> Somanatha, for offerings to the temple of Suryanarayadeva at Niravi.
624	Shirtadi .—On a slab set up in front of the Baidarkal-Bhōtasthana in the village.	..	....	Śaka 1453, Vikṛiti, Māha 16, Sunday.	Do.	Refers to the construction of a new temple and the endowment to it of 76 <i>varḍha</i> by Devappa-Arāsa alias Kōṭha. With this amount some land was purchased at Arjūnapura and left in charge of Kōṭyappa-Alva for the conduct of worship. Mentions a certain Cheṭhanarāja-Odeya.
625	Varanga .—On a slab set up in front of the inner shrine of the Nemivara- <i>devi</i> in the village.	Vijaya-nagara.	Devaraya-Mahārāja, son of Bukkaraya	Śaka 1348, Krodhi, Pushya, śu. 24, Wednesday, Makara-sankranti.	Sanskrit and Kannada.	Records grant of the village of Varāṅga to Vardhamana-Bhaṭṭaraka, for providing for offerings to the image of Neminatha and for feeding the <i>śamudāya</i> .
626	On a slab set up in the front verandah of the same <i>devi</i> .	Alupa	....	..	Kannada (verse)	Gives the ancestry of the Alupa king Kalakṣara and mentions his queen Jālanadevi and (the priests?) Mahāharideva, Madhavarāṇḍra and Prabhoḥandra.
627	On a slab set up in the southern verandah of the outer <i>prakara</i> of the same <i>devi</i>.	..	....	Śaka 1[25]4, Aṅgiras, [Mithuna, śu. 10, Thursday.	Kannada	Seriously damaged. Gives a string of <i>śrudeśa</i> such as Paṇḍita-Pandya, Paṇḍya-Dhanuṇḍya, Ariraya-Baava-sankara to a chief Gopisvaratya, and mentions the <i>śaradāṭṭikar</i> Narasinga.
628	On a slab set up in the northern verandah of the same <i>prakara</i> .	Vijaya-nagara.	Kriṣṇadevaraya-Mahārāja	Śaka 1437, Bhava, Māgha, śu. 6, Friday.	Do.	Ratnappa-Odeya is mentioned as governing the Tulurajya, comprising Barakuru, Mangaluru and other <i>rajyas</i> . Records that on the representation made by Devendra-kirti to the king, the lands in Varāṅga which had been granted by Devārāja to the Neminatha- <i>devi</i> and which had been allowed to remain fallow, were cleared of forest and given over to the same <i>devi</i> by Akkama-Heggadati and others.
629	On another slab set up in the same verandah.	Pombuhotha	Immadi-Bhairavarasa	Śaka 1444, Chitru-bhānu, Chaitra, bn. 15, Monday.	Do.	Gives the genealogy of the chief and the achievements of his ancestors, and their family preceptors. Records grant of the village of Bharavapura by the chief for conducting worship to the image of Adinatha in the Neminatha temple at Varāṅga.
630	Koraga .—On a slab set up in a rice field near the village.	Santara	Vira-Bhairava and his son Paṇḍyabha-pala, 'ruling from the capital Kera-vase'.	Śaka 1381, Sarva-dhara, Pushya, śu. 10, Thursday.	Do.	Records gift of land at Mervne by the king, at the instance of Vasanakirti-Rāja of the Balakṣara-gōtra, for offerings to the image of Parvāṇṭha and for feeding Brahmins in the <i>devi</i> at Barakuru built by the king.
631	Miyara .—On a stone set up in a garden in the village.	..	Vira-Channarasa-Vodeya	Śaka 1307, Krodhana, Kartika 1, Sunday.	Do.	Records a <i>śaradāṭṭika</i> gift of land by Kōṭi-Setti alias Binnani and others, for offerings to the temple of Mahadeva at Miyara.
632	Nalluru .—On a slab set up in the south <i>prakara</i> of the Parvānatha- <i>devi</i> in the village.	..	....	..	Do.	Provides for the <i>abhiṣeka</i> of Parvāṇṭha by a Salva of Nalluru.
633	Mallipadi .—On a slab built into a wall of the <i>mandapa</i> in front of the Vishṇu temple in the village.	Eastern Chalukya.	Sarvaloharaya Vishnuvardhana-Mahārāja alias Pṛithivivallabha-Mahadeva.	Śaka 1219, Makara-sankranti, Uttaraśyāma.	Telugu	Gift of cows and land for a lamp to the temple of Agastya- <i>deva</i> .

B.—Stone inscriptions copied in 1928-29—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	WEST GODAVARI DISTRICT — <i>cont.</i>					
	TANJAVUR TALUK.— <i>cont.</i>					
534	On another slab in the same place	..	....	..	Telugu	Registers the erection of a pillar in the <i>śaṭṭya-maṇḍapa</i> of the god Kumārasvamindeva by a certain Somaseñi-Foldani.
535	On a third slab in the same place	..	....	Śaka 1215, Uttara- rāyana-saṁkranti.	Do.	Registers grant of half a lamp to the temple of Śrī-Agastya- vara by Koppaya, son of Adapa Vallesani.
536	On a fourth slab in the same place	..	....	Śaka 1208, Uttara- rāyana-saṁkranti.	Do.	Registers grant of eight cows by Anna-Peraka, wife of Devana-Padita, for the maintenance of half a lamp in the same temple.
537	On a fifth slab in the same place	..	....	Śaka 1226, Uttara- rāyana-saṁkranti.	Do.	Registers grant of two perpetual lamps to the temple of Agastya-Vara at Niravadyapura by Kōmana-Peggaḍa and Rāmana-Peggaḍa, the sons of Ganatha-Peggaḍa.
538	On a pillar in the same place	..	....	Śaka 1203, Uttara- rāyana-saṁkranti.	Do.	Registers gift of a pillar to the temple of Śrī-Bhogavara- Mahadeva of Ongōla by Kannama-Reddi Tammi-Reddi, for the merit of his parents.
539	On another pillar in the same place.	..	....	..	Do.	Fragmentary. Registers grant of two perpetual lamps by [Vi]śvadevara-Peggaḍa.
540	Jettipalem.—On a slab set up in the compound of the temple of Hanuman in the village.	..	....	Śaka 1637, Ananda, Mārgaśīra, śu. 7.	Telugu	Registers the construction of a platform (<i>śēḍi</i>) for the god Hanuman of the village of Jettipalem by Venkata- Bhatlingaru, son of Ajilambhatlu and grandson of Veḍa- mani-Virambhatlingaru.
541	On a slab built into the compound wall of the same temple.	..	....	Śaka. 1646, Rudhirōḍḍarin, Aśvadhā, śu. 11.	Do.	Incomplete. Mentions the individual noted in No. 540 above.
542	Yazali.—On a slab built into the ceiling of the Kāśī-Viśvadevara temple.	..	....	Śaka 1., Bahub- dhanya, Aśvadhā	Do.	Incomplete. Mentions the chief, Veligeti Bappa- Najalingaru and his secretary (<i>śikṣaseva</i>) [Pa]rathōla- mayya, and some grant made by the latter in the name of his master.

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1928-29,
calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA.
		Rājarāja (I).
B	160	7th year, Tulā, Saturday, Rōvati = A.D. 991, September 26, Saturday; '57.
"	168	3rd year, Tulā, Monday, navami, Tiruvōṇam = A.D. 987, October 3, Monday; f.d.t. '21; f.d.n. '03.
		Rājakesarivarman Rājādhirājadeva.
"	237	35th year, Dhanus, ba. dvādaśi, Sunday, Aṇḍam = A.D. 1052, December 20, Sunday; '79; '43.
		Rājakesarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādeva.
"	234	29th year and 382nd day, Mithuna, ba. dvādaśi, Saturday, Rōhiṇi = A.D. 1099, June 18, Saturday; '27; '82.
"	238	33rd year, Makara, śu. tṛitiya, Śadayam = A.D. 1103, January 12, Monday; f.d.t. '07; '65. Makara, śu. dvādaśi, Wednesday, Tiruvādirai = A.D. 1103, January 21, Wednesday; '90; '67. Kumbha, śu. prathamā, Monday, Pūrattadi = A.D. 1103, February 9, Monday; '68; '93.
"	239	49th year, Simha, śu. trayōdaśi, Thursday, Uttirāḍam = A.D. 1118, August 1, Thursday; '35; '82.
"	242	30th year, Tulā, amāvāsya, Sunday, Śōdi = A.D. 1099, October 16, Sunday; '62; '65.
		Tribhuvanachakravartin Vikrama-Chōlādeva.
"	219	6th year, Mīna, ba. dvitiyā, Tuesday, Chittirai = A.D. 1124, March 4, Tuesday; '20; '34.
"	266	15th year, Kanni, śu. daśami, Wednesday, Tiruvōṇam = A.D. 1132, September 21, Wednesday; '94; '79.
"	381	13th year, Avani, Thursday, Aṇḍam. The intended date was probably A.D. 1132, August 18, Thursday. On this day nak. Anurādhā commenced at '91. In the absence of the <i>tiṭhi</i> , the date cannot be verified.
		Kulōttuṅga-Chōlā II.
"	256	3rd year, Paṅguṇi 9, Monday, trayōdaśi, Śadayam = A.D. 1136, March 2, Monday; '55; '94. The <i>paksha</i> was <i>bahula</i> .
		Tribhuvanachakravartin Virarājendra-Chōlādeva (Kulōttuṅga-Chōlā III).
"	331	6th year, Kanni, ba. saptaṁi, Tuesday, Rōhiṇi = A.D. 1134, August 28, Tuesday; f.d.t. '79; f.d.n. '62.
		Tribhuvanachakravartin Rājarājadeva (III).
"	146	27th year, Mīna, śu. prathamā, Monday, Aśvati = A.D. 1243, March 23, Monday; '05; '38.
"	147	28th year, Vriśchika, śu. pañchamī, Wednesday, Tiruvōṇam = A.D. 1243, November 18, Wednesday; '16; '32.
"	148	28th year, Tulā, śu. saptaṁi, Wednesday, Tiruvōṇam = A.D. 1243, October 21, Wednesday; '53; '99.

6680 3

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—cont.
		<i>Tribhuvanachakravartin Rājājadēva III</i> —cont.
B	149	26th year, Mithuna, ba. dvitīyā, Monday, Tiruvōṇam = A.D. 1242, June 16, Monday; '26. The nak. commenced at '02 and was current throughout the rest of the day.
"	179	32nd year, Kāṇṇi, śu. saptamī, Sunday, Mūlam = A.D. 1247, September 8, Sunday; '17; '95.
"	180	32nd year, Kāṇṇi, śu. chaturdaśī, Sunday, Uttirattādi = A.D. 1247, September 15, Sunday; '43; f.d.n. '30.
"	213	22nd year, Dhanus, ba. saptamī, Monday, Pūram = A.D. 1238, November 29, Monday; '81; '76.
"	251	27th year, Dhanus, śu. dvādaśī, Friday, Bharanī = A.D. 1242, December 5, Friday; '81; '25.
"	332	23rd year, Vriśchika, śu. shashthī, Sunday, Tiruvōṇam = A.D. 1238, November 14, Sunday; '78; '26.
		<i>Tribhuvanachakravartin Rājendra-Chōladēva</i> .
"	192	2nd year, Rishabha, ba. chaturthī, Tuesday, Pūrādam = A.D. 1248, May 12, Tuesday; f.d.t. '50; '76.
		PANDYA.
		<i>Māvarman alias Sundara-Pāṇḍyadēva</i> .
"	77	15th year, Kāṇṇi 15, śu. pañchamī, Thursday, Viśakha = A.D. 1230, September 12, Thursday; f.d.t. '45; '47.
"	209	6th year, Vaigāsi, Sunday, Rēvati. Probably A.D. 1222, May 8, Sunday; f.d.n. '28.
		<i>Jatavarman alias Tribhuvanachakravartin Kulasekharadēva</i> .
"	80	13th year, Āṇi 19, śu. trayōdaśī, Tuesday, Mūlam. Probably A.D. 1250, June 14, Tuesday; f.d.n. '39. The <i>tithi</i> was, however, chaturdaśī which was current till '85 of the day.
		<i>Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva</i> .
"	25	5th year, Rishabha 3, śu. tritīyā, Monday, Punarpuṣam. There is no correct date in the 13th and the 14th centuries for the details given. The intended date was probably A.D. 1250, April 28, Monday; f.d.n. '27; the <i>tithi</i> being, however, śu. chaturthī which was current till '29 of the day.
"	34	11th year, Tula 26, śu. tritīyā, Thursday, Āṇilam = A.D. 1264, October 23, Thursday; f.d.t. '93; '57.
"	69	3rd year, Kumbha 6, śu. trayōdaśī, Monday, Punarpuṣam = A.D. 1257, January 29, Monday; '80; '19.
		<i>Māvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva</i> .
"	280	4th year, Simha, ba. ashtamī, Wednesday, Rōhini = A.D. 1256, August 14, Wednesday; '33; '47.
"	286	6th year, Mīna, śu. trayōdaśī, Wednesday, Makha = A.D. 1288, March 17, Wednesday; '59. The nak. Makha had, however, ended at '38 the previous day, and Pūrvaphalgunī was current till '45 on this day.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva</i> .
B	130	3rd year, Dhanus, ba. chaturthī, Saturday, Mūla Chaturthī is probably a mistake for chaturdaśī. On this assumption there are satisfactory dates in the reigns of Jatavarman Sundara-Pāṇḍyadēva I and II, who ascended the throne in A.D. 1251 and 1277 respectively, viz., (1) A.D. 1253, December 20, Saturday; f.d.t. '22; f.d.n. '21. (2) A.D. 1280, December 21, Saturday; f.d.t. '48; f.d.n. '38.
"	132	17th year, Rishabha, śu. shashthī, Friday, Uttiram. Śu. shashthī and nak. Uttiram cannot combine in the month of Rishabha.
"	284	1[9]th year, Simha, ba. prathamā, Saturday, Avittam. There are satisfactory dates in the reigns of Sundara-Pāṇḍya I and III, viz., (1) A.D. 1270, August 2, Saturday; f.d.t. '89; f.d.n. '14. (2) A.D. 1321, August 8, Saturday; f.d.t. '68; '38.
"	303	13th year, Makara, ba. śkādaśī, Monday, Mūla. There are corresponding dates in the reigns of Sundara-Pāṇḍyadēva II, III and IV, viz., (1) A.D. 1290, January 9, Monday; '00; f.d.n. 31. (2) A.D. 1317, January 10, Monday; '16; f.d.n. '43. (3) A.D. 1330, January 15, Monday; '87; f.d.n. '66.
"	376	14th year, Āṇi 8, Sunday, Makha = A.D. 1264, June 1, Sunday; '45. The solar date was, however, Āṇi 7.
		<i>Māvarman alias Tribhuvanachakravartin Kulasekharadēva</i> .
"	21	5th year, Kāṇṇi, śu. tritīyā, Wednesday, Āṇilam = A.D. 1274, September 5, Wednesday. The nak. was, however, Svātī which was current till '60 of the day.
"	28	2 + 1st year, Kumbha, ba. daśamī, Monday, Mūla = A.D. 1317, February 7, Monday; '82; '75. This date falls in the reign of Māvarman Kulasekhara II.
"	62	2[4]th year, Kāṇṇi 14, śu. daśamī, Uttirādam, Friday = A.D. 1293, September 11, Friday; '79; '49.
"	68	33rd year, Mīna, ba. ashtamī, Friday, Mūla = A.D. 1301, March 3, Friday; '93; '84.
		<i>Tribhuvanachakravartin Kōṇērimēlkonḍaṇ Sundara-Pāṇḍyadēva</i> .
"	22	10th year, Mīna, ba. saptamī, Friday, Uttirādam. Since the inscription does not state whether the king was a Māvarman or a Jatavarman, the identity of this king is not clear; but the inscription may be assigned to the 14th century. There is no satisfactory equivalent for the details cited in the inscription. The nearest equivalent would be A.D. 1329, March 24, Friday, in which case, the <i>tithi</i> saptamī has to be corrected into navamī.
		HOYSALA.
		<i>Vira-Rāmanāthadēva</i> .
"	203	13th year, Āṇi 20, Thursday, Pūṣam = A.D. 1268, June 14, Thursday; '2.
"	150	17th year, ba. 12, Monday, Svātī. The given details occur red on November 30, A.D. 1271, which was Dhanus 4 in the cyclo year Prajāpati.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		HOYSALA—cont.
		<i>Vīra-Ballāḍadēva.</i>
B	492	Śaka 1255, Āṅgiras, Phālguna, ba. 10, Mīna 16, Thursday = A.D. 1333, March 11, Thursday; f.d.t. '14
"	493	Śaka 1257, Bhava, Dhannu 2 ^a , Vaddavāra = A.D. 1334, December 24, Saturday.
		VIJAYANAGARA.
		<i>Vīra-Sāyaṇa-Uḍaiyar, son of Kamparāja.</i>
"	357	4th year, Vikriti, śu., Sunday, Śōdi. Vikriti, the 4th year of the king, corresponded to Śaka 1272 (A.D. 1350); and in this year there are three equivalents for the given details— (1) A.D. 1350, August 8, Sunday; [śu. 4; '06;] f.d.n. '82; (2) A.D. 1350, September 5, Sunday; [śu. 4; f.d.t. '55;] f.d.n. '14; and (3) A.D. 1350, October 3, Sunday; [śu. 1'15;] f.d.n. '46.
		<i>Mahāmaṇḍalēśvara Bukkarāya.</i>
"	378	Śaka 1272, Nandana, Simha, śu. pañchami, [Pūsam], Monday. The cyclic year Nandana fell in Śaka 1274 = A.D. 1352. The given details are erroneous in more than one respect. Śu. 5 and Pūsam cannot combine in the month of Simha.
"	460	Śaka 1297, Rakshasa, Kārttika, śu. 1, Thursday = A.D. 1375, October 25, Thursday. On this day śu. 1 commenced at '44.
"	475	Śaka 1298, Rakshasa, Āshādha, śu. 15, Thursday = A.D. 1375, June 14, Thursday; '28.
		<i>Vīra-Harihara-Mahārāya.</i>
A	14	Śaka 1312, Vibhava, Bhādrapada, ba. 10, Thursday. The cyclic year Vibhava fell in Śaka 1310 and not in Śaka 1312. The date was probably A.D. 1388, August 27, Thursday; '35
B	464	Śaka 1312, Svabhānu, Kārttika, prathamā. Details not enough for verification. The date is probably A.D. 1403, October 17, Wednesday.
"	465	Śaka 1312, Śukla, Mēsha 1 (mistake for 11), Monday = A.D. 1389, April 5, Monday. The cyclic year corresponded to Śaka 1311.
"	469	Śaka 1320, Īśvara, Māgha, prathamā, Sunday. Both śu. 1 and ba. 1 in the month of Māgha of Īśvara (Śaka 1319), corresponding respectively to A.D. 1398, January 19, and A.D. 1398, February 2, fell on Saturday and not Sunday.
"	470	Śaka 1326, Tārana, Mēsha, prathamā, Sunday. The date was either April 8 or April 22, in A.D. 1403, both being Sundays.
"	474	Śaka 1310, Vi[bhava], Mēsha, prathamā, Sunday = A.D. 1389, March 28, Sunday. The <i>paksha</i> was śu.
"	497	Śaka 1310, Prabhava, Vaiśākha, śu. 15, Friday = A.D. 1387, May 3, Friday; '98.
		<i>Viruppaṇṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar.</i>
"	252	Śaka 1316, Bhāva, Simha, śu. tṛtīyā, Friday, Uttiram = A.D. 1394, July 31, Friday; '70; '91.
"	304	Śaka 1311, Vibhava, Karkātaka, ba. navamī, Aśvati. June 28, Sunday; '81; '45—(= A.D. 1388).

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—cont.
		<i>Viruppaṇṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar—cont.</i>
B	401	Śaka 1305, Rudhirōdgāri, Makara, ba. prathamā, Wednesday, Chittirai. The date intended may probably be A.D. 1384, December 28, Wednesday; f.d.t. '43. The nakshatra was not Chitra but Punarvasu or Pushya.
"	407	Śaka 1305, Rudhirōdgāri, Kumbha, śu. ashtami, Monday, Rōhini = A.D. 1384, February 1, Monday. Śu. ashtamī had, however, ended the previous day at '61 and Rōhini was current till '59 on Monday.
"	519	Tārana, (= Śaka 1326), Makara 6, Thursday, solar eclipse = A.D. 1405, January 1, Thursday. On this day there was a solar eclipse.
		<i>Vīra-Bhūpati-Uḍaiyar.</i>
"	290	Śaka 1337, Manmatha, Karkātaka, ba. Friday, Rēvati = A.D. 1415, July 26, Friday; f.d.n. '08. On this day, ba. 5 ended at '80 and ba. 6 was current throughout the rest of the day.
		<i>Dēvarāya-Mahārāya.</i>
A	12	Śaka 1346, Krōdhi, Pushya, śu. shashthi, Wednesday, Makara-saṅkrānti. = A.D. 1424, December 27, Wednesday; '37.
B & A	525	Śaka 1351, Saumya, Bhādrapada, lunar eclipse. There was a lunar eclipse in the Nija-Bhādrapada month of Saumya corresponding to A.D. 1429, September 12. The week-day was Monday.
B	143	Śaka 1358, Rakshasa, Ādi 23, ba. śuklāśī, Thursday, Mṛgaśīrsha = A.D. 1435, July 21, Thursday; '86; f.d.n. '10.
"	212	Śaka 1361, Siddharthi, Karkātaka, śu. shashthi, Friday, Hastā = A.D. 1439, July 17, Friday; '66; '19.
"	263	Śaka 1365, Rudhirōdgāri, Vṛśchika, śu. dvādasi, Monday, Rēvati = A.D. 1443, November 4, Monday; '70; '73.
"	247	Śobhakrit, Mithuna, ba. dasamī, Friday, Rēvati. Probably A.D. 1442, June 13; f.d.t. '35; '21. The week-day was Saturday, not Friday, as cited in the inscription.
"	250	Śaka 1365, Rudhirōdgāri, Vṛśchika, śu. dasamī, Monday, Rēvati = A.D. 1443, November 4, Monday; '70; '73. The <i>tithi</i> was, however, śu. 12 and not śu. 10, as cited in the inscription.
"	467	Śaka 1365, Dundubhi, Chaitra, śu. 1, Monday = A.D. 1442, March 12, Monday. Śu. 1 commenced at '58 of the day.
"	498	Śaka 1330, Sarvajit, Āsvayuja, ba. 1, Sunday = A.D. 1407, September 18, Sunday; '44.
"	503	Śaka 1362, Raudri, Pushya, ba. 30, solar eclipse = A.D. 1441, January 23, Monday. On this day, there was a solar eclipse.
		<i>Malikārjunarāya, son of Dēvarāya-Mahārāya.</i>
"	211	Śaka 1385, Subhānu, Vṛśchika, śu. ashtamī, Saturday, Śadayam. Probably A.D. 1463, November 18, Friday; '62; '18.
"	257	Śaka 1377, Dhātu, Simha, śu. dvitīyā, Friday, Pūsam. Śu. dvitīyā and nak. Pūsam were not current on a Friday in the given month and year. The details are erroneous.
"	261	Śaka 1377, Yuva, Mīna, ba., Tiruvōnam. Probably A.D. 1456, March 3, Wednesday; '22: the <i>tithi</i> was ba. 12 which was current till '80 of the day.
"	495	Śaka 1375 (mistake for 1386 expired), Tārana, Phālguna, ba. pañchamī. The details are not enough for verification, but the date intended is probably A.D. 1465, February 16, Saturday.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—cont.
		<i>Mallikārajunarāya, son of Dēvarāya-Mahārāya</i> —cont.
B	504	Śaka 1385, [Subhānu], Jyēṣṭha, ba. 11, Sunday = A.D. 1463, June 12, Sunday; '68.
		<i>Virūpākṣadēva-Mahārāya.</i>
"	291	Śaka 1407, Viśvāvasu, Ādi 15, śu. daśamī, Friday, Tiruvōṇam. The details are irregular.
"	514	Śaka 1390, (expired), Sarvadhāri, Chaitra, śu. 15, Monday = A.D. 1469, March 27, Monday; '76.
		<i>Narasīṅgadēva-Mahārāya.</i>
"	287	Śaka 1393, Vikriti, Arpaśi 13, trayōdaśī, Monday = A.D. 1470; October 22, Monday, corresponding to Arpaśi 23 and not 13 as cited in the record. On this day ba. 13 ended at '48 of day.
		<i>Immaḍi Narasīṅharāya-Mahārāya.</i>
"	414	Śaka 14 [1]2, Śādhārāṇa, Makara, śu. pañchamī, Friday, Uttirāṭṭadi = A.D. 1491, January 14, Friday; f.d.t. '11; '98.
"	511	Śaka 1420 (expired), Kālayukta, Āṣāḍha, śu. 15, Tuesday = A.D. 1498, July 3, Tuesday; '60. There was a lunar eclipse on this day.
		<i>Krishṇadēva-Mahārāya.</i>
"	90	Śaka 1415, Śrīmuḁha, Dakṣiṇāyana, Śarad-ritu, Āṣāḍha, śu. paurṇimā, Sunday, Uttirāṭṭam. Probably A.D. 1513, June 19, Sunday. The <i>tithi</i> was, however, prathamā, which ended at '31 of the day. Uttirāṭṭam was current till '98. The <i>ritu</i> must be Grīṣma.
"	393	Śaka 1499 (mistake for 1445), Subhānu, Kanni, śu. daśamī, Rēvatī, Friday. Śu. daśamī and nak. Rēvatī cannot combine in the month of Kanyā. The intended date is probably A.D. 1523, September 18, Friday; f.d.t. '36. The nak. on Friday was Uttarāṣāḍha which was current till '65, after which Śravana commenced.
"	409	Śaka 1499 (mistake for 1445), Chitrabānu, Kanni, śu. daśamī, Rēvatī, Friday. The date intended is perhaps the same as in No. 393.
"	454	Śaka 1450 (expired), Sarvadhāri, Jyēṣṭha, śu. 10 Probably A.D. 1528, May 28; '79; the details are not sufficient for verification.
"	501	Śaka 1440 (expired), Bahudhānyā, Māgha, ba. 12, Friday = A.D. 1519, January 28, Friday; '01.
"	503	Śaka 1440 (expired), Pramāthin, Jyēṣṭha, śu. 15, Saturday = A.D. 1519, May 14, Saturday; '47. There was a lunar eclipse on this day.
"	515	Śaka 1442 (expired), Vikrama, Chaitra, śu. 2, Monday. Chaitra, śu. 2, in the year Vikrama, corresponded to Tuesday (not Monday), A.D. 1520, March 20.
"	528	Śaka 1437, Bhāva, Māgha, śu. 5, Friday = A.D. 1515, January 19, Friday. On this day, śu. 4 ended at '28 and śu. 5 commenced thereafter.
		<i>Achyutadēva-Mahārāya.</i>
"	88	Śaka 1454, Nandana, Uttarāyana, Śarad-ritu, Mīna, śu. prathamā, Wednesday, Āśvati, Yugadi-puṇyakāla = A.D. 1533, March 26, Wednesday; '85. Āśvati was current throughout the day.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—cont.
		<i>Saddāśivādēva-Mahārāya.</i>
B	86	Śaka 1466, Krōdhin, Uttarāyana, Śisīra-ritu, Kumbha, śu. śkādaśī, Sunday, Pūṣam = A.D. 1545, February 22, Sunday; '41. The nak. Pūṣam was current the whole day.
"	269	Śaka 1468, Parābhava, Makara, śu. Wednesday, Rēvatī = A.D. 1547, January 20, Wednesday; '30. The <i>tithi</i> not cited in the inscription was śu. pañchamī which was current till '25 of the day.
"	285	Śaka 1476, Pramādhīha, Māsi 23, śu. daśamī, Uttirāṭṭam, Sunday = A.D. 1554, February 18, Sunday. Nak. Uttirāṭṭam was current throughout the day. The <i>tithi</i> was ba. prathamā, which was current till '57 of the day.
"	493	Śaka 1481 (wrong for 1476), Ānanda, Tulā, śu. daśamī, Monday, Śravana. Probably A.D. 1554 October 5, Friday; f.d.t. '30; '49. The nak. and the <i>tithi</i> given in the inscription were not current on a Monday. In the previous year, Tulā, śu. 10, corresponded to a Monday, A.D. 1553, October 16, but the nak. was Śatabhishaj.
"	427	Śaka 1491, Vibhava, Mīna, dvitīyā, Hastā, Friday = A.D. 1569, March 4, Friday; '94; '38. The <i>tithi</i> was ba. 2.
		<i>Tirumalaidēva-Mahārāya.</i>
"	421	Śaka 1492, Pramōdūta, Makara, śu. daśamī, Monday, Tiruvōṇam. Irregular.
		<i>Śrīraṅgadēva-Mahārāya.</i>
"	428	Śaka 1496, Bhāva, Vṛṣabika, śu. pañchamī, Avittam, Friday. Probably A.D. 1574, November 19, Friday; f.d.n. '29. The <i>tithi</i> was, however, śaṣṭhī, which ended at '94 on Friday.
		<i>Veṅkaṭadēva-Mahārāya.</i>
"	91	Śaka 1511, Virōdhi, Dakṣiṇāyana, Varsha-ritu, Śravana, śu. 9, Mṛigaśīrṣha. Irregular.
"	389	Śaka 1515, Sarvadhāri, Mīna, ba. śkādaśī, Sunday, Uttirāṭṭam. Śaka 1515 is wrongly cited for Śaka 1510. The intended date is probably A.D. 1589, March 2, Sunday; '78; '28.
"	426	Śaka 1512, Vikriti, Ādi 8, śu. paurṇamī, Uttirāṭṭam, Tuesday = A.D. 1590, July 7, Tuesday; '12; '38. There was a lunar eclipse on this day.
		<i>Veṅkaṭapatidēva-Mahārāya.</i>
"	404	Śaka 171[9], [Khara], Makara, śu. daśamī, Tiruvōṇam, Monday, Saṅkrānti. Śu. daśamī and nak. Tiruvōṇam cannot combine in the month of Makara.
		ALUPA.
		<i>Vīra-Pāṇḍyadēva-Āḷayēndra.</i>
"	485	Śaka 1177, Jupiter in Mithuna, Ānanda, Āśvayuja, śu. 15, Kanyā 30, saṅkramaṇa, Monday = A.D. 1254, September 28, Monday.
"	509	Śaka 1177, Jupiter in Mithuna, Ānanda, Bhādrapada, ba. 10, Sunday, Kanyā 10. Kanyā 10 was a Monday corresponding to A.D. 1254, September 7, f.d.t. '10.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		ALUPA—cont.
		<i>Vira-Pāṇḍyadēva-Ālupēndra</i> —cont.
B	490	Śaka 1181, Piṅgala, Phālguna, ba. 5, Sunday, Jupiter in Kanyā and Mīna 1, Saturday = A.D. 1258, February 24, Sunday : and February 23, Saturday.
		<i>Ballamahādēvi.</i>
"	491	Śaka 120[1], Īśvara, Kanyā 15, Sunday. The cyclic year Īśvara corresponded Śaka 1199 (expired), and the details are correct for A.D. 1277, September 12, Sunday
		<i>Vira-Sōyirāya.</i>
"	461	Bhāva, Kumbha 22, [Wednesday]. If this king is identical with Vira-Sōyidēva of Śaka 1247 (No. 92 of 1901), Bhāva may be taken to correspond to Śaka 1257, and the given details would then work out to A.D. 1335, February 15, Wednesday.
		<i>Vira-Kulaśekhara.</i>
"	496	Śaka 1[26]7, Tārana, [Vriśchika] 27, Thursday = A.D. 1345, November 24, Thursday.
		NĀYAKA.
		<i>Nāgama-Nāyaka.</i>
"	36	Śaka 1422, Raudri, Dakṣiṇāyana, Mārgaḥi 25, [Āyilyam], purnamī, Thursday = A.D. 1501, December 23, Thursday ; f.d.t. '55. The nak. on this day was Ārdra (f.d.n. '04).
		<i>Chevvappa-Achyuta.</i>
"	425	Āṅgīrasa, Krittikā, purnamī, Wednesday, Rōḥiṇī. = A.D. 1572, November 19, Wednesday ; '74 ; '95.
		TRAVANCORE KING.
		<i>Rāmavarman-Tiruvādi.</i>
"	15	Kollam 720, Māsi 4, Friday, Uttirām = A.D. 1545, January 30, Friday ; f.d.n. '11.
		MISCELLANEOUS.
		<i>Dēvarāja-Mahipāla.</i>
A	6, 9 and 10	Śaka 1587 (expired), Viśvāvasu, Pushya, śu. 3, Friday, Makara-sankrānti = A.D. 1665, December 29, Friday ; 46
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagopāla.</i>
B	375	20th year, Mīna, śu. prathamā, Friday, Uttirām. Śu. prathamā and nak. Uttirām cannot combine in the month of Mīna.
		<i>Rājanārāyaṇa-Sambutarāya.</i>
"	377	3rd year, Mēsha, śu. daśamī, Sunday, Mūla Śu. daśamī and nak. Mūla cannot combine in the month of Mēsha.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1928-29, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS—cont.
		<i>Vira-Pāṇḍyadēva.</i>
B	484	Śaka 1[26]9, Vyaya, Mārgasīra, śu. 1[1], Vaddavāra = A.D. 1346, 25th November, Saturday ; '57.
		<i>Vira-Bhairava.</i>
"	530	Śaka 1331, Sarvadhāri, Pushya, śu. 10, Thursday = A.D. 1408, December 27, Thursday, f.d.t. '22.
		<i>Immaḍi-Bhairavarasa.</i>
"	529	Śaka 1441, Chitrabhānu, Chaitra, ba. 12, Monday = A.D. 1522, March 24, Monday ; '93.
		<i>Vira-Chaimnarasa-Oḍeya.</i>
"	531	Śaka 1307, Krōdhana, Kārttika 1, Sunday = A.D. 1385, October 29, Sunday.
		<i>Gopisvararāya.</i>
"	527	Śaka 1[25]4, Āṅgīras, [Mithuna], śu. 10, Thursday = A.D. 1332, June 4, Thursday.
		ANONYMOUS.
B	1	Kollam 922, Prabhava, Āṇi 11, [Wednesday], Anusham, trayōdaśī. Probably A.D. 1747, June 10, Wednesday ; the <i>tithi</i> and nak. quoted in the inscription had ended the previous day.
A	2	Kali 44'8, Śaka, 1309, 1033935 days, Prabhava, Pausa, śu. tritīyā, Friday, Uttarāshadhā, Āyushmadyōga, Bālavā-karāṇa Sun in Makara. = A.D. 1387, December 13, Friday ; f.d.t. '34 ; '41.
"	7	Śaka 1595, Pramadī, Mārgasīra, śu. 15, Saturday = A.D. 1673, December 13, Saturday ; '71.
"	16	Śaka 1275, Nandana, Mārgasīra, śu. 2, Saturday = A.D. 1352, November 10, Saturday. Śu. 2 had, however, ended at '92 of the previous day.
B	87	Śaka 1457, Manmatha, Śisīra-ritu, Tula, ba. dvādasi, Saturday, Uttirām = A.D. 1535, October 23, Saturday ; '75 ; 25.
"	93	Kali 4[64]7, Śaka 1468, Parābhava, Purattāsi, purnamī, Thursday = A.D. 1548, September 9, Thursday ; f.d.t. '13.
"	367	Śaka 1362, Raudri, Kārttika, śu. 13, [Sunday] = A.D. 1440, November 6, Sunday ; f.d.t. '57.
"	371	Śaka 1356, Raksha[sa], Kaṇṇi, śu. dvitīyā, Chittirai = A.D. 1435, September 23, Friday ; f.d.t. '07 ; '28.
"	374	12th year, Śaka 1280, Viḷambi, Tula, śu. Monday, Purnapūṣam = A.D. 1358, October 22, Monday ; f.d.n. '82. Śu. is evidently a mistake for ba. 5.
"	476	Śaka 135[6], Ānanda, Mēsha, prathamā, Sunday = A.D. 1433 April 5, Sunday.
"	480	Śaka 1443 (wrong for 1431), Sukla, Māgha, ba. daśamī, Monday = A.D. 1511, February 4, Monday ; '23.
"	482	Śaka 1391, Virōdhi, Śrāvana, śu. 3, Tuesday = A.D. 1469, July 11, Tuesday ; '90.
"	490	Vikrama, Chaitra, ba. 30, Friday, solar eclipse = A.D. 1400, March 26, Friday. There was a solar eclipse on this day.
"	502	Śaka 1379, Dhātu, Tula 12, Monday = A.D. 1456, October 11, Monday.

C.—Principal dates from Appendices A and B to the *Annual Report for 1928-29*, calculated with the help of the *Indian Ephemeris—cont.*

Appendix.	Number of inscription.	Astronomical details, English equivalents and remarks.
		ANONYMOUS—cont.
B	517	Śaka 1447, Vyaya, Vṛishabha 15, Sunday The date intended is probably A.D. 1527, May 12, Sunday.
"	522	Śaka 1447, Tārana, Dhanus 15, Sunday. In Śaka 1447, Tārana (= A.D. 1524), Dhanus 15 corresponding to December 1 st , was a Tuesday not Sunday; but in the previous year Subhānu (Śaka 1446), Dhanus 15 was a Sunday—(i.e.) A.D. 1523, December 13.
"	524	Śaka 145[3], Vikṛiti, Mēsha 15, Sunday. Probably A.D. 1530, April 10, Sunday, which corresponded to Mēsha 14.
"	527	Śaka 1[25]4, Āṅgiras, [Mithuna], śu. 10, Thursday = A.D. 1332, June 4, Thursday; '75.

APPENDIX D.

List of photographs taken during the year 1928-29.

No.	District.	Description.	Size.
	Locality.		
	TINNEVELLY.		
1071	Kaḷugumalai ...	Vetṭuvāṅkōyil (rock-cut temple)—General view ...	Full.
1072	Do. ...	Do. — <i>Vimāna</i> , front view ...	Do.
1073	Do. ...	Do. — do. front view (another).	Do.
1074	Do. ...	Do. — do. north-east view.	Do.
1075	Do. ...	Do. — do. south-east view.	Do.
1076	Do. ...	Do. — do. rock-cut image of Umā-mahēśvara.	Quarter.
1077	Do. ...	Do. — do. rock-cut figure of a bull.	Do.
1078	Do. ...	Do. — do. sculptured panel.	Do.
1079	Do. ...	Do. — do. sculptured panel (another).	Do.
1080	Do. ...	Do. — do. do.	Do.
1081	Do. ...	Do. — do. do.	Do.
1082	Do. ...	Do. — do. south side, two sculptured human figures.	Half.
1083	Do. ...	Do. — do. south side, sculptures of dwarfs.	Quarter.
1084	Do. ...	Do. — do. south side, sculpture of Dakṣi-nāmūrti.	Half.
1085	Do. ...	Do. — do. south side, sculpture of Dakṣi-nāmūrti (another).	Do.
1086	Do. ...	Do. — do. south side, a <i>tōraṇa</i> .	Quarter
1087	Do. ...	Do. — do. south side, a <i>tōraṇa</i> (another).	Do.
1088	Do. ...	Do. — do. south side, image of Śakti.	Do.
1089	Do. ...	Do. — do. west side, image of Śakti.	Half.
1090	Do. ...	Do. — do. west side, sculptures of Śūrya and Śakti.	Quarter.
1091	Do. ...	Do. — do. west side, some <i>tōraṇas</i> .	Do.

D.—List of photographs taken during the year 1928-29—*cont.*

No.	DISTRICT.		Description.	Size.
	Locality.			
	Tinnevely— cont.			
1092	Kaḷugumalai ...	Veṭṭuvāṅkōyil (rock-cut temple)—	<i>Vimāna</i> , west side, sculpture of <i>Sūrya</i> .	Half.
1093	Do. ...	Do.	— do. west side, sculpture of <i>Sūrya</i> (another).	Do.
1094	Do. ...	Do.	— do. west side, bust of <i>Vishṇu</i> .	Quarter.
1095	Do. ...	Do.	— do. west side, dwarfs.	Do.
1096	Do. ...	Do.	— do. west side, sculpture of <i>Śakti</i> .	Do.
1097	Do. ...	Do.	— do. west side, sculpture of <i>Chandra</i> .	Do.
1098	Do. ...	Do.	— do. west side, sculpture of <i>Vishṇu</i> and other figures.	Full.
1099	Do. ...	Do.	— do. west side, bust of <i>Vishṇu</i> .	Half.
1100	Do. ...	Do.	— do. west side, figure of a bull.	Do.
1101	Do. ...	Do.	— do. west side, figures with carvings.	Quarter.
1102	Do. ...	Do.	— do. west side, sculptures of two dwarfs (<i>P</i> monkeys).	Do.
1103	Do. ...	Do.	— do. west side, sculpture of a woman.	Do.
1104	Do. ...	Do.	— do. south side, sculpture of a <i>Dikpāla</i> (unfinished).	Do.
1105	Do. ...	Do.	— do. north side, sculpture of <i>Śakti</i> .	Half.
1106	Do. ...	Do.	— do. north side, sculpture of a dwarf.	Do.
1107	Do. ...	Do.	— do. north side, sculpture of <i>Brahma</i> .	Quarter.
1108	Do. ...	Do.	— do. north side, sculpture of <i>Śakti</i> .	Do.

D.—List of photographs taken during the year 1928-29—*cont.*

No.	DISTRICT.		Description.	Size.
	Locality.			
	TINNEVELLY— cont.			
1109	Kaḷugumalai ...	Vettuvāṅkōyil (rock-cut temple)— <i>Vimāna</i> , north side, sculpture of a <i>Dikpāla</i> .	Quarter.	
1110	Do. ...	Do. — do. north side, sculptures of four dwarfs.	Do.	
1111	Do. ...	Do. — do. north side, sculpture of <i>Siva</i> .	Half.	
1112	Do. ...	Do. — do. north side, sculpture of <i>Siva</i> (another).	Do.	
1113	Do. ...	Cavern on the hill—Sculptured group of Jaina figures.	Quarter.	
1114	Do. ...	Do. do. —another group.	Do.	
1115	Do. ...	Do. do. — do.	Half.	
1116	Do. ...	Do. do. — do.	Do.	
1117	Do. ...	Do. do. — do.	Do.	
1118	Do. ...	Do. do. — do.	Full.	
	TANJORE.			
1119	Tiruvallaṅṇūli ...	Śiva temple—Stone image of Buddha	Do.	
1120	Do. ...	Do. — do. <i>Kālī</i> (Śakti)	Do.	
1121	Do. ...	Do. — do. do. (details)	Do.	
1122	Do. ...	Do. —Metallic image of Vallabha-Gaṇapati, and his two consorts.	Do.	
1123	Do. ...	Do. —Metallic image of Vallabha-Gaṇapati ...	Do.	
1124 to 1165	Paśupatikōyil ...	Śiva temple at Pullamaṅgai—Central shrine, sculptured panels of Puranic scenes on the belt.	Quarter.	
1166 to 1207	Kumbakōṇam	Nāgēśvara temple—Central shrine, sculptured panels of Puranic scenes on the belt.	Do.	
1208	Do.	Do. — do. , sculpture of a woman.	Half.	
1209 and 1210	Do.	Do. — do. , sculpture of a woman (bust).	Do.	
1211	Do.	Do. — do. , another sculpture of a woman.	Do.	
1212	Do.	Do. — do. , do. (another view).	Do.	
1213	Do.	Do. — do. , do. (bust).	Do.	
1214	Do.	Do. — do. , do. (another view).	Do.	

D.—List of photographs taken during the year 1928-29—cont.

No.	DISTRICT.		Description.	Size.
	Locality.			
	TANJORE—cont.			
1215 to 1263 1264	Puñjai ...	Śiva temple—Central shrine, sculptured panels of Puranic scenes.	Quarter.	
	Do. ...	Do. — do. , sculptures of two <i>Dvāra-pālakas</i> .	Full.	
1265	Do. ...	Do. —Metallic images of Natarāja and Śiva-kāmasundarī.	Do.	
1266	Do. ...	Do. —Metallic image of Natarāja, (bust) ...	Quarter.	
1267	Do. ...	Do. — do. do. , (detail of legs).	Do.	
1268	Do. ...	Do. — do. of Gaṇapati ...	Do.	
1269	Do. ...	Śiva temple—Central shrine, metallic image of Mānikya-vāchaka.	Do.	
1270	Do. ...	Do. — do. , stone image of Agastya in a niche.	Do.	
1271	Do. ...	Do. — do. , do. of Gaṇapati in a niche.	Do.	
	CHINGLEPUT.			
1272	Tirupparuttik-kunru.	Trailōkyanātha (Jaina) temple—Inner view of the temple.	Full.	
1273	Do. ...	Do. — do. , (another)	Do.	
1274	Do. ...	Do. —Paintings over the ceiling of the <i>maṇḍapa</i> .	Do.	
1275	Do. ..	Do. — do. , another group.	Do.	

PART II.

The earliest inscription in the year's collection is No. 1 of Appendix A which is a fragmentary record engraved on an odd copper-plate received from the Collector of Ganjam. It is in the Sanskrit language and is written in the characters of about the 6th century A.D. The writing resembles that of the grants of the Kadamba kings Kākusthavarman and Mrigēśavarman (*Ind. Ant.*, Vol. VI, pp. 24 f.) and of the Śarabhavarman plates (*Ep. Ind.*, Vol. XIII, p. 104). But the letters in this plate are more angular. The preserved portion of the inscription registers an order

issued to the residents of the village of Ningonḍi-agrahāra grant. Astihōṇarāma-grāma for the formation, out of the lands taken from it, of an *agrahāra* called Ningonḍi-agrahāra to be granted to Brahmans. If, in future years, the other plates belonging to this set are brought to light, it may be possible to ascertain the name of the king who issued the grant and the dynasty to which he belonged.

2. Next in point of time comes copper-plate No. 20, which belongs to the reign of Dharmarāja of the Śailōdbhava dynasty and furnishes a genealogy similar to the one given in the Kōṇḍēdda grant of the king published in the *Epigraphia Indica*, Vol. XIX, p. 265. Besides some textual variations, the present chart-

er contains a verse in praise of Mādha-vēndravarmā as in the Pārikud plates (*Ep. Ind.*, Vol. XI, p. 281) but omits vv. 13, 14, 17 and 18 of the Kōṇḍēdda grant. The omission may be taken to indicate that this charter was issued earlier in the reign of Dharmarāja than the other. It records the grant of the village of Nivina in Khidiṅgahāra-vishaya, a sub-division of Kōṅḍōda-maṇḍala, to a Brahman of the Bhattavachchha-gōtra and was issued from Ālatālaṅghapura-kōṭa. It is not dated in any particular era but contains the year 9, evidently of the reign of the king, and Vaiśākha, *su.* 2. It is signed by a certain Jayasingha. As the characters of the inscription resemble closely those in column IX of Bühler's table V (A.D. 973), the grant may be assigned to the 10th century A.D.

3. Another copper-plate grant (No. 19) which was received for examination through the Collector of Ganjam from a resident of Santabommali purports to belong to the Eastern Gaṅga king Śrīmām-Nandavarman, son of Anantavarman, and is dated in the Vijayarājya-samvatsara 221, Āshāḍha 5. It registers a grant of a village to three Brahmans, viz., Ādityaśarman, Mātrīśarman and Duggaśarman, on the day of a solar eclipse. Its text has been published in the *Journal of the Andhra Historical Research Society*, Vol. II, p. 185 f. We know of no Nandavarman among the Eastern Gaṅga kings. The characters used in the inscription resemble in many respects those of the Parlakimedi plates published in *Ep. Ind.*, Vol. III, p. 222, and present a curious admixture of Southern and Northern scripts.

THE PALLAVAS.

4. Only two inscriptions of Pallava kings were copied during the year. Of these one (No. 144) is from Sēnnivāyakkāl, a hamlet of Lālgudi. The slab on which it is engraved is evidently a hero-stone, bearing on it the figure of a Brahman wearing the sacred thread, with an arrow piercing his neck. The inscription purports to be dated in the 21st year of the reign of Nandippōttaraiyar 'who, after gaining a victory in the battle of Tellāru, obtained a kingdom'. As the record is

damaged, it is not possible to make it out satisfactorily. There seems to be a reference in it to a certain Māvali, i.e. the Bāṇa chieftain, and to a raid which resulted in the destruction of a *maṭha*, in saving which the hero met with his death. There is a clear reference in the well-preserved portion of the record to a temple called Ariṅṇigai-Īśvaram built at Parāntakapuram. As the temple and the village

should have been so named after the Chōla kings Ariñjaya and his father Parāntaka I who flourished in the first half of the 10th century A.D., their mention in a record which purports to be three generations earlier, stamps it as spurious. It is to be noted, however, that the inscription is not expressly stated to be a copy.

5. The other Pallava epigraph (No. 122) comes from the Saptariśiśvara temple at Lālgudi and belongs to the reign of Nripatūṅgavikramavarman. It registers a grant made by a certain Pūdi-Kaṇḍa of Kavirappōrkattiyūr in Idaiyāṅgu-nādu, for conducting the Chittirai festival in the temple of Nripatūṅgavikramavarman.

Tiruttavatturai-Mahādēva. This donor figures in another record dated in the 23rd year of the same king, copied from the same temple. (*S.I.I.*, Vol. IV, p. 172).

6. In this connexion it may be mentioned that some of the panels on the north wall of the central shrine of the temple at Lālgudi contain inscriptions of kings who flourished at different times, such as the Chōla king Āditya I, the Pāndya king Mārañjadaiyaṇ and the Pallava king Nripatūṅga. All of them are engraved in the same hand and, as such, there is no room for doubt that they are copies of older records made at a subsequent date. But it is not stated anywhere when or why they had to be re-engraved. It is, however, to be noted that there are several inscriptions engraved at other places in this temple which are clearly in characters of the period to which they refer themselves. It is thus plain that some portions of the original temple, especially that above the basement, should have been renovated at a later date, when the inscriptions previously incised thereon should have been re-written. Such re-engraving is quite common and needs no comment.

Saptariśiśvara temple partly rebuilt and inscriptions re-engraved.

7. Of these re-engraved inscriptions from Lālgudi we have to notice here two records belonging to the Pāndya king Mārañjadaiyaṇ. One of them (No. 121) is dated in the 4+9th year of the king who, in the body of the record, is also called Pāndyakulapati Varaguna-Mahārāja, and furnishes the astronomical details—Dhanu, Śadaiyam and Tuesday. Just above this is the other record (No. 120) dated in the 4+1st year, evidently of the same king, as could be made out by the method of dating adopted in it. This inscription registers a gift of 60 *palāṇ-kāṣu* made by Nandivarman, the victor of Tellāṅgu, to the *sabhā* of Nallimaṅgalam, for burning a lamp in the temple of Tiruttavatturai-Mahādēva. The fact that the Pallava king Tellāṅgerinda-Nandivarman figures in an inscription of the Pāndya king Mārañjadaiyaṇ Varaguna-Mahārāja shows that they were contemporaries. In an inscription copied at Tiruvadi in the South Arcot district (No. 360 of 1921) Pāndi-Varaguna-Mahārāja is stated to have made a gift to the temple at that village in the 18th year of the reign of the Pallava king Nripatūṅgavarman. The synchronism afforded in these epigraphs as well as that furnished in the Udayēndiram plates of the Gaṅga-Bāṇa king Prithivipati II, that Prithivipati I allied with the Pallava Aparājita fought against the Pāndya Varaguna at Śrīpurambiyam, and the details of date furnished in No. 121, might prove useful in settling the periods of rule of the two Pāndya kings named Varaguna and their Pallava contemporaries.

8. One other record (No. 12), in Vatteluttu, belonging to a Mārañjadaiyaṇ comes from Dalapatisamudram in the Tinnevely district, and it is dated in the 6th year opposite the 35th of his reign. We cannot say who this Pāndya king was; but we may note that at Mānūr in the same district there is a record (423 of 1906) of a Mārañjadaiyaṇ, similarly dated in the 35th year + 469th day. Another record of a Mārañjadaiyaṇ bearing the high regnal year 43 (No. 605 of 1915) has been copied at Eruvādi, a village three miles from Dalapatisamudram. It is left to future research to settle who the Pāndya king was that had such high regnal years. The present inscription registers some provision made by Vēlāṅ-Śāttāṇ of Irambādu for lighting lamps and for the maintenance of the men employed in two water-sheds, one called Rājakkar-tannīrperumbandal erected in the name

of Rājakkar of Tirukkōttāṅgu and the other called Munṇūṅguvap-perumbandal, presumably after an assembly at the locality consisting of three hundred members (*munṇūṅguvar*). Tirukkōttāṅgu is the modern Kōttār in the Nagercoil taluk of the Travancore state, which was the scene of one of the many battles fought by the early Pāndya king Arikēsari (c.A.D. 650). As the opening of water-sheds at convenient intervals along the important highways was a popular form of benefaction in olden days, one such appears to have been erected at this village.

9. The medieval Pāndyas are represented fairly well in this year's collection. Of the records belonging to them Nos. 44 and 45 from Śivapuri are dated in the 4th and 9th years of the reign of a Māravarman Parākrama-Pāndya. They begin

The medieval Pāndya king Parākrama- with the historical introduction *tirumagal punara* etc., and can therefore be attributed to the king of this name who

flourished in the early part of the 12th century, as a predecessor of Jaṭavarman Śrīvallabha (c. 1132). These records register endowments made to the temple of Tiruttāṇḍōṇṇiśvaram-Udaiyār at Śivapuri and of Tuvārāpatiśvaram-Udaiyār at Aruviyūr near Vilupparaiyanallūr *alias* Alappiṇḍanallūr on the western *pidāgai* of Nripaśekhara-chaturvēdimāṅgalam, while No. 45 further states that the images of Natarāja and his consort (*Pirāttiyār*) in that temple were consecrated by Mānābharanaṇ-Udaiyapālaṇ, a merchant of Aruviyūr. Judging from the characters in which they are engraved, two other records (Nos. 50 and 51) from the same village which are dated in the 8th and 5th years of the reign of Tribhuvanachakravartin Parākrama-Pāndya, have to be assigned to the same king, though they do not contain the distinguishing epithets Māravarman or the historical introduction noted above. The modern name Śivapuri of this village is mentioned for the first time in No. 51. The king Jaṭavarman Parākrama-Pāndya without any distinguishing epithets mentioned in two records (Nos. 205 and 206) from Kaṇḍirāḍittam appears to have been a later ruler.

10. Only five records of Jaṭavarman Śrīvallabhadēva commencing with the historical introduction *tirumadandaikum* etc. have been copied. The epigraph from Dalapatisamudram (No. 6) which is dated in his fourth year, states that when the king was seated on the throne 'Pāndiyarājaṇ' in the hall called Alagiya-Pāndiyaṇ-kūḍam in his palace at Madura, a representation was made by Mānābharanaṇamāṅgalattu-Ayyar that one *vēli* of land belonging to the temples of Varaguna-śvaram-Udaiyār, Tirunāgiśvaram-Udaiyār and Puravuvai-śvaram-Udaiyār at Perumbalaṅgi should be made a *dēvadāna*, free of

all taxes inclusive of *antarāyam*, for providing for the daily expenses of worship in them, and that the king was pleased to sanction this exemption from the 4th year of his reign. The necessary entries to the effect were thereafter made in the revenue registers. Similar concessions in regard to some other plots of lands belonging to the same three temples appear to have been granted in the 17th year in the three records Nos. 3 to 5, which, though they do not specify the king's name, belonged in all probability, to the time of this king. From the same village comes another inscription (No. 7) which states that king Śrīvallabhadēva was seated on the throne called 'Kalingattaraiyaṇ' in the southern hall of the big palace at Rājendraśōlapuram in Rājasingaṅkulakkil, a subdivision of Madhurōdaya-valanādu, while issuing the order exempting from taxes certain lands belonging to the temple of Tirumayilādupārai-udaiya-Mahādēva at Parākramapāndya-chaturvēdimāṅgalam in Nāttāṅruppōkku. It is also stated that, on the king's order, the boundaries of these lands were marked out by a committee consisting of fifteen persons, some of whom were revenue officials and some were residents of several villages in that locality. Though the king has not been distinguished by any characteristic titles, he may be identical with the same Jaṭavarman Śrīvallabha, because Kalingarāyaṇ figuring as a signatory in this record was an officer under him, as gleaned from his other inscriptions (*A.R.* for 1909, p. 79).

In another inscription from Śivapuri (No. 52) dated in the 15th year of this king, Araśumadalai-Kūttāṇ *alias* Śivakarunālayaṇ, a merchant of the 'Maṇi-grāmam'—guild at Koḍumbāḷūr, is stated to have made provision for the supply of a *pittu* (cake-offerings) to the god Tiruttāṇḍōṇṇi-Mahādēva. The existence of a

trade-guild by the name of Manigrāmam at Kodumbālūr has been mentioned in an inscription copied already from Salem (S.I.I., Vol. IV, p. 15): and from the name Mañjan-Maniyamārttandā occurring in that record and Araśumadalai-Kāttā *alias* Śivakarunālaya of this epigraph, the statement made on page 94 of the *Annual Report* for 1927 that 'Manigrāmam' could not have been a purely Christian trade organization, but must have been a non-denominational guild which included mainly Hindu merchants, receives additional support. From another record (No. 43) we learn that a small guild of merchants existed at Aruviyūr, a suburb of which was called Nānādēsi-perunderuvu, 'the big street of merchants from various districts.'

11. A few records belonging to a Pāndya king called Tribhuvanachakravartin Śrīvallabhadēva, without the distinguishing epithet of Maṇavarman or Jātavarman and without any historical introduction, come from Śivapuri. They range in date from the 3rd to the 26 + 1st year, and are engraved in the same characters as the records of Jātavarman Śrīvallabha. From the fact that the donor's name in No. 42 is Rājendraśōḷaṅ-Kēraṅ *alias* Dēvar-Nishadarāja, it is possible to identify the Śrīvallabha of this record with the Jātavarman Śrīvallabha noted above, because No. 94 of 1908 dated in the 11th year of Parākrama-Pāndya and No. 93 of 1908 of the 21st year of Jātavarman Śrīvallabha, both coming from Tirupputtūr in the Ramnad district, mention a chieftain of the same name as a donor. From Nos. 37 to 41 it is learnt that Aruviyūr near Śivapuri was called Dēsi-Uyyavandapattanam, and it was a place of some commercial importance, as a number of merchants of that village figure as donors to the temple of Tiruttāndōṅṇīśvaram-Udaiyār at Śivapuri. A *matha* called Alagiyamaṇavāḷaṅ-*matha* at Śivapuri, apparently a Śaiva institution, is mentioned in No. 56, an epigraph dated in the 24th year of Tribhuvanachakravartin Śrīvallabha, and it owed its construction to one such merchant of Aruviyūr named Alagiyamaṇavāḷaṅ-Udaiyanambi *alias* Alakaimāṇ of Tirunallūr.

Records of an unspecified Śrīvallabha attributable to Jātavarman.

12. No. 71 from Tiruppāchehētti which is a record dated in the 4th year of Jātavarman Vikrama-Pāndya, states that, when the king was seated on the throne called Kālingarāyaṅ in his palace at Madura, he was pleased, on the representation made by his officer Ayyaṅ-Kālingarāyaṅ, to exempt from taxes 5 *mā* of land belonging to the temple of Malaimandala-vinnagar-Ālvār at Tiruppārchoṅṇi in the subdivision called Vikramapāndya-kulakkil. The temple under reference must have been erected by the colonists from Malai-mandalam, who founded an *agrahāra* at this locality in the reign of this Pāndya king, as stated in paragraph 13 below. Chandrabhattaṅ-Vitthanaṅ who instituted a service in this temple at this time, has been described as a Kāṇṇadiga-Brahmaṇa.

13. Jātavarman Kulasekhara I is represented by four inscriptions. Of these No. 29 from Śivapuri which begins with the historical introduction *pūmēni-kilatti* etc., is dated in the 3 + 4th year of his reign and registers a gift of two villages Kurichehi and Śāttiēri in Kēraśiṅga-valanādu, by Kēraṅ-Alagiyadēvaṅ *alias* Vīramalagiyā-Nishadarāja of Tirukkoḍuṅṅam for providing for worship in the temple of Tiruttāndōṅṇīśvaram-udaiya-Nāyaṅār at Nripasekhara-chaturvēdimāṅgalam. This chieftain has already figured in No. 297 of 1928 as a subordinate of this Pāndya ruler. Another record from the same village (No. 31) which is dated in the 3 + 8th year of Tribhuvanachakravartin Kulasekhara and which can therefore be attributed to Jātavarman Kulasekhara, states that, as the epigraphs relating to earlier transactions connected with the lands of the temple of Āyirattāñṇūruva-Īśvaram-Udaiyār had become defaced, a copy was made of an earlier inscription dated in the 17th year of Kulōttuṅga-Chōḷa I relating to certain lands, which had originally been purchased for this temple by Kēttāṅ-Iraivi, a merchant of Irattapādi *alias* Daṇmapolil, from a *Brahmaṇa* named Vishnu-Jātavēdaṅ of Mōśi. This temple of Kūttakkudi-Mahādēvar *alias* Āyirattāñṇūruva-Īśvaram-Udaiyār was situated in the *mēl-piḷḷagai* of Nripasekhara-chaturvēdimāṅgalam called Viḷupparaiyanallūr *alias*

Jātavarman Kulasekhara I.

Ālappirandanallūr. The name Āyirattāñṇūruva-Īśvaram must have been given to the temple after an assembly or a community named Āyirattāñṇūruvar mentioned in some of the records of the place. As regards Irattapādi *alias* Daṇmapolil, it is not known if it refers to Irattapādi, the Western Chāḷukya dominion, or to a village of that name in the Ramnad district.

The record from Tiruppāchehētti (No. 78) which begins with his characteristic introduction, is dated in the 13 + 6th year, and refers to an order of his predecessor Kōṇēriṇmaikondāṅ Vikrama-Pāndya issued to the village assembly of Tiruppārchoṅṇi. The inscription states that a representation was made to the king by Maḷavarāyaṅ that, as the population of Tiruppārchoṅṇi had become much decimated, a small colony consisting of forty families might be formed from among the members of the assembly and with the Malayāla-Brahmanas of the neighbouring district, and that therefore the village should be marked out, the lands measured according to the old standards, the necessary channels dug and sluices built, and the house-sites and lands properly apportioned among the new colonists. The colony was accordingly founded, and king Kulasekhara ordered the levy of the usual taxes from the tenants of this settlement from the 6th year opposite to the 13th year of his reign. Several instances of the formation of similar *agrahāras* and villages have been mentioned in inscriptions, and it is learnt from them that facilities were afforded by kings to encourage such settlements and that certain initial concessions in the matter of taxes were also generally granted to the colonists to enable them to bring the land under efficient cultivation in easy stages. The temple of Vishnu called Malaimandala-vinnagar-Ālvār referred to in a record of Jātavarman Vikrama-Pāndya (No. 71) in this village (paragraph 12 above) must have been erected by these colonists from Malai-mandalam, among whom Chandrabhattaṅ-Vitthanaṅ, a Kāṇṇadiga Brahman, was one.

Nos. 59 and 60 from Śivapuri are also records belonging to the reign of the same king, as they are both dated in years opposite the 13th year of his reign. The former issued in the 14th year opposite the 13th year (or 13th year and 5279th day), states that on a representation made by Teṇṇavarāyaṅ to the effect that the concessions on the lands belonging to the temple of Tiruttāndōṅṇīśvaram-Udaiyār at Maṭṭiyūr *alias* Nripasekhara-chaturvēdimāṅgalam granted in the time of the chief Kāṇḍaṅ-Sundarattōḷaṅ *alias* Tuvarāpativēḷaṅ should be continued, the king was pleased to send an order to the assembly of Ambalattādi-chaturvēdimāṅgalam, where the particular lands were situated, that with the exception of one *tirāmam* of *antarāyam*-tax per *mā* of cultivated land, as measured by the rod 'Arulnidhi', all other taxes on the lands were to be remitted, the lands being declared *daṇmadāna-iraiyilī*. This chief Kāṇḍaṅ-Sundarattōḷaṅ *alias* Tuvarāpativēḷaṅ whose previous donations have been referred to in this record, was a contemporary of the Chōḷa king Vikrama-Chōḷa as noted in paragraph 34 infra.

14. Of the inscriptions belonging to Maṇavarman Sundara-Pāndya I, No. 79 from Kuṇṇattūr in the Madura district dated in his 4th year, gives him the title 'Sōṇādu-kōṇḍarūḷiya'. It states that a breach in a tank in the vicinity of this village between the Iluppai-madai and the Sappai-malai was closed by a certain Kāṇḍaṅ-Kōḍai *alias* Alagiyarāma-Pallavaraiyaṅ of Vaṇṇalaichehēri in Malai-mandalam. No. 2 from Daḷapatisamudram which contains the historical introduction commencing with *pū-maruvīya* etc., gives a fairly complete account of the king's achievements up to the 8th year of his reign, in which it is dated. He is said to have set fire to the two cities Tanjai (Tanjore) and Uṇḍai (Uṇḍiyūr), to have demolished numerous halls, ramparts, towers and pavilions there, to have driven the Śembiyaṅ (Chōḷa king) into the forest, and to have performed the anointment of heroes in the pavilion called Śēravalavaṅ-*abhiśhēka-mandapa* at Āyirattāli. The king after having worshipped Natarāja at Puliyūr (Chidambaram), proceeded to Poṅ-Amarāpati, and while staying there in his big palace he summoned the Chōḷa king to his presence, promising to give him back his country (i.e., Sōṇādu) and his crown. Thereupon when the Chōḷa king (i.e., Rājārāja III) came in all humility in

His presenting Śiṇṇādu to the Chōla king at Poṇ-Amarāvati.

This record which therefore gives him the appropriate title of 'Śōṇādu-valaṅgi-aruliya Sundara-Pāṇḍya,' 'he who gave back Śōṇādu (to the Chōla king)', states that when the king was seated on the throne 'Maḷavarāyaṇ' in the durbar-hall of his palace at Madura, a deputation consisting of the *Śivabrāhmaṇas* and *sthānapatis* of the temple of Tirunāgīśvaram-Uḍaiyār at Perumbalaṅgi in Nāttaruppōkku waited on him, and that in response to their request, he was pleased to make certain lands cultivated under the Tachchaṅkulam in that village free of some taxes, for meeting the expenses of daily worship to the images of the god Kūttāḍumdēvar and his consort, consecrated in the temple by a certain Kaṇṇaṇ-Kōvaṇ *alias* Vīraṇārāyaṇa-dēvaṇ and for taking out these images in procession for bath on the day of Avittam in the month of Chittirai every year. No. 67 from Śivapuri which is dated in the 11 + 1st year of Śōṇādu-valaṅgi-aruliya Sundara-Pāṇḍya does not contain any historical introduction. It refers to the date of installation of the image of Mūtta-Pillaiyār (Gaṇapati) in the second *prākāra* of the temple by a certain Sūryadēvaṇ-Uḍaiyadēvaṇ of Kulaśēkharapattāṇam. No. 57 from the same place which is dated in the 11 + 1st year of Tribhuvanachakravartin Sundara-Pāṇḍya without any distinguishing epithet, may be attributed to Māḷavarman Sundara-Pāṇḍya I from the method of dating followed in it.

Another long composite record, No. 63 from Śivapuri, is dated in the 3rd year of a Tribhuvanachakravartin Sundara-Pāṇḍya and contains several documents relating to the *dēvadāna* lands of the temple of Abhimuktiśvaram-uḍaiya-Nāyaṇār

A composite record of his time. at Nripasēkhara-chaturvēdimāṅgalam, engraved in the following sequence—(1) Kulōttuṅga-Chōladēva, 24th year, (2) Śrīvallabhadēva, 15th year, (3) the same king 23+1st year, (4) Kulaśēkharadēva, 3+4th year, (5) the same king 13+8th year, and (6) Sundara-Pāṇḍya, 3rd year. The record may therefore be attributed to this king Māḷavarman Sundara-Pāṇḍya I, and the characters in which it is engraved do not militate against this view.

15. Two inscriptions (Nos. 8 and 9), both dated in the 4th year of Jaṭavarman *alias* Vira-Pāṇḍya with the historical introduction *tirumagal vaḷar mūlai* etc., have been secured from Dalapatisamudram in the Tinnevely district. Of these, No. 8 is of some interest, as it refers to a grant of land to three dancing-girls for enacting *kūttu* in the temple twice a year during the festivals in the months of Parattāsi and Chittirai. Such provisions made for the

Jaṭavarman Vira-Pāṇḍya. amusement of visitors thronging from distant places to witness festivals in temples are occasionally met with in inscriptions. Other inscriptions in the year's collection that could be attributed to this king are Nos. 25, 34 and 69. The astronomical details furnished in them work out correctly to A.D. 1259, 1264 and 1257, respectively, which fall in his reign. No. 26 being connected with No. 25 is also a record of this king.

Kandaṇ-Sundaravilli *alias* Tuvarāpativēḷāṇ is seen in No. 27 to make an endowment to the temple of god Vāḷilā-Nāyakar at Udiyaṇūr in Śura-nādu in the 12th year of a Tribhuvanachakravartin Vira-Pāṇḍya, who is not distinguished by the title Māḷavarman or Jaṭavarman. But to judge from the characters in which this inscription is engraved, it may also be taken to belong to the reign of Jaṭavarman Vira-Pāṇḍya. In paragraph 34 under the Chōla section, reference has been made to the *vāḷilār* or swordsmen of the chieftain called Sundaṇ-Gaṅgaikondāṇ *alias* Tuvarāpativēḷāṇ, and it is possible that this Vāḷilā-Nāyakar might have been the name of the god in the quarter occupied by these *vāḷilār*s at Udiyaṇūr.

16. Inscriptions definitely attributable to Māḷavarman Kulaśēkhara, distinguished by the title 'who was pleased to take all countries', are a few in number. No. 21 from Śivapuri, which is dated in the 5th year but does not contain any distinguishing title, may be attributed to him, because the astronomical details

Māḷavarman Kulaśēkhara I. furnished in it work out correctly to A.D. 1274. It is a somewhat interesting

document and resembles both in wording and subject-matter No. 290 of 1928, dated a few days earlier in the same year of the king, copied from the neighbouring village of Chaturvēdimāṅgalam.

It registers a gift of land as *kudiniṅṅā-iraiyili* to the temple of Tiruttāṇḍōṅṅīśvaram-uḍaiya-Nāyaṇār by the *sabhā* of Nripasēkhara-chaturvēdimāṅgalam and proceeds to mention the circumstances that preceded this transaction. A certain Dēvar Āriyachakravarttiḷ had leased out certain lands, the *Śivabrāhmaṇas* of the temple of Rudrakōṭīśvaram-Uḍaiyār standing as *kudippunai* (security for tenancy) and the *āṇḍārs* as *porutpunai* (security for money). On the occurrence of a murder of a *Brāhmaṇa* in the locality in the month of Mēsha, the village was evacuated and the money due by the lessees was not paid up. The *āṇḍārs* of the Rudrakōṭīśvara temple who had guaranteed its payment, had therefore to borrow 350 *panam* from the temple of Tiruttāṇḍōṅṅīśvaram-Uḍaiyār to discharge the dues, and as a consideration for the amount borrowed, they gave the lands to that temple, marking the boundaries with trident-bearing stones. After some time, when the original lessees

A record relating to the rights of tenants in returned along with Āriyachakravarti and demanded the reason for the planting of these stones, the trustees of the temples of Śivapuri and Tuvarāpatīśvaram enquired into the matter and after recovering the moneys due from the several defaulters, gave back the lands to them as *kudiniṅṅā-iraiyili*, with the stipulation that with the exception of the *rājakaram* (tax) of 1 *kalam* and 1 *tūni* of paddy per *mā* of cultivated land, the balance of taxes shall be paid to the Śivapuri temple for its expenses. From this record it is clear that tenants enjoying tax-free lands stipulated as *kudiniṅṅā-iraiyili*, should be reinstated in their holdings in spite of such serious faults as running away from the place, leaving the lands uncultivated and not paying the dues thereon, if they agreed to discharge fully the liabilities arising from their absence and neglect. The Dēvar-Āriyachakravarttiḷ mentioned in the transaction figures in two other epigraphs, No. 290 of 1928 from Chaturvēdimāṅgalam and No. 110 of 1903 from Tiruppullāni.

17. To another Māḷavarman Kulaśēkhara, the second of that name, must be assigned No. 28, because the details of date furnished therein, namely, 2+1st year, Kumbha, ba. daśami, Monday and Mūla, Māḷavarman Kulaśēkhara II. work out correctly for A.D. 1317, February 7, which fell in the reign of the king whose date of accession was A.D. 1313.

18. There are five records of Māḷavarman Vikrama-Pāṇḍya in the year's collection. Only one of them (No. 280) gives the historical introduction *Samastabhuvanāikavira*, etc., and it can therefore be attributed to the king whose initial date was A.D. 1283. The details of date furnished in it correctly work out to A.D. 1286, August 14. Though No. 286 does not contain the historical introduction of this king, it could be attributed to him as the details of date furnished in it fall in A.D. 1288. Two inscriptions which could on palaeographical grounds be attributed to the same king are Nos. 391 and 415 dated in the 7th year of his reign. They record that the assembly of Vidārpārṇu permitted the occupation of certain specified portions of the premises of the temples of Śrīkarana-vinnagar-Emberumāṇ and of the Jaina *basti* of Ādinātha at Poṇṇūr in the North Arcot district, and the levy of a tax on the looms of the weavers and of *kaḍami* from the *kāśiyakkudi* who came to reside there. It was arranged that the amount thus realized should be used for the expenses of the respective temples.

19. No. 84 which is engraved on the base of a *mandapa* in the Alagar temple at Alagarkōyil states that the *mandapa* was built by Tribhuvanachakravartin Sundara-Pāṇḍyadēva and that it was called Kōyilpoṇmēynda-perumāḷ-mandapa. The record also contains the historical introduction *Samasta-jagad ādhāra*, etc., and belongs therefore to Jaṭavarman Sundara-Pāṇḍya I, who had earned the *biruda* of 'Kōyil-poṇmēynda-perumāḷ', for having covered with gold the *vimāna* of the Raṅganātha temple at Śrīraṅgam.

20. The inscriptions definitely attributable to Jaṭavarman alias Sundara-Pāndya II are not many in number. Of these No. 376 from Tiruppālaivaṇam in the Ponneri taluk gives the astronomical details—14th year, Āṇi 8, Sunday, Makhā, which correspond to A.D. 1291, June 1, Sunday. This record mentions as donor a

Jaṭavarman Sundara-Pāndya II.

certain Dēvargaldēvaṇ, the headman of Naṇaiyūr in Tirunaṇaiyūr-nādu, a subdivision of Kulōttuṅgaśōla-valanādu, a district of Śōla-maṇḍalam, who was the agent of Uḍaiyār-Tonḍaimānār. Another inscription (No. 355) from the same temple dated in the 14th year, states that the *nāṭṭavar* of Paiyyūr-kōṭṭam in Jayaṅgaṇḍaśōla-maṇḍalam proposed to build a *prākāra* wall called Sundara-Pāndya-tirumadi for the temple of Tiruppālaivaṇam-Uḍaiyār, in the name of, and probably under instructions from, the king (*perumāl*) and that they made over to the temple as *sarvamaṇya* the lands in Alinallūr, which had remained fallow from the 12th to the 14th year of the king's reign. As this record and another No. 312 from the same temple dated in the 11th year, are written in the same hand as No. 376, they can both be ascribed to the king noted above. An inscription (No. 303) from Dēvaṇūr in the South Arcot district, dated in the 13th year of a Jaṭavarman Tribhuvanachakravartin Sundara-Pāndya, furnishes the astronomical details—Makara, ba. ekādaśī, Monday, Mūla—which work out satisfactorily for the following dates—(1) A.D. 1290, January 9, (2) A.D. 1317, January 10 and (3) A.D. 1330, January 15. These correspond to the 13th regnal year of three different kings with the name Sundara-Pāndya, whose dates of accession were A.D. 1277, 1304 and 1316 respectively; and in the absence of any other internal evidence, we cannot say to which of them this record has to be assigned. It states that the *nāṭṭavar* of Annamaṅgalappaṇṇu in Palkuṇṇa-kōṭṭam in Jayaṅgaṇḍaśōla-maṇḍalam, the *ayambadiyār* and *kaikkōla-mudali* met under the tamarind tree in the village to transact business.

21. No. 282 from Idaiyār in the South Arcot district is a record dated in the 9th year of a Māṇavarman Vira-Pāndya. It relates to the setting up of the image

Māṇavarman Vira-Pāndya.

of Subrahmanya-Pillaiyār in the temple of Tirumarudantūrai-udaiya-Nāyaṇār by Anumaṇulāṇ Araiyaṇ Sundara-Pāndya-dēvaṇ, and registers a gift of some lands for performing worship in it; while another (No. 281) is an order issued in the 9th year and on the 335th day by Tribhuvanachakravartin Kōṇēriṇmaikondāṇ to the officials of the temple exempting from the payment of certain taxes, the lands which Anumaṇulār Kōṇṇarāyar had endowed to provide for worship to the same image of Subrahmanya, called Kaliyugarāma-Pillaiyār after the king's name. These two records therefore belong to one king, and it is evident from them that this Māṇavarman Vira-Pāndya had the title of Kaliyugarāma. This title seems to have been borne by more than one Pāndya sovereign. As a temple of the name of Kaliyugarāmesvara existed at

His title 'Kaliyugarāma'.

Mēl-Kadayam (No. 524 of 1916) in the time of Māṇavarman Sundara-Pāndya, it is likely that he or one of his predecessors had that surname. Another Pāndya king Māṇavarman Vira-Pāndya of date A.D. 1443 bore the *biruda* Kaliyugarāma and Tirunelvēlpperumāl, but as this king could not have had his influence extending into the South Arcot district, we may have to identify the king figuring in No. 282 with Māṇavarman Vira-Pāndya whose date of accession was A.D. 1334, and whose other records are found in the South Arcot district (A.R. for 1913-14, p. 94).

THE CHOLAS.

22. Of the places in the Chōla country visited during the year, Pennādam and Tiruvadatturai in the South Arcot district and Gōvindaputtūr in the Trichinopoly district are important as having been mentioned by the *Tēvāram* hymnists. The village Pennādam appears in inscriptions under the names Pennāgaḍam and Muḍigaṇḍaśōla-chaturvēdimāṅalam, and the deity is called Tiruttuṅgāṇaimādam-

Pennādam.

Uḍaiyār, apparently from the formation of the *garbhayūṛi* in the *gajapriṣṭha*-style, which resembles the hind portion of a recumbent elephant. The present name of the village is popularly derived from the tradition that the god here was worshipped by a Gandharva lady (*pen*), a cow (*ā*) and an elephant (*kaṭam*).

23. Tiruvadatturai, about 4 miles from Pennādam on the north bank of the river Vellāru, is connected with the story of Jñānasambandha and is venerated as the place where the saint was offered a palanquin and an umbrella, both made of pearls and belonging to the temple, by the miraculous intervention of the god, when he

Tiruvadatturai.

was no longer in a position to continue his journey on foot. In fact in No. 215 the god of this place is called 'Tirumuttiṇṣivigai-kuduttaruliya-Nāyaṇār', which, in a way, confirms the traditional account. In inscriptions as well as in the hymns of the *Tēvāram*, this village is known as Tiruvatturai-Nelvāyil to differentiate it from other places bearing the name of Aṭatturai.

24. The god in the temple at Gōvindaputtūr situated on the bank of the Kolliḍam bears the name Śri-Viśaiyaṁgai-Uḍaiyār in the inscriptions of the place. The mention of this name of the god coupled with the fact that the temple Gōvindaputtūr, identified with Viśaiyaṁgai, here contains a record of Parāntaka I and had to be rebuilt in stone even in the time of Uttama-Chōla, indicates the antiquity of the shrine, and helps us to identify it with the one extolled in the hymns of Jñānasambandha, though the popular view is that Vijayaṁgai celebrated in the hymns of the saint is the one on the other side of the river three miles away from Gōvindaputtūr. The name Gōvindaputtūr occurs in the slightly altered form Gōvandaputtūr in the *Tēvāram* hymn.

25. Madiraiḱonda Parakēsarivarman is the earliest Chōla king represented in the year's collection. His inscriptions come mainly from Lālgudi and range in date from the 20th year (No. 109) to the 41st year of his reign (No. 108).

Parāntaka I.

Of these, No. 99 dated in the 37th year registers a gift of land by Śivagōchari-pidāraṇ-Dēsavitaṅkaṇ for the daily recital of the sacred hymns (*Tiruppadiyam*) in the temple by two Brahmans during the three *sandhis*, when worship was offered to the god Tiruttavatturai-Mahādēva. It is worthy of note that this chanting was done by Brahmans at that time, though the work is now being performed by a special class of Śūdra chorists called *ōḍuvār*.

26. A new Parāntakadēva with the titles Rājakēsarivarman and Chakravartin figures in an incomplete epigraph from Tiruvadatturai (No. 225), which commences with the words '*puvimaṅgai valara*' etc., and is dated in the 9th regnal year. Judging from its palaeography, the record may be assigned to the 11th century A.D. There are no inscriptions in this temple earlier than the time of Virarājendra-Chōla (A.D. 1062-70). A similar intro-

Rājakēsarivarman Parāntaka with the introduction *puvimaṅgai valara*, etc.

duction with slight variations is found in a record of a Chōla king called Parakēsarivarman (not Rājakēsarivarman) Parāntakadēva at Kōyil-Tēvarāyaṇ-pēṭṭai in the Papanasam taluk of the Tanjore district (No. 261 of 1923). As the present inscription gives him the title Rājakēsarivarman and as there are no data in both the records to help us in the identification, it is rather difficult to say which king of the Chōla line is meant. But it may be mentioned that Parāntaka II (c. A.D. 954-970) was a Rājakēsarivarman.

27. A record from Lālgudi (No. 111), dated in the 16th year of a Parakēsarivarman, mentions Kōḱkilānadigal, the daughter of Śēramānār, i.e. the Chēra king. As we know that she was the queen of Parāntaka I and was the mother of Rājāditya, the record may be attributed to Parāntaka I, though the distinguishing title Madiraiḱonda is not given therein. Further it might be stated that the inscription

Parakēsarivarman and Rājakēsarivarman.

could not be assigned to Uttama-Chōla, the only other Parakēsarivarman that ruled for 16 years after Parāntaka I, for the reason that the queen could not have lived so late as A.D. 985 to which the 16th year of Uttama-Chōla would correspond. This inscription registers a gift of gold for burning a perpetual lamp in the temple of Tiruttavatturai-īvara-Bhātāraka made by Kōḱkilānadigal through Śaṅkaraṇ-Kuṇṇappōlaṇ of Puttūr in Malai-nādu (Malabar). Of the inscriptions of Rājakēsarivarman, which do not contain any distinguishing epithets, No. 104 from

Lālgudi dated in the 3rd year of the king, may possibly be assigned to Sundara-Chōla, because Śivagōchari-Pidāraṇ makes a reference in this record to his previous gift made in the 37th year of Parāntaka I (No. 99).

28. Two members of the Paḷuvēttaraiyar family which was connected with the Chōla line, are mentioned in the records of this year. These chiefs, viz., Adigaḷ Paḷuvēttaraiyar Maṇavaṇ-Kaṇḍaṇār (No. 173) and Adigaḷ Paḷuvēttaraiyar

Kūmaraṇ-Maṇavaṇ (No. 117) figure in the 10th and 5th years respectively of the reign of Parakēsarivarman. Both these records which come from Gōvinda-puttūr, register provisions made for burning lamps in the temple. They may be assigned to Uttama-Chōla.

29. A number of inscriptions of Gōvinda-puttūr mention a chief named Ambalavaṇ-Paḷuvērnakkāṇ, a native of Kuvalālam, i.e., Kolar. One of these epigraphs (No. 164), which is bilingual, is dated in the 14th year of Vikrama-Chōla in the Sanskrit portion and in the 14th year of Parakēsarivarman in the Tamil portion. It states that Ambalavaṇ-Paḷuvērnakkāṇ was a Śūdra by caste, that he was the embodiment of munificence to supplicants, that he obtained the title of Vikrama-Chōla-Mahārāja from the king after his surname, that he built the *Śrī-vimāna* of the temple of Vijayamaṅgalattu-Mahādēva with stone, and that he presented to it the village of Neḍuvayil. While in this record the chief is styled Uḍaiyār-Perundaram, another epigraph (No. 165) dated in the 13th year of Parakēsarivarman expressly calls him an officer of Uttama-Chōla. From the latter it is evident that the records of Parakēsarivarman wherein this officer figures are those of Uttama-Chōla. Rājendra-Chōla I had the title Parakēsarivarman and the

Uttama-Chōla and his subordinate Ambalavaṇ-Paḷuvērnakkāṇ. But since the chief Ambalavaṇ-Paḷuvērnakkāṇ with the title Vikramaśōla-Mārāyar figures also in a record of the 3rd year of the reign of Rājārāja I (No. 168), we are enabled to say definitely that the Parakēsarivarman who bestowed the title Vikrama-Chōla on the chief is Parakēsarivarman Uttama-Chōla, the predecessor of Rājārāja I, and not Parakēsarivarman Rājendra-Chōla I. Thus from the inscriptions of Gōvinda-puttūr we learn that Uttama-Chōla had the surname Vikrama-Chōla. Two inscriptions of this king mention the chief's two wives Aparāyitaṇ-Seyya-vāymani and Śingapaṇmaṇ Kañchi-Akkaṇ (Nos. 166 and 167).

The chief Ambalavaṇ-Paḷuvērnakkāṇ seems to have been held in high esteem by Rājārāja I, as indicated by the titles Rājārāja-Pallavaraiyaṇ (No. 163) and Mummudiśōla-Perundaram (No. 168) assumed by him. These titles, it is hardly necessary to state, must have been conferred on him by Rājārāja I, who in the

earlier years of his reign bore the surname Mummudi-Chōla. Besides constructing the temple, the chief is stated to have set up in it the images of Kūttapperumāl and Umā-Bhaṭṭārakī and to have provided for their adornment. In another record of Rājārāja I (No. 160) dated in his 7th year, Śēttapōsaṇ Vēṇṇaya-Kramavittaṇ, an agent of this chief at Vijayamaṅgalam, is stated to have been put in charge of the management of the temple at Gōvinda-puttūr, and that he was also given complete control over the temple servants, with the power of expelling such of the *Vellāla* servants as opposed his authority and of imposing a fine of 2 *kaḷāṇḍu* of gold on the Brahmans guilty of similar insubordination.

30. Among the inscriptions of Rājendra-Chōla I, Nos. 181 and 189 mention the names of two of his officers Śingapaṇ-Gaṇapati of Āṟkkāḍu and Dhīraṇ-Kāri belonging to the *Perundanaṁ* of the king.

31. Rājādhirāja I is represented by 7 inscriptions of which No. 245 gives him the name Vijayarājendradēva. Three of the king's officers were Virasōla-Mūvēndavēlār, Tāmatattaṇ-Sendil *alias* Valavakēsari-Mūvēndavēlār of Neṟkuppai who was in charge of the village of Pennāḍam (No. 237), and Nirupēndrasōla-Mūvēndavēlār

Rājādhirāja I and his officers, who was in charge of the classification of lands (*kūru-seygiṇa*) in Mērkā-nāḍu, a sub-division of Rājēndrasimha-valanāḍu (No. 240). The last is referred to in No. 330 of 1917 as the prefect of Ennāyiram.

32. All the inscriptions of Rājendradēva, the brother of Rājādhirāja I, collected during the year come from Pennāḍam and they register provisions made for burning perpetual lamps in the temple.

Rājendradēva. The king's younger brother Virarājendradēva is represented by only one inscription (No. 230) beginning with the introduction '*vīramē-tuṇai*', etc. and it is dated in his 4th year.

33. Of about 20 records belonging to Kulōttuṅga-Chōla I, ranging in date from the 3rd to the 49th year, a Sanskrit epigraph (No. 271) engraved on a pillar in the Varadarāja temple at Pennāḍam, and dated in the 38th year of Jayadhara, i.e., Kulōttuṅga-Chōla I, states that Māliṛuṇjōlai of Pūvaṇūr, who is described as a '*Chōlendra-mantri*' (a minister of the Chōla king), the foremost among the Śūdras, and a devout worshipper of Vishnu, erected the *maṇḍapa* in front of the Perumāḷ temple under the orders (*āṇa*) of Bānarāja. This Bānarāja appears to have been an important vassal of Kulōttuṅga-Chōla I left in charge of the region round about Pennāḍam. Another record (No. 238) from the same place refers to an endowment made by a maid-servant of the king's household (*agambadi-pendugal*) to this temple

Kulōttuṅga-Chōla I. and to another called Kōchcheṅgaṇiś-varam-udaiya-Mahādēva. The latter is probably one of the seventy shrines the construction of which is traditionally attributed to the great Chōla king Kōchcheṅgaṇaṇ. Incidentally, we learn from this inscription that the damaged metallic utensils belonging to the temple were sold and the proceeds utilized for the *archanābhōga* of the god Tiruttuṅgaṇaimādam-udaiya-Mahādēva. Nos. 432 and 433 from Vāvilūtōṭa in the Chittoor district, dated in the 31st and 40th year respectively of the king, register endowments of land and money made to Tiruvagattisvaram-udaiya-Mahādēva at Vālaikkāḍu by Gaṅgakulōṛbhavaṇ-Śiyagaṇaṇ and his *tantramudali* (commander) Gaṅgaikondāṇ Āraiṅgamalla-Vilup-paraiyaṇ. Since we know that the Gaṅga chieftain Amarābharaṇa-Śiyagaṇaṇ, the patron of the author of the Tamil grammar *Naṇṇūl*, was a contemporary of Kulōttuṅga-Chōla III, it may be said that the Śiyagaṇaṇ of the present record must have been a near ancestor of Amarābharaṇa. In No. 242 from Pennāḍam, dated in the 30th year of this king, it is stated that the assembly of Mudigondaśōla-chaturvēdimāṅgalam having met in the hall of the temple of Śūttamallivinnagar-Ālvār in this village along with Śōlakulasundaraṇ-Kalyānapuraṇḍār of Tuṇḍa-nāḍu, decided that all the documents relating to endowments made to the temple at different times in the same reign should be consolidated and engraved on the walls of the temple. One of such documents relates to the provision made for

the conduct of the festival to the god His subordinate Śōlakulasundaraṇ 'who took Kalyānapura'. Umāskandasahita-Dēvakanāḍadēvar on the day of Pushyā every month, for the

welfare of the Chōla king. From this it may be presumed that Pushyā was the natal star of Kulōttuṅga I, and that he was probably ailing from some sickness. The title Kalyānapuraṇḍār given to a chief of Tuṇḍa-nāḍu shows that he took part in Kulōttuṅga's war against the Western Chālukya Vikramāditya VI who, it is stated, was driven from Nāṅgili through Manalūr to the Tuṅgabhadra. The importance attached to the worship of Sūrya in the time of Kulōttuṅga-Chōla I has already been noticed in the *Annual Report* for 1927, and in this year also an inscription from Pennāḍam (No. 242) belonging to the time of this king refers to a provision made for the worship of Sūrya in that temple.

34. An inscription from Śivapuri in the Ramnad district (No. 65) dated in the 42nd year of Kulōttuṅga I, registers a compact between two chiefs bearing the family titles Tuvarāpativēlāṇ, viz., Sundarattōḷaṇ-Kaṇḍaṇ *alias* Rājēndrasōla-Tuvarāpativēlāṇ and Kaṇḍaṇ-Māṅgalattēvaṇ *alias* Tuvarāpativēlāṇ, in order to safeguard their life, possessions, power and prestige. Political compacts made in his time. About ten years later, in the 3rd year of Vikrama-Chōla, a similar compact was formed in the same place between the chieftains

Rājendrasōlan *alias* Nishadarāyan and Kaṇḍaṇ-Sundarattōlan *alias* Tuvarāpati-vēlan (No. 55). These compacts indicate that this portion of the district which was far away from the seat of the central government was in a state of political unrest during the period. From similar instances of political compacts that have been mentioned in other epigraphs, we may say that they were formed generally in South-India with the cognizance of the king (1) to fix the boundaries of the territories of the contracting parties and to safeguard them against aggression, (2) to enable petty chieftains to present a united front in times of stress, and (3) to express vows of fealty to the ruling chief or to the king. In this connexion, the grant of compensation to the family of the soldiers who had fallen fighting, recorded in an inscription (No. 47) of Vikrama-Chōla dated in his 7th year, is of interest. Sundar-Gaṅgaikondān *alias* Tuvarāpativēlan promised to make a grant of 8 mā of land as *udirappatti*, evidently tax-free, to the soldiers who had shed their blood on the battle-field, but in the case of the servants with arms,

Udirappatti—Compensation for soldiers.

evidently camp-followers, who met with their death either in battle or on account of sickness, this chief decided to recover a portion of the tax which their relatives could give, and waive even this recovery, if its payment was found infeasible.

35. Of the inscriptions of Kulōttuṅga-Chōla II, No. 200 from Kaṇḍirāḍittam gives us an insight into the methods of the administration of criminal law in medieval South India. It states that a certain *Vellāla* named Neyyāḍi of Kāṇḍanguḍi

Kulōttuṅga-Chōla II.

was accused of having caused the death of the wife of Sōṇaṇ-Manavālan, an archer in the regiment called '*Tyāgasamudra-terinda-viligaḷ*' which was perhaps so named after the *biruda* '*Tyāgasamudra*' of Vikrama-Chōla. The matter was brought to the notice of Gaṅgarāya, evidently an officer under the king, who consulted the *Bhaṭṭas*, and on their advice decided that, since Neyyāḍi was a *Vellāla*, death-sentence should not be meted out to him. He was therefore ordered to maintain a twilight lamp in the temple. It is interesting to note here that the caste of the offender determined the nature of his punishment. An inscription from Tiruppālai-vaṇam (No. 349) refers to Tribhuvanachakravartin Kulōttuṅga-Chōla, who covered

His title '*Tiruppērambalam-poṇ-mēndaru-liya Rājakesarivarman*'.

with gold the temple at Pērambalam (Chidambaram). Another record from the same place (No. 315) begins with the words '*Tiruppērambalam-poṇ-mēndaruliya Rājakesarivarman*'. Both of them may be attributed to Kulōttuṅga-Chōla II who covered with gold has already been noticed in the *Annual Report* for 1927, as having the temple at Chidambaram. Two records from Dēvaṇūr in the South Arcot district (Nos. 298 and 302) mentioning Sengēni Nālayiravaṇ-Ammaiaṇṇa *alias* Rājendrasōla-Sambuvarāyan must also be attributed to Kulōttuṅga-Chōla II, because this chief figures in other records of the same king and of Vikrama-Chōla (Nos. 63 of 1900, 234 of 1919 and 400 and 422 of 1922). In No. 298 he is said to have made a gift of land and certain taxes to the god at Dēvaṇūr.

36. Though the bulk of the records collected during the year belongs to Rājarāja, it is difficult to assign them either to the second or third king of that name owing to the absence of historical introduction and want of internal evidence.

Rājarāja II.

A few epigraphs of the collection can however be assigned to Rājarāja II. One such is No. 128 from Lālgudi, because it contains the name of the Royal Secretary Neriyudaichchōla-Mūvēndavēlan who figures as an attester in some of the documents of Rājarāja II, and also because the name Rājagambhiraṇkūrūr is given to a piece of land after the title '*Rājagambhira*' of Rājarāja II (*A.R.* for 1913, p. 107). A record from Tiruppālai-vaṇam (No. 345) dated in the 14th year of Tribhuvanachakravartin Rājarājadeva states that Ariyaṇ-Tiruchchir-

Kattimāṇ of Kāsmirapuram.

rambalam-udaiyāṇ Padumaṇ *alias* Kattimāṇ of Kāsmirapuram made a gift of buffaloes for burning a lamp in the temple of Tiruppālai-vaṇam-Udaiyār. This person figures in two records of Rājarāja II from Tiruvorriyūr (No. 369 of 1911).

and Kālabasti. (No. 146 of 1922). Another resident of Kāsmirapuram of a later period (A.D. 1438) figures in the time of Kulaśekhara, the brother of Arikēsari Parākrama-Pāṇḍya, in a record from Tittāṇḍatāṇapuram (No. 600 of 1926).

37. Of the records of Kulōttuṅga-Chōla III, No. 189 from Gōvindaṇṇattūr dated in his 16th year, is interesting. It states that a garden of areca-palms

Kulōttuṅga-Chōla III.

was made a *dēvadāna* to the temple on the representation made to, and the sanction accorded by, Palaiyaṇūrudaiyāṇ-Pallavarāyar from the 7th year of Periyadēvar Rājādhirājadeva (II); but in the 14th and 15 years of the reign, Paluvūr-Āṇḍāṇ, the manager of the temple, felled the trees for his own use, sold and gave some to his relatives and thus despoiled the land and deprived the temple of its revenue. He also misappropriated the donations which had been collected by the trustees and

Misappropriation of temple property.

the *āṇḍārs* and deposited in the temple treasury. When the matter came up for enquiry, he ran away from his residence, and on a search being made, 40 *kalam* of paddy and some vessels belonging to the temple were found in his house. Since he was proved to be a *Sivadrōhin* by this and several of his former acts, his lands were confiscated to the temple, his house was demolished, and on its site a Vināyaka shrine was erected, the image being named Kulōttuṅgasōla-Vināyakappillaiyār. Commission of sin against temples was tantamount to treason and the offenders were punished by exilement and confiscation of property. The property of the *Sivadrōhins* did not escheat to the king, but was invariably made over to the temple. Instances of similar punishment for *Sivadrōha* and *Rājadrōha* are met with in inscriptions.

In an inscription at Tiruppālai-vaṇam (No. 317) dated in the 18th year of this king, the donatrix Nūṅamadēviyār is mentioned as the wife of Madurāntaka-Pottappichchōlan Siddharaiśar who was a vassal of the Chōla king. This lady figures under the slightly altered name Nukkamadēvi in an inscription from Nandalūr (No. 601 of 1907) dated in the 24th year Kulōttuṅga-Chōla III.

Reference is made to the images of Vātapi-Nāyaka and Vātapi-Viṇāyaka-Pillaiyār at Kaṇḍarāḍitta-chaturvēdimāṇḍalam in an inscription (No. 204) dated in the 37th year of Tribhuvanavirādēva.

Image of Vātapi-Gaṇapati at Kaṇḍirāḍittam. At Tiruchchāṅgāṭṭāṅḍi in the Nannilam taluk which was the place of birth of Śiruttōṇḍar, the general who had accompanied the Pallava king Narasimhavarman I in the expedition which culminated in the conquest of Vātapi, there is an image of Gaṇēśa known as Vātapi-Gaṇapati. At Puḡaḷūr also, situated about three miles from Tiruchchāṅgāṭṭāṅḍi, there is an image of Vighnēśvara called Vātapi-Gaṇapati; but there is no inscriptional evidence to show that these images were brought over by the Pallava general from his Bādāmi campaign. It is possible, however, that all these images were so named to commemorate this victory.

From a record of Nattamāṅḍi (No. 145) dated in the 38th year of Tribhuvanavirādēva, we learn that the *vimāna* of brick in the Vishnu temple of Śrinandai-Emberumāṇ was in ruins and that, when it was repaired, the inscription on the *jagatippalai* was re-engraved, as far as it was then decipherable. This original inscription belongs to the 2nd year of Rājarājavarman (Rājarāja I), and registers a sale of land, free of taxes, by the assembly of Madhurāntaka-chaturvēdimāṇḍalam to an officer in charge of Uttamasōlamāṇḍalam, a *brahmadēya* in Paṇaiyūr-nāḍu, a sub-division of Kuladipakaśikhāmani-vaḷanāḍu, for the sacred bath and other expenses of the god Tiruviśālūr-Pallikōṇḍālvār on the day of new-moon every month. This god is referred to by the same name in No. 718 of 1909 from Ālambākkam, a village close to Nattamāṅḍi, and is therefore identical with the Nandai-Emberumāṇ of the present inscription, which is also a recumbent image of Vishnu.

38. Two records, one from Tiruppālai-vaṇam (No. 314) and the other from Tiruvadatturāi (No. 221), dated respectively in the 10th and 19th years of Rājarāja III, mention Śēkkilāṇ Pattiyadēvaṇ-Āṭṭkōṇḍāṇ of Kuṇṇattūr in Kuṇṇattūr-nāḍu

Rajarāja III.

and Śekkilār Pāṭarāvāyaṇ *alias* Kalap-pāṭarāyaṇ. The name Śekkilār Pāṭarāvāyaṇ reminds us of the brother of Śekkilār-Arumolīdēva of Kuṇṇattūr, the author of the *Periyapurāṇam*, but since this Pāṭarāvāyaṇ figures in an inscription of Rājārāja III, he must be taken to be a different person. A reference to the setting up of an image of Kāraikkāl-Ammai in the temple of Tiruppālaivaṇam is made in a record of Rājārāja, dated in the 18th year (No. 329).

From the inscriptions belonging to Rājārāja III at Tiruppālaivaṇam we find that, besides the ordinary *kāṣu-pon* and Bhujaḷalaṇ-māḍai and Gaṇḍagōpalaṇ-māḍai, the two gold coins Bhujaḷalaṇ-māḍai and Gaṇḍagōpalaṇ-māḍai were current in this locality in the 12th and 13th centuries A.D. A number of coins with the legend 'Śrī-Bujava' were actually found in a treasure-trove at Kōḍūr in the Nellore district, and from those specimens it has been found that they vary in size from 38/60 to 37/60 of an inch in diameter. It is not at present possible to state which king issued them. But this much may be said that they were already current in the 21st year of the reign of Kulōttunga-Chōla III. As regards Gaṇḍagōpalaṇ-māḍai, it has been suggested in the *Annual Report* for 1920, para. 57, that it might have been minted in the time of Vijaya-Gaṇḍagōpāla who came to the throne in A.D. 1250.

39. There are only two inscriptions of Rājendra-Chōla III in the present collection. From an inscription (No. 192) at Gōvindaṇṇattūr, we learn that the *matha* called the Tirutṇṇattogaiyaṇ-tirumadam, situated in the *tirumadai-vilāyam* of the temple of Tiruvisaiyaṇṇai-udaiya-Nāyaṇār was erected by Subrahmaṇya-Śivaṇ of Idaiyāṇṇukkudi, the grandson of Kanthābharanar. This institution was evidently intended by the donor for the convenience of wayfarers, who were here given salt for their food and also castor-oil, probably for lighting their room overnight; and such of the disciples (*santāṇattār*) as were without issue and were suffering from sickness were also given help in it. This *matha* is stated to have had a branch at Perumbarrappuliyūr. The existence of such institutions of public beneficence was a great necessity in those days when there were no quick means of travel. Not only men but animals were refreshed in such institutions (*Trav. Archl. Report* for 1920-21, p. 64). The other inscription of this king (No. 227) is dated in the 31st year and registers the gift to the goddess Nerivāṇṇulālār, of the marriage-string (*tālī-nūṇ*) worn by Aṇṇamvāṇṇattāḷchchāṇi, the wife of a Śivabrāhmaṇa of the temple.

THE TELUGU-CHOLAS.

40. The Telugu-Chōla chiefs are represented by a few records from Tiruppālaivaṇam in the Ponnuri taluk of the Chingleput district. No. 343 belongs to the chief Tammu-Siddhi and is in Sanskrit verses similar to the Conjeeveram inscription published in *Epigraphia Indica*, Vol. VII, p. 152 ff. Omitting the stanzas

tracing the dynasty from Brahmā, etc., the record begins with Karikāla of the Chōla dynasty, the builder of the embankments for the Kāvērī. The verses relating to Madhurāntaka-Pottapichchōla, Telinga-Vijja, Nalla-Siddhi and Eṇa-Siddhi, with his three sons Manma-Siddhi, Betta and Tammu-Siddhi do not add much to our knowledge of them. This last-mentioned chief Tammu-Siddhi, brother of Manma-Siddhi and son of Eṇa-Siddhi and Śrīdēvi, is said to have made a gift of all the taxes accruing to him (*nripagrāhyam-āyam*) from the village, evidently of Tiruppālaivaṇam, for the expenses of the temple at that village, in the Śaka year expressed by the chronogram 'dhīrayāyi', i.e. 1129 corresponding to A.D. 1207. From the Conjeeveram inscription we know that Tammu-Siddhi was crowned at Nellore in Śaka 1127, and this record is dated two years later. Another Telugu-Chōla chief figuring in four of the records (Nos. 308, 323, 326 and 354) is Tribhuvana-chakravartin Allu-Tirukkāḷattidēva-Gaṇḍagōpāla, with regnal years 3 and 4.

41. In addition to these epigraphs, Tiruppālaivaṇam has yielded some records of Vijaya-Gaṇḍagōpāla, ranging in date from the 7th to the 25th year of his reign.

No. 375 dated in the 20th year, contains also his surname Madhurāntaka-Pottapichchōlaṇ, and the astronomical details furnished in it do not work out correctly. This record states that Vijaya-Gaṇḍagōpāla exempted the lands at Tiruppālaivaṇam and Paṇaippākkam belonging to the temple, from the payment of several taxes, both in coin and in kind, among which is included *śirpa-ṣunkam*. This tax has not been met with in the inscriptions copied till now, and it may have been of the nature of a small profession-tax on artisans engaged in architectural work, both secular and sacerdotal. Another record which registers a similar gift of several taxes to the temple is No. 372 dated in the 15th year of the chief. Herein provision is made for the payment of a seigniorage (*makanmai*) on several articles of merchandise, as fixed by an assembly of the merchants, local (*nagaratār*) and foreign (*paradēsis*) of many districts, which met in the temple of Tiruppālaivaṇam-Udaiyār on the day of its Paṇṇuṇi-Uttiram festival.

42. No. 364 also copied from Tiruppālaivaṇam is dated in the 35th year of a chief called Tribhuvana-chakravartin Rājārāja-Gaṇḍagōpālādēva. There is nothing in the inscription to help us in the identification of this chief. A certain Rājā-Gaṇḍagōpāla figures as a Chōla feudatory, quoting generally the regnal years of his Chōla overlord (*Nellore Inscriptions*, Vol. I, p. 423 and *Annual Report* for 1919-20, p. 118), and there was a later Rājā-Gaṇḍagōpāla with the initial date Śaka 1212 (*Ep. Ind.*, Vol. XIII, p. 196). Rājārāja-Gaṇḍagōpāla of the present record may possibly have been a vassal of Rājārāja III as indicated by his surname, and therefore identical with the earlier of the two Rājā-Gaṇḍagōpālas noted above; but in that case, it has to be noted that he calls himself a Tribhuvana-chakravartin and dates this record in his own regnal year. On page 119 of the *Annual Report* for 1919-20, it has been suggested that Vira-Gaṇḍagōpāla, the successor of Vijaya-Gaṇḍagōpāla, may have also had the name of Rājā-Gaṇḍagōpāla.

THE ALUPAS.

43. About a dozen epigraphs of the Ālupa kings have been copied from the Udiṇṇi taluk of the South Kanara district, and they contain a few points of historical interest.

The earliest of these (No. 505) is engraved on a slab, in characters resembling those of the Udiyāvāra records published in the *Epigraphia Indica*, Volume IX. It can therefore be assigned to the first half of the ninth century A.D. It states that, when Raṇakisara was making his entry into Udayāpura in the battle against Dharegisa, a servant of Juddhamalla fought and died. Raṇakisara herein mentioned may be identified with Raṇakēśa the Chitravāhana's conflict with Raṇakisara. Santara chief of Paṇṇi-Pombuchchapura, who was ruling about this period and whose territory adjoined that of the Ālupas. From the published inscriptions of Udiyāvāra we know that there was trouble in the Ālupa kingdom during the rule of its king Raṇasāgara which resulted in Dharegisa-Chitravāhana's capture of Udayāpura (*Ep. Ind.*, Vol. IX, p. 17). No. 505 seems to relate to events that followed immediately after. The Santara chief Raṇakēśa evidently took advantage of the internal disturbances in the Ālupa kingdom and driving before him Dharegisa-Chitravāhana occupied his very capital Udayāpura.

44. One of the medieval Ālupa records from Varāṇga (No. 526) is in Kannada verse and mentions in order the kings Pāṇḍyapattī-Oḍeva, Kavi-Ālupa, Kulasēkhara and the three brothers Nūmaḍi-chakravartin, Virabhūpāla and Kundana. The last of them, who had the surnames Kulasēkhara's queen Jākalamāḍēvi. Pāṇḍita-Pāṇḍya and Pāṇḍya-Dhanafi-jaya, is said to have given publicity to a grant made by Jākalamāḍēvi, the queen of Kulasēkhara. The date of Kavi-Ālupendra being known to be Śaka 1036-77, the Kulasēkhara that followed him might be the prince with date Śaka 1127. The inscription further reveals the names of three Jaina ecclesiastic dignitaries Mula-dhāridēva, Mādhavachandra and Prabhāchandra. The titles Pāṇḍita-Pāṇḍya and

Pāṇḍya-Dhanāñjaya are borne by Gōpīśvararāya (No. 527), who may therefore be considered a later member of the family to which the three brothers mentioned in No. 526 belonged.

45. Four records of the year's collection (Nos. 485, 490, 500 and 509) belong to the reign of the Ālupa king Vira-Pāṇḍyadēva and range in date from Śaka 1177 to 1190. Two of these mention a certain Bankidēva as an *aliya* (nephew), probably of the king. It is not certain if this *aliya* Bankidēva is identical with the Ālupa king Bankidēva-Pāṇḍya who was reigning in Śaka 1225 (No. 17 of 1901).

46. No. 491 from Nilāvara is dated in Śaka 1201, Īśvara, in the reign of queen Ballamahādēvi, who is styled the *paṭṭada-piriyarasi* and is stated to have carried on the government of the country. Though there are no distinctive *virudas* to enable us to classify her as an Ālupa, it may be presumed that she held charge of the Ālupa country from the fact that her son Nāgadēvarasa (Nos. 416 and 420 of 1928) was ruling from Bārahakanyāpura which at this time was the capital of the Ālupas. As there is only a short interval between the date of the present record and the latest known date for Vira-Pāṇḍya-Ālupendra, namely Śaka 1190, she may have been his immediate successor. This record states that some endowment in money was made to the goddess Bhagavati of the temple at Niruvāra in the presence of all the *pradhānas*, *dēśa-purushas*, *voḍeyas*, *adhikārins*, and the important representatives of that village. Ballamahādēvi's relationship to the Ālupas remains to be determined.

THE SANTARAS.

47. One inscription (No. 530) belonging to the family of Sāntara chieftains comes from Koraga near Marane in the Karkal taluk. It was issued in Śaka 1331 (= A.D. 1408) during the joint rule of Vira-Bhairavakshmāpāla and his son Pāṇḍya-bhūpāla. Vira-Bhairava is mentioned with a number of epithets characteristic of his family, such as—the 'lord of the northern Mathurā', 'the lord of Paṭṭi-Pombuchcha' and 'the devotee of the goddess Padmāvatī'. This chief is said to have had the banner of the monkey-god and the insignia of a lion, to have belonged to the Ugra-vaṁśa and to the family whose progenitor was Jinadatta. The grant registered in the inscription is said to have been issued from the capital Keravase, which is identical with the village of the same name in the vicinity of Kārkāl, for the expenses of worship in the *basti* of Pārśvanātha built by him at Chōliyakēri in Bārahakanyāpura and for feeding the *rishis* (ascetics) residing in it. The lands were ordered to be marked out by Vasantakīrti of the Balātkāra-gaṇa on a Thursday, corresponding to 27th December, A.D. 1405. The prince referred to in this record as Pāṇḍyabhūpāla may be identical with Vira-Pāṇḍya who installed the monolithic colossus of Bāhubalin at Kārkāl in A.D. 1431 (No. 63 of 1901).

THE HOYSALAS.

48. The Hoysalas are represented only by a few inscriptions in this year's collection. No. 228 from Tiruvadatturai in the Vriddhachalam taluk of the South Arcot district, dated in the 10th year of an unspecified king, has to be noticed here for the interesting information it gives, regarding the doings of the Hoysala king Narasimha. From it we learn that this Hoysala sovereign destroyed the country, desecrated temples and carried away the images of gods. One of the places that thus suffered was Tiruvadatturai. As the old images of gods in the temple had been removed, a *mudali* of Vānakōvaraiyar named Udaiyanāyakaṇ *alias* Tēvāramalagiyāṇ-Vānarājaṇ newly installed in it the images of Āṭkōṇḍa-Nāyakar and his consort with an aureola and an image of Tiruvādavūr-Perumāḷ (Mānikka-vāchaka). The allusion made in the inscription is to the campaign of the Hoysala king Narasimha II undertaken on behalf of the Chōla king Rājārāja III against the Pallava rebel Peruñjīṅga, which is described in some detail in the Tiruvēndipuram

Narasimha II in the Chōla country.

inscription published in the *Epigraphia Indica*, Vol. VII, p. 162, and which

gave the occasion for Narasimha to assume the title of 'Chōlārājya-sthāpanāchārjya.' The information furnished in the Tiruvadatturai inscription adds one more village to the list of places overrun by the Hoysala king, and there is no doubt that it should have afforded protection to the rebel or was one of his strongholds. As the campaign of Narasimha is known to have lasted from A.D. 1222 to 1224, the Tiruvadatturai epigraph can confidently be assigned to the 10th year of the reign of Rājārāja III (= A.D. 1226). Though the carrying away of images as trophies by victors is not unknown in South-Indian history, desecration of temples is a clear act of vandalism. Such delinquencies did occasionally occur, as evidenced by the Hoṭṭūr inscription of Rājārāja I and the historical introduction of Māṇavarman Sundara-Pāṇḍya I.

49. Three records of Vira-Rāmanāthadēva were copied from Nattamāngudi and Kaṇḍirāditam in the Trichinopoly district, two of which (Nos. 152 and 203) refer to some concessions granted to weavers. Vira-Rāmanātha. No. 152 states that the weavers residing

in the tract of land between Kuttuvāykkāl and Tirumanjaṇapperuvali, being unable to pay *āyakkadamai* were about to desert the locality with a view to settle down elsewhere, and so a royal order was issued to the effect that from the month of Āḍi in the 14th year of the king, only a tax of 8 *kāṣu* per loom was to be collected. No. 203 from Kaṇḍirāditam, which is only 10 miles distant from the other village, refers to the same concessions granted to these weavers, on a representation made by Ravidēva-Dandanāyaka, who was evidently the officer under the Hoysala ruler in immediate charge of the adjoining tract of territory.

50. Two Kannada inscriptions of Vira-Ballāla III, dated in Śaka 1255 and 1257, are in this year's collection. Of these the earlier one (No. 492) is of interest as it gives the name of his queen Chikkāyi-Tāyigālū and mentions his *Mahāpradhāni* Vayijappa-Dannāyaka and the cavalry officer Ajamna-Sāhini. Further, the king is said to have borne the title 'Pāṇḍyachakravartin.' It is just possible that Ballāla had assumed this title of the Ālupas, after having reduced them to subjection.

THE VIJAYANAGARA KINGS.

51. About 80 inscriptions of the year's collection belong to the Vijayanagara kings. The earliest of them (No. 378) is dated in Śaka 1272 in the reign of Bukka I. Bukka I, styled here merely as Mahāmaṇḍalēśvara.

52. An inscription from Kudupu in the Mangalore taluk (No. 460) is of interest. It mentions the famous Advaita teacher Vidyāranya-Śrīpāda of Śīṅgēri (Śīṅgēri), who is supposed to have been instrumental in founding the Vijayanagara empire. It records a gift of the income from some villages made in Śaka 1297 by king Bukka through his governor Pandaridēva, for feeding 12 Brahmans in the temple. A later inscription (No. 486) of the time of Harihara dated in Śaka 1325, makes mention of Śaṅkarāranya-Śrīpāda, a disciple of Śrī-Vidyāranya, who made an endowment to the temple at Chāntāru in the Udipi taluk. Another teacher by name Vidyāgiritīrtha-Śrīpāda figures in an inscription of Śaka 1298 from Vulāybetṭu (No. 475), which states that Pandaridēva-Oḍeya made a gift of land to the ascetic for the management of the temple at Omañjūru. It would thus appear that these religious teachers had control of temples.

53. Vira-Sāyana-Uḍaiyar, son of Kampana I, is represented by two inscriptions both from Tiruppālaivaṇam (Nos. 357 and 369). One of them is dated in the 4th year of his reign and in the cyclic year Vikriti (Śaka 1272), and the other in his 10th. He is styled a 'prince' in both, which indicates his subordinate position under his father as well as his uncle.

54. A certain Kumāra-Bukkarāya is represented by an inscription from Tiruppālaivaṇam in the Chingleput district (No. 370) dated in the cyclic year Krōdhana

Kumāra-Bukkarāya. corresponding to Śaka 1307. As the reign of Bukka I extended only up to Śaka 1298, the prince referred to in this record may have been Bukka II administering a province under his father Harihara.

55. Inscriptions of Harihara II range in date from Śaka 1310 to 1329 and come mostly from the South Kanara district. No. 497 refers to the king as ruling in Śaka 1310 from his *nelevidu* at Dōrasamudra, and to a certain Mallappa-Odeya of Honnāvura as administering the city of Bārahakanyāpura. This chief is also mentioned in a copper-plate record (No. 14) of the collection which is dated in Śaka

1312. Another governor of Bārakūru by name Mahābaladēva-Odeya is mentioned in No. 486. It is learnt from No. 474 that the governor of Maṅgalūru-rājya at the time was Maṅgarasa. The names of the governors of Bārakūru under the several Vijayanagara kings have been included in the list given on page 64 of the *Annual Report* for 1928; and only such names as have not occurred therein are noticed in this section. The governors of Maṅgalūru-rājya known so far are given in a list at the end.

56. Copper-plate No. 2 secured from Subrahmanya in the South Kanara district records a grant made in Śaka 1309 by Mādhavārya, the lord of Gōva. He was known as Mādhava-mantrin, and is mentioned as the son of Chāvunda or Chāmunda of the Āṅgīrasa-gōtra (*Arch. Sur. Rept.* 1907-08, p. 238, n. 2). He appears in

Mādhavārya of Goa.

Śaka 1268 as a minister of Mārappa, a brother of Harihara I (*Ep. Carn.*, Vol. VIII, Sb. 375) and is said to have destroyed the Turushka army and taken from them Konkan which had its capital at Goa (*Ep. Carn.*, Vol. VII, Hn. 84). The present grant and a stone inscription copied from the same place (No. 387 of 1927-28), both dated in Śaka 1309 and Kali 4488 (= A.D. 1386), seem to contain the earliest reference to Mādhava as the lord of Goa (*Gōvapurādhīśa*).

57. An inscription of Virūpāksha I dated in Śaka 1316 (No. 252) mentions as donor a certain Śrīraṅganātha *alias* Valaṅgaimigāma-Vāṇakōvaraiyaṇ, tracing descent from Vettūṅgai-alagiyar Kachchiyarāya of Vilandai and having the titles 'Rāgut-

tamindaṇ' and 'Araśamārttāndaṇ'. To judge from the titles, the donor appears to have been a military commander under the Vijayanagara kings. Another inscription (No. 519) of the king is dated in Tārana (= Śaka 1326). It refers to a hitherto unknown feudatory chief named Kāntana-Mārājuva *alias* Komṇa.

58. Vira-Bhūpati, the son of Bukka II, is represented by a single inscription (No. 290) of Śaka 1337 from the South Arcot district. He was evidently governing the region as a subordinate under his uncle Dēvarāya. During his time, the temple

Vira-Bhūpati.

at Idaiyāru which had fallen into disuse for four years, was brought back to its old condition, and worship was revived in it by remitting in its favour the taxes due on the lands belonging to it and by a fresh assignment of incomes leviable on the persons inhabiting the temple premises (*tirumadaivilāgam*).

59. The inscriptions of Dēvarāya II, ten in number, come from Trichinopoly, South Arcot and South Kanara districts. The earliest of these is No. 247, which is dated in the cyclic year Śōbhakṛit corresponding to Śaka 1345. It records the re-

Dēvarāya II.

mission of all taxes on the lands at Pennādādam, which was made by Ekāmbaranātha, son of Pallikondaperumāl-Kachchiyarāyar, who had the military titles *Sangrāmadēvaṇ*, *Samaramuttiraṇ* and *Rāgutlaminḍaṇ*. Evidently, he must have been a descendant of Śrīraṅganātha mentioned above under Virūpāksha. Members of this family seem to have continued as Vijayanagara vassals in this region and figure as signatories in the grants made in this reign and that of Mallikārjuna (No. 257).

We learn from another record (No. 131) of Śaka 1352 that Vyāsa-Bhārati-Paramahansa, a native of Chillamantāgrahāra in Tondai-maṇḍalam, and the chief disciple of a teacher named Rāmachandra-Sarasvatī, who bore a few epithets such as 'Paramahansa-parivrājaka' etc, made a *sarvamānya* grant of the village Tūyavēli

belonging to him, to the Śiva temple at Lālgudi. A still later inscription of Dēvarāya (No. 143) dated in Śaka 1358 from Lālgudi, specifies the king as the son of Vijayarāya-Mahārāya. It records the construction of a sluice at the place by the king's *Mahāpradhāna* Anna-Chaundappa-Udaiyar, son of Āyittaraśar, who is evidently identical with the scholar Chaundapāchārya and different from Chandarasa-Odeya of No. 508 who was the governor of Bārakūru-Tulurājya in Śaka 1362. Two other records both dated in Śaka 1365 (Nos. 215 and 250) are almost identical in wording. They state that the *nāttār* and *tantirimār* of the 18 *parṇu* (village groups) arranged for the collection of rent from persons colonizing the lands belonging to the temples in the villages of Pennādādam, Tiruvāratturai and Tirumārappādi, and to utilise the amount for the conduct of the service called *Periyanāṭṭāṇ-śandi* perhaps after *Periyanāṭṭuvēlāṇ* mentioned below.

60. The earliest inscription of the next king, Mallikārjuna, in the year's collection (No. 257) is dated in Śaka 1377 and comes from Pennādādam. Kachchiyarāyar mentioned in this record is also referred to as a signatory to the deeds recorded in Nos. 211 and 261 where he is called *Periyanāṭṭuvēlāṇ*. Another prominent chief of

Mallikārjuna.

this period is the Mahāmaṇḍalēśvara Uliya-Rāmayadēva-Mahārāya. He bore the titles Kodaiyarāya, Rūpanārāyanarāya, Ulirāya and Gaṇḍabhērunda, and had control (*nāyakavṛtaṇam*) over the territory of Annamaṅgalam (No. 305). No. 504 from Kōṭa in the South Kanara district states that Lakkanna was governing Bārakūru-rājya under the orders of the chief minister Mahāmaṇḍalēśvara Rāmachandra-Daṇāyaka. From No. 495 it is learnt that Mallikārjuna was ruling from his *nelevidu* Dōrasamudra.

61. A family of local fame ruling over portions of the present Puttur taluk was that of the Baṅgas. Kāmīrāya-Arasa, one of the members of this family, figures in two records dated in Śaka 1391 and 1394 (Nos. 482 and 478). Kodiyāla and Nirumārğa belonging to this chief having been burnt down by a certain Viṭṭharsa-Odeya, the latter was obliged to surrender the village of Ujiri as compensation for

Baṅga chiefs.

the loss sustained by the Baṅga chief. Basavaṃṇarasa *alias* Baṅga, who made a grant of some lands to the temple at Peradūru in Śaka 1379 (No. 502) was another member of the same family. Still another chief was Vira-Narasīṅga-Lakshmapparasa *alias* Baṅgarāja-Odeya, whose name occurs in an inscription at Suriya near Beltāṅgadi (No. 483) dated in Piṅgala, which might correspond to Śaka 1419. He might be identical with Narasimha-Baṅga figuring in No. 481 from Guruvāyankeṇṇē which is dated in Śaka 1406.

62. In No. 514 it is recorded that a deputation of the *adhivāsīs*, *mahājagat* and the *heggaḍes* (chiefs) of Kōṭa waited on king Virūpāksha II in his capital at Vijayanagara in Śaka 1390, and obtained remission of three hundred *varāhas*, being a portion of the *siddhāya* which they had to pay. Another inscription of this king (No. 291) which comes from the South Arcot district bears the date Śaka 1407 and

Virūpāksha II.

mentions the fact that the *Kaikkōlas* of Viriūchipuram and Kāñchipuram had certain privileges such as *tanḍu* and *saṅgu* and that the same rights were extended to their brethren of Valudilampattu-rājya. It is stated that this was done at the intercession of the king's minister Aramvalatta-Nayinār after a consultation with three other chiefs.

63. The earliest inscription of the Śāluvas in the collection belongs to the reign of Mahāmaṇḍalēśvara Narasimhadēva, dated in Śaka 1393 (No. 287). A point

Śāluva-Narasimha.

worthy of note in it is the omission of the name of the then reigning Vijayanagara sovereign. This record furnishes the interesting fact that, as a result of the Oddiyaṇ-kalabai (i.e.) the invasion of the Vijayanagara kingdom by the Gujapati king of Orissa, the Śiva temple at Idaiyāru in the South Arcot district fell into decay and had remained deserted for about ten years, and that the agent of Narasimha renovated the structure for the merit of his suzerain and revived in it the worship of the deity by remitting in its favour *jōḍi*, *sūlavari* and other taxes due from the village. If the inscription portrays the events correctly, the Gujapati

invasion referred to therein should have occurred in Śaka 1383 (A.D. 1461).

Invasion of the Vijayanagara dominion by a Gajapati king. Similar inscriptions referring to this Gajapati invasion have been found at Jambai (No. 93 of 1906) and Tirukkollur (No. 1 of 1905) in the same district, which record that those places had been affected just like Idaiyāru. This event is not noticed by foreign writers. Another inscription of Śaṅkara-Narasimha (No. 414) secured from Ponūr is dated in Śaka 1412 and refers to a subordinate chief by name Mahāmaṇḍalēśvara Akkaladēva-Mahārāja who made some endowment to a temple for the merit of Timmarāja-Udaiyār. It is not certain if this Timmarāja could be identical with the elder brother of Narasimha, nor could anything definite be said about the identity and antecedents of Akkaladēva.

64. Of the six inscriptions of Krishnadēvarāya which range in date from Śaka 1440 to 1451, Nos. 409 and 90 mention two officers Kōṇēridēva-Mahārāja and Mahāpradhāna Immaḍi-Viraya-Daṇḍēśvara who were not known to us hitherto.

The former may be identical with the father of Ōbalarāja, a chieftain under Sadāśivarāya (No. 66 of 1906). A record of Śaka 1450 from the South Kanara district (No. 494) mentions the governorship of Bārakūru-rājya as having been conferred by the king first on Krishnarāja-Nāyaka who gave it to Timmana-Odeya, under whose seal a certain Vijayanna-Odeya is stated to have been administering this tract of territory. We meet with a similar transfer of administrative control during the reign of Achyutarāja also; for it is stated in No. 487 dated in Śaka 1477, that Bārakūru and Maṅgalūru were by the order of the king left in charge

Achyutarāja. of Śuṅkara-Nāyaka, under whom Kōṇḍappa-Odeya was governing Bārakūru. A certain Chinnappa-Nāyaka figures as the *Tiruvāśal-kāriyam* of the king in an inscription of Achyutarāja from Śivapuri (No. 33). His subordinate was Basavappa-Rāmappa-Nāyakkar who made for his merit a grant of land to the Siva temple in the cyclic year Khara (Śaka 1454). Rāmappa-Nāyaka seems to have been raised to the position of *Tiruvāśal-kāriyam* in Viḷambi (Śaka 1466), as evidenced by another inscription from the same place (No. 30).

65. Sadāśivarāja's inscriptions in the collection range from Śaka 1468 to 1486. From some of the inscriptions we gather that Kōṇēri-Timmarājayya was in charge of the region about Pennādam (No. 269) and that Kāpu-Nāyakkarayya (No. 295) and Peddarāja, son of Arigala-Periyammarāja of Uddagiri, (No. 86) were officers under the king. The chief

Sadāśivarāja. Rāmārāja-Viṭṭhaladēva-Mahārāja granted the village of Tiruppāchehētti to the Brahman residents of the village and ordered the discontinuance of the levy of pilgrim-fees on persons visiting Lakshmana-tīrtha at Rāmēśvaram (No. 72). Of particular interest is No. 430 dated in Śaka 1486, which refers to an *amaraṇāyaka* granted to Pratāpa-Rāyaluṅgāru, son of Mahārājādhirāja Śrī-Bhānūji-Odayalu. The grant must have evidently been made in recognition of some distinguished military service rendered by the chief to the Vijayanagara king in the war which culminated in the great battle of Tālikōṭa.

66. Inscription No. 91 from Alagarkōyil which is dated in Śaka 1511 in the reign of Venkata I, makes mention of Sundarattōḷudaiyān Māvali-Vāṇādarājaṇ as having been instrumental in making a gift of land to the Alagar temple.

The last chief bearing the name Sundarattōḷudaiyān Māvali-Vāṇādarājaṇ is known to have flourished about Śaka 1450-68 (A.R. for 1927, p. 114) and hence, this chief must be considered to be a still later member of that family.

A record of the time of Śrīraṅga (No. 293) states that the *nāttavar* of Idaiyāru-parru, Śirringūr-parru and Idaiyāru, who were represented by their respective chiefs Kōṅgarāyar, Nayinār-Kachehiyarāyar and Kōṇḍama-Nāyakar, gave an undertaking to the king through Krishnama-Nāyakar and Rāyasam Tirumalaiyaṇ that they would withdraw from the *Kanmālas* (smiths) certain social privileges such as the use of *pāvāḍai* and *pari-*

His subordinate Krishnama-Nāyaka. *vaṭṭam*, hitherto enjoyed by them, and

thus place them on the same status with their brethren at Padaividu, Śenji and Tiruvannāmalai. Krishnama-Nāyaka mentioned in the record might be identical with Krishnappa, the chief of Gingee, who was imprisoned at Penukōṇḍa by Venkata for rising in revolt and subsequently set at liberty through the intervention of Raghunātha-Nāyaka of Tanjore (*Sources of Vijayanagara History*, p. 272).

67. Three inscriptions in the collection refer themselves to the reigns of the later kings of the dynasty. No. 294 from the South Arcot district dated in Śaka 1544 is a Telugu record of the time of Rāmadēva-Mahārāja 'ruling from Ghana-

Some later members of the dynasty. giri'. Rāṅgappa, son of Rāyappa and grandson of Venkatappa of the Velugōti family, a subordinate under Rāmadēva, figures as a donor in this record. No. 431 issued in the reign of Śrīraṅga 'ruling from Vēlūr' is dated in the Śaka 1566, and records the grant of the village of Vēlkūru in Yiruvāru-paṭṭu in the Chittūru-sīma to the teacher Kandalā-Bhāvanāchārya.

Two copper-plate records (C.P. Nos. 11 and 8) both dated in Śaka 1588 and belonging to Śrīraṅga who calls himself the son of Gōpāla and grandson of Āravīti Rāṅgaparāju (Śrīraṅga), have been secured this year. The chief is referred to as ruling from Vēlāpuri. While one of them registers a grant of some villages in Bēlūruthala (Bēlūr in the Hassan District of Mysore) to the temple at Subrahmanya, the other records an endowment of the village of Kogaravalli in the same division for the maintenance of a feeding-choultry.

A copper-plate (C.P. No. 5) dated in Śaka 1631 in the reign of a later Śrīraṅgarāja 'ruling from Ghanagiri', records the grant by Doḍḍa-Virappa-Gauḍa of the Sadāśiva-gōtra and his son Kempe-Vira-Gauḍa, of a village called Subbarāyapura in Māgadi-sīma, to the temple of Subrahmanya. Doḍḍa-Virappa is mentioned in the epigraph as the son of Mummaḍi Kempe-Gauḍa and grandson of Immaḍi Kempe-Gauḍa. They are called the lords of Yelahanka-nādu.

The latest inscription of the dynasty (No. 404) is of one Venkatapati dated in Śaka 1719. It comes from Ponūr and records the grant to the temple of some taxes due to the king, with the permission of a certain Veṅḡalappa-Nāyakkar, the *pradhāni* of Vandavāsi and Āyam Kōṇappa-Nāyakkar, for the merit of Vālu-Nāyakkar, son of Bommu-Nāyakkarayya. King Venkatapati of this record is evidently identical with his namesake mentioned by Sewell as ruling from Ghanagiri in Śaka 1715 (*List of Antiquities*, Vol. II, p. 7). By this time the family had lost all its influence and seems to have retained only a few villages near Chandragiri and Hampi. The Nāyakas of Vellore and Madura seem to have still accepted their overlordship in their charters, at least in name.

68. The following is a list of the Governors of Maṅgalūru-rājya, mentioned in inscriptions copied till now :—

Name of Governor.	Vijayanagara overlord.	Date.	Remarks.
Mādarasa	Vira-Bukka I ..	Śaka 1287	
Śaṅkaraḍēva-Odeya	Do. ..	" 12..	
Paṇḍaridēva	Harihara II ..	" 1399	
Maṅḡarasa-Odeya	Do. ..	" 1310	Of both Bārakūru and Maṅḡalūru.
Ilāḍapada Mādarasa	Do. ..	" 1320	
Basavanna-Odeya	Do. ..	" 1325	
Naganna-Odeya	Do. ..	" 1326	Son of Aḍapada-Mādarasa.
Banappa-Odeya	Bukka II ..	" 1329	
Anappa-Odeya	Tēvarāja II ..	" 1340	Of both Bārakūru and Maṅḡalūru.
Timanna-Odeya	Do. ..	" 1341	Under Balchaya-Dannayaka-Odeya.
Naganna-Odeya	Do. ..	" 1347	
Dēvarāja-Odeya	Do. ..	" 1351	Under Perumāḷēdeva-Dannayaka.
Tryambakadeva-Odeya	Do. ..	" 1364	
Viṭṭharasa	Malikarjuna ..	" 1387	Under Rāmachandra-Dannayaka.
Viṭṭharasa-Odeya	Virupaksha ..	" 1398	Under Śiṅḡapparasa-Dannayaka.
Bachappa-Odeya	Do. ..	" 1399	Under Bommayya-Dannayaka.
Ratnappa-Odeya	Krishnarāja ..	" 1437	Of both Bārakūru and Maṅḡalūru.
Vijayappa-Odeya	Do. ..	" 1440	Do.
Śuṅkara-Nāyaka	Achyutarāja ..	" 1477	
Sadāśivarāja-Nāyaka ..	Sadāśivarāja ..	" 1486	

THE TANJORE NAYAKAS.

69. A few inscriptions of king Sevvappa of this dynasty were copied during the year under review. They are all found engraved on the big *gōpura* at the eastern entrance of the Arunāchalśvara temple at Tiruvannāmalai, which was erected by him. Two of these records (Nos. 427 and 421), dated in Śaka 1491 and 1492 mention the names of the Vijayanagara overlords Sadāśiva-Mahārāya and Tirumalaidēva-Mahārāya to whom Sevvappa owed allegiance. The former states that the *pārāpatyam* Arulundiya-dēva-Paṇḍāram, the disciple of Śivaṇḍaiyārāyan, ordered the remission and revision of the

Sevvappa-Nāyaka.

taxes (*āyam*) leviable on the merchants in the fairs (*sandai*) held in the locality. It was settled that, with the exception of *tīvai*, no other secondary taxes, such as *āyam*, *aṇuppu*, and *aḷḷu* should be collected on head loads (?) of grass, straw, firewood, brambles and dung-cakes and on pots (?) of milk, curds and butter-milk; that the taxes levied by the guards of the hill (*malai-kāval*) on *kūṟṟariśikāriyaḷ*, *aṇḍāḍikkāriyaḷ* and *eṇṇaiḍikkāriyaḷ* should be discontinued; while a monthly levy should be made in money at a rate between $\frac{2}{3}$ and $\frac{1}{2}$ *paṇam* per head. According to epigraph No. 423 dated in Śaka 1496 when Śrīraṅga-dēva-Mahārāya was the Vijayanagara king, Śivanēśa-Paṇḍāram and Aṇaiyappa-Pillai, the two treasurers of the temple of Tiruvannāmalai-udaiya-Nāyaṇār and the *sthānaitār* decided in a meeting that, inclusive of *kudiraiṇilādum* and *ūśi-vāśi*, a tax of one *paṇam* should be levied on the *mudalis*, the *kaivīṇaiḍikkārar* (artizans) and other residents, present and prospective, in the seven suburbs (*pēṭṭai*), and that (the income from) one *tari* should be left as a *sarvamānya* to the god Amarāpatikāṭṭa-Pillaiyār, two to the god Śōṇāchala-Pillaiyār and one for the flower-garden. This donation was made for the merit of Sevvappa-Nāyaka. The portion of the record that follows containing further details is much damaged, and there is some reference in it to the *udirappattī* of Kāvāṇ-Iḷaiyāṇ.

The remaining records which also belong to the same king Sevvappa do not mention the names of any overlords, and the interest in them lies chiefly in the fact that they consist of laudatory verses, both in Sanskrit and in Tamil, composed by different individuals in praise of the *gōpura* which was constructed by him at Tiruvannāmalai. Four of the Sanskrit verses in No. 419 were composed by Śrīnivāsa-Dikshita of Śaktimaṅgalam. The first of these records the fact that in the month of Śimha in the year Āṅgiras, corresponding to Śaka 1494 (expressed by the chronogram '*vēdhōbhāgya*') Śrīmat-

The *gōpura* at Tiruvannāmalai constructed by him. Timmaya-Chinna-Chevva-nripati constructed, or rather completed, this tall

gōpura of eleven storeys. In the *Sāhityaratnākara* of Yajñanārāyaṇa-Dikshita and the *Raghunāthābhyaṇḍaya* of Rāmabhadraṁbā, reference is made to the building of this *gōpura* by Sevvappa-Nāyaka. It is therefore evident that Chinna-Chevva was the Tanjore Nāyaka ruler Sevvappa, the second son of Timmayya. The surmise made in the Tamil *History of the Tanjore Nāyakas* that Achyutappa-Nāyaka was known as Chinna-Chevva is erroneous. The details of the date on which the golden finials were installed by Sevvappa-Achyuta, i.e., Achyutappa-Nāyaka, the son and successor of Sevvappa, viz., Āṅgiras, Kārttika-

His court poets.

November 19, Wednesday, have been furnished in another epigraph (No. 425), said to have been composed by Śōṇādrinātha of the Kāśyapa-*gōṭra*, well-versed in the Śaivāgamas. The second verse states that the *gōpura* was constructed at the instance of the two *tapasvins* Śivanēśa and Lōkanātha. These were evidently devout ascetics in charge of the general management of the temple, for No. 423 refers to Śivanēśa and a certain Aṇaiyappa-Pillai in this capacity, and No. 425 mentions the second of them as being renowned among ascetics (*sarvatapasviloḥamahita*). In the third verse, the author Śrīnivāsa-Dikshita of Śaktimaṅgalam gives some details regarding himself; that the names of his parents were Aṇḍampillai and Lakshmi, that he had a son named Kēśava-Dikshita and that he had the *biruda* of 'Divāpradīpa'. From these facts it is possible to identify him with Śrīnivāsa-Dikshita of Satyamaṅgalam, a village

in the Vellore taluk of the North Arcot district, who was much honoured in the court of the Tanjore Nāyaka rulers, especially in that of Raghunātha from whom he is said to have received the surname of 'Ratnakhēṭādhvari', in commemoration of a particularly fine Sanskrit verse he had composed describing the beauty of the evening twilight. This poet had in addition to Kēśava two more sons named Ardhanaṛiśvara-Dikshita and Rājachūdāmani-Dikshita, the latter of whom attained much literary celebrity as an author (*ibid*). The fourth verse by the same poet, probably composed on a different occasion and engraved in continuation of the above set of three verses, is purely an eulogistic stanza in praise of the *gōpura*.

The three verses which follow are in Tamil, and are stated to have been the composition of a certain Ellappa-Naiyār, the son presumably of Kālingarāyar Unṇāmulai-Nāyaṇār, whose name is also mentioned at the end of this set of verses and who was probably a poet that lived under the patronage of Sevvappa. They record the same facts as the Sanskrit stanzas mentioned above in regard to the date of the construction of the *gōpura* and the great interest that Śivanēśa and Lōkanātha had evinced in its erection. Immediately following the Tamil verses there are three more Sanskrit stanzas with a preamble to the effect that they were sung by Kalmadattu-Mudaliyār. They are purely laudatory and do not contain any historical information. Ellapp-Kālingar's gifts at Tillai, Kadavūr, Aiyāru, Kachchi, Śōṇagiri and Vēlūr are recorded in a Tamil verse in No. 420.

No. 422 from the same *gōpura*, dated in Śaka 1502, contains two verses by Gōvindasūri who, styling himself as a dependent of Sevvappa-Bhūpa, expresses his gratitude for favours received, by composing verses in praise of his patron. As a portion of this record is damaged, it is not possible to determine the exact contents of the particular verses, and there are also no details relating to the pedigree of the poet. In all probability, the author of these verses is identical with Gōvinda-Dikshita, who became the minister of Sevvappa's successors Achyutappa and Raghunātha and rose to fame both on account of his administrative capacity and his pious and charitable disposition.

70. There are two records (Nos. 426 and 389) coming from Tiruvannāmalai and Paṇapākkam, dated respectively in Śaka 1512 and 1515, which belong to the time of the second Tanjore Nāyaka ruler Achyutappa-Nāyaka, and were issued in the reign of the Vijayanagara king Venkaṭadēva-Mahārāya. No. 426 registers the taxes fixed on the *maṇṇādi* living in the eastern street of Tiruvannāmalai, at the rate of 2 *paṇam* for *talaikkattū* and one

Achyutappa-Nāyaka.

paṇam as *kudippanam* per annum. The other epigraph which is much damaged refers to Śēshagiri-Ayyaṇ, son of Giriyaṇpayyar, as an agent of the Nāyaka ruler, and to a gift of some land made to the temple of Tiruppuliappar at Paṇapākkam, which belonged to the *dēvamandalam* of god Tiruvēkambam-Uḍaiyār.

MISCELLANEOUS.

71. An inscription from Mallipūdi in the West Godavari district (No. 533) dated in Śaka 1219, mentions the chief Prithivīvallabha-Mahādēva, who had the titles 'Vishṇuvardhana' and 'Sarvalōkāśraya'. These titles seem to indicate that he claimed descent from the Eastern Chālukyas. No. 537 from the same village records a grant to the Śiva temple of Agastyēśvara at Niravadyapura. As the inscription is found in the Vishṇu temple at Mallipūdi, and as there is nothing to indicate that this temple was originally one of Śiva, it is likely that the inscribed stone should have been removed here from a place called Niravadyapura.

Niravadyapura mentioned in an inscription temple at Mallipūdi, and as there is nothing to indicate that this temple was originally one of Śiva, it is likely that the inscribed stone should have been removed here from a place called Niravadyapura.

72. The inscriptions of the Śambuvarāya chieftains are very few in number in this year's collection. The record mentioning Rājendraśōla-Śambuvarāya who was a subordinate of Kulōttunga II has been noticed in the Chōla section. Of the two

chieftains who were quasi-independent, Venṅumankonda-Sambuvarāya figures in only one record (No. 398) from Poṅṇūr. The records of his successor Rājanārāya-Sambuvarāya ranging in date from the 3rd to the 16th regnal year come from Poṅṇūr, Dēvaṇūr and Tiruppālaivaṇam. No. 377 furnishes the astronomical details of a day in the 3rd year of his reign—*vis.*, Mēsha, śu. daśamī, Sunday and Mūla, which do not work out correctly; but his third regnal year would correspond to A.D. 1339-40.

73. Poṅṇūr in the North Arcot district which was visited during the year is a Jaina village. It contains a temple dedicated to the *Tirthankara* Ādinātha, which is situated on a low mound called the Kanakagiri or the Golden hill. There are in this temple a few well-made metallic images of *Tirthankaras*, such as Chandra-prabha, Pārśvanātha, Mahāvīra, Bāhubalin, etc., and of minor deities like Jvālāmālīnī.

Poṅṇūr, a Jaina village.

Of these, the last mentioned icon is of special significance. In Digambara iconography this goddess is classified as a Yakshinī, a subordinate deity attached to the *Tirthankara* Chandraprabha (*Ind. Ant.*, Vol. XXXII, p. 462). The sketch of this deity which is given on plate II therein differs in some particulars from the image in the Poṅṇūr *basti*. This latter image is represented with an aureole of flames framing its head, and with eight arms carrying the characteristic attributes in the following order: right series—*chakra*, *abhaya*, *gadā* and a *śūla*; and the left series—*śankha*, *khēṭa*, *kapāla*, and a *pustaka* (?).

Image of Jvālāmālīnī.

Though at first sight the icon may possibly be mistaken for one of Durgā or of Mahākālī, its location in a Jaina temple and the name of Jvālāmālīnī given to it tend to show that it may be an instance of adaptation from the Hindu pantheon. An inscription (No. 416) copied from this Ādinātha-*basti* makes provision for the images of the *Tirthankara* Pārśvanātha and the goddess Jvālāmālīnī being taken out in procession every Sunday to the hill called Nilagiri. Though modern, being dated only in Śaka 1655 and Kali 4834, Pramādīcha, corresponding to A.D. 1733, its interest lies in the mention of the fact that worship was also offered to the sacred feet of Hēlāchārya, carved on the top of the Nilagiri hill situated to the north-west corner of the *chaityālaya* of Ādiśvara (Ādinātha) at Poṅṇūr, every Sunday, on the occasion mentioned above.

74. From the introduction to Rai Bahadur Hiralal's *Catalogue of Sanskrit and Prakrit manuscripts in the Central Provinces and Berar*, it is learnt that Hēlāchārya, or Elāchārya as he was also called, was the inculcator of the Jvālāmālīnī-cult of the goddess of fire. Indranandi-Yōgīndra says in the prefatory portion of his *Jvālāmālīnī-kalpa* written in the first half of the 10th century A.D. in the reign of the Rāshtrakūṭa king Krishna III, that

The Jaina teacher Hēlāchārya, a native of Poṅṇūr. Hēlāchārya, a Jaina sage and leader of the Dravida-gaṇa, was a native of Hēmagrāma in the Dakshinadēśa, and that, in order to exorcise the evil spirit (*Brahmarakehas*) which had possessed one of his female pupils named Kamalāśrī, he invoked the aid of the goddess Vanhidēvatā who dwelt on the top of the Nilagiri hill, and thus originated the cult of her worship. Hēmagrāma in Dakshinadēśa must evidently be identical with Poṅṇūr, which has yielded the inscription under reference, in which the village has also been referred to by the alternative Sanskrit name of Svarnapura. The Nilagiri, the habitat of the goddess, must be the hill referred to in No. 416, which is three miles distant to the north-west of the village and known by the same name even at the present day. In another record of this year's collection, No. 421 from Tiruvannāmalai, the Nilagiri hill is mentioned as being situated in Palkunra-kōttam in Jāyāṅṇḍasōḷa-maṇḍalam. It has therefore nothing to do with the Nilgiri Hills (the Nilgiris of the Western Ghats?), nor need we look for Hēmagrāma within the Rāshtrakūṭa kingdom, as suggested on p. xxxi of the *Introduction* referred to above.

As regards the date of the Jaina sage and preceptor Hēlāchārya (Hēlāchārya), it has been suggested that he may be identical with the spiritual *guru* of Virasēna, who was a contemporary of Jagattūṅḡadēva Gōvinda III (A.D. 784-815). All that may be said regarding the date of Hēlāchārya of Poṅṇūr is that he must be

placed in the interval between the sixth century A.D., (when the Dravidagana is stated to have been founded according to the *Darsanasāra*), and Indranandin (c. A.D. 900), the compiler of the *Jvālāmālīnī-kalpa*, who states that he had only expressed in writing what Hēlāchārya had already propounded long before him.

75. Three copper-plate grants (C.P. Nos. 6, 9 and 10) which are almost identical in wording with one another, are dated in Śaka 1587, and refer themselves

The Mysore chief Dēvarāja.

to the reign of the Mysore king Dēvarāja-Mahīpāla, the son of Dēvarāja-Odeya and grandson of Chāmarāja-Odeya. It is significant that no mention is made of any Vijayanagara king as his overlord. Apparently the Mysore chiefs had shaken off their allegiance to them at the time. The plates record the grant of three villages to the god at Kukke (Subrahmanya) by a certain Dhanōjaya, son of Sivuja and grandson of Nānaja, who seems to have been an officer under the Mysore chief.

76. Two records of the chiefs of Ramnad and Śivagaṅga were also secured during the year from Śivapuri and Śingampunari in the Ramnad district. The Śivapuri record (No. 46) is dated in Śaka 1590 (= A.D. 1668), Kilaka, in the reign of Muttu-Vijaya-Raghunātha Tirumalai-Sētupati, more popularly known as

Vijaya-Raghunātha Tirumalai-Sētupati.

the Kilavaṇ-Sētupati, who was a contemporary of the Madura ruler Tirumalai-Nāyaka. Tirumalai was perhaps assumed by this chief after the name of his overlord, the Madura-Nāyaka.

In the inscription from Śingampunari (No. 70), the chief Marudu-Pāṇḍya is mentioned as the agent of Araśunilaiyitta Vijaya-Raghunātha Periya-Uḍaiyadēva in Śaka 1722 (= A.D. 1800), Raudri. He was the famous rebel-chieftain who had usurped the Śivagaṅga-gādi along with his brother. Though this usurpation had taken place long before A.D. 1800 and Vijaya-Raghunātha had been dead, Marudu still calls himself in this inscription as his agent. He threw in his lot

The rebel chieftain Marudu-Pāṇḍya.

with the Pāñchālakuṛichohi polygar Kaṭṭa-Bomma-Nāyaka in his rebellion against the East India Company, but was eventually forced to capitulate at Kālaiyārkōyil and was finally executed along with other rebels in A.D. 1801. His heroic deeds in this struggle are celebrated in the ballad called the *Pāñchālakuṛichisindu* which is still sung in several parts of the Ramnad district. Two stone statues of this warrior and of his brother are kept in the temple at Kālaiyārkōyil to which he had made large benefactions.

77. Two records (Nos. 367 and 366) from Tiruppālaivaṇam are found engraved on the pedestals of two bronze processional images of Natarāja and Chandraśekhara of that temple. The former states that *Avasaram* Bramṇapāmātya, son of Timmaṇa, who is called Udayagiri-mantri, presented in the Śaka year expressed by the chronogram 'ritimlōkē', i.e. 1362, the pedestal (*pīṭha*) of the god Adbhutanāṭa; and it is therefore possible that the image of Natarāja is older and that a new

pedestal was provided for it in A.D. 1440 as an adjunct, or in substitution of an older damaged one. The other

inscription gives Śaka 1681 (= A.D. 1759) as the year when the image of Chandraśekhara was installed in the temple of Pālīśvara by Raghunāyakularāju, son of Kumāra-Venkatrāju and grandson of Venkatrāju of Kōlūru, who bears a number of *birudas*, such as Mahāmaṇḍalēśvara, Mēdinimisaraṇḍa, Kalyānapuravarādhīśvara and Pañchaghāṇṭanināḍa. These titles were evidently assumed by the chieftains of Kōlūru, a village in the vicinity of Tiruppālaivaṇam, from their alleged relationship to the Vijayanagara generals.

78. Of some interest is No. 249 from Pennādam in the South Arcot district, which states that anyone introducing or using in the locality a measuring rod other than the 'Mūvāyiravaṇ-kōl' (whose linear measurement is indicated by two marks cut on the stone about 15 feet apart), shall be awarded the same punishment as *śivadrōhins*, *grāmadrōhins* and *nāṭṭadrōhins*. As this short inscription is signed by Periyāṇṭṭu-vēlāṇ, who figures also in some of the Vijayanagara records of the place ranging

in date from Śaka 1361 to Śaka 1385, this order might have been issued in the 15th century. Several measuring rods are mentioned in inscriptions, as having been in use in different localities, and named after one or the other of the surnames of the different kings in whose reigns they were first brought into use; but it is not known who introduced the 'Muvāyiravaṇ-kōl'. It is, however, interesting to note that any innovation proposed in standard measures prevalent in a locality, was considered so heinous a crime as to be classed with *nāṭṭudrōham*.

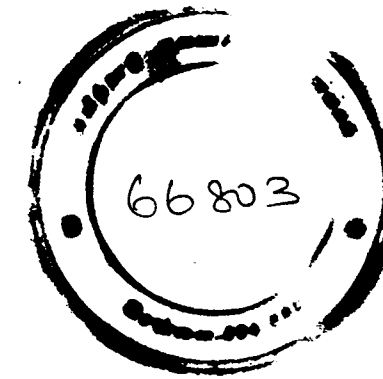
79. Nos. 246 and 254 are copies of one and the same inscription engraved on the walls of the *mandapa* in the Pralayakālēsvara temple at Pennādam. Though not so elaborate, this epigraph is similar in spirit to the inscriptions and *ōlai*-documents from South Travancore published in the *Trav. Archl. Series*, Vol. V, p. 211 *et. seq.*, and is of interest as being an agreement made among the *Valāṅgai* and *Idāṅgai* classes to stand together against petty

A bond of union against tyranny.

coercio and oppression. It states that the ninety-eight sub-sections of these communities living in the districts on the northern bank of the Kāvērī, Mērkā-nādu in Virudarājabhayānkara-valanādu, the eighteen *parrus* of Irungōlappāndi-valanādu, etc., having assembled in full numbers in the temple of Tūṅgānaimādam-Udaiyār at Pennādam *alias* Muḍigondaśōla-ohaturvēdimāṅgalam, drafted a bond of union to the effect that if the *pradhāni-vanniyar* and the *jivitakkārār* use any coercive measures against them, if any landed proprietors among the *Brāhmaṇas* or the *Vellālas* caused any harm to them through the revenue officials, if any of them submitted to unjust taxation or disseminated false tales or caused damage to documents (presumably formulating their communal rights), if any one in the *mandalam* accepted service as an accountant or was guilty of *nāṭṭudrōham*, the assemblies of these communities shall, as on this occasion, meet and decide the form of punishment to be meted out to the offenders.

80. The Observatory at Nungambakkam, a suburb of Madras, owes its existence to Michael Topping who was at first engaged as a captain of the East-India Company's ship *Walpole*. At his request and on receipt of a report made by the Superintendent of the Company's lands, a small vacant site was granted by the Company on the 24th November 1792, for the purpose of erecting an Observatory;

Construction of the Nungambakkam Observatory. but such was Topping's enthusiasm that even before the actual sanction of the court of Governors in London was received, work was started and the Observatory was partially equipped. The present transit room was the original building and the granite pier in this hall which weighs $2\frac{1}{2}$ tons and measures 15 feet in height from the floor-level, was originally intended to mount the small transit instrument (*Madras Meteorological Report* for 1925-26). The words 'Michael Topping Arch. A.C. MDCXCII' are engraved in English near the top of the pier and beneath this is a trilingual inscription in Urdu, Tamil and Telugu (Nos. 384-6), recording the construction of the hall by the East-India Company in Kali 4893 (A.D. 1792) under the supervision of Michael Topping. A Latin tablet (No. 388) fixed in the south wall of the hall testifies to the active support which Carolo Oakley, the then Governor of Madras, who was himself greatly interested in astronomy, gave towards the successful completion of this scientific undertaking of Michael Topping.



APPENDIX E.

LIST OF STONE INSCRIPTIONS IN THE BOMBAY-KARNATAK COPIED
BY THE OFFICE OF THE GOVERNMENT EPIGRAPHIST FOR INDIA
DURING THE YEAR 1928-29.

V21102-11-8

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1928-29 are registered in this Appendix :—

Num- ber.	District.	Talak.	Village.	Numbers of inscriptions.
1	Bijapur	Hungund	Aihole	1-31 in Appendix K.
2	Do.	Do.	Arsikholi	32-40
3	Do.	Do.	Chikka-Adapur	41
4	Do.	Do.	Gadgi	42
5	Do.	Do.	Hertur	43
6	Do.	Do.	Hire-Singapur	44
7	Do.	Do.	Hungund	45-46
8	Do.	Do.	Ilakall	47-48
9	Do.	Do.	Kamatgi	49
10	Do.	Do.	Kandalli	50-56
11	Do.	Do.	Kolar	57-58
12	Do.	Do.	Kesarahavi	59
13	Do.	Do.	Marol	60-61
14	Do.	Do.	Sangam	62-64
15	Do.	Do.	Solihavi	65
16	Do.	Do.	Tarival	66
17	Do.	Do.	Vajhal	67
18	Do.	Bilgi Petba	Badgi	68-69
19	Do.	Do.	Bilgi	70-77
20	Do.	Do.	Dhavalavara	78
21	Do.	Do.	Galgali	79
22	Do.	Do.	Hagatur	80
23	Do.	Do.	Kolar	81
24	Do.	Do.	Konnur	82-89
25	Do.	Do.	Kundargi	90
26	Do.	Do.	Manjar	91-92
27	Do.	Do.	Nagral	93
28	Do.	Do.	Teggi	94
29	Do.	Do.	Yadihal	95
30	Do.	Badami	Alor	96
31	Do.	Do.	Anwal	97-99
32	Do.	Do.	Badami	100-139
33	Do.	Do.	Banashankari	140
34	Do.	Do.	Belur	141
35	Do.	Do.	Chiralkop	142
36	Do.	Do.	Cholaesagunda	143
37	Do.	Do.	Dhavalavara	144
38	Do.	Do.	Hagatur	145
39	Do.	Do.	Hebballi	146
40	Do.	Do.	Hosur	147
41	Do.	Do.	Jalageri	148
42	Do.	Do.	Katgeri	149-152
43	Do.	Do.	Kendur	153
44	Do.	Do.	Kerur	154
45	Do.	Do.	Mahakota	155-57
46	Do.	Do.	Malgi	158-59
47	Do.	Do.	Mushtigeri	160
48	Do.	Do.	Naganur	161
49	Do.	Do.	Nandihal	162-63
50	Do.	Do.	Nagarah	164-65
51	Do.	Do.	Nugund	166
52	Do.	Do.	Pattadakal	167-176
53	Do.	Do.	Teggi	177
54	Do.	Do.	Umtar	178-179
55	Do.	Do.	Vadavatti	180
56	Do.	Do.	Yargoppa	181
57	Do.	Do.	Yendigeri	182-185
58	Dharwar	Navalgund	Anigeri	186-211
59	Do.	Do.	Are-Kurhatti	212
60	Do.	Do.	Belur	213
61	Do.	Do.	Belvatigi	214-216
62	Do.	Do.	Penpur	217
63	Do.	Do.	Bhadrapur	218
64	Do.	Do.	Bogatur	219
65	Do.	Do.	Byalhal	220-221
66	Do.	Do.	Gudisagara	222
67	Do.	Do.	Gumgola	223
68	Do.	Do.	Halkunaga	224-226
69	Do.	Do.	Hansi	227
70	Do.	Do.	Javur	228
71	Do.	Do.	Komargop	229-230
72	Do.	Do.	Kurhatti	231-234
73	Do.	Do.	Morab	235-239
74	Do.	Do.	Nagarahalli	240
75	Do.	Do.	Navalli	241
76	Do.	Do.	Sirur	242
77	Do.	Do.	Sisuvinalalli	243-246
78	Do.	Do.	Tali-Morab	247
79	Do.	Do.	Tiridpur	248

Note.—This Appendix is pegged in continuation of Appendix E to the Annual Report for 1927-28—Stone Inscriptions of the Bombay-Karnatak copied during the year 1927-28.

APPENDIX E.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29.

42

SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BEJAPUR DISTRICT.						
Hoveend Taluk.						
1	Athole.—On the wall to the right of the entrance into the temple near the Brahmanic cave-temple called Barulagudi.	Rashtrakuta	Amoghavarsha	..	Kannada (archaic).	Damaged and incomplete. Mentions Śrī [Sū] [y] [h] [a] [t] [a] [r] [a]. Seems to refer to the spending of the <i>Chaturmasya</i> by the latter, evidently at this place.
2	On a slab built into the wall of the temple called Charantigudi.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 44, Vikarī, Vaisakha, Sunday, Monday.	Kannada (prose and verse).	Mutilated. Records the consecration of a well and a <i>basai</i> with images of <i>lakṣmī</i> in the latter and the gift of land and houses for their maintenance made by Kēśavayya-Settī, for the merit of his mother Jaitakabbe. Mentions the Five-Hundred <i>Sahas</i> or the <i>agrakṣa</i> of Ayyavole.
3	On a pillar in the Durga temple ..	..	....	..	Kannada (archaic).	Records the names Śrī-Basammayyan and Kāṇvohala-Bhatṭen.
4	On another pillar in the same temple.	..	....	..	Early Nagari.	Reads 'Śrī-Surandrapada'.
5	In the <i>matka-mandapa</i> of the same temple.	..	....	..	Kannada (archaic).	Records the name 'Śrī-M[?] [h] [a] [t] [a] [r] [a] sili', 'a cupid to women'.
6	On a wall in the same temple ..	..	....	..	Do.	Reads 'Śrī-Jinalayan'.
7	On another wall of the same temple.	..	....	..	Do.	Records the name 'Śrī-Svitaran', the son of Pinip[?] [e].
8	On the stone gate leading to the <i>matka-mandapa</i> of the same temple.	..	....	..	Do.	Much damaged and incomplete. Seems to mention Komāra-Singa.
9	On a stone beam in the Huchohi-malligudi.	..	....	..	Do.	Reads 'Śrī-Kricrunga'.
10	On the wall (right of entrance) of the same temple.	..	....	..	Do.	Reads 'Śrī-Kaṭhahapan'.
11	On two stone pillars set up in the compound of the same temple.	Rashtrakuta	Kottiga	Śaka 893, Prajāpati, Paurvya, Sunday, Śaka 867, Viśvavart.	Do.	Records that a certain Śanta-Gavunda built a temple and performed the ceremony of <i>gāhastya</i> .
12	On a stone pillar set up in front of the same temple.	..	....	..	Do.	Damaged and incomplete. Refers to a <i>gāhastya</i> performed by one Kacyahya.
13	On a hero-stone set up near the well at the same temple.	..	....	..	Kannada	Very much damaged. Seems to read the name 'Śrī-Kanayya'.
14	On another hero-stone set up in the same place.	..	....	..	Do.	Completely damaged. Seems to mention Mahamana.
15	On a pillar in the Jaina-Narayana temple.	..	....	..	Do.	Praises a certain Gaṇḍavimukta-Bhatara as a <i>dharmachakra-śāstha</i> .
16	On a pillar in the Jyotirlinga temple.	..	....	..	Do.	Seems to register the gift of a land to the temple of the god Chikṣevardana by one Nilaṇa.
17	On a slab lying in the same temple.	..	....	..	Do.	Much damaged. Mentions the <i>Mahagrakṣa</i> Ayyavole and records gift of some land.

18	On a stone set up in front of the same temple.	Western Chalukya.	Vikramaditya	..	Kannada (archaic).	Much damaged. Refers to Ayyavole. Mentions the writer of the record Chandradeva.
19	On a wall in the temple of Lakṣmī-Kaṇ.	Rashtrakuta	Atalavarhadēva	..	Do.	Very much damaged and incomplete.
20	On another wall in the same temple.	..	....	..	Do.	Records an impression.
21	On the fort wall ..	..	....	..	Kannada	Much damaged. Refers to the merlon (<i>śaṣa</i>) built by [U] [j] [e] Pami-Settī.
22	On the same wall ..	..	....	..	Do.	Refers to the merlons of (a) Beppeya-Javara-Settī and (c) Javara-Settī.
23	Do.	..	....	..	Do.	Refers to the merlon of Kabi-Settī.
24	Do.	..	....	..	Do.	Mentions the merlon of Maruṭi-Settī.
25	Do.	..	....	..	Do.	Refers to the merlon of [K] [a] [p] [p] [a] [r] [a] [d] [e] [h] [i] [s] [e] [t] [t] [i].
26	Do.	..	....	..	Do.	Mentions the merlon of Bhatara.
27	Do.	..	....	..	Do.	Refers to the two merlons of Agadi.
28	Do.	..	....	..	Do.	Mentions the two merlons of Śingēvaradeva and Kadhi-vajra-Pingadi.
29	Do.	..	....	..	Do.	Mentions the names (a) Kambhadrtha Mahadevayapa, (b) Bhakṣeṭṭi and (c) Jatrakke.
30	Do.	..	....	..	Do.	Damaged. Mentions the three merlons of Vaydama.
31	Do.	..	....	..	Do.	Damaged. Refers to the merlon of Maṇḍa-Settī.
32	Arasibiddi.—On a stone leaning against the wall of the temple of Hanuman.	Western Chalukya.	Trailokyamalla Virasomdevadeva	..	Do.	Damaged and mutilated. Refers to a Sinda subordinate of the king, whose name is lost.
33	On a slab set up in front of the Jain <i>basai</i> .	Do.	Trailokyamalla	Chalukya-Vikrama year 718, Prajāpati, Paurvya, Sunday, Purnima, 2, Wednesday, Uttara-yaṇa-sankranti.	Do.	Mutilated at the end. Refers to the king's subordinate Virasomdeva, who was the lord of the city of Bhatavati, ruling over Kuntaka-Seventy, etc., and his learned queen Devaladevi. At the instance of the queen the chief appears to have made a gift to Neminandra-Padideva, the disciple of Nayantri-Siddhanadadeva of the Mula-sangha, the Kumtakaṇḍavyaya, the Deśiya-gaṇa and the Pustaka-gaṇacharya.
34	On a slab standing on a hill to the right of the same <i>basai</i> .	Do.	Do.	Śaka 975, Vijaya, Mārgaśīra, Sunday, solar eclipse.	Do.	Records the grant of land made at Hanpaya-tirtha by the (queen) Akhadevi, who was governing Kuntaka-Seventy, to the forty-two learned <i>Mahājanas</i> headed by Nandiyappa-Shadangi Bhatipadhyaya of the <i>Brahmagiri</i> of the capital city (<i>rajadhesa</i>) Vikramapura.
35	On the same slab ..	Do.	Do.	Chalukya-Vikrama year 12, Pishabavara, Sunday, solar eclipse.	Do.	Registers the grant of lands and houses made by the king's subordinate Jhapdanyaka-Avarasa, to the forty-two learned <i>Mahājanas</i> of the <i>Brahmagiri</i> of the capital Vikramapura.
36	Do.	..	....	Chalukya-Vikrama year 31, Vijaya, Purnima, 3, Wednesday, Uttara-yaṇa-sankranti.	Do.	Registers the gift of money out of the <i>arabha-pendya</i> income, made by the <i>Mahagrakṣa</i> and <i>Devidanyaka</i> Madhava-Bhatṭa, with the consent of Anandapala-Jhapdanyaka, for a feeding-house in the Vishnu temple of the <i>Brahmagiri</i> of the capital city Vikramapura.
37	Do.	Western Chalukya.	Trailokyamalla	Śaka 982, Śarvati, Purnima, Monday, lunar eclipse.	Do.	Records the gift of certain tolls made by Daṇḍanyaka [Che] [h] [i] [m] [a] [y] [y] [a], to the forty-two (members) of the <i>Brahmagiri</i> at Vikramapura, with the sanction of the 'Chakra-varti', i.e., the king. This is a later copy.
38	On a mutilated slab lying in the Soleragudi.	Do.	Do.	Śaka 969, Śarvati, Purnima, Sunday, solar eclipse.	Do.	Published in <i>Rg. Ind.</i> , Vol. XVII, p. 131.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—cont. Huxond Taluk—cont. <i>Arasibidi—cont.</i>					
39	On the same slab .. ..	..	....	Chalukya-Vikrama year 10, Krodha- na, Ashadha, su. 1, Wednesday, Dakshinayana- sankranti.	Kannada	Contains the unpublished continuation of the above inscription and records the gift of certain tolls for the free feeding of the 'fish' of the Upadabedangi-Jinalaya at the capital city Vikramapura, by Minaka Barmasa, the Toll Superintendent (<i>senkavergada</i>) of Barmadevara, the son of Sindra Jara of the Sindra family.
40	Do.	Kalachurya	Bhojabalamalladeva	12th year, Sarvajit, Pushya, su. 14, Monday, Uttar- yaqa-sankramana.	Do.	Incomplete. Registers the gift of the tax on thresholds (<i>asentilezasa</i>) by the Sindra chief Holaras, son of Bittaras, for the benefit of the Guvada-begangi- <i>basudi</i> at Vikrama- [pura].
41	Chikka-Adapur. —On a stone set up in front of the temple of Hanuman.	..	....	..	Do.	In modern characters. Much damaged. Mentions [Cha]mi-Nayaka and Khatarapi Timmarasa and certain others.
42	Ganiphal. —On a stone lying in the gate of the Brahman-rail.	..	....	..	..	In modern characters. Entirely defaced.
43	Hernur. —On a fragment of stone in the compound of the temple of Hanuman.	..	....	..	Kannada	Much damaged and mutilated. Records the gift of some land.
44	Hire-Singana-gutti. —On a stone set up near the temple of Isvara.	Western Chalukya.	Tribhuvanamalla-deva	Chalukya-Vik- rama year .. [Vaisakha].	Do.	Much damaged and mutilated. Seems to record the gift of some land. Mentions Kesavadeva and Mahachandra-Siddhantadeva of the Desi-gaqa and the Putaka-gachobha.
45	Hungund. —On a slab built into the ceiling of the middle hall of the temple of Kāmalaga.	Do.	Bhuvanakaonalladeva	Saka 996, Ananda, Pushya, pañchami, Sunday, Uttar- yana-sankranti.	Kannada (prose and verse).	Records the gift of land made by certain <i>pradhānas</i> including Sriharasadeva, Lavanayya-Nayaka, Pergade Naki-mayya, Pergade Ravayya, etc. to Arya-Padita, the disciple of Mahasandhi-Bhaktara of the Sorya-gaqa and the Chittrahāyaya, for the benefit of the <i>Arasara</i> - <i>basadi</i> in the centre of the capital town (<i>vejadheri</i>) Ronnungunda.
46	On another slab built into the ceiling of the same temple.	Do.	Tribhuvanamalla-deva	Saka 9 Uttarayana- sankranti.	Kannada	Much damaged. Mentions Paravansathe, the Desi-gaqa, Putaka-gachobha, Kundakundayya and Bahubali. Seems to record the gift of some land, for milk supply to the deity and for free-feeding (of Jaina devotees).
47	Ilakal. —On the fort wall ..	..	....	Saka 1726, Fasi 1763 (?), Isavi. 62 Jyeshtha, su. 3 (?), Wednesday, Kandira-nak- shatra, shala- yoga, Nagava- karnpa.	Sanakrit (Nagari).	Registers the completion (of the monument mentioned in the following inscription) on this date.
48	On the same wall	East India Company.	....	..	Kannada	Registers the construction of the gate-way (<i>agasi-ligada</i>) at Hungunda in the time of the Collector Jnanasava (Jonathan ?); Mentions also the officers: <i>Paguradga-Rava</i> and <i>Srinivasa-Rava</i> Mahalakavi.
49	Kamatgi. —On a stone lying in front of the village <i>chavadi</i>.	..	....	..	Do.	Fragment in modern characters. Very much damaged.

50	Kandgall .—On a slab in the compound of the temple of Hanuman.	Yadava	Pratapachakravarti Simhanadava 'ruling at Devagiri'.	Do.	9th year, Prabhave, Abhadda, b. and vayas, [Sunday], solar eclipse, sankranti.	[2]1st year, Vikrama, jyestha, amavasya, Sunday, solar eclipse, sankranti.	Kannada (prose and verse).	Registers the gift of land and money for the feeding of Jainas societies and for the worship, etc., of Parvathaswami by Nagasriyavve, the lay disciple of Sakalabhandara Bhattacharya of the Katur-ganga and the Sri-sangha. The gift was made when the Five Hundred Systems of Ayya-vols together with the <i>prabhu</i> , <i>mathuradipada</i> , and the thousand <i>madattas</i> of Hilsaige Twelve-Thousand and Benavase Twelve-Thousand were assembled as a <i>Mahā-nidhi</i> at Kandegale, the <i>mallegemmas</i> of the Kannada-four-thousand district.
51	On another slab in the same place.	Do.	Do.	Do.	9th year, Prabhave, Abhadda, b. and vayas, [Sunday], solar eclipse, Vyatipata.	9th year, Prabhave, Abhadda, b. and vayas, [Sunday], solar eclipse, Vyatipata.	Kannada	Records the gift of land and money made for the worship, etc., of the god Telligavara, installed by the Five hundred <i>Sedmis</i> (and?) the fifty tenants (<i>okale</i>), by the <i>grathas</i> (of the place) into the hands of Nagasriyaguru, the <i>deharya</i> of the temple. Mentions Lakshmidēvarasa as ruling over Karadikallu—800.
52	On a broken stone set up in the same place.	Do.	Do.	Do.	Saka 938, Ananda	Saka 938, Ananda	Do.	Damaged. Records the <i>senakke</i> <i>petra</i> granted by Gayindapayavasa to the <i>stodays</i> and the <i>preppas</i> of Kamda-galla.
53	On a fragment of stone lying outside the same compound.	Yadava	Pratapachakravarti Sringapa	Do.	Do.	Do.	Do.	Incomplete. Portion containing the date etc., is lost.
54	On a fragment of stone near the temple of Isvara.	Do.	Do.	Do.	Do.	Do.	Do.	Main portion lost. Records the gift of land (?) made for the flower garden and oil for the lamp of the god (name lost). The <i>shivasadi</i> Baravara-Pandita is mentioned.
55	On a fragment of stone lying in the temple of Sankaralinga.	Yadava	Pratapachakravarti Simhanadava	Do.	9th year, [Vijbhava, Abhadda, su. 16, Monday, Vyatipata, sankranti].	9th year, [Vijbhava, Abhadda, su. 16, Monday, Vyatipata, sankranti].	Do.	Damaged and mutilated. Mentions the five-hundred <i>Sedmis</i> of Ayya-vols, <i>Mahagrabha</i> Bimmarasa and Bhatsya-Rabala and seems to register the gift of some tolls on betel-leaves. Mentions also Somanatha and Karadikallu—800.
56	On a stone leaning against a wall of the temple of Virabhadra.	Do.	Do.	Do.	Chalukya Jagadekamalla year [19].	Chalukya Jagadekamalla year [19].	Do.	Damaged. Records the gift of land made for the benefit of the god [Murtigavara] by the <i>Mahamadadavara</i> Bonadavara's <i>senadiketeri</i> Yachivanna and one Kesiraja. Mentions the Yadava chief <i>Mahamadadavara</i> Permadavara, 'who was born in the family of Savana'.
57	Kelur.—On a stone in front of the village office.	Do.	Do.	Do.	Fajil 1234, Taraqa, Asviya, su. 6.	Fajil 1234, Taraqa, Asviya, su. 6.	Do.	Refers to <i>Kempasavara</i> , i.e., the East India Company and the conquest of Keluru.
58	On another stone in the same place.	Do.	Do.	Do.	Saka 769,, Asviya, su. 6.	Saka 769,, Asviya, su. 6.	Do.	Almost a copy of the above inscription.
59	Kesarbhavi.—On a stone set up near the temple of Hanuman.	[Kashtrah-kya].	 varsha	Do.	Saka 769,, Asviya, su. 6.	Saka 769,, Asviya, su. 6.	Kannada (archaic).	Much damaged. Refers to the king's daughter, (perhaps) the wife of one Eraga, who was ruling over the Edavore etc., country and mentions Battaya, Kola-Gamunda and Madaravada.
60	Marol.—On a slab inside the temple of Ramalinga.	Western Chalukya	Jagadekamalladava	Do.	Saka 946, Kaktakshi, Uttarasayana, sankramana.	Saka 946, Kaktakshi, Uttarasayana, sankramana.	Kannada (prose and verse).	Damaged. Seems to record the gift of land made to Devakirti-Pandita, the disciple of Gunakirti-Siddhanta Bhattacharya by a Nalamba subordinate of the king who was governing Karividi—30. Mentions Kamaladeva, Bhattacharya, Kartavanta, Prabhachandra-muni and the great scholar Anantavijaya-muni. Refers to (the village) Maravolahn (modern Marol).
61	On the same slab ..	Do.	Do.	Do.	Chalukya-Vikrama, year 84,, Kartika, su. 6, Sunday.	Chalukya-Vikrama, year 84,, Kartika, su. 6, Sunday.	Kannada	Entirely damaged.
62	Sangam.—On a stone pillar set up inside the temple of Sangamavara.	Do.	Do.	Do.	Do.	Do.	Kannada (prose and verse).	Records the gift of lands, flower-garden, oil-mill and shop made by the <i>Madakas</i> and the fifty tenants and one Sethi of the <i>agralara</i> Kodataspatti-Sangama which was the original <i>Brahmapuri</i> of the Chakravarti (<i>Chakravarti-gai-Adi-Brahmapuri</i>) to the gods Kaldevaradava and Achdevaradava.
63	On the same pillar ..	Yadava	Simhanadava	Do.	4th year, Sri-mukha, Sivana, su. 2, [Tuesday]	4th year, Sri-mukha, Sivana, su. 2, [Tuesday]	Do.	Registers the gift of certain customs and money made by [the Thousand Members] and fifty tenants of Kodaj for the flower-garden of the god Achdevaradava. Praises one Chuncholi Nadi-Setti.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—cont. HUNGUND TALUK—cont.					
64	On a fragment of stone built into a wall of the same temple.	..	....	Chalukya-Vikrama year [83]. Bahu-dhanya, Sravasa, su. 11, Thursday. Vissavaasu, Meghu, Monday, Vyanti-pata.	Kannada ..	Fragmentary. Gives nothing beyond the date.
65	Sulibhavi .—On a stone pillar in the temple of Tulajabhavani.	Sinda ..	Mahamandalesvara Vira-Bijjaladeva ..	..	Do. ..	Registers the gift of land made by the king and Vira-Vikramaditya for feeding Brahmans in the temple of Kesavadeva at Arasiyabidri.
66	Taxial .—On a slab standing in front of the temple of Hanuman.	Western Chalukya.	... bodagadeva ..	..	Do. ..	Much damaged. Refers to Edadope and mentions Pergrade Chaudimayya and (god ?) Adityadeva. Seems to record a gift of land.
67	Vaibhal .—On a stone lying in Survey No. 27.	Do.	Lost ..	..	Do. ..	Damaged and mutilated. Seems to record certain rights given to the <i>gessivias</i> and mentions Kinkada. See No. 52 above.
68	Badgi .—On a wall of the temple of Kesavadeva.	Yadava ..	Pratapachakravarti Sindhapadeva ..	46th year. Subhakra, Jivitiya-Bhadrapada, su. anuvasya, Friday, solar eclipse.	Do. ..	Records the gift of land, garden, oil-mill and house made by Kesava Dubimayya and his grandson Janardana-Bhatta for the benefit of the god Vikramaditya-Kesavadeva at the great <i>agradra</i> Badgi. Mentions the <i>Mahaprabhu</i> Gadiyachakrabhima Mallarasa and his son Vittharasa and the <i>Mahajanas</i> of Badgi.
69	On a pillar in the same temple ..	..	....	Svabhava, Ashadha, su. 13, Monday.	Do. ..	Gift by Chalukya-Nayaka of oil for the lamp of the god (Kesavadeva) from the oil-mill of the <i>estra</i> .
70	Bilgi .—On a stone built into a wall of the well called Kayerbhavi.	Adil Shahi ..	Yibharashima-Adilasha, son of Adilasha (Ibrahim Adil Shah II, son of Ali Adil Shahi).	Saka 1528, Krodhi, ya, Friday, Dhanabhatta, Varyiya-yoga.	Do. ..	Records the construction of a well at Bilgi by Khandekhans, who was enjoying the <i>Mahada</i> of the Bilgi-samaru. The latter chief was the <i>esfira</i> (visitor) of the King. The well is said to have taken one year, seven months and nineteen days for construction.
71	On another stone in the same place.	Do. ..	* Do. ..	Do. ..	Marathi in Nagari.	The purport is the same as of the above noted record.
72	On a stone built into a wall of the well called Aretinabhavi.	..	....	Saka 1630, Sarvadhara, Margasirasa, Thursday, Ursadami, Bhadrupada.	Do. ..	Registers the construction of a well at Bilgi by Visaji Mahadeva, Pandita for the propitiation of the god Lakshmi-Nyaminia.
73	On another stone in the same place.	..	....	Do. ..	Kannada ..	Records the same event as the above record but gives the name of the donor as Visajipantaru, the son of Patalsadyi-Mahadeva.
74	Do.	..	....	Do. ..	Sanakrit in Nagari.	Registers the same event as the above record.
75	On a footstep in the temple of Siddhesvara.	..	....	Saka 1617 ..	Marathi in Nagari.	Records that the eastern gateway was constructed by Khandera Timaji.
76	On a mutilated stone lying in the compound of the Native General Library.	..	....	..	Nagari and Kannada.	Contains a few mystic syllables like <i>Hrim, Krim, Hrim</i> and also a damaged <i>yasya</i> with mystic syllables in Kannada.
77	On a pillar called Malgambha on the Siddhesvara Hill.	..	....	Saka 1511, Virudhi, Sarvasa, su. padiva, Thursday.	Marathi in Nagari.	Damaged. Seems to record the erection of the row of lamps (<i>dipendla</i>) by Khandera Timaji, of the Saonaka-gorra, who was an officer under Haidara-Khana, a <i>esfira</i> (visitor).

SOUTH-INDIAN EPIGRAPHY

78	Dhavalasvara .—On a stone set up near the temple of Melabappa.	..	....	..	Kannada ..	Refers to the land (<i>leys</i>) belonging to the god Nakhared-varadeva.
79	Galgali .—On a broken stone built into the wall of a house near the Parvatesvara temple.	..	....	Vira-Vikrama year 26, Vishu, su. padiva, Sunday.	Do. ..	Fragmentary. Mentions Tardaradi and one Kanna-Setti.
80	Heggur .—On a mutilated stone set up near the temple of Isvara.	Western Chalukya.	Jagadehamalladeva ..	Saka 946, Rakakshi, Panchya, su. 7, Thursday, Uttastya-sankranti.	Do. ..	Damaged. Registers the gift of land made by the king's subordinate <i>Mahadesa</i> Arivarasara, to the temple of Rebhalevara at Perguru and for education (<i>vidyadana</i>).
81	Kolur .—On a pillar in the temple of Komarsvara.	Yadava ..	Bhujabala Pradharapata-chakravarti Rameshchandra-vijayakya.	Saka 1229, Pravahga, Vasidha, su. 10, Thursday.	Do. ..	Incomplete. Records gift of land made for milk-offerings to the god Gupandatha at Bidru, by one Kandurasa.
82	Konnur .—On a broken stone set up near the village <i>chadadi</i> .	Western Chalukya.	Chalukya-chakravarti Vira-Narsayana Tribhuvanamalla Vira-Somesvaradeva.	4th year, Vissava, Ashadha su. 10, Sunday.	Do. ..	Much damaged. Registers the gift of land made by the <i>Nizadisi</i> merchant, etc., to the temple of <i>Prabhesvara</i> at Kogigannuru. Mentions the <i>agradra</i> Jambukhandi which was the <i>Brahmapuri</i> of Tribhuvanamalla-deva. Refers to the Four-hundred Bramas of the place, the Vira-banasas of the 'thirty' countries, 'eighteen' patanas, (see p. 15), <i>ghatikashana</i> , <i>setti</i> , <i>settiguttas</i> , <i>patanas</i> , <i>gavunda-samis</i> , <i>birada-vanigas</i> , <i>baritas</i> , etc. Refers also to the <i>avamis</i> of Ayyavole, 'the blessed of the goddess Padmaratidri', <i>Halasiga</i> —12,000, Tardaradi, and eight <i>nadas</i> , in connection with the gift.
83	On the same stone ..	Do.	Chalukya-Pratapachakravarti ..	... Krlaka, Adivya, su. 1, Friday.	Do. ..	Damaged. Registers gift of incomes on articles of merchandise sold by foreigners at the place, made by the <i>esamis</i> and the <i>mummaridipias</i> of the locality evidently to the same temple.
84	Do.	Yadava ..	Yadava-Narsayana Pratapachakravarti ..	24th year, Hovajamb, su. 1 [4].	Do. ..	Damaged. Seems to record gift of grain by Romma-gavunda for the daily offerings (of the same deity) and also an oil mill.
85	On a fragmentary hero-stone lying in the temple of Hanuman.	..	....	Lost ..	Do. ..	Fragmentary. Seems to register the gift of <i>heligere</i> by the <i>Mahajanas</i> and the <i>gessivas</i> of the village.
86	On a broken stone standing in the compound of the same temple.	Western Chalukya.	Vira-Somesvaradeva, son of Narmadi Trailokyamalladeva.	..	Sanakrit and Kannada (prose and verse).	Mutilated. Praises the king's subordinate Vira-Bijjala of the Sinda family whose genealogy also is given. Gives also the genealogy of the king's <i>Mahamastri</i> Tejunaarya-Dandayaka of the Gaustama-gorra.
87	On a broken stone built into a wall of the temple of Biredeva.	..	....	... Sukla, ..	Kannada ..	Beginning lost. Registers the gift of land and house made by the <i>Mahajanas</i> of Kogegannuru for the <i>essegiga</i> (almshouse) of Biredeva of Jambukhandi (modern Jamkhandi).
88	On another stone in the same place.	..	....	Saka 1547, Krodhana, su. 1, Saturday.	Do. ..	Records the completion of the <i>chandrakala</i> constructed by one Nagaupa-danda. Kulkarani Chikappa wrote the record.
89	On a fragmentary stone lying in the temple of Hanuman.	..	....	..	Do. ..	Mutilated. Appears to be dated in the Chalukya-Vikrama era and mentions [Kogegannuru].
90	Kundargi .—On a stone standing near the village <i>chadadi</i>.	..	....	Vikram, su. 1, Vaytiptika, su. 5, Sunday.	Do. ..	Damaged and mutilated. Mentions Chopaya-Nayaka.
91	Manbur .—On a stone set up in front of the temple of Ramalinga.	Western Chalukya.	Jagadehamalladeva ..	Saka 962, Vikrama, Margasira, su. 5, Sunday.	Kannada (prose and verse).	Damaged at the end. Records the gift of money made, to Madhusandamaya and other <i>Mahajanas</i> of Manbur, for the excavation of a tank called <i>Rajesamudra</i> , by the <i>Mahadamas</i> Eryasuma, who was born of the 'Rajavanda', and was 'the lord of Latalur-purava'. The king is stated to have been then ruling from the 'Mavrida' at Hejjalakege.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BEJAPUR DISTRICT—cont.						
BILGI MATHA—cont.						
92	On a hero-stone standing near the temple of Ramalinga.	..	....	..	Kannada (verse).	Damaged. Records the death of some warrior (name indistinct) in a fight.
93	Nagval. —On a broken stone lying in the house near the temple of Hanuman.	..	....	Saka 17. . , Fashi	Marathi	Much damaged. Mentions <i>varakṛts</i> and <i>śāḍars</i> .
94	Teggi. —On a stone set up in Survey No. 1.	..	....	..	Do.	Indistinct. In Modi characters.
95	Yadihalli. —On a stone set up in front of the temple of Ramalinga.	Yadava	Lost ..	Lost ..	Kannada	Damaged. Refers to the god Kapila-Siddhamalladeva-deva.
BEJAMI TALUK.						
96	Alur. —On a slab lying in Survey No. 91.	..	....	..	Kannada	Registers a grant of land made by Salabhatathana Sahi-batu to Devana-Gauda of Aluri, on the occasion of bestowing upon him honours, viz., a horse and parcel of land.
97	Anwal. —On a slab lying in Survey No. 290.	..	....	..	Do.	Mutilated. Seems to register a gift of land to a <i>śaḍars</i> by a <i>śaḍars</i> .
98	On a slab built into an embankment in Survey No. 332.	..	....	..	Do.	Records that Somaya-Savanta of Endagere and his younger brother Bopparaya-Savanta, who belonged to the Gutta-kula created a water-shed on the Illeganar road and granted, for its maintenance, some lands to a certain Viṭṭharasa.
99	On a slab built into a water-reservoir in the Hanumanadeva temple.	Vijayanagara.	Achyutaraya Mahārāja ..	..	Do.	Damaged. Seems to register the grant of the village of Anavali by a certain Hanumi-Nayaka for the merit of the king.
100	Badami. —On a rock behind the temple of Mallikarjuna-deva.	Pallava	[Narajimbhaviṣṇu ..	..	Sanskrit-Pallava-Grantha. Do.	Published in <i>Ind. Ant.</i> , Vol. IX, p. 100.
101	On the rocky wall to the right of the passage leading up the north-em fort.	..	....	..	Do.	Reads 'Śrī-Bhimaśakti.'
102	In the same place ..	..	....	..	Do.	Reads 'Śrī-Rajabhaṭṭha.'
103	Do. ..	..	....	..	Do.	Reads 'Śrī-Guṇaśakti.'
104	Do. ..	..	....	..	Do.	Reads 'Śrī-Siridevan.'
105	Do. ..	..	....	..	Do.	Reads 'Śrī-Juddha[śubhan].'
106	Do. ..	..	....	..	Do.	Reads 'Śrī-Nagara-[Gō]pan.'
107	On the wall to the left of the same passage.	..	....	..	Do.	Reads 'Śrī-Rajabhadra.'
108	In the same place ..	..	....	..	Do.	Mentions Śrī-Juddhavarikrama.
109	Do. ..	..	....	..	Do.	Reads 'Śrī-Gaṇaśakti.'
110	Do. ..	..	....	..	Do.	Reads 'Śrī-Vikrama[n].'
111	Do. ..	..	....	..	Do.	Reads 'Śrī-Tatvartan.'
112	Do. ..	..	....	..	Do.	Reads 'Śrī-Rajaghaṇan.'
113	Do. ..	..	....	..	Do.	Unintelligible.
114	Do. ..	..	....	..	Do.	Reads 'Śrī-Rajaparakrama.'
115	Do. ..	..	....	..	Do.	Reads 'Śrī-Saṇḍa-tuvāri.'
116	Do. ..	..	....	..	Do.	Mentions 'Gṛhapāṭya.'
117	Do. ..	..	....	..	Do.	Reads 'Śrī-Vedabhaṭṭya.'

118	Do. ..	..	....	..	Do.	Reads 'Śrī-Saṭyan.'
119	Do. ..	..	....	..	Do.	Mentions the <i>Māsi</i> of Badavi.
120	On a cliff to the left of the by-path at the right of the same passage.	..	....	..	Do.	Reads 'Śrī-Judhavarikrama'; 'Śrī-Paramartian.'
121	Do. ..	..	....	..	Do.	States that Śrī-Karadi caused (a portion of the passage) to be made.
122	In the same place ..	..	....	..	Do.	Reads 'Śrī-Saṭyanśaṭṭha-Manayan.'
123	Do. ..	..	....	..	Do.	Reads 'Śrī-Judhavarikrama'; 'Śrī-Paramartian.'
124	Do. ..	..	....	..	Do.	States that Śaṇḍa-bhaktan who had the <i>śirḍa</i> of <i>Śaṇḍa-kṛts</i> got the stone removed (i.e., made a portion of the passage out of the rock).
125	Do. ..	..	....	..	Do.	Reads 'Śrī-Bhimaśakti Śaṇḍakana' (i.e., of the Śaṇḍakana clan).
126	Do. ..	..	....	..	Do.	Reads 'Śrī-Bhimaśakti.'
127	Do. ..	..	....	..	Do.	Mentions Bhimaśakti who was devoted to Saṭyaśraya's pair of feet.
128	Do. ..	..	....	..	Do.	Reads 'Śrī-Madhavan.'
129	Do. ..	..	....	..	Do.	Reads 'Śrī-Guṇaśiddhi.'
130	Do. ..	..	....	..	Do.	Mentions Rōṇḍa-Sīvalaya (i.e., the temple of Śiva at Rōṇa).
131	Do. ..	..	....	..	Do.	Records the construction of an impenetrable fortress costing several thousand. In Vijayanagara characters.
132	On a boulder in the same by-path.	..	....	..	Sanskrit-Kannada (archaic).	States that the <i>prāḍa</i> (i.e., the temple) was constructed by 'Aryamāli-Upadhyaya' (Published in <i>Ind. Ant.</i> , Vol. X, page 68, but wrongly interpreted).
133	On a pillar to the proper left of the entrance into the Malegitti śivalaya on a boulder behind the taluk office.	..	....	..	Kannada	In characters of the 16th century. States that (the pillar) was the charity of Tirumala, son of Janapa of Hoṅganar.
134	On a pillar in a shrine of Śiva by the side of the Bhotanātha temple.	..	....	..	Kannada (archaic).	Records that the image of Gaṇapati and that of Naga (which is by the side of Gaṇḍa) were the gift of a certain Dammappa.
135	Near an image of Gaṇḍa on a rock in a place known as <i>śiḍḍa</i> on the way to Maṇakḍa.	..	....	..	Do.	Damaged. Mentions Alaharamēru.
136	On the same rock ..	..	....	..	Do.	Damaged. Reads Śrī-Gaṇḍavīdya.
137	Do. ..	..	....	..	Do.	Unreadable. Mentions Aghavinaḍi.
138	Do. ..	..	....	..	Do.	Registers a grant of land to a certain Debhayya of Badami by a Naga.
139	On a slab set up in a field about a mile on the road to Maṇḍrag.	..	....	..	Kannada	Mentions Saṇḍa-Nagavarmaya (who seems to have died in a battle, an attendant of <i>Maṇḍrapaḍaḍa</i>).
140	Banasankari. —On a pillar in the shrine of Śiva to the proper left of the shrine of the goddess.	Western Chalukya.	Jagadekamalladeva ..	Saka 911, Siddharthi, su. 5, Sunday.	Do.	Bhima-deva of the Maṇḍrapaḍa family, who was a subordinate of the king.
141	Belur. —On a slab set up in front of the Bōṇappa temple.	Do.	Jagadekamalladeva]	Saka 902, Vikrama, Pushya, be. 1, Monday, Uttarāyana-sankranti.	Do.	Mutilated and damaged. Seems to register a gift of land.
142	Chitralkop. —On a slab lying on the road to Govankop at a distance of half mile.	..	....	..	Do.	States that it is the boundary stone at the north-east corner.
143	Cholechagudda. —On a slab set up in front of the temple of Kaladevara.	..	....	..	Do.	Mutilated. Registers a gift of taxes on arrears by the three <i>śāḍ</i> (priests) of the temple of the Davi (i.e., Banasankari).
144	Dhanata-Sirur. —On a stone lying on the way to Maṇḍrag about a furlong from the village.	..	..	Pardhavi, Megha, su. 1.	Do.	Damaged. Registers a gift of land to a <i>śaḍars</i> (name lost) by Timmarasa the <i>śaḍars</i> of <i>ḍaḍa-Sirur</i> while Kōṇḍaṭṭya was governing the country.
145	Kangargi. —On a slab built into the platform of the house of Sivapatri Govindappa Ganiger.	..	..	..	Do.	Records the stipulations made by <i>Maṇḍapasa</i> <i>ḍaḍa</i> -varmādeva in respect of income on land and on certain crimes in the subdivision of Pēṅḍargē-15.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BJAPUR DISTRICT—cont.						
BADAMI TALUK—cont.						
146	Habbali. —On a stone in the temple of Hanumanadēva.	Vijayanagara.	Sadāśivayya-Maharaya	Śaka 1470, Phalguṇa, Kārtika, Śu. 7, Friday.	Kannada	Registers an order granted by Timmaraja-Maha arasa to the barbers Timmoja, Kondoja and Bhadroja exempting barbers from paying taxes.
147	Hosur. —On a slab set up in the temple of Siddhēśvara, two miles from the village.	Sinda	Chavandadeva	Śaka 1076, Yuva, Pūshya, Śu. 14, Monday, Uttarayana-samkrānti.	Do.	Registers a grant of land made by Mahādēviya Somanatha-Nayaka, Gayadhar-Nayaka, and others, with the permission of the queen Lakshmadēvi who was governing Poasur, to the temple of Mallikarjuna at Kapilārama in Poasur. It also states that the <i>śaḍṛya</i> of the temple was Kāḍara, disciple of Jñānakṛti.
148	Jalageri. —On a slab set up in the temple of Jalēśvara.	..	..	..	Do.	Registers a grant of land made to a Mahastā (name lost) of Maleyala by Somaya-Savanta.
149	Kageri. —On a slab lying in the <i>chavadi</i> .	Kalchurya	Santhkamadeva	Lost	Do.	Mutilated. Registers a gift of land made by the Mahastā Tāḷayya-Dandaniyaka on the occasion of the visit to Kādēra of Mahādēva-Dandaniyaka, while Bijarasa and Vikramādityadevarasa of the Sinda family were governing Bijaraga-70, Kūṇḍaḷu-70, Hangaraga-12 and Narayanga-12.
150	On another slab lying in the same <i>chavadi</i> .	Western Chalukya	Tribhuvanamalladeva, 'ruling at Kalyana.'	Chalukya-Vikrama year 24, Isvara, Śu. 5, Monday, Uttarayana-samkrānti, Vyatipāta.	Do.	Mutilated. Registers gift of taxes for educational institutions, made by queen Chandradēvi who had the title Abhinava-Sarasvatī. The gift was made in the presence of the Mahastās of the <i>agrahara</i> of Kādēra.
151	On a slab built into the front wall of the Narayanadeva temple.	Kalchurya	Nisāntkamalladeva	Śaka 1101, Vilambi, Śrāvana, purnimasa, Monday, Vyatipāta.	Do.	Damaged. Registers the grant of the village Suggirāda situated in Hangaraga-12 as <i>Paramēśvara-dēvī</i> to the 500 Mahastās of the Mahāgrahara Kādēra, made by Mahādēva-Dandaniyaka, with the permission of the Dandaniyaka Tiktirasa, who was the <i>adhikāri</i> of the Basadaga-nāḍu and who is here called the <i>gandharvaseva</i> of the <i>Pradhāna</i> Sōvana-Dandaniyaka, while Mahastā-Vikramādityadevarasa of the Sinda family were governing Kūṇḍaḷu-70, Basadaga-70, Narayanga-12, Kelavadi-300 and Karividi-30. The gift was made for the merit of Chavandadeva of the Sinda family on the occasion of Tiktirasa's visit to Kādēra.
152	On the wall of the Hanumanadēva temple.	..	....	..	Do.	Mentions Bommāl[?]ṭa, son of Gidāpa of Bijandari.
153	Kendur. —On a slab set up in front of the temple of Kallappa behind the Hāḍṛappa temple.	Western Chalukya.	Tribhuvanamalladeva, 'ruling at Jayantipura.'	..	Do.	Peeled off after the introductory portion.
154	Korur. —On the bank of the well called <i>Kuṇḍamāradēśvārī</i>.	..	....	Śaka 1431, [Śaka], Kārtika, ba. ...	Do.	Damaged. Seems to register a gift of land to a certain Basava by a Mahastāśālēśvara (name lost).
155	Makakuta. —On a pillar in a shrine to the north of the pond.	..	....	..	Kannada (archaic).	Mentions Śrī-Sankadi.
156	On a pillar lying on the north bank of the same pond.	..	....	..	Do.	Reads 'Śrī-Bahugunap.'
157	On a pillar in a porch of the Mahastāśālēśvara temple.	..	....	..	Do.	Published in <i>Ind. Ant.</i> , Vol. X, p. 104.

158	Malgi. —On a broken hero-slab set up in the Maruti temple.	..	....	[Svābhānu, Aśvada, Śu. 11.	Kannada	Mutilated and damaged. Seems to register a gift by the 500 (<i>mahastās</i>) in memory of a hero (name lost) who died in battle.
159	On a slab lying behind the temple of Tāyava.	..	....	..	Do.	Registers the grant of a land as <i>brahmaguṇi</i> to Brahmanandavami by Bijaya-Sahapī.
160	Munthigeri. —On a stone built into the platform of the <i>maḥā</i>.	..	....	..	Do.	Mutilated and damaged. Seems to record a gift of some taxes.
161	Naganur. —On a slab in the Hanumanadēva temple.	..	....	..	Do.	An astronomical <i>chakra</i> in characters of about the 11th century A.D.
162	Nandihal. —On a broken slab set up in the Maruti temple.	Western Chalukya.	Bhujabalaśālēśvarī Tribhuvanamalladeva.]	10th year, Pāṭhina, ...	Do.	Mutilated. Registers a gift of gold to the temple of Mahastā[?]adeva.]
163	On a hero-slab set up in the same temple.	..	....	..	Do.	Damaged. Seems to register a gift of incomes made by Mōra-Gavunda, the <i>śālā</i> of Nagvalar and others in commemoration of the death of a hero named Hāḷiyya-Basavanta, in a fight.
164	Nagarahol. —On the east wall of the Naganatha temple at Naganathankolli.	..	....	..	Early Nagari	Reads 'Bhadrangaka'.
165	On the south wall of the same temple.	..	....	..	Kannada (archaic).	States that Chanda and others constructed the <i>śivama</i> .
166	Nilgund. —On a hero-slab in front of Hanlingundadeva temple.	..	....	Chalukya-Vikrama year 31, [Vyasa], [Śrāvana, Śu. 10], Thursday.	Kannada	Damaged. Records the death of Chava-Gavunda and Hāḷi-Gavunda in a campaign led by Chagaladevi, wife of a Mahastāśālēśvara (name lost) of Topaga.
167	Pattadakal. —In a balcony on the south face of the Papanāśvara temple.	..	....	..	Sanskrit in Nagari	Damaged. States that the image (over which the inscription is engraved) was made by [Ba]ḷadeva-Acharya.
168	In the same place ..	..	....	..	Kannada (archaic).	Damaged. Mentions a certain <i>chēryya</i> .
169	Do. ..	..	....	..	Do.	Damaged. States that the image was made by ..dēva-Aryya.
170	At the top of an image above a window in the south wall of the same temple.	..	....	..	Do.	States that the figure was made by Baladeva-Aryya.
171	On the north wall of the <i>maḥā</i> of the same temple.	..	....	..	Do.	Reads 'Śrī-Bimalagunap-Banakaṭṭi'.
172	On the same wall ..	..	....	..	Do.	Reads 'Śrī-Changamma'.
173	On a slab set up in a field near the same temple.	Western Chalukya.	Bhuvanaikamalladeva	Śaka 999, Śāḍhara, Pūshya, Śu. 5, Sunday, [Vyatipāta], Uttarayana-samkrānti.	Kannada	Registers a gift of land to the god Moleshanadēva of Kienval by Bhuvanaikamalladeva Nolumba-Pallava Perumandi Singaradeva, who he was governing Kūṇḍaḷu-70 and the six towns of Kienval.
174	Above an image of Śiva on the north wall of the Virupaksha temple.	..	....	..	Kannada (archaic).	States that the image was sculptured by Pelliappan [Nrammapadēva].
175	On the west wall of the Basavappa shrine in the same temple.	..	....	..	Do.	States that Sarvasiddhi-Acharyyan was the chief architect of the southern side (of the temple).
176	On a pillar to the left of the entrance into the Mallikarjuna temple.	[Western Chalukya].	Tatla (1 P)	..	Do.	States that Śrī-Pergeḍe-Maharajan was (another) name of Tatla-Mahādhiraja.
177	Teggī. —On a slab set up in the temple of Maruti.	Do.	Jagadekamalladeva	10th year, Pūshya, Śāḍhara, amavāsa, Monday.	Do.	Registers a gift of land made by a certain Gavunda of Adandagi to the god Kāḷidēva of the village, after washing the feet of Gaṅgappa[?]ṭa.
178	Untar. —On the pedestal of the Bhairava image in the Śiva temple.	..	....	..	Do.	States that the image was sculptured by Kāḷōja.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—cont.						
BADAMI TALUK—cont.						
179	On a hero-slab in the ruined temple at the same village.	..	....	Saka 1208, Parthiva, Chaitra, 8u. 11, Sunday.	Kannada	Damaged. Registers a gift of land at Hosavara made by Ravaledeva-Nayaka, the <i>svayambhū</i> of the Topgale-nadu and Bagade-nadu, at the command of Dhamodharaya in commemoration of the military prowess displayed by Basohi-Nayaka, son of Rajai-Nayaka. States that the village Oddevajji was granted to the [Shah]ha-Jinalaya.
180	Vadavatti. —On a slab preserved in the <i>chidambaram</i>.	..	....	..	Do.	Registers a gift of land made by Malli-Gaunda and Bakha-Nayaka to a certain Bala-raja.
181	Yargoppa. —On a slab set up in front of the Hanumanadeva temple.	..	....	..	Do.	Fragment. States that a certain <i>Mahamandalesvara</i> was having Lohapura as his capital. Mentions the river Malpahari and a certain Karapada-Balla.
182	Yendigeri. —On a fragment of a slab lying near the well called Nagati-Avraha- <i>dhara</i> .	[Yadava]	Krishna Kandhara-chakravarti, ruling from Kandharapura.	..	Do.	In characters of the 19th century. Refers to the construction of a pit (<i>kopila</i>). The inscription was written by Yiradma of Yendigeri.
183	On a slab set up in the Beavappa temple about a mile from the village.	..	....	..	Do.	Registers a gift of land to the god Bilsavaradeva by Someya-Savula.
184	On a slab built into the wall of Barber Indappa's house.	..	....	..	Do.	Damaged. Registers a gift of land.
185	On a slab lying in the house of Adaveppa Einar.	..	....	..	Do.	..
DHARWAR DISTRICT.						
NAVAGUND TALUK.						
186	Annigeri. —On a slab set up on the right side of the southern entrance into the Amritdeva temple.	Vijay-nagara.	Vijayadeva Achyutaraya-Maharaya	Saka 1461, Vikari, Bhadrapada, 8u. 12, Tuesday, Sravastha.	Do.	States that the gift of <i>devadandhi</i> which was made to Brahman by the king before god Vithaldeva at Bhaskarabhatta was recorded on stone in the temple of Amritdeva at Annigeri.
187	On a pillar to the left of the southern entrance (outer side) into the same temple.	Hoyasala	Vira-Ballaladeva	7th year, Pingala, Margasira, 8u. purnama, Monday, Vyatipata, sankramana.	Do.	Registers a gift of land made by Singayya-Dandayaka, the son-in-law (<i>chitra</i>) of <i>Mahapradatta</i> Kumara-Lakshmi-deva-Dandayaka, to the temple of Amritdeva of the <i>re/dharm-paiffena</i> Annigeri.
188	On a pillar to the right of the same entrance.	..	....	..	Do.	Modern. A prose passage condemning the evil of gambling.
189	On a pillar to the left of the southern entrance (inner side) into the same temple.	..	....	Saka 1153, Khara, Bhadrapada, 8u. 12, Thursday.	Do.	Registers a gift of the <i>ganadya</i> tax made by Vira-Bhujabala Ariya Ravi-Sethi, who calls himself "emperor of Konkanadesa" in the presence of god Svayambhū-Amritdeva of the <i>re/dharm-paiffena</i> Annigeri.
190	On a pillar in the <i>mandapa</i> of the same temple.	..	....	..	Do.	States that the image of Nandi was prepared by Ranoja, the son of Basoja of Yemela.
191	On another pillar in the same <i>mandapa</i> .	Hoyasala	Vira-Ballaladeva	16th year, Krodhana, Ashvina, 8u. 13, Monday, Vyatipata, sankramana.	Do.	Damaged. Registers a gift of gold made by Hahinettiya Devayya for betel-leaves and nuts, and for offerings to the god Svayambhū-Amritdeva, when Pandiayya-Dandayaka was governing Bejvala-desa.
192	On a slab set up in the <i>prākāra</i> of the same temple.	Yadava	Bhillema-deva	3rd year, Samvatsara, 8u. 14, Monday, Vyatipata, sankramana.	Do.	Registers a gift of corn made by <i>Mahamandalesvara</i> Bahi-devanama for worship and offerings in the temple of Svayambhū-Amritdeva on the new-moon day of every month. The gift was to be protected by the ruling kings, <i>trivargya</i> , <i>semevya</i> and the One-Thousand.

193	On a slab set up in the <i>prākāra</i> of the same temple.	Hoyasala	Vira-Ballaladeva	12th year, Dandabhi, Jyeshtha, 8u. 8, Thursday, Vyatipata.	Do.	Registers the grant of land made, after a purchase, for the worship in the temple of Svayambhū-Amritdeva by Beavayya-Dandayaka, who was one of the four <i>Devadandya</i> of Vira-Ballala, viz., Amita (or Amrit-natha), Kalla, Manayya and Basava. The gift was made at the instance of the king and was to be protected by the ruling kings, <i>trivargya</i> , <i>semevya</i> and the One-Thousand.
194	On a second slab in the same place	Kalachurya	Bhojajala-Chakravarti Bijjaladeva	6th year, 8u. 14, Monday, Dandabhiyana-sankramana, Vyatipata.	Do.	Damaged and mutilated. Registers the grant of land made by <i>Devadandya</i> Sridharayya for worship and the rediation of <i>parvata</i> in the temple of Amritdeva.
195	On a third slab in the same place	Hoyasala	Vira-Ballaladeva	..	Do.	Mutilated and damaged. Seems to record a gift to the temple of Amritdeva. Mentions a certain <i>mandalika</i> Basoha.
196	On a slab set up in front of the Banakikart temple.	Western Chalukya.	Tribhuvanamalla [Vira So] Jalesvaradeva	6th year, Parabhava, 8u. 6th year, Plavanga.	Kannada and Sanskrit.	Registers a gift of land made to the Brahmanas of the five <i>brāhmanya</i> of Annigeri by Keshavabhatta-Dandayaka who was a <i>Pravaga</i> of Bejvala-nadu under <i>Mahapradatta</i> Ballaya-Sabani, a subordinate of Bannideva-Dandabhi. Also records another gift of land to Brahmanas made on the second date by Hidarvala Beavayya, the head of the town (i.e., Annigeri).
197	On a pillar set up in front of the same temple.	Do.	Kirtivarma (II)	6th year ..	Kannada (arabico).	States that the Jaina temple (<i>chidya</i>) was built by Kalidharas while he was administering Jabalgeri and that in front of it was set up a <i>gopur</i> by a certain Kirtivarma. The record was written by Disapala.
198	On a hero-stone set up in front of the <i>chidya</i> .	Rashtrakuta	Akalavara-raja	..	Kannada	Damaged and worn out.
199	On a slab set up in front of the temple of Galikert-Basavanna.	Kalachurya	Tribhuvanamalla Bijjaladeva	6th year, Vishu, Pashya, 8u. 8, Wednesday, Uttarayana-sankramana.	Do.	Registers the grant of land made by <i>Devadandya</i> Sridharayya, the <i>Pravaga</i> of Bejvala-nadu at the request of <i>Pravagade</i> Kesiraja for worship and offerings in the temple of Chaudikadevi at Annigeri.
200	On a slab set up in the Hanumanadeva temple.	Yadava	[Bhoja]bala-Chakravarti Kannabharadeva.	..	Do.	Badly damaged. Seems to record a gift of land to Brahmanas.
201	On another slab in the same temple	Kalachurya	Tribhuvanamalla Bijjaladeva	2nd year, Pashya, 8u. 8, Wednesday, Uttarayana-sankramana.	Do. (prose verse).	Damaged. Registers the grant of land made for worship and offerings in the temple of Dhotevra by Dandayaka-Sridharayya, while he was governing Bejvala-nadu with the cooperation of Shivayya-Nayaka, Roppanayya-Nayaka, Sovayya-Nayaka and Veang-Nayaka.
202	On a slab set up near a well called <i>Hudeda-dhara</i> .	Adil Shahi	Sultana Mamunda Pathuaya (Sultan Mohammad Shah).	Saka 1567, Vyasa, 8u. 8, Sunday, Chandra-dhara-hora.	Kannada	Records the grant of a cow for a period of twelve years to the <i>Mahadesa</i> of Runtupette which was newly built in Annigeri-time, by Rastumajama-Sabhe who was the son of Bapatullakana-Sabhe, the agent (<i>adryaka</i>) of the king.
203	On a slab set up in front of the Mallarappa temple.	Western Chalukya.	Tribhuvanamalla-deva	Chalukya-Vikrama year 32, Jyeshtha, 8u. 12, Sunday, sankramana, 8u. 12, Sunday, sankramana.	Do.	Damaged and mutilated. Seems to register a gift of gold made to Brahmanas by <i>Kidādyaksha</i> Baladevayya-Nayaka.
204	On a slab lying in the Jaina <i>dharti</i>	..	....	Saka 1189, Prabhava, Chaitra, 8u. 4, Tuesday.	Do.	Records the death of Anilaya-Arva who was the wife of Virayya, son of Ganapati and a lay-disciple of Somadevacharya of Kordakundavaya and Mili-sangha.
205	On a slab set up in front of the temple of Ravadi-Basappa.	..	....	..	Do.	Incomplete.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—cont.					
	NAVALGUND TALUK—cont.					
206	On another slab set up in the same place.	Kalachurya	Mayamurari Sovidava	Śaka 1095, Nandana, Pushya, su. 5, Monday, Uttara-yana-sankramana, Vyatipata.	Kannada	Damaged and mutilated. Registers the grant of land made after a purchase, at the instance of the king, by Naga-Gāvudā to the temple of Nagesvara built by him at Anpigeṛe when Dhannugidēva-Daṇḍanayaka was administering Belvala-dēsa. The gift was to be utilized for worship and repairs in the temple, the feeding of ascetics and the imparting of education.
207	On a slab set up in front of the temple of Furaḍa-Viṣappa.	Western Chalukya.	Tribhuvanamalla Vira-Somēśvara	2nd year, Kṛthi, amāśvāṣā, solar eclipse, Vyatipata, sankramana.	Do.	Damaged. States that Vira-Bannarasa-Dannayaka described as 'Fite to the Kalachuri race', while making gifts to the god Tribhāṣvara of Gadugu granted land for worship and repairs in the temple of Vira-Bannarasa of Anpigeṛe and for the feeding of the Mahēśvara. The gift was entrusted to Vira-Goggeṇarasa who is called 'a death to Jaina', 'an eagle to the Jaina-snake' and so on.
208	On another slab in the same place.	Do.	Lost	 Ma[nmatha], Pushya, su.	Do.	Damaged and mutilated. Seems to register a gift of land at Anpigeṛe when a certain <i>Mahamāṇḍaśvara</i> (name lost) was governing [Belvala] - 300 and Mentions an <i>agrakāra</i> in Māsaṇḍi division.
209	On a slab built into the platform of the <i>asthita</i> tree near the same temple.	Kalachurya	[Biljala]deva	 Jy[eṣṭha], ba. 14, Monday.	Do.	Badly damaged. Mentions Somabhinatha and Harideva-Chamupa.
210	On a slab set up in front of the temple of Ujavi-Basappa.	Western Chalukya.	Jagadekamalla	 Pauṣa, su. tadige, Monday, Uttara-yana-sankramana, Vyatipata.	Do.	Damaged. Wholly illegible.
211	On the same slab	Kalachurya	Tribhuvanamalla	Lost	Do.	Much damaged. Mentions Vasudēva-Nayaka and the Belvala country.
212	Are-Kurhatti. —On a slab set up in front of the Hanumanta-dēva temple.	Western Chalukya.	Trailokyamalladeva	6th year, Bhava, Pushya, ba. 4, Vādavata, (Saturday), Uttara-yana - sankramana.	Do. (prose and verse).	Damaged. Registers various gifts made by the Mummuriddādas and the fifty families of Hirya-Kurhatti to the temple of Gavayēvara. Also records gifts of tax made to the same temple by Govindarasa at the command of Mēḍimarasa, and by Bharataṇa at the instance of Nagesvara.
213	Ballur. —On a slab set up in the Hanumantadēva temple.				Kannada	Damaged. Mentions Eadumayya.
214	Belvatagi. —On a slab set up in front of the Ranaalingadēva temple.	Vijayanagara.	Sadesivarāya	Śaka 1409, Pāṇḍya, 10.	Do.	Damaged. States that Kōṇḍja, the barbers of Toragalasine and Siddja of Beljittige were exempted from taxes by the king and Ranaarāja-Vekhatadrasau.
215	On a broken slab set up in the same place.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 18, Sri-mukha, Pauṣya, su. 11. Sunday, Vyatipata, Uttara-yana - sankramana.	Do. (prose and verse).	Damaged. Registers a gift of land made by Bairunbarasa of Beljittige to the temple of Bairunbēstava built by him at Beljittige and to the temple of Sarasvatidevi of the same place.
216	On a slab lying in Survey No. 117				Kannada	Damaged. Refers to the digging of a tank by certain individuals and a gift of land made to them.
217	Bannur. —On a slab set up in front of the temple of Hanuman.	Lost	Lost		Do.	Damaged and worn out. Seems to refer to a gift of land made to a carpenter.

No.	Place	Slab set up	(Maratha) Chhetrapati.	Siraji-Maharaja	Siddharthi, Sra- vapa, 4, [Friday].	Do.	Notes
218	Bhadrapur. —On a slab set up near the village <i>chavadi</i> .						Damaged and mutilated. This is a document of privileges of <i>Gauda</i> and <i>Savakheke</i> of Bhadrapur granted to a certain Sarvagopa of the place with a provision that he should look to the supply of water to the village and that he should give lands (specified) to the temples of Hanumanadeva and Samkaralingadeva and also to the <i>majhas</i> attached to them.
219	Bogapur. —On the Nandi pillar in front of the Kelamdevra temple.		..	....	..	Do.	Refers to the setting up of the Nandi-pillar. Mentions <i>vejagya</i> Chandrabhusalingadeva.
220	Byalhal. —On a slab set up in front of the Hanumanadeva temple.		..	....	..	Do.	Incomplete. Refers to a deity named after Bommarasa the father of Anantasesa. Mentions <i>Yadvavatsya</i> .
221	On a slab set up in the Kelamdevra temple.		Western Chalukya.	Jugalekamalladeva	7th year, Randri,	Do.	Damaged and mutilated. Seems to register a gift of land.
222	Gundisagara. —On a slab set up near the house of <i>Isdespuda</i> Mallesappa.		Vijaynagar.	Sivasivavatsya	Plavungas, Ashadha, su. 10.	Do.	Mentions a certain <i>Idali</i> . Registers the grant of a <i>mdaya</i> (not specified) by the king to the barber <i>Nagoja</i> .
223	Gungola. —On a slab lying in Survey No. 413 on the way to <i>Uzaregola</i> .		Do.	Krishnaraya	Saka 1451, Sarvadhari, Magha, su. 7, Saturday.	Do.	Damaged. Seems to state that a certain gift was made during the regime of <i>Vira-Nanasingaraya-Nayaka</i> at <i>Gummagola</i> included in <i>Torgale-esthale</i> .
224	Halkusufal. —On a slab set up in the Siddhesvara temple.		Western Chalukya.	Lost	..	Do.	Damaged. Only the imprecatory portion is preserved.
225	On a slab set up near the <i>Hiremalha</i> temple.		..	....	..	Do.	Mentions the <i>Hire-majha</i> of <i>Nahavlagunda</i> (i.e., the modern <i>Navalgund</i>).
226	On a hero-stone lying in the Hanumanadeva temple.		..	....	Saka 1392,, Sunday.	Do.	Damaged. Commemorates the death of a hero in a battle.
227	Hansi —On a hero slab set up in front of the Hanumanadeva temple.		..	....	..	Do.	Damaged and worn out. Seems to register a gift of land in memory of a hero (who fell fighting).
228	Jayur. —On a pillar set up in front of the Hanumanadeva temple.		..	....	..	Do.	Damaged. Seems to register the renewal of a gift of the village <i>Jayura</i> made by <i>Bhoni-Setti</i> to <i>Satajchandrapha</i> at <i>Katadeva</i> . The village had been formerly granted by a certain <i>Mallideva</i> to the <i>varas</i> of <i>Jalamajhindavi</i> of <i>Navlagunda</i> , constructed by <i>Jayakritideva</i> .
229	Komargop. —On a broken slab set up in the temple of <i>Siva</i> .		Western Chalukya	Bhavarikamalladeva	....	Do.	Damaged and mutilated. After mentioning the king the record seems to introduce a subordinate chief (who had acquired the five great sounds).
230	On the same slab		..	....	....	Do.	Registers a gift of gold made for the feeding of ascetics (<i>rishti</i>) in (the Jain temple of) <i>Tribhuvanasthaka</i> , by <i>Chamkabbe</i> , a lay disciple of <i>Balajachandra-Siddhantadeva</i> and the wife of <i>Pargga</i> <i>Vasayyana</i> .
231	Kurhatti. —On a slab lying in front of the temple of <i>Hanuman</i> .		Western Chalukya.	Ahamalladeva	Vitrama, [Phalgapua.	Do.	Damaged and mutilated. Seems to register a gift of the village <i>Karanaguripatti</i> (the modern <i>Kurhatti</i>) as an <i>agrahara</i> made by <i>Sobhana</i> , the governor of <i>Bajvalapurkaradeva</i> after laying the feast of <i>Chavudabhat</i> .
232	On another slab lying near the same temple.		..	....	....	Do.	Damaged and mutilated. Seems to introduce a certain chief born of <i>Vishnu-sesavija</i> .
233	On a third slab in the same place.		Western Chalukya.	Pratapachavartti Jagadekamalla	5th year, Dundubhi, Phalguna, eclipse.	Do	Damaged. States that <i>Mahapradhasa Kadoteswargade</i> Malapayya-Nayaka, described as 'Abhinava-Raja', constructed the temple of <i>Trikutesvara</i> with a pond, a garden and a <i>astra</i> (feeding house) for students and <i>yatis</i> , at the great <i>agrahara</i> called <i>Karanaguripatti</i> . Registers endowments of land and gold made by him in the presence of the <i>Mahadesa</i> headed by the <i>Devadaya</i> , for worship and offerings in the temple and for the feeding of ascetics. Also records similar gifts made by him to the temples of <i>Sakharadeva</i> and <i>Mathavaradeva</i> and to the <i>Hirya-basadi</i> and <i>Havaga-basadi</i> in the same place.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1928-29—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT—cont.						
NAVALGUND TALUK—cont.						
234	On a slab leaning against a wall of the temple of Ganbaralinga.	Western Chalukya.	Lost .. .. .	....	Kannada ..	Damaged and worn out. Registers a gift of oil-mill for a perpetual lamp in the temple of Sutaradeva. Also registers another gift to the same temple by the five-hundred.
235	Morab. —On a stone set up in front of the temple of Basavanna.	..	....	....	Do. ..	Damaged. Seems to record a gift of land.
236	On a fragment of a slab built into the wall of the Kalamésvara temple.	..	....	....	Do. ..	Fragment. Mentions Mārasingayya and Chāṭṭa-Gavunda.
237	On a slab set up in front of the same temple.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 3, Pūṅgala, paṇṇana, Sunday, lunar eclipse.	Do. ..	Registers a grant of land made at the request of <i>Mahāpradhana</i> tāmbarayya-Nayaka and the <i>Manesegga</i> Madhuvapayya-Nayaka, by Trailokyamalla. Vira-Nolamba-pallava-Permaḍi Jayasinghadeva to the big tank at Moraba, which was named Nolamba-samudra, when he was governing Kanda-1,000, Pulige-800 and Belvola-300 as Yuvaraja. It is stated that the grant was made on the occasion of his performing the rites of <i>Hiranyagarbha</i> and <i>Telāgarbha</i> , while he was encamped at the <i>śatēdā</i> of Elagiri.
238	On a slab set up in the Hanumantadeva temple.	Lost ..	Lost	Chalukya-Vikrama year 28, Subhajan, Dipavaliya-anavaya, Sunday, Vyatipada.	Do. ..	Worn out. Registers a grant of land. Mentions the twelve Gavundas and Mallinajuna-Paṇḍita.
239	On another slab set up in the same temple.	..	....	Śaka 981, Vikāri, Wednesday, Pūrvashadha, Kaulava-karana, Gaṇḍa-Toga.	Sanekrit and Kannada ..	Records the death, by <i>śaṃyasaṃ-viḍhi</i> in the <i>Ghaḍāṇa-kiya-śaṇḍi</i> at Moraba, of the Jaina teacher Naga-chandra-Siddhantadeva, a disciple of Jayakirtideva of the Yapaniya-saṃgha. Naga-chandra-yati is praised as a great scholar and is given the <i>śirāda</i> of <i>Mestrahād-mani</i> . The <i>śiḍhi</i> stone (on which the inscription is incised) was set up by his disciple Kamaśakti-Siddhantadeva.
240	Nagarahalli. —On a slab set up in front of the Hanumantadeva temple.	..	....	..	Kannada ..	Refers to the grant made to the temple of Śāntinathadeva.
241	Navalli. —On a slab set up in front of the temple of Kalamésvara.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 46, Pava-chaitra, paṇṇami, Monday, lunar eclipse.	Go. ..	Registers a gift made for worship, offerings, etc., to the god Sivasamhita-Kalideva at the <i>agrahāra</i> Nappole and for the maintenance of a <i>śaḍaṣṭi</i> by <i>Devadāyaka</i> Savijaya and others, at the request of Ballama, when <i>Mahāpradhana</i> <i>Manesegga</i> Kōḍava-Champana was governing the Belvola-300 and the Pulige-300.
242	Sirur. —On a slab lying near the old village gate.	..	....	..	Do. ..	Mutilated. Seems to register an agreement.
243	Sivvinahalli. —On a slab set up in Survey No. 66.	..	....	..	Do. ..	Records the gift of the <i>agrahāra</i> named Kṛṣṇaparyasamudra to Brahmanas.
244	On a hero-slab set up in the Hanumantadeva temple.	..	....	..	Do. ..	Damaged. Refers to a cattle raid and mentions the village Senuhāli.
245	On another hero-slab set up in the same temple.	..	....	..	Do. ..	Damaged. Records gift of land made by the <i>Mahādāda</i> and the eight <i>maḥas</i> of Senuvinahāli to a certain Malaya-Nalaya.

246	On a slab set up in the temple ..	Rashtrakuta	Amoghavarashadeva	Śaka 793, Khara, Pūṅgala, Śa. 1, Wednesday, Haḍa.	Do. ..	Records that Devanayya, who was the governor of the Belvola-300 exempted the Brahmanas of Senuvinahāli from taxes on ghee, with the approval of the fifty <i>Mahājanas</i> of the village, on the occasion of a lunar eclipse.
247	Tali-Morab. —On a slab built into the platform of the Paṇḍa-mukhi-Hanumantadeva temple.	..	....	..	Urdu ..	
248	Trisapur. —On a slab lying in a field about a mile to the south of the village.	..	....	..	Kannada in Nagari.	States that the village Sirekopa had the other name of Viṇṇaṣapura

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		RASHTRAKUTA.
		... varsha (<i>Amoghavarsha I</i>).
E	59	Śaka 759, . . . Jyēṣṭha, ba. caturdaśī, Wednesday. The cyclic year meant must be Piṅgala, but in this year Jyēṣṭha, ba. 14, fell on Tuesday ending at 90 on that day. The corresponding English date would be A.D. 837, June 5, Tuesday.
"	246	Śaka 793, Khara, Phālguna, śu. 1, Wednesday, Hastā. = A.D. 872, February, 13, Wednesday. The nak. was Pūrva-Bhādrapada and not Hastā.
		Kottiga.
"	11	Śaka 893, Prajāpati, Pausya, śu. ekādaśī, . . . The date intended may be A.D. 971, December 30, Saturday, on which day ekādaśī lasted up to 75. It is not verifiable as the week-day is lost.
		WESTERN CHALUKYA.
		Jagadēkamalladēva I.
"	140	Śaka 941, Siddhārthi, . . . śu. 5, Sunday. In Siddhārthi, śu. 5 fell on Sunday in Vaisākha, Āśvija and Māgha. So the intended date must be one of the following three :— (1) A.D. 1019, April 12, Sunday. (2) A.D. 1019, September 6, Sunday and. (3) A.D. 1020, January 3, Sunday.
"	60	Śaka 946, Raktākṣi, Uttarāyana-saṅkramaṇa. The date is not verifiable. The English equivalent of the Saṅkramaṇa is A.D. 1024, December 24, Thursday.
"	80	Śaka 94[6], Raktākṣi, Pushya, śu. 7, Thursday, Uttarāyana-saṅkrānti. In Raktākṣi, Pushya, śu. 7 fell on Thursday but it was not a day of saṅkrānti. Pushya ba. 7 was a Thursday and the day of Uttarāyana-Saṅkramaṇa. Śu. 7 is evidently a clerical error for ba. 7. With this correction the date would correspond to A.D. 1024, December 24, Thursday; f.d.t. 35.
"	91	Śaka 962, Vikrama, Mārgasira, śu. 5, Sunday. In Vikrama, Mārgasira, śu. 5, commenced at 13 on Tuesday and lasted till 03 on Wednesday. But in the following year Vriṣha, Mārgasira, śu. 5 fell on Sunday. Assuming Vikrama as a mistake for Vriṣha, the date would correspond to A.D. 1041, November 1, Sunday. But if Sunday be a mistake for Wednesday the date would be = A.D. 1040, November 12, Wednesday.
"	141	Śaka 962, Vikrama, Pushya, ba. 1, Monday, Uttarāyana-saṅkrānti. In Vikrama, the Uttarāyana-saṅkrānti fell on Pushya, ba. 3, Wednesday, but ba. 1 fell on Monday as quoted in the inscription. By the tithi and week-day the date would correspond to A.D. 1040, December 22, Monday. The saṅkrānti actually commenced on December 23 at 70.
		Trailōkyamalladēva (Sōmēśvara I).
"	34	Śaka 975, Vijaya, Mārgasira, amāvāsya, Sunday, solar eclipse. Śaka 975, Mārgasira, ba. 15, Sunday = A.D. 1053, December 12, 98. On this day there was no solar eclipse. But there was one in the previous month Kārtika and it fell on Saturday.
"	37	Śaka 982, Śarvari, Pushya, punnami, Monday, lunar eclipse.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA—cont.
		Trailōkyamalladēva (Sōmēśvara I)—cont.
		In Śarvari, there was no lunar eclipse in Pushya and punnami fell on Sunday. But there was an eclipse on Māgha-punnami in that year, which was also a Monday. This date would be equivalent to A.D. 1061, January 8, Monday. Pushya is a mistake for Māgha.
		Bhuvanaikamalla (Sōmēśvara II).
E	173	Śaka 992, Sadhāraṇa, Pausya, śu. 5, Sunday, Vyatipāta, Uttarāyana-saṅkrānti. The details are irregular. In Sadhāraṇa, Pushya, śu. 5 fell on Friday and not on Sunday; nor did the tithi coincide with the Uttarāyana-saṅkrānti. Śu. 5 is evidently a mistake for ba. 5, the day of the saṅkrānti and Sunday is a mistake for Friday. By the saṅkrānti, the date would be A.D. 1070, December 24, Friday.
"	45	Śaka 996, Ananda, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti. In Ananda, Pushya, śu. 5, fell on Thursday and the Uttarāyana-saṅkrānti fell on Pushya, śu. 4, Wednesday. The English equivalent of the date by the saṅkrānti would be A.D. 1074, December 24, Wednesday.
		Tribhuvanamalla (Vikramāditya VI.)
"	237	Chālukya-Vikrama year 3, Piṅgala, Phālguna, punname, Sunday, lunar eclipse. In Piṅgala, there was no lunar eclipse in Phālguna; but there was one in Śrāvaṇa on Sunday, A.D. 1077, August 6. Phālguna is evidently a mistake for Śrāvaṇa.
"	35	Chālukya-Vikrama year 12, Prabhava, Śrāvaṇa, amāvāsya, Sunday, solar eclipse. = A.D. 1087, August 1, Sunday: on this day there was a solar eclipse.
"	215	Chālukya-Vikrama year 18, Śrīmukha, Pausya, śu. 11, Sunday, Vyatipāta, Uttarāyana-saṅkramaṇa. The date is irregular. In Śrīmukha, Uttarāyana-saṅkramaṇa fell on Pushya, śu. 4, Saturday, A.D. 1093, December 24. Śu. 11 fell on Saturday, December 31, A.D. 1093.
"	203	Chālukya-Vikrama year 22, Īśvara, [Śrāva]ṇa, punname, Sunday, saṅkramaṇa, lunar eclipse. The date intended is probably A.D. 1097, July 26, Sunday; f.d.t. 05. But there was no lunar eclipse on this day. The saṅkramaṇa fell on the next day.
"	2	Chālukya-Vikrama year 44, Vikāri, Vaisākha, śu. 3, Monday = A.D. 1119, April 14, Monday. 93.
"	241	Chālukya-Vikrama year 46, Plava, Chaitra, punnami, Monday, lunar eclipse = A.D. 1121, April 4, Monday. On this day there was a lunar eclipse.
		Jagadēkamalla (II).
"	210	, Pausya, śu. tadige, Monday, Uttarāyana-saṅkrānti, Vyatipāta. In the reign of Jagadēkamalla II (A.D. 1138-39 to 1148-49), Uttarāyana-saṅkrānti coincided with Monday only in Siddhārthin and the date would correspond to A.D. 1139, December 25, Monday.
"	233	5th year, Dhundubhi, Phālguna, . . . eclipse. In Dhundubhi, there was no eclipse in Phālguna but there was a lunar eclipse in Māgha. But in the previous year, i.e., Durmati, there was a lunar eclipse in Phālguna. Assuming the month to be wrongly quoted for Māgha, the date would be A.D. 1143, February 1, Monday. If the year was a mistake for Durmati, the date would be A.D. 1142, February 12, Thursday.
"	177	10th year, Prabhava, Āśādhā, amāvāse, Monday. = Probably A.D. 1147, June 29, Sunday. Monday quoted in the inscription is a mistake for Sunday.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA—cont. <i>Trailokyamalla (Taila III).</i>
E	33	Chalukya-Vikrama year 7 [6] Prajapati, Paushya, ba. 2, Wednesday, Uttarāyana-saṅkrānti = A.D. 1151, December 26, Wednesday, f.d.t. '07. The Uttarāyana-Saṅkramaṇa fell on the previous Tuesday.
"	212	6th year, Bhāva, Pushya, ba. 4, Vaddavāra (Saturday), Uttarāyana-saṅkramaṇa = A.D. 1154, December 25, Saturday.
		<i>Tribhuvanamalla (Vira-Sōmēśvara IV).</i>
"	207	2nd year, Krōdhi, amāvāsya, solar eclipse, Vyatipāta, saṅkramaṇa. In Krōdhi (A.D. 1184) there was a solar eclipse only in Kārtika on Monday, November 5, A.D. 1184. But there was no saṅkramaṇa on that day.
"	82	4th year, Viśvāvasu, Āśāḍha, śu. 10, Sunday = A.D. 1185, June 9, Sunday.
"	83	" Kilaka, Āsvija, ba. 1, Friday = A.D. 1188, October 7, Friday, f.d.t. '38.
		KALACHURYS. <i>Bijjalādēva.</i>
"	201	2nd year, Īśvara, Pushya, ba. 8, Wednesday, Uttarāyana-saṅkramaṇa = A.D. 1157, December 25, Wednesday, f.d.t. '11.
"	194	5th year, . . . , śu. 14, Monday, Dakṣiṇāyana-saṅkramaṇa, Vyatipāta. The date intended may probably be either A.D. 1161, June 26, Monday, in which case śu. 14 was a mistake for śu. 1; or A.D. 1162, June 27, in which case Sōmavāra is a mistake for Saumyavāra.
"	199	6th year, Vishu, Pushya, amāvāsya, Wednesday, Vyatipāta, solar eclipse = A.D. 1162, January 17, Wednesday, on which day there was a solar eclipse.
"	209	" Jyēsthā, ba. 14, Monday. The date may either be = A.D. 1156, June 18, Monday '53 or = A.D. 1162, May 28, Monday f.d.t. '23.
		<i>Bhujabalamallādēva (i.e., Bijjala).</i>
"	40	12th year, Sarvajit, Pushya, śu. 14, Monday, Uttarāyana-saṅkramaṇa. The details are correct except for the week-day which was Tuesday and not Monday. The English equivalent would be A.D. 1167, December 26, Tuesday, f.d.t. '95.
		<i>Sōvidēva.</i>
"	206	Śaka 1095, Nandana, Pushya, śu. 5, Monday, Uttarāyana-saṅkramaṇa, Vyatipāta = A.D. 1172, December 25, Monday. Śu. 5 is evidently a mistake for śu. 9 which ended at '69 on Monday.
		<i>Niśāṅkamallādēva.</i>
"	151	Śaka 1101, Viḷambi, Śrāvaṇa, Purnamāse, Monday, Vyatipāta = A.D. 1178, July 31, Monday, '36.
		HOYSALA. <i>Vira-Ballālādēva (II).</i>
"	187	7th year, Piṅgala, Mārgasira, śu. punnami, Monday, Vyatipāta, saṅkramaṇa = A.D. 1197, November 26, Wednesday '60. Monday is clearly a mistake for Wednesday. The intended Saṅkramaṇa was of Dhanus.
"	193	12th year, Dundubhi, Jyēsthā, śu. 8, Thursday, Vyatipāta = A.D. 1202, May 30, Thursday, '92.
"	191	15th year, Krōdhana, Āśāḍha, śu. 13, Monday, Vyatipāta, saṅkramaṇa.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		HOYSALA—cont. <i>Vira-Ballālādēva (II)—cont.</i>
"	4	Āśāḍha śu. 13 fell on Thursday and not Monday and it did not coincide with the Saṅkrānti. By the week-day and saṅkrānti (i.e., Karkāṭaka), the date would be A.D. 1205, June 27, Monday. Śu. 13 is probably a mistake for śu. 10.
		YADAVA. <i>Bhillamadēva.</i>
E	192	3rd year, Saumya, Pushya, ba. amāvāsya, Monday, Uttarāyana-saṅkramaṇa, Vyatipāta. The Saṅkramaṇa quoted did not fall on Pushya amāvāsya but it fell on Pushya ba. 1 which was Monday = A.D. 1189, December 25. On this day the Saṅkrānti commenced at '24 i.e., 5 h. 45 m.
		<i>Sinhānadēva.</i>
"	51	8th year, Prabhava, Āśāḍha, ba. amāvāsya, [Sunday], solar eclipse, Vyatipāta. The details are not correct. In Prabhava (A.D. 1207) there was no solar eclipse either in Adhika or in Nija-Āśāḍha and the amāvāsya of neither of these months fell on a Sunday. There was a solar eclipse in Śrāvaṇa of the year but it fell on Saturday, August 25, A.D. 1207.
"	55	9th year, Vibhava, Āśāḍha, śu. 15, Monday, Vyatipāta, saṅkrānti. In Vibhava (A.D. 1208), Āśāḍha, śu. 15 fell on Sunday, 29th June not Monday; nor did a Saṅkrānti fall on this tithi.
"	63	4th year, Śrīmukha, Śrāvaṇa, ba. 2, Tuesday. The quoted tithi fell on Monday and not Tuesday and the corresponding English date would be A.D. 1213, August 5, Monday. Tuesday must be mistake for Monday.
"	50	[2]1st year, Vikrama, Jyēsthā, ba. amāvāsya, Sunday, solar eclipse, saṅkrānti. In Vikrama, Jyēsthā ba. Amāvāsya, fell on Tuesday and not on Sunday, and there was a solar eclipse on that day but no Saṅkramaṇa. The English equivalent of the date by the tithi and eclipse would be A.D. 1220, June 2.
		<i>Yādavanārāyaṇa Pratāpachakravartī. . .</i> <i>(Sinhānadēva or Rāmachandra.)</i>
"	84	2*th year, Hēraṇbhi, Māgha, ba. 14. The date is not verifiable for want of the week-day, but it can be calculated. It may either be A.D. 1238, February 15, Monday or A.D. 1298, February 11, Tuesday.
		<i>Sinhānadēva.</i>
"	68	45th year, Śubhakṛit, Dvitiya Bhādrapada, ba. amāvāsya, Friday, solar eclipse = A.D. 1242, September 26, Friday.
		<i>Rāmachandra.</i>
"	81	Śaka 1229, Plavaṅga, Vaiśākha, śu. 10, Thursday = A.D. 1307, April 13, Thursday, '39.
		SINDA. <i>Chāvundādēva.</i>
"	147	Śaka 1076, Yuva, Pushya, śu. 14, Monday, Uttarāyana-saṅkrānti. The date is irregular. If śu. 14 is a mistake for ba. 14 and Monday for Sunday, it would be a day of Uttarāyana-saṅkrānti. = A.D. 1155, December 25, Sunday. The Saṅkrānti commenced on this day at '45 (10 h. 45 m.). In Śaka 1076, Bhāva, Pushya śu. 14 fell on a Monday = A.D. 1154, December 20. And in this case the Uttarāyana-saṅkramaṇa occurred on December 25th.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		SINDA—cont.
		<i>Mohāmaṇḍilēśvara Vira-Bijjaḍēva.</i>
E	65	Viśvāvasu, Māgha, ba. amāvāsya, Monday, Vyatipāta. In Viśvāvasu corresponding to A.D. 1185-6, Māgha, amāvāsya, fell on Friday. But in the next year, it did commence on Monday, A.D. 1187, February 9; f.d.t. '31. This is probably the intended date.
		VIJAYANAGARA.
		<i>Kṛishṇarāya.</i>
"	223	Śaka 1451, Sarvadhāri, Māgha, śu. 7, Saturday = A.D. 1529, January 16, Saturday, '68
		<i>Achyutarāya-Mahārāya.</i>
"	186	Śaka 1461, Vikāri, Bhādrapada, śu. 12, Tuesday, Śravana = A.D. 1539, August 26, Tuesday, '36; '72
		<i>Sadāśivarāya.</i>
"	146	Śaka 1470, Plavaṅga, Kārttika, śu. 7, Friday = A.D. 1547, October 21, Friday, '11
"	222	Plavaṅga, Āshāḍha, śu. 10. The date is not verifiable. It would, however, correspond to A.D. 1547, June 27, Monday.
		ADIL SHAHI.
		<i>Ibrāhīm Adil Shāh.</i>
"	70 & 71	Śaka 1526, Krōdhi, Māgha, śu. dvitīyā, Friday, Dhanishṭhā, Variya-yōga = A.D. 1605, January 11, Friday.
		<i>Sultān Muhammad Shāh.</i>
"	202	Śaka 1567, Vyaya, Mārgasīra, śu. 3, Sunday, Ohandranā-hōre = A.D. 1646, November 29, Sunday; f.d.t. '32.
		MAHRATTA.
		<i>Śivājī-Mahārāja.</i>
"	218	Siddhārthi, Śravana, śu. 4, [Friday]. The date intended is probably A.D. 1678, July 12, Friday; '96.
		MISCELLANEOUS.
"	239	Śaka 981, Vikāri, Mārgasīra, śu. 2, Wednesday, Pūrvāshāḍha, Kaulava-karāṇa, Gaṇḍa-yōga. = A.D. 1059, November 10, Wednesday; '17; f.d.n. '50.
"	39	Chālukya-Vikrama year 10, Krōdhana, Āshāḍha, śu. 1, Wednesday, Dakshīṇāyana-saṅkrānti. = A.D. 1185, June 25, Wednesday. The saṅkrānti actually commenced on this day at '62 (14 h. 50 m.). The month was Nija-Āshāḍha.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—cont.
E	79	Vira-Vikrama year 26, Vishu, . . . śu. pādīva, Sunday. Vira-Vikrama year is apparently the same as the Chālukya-Vikrama year. The date intended may be one of the following :— A.D. 1101, March 31, Sunday; f.d.t. '49. The month was Vaiśākha. A.D. 1101, July 28, Sunday, '89. The month was Adhika-Bhādrapada. A.D. 1101, December 22, Sunday, f.d.t. '17. The month was Pushya.
"	238	Chālukya-Vikrama year 28, Subhānu, Dipavālī-amāvāsya, Sunday, Vyatipāta. The date intended is probably A.D. 1103, October 4, Sunday, Amāvāsya ended on the previous day at '10 and the Nak. on the day was Svāti.
"	166	Chālukya-Vikrama year 31, [Vya]ya, [Śrāva]ṇa, śu. 10, Thursday. = A.D. 1106, July 12, Thursday.
"	36	Chālukya-Vikrama year 31, Vyaya, Pausa, ba. 9, Wednesday, Uttarāyana-saṅkrānti. = A.D. 1106, December 19; f.d.t. '92. But the Uttarāyana-saṅkrānti fell on the 25th of December.
"	17	Chālukya-Vikrama year [61], Naja, Śravana, śu. 12, Sunday, saṅkrānti, Vyatipāta. The intended date is probably A.D. 1136, July 12. But there was no saṅkrānti on that day.
"	56	Chālukya-Jagadeśkamalla year 19, Yuva, Vaiśākha, pūrṇimā, Vyatipāta. The date is not verifiable for want of the week-day. But by the <i>tilhi</i> , it would correspond to A.D. 1155, April 19, Tuesday.
"	16	Chālukya-Vikrama year 82, Īśvara, ba. 13, before the 'Avarevasatara-amāvāsya', Tuesday = A.D. 1157, December 31, Tuesday. The month was Pausa.
"	64	Chālukya-Vikrama year [83], Bahudhānya, Śravana, śu. 11, Thursday. = A.D. 1158, August 7, Thursday. The month was Nija-Śravana.
"	62	Chālukya-Vikrama year 84, . . . Kārtika, śu. 5, Sunday. = A.D. 1159, October 18, Sunday. The cyclic year was Pramāthin.
"	189	Śaka 1153, Khara, Bhādrapada, amāvāsya, Vyatipāta, saṅkrānti, Thursday. = A.D. 1231, August 28, Thursday; f.d.t. '04. On this day Kanyā-saṅkrānti commenced at '89, i.e., 9.20 p.m.
"	204	Śaka 1189, Prabhava, Chaitra, ba. 4, Tuesday = A.D. 1267, March 15, Tuesday; '78.
"	179	Śaka 1208, Parthiva, Chaitra, śu. 11, Sunday = A.D. 1285, March 18, Sunday; '78.
"	77	Śaka 1511, Virōdhi, Śravana, śu. pādīva, Thursday = A.D. 1599, July 3, Thursday; '68.
"	88	Śaka 1547, Krōdhana, daśamī, Saturday. There are eight days in A.D. 1625 on which daśamī and Saturday combined. For want of other details the date cannot be calculated.
"	72, 73 & 74	Śaka 1630, Sarvadhāri, Mārgasīrsha, śu. daśamī, Thursday, Uttarā-Bhādrapada = A.D. 1708, November 11, Thursday; f.d.t. '01; f.d.n. '48.

