



ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1931

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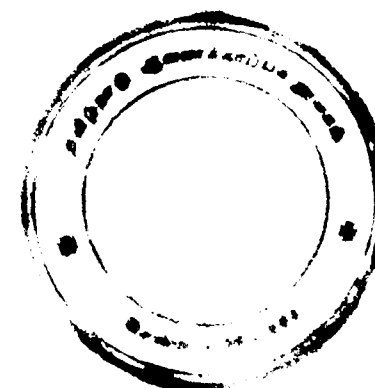
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The proofs of the Report have been checked and revised by me.

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.



ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE
YEAR 1930-31.

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PART I.

PERSONNEL.

I was asked by wire by the Government Epigraphist for India to take charge of the office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, in addition to my own duties, with effect from the afternoon of the 4th December 1930. I did so accordingly.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANT SUPERINTENDENT.

2. In November 1930, the Assistant Archæological Superintendent for Epigraphy visited four villages in the Salem district and copied eight inscriptions. As directed by the Government Epigraphist for India in his letter No. 182-M/142-89, dated 2nd February 1931, I paid a short visit to Conjeeveram primarily to see the old paintings in the Kailāsanātha temple and get their photographs and tracings. After doing what seemed necessary in the matter, I examined the fragmentary inscriptions on the slabs of stone used in the ceiling and floor of the *mukha-maṇḍapa* of the temple and finding them worthy of publication, I directed the Junior Assistant (Tamil) to take clean estampages of them for purposes of reproduction. I then proceeded to Ootacamund where I checked the final proof pages of a portion of the *South-Indian Inscriptions* (Texts), Volume VII, and returned to Madras on 22nd February 1931. One set of coloured tracings of the Conjeeveram paintings prepared on the spot was handed over to the Government Epigraphist for India and a copy of the notes of inspection of these paintings was sent to the Superintendent, Archæological Survey, Southern Circle, in connexion with his proposal for their conservation.

TOURS OF THE ESTABLISHMENT.

3. The Senior Epigraphical Assistant who was on tour from 18th February 1931 to 7th April 1931, visited 51 villages in the Trichinopoly and South Kanara districts and copied 51 inscriptions in 27 of these villages.

The Junior Assistant (Tamil) visited Tirunārāyaṇapuram in the Trichinopoly district in August 1930 to inspect the Vishṇu temple of the place that was undergoing renovation and copied 8 inscriptions there. Later in the year he visited 4 villages in the Kumbakonam taluk and a few others in the Tanjore and Chingleput districts and copied 233 inscriptions, bringing up his total collection to 241.

The Junior Assistant (Telugu) was on tour from 17th November 1930 to 12th February 1931. He inspected a few villages in the Vizagapatam and Godavari districts and completed the epigraphical survey of the Palnad taluk of the Guntur district commenced in the previous year. His collection amounts to 74 inscriptions.

The Photographer went on tour to Erragudi in the Kurnool district for copying the Aśoka Edicts and to Conjeeveram for preparing tracings of the ancient paintings mentioned above.

WORK DONE DURING THE YEAR.

4. During the year under review, 117 villages were visited and in all 374 lithic records were copied. Four copper-plate inscriptions were also copied and examined. In July and August 1930, the epigraphical collection of the year 1928-29 consisting of 542 inscriptions was checked by me, and the manuscript of the *Annual Report* for that year which had been previously prepared by the Assistant Archæological Superintendent for Epigraphy, was carefully revised and submitted in a final form to the Government Epigraphist for

India. After approval by the Director-General of Archæology in India, it was sent to the Press for printing. The galley proof of this *Report* was checked and returned to the Press for a revise. To prepare the *Annual Report* for 1929-30, the transcripts of the 618 inscriptions collected during the year, were checked, their list was revised and the dates mentioned in these records which had been calculated were also verified. Part II of this *Report* was drawn up and the typescript of the whole Report was then submitted on 12th March 1931 to the Government Epigraphist for India. The approval of the Director-General of Archæology in India having since been received, the *Report* has been sent to the Government Press for publication. A summary of the epigraphical work done during the year 1929-30 was prepared and sent to the Government Epigraphist for India for incorporation in the *Annual Report* of the Director-General of Archæology in India. Further, I drew up a short note for the Report on the Moral and Material Progress made by the Department during the year 1930-31 and sent it to him.

5. The proof of the Index to the *Epigraphia Indica*, Volume XIX, the manuscript of which had been prepared by me while I officiated as Government Epigraphist for India from January to April 1930, was received from the Press and it was partially checked and revised.

The proofs of a major portion of the *South-Indian Inscriptions* (Texts), Volume VII, were checked and returned to the Press for final revision. To afford facility to scholars who may wish to study the records of any particular king or dynasty, an appendix has been given in the volume, wherein the inscriptions contained in it are arranged according to dynasties and in chronological order. In two other appendices are given references to published inscriptions and the English equivalents of the astronomical details furnished in the inscriptions without Saka or other dates. The Table of Contents and the Preface have also been prepared and prefixed to the volume. The galley proofs of 129 pages of Volume VIII of this series have also been checked and returned to the Press for revision.

A paper on Three Tamil inscriptions at Lālgudi of the time of the Pāṇḍya king Varaguṇa and the Chōla king Rājakēsarivarman (Āditya I) was drawn up by me and submitted to the Government Epigraphist for India for publication in the *Epigraphia Indica*.

Facilities were as usual given to scholars to consult impressions of inscriptions.

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

Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Salem	Attur	Tammampatti	1-4
2	Do.	Do.	Kalpaganūr	5
3	Do.	Tiruchengodu	Idaṅgaṇṣālai	6-7
4	Do.	Do.	Vellarivalli	8
5	Tanjore	Kumbakonam	Tirukkōdikāval	9-58
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10	Do.	Do.	Tiruchatturai	121-208
11	Do.	Pattukkottai	Tiruvōnam	209-210
12	Do.	Do.	Maṅḡlāvūr	211-212
13	Chingleput	Chingleput	Mānāmaḍi	213-230
14	Do.	Do.	Agaram	231-236
15	Do.	Conjeeveram	Conjeeveram	237-240
16	Trichinopoly	Musiri	Tirunārāyaṇapuram	241-248
17	Do.	Lālgudi	Āṅḡrai	249
18	Do.	Do.	Lālgudi	250
19	Do.	Perambalur	Arumbāvūr	251
20	Do.	Do.	Chettikulam	252-254
21	Do.	Karur	Nāḡampallī	255-260
22	Vizagapatam	Rayaghada Agency	Dēvagiri	261
23	East Godavari	Peddapuram	Tirupati	262-274
24	West Godavari	Tadepalligudem	Telikicherla	275-282
25	Do.	Tanuku	Kānūru	283-284
26	Do.	Do.	Siṅḡarājapāḷem	285
27	Guntur	Vinukonda	Inunella	286

* Forty-seven other villages were also visited but did not yield any inscriptions.

Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
28	Guntur	Vinukonda	Ipūru	287
29	Do.	Palnad	Adigoppula	288
30	Do.	Do.	Aḡurājūpallo	289
31	Do.	Do.	Chinna-Gārlapāḍu	290-292
32	Do.	Do.	Zūlakallu	293-294
33	Do.	Do.	Kambhampāḍu	295-301
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54	Do.	Do.	Balpa	347
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60	Do.	Do.	Kanyāna	357-361
61	Do.	Do.	Marvaṇṭe	362
62	Do.	Do.	Trāsi	363
63	Do.	Udipi	Mattu	364-365
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67	Do.	Do.	Baṅṭakallu	370
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K. V. SUBRAHMANYA AIYER,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1930-31.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	r. Siddhalinga Udaiyar of Anantagundarpalayam, Rasipuram taluk, Salem district.	..	....	Kali 4624, Ananda (wrong), Vaigasi 5.	Tamil ..	Returned to the owner.	South-Indian Inscriptions.	Appears to be spurious. Mentions in incorrect sequence, the names of a number of Vijayanagara rulers. Records that the <i>Samaya-mudais</i> of certain specified <i>naṭus</i> of Kongu agreed to collect cesses to provide for the expenses of worship and feeding in the <i>maṭha</i> of Guha-Ivara-svamiyar at Alayagiri in Sela-nadu.
2	The District Judge of Nellore.	..	....	Śaka 1705, Śobha-kṛit, Māgha, śu. 15.	Telugu ..	Do.	Do.	Records that Kumāra Yāchama-Nāyaningaru, son of Baigaru Yāchama-Nāyaningaru and grandson of Kumāra-Yāchama of Velugodu belonging to the Rēcharla-gōtra, cleared of forest the lands in Yāchavaram and Bālayapalle, etc., constituted them into a new village called Subrahmanyam, built the temples of Subrahmanyēśvara and Chengaivarāyāsūvara in it and provided for the conduct of worship and festivals therein by the grant of lands and tolls.
3	The Trustee of the Śiva temple at Kañjanur, Kumbakonam taluk, Tanjore district.	Tanjore Me. rāṭha.	Pratāpa-Simha ..	Suhūr-San 1142 = A.D. 1741.	Mōḍi ..	Do.	Do.	Mr. K. N. Dikshit has kindly furnished the following note on these two inscriptions:— These records refer to the grant of additional endowments for the maintenance of worship, <i>naṭeṭṭya</i> , <i>raṭha</i> -festival, etc., at the Kañjanur shrine, the <i>svami</i> at which place is the grantee. In one case it is mentioned that the previous grant of 33 <i>chamaras</i> was supplemented by a further grant of 147 <i>chamaras</i> making in all 180 <i>chamaras</i> . In the other case 296 additional <i>chamaras</i> were granted but the details are not so clear.
4	The <i>Arāṭaka</i> of the Viṣṇu temple at the same village.	Do.	....	Suhūr-San 1145 = A.D. 1744.	Do. ..	Do.	Do.	

APPENDIX B.

Stone inscriptions copied during the year 1930-31.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	SALEM DISTRICT. ATTUR TALUK. Tammampatti.—On the north wall of the central shrine in the Narasimha temple in the village.	..	....	Śaka 140[9*], Pīlavāṅga, śu. 11, Saturday.	Tamil	Records gift of the villages of Būḍiḍiparugu and Arulampalli in Mārāḍi-sīrmai by Mahāyāyaka-rāchārya. Era-māñchi Tuhakkana-Nāyaka to the temple of Kadiri Nārasīṅga-Perumāl.
2	On the same wall	Vijaya-nagara.	Dēvarāya-Mahārāya ..	Śaka 1290 (mistake), Viśāvasu, śu. 5, Monday.	Do.	Records gift of the villages of Dēvarnari and Puliyaikurichchi to the temple of Kadiri-nātha at Dēvarnari. Mentions Basava-saṅkarn Gutti Antyambaraganda Mahāyāyaka Vasudēva-Nāyaka.
3	On the south wall of the same shrine.	Do.	Kṛishnarā[ya] ..	Śaka 144[9*], Vyaya, dvādasi, Tiruvā-dirai, Monday.	Do.	Records gift of the villages of Maṅgaivāripatti in Mārāḍi-sīrmai and Seugakinaru in Maṅmalai-sīrmai to the temple of Kadiri Nārasīṅga-Perumāl at Dēvarnari in Arrūr-kūrnam, a subdivision of Arrūr-nādu in Magara-maṇḍalam. Mentions Vengappa Trumalai-Nāyaka as the donor and Irattiyappa-Nāyaka as the <i>ubhaya-kartā</i> .
4	On the same wall .. ..	..	....	Śaka 1428, Kāṣaya, Tula, śu. 3, Anilam, Sunday.	Do.	Records assignment of taxes on articles of merchandise to the temple of Kadiri-nātha at Dēvarnari in Arrūr-kūrnam, a subdivision of Arrūr-nādu in Magadai-maṇḍalam. The gift was made by Periya Timmayai-Nāyaka, son of Eramāñchi Chikka-Timmayai-Nāyaka. Damaged. Mentions Periya-Bālu-Nāyaka.
5	Kalpaganur.—On a step in front of the Venkateśa-Perumāl temple in the village.	..	....	Khara, Śittirai 17 ..	Do.	
6	TIRUCHENGODU TALUK. Idangansalai.—On the north, west and south walls of the central shrine in the Viṣṇu temple in the village.	Koṅgu	Rājarājādēva ..	17th year ..	Do.	Stones in disorder. Fragments. One of them records the construction of the temple, evidently of Kañja-malai-dēva with stone and the provision made for worship therein. Refers to Ilaiḍiḍāsāmai in Ten-Pūvāṇiya-nādu, a subdivision of Koṅgu <i>alias</i> Virāśōla-maṇḍalam.
7	On a slab in front of the Vināyaka shrine in the same village.	Do.	Vira-Pāṇḍyadēva ..	1[3]th ..	Do.	States that [the shrine] was the benefaction of Kūṭṭādu-var, one of the <i>tanjārimar</i> of Ilaiḍiḍāsāmai.
8	Vellarivalli.—On two slabs in front of the Paśupatiśvara temple in the village.	..	....	Paridhavi, Āvani 5..	Do.	In modern characters. States that the platform for the <i>Āśābhā</i> is the gift of Sinnattambi, son of Taḍḍava-mūrti.
9	TANJORE DISTRICT. KUMBakonam TALUK. Tirukkodlkaval.—On the north wall of the central shrine in the Tirukkōṭiśvara temple in the village.	Chōla	Parakēsarivarman ..	4th year ..	Do.	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>vimāna</i> of the temple. Registers a sale of land in Kalakkudi to the temple at Tirukkōṭiḱka by the assembly of Mahēndra-varna-chaturvēdimaigalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont. KUMBakonam TALUK—cont. Tirukkodikaval—cont.					
10	On the same wall	Chōla ..	Rājakēśarivarman	11th year	Tamil ..	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>vimāna</i> of the temple. Registers gift of paddy to the temple, by a certain Maṣṇan Maḍan of Śrūtakkūr in Meḷ(*j)kka-nāḍu, for offerings and lamps. The gift was left in charge of the assembly of Naraṣingamaṅgalaṁ in Nallārūr-nāḍu. Do.
11	Do.	Do. ..	Madiraikoṇḍa Parakēśari-varman.	3rd "	Do. ..	Gift of land by Māyan Śaḍaiyan of Korraḱkūrumbūr, for blowing two conches in the temple. Do.
12	Do.	Do. ..	Do. ..	28th "	Do. ..	Gift of sheep for a lamp. Mentions Vaḍagarai Nallārūr-nāḍu. Do.
13	Do.	Do. ..	Rājakēśarivarman	13th "	Do. ..	Records gift of land, by purchase, for a flower-garden to the temple, by Perumbilūṇ Viḷḷavaiyāṣayan <i>alias</i> Nakkan Śevvīḍai of Kilaṇḍi in Maḷi-nāḍu. The assembly of Tirukkōḍikā <i>alias</i> Kappanangalaṁ, who sold this land, agreed to pay the taxes. Do.
14	Do.	Muttaraiyar	Ilaṅḱ-Muttaraiyar	17th "	Do. ..	Registers gift of gold for a lamp to the same temple by Kallārūr Kaṇḍanprāṭṭi of Kāraikkāḍu. Having received the amount, the assembly of Aḍi, a <i>dēvādāna</i> of Nallārūr-nāḍu, agreed to supply daily the required quantity of ghee. Do.
15	Do.	Chōla ..	Madiraikoṇḍa Parakēśari-varman.	38th "	Do. ..	Registers gift of land and gold for offerings, to the temple of Mahādeva, at Tirukkōḍikāval in Vaḍagarai Nallārūr-nāḍu, by Śaḍaiyan Dēvaḍiperumaṅ of Korra[k]kūrumbūr in the same <i>nāḍu</i> . Do.
16	Do.	Do. ..	Rājakēśarivarman	11th "	Do. ..	Registers that the assembly of Tirukkōḍikā <i>alias</i> Kappanangalaṁ received money from Arulākki Śendaṅ of Arūr in Vaḍagarai Nallārūr-nāḍu and agreed to exempt from payment of taxes the lands granted by him to the temple. Do.
17	Do.	Do. ..	Do. ..	5th "	Do. ..	Registers a sale of land, free of taxes, by the assembly of Kappanangalaṁ to Aṭṭiraiyan Kilavan Koṭṭikavan, for being presented to the temple as <i>melukuppam</i> . Begins with the introduction <i>ṣṭubhaśloka</i> , etc.
18	Do.	Do. ..	Rājārāja Rājakēśarivarman	16th "	Do. ..	Registers a sale of land to the temple of Mahādeva at Tirukkōḍikā by the assembly of Tirukkōḍikā <i>alias</i> Kappanangalaṁ, a <i>brahmadēya</i> in Vaḍagarai Nallārūr-nāḍu.
19	Do.	Do. ..	Rājārājakēśarivarman, 'who destroyed the ships at Śālai'.	13th "	Do. ..	States that, on receipt of an order (<i>tiṛumugaṁ</i>) from Uḍaiyapṛatīyar Śembiyanmaḍiyan, the assembly of the village of Tirukkōḍikā and the <i>Māḱēśaras</i> met together and issued instructions to the temple servants as to how they should irrigate certain lands.
20	On the west wall of the same shrine.	Do. ..	Parakēśarivarman	4th "	Do. ..	States that this is a copy (like No. 11 above). Registers gift of gold for a lamp to the temple of Mahādeva at Tirukkōḍikā by Śāri Paramayōgi of Maṇimaṅgalaṁ.

21	On the same wall	Pāṇḍya ..	[Mārañjījadaiyañ	.. ..	4th "	.. ..	Do.	..	Do.	that the assembly of Nārapakka-chaturvēdinaṅgalam received gold from Araiyañ Kalvañ of Panaiyūr in Pērai-yūr-nādu and agreed to supply ghee for a lamp to the temple of Mahādēva at Tirukkōḷikā.
22	Do.	Pallava ..	Vijaya-Nṛipatuṅgavikrama-varman.	.. ..	24th "	.. ..	Do.	..	Do.	that the same assembly received gold from Veṭṭuvadi-Araiyañ alias Maḷlañ Vēṅgaḍaṇ of Koṇḍa-nādu and agreed to supply ghee for a lamp to the same temple.
23	Do.	Chōla ..	Rājākṣarivarman	.. ..	4th "	.. ..	Do.	..	Do.	Registers of a sale of land by the assembly of Nārapakka-chaturvēdinaṅgalam, a <i>brahmaḍiyya</i> in Vaḍagara-Nallārūnādu, to the temple of Tirukkōḷikā-Perumal for offerings, the vendors agreeing to pay the taxes on the land.
24	Do.	Do.	Madirakonḍa [varman].	Parakṣēsari-	*9th	.. ..	Do.	..	Do.	Registers of gift of sheep for a lamp by Kaliyañ Kāḍaṇ of Taṇ-dattōttam in Tirunaiyūr-nādu.
25	Do.	Do.	Do.	Do.	21st "	.. ..	Do.	..	Do.	Gift of sheep for a lamp to the temple of Mahādēva at Tiruk-kōḷikā in Vaḍagara Nallārūr-nādu.
26	Do.	Pāṇḍya ..	Mārañjījadaiyañ	.. ..	5th "	.. ..	Do.	..	Do.	States that the assembly of Mahēndrakōṭṭūr, including Kañjanūr received gold from Parumānakkāñ of Kāñjanūr in Pērai-yūr-nādu and agreed to supply paddy to the temple of Mahādēva at Tirukkōḷikā, for offerings.
27	On the south wall of the same shrine.	Pallava ..	Nandippōttaraiyar	.. ..	19th "	.. ..	Do.	..	Do.	States that this is a copy (like No. 25 above). Registers gift of paddy for a lamp to the temple of Sīraṇaṅ-gai-ḷāvaragaram at Tirukkōḷikā. This is a palimpsest engraved over an erased earlier record.
28	On the same wall .. ..	.. ..	....	.. ..	11th "	.. ..	Do.	..	Do.	States that this is a copy of an old inscription. Gift of gold for a lamp to be maintained by the <i>śabbai</i> of Kaṇṇa-maṅgalam.
29	Do.	Pāṇḍya ..	Māra(ā*)jadaiyañ	.. ..	11th "	.. ..	Do.	..	Do.	Gift of gold for a lamp.
30	Do.	.. ..	[Built in]	.. ..	.. ..	.. ..	Do.	..	Do.	Records that the assembly of Tirukkōḷikā alias Kaṇṇa-maṅgalam received gold from Kumarañ Cūnapati, a merchant of Pāṇḍya-Nandipuram, and agreed to exempt from taxes the lands presented by him to the temple of Saduśiva-Pūḍar at Tirukkōḷikā for constructing the <i>maḍaviṅgam</i> .
31	Do.	Chōla ..	Rājākṣarivarman	.. ..	15th year	.. ..	Do.	..	Do.	Records that the assembly of Kaṇṇamaṅgalam received gold from the individual mentioned in No. 30 above, and agreed to supply ghee and rice daily to the temple for offerings and lamp.
32	Do.	Do.	Do.	.. ..	12th "	.. ..	Do.	..	Do.	Records of provision made by Maśeṇaṇ Maḍaṇ of Sīrukāṭṭūr in Maśkka-nādu for daily bathing the god at Tirukkōḷikā with five pots of water from the river Kāvēri.
33	Do.	Do.	Parakṣēsarivarman	.. ..	3rd "	.. ..	Do.	..	Do.	Gift of sheep for a lamp by Vambañ Kali of Pāḍūr in Irūṅḷōppāṇḍi.
34	Do.	Do.	Madirakonḍa varman.	Parakṣēsari-	22nd "	.. ..	Do.	..	Do.	Do. This is a palimpsest engraved over an earlier erased record. Gift of gold for a lamp.
35	Do.	Do.	Rājārāja Rājākṣarivarman, 'who destroyed the ships at Śāla'.	.. ..	11th "	.. ..	Do.	..	Do.	Records that the temple servants of Tirukkōḷikā in Vaḍagara Nallārūr-nādu received money from Ilai-yañ Adittapūḍarāṇ of Koṇṇavāyil in Teṇkarañ Panaiyūr-nādu and agreed to supply offerings to the god Sūrya-dēva which he had set up in the temple.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBAKONAM TALUK—cont.						
36	On the same wall	Chōla	Parakēsarvarman	11th year ..	Tamil	Refers to the construction of the <i>Srīrāmā</i> of the temple with stone, by queen Śembiyan-Mahādēviyār, and to the re-engraving of the inscriptions, that lay scattered in several places, on its walls. One of such inscriptions is dated in the 4 + 9th year of the reign of Mañai-jadaiyan and registers a gift of money by Varāṅṅa-Mahārāja for a lamp.
37	Do.	Pāṇḍya	Māraṇ-Śjadaiyan	1[1]th ..	Do.	This is a copy of an old inscription. Partly built in. Registers gift of gold made by Varaguna-Mahārāja for burning three lamps in the shrines of Śrī, Sarasvatī and Gaṇapati at Tirukkōdikā.
38	Do. .. ..	..	....	22nd ..	Do.	Do. Records that Viramahādēviyār, the queen of Nripātunga-Mahārāja, performed the <i>haviṅgarōḥa</i> and <i>tūḍhara</i> ceremonies and presented gold to the temple of Mahādēva at Tirukkōdikā for offerings and lamp.
39	Do.	Muttaraiyar	Ilaṅgō-Muttaraiyar	13th ..	Do.	Do. Built in. Registers gift of sheep.
40	On the north wall of the <i>Mahā-maṇḍapa</i> in the same temple.	Chōla	Tribhuvanachakravartin Kulōtunga-Chōlādēva.	48th ..	Do.	Incomplete. Mentions the <i>agāra-brahmadēyam</i> of Rājendraśōla-chaturvedimangalam in Nallārūr-nādu, a subdivision of Virudarājabhayankara-velanādu and one Vēdayyāsa.
41	On the same wall	Do.	[Vikrama-Chōlādēva]	[13th year, Makara, su. 6, Monday, Uttirāṭṭadi.	Do.	Built in and damaged. Begins with the introduction of <i>śānta</i> <i>śānta</i> <i>śānta</i> , etc. Seems to register a tax-free gift of land made to the temple of Tiruvavaduturai-Uḍaiyār. The first figure missing in the regnal year has been supplied by calculation.
42	Do. .. ..	..	....	..	Do.	Fragments. One of them refers to a gift made by a certain Kamalabhavan to the temple of Brahmiśvaramudaiyā-Mahādēva at Tirukkōdikā and another refers to a tax-free gift of land made by a certain Jñānāśva.
43	On the south wall of the same <i>maṇḍapa</i> .	Chōla	Tribhuvanachakravartin Vikrama-Chōlādēva.	[9]th year, 53rd day	Do.	Registers a gift of land for a lamp to the temple at Tirukkōdikā in Nallārūr-nādu, a subdivision of Virudarājabhayankara-velanādu.
44	On the same wall	Do.	Do.	4th ..	Do.	Registers a gift of land to the temple by Śaṅkaradēvan Truchirrambalamudaiyan for taking the god in procession on the days of <i>amāvāsī</i> .
45	Do.	Do.	Kulōtunga-Chōla Kōṇēriṇmai-kōṇḍan.	4th ..	Do.	States that on the representation made by Pallavarājan, it was decided that a channel which had been dug in some <i>dēvāda</i> land should be filled up and the land thus reclaimed restored to the temple.
46	Do.	Do.	Rājakesarivarman Tribhuvana-chakravartin Chōlādēva (I).	42nd year, Makara, su. 1, Uttiradam, Monday.	Do.	Records that certain <i>Sudabrahmanas</i> received four <i>kaṭariṭu</i> of gold from Vaduganāthan <i>alias</i> Valava-sundara-Mhēndavēlan and agreed to burn a perpetual lamp in the temple. The donor is called a 'Maṇi-grāma' and a resident of Tenralai in Mutūr-kūram, a subdivision of Rājaraṅga-Pāṇḍinādu.
47	On the east and north walls of the same <i>maṇḍapa</i> (inside).	Do.	Parakēsarivarman Tribhuvana-chakravartin Vikrama-Chōlādēva.	1[1]th year, Pāṅṇi, 5, Tuesday, su. 7, Rōhiṇi.	Do.	Begins with the introduction of <i>śānta</i> <i>śānta</i> <i>śānta</i> , etc. Records a gift made by the authorities of the temple at Tirukkōdikā of 1 <i>vēḷ</i> of land for feeding 10 <i>tapasvins</i> in the temple at Tiruvavaduturai in Tiraimūr-nādu, a subdivision of Tenkara Uyyakkondar-velanādu and a <i>vēḷ</i> of land as <i>vaḍiyaritti</i> to the physician Sattura-māyan Alappiṇḍan for treating the <i>tapasvina</i> .

48	On the north and west walls of the Gaṇapati shrine in the first <i>prākāra</i> of the same temple.	Do.	Tribhuvanachakravartin Kulōtunga-Chōlādēva, who having taken Madura, Iḷam and Karuvūr, was pleased to take the crowned head of the Pāṇḍya.	25th year, Mīna, ba. 2, Saturday, Chittirai.	Do.	Gives a list of lands granted to the temple for various purposes and states that these as well as other lands that may be granted to the temple after the 24th year, should not be sold as <i>Chandēvara-velai</i> , and that in case any lands are taken possession of by force, they shall be resumed by the temple.
49	On the beam at the entrance into the Chandēvara shrine in the same <i>prākāra</i>.	..	....	..	Do.	States that this temple is called 'Tyāgasamudram.'
50	On the south wall of the first <i>prākāra</i> (outside) of the same temple.	..	....	..	Tamil (verse).	A benedictory verse in characters of the 12th century invoking prosperity to the Chōla king and to the plough.
51	On the same wall	Chōla	Rājakesarivarman Tribhuvana-chakravartin Rājaraṅgādēva.	2nd year, Tūḷā, ba. 12, Friday, Uttirām.	Tamil	Unfinished. Commences with the introduction of <i>śānta</i> <i>śānta</i> <i>śānta</i> , etc., and ends abruptly after giving the date.
52	On the east wall (outside) of the same <i>prākāra</i> .	Do.	Tribhuvanachakravartin Tribhuvana-virādēva, who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, performed the anointment of heroes and of victors.	3[4]th year, Dhanus, su. 13, Monday, Mṛigaśīrsha.	Do.	Gift of land by Uḍaiyanjeydān Uḍaiyan <i>alias</i> Tiliyilambala-Viluppārayan to the temple at Tirukkōdikā for the bathing of the god Kūṭṭāḍum-Nāyanar Kōṭṭamānda-Āḍalva*ṭār during the festival of Mārgaḷi-Tiruvādirai. Refers to Kaṇṇamaṅḍalam <i>alias</i> Nerivudai-chōla-chaturvedimangalam as a <i>dēvāda</i> of the temple.
53	On the same wall	Pallava	Sakalabhuvanachakravartin Peruṅṅjagādēva.	3rd year, Rishabha, su. 10, Tuesday, Hastā.	Do.	Gift of land to the temple of Tirukkōdikāvudaiyār in Nallārūr-nādu, a subdivision of Virudarājabhayankara-velanādu, by Paṅkamudaiyan Panchaṇ Uḍaiyapillai of Iḷamaṅḍalam in Jayangōḍaśōla-maṅḍalam <i>alias</i> Singapurā-nādu.
54	Do.	Do.	Do.	22nd year,, ba. 3, Thursday, Rōhiṇi.	Do.	Records that Maṇuvirudaiyār Varadarum-Kūṭṭap-perumāl of Gaṅgaikōṇḍaśōlapuram set up an image of Tirupperundurai-Āḷudaiyār (in the temple at Tirukkōdikā) and gave land for it and money for the taxes thereon.
55	Do.	Chōla	Parakēsarivarman Tribhuvana-chakravartin Rājaraṅgādēva.	7th year, Kumbha, ba. 6, Monday, Anisham.	Do.	Incomplete. Commences with the introduction of <i>śānta</i> <i>śānta</i> <i>śānta</i> , etc. Records a sale of land by the <i>Kuṭṭapperumakkai</i> of Kadalangudi <i>alias</i> Gaṅgaikōṇḍaśōla-chaturvedimangalam and its exemption from taxes.
56	Do. .. ..	..	....	..	Do.	Contains the words 'Svasti Śrī Vikramaśōḷaṅ-tirumāḷigai.'
57	In the <i>gōpura</i> (proper left) of the same temple.	..	....	..	Sanskrit verse in Grantha.	In praise of the liberality of a Chōḍi chief.
58	In the same place .. ..	..	....	..	Tamil (verse).	In praise of a Chōḍi chief of Puḍuḷvāpuri named Sadaian, son of Piliapperumāl.
59	Kaṇjanur.—On the right door-jamb leading into the central shrine of the Agniśvara temple.	..	....	..	Tamil	Contains the words 'Svasti Śrī Tirumlakantan' evidently the name of the donor of the stone. The characters are of the 10th century.
60	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Chōla	Parakēsarivarman Tribhuvana-chakravartin Vikrama-Chōlādēva.	3rd year,, Thursday, Pūram.	Do.	Built in at the beginning. Commences with the introduction of <i>śānta</i> <i>śānta</i> <i>śānta</i> , etc. Registers a tax-free gift of land for a <i>maṭha</i> called 'Alṇūreṇman'. While making the gift, the assembly is said to have met in the <i>maṇḍapa</i> of the temple of Tiruvakkai-śvaramudaiyā-Mahādēva at Ahavamalanai-irumāḍi-menkōṇḍaśōla-chaturvedimangalam, a <i>brahmadēya</i> of Nallārūr-nādu, a subdivision of Virudarājabhayankara-velanādu.
61	On the same wall	Do.	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Kulōtunga-Chōlādēva.	7th year, Karkaka, ba. 7, Monday, Aśvati.	Do.	Begins with the introduction of <i>śānta</i> <i>śānta</i> <i>śānta</i> , etc. Portions left unengraved. Provides for a festival in the temple of Tiruvagūśvaram-Uḍaiyār at Vikramaśōla-chaturvedimangalam, which was an <i>agaram</i> of Nallārūr-nādu.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont. KUMBakonam TALUK—cont. Tirukkodikaval—cont.					
62	On the south wall of the same mandapa.	Vijayanagara.	Krishnaraya-Maharaya	Saka, 1447. Parthiva, Tulā, śu. 12, Friday, Uttirattadi, Vajra-yoga, Bhava-karapa. [Lost]	Tamil	Records the setting up of the processional image of Karaga-Pillaiyar in the temple of Tiruvagnisvaram at Kadjanur by Kanakasabhapati-Bhatta, son of Bhasa-kara-Bhatta.
63	On the same wall	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.		Do.	Begins with the introduction of the temple received money from Śōlan-Sūgam alias Satturubhayai-kara-Viluppaiyan and agreed to maintain a lamp.
64	Do.	Do.	Tribhuvanachakravartin Virarajendradēva.	Tulā, śu. 9, Monday	Do.	Three fragments. One mentions Avimuktisvaram-Ujaiyar and another refers to the construction of a temple with stone.
65	In the gōpura (proper left) of the same temple.	Do.	....	Saka 1594, Saumya, Aṣṭ. 23.	Do.	Gift of land as abhisēka-katālai, by Ramanātha-Anna-gai.
66	On stray stones built round the central shrine of the Varadarājaperumāl temple in the same village.	Do.	Tribhuvanachakravartin Virarajendradēva.	[2nd year	Do.	Seems to register a gift of land, as ardhajāmapuram to the temple of Rājanārāyaṇasvaram-U(daiyar). Mentions Vikramasōja-chaturvēdimaṅgalam.
67	On stray stones built into the south wall of the first prakāra of the same temple.	..	[Lost]	[29th	Do.	Fragmentary. Relates to a gift of land and gives the detailed boundaries of it.
68	Kadramangalam.—On the north, west and south walls of the Kālabastisvara temple in the village.	Chōla	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd	Do.	Mentions Madhurāntaka-valanādu and Virarakkada-Mūvendavēlar. Built in the middle. Refers to a gift of land made in the 6th year of the reign of Periyadēvar Karikāla-Chōladēvar to the temple of Parameśvara for various requirements and states that in accordance with an order issued in the 11th year of Tribhuvanaviradēva, the rent due on the land was deducted from the accounts and assigned to the temple. Details also the lands enjoyed by the temple as per orders issued in the 16th, 21st and 32nd years of the king.
69	Pandanallur.—On the north wall of the central shrine in the Paṣupatisvara temple in the village.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rājadhīrjadēva.	5th year, Tulā, śu. 9, Monday, Aṣṭam.	Do.	Incomplete. Gift of land to the temple of Paṣupatidēva at Pandanallūr in Viṭṭūr-nādu, a subdivision of Vaḍagarai Virudarājabhayaṅkara-valanādu, by Rāmis-varamudaiyan Sadaśivadēvan alias Rājarājan Sāsara-bāhu, for opening a new street. This land belonged to the donor's deceased brother Rāmeśvaramudaiyan Mahādēvan alias Solappallavaraiyar.
70	On the same wall	Vijayanagara.	[Achyuta]dēva-Mahārāya	Saka 1452, Śrīmbha, śu. 7, Monday, Hasta.	Do.	Registers an assignment of six vēli of tax-free land at Māttūr by the members of the sabhā and nādu to a certain Kshetrappa, son of Vayirava-Nayinār, as kanakakuppura for writing the accounts of the nādu. Valudlampattu-chavadi is stated to lie between the Kāvēri and the Kolliḍam.

71	On the south wall of the same shrine.	Chōla	Parakesarivarman alias Vikrama-Chōladēva.	9th year	Do.	Incomplete. Commences with the introduction of the temple of Nambirattiyar. Refers to a gift of gold made for lamps by Nambirattiyar. Pirāntakan-Mādevadigal alias Sombi-yan-Mahādēvipirattiyar, the mother of Uttama-Chōladēva, to the temple of Paṣupatisvara at Pandanallūr in Viṭṭūr-nādu, a subdivision of Vaḍagarai Virudarājabhayaṅkara-valanādu, in the 11th year of the reign of Rājārāja I, and registers the purchase in the sixth year of Vikrama-Chōla of the share attached to the nāṇḍia, by the nephew of the original donee's two sons, from the surviving widow of one of the latter.
72	On the same wall	Do.	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	39th year, Mithuna, śu. 15, Monday, Mṛgasirsha.	Do.	Registers gift of a gold ornament (tirukkoḷgai) by Rāvaṇa of the Vāraṇasī Bhikṣūnātha to the temple of Paṣupatisvaram-Udaiyar at Tiruppanānallūr, for being used at the time of the sacred bath of the god.
73	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva, 'who took Madura, Ilam and the crowned head of the Pāṇḍya.'	24th year, 16th day	Do.	Gift of an utariyam and a sacred thread made of gold, by Sāttavāṭṭakanyāṭṭi Aḍicheha-Pillai to the same god.
74	Do.	Do.	Rajakesarivarman	10th	Do.	Copy of an old inscription. Gift of gold for a lamp to the god Paṣupatidēva at Pandanallūr, by Periyā-nambi-Bhattān, son of Dakṣiṇamūrti-Bhatta Gōmātha Sarvakratuyāji of Kāttūr Avanimanikka-chaturvēdi-maṅgalam on the north bank of the (river) Maunni and by his wife. The gold is stated to have been deposited with a Śivabrahmana of the temple.
75	TANJORE TALUK. Tiruppurunduruti.—On the north wall of the central shrine, in the Pushpavandēsvara temple.	Do.	[Madiraikoṇ]ḍa Parakesarivarman.	33rd	Do.	Beginnings of lines built in. Records that Parakesarivarman alias Perumaiyāḷi of Nerkuppal in Taṇjavūr-kūṛam purchased land from the assembly of Kūṭaṅguḍi, a brahmadēya of Miṇṇilāru in Poygai-nādu and presented it to the temple of Mahādēva at Tiruturutti, a dēvadāna of Arkkāṭu-kūṛam for feeding ten Brahmans at the time of the midday offerings to the silver image of Amaraṅgayarchēṭṭa which he had set up in the temple.
76	On the same wall	Do.	Parakesarivarman	4th	Do.	Registers gift of sheep for a lamp to the temple of Mahādēva at Tiruturutti, a dēvadāna in Arkkāṭu-kūṛam, by Piṣāṅgaṅ Korraṇ of Nānāndūr in the same kūrnam. Mentions the Sāntivēlā (festival) of the goddess.
77	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva.	36th	Do.	Damaged in the middle. Registers a grant of land, free of taxes, to the village goldsmith and his descendants for preparing ornaments for the god, by the big assembly of Tiruturutti, a brahmadēya of Arkkāṭu-kūṛam, a subdivision of Paṇḍikūḷāsan-valanādu.
78	Do.	Do.	Rajakesarivarman alias Rājārjadēva.	24th	Do.	Begins with the introduction of the temple. Records that the assembly of Tiruturutti received 20 kāṣu from Kūṭṭaṅ Madhurāntakan, a member of the Tailakkalāṭṭeraiya-parivaram of the king and agreed to burn a perpetual lamp in the temple.
79	Do.	Do.	Rajakesarivarman	8th	Do.	Unfinished. Mentions Mādalan Iraviyāchēṭṭa Sēmbiyai and the assembly of Tiruṭturutti.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
80	On the same wall ..	Chōla	Rajakēśarvarman ..	15th year ..	Tamil	Records that the lands of certain persons sold to the temple unjustly to meet the fines imposed on their brother, together with his land were now returned to them under the king's orders.
81	Do. ..	..	....	..	Do.	Mutilated. Records that the assembly of Tirutturutti received 30 <i>kalaiyū</i> and agreed to supply ghee to the temple for the sacred bath of the deity on the day of <i>śarīrānti</i> in every month.
82	On the north and west walls of the same shrine.	Chōla	Rajarāja-Rajakēśarvarman ..	14th year ..	Do.	Begins with the introduction of the assembly, etc. Records that the assembly of Tirutturutti received money from Irayiravan-Pallavan <i>alase</i> Mummudiśōla-Pōśai in Tenkai Pambani-kūram and agreed to conduct the <i>dharmārāna</i> ceremony in the temple of Tirutturutti-Mahādevār Poyyiliyāndar in the month of Kārtikai every year, and to meet the expenses of the worship of the several deities in the temple and of feeding <i>Śivayōgins</i> and <i>apavins</i> . Damaged. Records that the assembly of Tirutturutti received 25 <i>kalaiyū</i> of gold from a resident of Kāval-ir and agreed to burn a perpetual lamp in the temple. Registers a grant of land in the <i>dēvadāna</i> village Idāik-kudi, situated in Vadagarai Pōy-igai-nādu, by the assembly and the <i>dēvakāms</i> , as <i>kūdingakāms</i> to a certain Kānna Amalan.
83	On the west wall of the same shrine.	Do.	Madirakoṇḍa [Parakēśarvarman].	11th ..	Do.	Registers a gift of 15 <i>pon</i> by a <i>Vellāla</i> for burning a lamp in the temple during day time. The <i>sabhā</i> received in the gold and agreed to maintain the lamp.
84	On the same wall ..	Do.	Rajarājakēśarvarman, 'who destroyed the ships at Śālai.'	Do. ..	Do.	Registers a gift of 8 <i>pon</i> by Pīśāṅga Aiyāradigal of Nāṇāṇḍūr for supplying ghee to the temple on the days of <i>śarīrānti</i> . The <i>sabhā</i> received the gold and agreed to supply the ghee.
85	Do. ..	Do.	Madirakoṇḍa Parakēśarvarman.	24th year ..	Do.	Registers gift of 96 sheep made on the day of solar eclipse for a lamp to the same temple by Siddavadvan [Gālmundādēvan of Malādu. The <i>sabhā</i> agreed to maintain the lamp.
86	Do. ..	Do.	Rajakēśarvarman ..	3rd ..	Do.	Registers a similar gift of sheep by Pelli-Peruman of Nerkuppai in Tanjāvūr-kūram.
87	Do. ..	Do.	Parakēśarvarman ..	11th ..	Do.	Registers a gift of 15 <i>pon</i> by Madalan Chandiran Iravi for burning a lamp in the temple during daytime.
88	Do. ..	Do.	Madirakoṇḍa Parakēśarvarman.	30th ..	Do.	Damaged. Registers a gift of 25 [<i>kalaiyū</i>] of gold for a lamp by a resident of Aṇaṇṇādu in Miyykūru.
89	Do. ..	Do.	Do. ..	[3rd] ..	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold for a lamp by Soman Eṭṭi of Nāṇāṇḍūr. The <i>sabhā</i> agreed to burn the lamp.
90	Do. ..	Do.	Parakēśarvarman ..	4th ..	Do.	Registers a gift of land after purchase from the assembly of Tirutturutti, by queen Kōkkilādigal, to maintain a perpetual lamp before and to provide for offerings to the image of Trailōkyasundara set up in the temple in the form in which he burnt the three cities.
91	Do. ..	Do.	Do. ..	..	Do.	
92	On the west and south walls of the same shrine.	Do.	Madirakoṇḍa Parakēśarvarman.	20th ..	Do.	

93	On the south wall of the same shrine.	..	[Lost]	..	Do.	Damaged. Records that the assembly of Tirutturutti received 30 <i>kalaiyū</i> of gold from Sembian Bhuvani-Gaigaraiyar and agreed to burn a perpetual lamp.
94	On the same wall ..	Chōla	Rajakēśarvarman ..	2[6]th year ..	Do.	Registers a gift of a lamp and 25 <i>kalaiyū</i> of gold by Kavid Suppinaṇṇaiyan of Suduvūr in Peṇruvallyūr-nādu, a subdivision of Paṇḍi-nādu. The assembly agreed to maintain the lamp.
95	Do. ..	Do.	Parakēśarvarman]	7th ..	Do.	Registers gift of 15 <i>pon</i> for a lamp to be maintained by the assembly.
96	Do. ..	Do.	Rajarājakēśarvarman, 'who destroyed the ships at Śālai.'	10th ..	Do.	Damaged at the end. Covered by the Dakṣiṇāmūrti shrine in the middle. Registers a gift of 8 <i>kāṭu</i> by the person mentioned in No. 82 above, for the daily supply of turners (<i>maṇḍakēppa</i>).
97	Do. ..	Do.	Parakēśarvarman ..	[Lost]	Do.	Damaged. Registers gift of money by Parān....[A]rjūn-igai for a perpetual lamp in the temple.
98	Do. ..	Do.	Do. ..	[5th year]	Do.	Records that the assembly of Tirutturutti received money from a resident of Tiruchōṇṇatturai, a <i>dēvadāna</i> in Kilar-kūram and agreed to burn a lamp in the temple.
99	Do. ..	Do.	Madirakoṇḍa Parakēśarvarman.	34th ..	Do.	Records that the same assembly received money from Periyavēlatin Perannai, the younger sister of Mūṭṭa-Vikrama[ā]bharaviyār and agreed to maintain a lamp in the temple.
100	Do. ..	..	....	..	Do.	Damaged. Refers to a gift of gold made by Vaiyir-Akka-ṇār Tribhuvanaṇḍavi for a lamp in the same temple.
101	Do. ..	Chōla	Rajakēśarvarman ..	1[6]th year ..	Do.	Registers a gift of 12 <i>kalaiyū</i> by Bāḷgāṣṭriyan Pīdāṇār for burning a lamp in the temple during day time.
102	Do. ..	Do.	Do. ..	..	Do.	Ends of lines built in. Registers a gift of 25 <i>kalaiyū</i> for a lamp by the <i>gāndhārva</i> Parādīyan Śiṅga Śrīkanthan.
103	Do. ..	Do.	Do. ..	..	Do.	Do. Registers a gift of money made by a certain Guṇavan Pūttai of [Kāḷattūr] for burning a lamp.
104	Do. ..	Do.	Parakēśarvarman ..	..	Do.	Do. Registers a gift of 25 <i>pon</i> for a lamp by Valluvan Nam... of the <i>Veṭṭir-paṇḍai</i> , who was a native of Kusakkudi in Eyi-nādu.
105	Do. ..	Do.	Rajakēśarvarman ..	[1]th year, 300th day.	Do.	Registers a gift of 30 <i>pon</i> for a lamp by Nāṇḍai Śāṭṭa-perumāṇār, the mistress of the Chōla king (Śōla-perumāṇḍigal).
106	Do. ..	Do.	Madirakoṇḍa Parakēśarvarman.	24th year ..	Do.	Registers a gift of 40 <i>ṭṭakāṣu</i> for a lamp by Pīḷaiyār Arukuleśariyār, the son of the Chōla king (Śōla-perumāṇḍigal).
107	Do. ..	Do.	Parakēśarvarman ..	3rd ..	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold for a lamp by Mūḷūr-Nāṅaiyār, the mother of the Chōla queen Solamādeviyār.
108	On a stone built into the south wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Do.	Madirakoṇḍa Parakēśarvarman.	30th ..	Do.	Fragment. Registers a gift of 15 <i>pon</i> for supplying <i>pariyāṭam</i> .
109	On another stone built into the same wall.	..	....	Prabhava, Kārtika, śu. 5.	Kannada	Fragment. Mentions Tagadūru and Mallikārjuna.
110	On the south wall of the <i>maṇḍapa</i> in the same temple.	Vijaya-nagara.	Vijayarāja-Mahārāja ..	Śaka 134 [4], Śōbha-kṛit, Karkatāka, śu. 11, Monday, Mūla.	Tamil	Registers a gift of land, free of taxes, to the temple of Tirupunduruti-Nayanār at Tirupunduruti, a <i>brahmadāya</i> and free village in Arkkāṭṭu-kūram, a subdivision of Tenkai Pāṇḍikūṣāni-vaṇaṇḍu, by Sivandaperumāl, the headman of Parśai.
111	On the same wall ..	Do.	Vira-Bhūpati-Udayar ..	Śaka 1336, Man-matha, Karkatāka, śu. 7, Sunday, Śōdi.	Do.	Registers a gift of land, free of taxes, to the temple by Alacya-Tiruchirrambalamudaiyār Vasiṅgaḷarāyan of Śīraraśūr in Arkkāṭṭu-kūram.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
112	On the east wall of the same <i>mandapa</i> .	Chōla	Tribhuvanachakravartin Rājā-rājādēva.	16th year	Tamil	Damaged and obstructed by a <i>linga</i> . States that the <i>mandar</i> of the temple received land from [Pānāi]-nāyaka-Pichchan and agreed to supply paddy to the temple.
113	On the north wall (inside) of the <i>Nāgar-mandapa</i> in the same temple.	Pāndya	Jatāvarman Tribhuvanachakravartin Sundara-Pāndyādēva.	16th year, Vaigāsī 32.	Do.	Incomplete. Records that as certain temple lands had been used in the formation of a new street called <i>Elulagumudumudaiyāl-tiruvādi</i> , in the name of the queen (or probably the goddess), the assembly of the village agreed to give other lands in exchange.
114	On the left door-jamb of the same temple.	Madura Nāyaka.	....	Śaka 1487, Krō-dhana, Aṭpaśī 7.	Do.	States that the <i>mandapa</i> was constructed by Śingappār as the gift of Vitrappa-Nāyaka, son of Visvanātha Nāyaka Krishnappa-Nāyaka.
115	On the south wall of the <i>Vadā-Kaṭṭasāṭṭa</i> shrine in the first <i>prakāra</i> of the same temple.	Chōla	....	....	Do.	Fragment. Has a portion of the historical introduction of Rājārāja I. Mentions Tenkarai Pāṇḍi
116	In the second <i>gōpura</i> (north side) of the same temple.	Vijaya-nagara.	Vijayarāja-Mahārāja . .	Śaka 13 * * [Kāyāṣṭi], Karkataka, śu. [10, Monday].	Do.	Damaged. Seems to register a gift of land to the temple.
117	On stones built into the east and west walls of the Saundarya-nāyaki shrine in the same temple.	Chōla	[Kulśattuṅga-Chōlādēva], 'who took Madura, Ilam, and the crowned head of the Pāṇḍya.'	..	Do.	Fragment. Seems to register a gift to the goddess Tirukkamakkōttam-udaiya-Periyānchōchīyār by two individuals. Mentions the 25th year, evidently of the king.
118	In the outer <i>gōpura</i> , left of entrance.	Vijaya-nagara.	Achyutādēva-Mahārāja	Śaka 1454, Nandana, Dhanus, śu. 12.	Do.	Records an order issued to the residents of Tiruppuṇ-drutti and Paṇḍārāyāḍai and Śūjyatteruvu of Kaḍiyūr, stating that certain specified taxes had been assigned to the temple of Tiruppuṇḍurutti by Krishnapuram Varadappayar for the merit of the king on the occasion of the Gōdvādaśī.
119	In the same <i>gōpura</i> , right of entrance.	Tanjore Nāyaka.	Achyutappa-Nāyaka . .	Sarvadhari, Āṭi 10	Do.	Registers an assignment of taxes on certain articles of merchandise to the temple of Pushpavanānātha at Tiruppuṇḍurutti for the merit of Gōvinda-Dikahitarayan.
120	On several stones built into the same <i>gōpura</i> .	Chōla	....	..	Do.	Fragmentary. Has a portion of the historical introduction of Rājendra-Chōla I. Refers to the endowments made by some of his regiments. See below, Part II, Paragraph 12.
121	Tiruchchatturai.—On the north wall of the central shrine in the Odanavanesvara temple at the village.	Do.	Parakēsarivarman	..	Do.	Built in and damaged. Seems to register endowments made for ornaments and festivals.
122	On the same wall	Do.	Madiraikoṇḍa Parakēsarivarman.	2[3]rd year	Do.	Damaged. Registers a gift of 45 sheep made to the temple, by Nakkam Vichiyakkam, the younger sister of Nakkam Kavadi-akkam, the daughter of Dēvanar of the village to provide for milk, ghee and curds for the sacred bath of the god on the <i>senkrānti</i> day of every month.
123	Do. . . .	Do.	Rājakēsarivarman	4th "	Do.	Do. Seems to register a gift of land by the donor mentioned in No. 122 above [for feeding] two Brahmanas, one Brahman woman and yōgis in the temple.

124	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	10th "	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold by Karuppur Araiyan of Manai-nadu for burning a lamp in the temple of [Tiruchchōrutturai-Mahādēva].
125	Do.	Do.	Parakēsarivarman	8th "	Do.	Registers gift of sheep to the temple by a shepherd of the village.
126	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	38th "	Do.	Damaged. Registers a gift of sheep by a resident of a village in Vadatalai Sēmbi-nadu in Pāndi-nādu.
127	Do.	Do.	Parakēsarivarman	5th "	Do.	Damaged in the middle. Registers a gift of sheep by Kalaiśāsudar, the daughter of Āyirattāl-Dēvanār.
128	Do.	..	....	..	Do.	Damaged and built in at the beginning. Seems to register a gift of gold for offerings. Mentions Mēgavīyan of Palayattal of Tanjāvur and states that the god was meditated upon by Agastiyamuni.
129	Do.	Chōla	 kēsarivarman	14th year	Do.	Damaged. Registers a gift of 40 <i>kāṣu</i> for a lamp and a lamp-stand by Kaudan Patāḷakan to the temple of Tiruchchōrutturai-Mahādēva.
130	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	11th year, Kanni, Hasta, solar eclipse.	Do.	Registers a gift of 30 <i>pon</i> for a lamp by the Chōla queen Tribhuvanamahādēviyār on behalf of her mother Naikottiyār.
131	Do.	Do.	[Do.]	30th year	Do.	Damaged. Registers a gift of 30 <i>pon</i> and a lamp-stand by Somaśikhamaṇi-Pallavarayan.
132	Do.	Do.	[Pa]ra[kēsarivarman]	Do.	Do.	Do. Registers a gift of 25 <i>kalaiyū</i> of gold by Nakkam Sokkapertumal for a lamp to be maintained by the <i>paṭi-pādamāla</i> of the temple.
133	Do.	Do.	Parakēsarivarman	5th year	Do.	Do. Seems to register a gift of gold for burning a lamp in the temple of Mahādēva at Tiruchchōrutturai by a princess related to the Pāndya king Parantaka.
134	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	20th "	Do.	Do. Registers a gift of gold and a lamp-stand by [Oṭṭiyarun attas [Pūdi-Arāyan].
135	Do.	Do.	Parakēsarivarman, "who took Madura [and Ilam]."	4[6]th "	Do.	Damaged in the middle. Seems to register a gift made for the maintenance of a lamp. Mentions Trailōkya-mahādēviyār.
136	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	19th "	Do.	Registers a gift of 10 <i>pon</i> for a lamp to be burnt during the day time by a resident of Uttamaṇḍipuram.
137	Do.	..	....	..	Sanskrit Grantha.	Provides for a lamp in the temple of Śiva at Tiruchchōrutturai by Muvēnda-Pitavūr[vel].
138	Do.	Chōla	 kēsarivarman	14th year, 305th day.	Tamil	Damaged in the middle and at the end. Registers a gift of money for a perpetual lamp in the temple to be maintained by the <i>paṭipadamāla</i> .
139	Do.	Do.	Rājakēsarivarman	5th year	Do.	Registers gift of gold for a lamp by Tiruvēnkāḍaḍigal attas Muvēnda-Pitavūr[vel], a <i>Vēlaṇ</i> of Pitavūr in Pitavūr-nādu. See No. 137 above.
140	Do.	Do.	Madiraikoṇḍa Parakēsarivarman].	19th "	Do.	Ends of lines peeled off. Seems to register a provision made by Paliyamūni-[Vēlan] for burning a lamp during day time in the temple.
141	Do.	Do.	....	41st "	Do.	Damaged. Mentions Trailōkya-mahādēvi and Vairameṇan of the <i>Paṭṭaḍāya-paṭchāḍāriyam</i> of the temple. See No. 135 above.
142	Do.	Do.	Para[kēsarivarman]	20th "	Do.	Stones lost in the middle. Registers a gift of sheep for burning a perpetual lamp in the temple.
143	Do.	Do.	Rājakēsa[rivarman]	..	Do.	Damaged. Seems to register a gift of sheep.
144	Do.	Do.	Para[kēsarivarman]	..	Do.	Do. Registers gift of gold for a lamp by a merchant of Āyirattal[li].
145	Do.	Do.	Do.	2nd year	Do.	Registers gift of sheep by Rāmaśvara-Bhātara for three lamps to the temple of Agastīsvara-Mahādēva at Tiruchchōrutturai.
146	Do.	Do.	Do.	Do.	Do.	Engraved in continuation of the previous inscription. Registers a similar gift to the same temple by a certain Rudra-Singam.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
147	On the same wall ..	Chōla	Parakēśarivarman ..	[2nd] year	Tamil	Registers a gift of 10 <i>poṇ</i> for a lamp by a resident of Ayirattali.
148	Do. ..	Do.	Madiraikoṇḍa Parakēśarivarman.	19th "	Do.	Registers a gift of sheep for a lamp by a resident of P. rumbatappuliur.
149	Do. ..	Do.	Rājakēśarivarman ..	17th "	Do.	Registers a gift of sheep to the temple by a queen of the Chōla king for a lamp to be maintained by the <i>paṭipadamūla</i> and <i>dēvakamīs</i> .
150	On the north and west walls of the same shrine.	Do.	Madiraikoṇḍa Parakēśarivarman.	30th "	Do.	Registers gift of sheep by Nāraṇan Tennavan Mahādeviyār. Also registers a gift of money for a lamp stand by two other persons. The money was deposited with the assembly of Perumakkalūr.
151	On the west wall of the same shrine.	Do.	Parakēśarivarman ..	3rd "	Do.	Damaged in the middle. Registers a gift of 30 <i>poṇ</i> to the temple for burning a lamp and for the golden handle of the fly-whisk by Parāntaka-Pallavadiyārāyan.
152	On the same wall ..	Do.	Parakēśarivarman]	2nd "	Tamil (verse and prose).	Gift of gold for a lamp to the temple of Tiruchchōrturai-Mahādēva by Tennavan Malanāttuvōḷan <i>aiās</i> Korraṇ Māraṇ. Registers also a gift of cows for the bathing of the god with ghee on the days of <i>saṅkrānti</i> . Mutilated at the right end. Seems to provide for a lamp. Incomplete and fragmentary. Registers gift of sheep for a lamp.
153	Do. ..	Do.	Do. ..	[Lost]	Tamil	Damaged. Seems to register a gift of gold for a lamp. Mentions one Devanār of the village.
154	Do. ..	Do.	Madiraikoṇḍa Parakēśarivarman.	[18]th year	Do.	Do. Gift of sheep for a lamp.
155	Do. ..	Do.	Rājakēśarivarman ..	....	Do.	Do. Registers gift of gold by Guṇavan Puttan for a lamp to be maintained by the <i>paṭipadamūla</i> (of the temple). See No. 103 above.
156	Do. ..	Do.	Madiraikoṇḍa Parakēśarivarman.	....	Do.	Gift of sheep for a lamp by Naṅḡuri-Naṅgai of Maylārpil on behalf of her daughter Sōlakāmaiyār, a queen of the king.
157	Do. ..	Do.	Rājakēśarivarman ..	17th year	Do.	Damaged in the middle. Seems to register provision made for a lamp by Tiruvadi-Pidi, the <i>Kiḷiṇ</i> of Kaḷal-vāyil in Myrjāraṇ, a division of Royyā-nādu.
158	Do. ..	Do.	Madiraikoṇḍa Parakēśarivarman.	2[6]th "	Do.	Damaged. Registers a gift of 300 <i>kāṇ</i> by Pādli-Māraṇ Vāraṇa-Māraṇ for burning a sacred lamp.
159	Do. ..	Do.	Parakēśarivarman ..	2nd "	Do.	Registers a gift of 25 <i>poṇ</i> by Nakkaṇ Arāyaperumān, son of Devanār of Kaḷippagalaṇipuraṇ, for a lamp to be maintained by the <i>paṭipadamūla</i> and the <i>Māhēś-taras</i> .
160	Do. ..	Do.	Parakēśarivarman ..	[1]4th year	Do.	Eight lines in the middle damaged. Registers provision made for burning a perpetual lamp in the temple.
161	Do. ..	Do.	Do. ..	28th "	Do.	Damaged and built in at the end. Registers gift of sheep for burning a perpetual lamp.
162	On the west and south walls of the same shrine.	Do.	Rājakēśarivarman ..	13th "	Do.	Do. Registers a gift of 25 <i>kalaiṇṇu</i> of gold for a lamp by a certain [Polunṅaṇ].
163	On the same walls ..	Do.	[Rāj]akēśarivarman ..	[23]rd "	Do.	Do. Seems to register a gift of [sheep] to the temple of Mahādēva at Tiruchchōrturai.
164	Do. ..	Do.	Madiraikoṇḍa Parakēśarivarman.	11th "	Do.	
165	Do. ..	Do.	Do. ..	....	Do.	

166	On the west and south walls of the same shrine.	Do.	Parakēśarivarman ..	3rd year	Do.	Damaged and built in at the end. Registers gift of gold for offerings [on festive days] to the temple of Tiruchchōrturai-Ālvār, by a resident of the village. Highly damaged. Seems to register a provision made for burning a perpetual lamp in the temple.
167	On the south wall of the same shrine.	Do.	[Parakēśarivarman] ..	..	Do.	
168	On the same wall	Do.	Madiraikoṇḍa Parakēśarivarman.	..	Do.	Damaged. Seems to register a gift of gold made for a perpetual lamp in the temple.
169	Do. ..	Do.	Parakēśarivarman ..	3rd year	Do.	Registers a gift of 30 <i>kalaiṇṇu</i> of gold for burning a perpetual lamp in the temple by Mullūr-Naṅgaiyār, the mother of the queen Sōlamahādēviyār.
170	Do. ..	Do.	Do. ..	* 1th "	Do.	Lines 1 to 9 damaged. Registers a gift of sheep made by a lady for bathing the god with ghee on the days of <i>saṅkrānti</i> . The same lady is said to have presented 32 <i>apaḍ</i> (lamps) of copper.
171	Do. ..	Do.	... kēśarivarman	[2]nd year	Do.	Damaged. Registers gift of money for burning a perpetual lamp in the temple.
172	Do. ..	Do.	[Parakēśarivarman] ..	13th "	Do.	Records that the assembly of Kaḷappālkudi, a <i>brahma-dīya</i> of Mīrai-kūṭraṇ received 25 <i>kalaiṇṇu</i> of gold from Kaṭakachanda-vīraṇ-Peraṇaiyāṇ of Kayatūṭṭi in Maṇai-nādu and agreed to supply ghee for a lamp.
173	Do. ..	Chōla	Parakēśarivarman ..	11th "	Do.	Registers gift of a lamp stand by Malapāḍan Mahāpādi, a merchant of Nandipuram <i>aiās</i> Aymattali. Seems also to record the consecration of the image of the consort of the god Viṇḍakar by the same merchant.
174	Do. ..	Do.	Rāja*[ra]ja*[kēśarivarman] ..	15th "	Do.	Incomplete and ends of lines built in. Seems to register a gift of gold by a resident of Avalivapallūr in Āvūr-kūṭraṇ to the temple of Tiruchchōrturai-Mahādēva for feeding Brahmans.
175	Do. ..	Do.	....	..	Do.	Beginning damaged. Seems to register a grant of land by Kaṇḍan Rāmaṇ for supplying oil to the temple. Mentions the village Kōḷiyāṇ.
176	Do. ..	Do.	....	1[3]th year	Do.	Damaged. Registers gift of 25 <i>kalaiṇṇu</i> by a lady for burning a perpetual lamp in the temple.
177	Do. ..	Chōla	Pa[ra]kēśarivarman ..	[10]th "	Do.	Do. Registers gift of gold by Sēmbiyāṇ Bhuvani-gaṇḍaraiyāṇ for burning a lamp called Kumaramārt-taṇḍaṇ. See No. 93 above.
178	Do. ..	Do.	[Rājara]ja[kēśarivarman] ..	13th "	Do.	Do. Registers a gift of 2 <i>poṇ</i> for burning a perpetual lamp in the temple, by Kuḷiṇamallī of Uṭṭirameḷūr.
179	Do. ..	Do.	Parakēśarivarman ..	6th "	Do.	Registers gift of 25 <i>kalaiṇṇu</i> of gold for a lamp, by the headman of Kaṇḍavūr in Āvūr-kūṭraṇ.
180	Do. ..	Do.	Rājakēśarivarman ..	[Lost]	Do.	Damaged. Registers gift of gold for a lamp by Tribhu-vanamahādēviyār Vayiriyakkāṇār, the [queen] of the Chōla king and the mother-in-law of Kaḍupattigal. See No. 100 above.
181	Do. ..	Do.	... kēśariva[rman] ..	3rd year	Do.	Do. Registers gift of sheep for a lamp by [Pa]ḷḍaṇ Kaṇṭharābharaṇan <i>aiās</i> Vāvaṇ Vāluvaḷkōṇ.
182	Do. ..	Do.	Parakēśarivarman ..	33rd "	Do.	Do. Registers gift of sheep for a lamp by [Lō]kamarāyaṇ.
183	Do. ..	Do.	Do. ..	3rd "	Do.	Registers a gift of 25 <i>kalaiṇṇu</i> of gold by Śōkkilāṇ Śāti-malaiyāṇ <i>aiās</i> Sōlamattaraiyāṇ of Kāvaṇūr in Mēlūr-kūṭraṇ, for burning a perpetual lamp in the temple.
184	Do. ..	Do.	[Lost] ..	24th "	Do.	Highly damaged. Seems to register a gift of sheep for a lamp.
185	Do. ..	Chōla	Parakēśarivarman ..	[Lost]	Do.	Ends of lines built in. Seems to register a gift of sheep for a lamp.
186	Do. ..	Do.	Rāj[akēśari]varman ..	2[5]th year	Do.	Much damaged and ends of lines built in. Seems to register a gift of money [to the temple].

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
187	On the same wall	Chōla	Madirakōṇḍa man.	33rd year	Tamil	Ends of lines built in. Seems to register a grant of land at Pūrkūḍi by some persons to the temple for offerings and lamps.
188	Do.	Do.	Rājakēsarivarman	14th "	Do.	Do.
189	Do.	Do.	Parakēsarivarman	6th "	Do.	Seems to register a gift of sheep for a lamp.
190	Do.	Do.	Do.	7th "	Do.	Registers gift of sheep for a lamp by Māraṇ Malai in the headman of Pūliyūr in [Ā]rūm[pu]liyūr in Aruvāi-sādu.
191	Do.	Do.	Rājakēsarivarman	2nd "	Do.	Registers gift of 25 <i>kalāṅṅū</i> of gold by Mallan Arangan, a member of the <i>Tāṇjavūr-maṇḍarātār-vēlam</i> , for a lamp to be maintained by the <i>paṭṭaṇḍarātār</i> and <i>paṭṭaṇḍarātār-dēvakannis</i> of the temple.
192	Do.	Do.	Do.	3rd "	Do.	Registers gift of 145 <i>kalāṅṅū</i> of gold by Somāsi-Sēndan <i>alias</i> Sōlapperuṅgāvidi, a <i>madhyasūtha</i> of (the village of) Āyirattai for offerings to the god.
193	Do.	Do.	Parakēsarivarman	11th "	Do.	Gift of land for midday offerings by Mānandai Śrī-kanthan Paṭṭaṇḍar, the headman of the <i>brahmāḍēya</i> village Tiruchchōrtuturai.
194	On the north wall of the <i>mandapa</i> in front of the same shrine.	Do.	Parakēsarivarman <i>alias</i> Vikrama-Chōlādēva.	14th year, Mīna, ba. 13, Wednesday, Śa. dayam.	Do.	Gift of sheep for a lamp made by Chēdi-Mahādēviyār, the queen of the Mīlādū chief Siddavadaṭṭaḍṭai on the occasion of a solar eclipse. See No. 87 above.
195	On the same wall	Do.	Do.	21st year	Do.	Begins with the introduction of the temple for the land at Pārthivēndranallūr to the temple for the awakening ceremony by the merchants (<i>nagaratār</i>) living in the street called Vikramasōla-perunderu at Āyirattai <i>alias</i> Venkanda[sōlapu]rām.
196	Do.	Do.	Tribhuvanachakravartin Rājarajadēva.	Do.	Do.	Contains only a portion of the historical introduction of Kulottunga I commencing with the words <i>kuṭṭuṅga</i> , etc. Mutilated at the right end. Registers a gift of land at Vēmbukūdi by Irungōla to the temple. Kilār-kūṭṭam is stated to be in Nityavinōda-valanādu.
197	Do.	Do.	Do.	Do.	Do.	Contains only a portion of the introduction of Rājaraja I commencing with the words <i>śrī</i> , etc.
198	Do.	Do.	Do.	Do.	Do.	Records provision made by Pullai Vayirāṇāpikkan <i>alias</i> Paṭṭikāṭṭi-Bhaṭṭar, a Paṭṭudaiyān of the village for offerings in the temple on the days of <i>amavasyā</i> . The characters belong to the 10th century.
199	On the beam at the entrance into the Chandēśvara shrine in the same temple.	Do.	Do.	Do.	Do.	Fragment. Registers gift of gold for offerings and lamps.
200	On the south wall of the same <i>mandapa</i> .	Chōla	Rājarajakēsarivarman	9th year	Do.	Gift of money by the headman of Poygai in Vadagarai Poygai-nādu for offerings and lamp to the god Gaṇapati in the temple at Tiruchchōrtuturai.
201	On the same wall	Do.	Tribhuvanachakravartin Kulottunga-Chōlādēva.	10th "	Do.	Registers a sale of land at Pārthivēndranallūr to the temple by the <i>Nagaratār</i> of Āyirattai <i>alias</i> Ahava-mallakulakālapuram.
202	Do.	Do.	Do.	Do.	Do.	States that this <i>paṭṭa</i> was built by Tiruchchirambala-mudaiyān Jayangōḍasōlan of Kiliyūr.
203	Do.	Do.	Do.	Do.	Do.	Unfinished. Gift of land, for the bathing of the god, by Vēlān Tiruvagattēśvaranudaiyān <i>alias</i> Udayamā[?]tāṇḍa-Pallavaraiyān, for the welfare of the king.

204	On a pillar in the <i>makā-mandapa</i> of the same temple.	Vijayanagara.	Viruppana-Udaiyār, son of Ariyana-Udaiyār.	Śaka Kshaya	Do. (verse)	In praise of a Chōla subordinate. Refers to his victories gained in several countries. See part II, paragraph 30. Records that as the <i>Sapana-mandapa</i> was in ruins, it was rebuilt by Sēmbinātha the nephew (<i>maruṇḍan</i>) of Maṇḍalapurushan <i>alias</i> Viragōḍadēvan, one of the mudalis of Pūndi-Enadimangalam in Marudamangala-pattu, a subdivision of Palkunra-kōttam, a district of Tondai-maṇḍalam <i>alias</i> Jayangōḍasōla-maṇḍalam.
205	On the north wall of the second <i>gopura</i> of the same temple.	Do.	Do.	Do.	Do.	Records that a certain Kulottungasōla-Niṭṭappēraiyan purchased a <i>naṭṭuva-kāni</i> from Dēvan Udayanayakan and gave it as <i>śrīdhana</i> to his daughter, and so her husband had the right of doing service in the temple like other <i>paṭṭigilār</i> and of enjoying the privileges due thereto.
206	On the east wall of the second <i>prākāra</i> of the same temple ; right of entrance.	Chōla	Tribhuvanachakravartin Rājendra-Chōlādēva.	20th year, Makara, śu. 11, Saturday, Rōḷṇi.	Do.	Begins with quoting the [10th] year of (the Hoysala king) Rāmanāthadēva. Registers the sale of a house-site to a <i>dēvaratigai</i> by the <i>tāṇḍar</i> of the temple for purchasing jaggery to plaster the <i>mandapa</i> .
207	On the north wall of the Annapūrnāmbikā shrine in the same temple.	Chōla	Do.	15th year, Friday, [Haste].	Do.	Damaged and stones lost. Seems to register sale of a house-site by the temple. Begins with quoting the [25th] year of [Rājendrachōlādēva (III)].
208	On the west and south walls of the same shrine.	Hoysala	Rāmanāthadēva	Do.	Do.	Records that the <i>Śivabrāhmaṇas</i> of the temple at Tiruvāṇam in Pūlvāla-kūṭṭam sold land to a certain Kachchi Yekamban for meeting the expenses of the goddess Alagīya-Nāchchiyār.
209	Tiruvonam.—Inside the <i>garbhagṛha</i> of the Tirumēnnāthēśvara temple in the village.	Pāṇḍya	Māvarman <i>alias</i> Tribhuvanachakravartin Kulasekhara-dēva.	31st year, Mithuna, śu. 12, Wednesday, Anusham.	Do.	Built in. Seems to register a gift of money to the same temple. Refers to Pūlvāla-kūṭṭam.
210	On the right door-jamb of the Saundaranāyaki shrine in the same temple.	Chōla	Parakēsa[rivarman]	[Lost]	Do.	Damaged. Seems to record an agreement made by the <i>tāṇḍar</i> of Muṇḍaṭṭu-ūr with a private individual.
211	Mangalavur (hamlet of Vellālavidū).—On the east wall of the <i>makā-mandapa</i> of the Madhvarjunēśvara temple in the village.	Do.	Do.	Parābhava, Ādi 15	Do.	Another damaged inscription on the same wall gives the date [Paridhāvi], Viṅḡāsi [2/7] and seems to register a similar agreement.
212	On six detached stones built into the <i>mandapa</i> in front of the central shrine of the same temple.	Do.	Do.	Pramādi, Tai 4	Do.	In modern characters. Two of the stones contain the names Tondamān-Kulavāyil and Pēṭṭuṅṅūḍi-Kulavāyil.
CHINGLEPUT DISTRICT.						
CHINGLEPUT TALUK.						
213	Manamadri.—On the north wall of the central shrine in the Tirukkarisvara temple in the village.	Chōla	Vik[ra*]ma-Chōlādēva	Do.	Do.	Stones lost and ends of lines built in. Begins with the introduction <i>kuṭṭuṅga</i> , etc. Seems to register a sale of land to the temple at Tirukkarapuram by Tiruchchirambala-Mūvāṇḍavēlan.
214	On the same wall	Do.	Sakalalōkachakravartin Rājarajadēva.	Do.	Do.	Fragment. Seems to record an order of Śambuvārāya.
215	Do.	Do.	Do.	Do.	Do.	Registers gift of a lamp by Guṇamēṇmai Sambandan, the headman of Tattimaṇḍai.
216	Do.	Do.	Sakalalōkachakravartin Rājarajadēva.	9th year, Ādi	Do.	Registers gift of tax-free land in the village of Vānavan-māḍēvi, a quarter of Tirukkalukkuṇṇam to the temple of Tirukkarapuramudaiyā-Nāyāṇār, for offerings, repairs, etc.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT—cont.						
CHINGLEPUT TALUK—cont.						
217	On the west wall of the same shrine.	..	Tribhuvanachakravartin ..	... Kannī, su. 5, Thursday, [Mūla].	Tamil	Damaged and stones lost. Registers gift of land by purchase from the assembly of Vānavamahadevi-chaturvedungalam for offerings by Perappillai.
218	On the same wall ..	Vijayanagara.	Veṅkaṭapatideva-Mahārāya ..	Śaka 1523, Pṛava, Avani 29.	Do.	Records that when, as a result of a temple-dispute between the <i>Kaikkōlas</i> and the merchants of Vānavamahadevi, the former were about to leave the place, Dalavāy Seṭṭama-Nāyaka, the agent of the king, ordered that they could remain in the village and that the merchants had no concern in the temples of Uḍaiyavar, Perumāl and Pilaiyār.
219	Do.	Chōla	Rājakesarivarman ..	5th year ..	Do.	Beginnings of lines built in. Registers gift of a lamp to the temple of Tirukkarapuradēva at Kaikkattūr and of (the village?) Mangalaivē ¹ for its maintenance.
220	Do.	Do.	Do.	8th "	Do.	Built in in the middle. Registers a sale of land to Araiyan Tillakkittan <i>alias</i> Rājārāja-Animuri-Nādal-vān by the <i>ūr</i> of [Kaikkattūr. Mentions the temples of Tiruvagastisvaram-Uḍaiyār, Kāḍugāl and Sātān.
221	On the south wall of the same shrine.	Pallava	Sakalebhuvanachakravartin Perumājingadēva.	31st "	Do.	Gift of cows for a twilight lamp to the temple, by Śivadasan Rishabhavāhaudēvan Tiruvēganbamudaiyān, the accountant of the village of Tirukkarapuram and a member of the <i>āṇigana</i> , and his brother Alavanda-Pillai.
222	On the same wall ..	Chōla	Parakēsarivarman ..	15th "	Do.	Gift of sheep for a lamp to the temple of Tirukkarapuratt-Ālvar by Madurātaka Muppadi-Iḍādarājan.
223	Do.	Do.	[Rājārāja I] ..	14th "	Do.	Damaged and incomplete. Commences with the introduction of <i>śāstras</i> etc. Mentions Kaikkattūr and Agastisvaradēva.
224	Do.	Rāshtrakūṭa.	Kannaradēva ..	17th "	Do.	Built in in the middle. Relates to a gift of lamp.
225	On a stone lying in the pavement of the first <i>prākāra</i> of the same temple.	Chōla	[Rājakesari-varman] ..	*8th "	Do.	Fragment. Mentions the temple of Tirukkarapurattu-dēva.
226	On a beam of the <i>mandapa</i> in front of the shrine of the goddess in the same temple.	..	....	Śārvari, Chittirai 7	Do.	Records the assignment of the <i>āṇigam</i> collected in the Wednesday fair, to the temple of Sel[va]-Vināyaka, by Kumudarāsar, son of Adaiappam Pattu-Timmarāsar, for the merit of Vaiyappa-Nāyaka, the agent of Veṅkaṭādi-Nāyaka.
227	On a slab lying in front of the same temple.	..	....	Khara, Āṇi 1 [9]	Do.	Damaged. Mentions Mahāmandakēśvara Bāsavayadēva-Mahārāja and his agent Timmu ... Seems to register gift of a house-site.
228	On another slab set up in the same village.	..	....	Durmukhi, Vaigāsī 1	Do.	Fixes the rate of taxes to be paid by the <i>Kaikkōlas</i> and smiths settling in the new street on the southern side of the temple of Tirukkarapuramudaiya-Nayinār after granting remission on loans for the first three years.
229	On the south wall of the <i>mahā-mandapa</i> in the Vaikuntha-Perumāl temple in the same village.	Chōla	[Vikrama-Chōladēva] ..	[15th] year ..	Do.	Much damaged. Begins with the introduction of <i>śāstras</i> etc. Registers gift of cows for lamps.

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230	On the east wall of the same <i>mandapa</i> .	Vijayanagara.	Ariyana-Uḍaiyār ..	Siddhārthi, Tai	Do.	Records that Śirigrinādar, son of Bōlu-Nāyaka of Sivapuram constructed the <i>mahā-mandapa</i> in the third <i>prākāra</i> of the temple and the <i>mukha-mandapa</i> .
231	Agaram.—On the south wall of the <i>mandapa</i> in front of the central shrine in the Kailasanātha temple in the village.	Chōla	Rājendra-Chōla I ..	..	Tamil (verse)	Refers to the completion of the stone temple of Tirukkalaiyāla[r] at Vānavamahadevi by a subordinate of the king named Dipattarayan.
232	On the same wall ..	Do.	Do.	8th year ..	Do.	Ends of lines built in. Records that the king founded the village of Vānavamālai and settled in it 4,000 Brahmins. Refers also to the god Ādirai-Viṭanka and to the quarter known as Ādiraivilāgam.
233	Do.	Do.	Rājakesarivarman <i>alias</i> Chakravartin Kulōtunga-Chōla-dēva.	40th "	Tamil	Damaged and built in. Begins with the introduction of <i>śāstras</i> etc. Registers a gift of land, by purchase from the assembly of Vānavamahadevi-chaturvedungalam in Kumili-nādu, a subdivision of Amūr-kōttam, a district of Jayangondasōla-maṇḍalam, by a resident of Kalanivāyil in Tiruvālundūr-nādu in Rājārāja-valanādu.
234	Do.	..	....	[Kali] 4500 (mistake for Kali 4503), Vishu, Karkataka.	Do.	Fragment. Seems to register a gift of land for repairs to the temple of Kailasanātha at Kailasanūlai-Agaram.
235	Do.	..	....	..	Do.	Damaged and fragmentary. Mentions the temple of Kailasanātha at Vānavamahadevi and Rājendra-Chōladēva (I).
236	On a slab set up in the same village.	Vijayanagara.	Veṅkaṭadēva-Mahārāya ..	Śaka 1569, Pṛava (wrong), Mṛsha, su. 12, Uttirani.	Do.	Seems to record the gift of the village Kailasanūlai <i>alias</i> Agaram in Panimulāi-sīrmai in Tirukkaluk-kunrappattu to the temple of Kaudasvāmin at Soyyūr.
CONJEEVERAM TALUK.						
237	On the roof of the cell adjoining the same shrine.	..	....	..	Tamil and Sanskrit.	Four of these slabs could be pieced together to form two sections of an inscription. They give the genealogy of the Eastern Chālukya kings up to Danaravanna-Nripukāma and furnish a number of epithets, evidently of a Telugu-Chōla chief whom the Chōla king Rājārāja I is said to have captured.
238	On a platform in the same cell ..	Chōla	Parakēsarivarman ..	13th year ..	Tamil	Fragment. Refers to the presentation of ornaments to the temple and to the construction of a tank called Chōlasamudram and of a temple. Seems to be connected with the above inscription. Mentions the Gaṅga family, one Potārya, Chōla-Bhūma and Vaidumbā.
239	In the court-yard of the first <i>prākāra</i> (east side) of the same temple.	Do.	Parakēsarivarman <i>alias</i> Rājendra-Chōladēva[va].	[Lost]	Do.	Do. Seems to provide for offerings in the big temple at Kaichippēdu by a certain Kaliyiragan. Another fragment on the roof of the opposite cell refers to the capture of Rattapadi—7½ lakhs, evidently by Rājendra-Chōla I, and registers a gift of gold for offerings to the god during the festival of Āndra.
240	In the court-yard of the first <i>prākāra</i> (east side) of the same temple.	Do.	Parakēsarivarman <i>alias</i> Rājendra-Chōladēva[va].	[Lost]	Do.	Stones lost. Records that an officer of the king was encamped in the college on the eastern side of the temple at Kaichippuram, enquired into the affairs of the temple 'Periya-tirukkarrāḷ' and ordered certain lands to be entered in the accounts as a tax-free <i>dēvadāna</i> with effect from the [3]rd year of the king.
TRICHINOPOLY DISTRICT.						
MUSIRI TALUK.						
241	Tirunayanapuram.—On the north and west walls of the Vēdanāyaki-Tāyar shrine in the Vēdanāyana-Perumāl temple in the village.	..	....	7th year ..	Do.	Built in at the beginning and stones lost. Seems to provide for the daily requirements of some temple. Mentions Mahendramangalam.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
MOSERI TALUK—cont.						
Tirunaryanapuram—cont.						
242	On the south wall of the same shrine.	Chōla	Rājake[sarivarman]	..	Tamil	Fragment. Seems to provide for a lamp.
243	Do.	..	....	2nd year	Do.	Fragment. Mentions the <i>parāḍai</i> of the <i>brahmadēya</i> village Mahēndramangalam and seems to register a gift of land. Probably connected with the previous inscription.
244	On the east wall of the same shrine.	Chōla	Parake[sarivarman]	..	Do.	Fragment. Refers to an exchange of land.
245	On the lintel of the same shrine.	Do.	Do.	11th "	Do.	Fragment. Refers to an exchange of land and mentions Mahēndramangalam. On the top of the stone there is the concluding portion of another record registering a gift of land as a <i>dēvādāna</i> to the temple of Nīrāruḷiyā. Veykurattu-Perumādigaḷ.
246	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Parakeśarivarman <i>alias</i> [Rājendra-Chōlādēva].	21st "	Do.	Fragment. Mentions Mahēndramangalam, a <i>brahmadēya</i> in Mimalai, a subdivision of Vaḍagairi Rājāśraya-vaḷanādu and refers to a remission of taxes on some (temple) land.
247	On the south wall of the same <i>maṇḍapa</i>.	..	....	15 + 5th year, Puraṭṭādi.	Do.	Built in. Seems to register a gift of tax-free land made by the uncle (<i>amudū</i>) of the king who founded an <i>aṣṭam</i> called Avaniyēndarāma-chaturvēdimaṅgalam at Tirunāśyanapuram.
248	On the west wall of the first <i>prākāra</i> of the same temple.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	..	Do.	Damaged. Registers a gift of tax-free land to the shrine of the goddess Avaniyēndarāma-Nāchchiyār in the temple of Vēḷanayaka-Perumal at Tirunāryānapuram in Alagarai-nādu by the residents of Araiya-nādu.
LALIGUDI TALUK.						
249	Angarai.—On fragments built into the walls of the <i>prākāra</i> in the Maruṭāntiśvara temple in the village.	..	....	..	Do.	Fragment. Records that the <i>maḥāmāṇḍapa</i> of the temple of Agastya-Maruṭāntiśvaramudaiya-Nayinār, as well as the provision made for worship and repairs were the charity of Kōṇṇēṇḍēva-Mahārāja.
250	Laligudi.—On the north wall of the central shrine of the Saptarishīśvara temple in the village.	Chōla	Rājakeśarivarman	13th year	Do.	Registers a gift of land, by purchase, from the <i>śabḥā</i> of the <i>brahmadēya</i> village Maṇḍakal in Kalar-kūrnam by the king's sister Naṅgai Varaguṇa-Perumānār, for burning a sacred lamp in the temple of Perumānādigaḷ at Tiruttavatturai in Iḷaiyāru-nādu.
PERAMBALUR TALUK.						
251	Arumbavur.—On a stone lying behind the Śiva temple in the village.	Po.	Kulōttunga-Chōlādēva...	12th "	Do.	Registers gift of land by Śōlan Mōḍan <i>alias</i> Magadai-nattu-Vēlan of Arumbār in Vēmbār-kūrnam, a subdivision of Mīlādu <i>alias</i> Jananātha-vaḷanādu, to the temples of Mahādēva and Ālvār in the village for the welfare of Sēmbai-Nayaka.
252	Chettikulam.—On the east tier of the <i>gōpura</i> (left of entrance) in the Kālāsānātha temple in the village.	..		Śaka 1644	Do.	Built in at the right end. Records that the construction of the <i>Saṇḍādivāḍal</i> and the seven-storeyed bell-tower of the Śiva temple by the Pāḷaiyākāraṇ of Turayūr was completed this year.

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253	On a slab built into the wall of the <i>prākāra</i> of the same temple.	..		..	Do.	Fragment. Registers a gift of tax-free land to meet the cost of the daily requirements of the temple of Rājendraśōla-vinagar-Alagiyanavāla. Mentions also Anarēndra. Iṣaṭamudaiya-Mahādēva.
254	On four other slabs built into the same wall.	Pāṇḍya	Kulaśēkharadēva	..	Do.	Fragment. Refers to the construction of a <i>maṇḍapa</i> in the temple of Nayanār at Kappajūr by two brothers and to a gift of land made by a certain Alagiyan Ulagan.
KARUR TALUK.						
255	Magampalli.—On the door-jamb (right of entrance) of the <i>maṇḍapa</i> in front of the central shrine of the Mahābalīśvara temple in the village.	Kōṅgu	Rājakeśarivarman <i>alias</i> Tribhuvana-chakravartin Virarājēn-drādēva.	18th year	Do.	Mutilated at the right side. Registers gift of gold for a lamp.
256	On the second door-jamb (left of entrance) of the same <i>maṇḍapa</i> .	Do.	Rājake[sarivarman] <i>alias</i> Tribhuvana-chakravartin Virarājēn-drādēva.	[18th] "	Do.	Mutilated and damaged. Mentions Kūḍalūr.
257	On the east wall of the same <i>maṇḍapa</i> .	Do.	Rājakeśarivarman	..	Do.	Much damaged. Mentions a <i>Vēḷḷiḷa</i> of [Nāḷanpalli] and the god Mivall[śvara].
258	On the south wall of the same <i>maṇḍapa</i> .	Do.	Rājakeśarivarman	..	Do.	Do. Registers gift of gold for a twilight lamp to the temple at Pāḷa-Nagapalli.
259	On a pillar lying near the Dakṣiṇāmūrti niche in the same temple.	Do.	bhuvana-chakravartin Kulōttunga-Chōlādēva.	3rd year	Do.	Do. The village is said to be situated in Veṅḡḷa-nādu, a subdivision of Vīra[śōla]-maṇḍalam.
260	On a slab built into the south wall of the Vināyaka shrine in the same temple.	Do.	Parakeśarivarman <i>alias</i> Tribhuvana-chakravartin Virarājēn-drādēva.	10th "	Do.	Damaged. Registers a gift made by Perukkapp Vāḷij-velūn, <i>alias</i> Porriyā, a <i>Vēḷḷiḷa</i> of Pāḷa-Nāḷanpalli in Veṅḡḷa-nādu, a subdivision of [Vīra]śōla-maṇḍalam.
VIZAGAPATAM DISTRICT.						
RAYAGHADA AGENCY.						
261	Devagiri.—On a cavern at the top of the hill near the village.	..	....	..	Sanskrit (Brāhmi).	Roads 'Visurūjhal'. Characters belong to the third century A.D.
EAST GODAVARI DISTRICT.						
PEDDAPURAM TALUK.						
262	Tirupati.—On a pillar in front of the <i>gōpura</i> of the Singāravallā-bhāsvāmin temple in the village.	..	....	Śaka 1348, Parābhava, Mārgaśīra, śu. 2, Friday.	Telugu	States that the western <i>bhadra</i> -(pillar) attached to the east <i>gōpura</i> of the temple of Śrīngāravāya was the gift of Nārasāni, daughter of Akkaśāni.
263	On a pillar to the right of the central shrine in the same temple.	..	....	Śaka 1326, Tārana, Māgha, śu. 7, Wednesday.	Do.	States that this pillar is the gift of Reddema-Śeṭṭi, son of Eṇṇema-Śeṭṭi.
264	On a pillar of the <i>maṇḍapa</i> in front of the <i>dhvajastambha</i> in the same temple.	..	....	Śaka 1373, Prajāpati, Kārtika, śu. 11, Friday, Kshirābdi-puṇyākāla.	Do.	Incomplete. Mentions a certain Tamiru Vallabhamāni-gāru.
265	On another pillar of the same <i>maṇḍapa</i>.	..	....	Śaka 1345, Śobhā-kṛit, Pushya, ba. 11, Tuesday, Makara-saṁkṛa-maṇa.	Do.	States that a certain Gōpasāni made a gift of the pillar in the eastern side of the <i>maṇḍapa</i> .

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
EAST GODAVARI DISTRICT—<i>cont.</i>						
PEDDAPURAM TALUK—<i>cont.</i>						
Trupati—<i>cont.</i>						
266	On a pillar in the <i>mandapa</i> in front of the central shrine of the same temple.	..	....	Śaka 1327, Pārthiva, Vaiśākha, śu. 5, Friday.	Telugu	States that the pillar was presented by Singanna, son of Eravēmi-Setti of the Senaśēṭṭa-gōtra, a resident of Penungōṇḍa.
267	On another pillar in the same <i>mandapa</i>.	..	....	Śaka 1324, Makara-saṅkrānti.	Do.	Registers the gift of a flower garden to the temple and the provision made for its upkeep by a certain Koṇḍamindi Singamayya on behalf of Tirumala Rāmanūja-chārya.
268	On a third pillar in the same <i>mandapa</i>.	..	....	Śaka 1352, Śādhā-rapa, Māgha, śu. 13, Thursday.	Do.	Damaged. Seems to record the grant of the right of worship in the temple and the privileges attached thereto to a certain Kēsavayya, son of Furushōṭṭa-mayya.
269	On a fourth pillar in the same <i>mandapa</i>.	..	....	Śaka 1352, Śādhā-rapa, Mārgaśīra, śu. 15, Wednesday.	Do.	Registers gift of a flower-garden to the temple by a certain Tali-Setti of Penukoṇḍa for the merit of his parents Tali-Setti and Gaṅgama-Settisāni and of his other ancestors.
270	On a fifth pillar in the same <i>mandapa</i>.	..	....	Śaka 1327, Śādhā, śu. 2, Sunday.	Do.	States that this pillar is the gift of a certain Lakkaśāni, daughter of Kālākāśu.
271	On a sixth pillar in the same <i>mandapa</i>.	..	....	Śaka 1322, Vikrama, Mārgaśīra, ba. 7, Wednesday.	Do.	States that this pillar is the gift of [Ko]jmi-Setti, son of Adapa Allāḍi-Setti of Penukoṇḍa.
272	On a seventh pillar in the same <i>mandapa</i>.	..	....	Śaka 1323, Vriṣa, Mārgaśīra, śu. 1, Sunday.	Do.	Registers grant, by purchase, of a field and a garden to the temple, by Māri-Setti, son of Sagali-Setti.
273	On an eighth pillar in the same <i>mandapa</i>.	..	....	Śaka 1566, Tīraṇa, Chaitra, ba. 7, Thursday.	Do.	Registers the gift of a flower-garden together with its tenants to the temple by Vēdarasu Appāji-Pantulu.
274	On a ninth pillar in the same <i>mandapa</i>.	..	....	Pramādi, Mārgaśīra, śu. 5, Saturday.	Do.	In modern characters. Registers that a certain Nallandiga Rāmachandrayaṅgaru, son of Vaiḡala Pañchā-layyaṅgaru plastered the temple (<i>naḡara</i>), <i>madhya-raṅgam</i> and other <i>mandapas</i> for the merit of his father.
WEST GODAVARI DISTRICT.						
TADAPALLIGUDEM TALUK.						
275	Telkicherla.—On three sides of a Nandi-pillar planted near the <i>dhvajastambha</i> in front of the Prakāśēśvarasvāmin temple in the village.	Velaṇādu (?)	Maṇma-Gōṅka ..	Śaka 1152 ..	Sanskrit and Telugu.	Praises the family of a certain Nārāyaṇa-mantri of the Gautama-gōtra who was the minister of the king. States that he constructed the temple of Nārāyaṇa at Telkicherlu and provided it with a <i>gōpara</i> , <i>mandapa</i> and <i>prākāra</i> and presented to it a golden pinnacle.
276	On the same pillar ..	..	....	Śaka 1157, Makara-saṅkrānti.	Telugu	Registers gift of cows and land for a lamp to the same temple by Nārāyaṇa-Peggaḍa.
277	Do. ..	..	....	Śaka 1152 ..	Telugu verse and prose.	Damaged. Registers a grant of land to the same temple for a lamp.
278	On a pillar planted in front of the Veṅkaṭēśvarasvāmin temple in the same village.	..	....	Śaka 1137, Makara-saṅkrānti.	Telugu	Gift of fifty cows for a lamp by Varapitapeddi to the temple of Mūlāsthana-Mallēśvara at Telkicherla.

279	On the same pillar ..	..	....	Śaka 1151, saṅkrānti.	Do.	Gift of 25 cows and land for a half-lamp to the same temple by Sūrakka, daughter of Sūre-peddiṅgaru.
280	Do. ..	..	....	Śaka 1115, Viṣṇu-saṅkrānti.	Do.	Damaged. Registers grant of (the village of) Baḍisela-pūṇḍi by the king to the same temple for worship and offerings.
281	On another pillar planted in the same place.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 1202, Vikrama, Śādhā, ba. 11, Monday.	Do.	Grant of land and taxes for offerings (<i>pitrabhogā</i>) to the same temple by Kavatlatti Gaṇapaya-Redḍi.
282	On a third pillar set up in the same place.	..	....	..	Do.	Records the extent of lands granted to the various servants of the temple of Nārāyaṇēśvara. In the same characters as No. 275 above.
TANUKU TALUK.						
283	Kanur.—On a stone built into the wall of the Sōṇēśvarasvāmin temple in the village.	..	....	Śaka 1555, Yuva, (wrong) Māgha, ba. 12, Monday.	Do.	Incomplete. Seems to register a grant made to the temple of Sōṇēśvara at Kanur, by Pūṇamalu-Bhaṭṭa, son of Pōṭukūchi Nāgaṇ-Bhaṭṭa.
284	On the lintel of the entrance into the Vallabharāyasvāmin temple is the same village.	..	....	Śaka 1555, Sarva-dhārī, (wrong), Phālgua, śu. 13, Thursday.	Do.	Damaged. Mentions Pēriṇḍu, Kōṭanapalli and the temple of Śrīvalabharāya. Bears the <i>Vaḡadāni</i> Vaishṇava mark at the top.
285	Singaraḷupalem (near Avapadu).—On a slab built into the vimāna of the Virēśvara temple in the village.	..	....	..	Do.	States that Mogalituriti Virapōṭu presented the stone.
GUNTUR DISTRICT.						
VINUKONDA TALUK.						
286	Inumella.—On a slab lying outside the Sōṇēśvarasvāmin temple in the village.	..	....	Rudhirōḍḍi, Kārtika, śu. 15, Tuesday.	Do.	Fragmentary and damaged. In modern characters. Mentions Tārimūrti-linga.
287	Ipuru.—On a stone planted to the south of the Virabhadra temple in the village.	..	....	Śaka 1198, .. Ba. 10, Friday.	Do.	Mutilated at the right side and damaged. Gift of cows for a lamp to [the temple of] Kālēśvara, by Kālari .. son of Chivvi-Setti and Marisani.
PALNAD TALUK.						
288	Adigoppula.—On a slab planted near a well called Gōṭṭapalli-varibhavi in the village.	..	....	Śaka 1796, Bhāva, Chaitra, ba. 13, Tuesday.	Do.	Registers the construction of a fresh water well to the west of Adigoppula by a resident of the village named Venkayya-Nāyudu, son of Veṅḡalappa-Nāyudu and grandson of Guṭṭapalli Gaṅga-Nāyudu.
289	Alugurajupalle.—On a Nandi-slab lying to the south of the village.	Kākatīya ..	Gaṇapatiḍēva-Mahārāja	63rd year ..	Do.	Built in and incomplete. Gives a long <i>prasaśti</i> of the king and mentions his subordinate Jannigṇēśvara and the Gōḷaka-maṭha.
290	Chinna-Gariapadu.—On a slab planted in front of the Sōmalēśvarasvāmin temple in the village.	..	....	Śaka 1049 ..	Do.	Slightly mutilated. States that Gundu-Redḍi of Gāralūru, an ornament of the Paḷḷamānāyaya, who bears some <i>birudās</i> and his son Nallapaya went to heaven at Paṭṭalavīdu after securing victory for Bētarāja.
291	On a slab set up near a pond in the same village.	..	....	Śaka 1440, Baḥudhānyā, Chaitra, ba. 30, [Friday].	Do.	Damaged and fragmentary. Seems to register the renovation of a tank at Chinagariapadu by Ravu Janyāla ..

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
292	GUNTUR DISTRICT—cont. PALNAD TALUK—cont. On a slab set up in front of the Anjanēya temple in the same village.	..	....	Śaka 1731, Vibhava, Śrāvava, śu. 15.	Telugu	States that the temple of Lakshmi-Chennakēśavāsvāmin at Chinagālapādu, which had been in ruins, without worship for several years previously, was reconstructed by a certain Kallepalli Subbarāyudu, the Samudār (of the village?) who during the administration (of the district) by Akumunāṭi Narasayya and Kandilam Srinivasacharya under the Kumpinivaru (The East India Company), is also said to have bought some lands and assigned them to the temple for regular worship and offerings. Bears the <i>Teigalas</i> Vaishnava mark at the top.
293	Jalakallu.—On a slab set up near the <i>garudakambha</i> of the Vishnu temple in the village.	..	....	Śaka 1718, Akhaya, Śrāvava, śu. 15.	Do.	Records that the pillar with the image of Garudālvār in front of the temple of Vēnugopāśavāmin at Juvallakallu in Bellamkonda-sima, which had been originally set up by Vankayaipaṭi Rāmalingaya Koṇḍayāngārū having been blown down by a storm in Raktākṣi, on Kārttika, śu. 2, a new pillar was again set up with an image of Garuḍa by some private individuals who also provided for its worship.
294	On a slab set up near a well called Peddabhāvi in the same village.	..	....	Śaka 1711, Saumya, Mārgaśira, śu. 15.	Do.	Records that the temples of Gopāśavāmin and Bhimēśavāsvāmin at Jilakallu in Bellamkonda-sima having been without worship for four years, Buchchannagārū, a <i>kamma</i> of the Kāśīkālā-gōtra reconsecrated them during the time of Rājāśri Maṭṭaraju Guṇḍarāyanāgarū and granted some lands to them for worship and offerings. He is also said to have reconstructed the temple of Vighnēśvara in the village, repaired a tank and dug a well.
295	Kambhampadu.—On a stone lying in a ruined temple-site to the west of the village.	..	....	Śaka 1434, Āngira, Phālguna, ba. 11, Thursday.	Do.	Registers a grant of land at Kambhampādu made to the temple of Viśvanātha by Velugōṭi Chennappa-Nāyudu for the merit of his father Nāyanayya. The village is said to have been situated in the <i>Nāyanikara</i> of the chief.
296	On another stone in the same place.	..	....	Śaka 1477, Bahudhanya (wrong), Vaiśākha, śu. 11, Saturday.	Do.	Registers the consecration of the temple of Viśvanātha and gift of land to it by Chitamaraju, son of Yidara Mallaparaju for the merit of Velugōṭi Timma-Nāyanigārū.
297	On a stone set up in a field called Rājanna-chēnu in the same village.	..	....	Śaka 1549, Prabhava, Jyēsthā, śu. [15].	Do.	Registers a grant of land at Kambhampādu to a certain Rāmārāju Saikana by Velugōṭi Narasappa who held the <i>ijirāti</i> of the village.
298	On a stone set up outside the Vēnugopāśavāmin temple in the same village.	..	....	Śaka 1477, Prabhava, Jyēsthā, śu. [15].	Do.	Records permission accorded by a certain Kurinēdi Sarvanayūngārū to the tenants of Kambhampādu to set up mortar and pestle in the fields for pounding grain (?) and cooking their food during harvest time. Modern.
299 and 300	On a stone image set up near a well called Kōṭabhāvi near the same village.	..	...	Jaya, Phālguna, śu. 10, Sunday.	Do.	States that this is (the statue of) the hero Narrāvula Pōchama-Reddi who rescued the village Jerepālem from a desecry.

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301	On a slab set up in front of the Bhṛṅgiśvara temple in the same village.	..		Śaka 1180, Kāla-yukti, Vaiśākha, śu. 15, Thursday.	Do.	Records that a certain Rāyajivarakṣa Sāmantā-Javara Annalādēva set up the image of Bhṛṅgiśvara in the name of his father Bhṛyidēva and gave some lands for its worship to the <i>adhānapati</i> Sādāśiva-Gurudēva, son of Sāntasiva-Gurudēva.
302	Gannavaram.—On a stone lying in a field called Chakalavāni-chēnu in the village.	..	....	Śaka 1542, Durmati, Āśāḍha, śu. 15.	Do.	Registers grant of a field by a certain Rāmārāju Jangamayya to the washerman Bābū of Tādūvāyi.
303	On a stone lying in a stream near the Somaśvarasvāmin temple in the same village.	..	....	Śaka (year not given), Nandana, Jyēsthā, śu. 15.	Do.	Registers grant of a pasture land to Ganaparaju, son of Rāmārāju Saikana by Velugōṭi Narasappa at Matkuballi which was in his <i>Vijāṅkara</i> .
304	Kottapalle.—On a slab buried outside the Āḍjanēya temple in the village.	..	....	..	Do.	Damaged. Registers grant of land to a temple by Mahāmaṇḍalēśvara (Anugūṇaraju).
305	On a slab lying near the Śrīrama temple in the same village.	..	....	Śaka 1390, Vyaya, Āśāḍha, śu. . .	Do.	Much damaged. Records that when a certain Siṅgarayya-dēva-Mahārāja was governing Nāgarjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
306	Magulavaram.—On a pillar buried in the <i>prākāra</i> of the Chennakēśavāsvāmin temple in the village.	Kakatiya ..	Genapati-dēva-Mahārāja	Śaka	Do.	Mutilated at the end. Refers to Ōruṅgallu as the king's capital and to Guṇḍepādāra Gaṅgayya-Sāhinī as governing the whole country from Pānūngallu to Marjavāda. States that a Kāyastha named Nāmadēva-Pārdita, a subordinate of this chief, set up the god Vāṅkēśavādēva, named after his father, at Durgi and approached the king (evidently for some endowment for the worship of the deity).
307	Bodanapadu.—On a slab lying in the ruined Śiva temple in the village.	..	Mahāmaṇḍalēśvara Bētarāju ..	Śaka [1500?], Viṇō-dhin.	Do.	Seriously damaged. Gives a long string of <i>śiṛḍas</i> borne by the chief. Seems to record gift of land (to a temple?) at Bēḍānpalli. Mentions a member of the Akṛyē-gōtra. The characters may be assigned to the 12th century. The Śaka year quoted is probably a mistake for 1050.
308	Narmalapadu.—On a slab built into the wall of the Chennakēśavāsvāmin temple in the village.	..	....	Śaka Akhaya, Vaiśākha, śu. 15.	Do.	Records that Narabāṭapāṭi Rāmchandraiyā, son of Pedā-Chennamaraju who was a devotee of the god Gopāśavāmin of Narabāṭapādu offered salutations to god Lakṣminṛṣiṭha.
309	On a slab built into the ceiling of the <i>mandapa</i> in front of the same temple.	..	....	Rakṣasa, Kārttika, śu. 2.	Do.	Modern. States that Rāmākrishṇaya Tinnalalyal, the <i>Karmam</i> of the temple of Śrī-Gopāśavāmin of Narmalapādu, took refuge with the deities Rājagopālā, Rāma, Subhadrā, and Jagannayaka at Jagannātham by the <i>Devinasandhāna</i> (<i>mantra</i>).
310	Opplicheria.—On a slab lying on the road to Durgi, about 1½ miles from the village.	..	....	Śaka 1221, Vikāri, Bhādrapada, śu. 2, Friday.	Do.	Damaged. Purports to record the grant of a house, land and garden at Vappicheria by Mahāmaṇḍalēśvara Kakēṭa-Gaṇapatiśvararāju to his <i>parāhita</i> Sarasvatī Gopāla-Iḥaite. Appears to be a later copy.
311	On the same slab	..	....	Śaka 1257, Yuva, Kārtika, śu. 15, Wednesday.	Do.	Confirms the grant of some lands in the village Vappicheria in Tādūvādu said to have been made by Prataparudra-Mahārāju to three individuals including a certain Sarasvatī Guṇḍaya-Bhāṭṭa on an occasion when the stars became visible during day.
312	Paṣuvemula.—On a slab set up in front of the Śrīrama temple in the village.	..	....	Śaka 1221, [Vikāri, Nijā-Āśāḍha, śu. 15, Tuesday, lunar eclipse.	Do.	Damaged. Purports to record the grant of the grazing fees (<i>pullāri</i>) on some land at Paṣuvemula by Viṣṇuvayathana-Chakravartin and Rudradēva, for the merit of their parents.
313	On a slab built into the ceiling of the dilapidated Viṣṇu temple in the same village.	..	....	Śaka 1560, Vyaya, Mārgaśira, ba. 7.	Do.	Registers grant of land by Rāvūri Venkaṭāḍri-Nāyanigārū of the Velugāḍḍa-gōtra to the temple of Paṭṭābhīramabhadrasvāmin at Paṣuvemula in the Nāgarjunikonda-sima, which was the <i>yjirāti</i> of the donor.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—cont.						
PALNAD TALUK—cont.						
314	Satrasala.—On a slab built into a wall of the Siva temple in the village.	..	....	Śaka 1166, Krōdhin, Kārtika, su. 15, Monday.	Telugu	Incomplete. Gives the <i>prāsādi</i> of Mahāmaṇḍalēśvara Gaṇapatiḍēva. Registers the gift made by this chief of an oil-mill and of the <i>śuika</i> (tolls) levied at Satrasala for a lamp in the temple of Svayambhu Śrī-Mahāḍēva at that village.
315	On another slab built into the same wall.	..	....	..	Sanskrit and Telugu.	Mentions Vibhūti-gaṇa of Māchirājupalli near Ōruṅgallu, who lived on the Śrīgiri hill and was a servant in the house of Śrī-Paṇḍitarādhya. Also mentions a certain Bondalapāti Sonu (See A.R. for 1925-26, pp. 116-117). Beginning lost. Gives a long <i>prāsādi</i> of Maṇḍali Rēvī-Nāyaka and states that he set up the gods Bijjēśvara-dēva, Muḍḍhēśvara-dēva and Rēvēśvara-dēva with attendant deities and gave some land for their worship and offerings and for a feeding house in the temple with the permission of his master Dōraya-Bētabhūpāla. Records provision made for worship and offerings to the god Abhinava-Narasimhēśvara at Sannekandla for the merit of the king, by Immaḍi Lēṇkāraṅḡru, and the <i>karāṇa</i> .
316	On a pillar lying in front of the same temple.	..	....	Śaka 1025, Subhānu, Aśāḍha, su. 1, Monday.	Telugu	Seriously damaged. Seems to register a grant to the temple of Nṛsimha at Singarutla by a certain Kōṇḍaya born in the Pulipāka family and the Ātrēya-gōtra.
317	Singarutla.—On a stone set up near a spring in the village.	Kakatiya	Pratāparudrādēva-Mahārāja	Śaka 1240, Kāla-yukti, Jyēṣṭha, su. [11], Thursday.	Do.	Registers a grant of land at Chālagudipādu by Pulipāti Gonkīyānūṅḡru for the welfare of the king and for the merit of Māchaya-Nāyaka.
318	On a pillar in the ruined Narasimhasvāmīn temple in the same village.	..	....	Śaka 174 * ..	Sanskrit Telugu.	Registers grant of land by Kāḍana-Reddi Aki-Reddi the servant of Mahāmaṇḍalēśvara Brudugamāṅḡru and the Rōḍḍis of [Ba]rēpalli to the god Kuḍali Rāmēśvara-dēva.
319	Śrīgiriḍālu.—On a slab lying in a field to the east of the village.	Kakatiya	Pratāparudrādēva-Mahārāja	Śaka 1220, Viḷambi, Vaiśākha, su. 15, Thursday, lunar eclipse.	Telugu	Registers grant of the <i>śuika</i> of Tāḍlapalli for lamps to the temple of Lakṣminārāyaṇadēva at the village by the Mahāpradhāni Pōṅkala Mallaya-Fregāḍa, the <i>bāḷa-tara-niḡḡāḍhīpati</i> of the king for the merit of his lord. Records also a gift of land made by Bārti-(He)ṇṇumayya for the merit of his master Tripurārādēva.
320	On a slab in a field to the south of the same village.	..	....	..	Do.	Damaged. Contains verses in praise of a chief named Janardana and of his minister Dēvaya born in the Kausika-gōtra. Registers that the latter consecrated the temple of Lakṣminārāyaṇa at Tāḍlapalli.
321	Tāḍlapalli.—On a slab set up in front of the ruined temple of Lakṣminārāyaṇasvāmīn.	Kakatiya	Rudrādēva-Mahārāja	Śaka 1191, Śukla, Āvayuja, su. 15, Friday, lunar eclipse.	Do.	Damaged. Registers grant of land for worship and offerings to the god Lakṣminārāyaṇa at Tāḍlapalli by a private individual (name lost) for the merit of an officer (name lost) of the king.
322	On another slab set up in front of the same temple.	..	....	Śaka 1188, Prabhava, Vaiśākha, su. 13, Friday.	Sanskrit Telugu.	Damaged. Seems to register a gift of land by Dēvapārāja of Tāḍlapalli the <i>Pradhāni</i> of Jamnigēva who was the minister of the king, for worship to an image which he had set up at Tāḍlapalli. Registers also a gift of tolls and mentions Ambasamudram.
323	On the same slab ..	Kakatiya	Pratāparudrādēva-Mahārāja	..	Telugu	..
324	On a third slab set up in the same place.	Do.	Rudrādēva-Mahārāja 'lord of Kākatiyapura.'	Śaka 1189, Prabhava, Vaiśākha, su. 13, Friday.	Do.	..

Noticed in the *List of Inscriptions on Tombs or Monuments in Madras* by J. J. Cotton, p. 228.

Ibid, page 229.

Do.

Do.

States that this (temple) was consecrated by Subbayya, Amin of Mandapaḍu.

States that the measuring rod as settled by the Kumhivāru (the East India Company) was 33 feet long.

States that this is the *Dhoga-maṇḍapa* built by Rāmārāju China-Yallamarāju.

Damaged and mutilated. Registers a grant of tolls made to the temple of Cēṇakēśvara-dēva when Gaṇḍapeṇḍāra Jamnigēva-Mahārāja was governing the country from Panungallu to Marjavadi.

Registers grant of land for offerings to the temple called *Rādīgūṭa* at Śāsanapumbūrū made in the time of Mahāmaṇḍalēśvara Kumār[ra] Birutūn-Gāmārāju.

Damaged. Records the construction of a temple by Aki-Reddi, son of [Appu]-Reddi and Jakkāsāni, and its maintenance by his sons. Mentions Śāsanam[brōlu].

Damaged and worn out. Seems to record a gift to a temple (name lost) and mentions the village Yinavali. Registers also a gift of oil made for burning a lamp in the temple in the month of Viśākha.

Registers a political pact made between Tuluvarasa *aiṭas* Chavuta of Pūrtiḷḷo, and (his followers) *Āṭa-ēra* and *Baṭṭa-ēra* on one side and Vira-Narasimha-Baṅga of Baṅgavāḍi and his 5,000 followers and their neighbours on the other, defining their respective rights and privileges, under the arbitration of Vēḍānanda-Vodeya, the disciple of Kṛishṇānanda-Vodeya and of Tirumalarasa *aiṭas* Kinnika-Heggaḍe who acted as intermediaries in the settlement.

Much damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Maṅga-lā[devi].

States that the king while he was seated in his palace called Bhuvanāśraya at Maṅgalapura, made a gift of land for offerings to the god Timirēśvara.

Seriously damaged at the beginning. Seems to register an agreement between two parties defining their rights and responsibilities towards each other.

Much damaged. Mentions Timmaya-Daṇḍiyaka at whose command Ratnappa-Vodeya was administering the Maṅgaluru-and Bārakuru-rājyas. Seems to register a political agreement between Kunda-Heggaḍe and Kinnika-Heggaḍe.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TUMMURUKOTA.—On a conserved tomb-stone in the village.						
325	On another tomb-stone conserved in the same village.	..	....	A.D. 1766, December 21, Vyaya, Mārga-śira, su. 15.	English and Telugu.	..
326	On a third tomb-stone conserved in the same village.	..	....	A.D. 1773 ..	Latin ..	..
327	On a fourth tomb-stone conserved in the same village.	..	....	A.D. 1778 ..	Do.	..
328	On a slab lying in front of the Haṇṇamā temple in the same village.	..	....	A.D. 1774 ..	Do.	..
329	On a slab lying in a street in the same village.	..	....	Śaka 1755, Dur-mukhi (wrong), Kārtika, su. 3.	Telugu	..
330	On a slab lying in the Vishnu temple in the same village.	..	....	..	Do.	..
331	On a slab lying in the same village.	..	....	..	Do.	..
332	On three pieces of stone lying in a field to the north of the village.	Kakatiya	Rudrādēva-Mahārāja	Śaka ... 3, Durmati, Kārtika, ba...	Do.	..
333	Veludūrti.—On a slab lying near a ruined temple to the west of the village.	..	....	..	Do.	..
334	On two pieces of stone lying near an old village site to the west of the village.	..	....	Śaka 105[3], Śādhā-rana, Phālguna, ba. 1, Saturday.	Do.	..
SOUTH KANARA DISTRICT.						
MANGALORE TALUK.						
335	Inuvalli.—On two broken slabs lying in the Durgā temple in the village.	Vijaya-nagara	....	Śaka [1335, Vijaya],	Kannada	..
336	Sufjeru.—On a slab lying about 2 furlongs from the Bhūtasānā temple in the village.	..	....	Śaka 1450, Sarva-thāni, Vaiśākha, ba. 2, Tuesday.	Do.	..
337	On a stone set up in a field called Dāsaṇṇa-gōḍḍē in the same village.	Vijaya-nagara.	[Gajabēṭekāra] Dēvarāja-Mahārāja.	Śaka 1363, [Raudrī],, Sunday.	Do.	..
338	On a stone set up in another field in the same village.	Ālupa	Pāṇḍyachakravartī Bāṇḍiḍēva-Ālupēndradēva.	Śaka 1228, Viśāva-su, Śimha 18, Sunday.	Do.	..
339	Simanturu.—On a slab set up in the Janāḍanasvāmīn temple in the village.	..	....	..	Do.	..
340	On another slab set up in the same temple.	Vijaya-nagara.	Kṛishṇarāja-Mahārāja	Śaka [1435, [An]gira, [Mēsha], ba. 2...	Do.	..

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT <i>—cont.</i>						
MANGALORE TALUK—<i>cont.</i>						
341	On a third slab set up in the same temple.	..	....	Śaka 1313, [Vik- ritā], Mīna Monday.	Kannada	Records an agreement made between a certain Chennaya Melania alias Kunda-Heggade and his nephew Ben- naya-Heggade on one side, and Kinnika-Samanta alias Kinnika-Heggade and his nephew Kanta-Heggade on the other, who had been estranged over the possession of some lands, now binding themselves to keep their respective lands and not to encroach upon each other's portion. Seriously damaged. Seems to record a gift of land. Mentions (the village) Kumāramangala.
342	On a slab lying by the side of the well in the Brahmarshana temple.	Vijaya- nagara.	Dē[va]rāja-Mahārāja ..	Śaka 1366, Rudhi- [rō]dgārin.	Do.	The characters seem to be of about the 12th century A.D. Refers to a gift of land. Mentions Dēvarasa of Kumāramangala.
343	Kilpadi.—On a slab set up in a field in the village.	..	....	Siddhārthin, [R]isha- bha 15, [Satu- day].	Do.	Refers to Annappa, son of Dēvarāja, as ruling the Maiga- luru-rāja under the orders of Pradhāna Haryappa- Dannayaka. Records gifts of lands by several indi- viduals of Tilugādiya-nādu for the requirements of the temple of Mahādēva at Putturu situated in the country administered by [Pādya]ppa-Arasa alias Banga, on the occasion of the visit of (the teacher) Kryśāktideva to the place. Seriously damaged. The writing seems to belong to the 12th century A.D. Seems to record the foundation of a tank and prohibition of catching fish therein. The writing is thin in the latter portion. States that the Bārakuru and Mangaluru-rājas were governed together by Anarasa under the orders of Mahā- pradhāna Achappa-Dannayaka. Records provision made for a feeding-house for Brahmins by Rāmārasa, who was administering the [Kha]daba-rāja. Much damaged. Seems to register a gift of land to a temple (name lost). Mentions some <i>śāntikas</i> .
344	Putturu.—On a slab set up in the Mahalingēśvarasvamin temple in the village.	Vijaya- nagara.	Pratāpa-Dēvarāja ..	Śaka 1363, Virōdhi- krit, Mārgaśira, śu. 5, Sunday.	Do.	Refers to the king as ruling from the jewelled throne at Vidyānagari. Registers the gift of the village [Ba]lpa in the Kadaba-sina of the Mangaluru-rāja and gold made by [Sadā]śvarāja-Nayaka of Keladi for offerings and lamp in the temple of Subrahmanyadēva at Kulkeke.
345	On another slab set up in the same temple.	..	....	Sādhārana ..	Do.	Records the assignment of paddy due to the king as the <i>siddhaya</i> tax from the residents of Edemangala in Kadaba-nādu for feeding four Brahmins daily in the temple of that village. The gift was made by Rāmārasa of Kadaba under the orders of Dēvarāja- Voḍeya, the governor of Mangaluru-rāja. Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmins in the temple.
346	Kudmar.—On two slabs lying in the Pañchalīngēśvara temple in the village.	Vijaya- nagara.	Cajabēṣṭakāra Dēvarāja-Mahā- rāja.	Śaka 1364 (mistake for 1361 expired), Raudri, Aśāḍha, śu. 1, Tuesday.	Do.	Refers to the king as ruling from the jewelled throne at Vidyānagari. Registers the gift of the village [Ba]lpa in the Kadaba-sina of the Mangaluru-rāja and gold made by [Sadā]śvarāja-Nayaka of Keladi for offerings and lamp in the temple of Subrahmanyadēva at Kulkeke.
347	Balpa.—On a slab lying in the ruined Durgā temple in the village.	..	....	Pra[mā]dīcha, Chai- tra, śu. 9, [Tues- day].	Do.	Records the assignment of paddy due to the king as the <i>siddhaya</i> tax from the residents of Edemangala in Kadaba-nādu for feeding four Brahmins daily in the temple of that village. The gift was made by Rāmārasa of Kadaba under the orders of Dēvarāja- Voḍeya, the governor of Mangaluru-rāja. Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmins in the temple.
348	Arigudi (near Balpa).—On a slab set up under a tree in a field near the Kātur-matha in the village.	Vijaya- nagara.	Mahāmandalēśvara Rāmappayadēva-Mahārāja.	Śaka 1484, Dundu- bhi, Vaiśākha, śu. 3, Monday.	Do.	Refers to the king as ruling from the jewelled throne at Vidyānagari. Registers the gift of the village [Ba]lpa in the Kadaba-sina of the Mangaluru-rāja and gold made by [Sadā]śvarāja-Nayaka of Keladi for offerings and lamp in the temple of Subrahmanyadēva at Kulkeke.
349	Edamangala.—On a slab set up in the Pañchalīngēśvara temple in the village.	Do.	Dēvarāja-Mahārāja ..	Śaka 1354 (expired), Paridhāvi, Kārt- tika, śu. 1, Sunday.	Do.	Records the assignment of paddy due to the king as the <i>siddhaya</i> tax from the residents of Edemangala in Kadaba-nādu for feeding four Brahmins daily in the temple of that village. The gift was made by Rāmārasa of Kadaba under the orders of Dēvarāja- Voḍeya, the governor of Mangaluru-rāja. Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmins in the temple.
350	On another slab in the same temple.	..	....	[Par]idhāvi, Kārt- tika, ..	Do.	Records the assignment of paddy due to the king as the <i>siddhaya</i> tax from the residents of Edemangala in Kadaba-nādu for feeding four Brahmins daily in the temple of that village. The gift was made by Rāmārasa of Kadaba under the orders of Dēvarāja- Voḍeya, the governor of Mangaluru-rāja. Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmins in the temple.

351	Bantra.—On a slab set up in the Mahalingēśvara temple in the village.	..	Nipamallārāja ..	..	Do.	In characters of about the 8th century A.D. Refers to the rule of a Katamba (Kadamba) king. Seems to register an agreement regarding the enjoyment of some lands, made in the presence of the king, the Katamba chief Rāchamalla-Dugarāja, brother of Vilaritali- yarasa and Narasinga-Dugarāja and some <i>Periyades</i> . States that a golden pinnacle was set up over the temple of Pañchalīngadēva at Ishakapura by Mundi-Setti- śekhara for Mānaima, nephew of Kinyanākava alias Dombar-Vergade having been cured of a disease. On a stone mortar here is a modern Malayalam inscription of Narasimharāja of Viṭhala. States that Kumādevarasa alias Dombar-Hegade of Viṭhala set up this [water-trough] for cows, to secure merit.
352	Villa.—On a copper sheet pre- served in the 'palace' in the village.	..	....	Śaka 1358, Rākshasa, Mīna 17, Wednes- day.	Do.	Seriously damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Lakshminarayadēva and for supplying a flower- garland daily (to the deity). Records a gift of the <i>śūka</i> amounting to 60 <i>varāhas</i> per year, made by Yairāya-Oḍeya governing the Bārakuru- rāja under the orders of Liṅgarasa-Oḍeya to whom the king had given the territory, for the prosperity of the king, for offerings and perpetual lamp to the image of Rāmāchandrādēva worshipped by Vyasa- tirtha-Sripada-Voḍeya.
353	On a stone water-cistern by the road-side in the same village.	..	....	Śaka 1493 (expired), Prajōtathi, Vai- [śākha], śu. 5, Sunday.	Do.	Damaged. Seems to record the <i>sarvanāya</i> gift of some taxes due from the village Heimādi made by Vijayappa-Oḍeya under the orders of the king for worship and offerings in the temple of ..nithādēva. Among others the figures of the <i>śaṅkha</i> and <i>chāmara</i> are carved at the top.
354	Heimādi.—On a slab set up by the side of the central shrine in the Lakshminarayadēva temple in the village.	..	....	..	Do.	Mentions Mahāpradhāna Jakkanna-Oḍeya as governing Bārakuru. Seems to record the grant of some privileges made by the <i>Jananis</i> of Rajadi-Bellaturu to the <i>Mahajagattu</i> .
355	On a slab lying in front of the same temple.	Vijaya- nagara.	Krishnarāja-Mahārāja	Śaka 1449, Vyaya, Chaitra, śu. 1[3], [Monday].	Do.	Mentions Bhanappa-Oḍeya as governor of the Bārakuru- rāja. Records a <i>sarvanāya</i> grant, as <i>unbali</i> , of the taxes due from the village Rajadi alias Kanyāna in Hāru-nādu made by the king on the occasion of his birthday anniversary to a certain Vallabhadēvarasa. The gift was made with the approval of some residents, the 12 <i>Jananis</i> and the 52 members of the <i>Jagat</i> (assembly) of the village.
356	On another slab set up in the same place.	Do.	Do.	Śaka 1441, Bahu- dhānya.	Do.	Records a sale of land to a certain Liṅgarasa by the 6 <i>Jananis</i> of the <i>nāṭkaru</i> of Rajadi-Kanyāna and by the 50 <i>Jagat</i> , subject to certain conditions.
357	Kanyana.—On a slab set up in the Gubbukōne Gōpākriṣṇa temple in the village.	Do.	Harihararāja ..	Śaka 1306, Raktāk- shi, Jyēṣṭha, śu. 2, Sunday.	Do.	Damaged. The ruler receives the <i>birdas</i> : <i>Pāṇḍya</i> - <i>chakravarti</i> , <i>Arājya-basava-śākhara</i> and <i>Rājagadāśa</i> . Seems to register a gift of land made by the queen to a certain Anna-Heharuva.
358	On another slab set up in the same temple.	Do.	Praudha Dēvarāja-Mahārāja.	Śaka 1379, Dhātu, Māgha, śu. 5, Thursday.	Do.	Badly damaged. Seems to record some provision made by Mahāpradhāna Viṭharasa-Oḍeya for worship and offerings in the temple of Mahādēva at Ba[r]urū, while he was administering the Bārakuru-rāja under the orders of the king.
359	On a third slab set up in the same temple.	Do.	Harihara-Mahārāja ..	Śaka 1320, Īśvara, Phalguṇa, ba. 10, Saturday.	Do.	
360	On a slab set up in a field called the 'Mūrumudi-gadde' in the same village.	..	Vira-Kikkayī-Tāyi ..	[Sarva]dhari, Mithu- na, .. Fri- day.	Do.	
361	On a slab set up in another field called the <i>Dēvara</i> in the same village.	Vijaya- nagara.	Virūpākharāja-Mahārāja ..	Śaka 1398, Du[r]mu- kha, Bhādrapada, śu. 2, Wednesday.	Do.	

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT —cont.						
COONDAPUR TALUK—cont.						
362	Marante.—On a slab set up in the Mahārājāsvarn (Vishnu) temple in the village.	..	....	..	Kannada	Seriously damaged. Seems to record gift of paddy (to the temple).
363	Trasi.—On a slab with sculptures of human figures in four panels, set up by the roadside in the village.	..	....	Śaka 1468 (expired), Parābhava, Kartika, ba. 1, [Chandra]vāra.	Do.	The inscription is engraved on belts below the panels. Damaged. States that this is the <i>Vīra(Vīra)-kallu</i> set up by a certain Basavaka-Nayakita (perhaps in memory of some deceased person killed in a fight). Mentions Honnādevi-Amma of Hādūvali.
UDPI TALUK.						
364	Mattu.—On a slab set up in the Vishnumūrti temple in the village.	Vijaya-nagara.	....	Śaka 1422], Siddhārthi, Kartika, śu. 7.	Do.	Damaged. Seems to record the renovation of the temple of Kōtināthadēva and a gift of land (for worship to the deity) by Basavarasa-Oḍeya, while he was governing the Tulu-rāja.
365	On another slab set up in the same temple.	..	....	..	Tulu(?)	Much damaged. Seems to record a gift of land.
366	Pangala.—On a slab set up near the Hoje-maḥa in the village.	Vijaya-nagara.	[Dēva]rāja-Mahārāja ..	Śaka 1350 (expired), [Pavajaga, Phal-gua, śu. 1, Monday.	Kannada	Do. Mentions a certain [Nārājinhā. Seems to record a gift of land.
367	Paduru.—On a slab set up in the Mahalingēśvara temple.	Alupa	Pādyachakravarti Vīra-Pād- dyadēva-Ālupendradēva.	..	Do.	Seriously damaged.
368	On another slab set up in the same temple.	Do.	Do.	[Lost]	Do.	Do. Seems to record a gift of land.
369	Innanje.—On a stone set up at the right entrance into the Vishnumūrti temple in the village.	..	....	..	Tulu(?)	Seems to record some provision made for offerings and perpetual lamp (in the temple).
370	Bantakallu (near Sirva).—On a hero-stone set up in a grove by the roadside.	..	....	Śobhakrit ..	Kannada	States that this is the stone set up to record a compromise between Kunda-Heggaḍe and the Mūḍla-paksha including the five thousand followers. Mentions Pādyappa-Vodeya of Kārkala.
371	Sirva.—On a slab set up in the Vishnumūrti temple in the village.	..	....	Jupiter in Makara ..	Tulu(?)	Seems to record some agreement (<i>saikēta</i>).
372	Kunjuru (near Yelluru).—On a slab lying in the Durgā-Parasēvārī temple.	..	....	Jupiter in Mīna ..	Do. ..	Damaged.
373	On another slab in the same temple.	..	....	..	Kannada	Damaged. Seems to record a gift of land.
374	Padēbetu.—On a slab set up in a place called Dammaragudde, about a mile to the north of the Subrahmanya temple in the village.	Alupa	Vīra-[Śa]lyidēva-Ālupendradēva.	Śaka 1246, Rak-tākshī]....	Do.	Much damaged. Seems to record a gift of money income to the temple of [Kō]ḷiśvara by the king. Mentions Mahāpradhāna Śōḷajappa-Sēnabōva and Sīngava-[Sā]hīni. On the back of the slab is a much mutilated Kannada record in Vijayanagara characters. It mentions a Vodeya and some <i>mudāta</i> .

APPENDIX C.

Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
CHOLA.		
<i>Madiraikoṇḍa Parakēsarivarma.</i>		
B	130	11th year, Kappi, Hasta, solar eclipse = A.D. 917, September 19, Friday; '13.
"	46	<i>Rājakēsarivarma Kulōttuṅga-Chōḷadēva (I).</i> 42nd year, Makara, śu. 1, Uttirādam, Monday = A.D. 1112, January 1, Monday; f.d.t. '22; '49.
<i>Vikrama-Chōḷadēva.</i>		
"	41	[1]3th year, Makara, śu. 6, Monday, Uttirattādi = A.D. 1131, January 5, Monday; f.d.t. '77; f.d.n. '17.
"	47	1[1]th year, Paṅguni 5, Tuesday, śu. 7, Rōhini = A.D. 1129, February 26, Tuesday; f.d.t. '35; '86.
"	194	14th year, Mīna, ba. 13, Wednesday, Śadaiyam = A.D. 1132, March 16, Wednesday; f.d.t. '34; '62.
<i>Rājakēsarivarma Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).</i>		
"	61	7th year, Karkataka, ba. 7, Monday, Āsvati = A.D. 1140, July 8, Monday; '53; f.d.n. '05.
<i>Parakēsarivarma Tribhuvanachakravartin Rājārājadēva (II).</i>		
"	55	7th year, Kumbha, ba. 6, Monday, Anisham = A.D. 1153, February 16, Monday; '22; '95.
<i>Rājakēsarivarma alias Tribhuvanachakravartin Rājādhirājadēva (II).</i>		
"	69	5th year, Tulā, śu. 9, Monday, Avittam = A.D. 1167, October 23, Monday; f.d.t. '34; '74.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III)</i> <i>or Tribhuvanavirādēva.</i>		
"	48	25th year, Mīna, ba. 2, Saturday, Chittirai = A.D. 1203, March 1, Saturday; '64; f.d.n. '12.
"	52	3[4]th year, Dhanus, śu. 13, Monday, Mrigaśirsha = A.D. 1211, December 19, Monday; '65; f.d.n. '13.
"	72	39th year, Mithuna, ba. 15, Monday, Mrigaśirsha = A.D. 1217, June 5, Monday; '85; '58.
<i>Tribhuvanachakravartin Rājārājadēva (III).</i>		
"	51	2nd year, Tulā, ba. 13, Friday, Uttirām = A.D. 1217, September 29, Friday; f.d.t. '34; f.d.n. '45.
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva (III).</i>		
"	207	20th year, Makara, śu. 11, Saturday, Rōhini = A.D. 1267, January 8, Saturday; '53; '35.
PANDYA.		
<i>Māravarman alias Kulāśekharaḍēva.</i>		
"	209	31st year, Mithuna, śu. 12, Wednesday, Anusham. Probably A.D. 1299, June 10, Wednesday. The nak. was Viśākhā (not Anusha), which commenced at '51 on this day and ended at '61 the next day.
PALLAVA.		
<i>Peruñjīngadēva.</i>		
"	53	3rd year, Rishabha, śu. 10, Tuesday, Hasta = A.D. 1244, May 17, Tuesday; f.d.t. '97; f.d.n. '99.
"	54	22nd year, ba. 3, Thursday, Rōhini = A.D. 1264, October 9, Thursday; '85; f.d.n. '23. The month was Tulā.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
		KAKATIYA.
		<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja.</i>
B	281	Śaka 1202, Vikrama, Āshāḍha, ba. 11, Monday = A.D. 1280, June 24, Monday; '45.
"	321	Śaka 1191, Śukla, Āśvayuja, śu. 15, Friday, lunar eclipse = A.D. 1269, October 11, Friday; '58. There was a lunar eclipse on this day.
"	324	Śaka 1189, Pra[bhava], Vaiśākha, śu. 13, Friday = A.D. 1267, April 8, Friday; '59.
		<i>Pratāparudradēva-Mahārāja.</i>
"	317	Śaka 1240, Kālayukti, Jyēsthā, śu. [11], Thursday = A.D. 1318, May 11, Thursday; '71.
"	319	Śaka 1220, Viḷambi, Vaiśākha, śu. 15, Thursday, lunar eclipse. Probably A.D. 1299, April 16, Thursday; f.d.t. '00. Both the Śaka and the cyclic years are expired ones. In this year there was, however, no lunar eclipse in Vaiśākha, but there was one in Chaitra.
"	323	Piṅgaḷa, Chaitra, śu. 15, [Monday], lunar eclipse = A.D. 1317, March 28, Monday; '58; lunar eclipse.
		ALUPA.
		<i>Baṅkidēva-Āḷupēndradēva.</i>
"	338	Śaka 1228, Viśvāvasu, Simha 18, Sunday = A.D. 1305, August 15, Sunday.
		VIJAYANAGARA.
		<i>Dēvarāya-Mahārāja.</i>
"	2	Śaka 1290 (mistake), Viśvāvasu, śu. 5, Monday In Dēvarāya's reign Viśvāvasu corresponded to Śaka 1347. In Viśvāvasu, śu. 5 was current on Monday, 17th September, A.D. 1425 and 14th January, A.D. 1426.
		<i>Harihararāja.</i>
"	357	Śaka 1306, Raktākshi, Jyēsthā, śu. 2, Sunday = A.D. 1384, May 22, Sunday; '95.
"	359	Śaka 1320, Īśvara, Phālguna[na], ba. 10, Saturday = A.D. 1398, January 12, Saturday; f.d.t. '40. Phālguna is perhaps a mistake for Pausa. In case the expired year was meant, i.e., Bahudhānya, the corresponding English date would be A.D. 1399, March 1, Saturday; f.d.t. '92.
		<i>Vīra-Bhūpati-Uḍaiyar.</i>
"	111	Śaka 1336, Manmatha, Karkātaka, śu. 7, Sunday, Śōdi Probably A.D. 1415, July 13, Saturday; '44; f.d.n. '45. The week-day seems to be wrongly cited as Sunday.
		<i>Vijayarāja-Mahārāja.</i>
"	110	Śaka 134[4], Śōbhakrit, Karkātaka, śu. 11, Monday, Mūla = A.D. 1423, July 19, Monday; '49; f.d.n. '46
"	116	Śaka 13** [Kshaya], Karkātaka, śu. [10, Monday] = A.D. 1446, July 4, Monday; '01.
		<i>Dēvarāya-Mahārāja.</i>
"	366	Śaka 1350 (expired), [Plava]ṅga, Phālguna, śu. 1, Monday = A.D. 1428, February 16, Monday; '50.
"	349	Śaka 1354 (expired), Paridhāvi, Kārttika, śu. 1, Sunday In the month of Kārttika, both ba. 1 and śu. 1 were current on a Saturday and not Sunday. The intended date was probably A.D. 1432, October 25, Saturday; '38.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—cont.
		<i>Dēvarāya-Mahārāja—cont.</i>
B	344	Śaka 1353, Virōdhikrit, Mārgasīra, śu. 5, Sunday = A.D. 1431, November 11, Sunday; the tithi śu. 5 had however ended at '31 the previous day.
"	346	Śaka 1364 (mistake for 1361 expired), Raudri, Āshāḍha, śu. 1, Tuesday. The cyclic year Raudri was current in Śaka 1362 and the intended date was probably A.D. 1440, May 31, Tuesday; '90.
		<i>Praudha Dēvarāya-Mahārāja.</i>
"	358	Śaka 1379, Dhātu, Māgha, śu. 5, Thursday If Dhātu be taken as expired, the equivalent date would be A.D. 1458, January 19; '95.
		<i>Virūpāksharāja-Mahārāja.</i>
"	361	Śaka 1398, Du[rnukha], Bhādrapada, śu. 2, Wednesday = A.D. 1476, August 21, Wednesday; '63.
		<i>Kṛishṇadēva-Mahārāja.</i>
"	3	Śaka 144[9*], Vyaya, dvādaśī, Tiruvādirai, Monday. In the cyclic year Vyaya (= A.D. 1526-27), dvādaśī and Tiruvādirai were concurrent in the month of Tai (i.e.), A.D. 1527, January 14, Monday; '39; f.d.n. '12.
"	62	Śaka 1447, Pārthiva, Tulā, śu. 12, Friday, Uttirattādi = A.D. 1525, October 27, Friday; f.d.t. '03; '62
"	355	Śaka 14[4]9, Vyaya, Chaitra, śu. 1[3], [Monday] = A.D. 1526, March 26, Monday; '67.
		[Achyuta]dēva-Mahārāja.
"	70	Śaka 1452, Simha, śu. 7, Monday, Hasta. The details given are irregular. The date probably corresponded to A.D. 1530, August 29, Monday. The nakshatra was, however, Anurādhā.
		<i>Mahāmaṇḍalēśvara Aḷiya Rāmappayadēva-Mahārāja.</i>
"	348	Śaka 1484, Dundubhi, Vaiśākha, śu. 3, Monday = A.D. 1562, April 6, Monday.
		<i>Veṅkaṭadēva-Mahārāja.</i>
"	236	Śaka 1569, Plava (wrong), Mēsha, śu. 12, Uttiram. Śaka 1569 corresponded to the cyclic year Sarvajit and not Plava. In this year (= A.D. 1647) Mēsha, śu. 12 fell on April 6, Tuesday with nakshatra Uttiram. But we do not know of a Veṅkaṭa with this date. If the cyclic year be taken as correct, the Śaka year will be either 1523 or 1583, in both of which years there was a Veṅkaṭa. The details would then correspond to A.D. 1601, April 4, Saturday; '25; '97 and A.D. 1661, April 1, Monday; '39; f.d.t. '43.
		MISCELLANEOUS.
"	1	Śaka 140[9*], Plavaṅga, śu. 11, Saturday. In the absence of the month and the nakshatra the date cannot be verified; but in the year Plavaṅga, śu. 11 was current on Saturday on the following days:— 1. A.D. 1487, June 2, Saturday; '06. 2. A.D. 1487, July 1, Saturday; f.d.t. '57. 3. A.D. 1487, October 27, Saturday; f.d.t. '39. 4. A.D. 1488, February 23, Saturday; '56.
"	4	Śaka 1428, Kshaya, Tulā, śu. 3, Anīlam, Sunday = A.D. 1506, October 18, Sunday; f.d.t. '38; '78.
"	262	Śaka 1348, Parābhava, Mārgasīra, śu. 2, Friday = A.D. 1426, November 1, Friday; '65.
"	263	Śaka 1326, Tārana, Māgha, śu. 7, Wednesday = A.D. 1405, January 7, Wednesday; '75.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
B	264	Śaka 1373, Prajāpati, Kārttika, śu. 11. Friday, Kshirābdhi-punya-kāla = A.D. 1451, November 5, Friday; '28.
"	265	Śaka 1345, Śōbhakrit, Pushya, ba. 11, Tuesday, Makara-saṅkramaṇa = A.D. 1423, December 28, Tuesday; '82. The cyclic year quoted was an expired one.
"	266	Śaka 1327, Pārthiva, Vaiśākha, śu. 5, Friday = A.D. 1405, April 3, Friday; f.d.t. '24.
"	268	Śaka 1352, Sādhārana, Māgha, śu. 13, Thursday = A.D. 1431, January 25, Thursday; f.d.t. '40.
"	269	Śaka 1352, Sādhārana, Mārgaśira, śu. 15, Wednesday = A.D. 1430, November 29, Wednesday; f.d.t. '06.
"	270	Śaka 1327, Āshāḍha, śu. 2, Sunday = A.D. 1405, June 28, Sunday; '66. The month quoted must be Nija-Āshāḍha.
"	271	Śaka 1322, Vikrama, Mārgaśira, ba. 7, Wednesday = A.D. 1400, December 8, Wednesday; '66.
"	272	Śaka 1323, Vriṣha, Mārgaśira, śu. 1, Sunday = A.D. 1401, November 6, Sunday; f.d.t. '00.
"	273	Śaka 1566, Tārana, Chaitra, ba. 7, Thursday = A.D. 1644, April 18, Thursday; f.d.t. '15.
"	283	Śaka 15[55], Yuva (wrong), Māgha, ba. 14, Monday = A.D. 1633, January 28, Monday. The cyclic year was Śrimukha.
"	284	Śaka 1555, Sarvadhāri (wrong), Phālguna, śu. 15, Thursday = A.D. 1633, February 14, Thursday. The cyclic year was Āngiras.
"	287	Śaka 1198, Bhādrapada, ba. 10, Friday = A.D. 1276, September 4, Friday; f.d.t. '15. The cyclic year was Dhātu.
"	288	Śaka 1796, Bhāva, Chaitra, ba. 13, Tuesday = A.D. 1874, April 14, Tuesday; '75.
"	291	Śaka 1440, Ba[hudhā]nya, Chaitra, ba. 30, [Friday] = A.D. 1518, April 9, Friday; f.d.t. '05.
"	295	Śaka 1434, Āngira, Phālguna, ba. 11, Thursday = A.D. 1513, March 3, Thursday; '42.
"	296	Śaka 1477, Bahudhānya (wrong), Vaiśākha, 11, Saturday. Śaka 1477 was Rākshasa and Bahudhānya was current in Śaka 1500. The date is irregular. In Śaka 1477 and 1500, Vaiśākha, 11 (was not) current on Saturday.
"	301	Śaka 1180, Kālayukti, Vaiśākha, śu. 15, Thursday = A.D. 1258, April 18, Thursday; f.d.t. '46.
"	310	Śaka 1221, Vikāri, Bhādrapada, śu. 2, Friday = A.D. 1299, August 28, Friday; f.d.t. '24.
"	311	Śaka 1257, Yuva, Kārttika, śu. 15, Wednesday = A.D. 1335, November 1, Wednesday; '49.
"	312	Śaka 1221, [Vikāri, Nija-Āshāḍha, śu. 15, Tuesday, lunar eclipse. The date is irregular. In Vikāri, there was no Adhika-Āshāḍha nor was there a lunar eclipse in Āshāḍha.
"	314	Śaka 1166, Krōdhin, Kārttika, śu. 15, Monday = A.D. 1244, October 17, Monday; '55.
"	316	Śaka 1025, Subhānu, Āshāḍha, śu. 1, Monday = A.D. 1103, June 8, Monday. The tithi was śu. 2 (not śu. 1) which ended at '55 on that day.
"	322	Śaka 1188, Prabhava, Vaiśākha, śu. 13, Friday. The intended date is probably A.D. 1267, April 8, Friday; '59.
"	334	Śaka 105[3], Sādhārana, Phālguna, ba. 1, Saturday = A.D. 1131, February 14, Saturday; f.d.t. '03.
"	336	Śaka 1450, Sarvadhāri, Vaiśākha, ba. 2, Tuesday = A.D. 1528, May 5, Tuesday; f.d.t. '34.
"	341	Śaka 13[3]3, [Vikriti], Mīna 1[3], Monday = A.D. 1411, March 9, Monday.
"	352	Śaka 1358, Rākshasa, Mīna 17, Wednesday. Rākshasa, Mīna 17 was Monday (not Wednesday), 12th March, A.D. 1436.
"	353	Śaka 1493 (expired), Prajōtpatti, Vaiśākha, śu. 5, Sunday = A.D. 1571, April 29, Sunday; '44.
"	363	Śaka 1468 (expired), Parābhava, Kārttika, ba. 1, [Chandra]vāra A.D. 1546, November 8, Monday; '89.

APPENDIX D.

List of drawings prepared during the year 1930-31.

Number. *	Locality and district.	Description.	Scale.
224	Conjeeveram (Chingleput district).	Kailāsanātha temple—Mutilated painting in tempera colours of a torso on the wall in the third niche in the south corridor.	Actual size.
225	Do.	Do. —Mutilated painting in tempera colours of a head in the fifth niche in the same corridor.	Do.
226	Do.	Do. —Mutilated painting in tempera colours of a head in the seventh niche in the same corridor.	Do.
227	Do.	Do. —Mutilated painting in tempera colours of a <i>gandharva</i> in the first niche in the north corridor.	Do.
228	Do.	Do. —Mutilated painting in tempera colours of Sōmāskanda in the ninth niche in the same corridor.	Do.

* Continued from the list in the A.R. for 1920-21.

PART II.

During the year under review 117 villages in the Chingleput, Tanjore, Trichinopoly, Salem, West Godavari, Guntur and South Kanara districts were visited and impressions of four copperplate and 374 stone inscriptions were secured. Out of the total collection, 260 inscriptions are in Tamil, the rest in Telugu and Kannada. The kings represented by these records belong to the dynasties that held sway in Southern India, such as the Pallava, the Pāṇḍya, the Chōla, the Vijayanagara, etc. Some of the important inscriptions in this collection are noticed here in detail.

PALLAVAS.

2. The inscriptions secured during the year in the Tanjore and Trichinopoly districts have a special value in establishing the fact that the early Pallava

Pallava supremacy over the Chōla country. Among the Pallavas, it is Simhavishṇu who first lays claim to the conquest of the Chōlas. The Kāśā-kudi plates of Nandivarman state that he (Simhavishṇu) vanquished the Malaya, Kalabhra, Mālava, Chōla and Pāṇḍya kings, and routed the proud Simhala as well as the Kēraḷas (*South-Indian Inscriptions*, Volume II, page 356, verse 20). Simhavishṇu's conquest of the Chōla country is more specifically described in the Vēlūrpālaiyam plates which state that he quickly seized the country of the Chōlas embellished by the daughter of Kavira (i.e., the river Kāvērī) and ornamented by forests of paddy-fields and brilliant groves of areca-palms (*ibid.*, page 510, verse 10). That this was a real conquest is proved by the fact that Kañjanūr, one of the places in the Tanjore district visited during the year, is called Simhavishṇu-chaturvēdimaṅgalam in an inscription of Uttama-Chōla (?) (No. 265 of 1907). That Simhavishṇu's son and successor, Mahēndravarman, actually ruled over the Chōla country is evidenced not only by the existence of his inscriptions in the cave-temple at Trichinopoly, but also by the mention of Mahēndravarman-chaturvēdimaṅgalam in an inscription at Tirukkōdikāval (No. 9) and by the name Mahēndramaṅgalam applied to Tirunārāyaṇapuram, a village in the Trichinopoly district (Nos. 241, 243 and 246). His son Narasiṃhavarman claims to have repeatedly defeated the Chōlas, the Kēraḷas, the Kalabhras and the Pāṇḍyas (*South-Indian Inscriptions*, Volume I, page 152). That his conquest of the Chōla country was not a mere boast is established by the mention of Naraśiṅgamaṅgalam in another inscription at Tirukkōdikāval (No. 10). In fact one of Narasiṃhavarman's trusted generals, the Saiva saint Śiṛuttoṇḍa, hailed from Tiruchchaṅgāttāṅḍi in the Tanjore district. Though the successors of Narasiṃhavarman were not as powerful as he was and the trouble caused by the Western Chālukyas resulted in the loss of a portion of the Pallava dominion in the north, yet their hold on the southern districts seems to have been maintained, as is evidenced by the existence of the inscriptions of Nandivarman and Dantivarman in the Tanjore and Trichinopoly districts. We have an inscription of Nandivarman from the Tanjore district in the present year's collection (No. 27).

The attempt made by the Pāṇḍyas in the beginning of the 9th century A.D. to extend their dominions in the north considerably weakened the position of the Pallavas in the Tanjore and Trichinopoly districts, which eventually passed into the hands of the Pāṇḍyas in the reign of Varaguṇa-Mahārāja. Accordingly, we find in the present year's collection some inscriptions of this Varaguṇa-Mahārāja in the Tanjore district (Nos. 26 and 160). Elsewhere I have shown that the Pallava king Nandivarman III held a subordinate position under this Pāṇḍya king (*Ep. Ind.*, Vol. XX, No. 3). But the Pāṇḍyas were not allowed to have an undisputed hold on these districts for a long time, in spite of the attempts made by Varaguṇa's successor Śrīmāra-Śrīvallabha and his sons Varaguṇa II and Viranārāyaṇa-Śaḍaiyaṇ, who are said to have fought battles at Kumbakōṇam (*S.I.I.*, Vol. III, p. 461), Śrīpuraṃbiyam (*S.I.I.*, Vol. II, p. 384), Idavai (No. 690 of 1905) and Vēmbil (*A.S.R.* for 1903-4, p. 275), all of which lie in the Tanjore district.

Nripatuṅga's inscriptions in the Tanjore and Trichinopoly districts discovered during the current year and the previous years, prove that he recovered the possession of these districts from the Pāṇḍyas. His Tiruvadi inscription (No. 360 of 1921) further points out that Varaguṇa II held a subordinate position under him. From No. 38 of the current year's collection it is learnt that his queen Viramahādēviyār, who was not known to us before, performed the *hiraṇyagarbha* and *tulābhāra* ceremonies, probably at Tirukkōdikā, and presented some portion of that wealth to the temple of Mahādēva in the village. To strengthen their position the Pallavas allied themselves with the Western Gaṅgas, and for a time it appeared as if they would be able to steer through the tide of the Pāṇḍya invasion, as indicated in the success of the combined forces against Varaguṇa II in the battle at Śrīpuraṃbiyam (*S.I.I.*, Vol. II, p. 384). Their position was however weakened by the rise of the Chōlas under Parakēsarivarman Vijayālaya who, according to the Tiruvālaṅḡadu plates, took possession of Tañchāpurī, i.e., captured Tanjore (*S.I.I.*, Vol. III, p. 418, v. 45). It would appear that some of the inscriptions of Parakēsarivarman in the current collection belong to Vijayālaya. His son Rājakēsarivarman Āditya I, according to the same document, defeated the Pallava king Aparājita (*ibid.* p. 419, v. 49), and one of the Tillaisthāṇam epigraphs states that he extended his territory into the Tondai-nādu, i.e., the ancient Pallava country (*ibid.* p. 221). In the present collection, there are a number of records of Rājakēsarivarman from the Tanjore district which could, on palaeographical grounds, be assigned to Āditya I, thus showing the termination of the Pallava supremacy over the Chōla territory (see paragraph 4 *infra*).

3. Besides the inscriptions of Nripatuṅgavarman (No. 22) and Nandivarman (No. 27) noticed in the previous paragraph, there are three inscriptions of the later Pallava king Peruṅjiṅga (Nos. 53, 54 and 221) which were also secured during the year. One of them, No. 54, is of interest as it refers to the installation, by Kūttapperumāl of Gaṅgaikondaśōlapuram, of the image of Tirupperundurāi-Āludaiyār in the Śiva temple at Tirukkōdikā, on receipt of an order from Dēvar-Svāmidēvar, probably Peruṅjiṅga himself. Tirupperundurāi-Āludaiyār herein referred to may be an image of the god at Āvudaiyār-kōyil in the Arantangi taluk, who is said to have given spiritual initiation to Saint Māṇikkavāchagar. The reference to the setting up of the image of this god as a *guru* at Tirukkōdikā might be in commemoration of this episode in the saint's life.

CHOLAS.

4. Several inscriptions of Parakēsarivarman and Rājakēsarivarman were copied but they do not mention any distinguishing names. Out of these, Nos. 94, 102 and 105 of Rājakēsarivarman may be assigned to Āditya I on account of their decidedly early script with *pulli* marks used for basic consonants. No. 105 registers a gift to the temple of Tiruppūndurutti by the king's mistress (*bhōgiyār*) Naṅgai-Sāttaperumāṇār who, it may be noted, figures in a lithic record found in the neighbouring village of Tillaisthāṇam (No. 284 of 1911) engraved also in early characters with a free use of *pulli* marks. Two other inscriptions that could be assigned to Āditya I are Nos. 103 and 157, which mention a certain Guṇavaṇ Puttaṇ who is probably identical with Guṇavaṇ Puttaḍi figuring in No. 282 of 1911.

No. 123 dated in the fourth year of Rājakēsarivarman, mentions the donors Nakkaṇ Kavadiyakkaṇ and her sister Nakkaṇ Vichchiyakkaṇ. As these ladies also figure in a grant made in the 2[3]rd year of Parāntaka I (No. 122), the record may be attributed to Sundara-Chōla rather than to Āditya I; for if assigned to the latter king, there will be an almost improbable interval of 54 years between the two grants. Inscriptions assignable to Sundara-Chōla and Rājārāja I. Another inscription of Rājakēsarivarman without any distinguishing title in the

year's collection is No. 220 dated in the 8th year of reign. It is probably a record of Rājārāja I as indicated by the title Rājārāja borne by Araiyan Tillaikkūttan who figures in it.

5. No. 80 dated in the 15th year of an unidentified Rājākēsari-varman is an interesting document. It states that a certain Nārāyaṇan Mādhavan, one of the brothers of Nārāyaṇan Turutti and Nārāyaṇan Nakkan, who were evidently holders of temple lands, ran away without paying the fines imposed on him by the village assembly. Thereupon the two brothers Turutti and Nakkan were forced to sell all their rights in the lands owned by them,

including those acquired by the latter through purchase from the sureties of the defaulter. When a representation was made to the king (*Perumāṇḍigal*) regarding the unjust nature of this transaction, a royal order was issued, evidently to put the two brothers in possession of their lands. Another record of a Rājākēsari-varman (No. 180) mentions the Chōla queen Vayiriyakkaṇ *alias* Tribhuvanamahādēviyār, who is stated to be the *māmiyār* (mother-in-law ?) of Kādupattigal, perhaps a Pallava chieftain.

6. The inscriptions belonging to Parakēsari-varman secured during the year range in date from the 2nd (Nos. 152 and 159) to the 33rd year (No. 182). The assignment of these to a particular king is difficult owing to the lack of internal evidence. Some of them may be of the time of Vijayālaya. Two records of Parakēsari-varman (Nos. 107 and 169) both dated in the 3rd

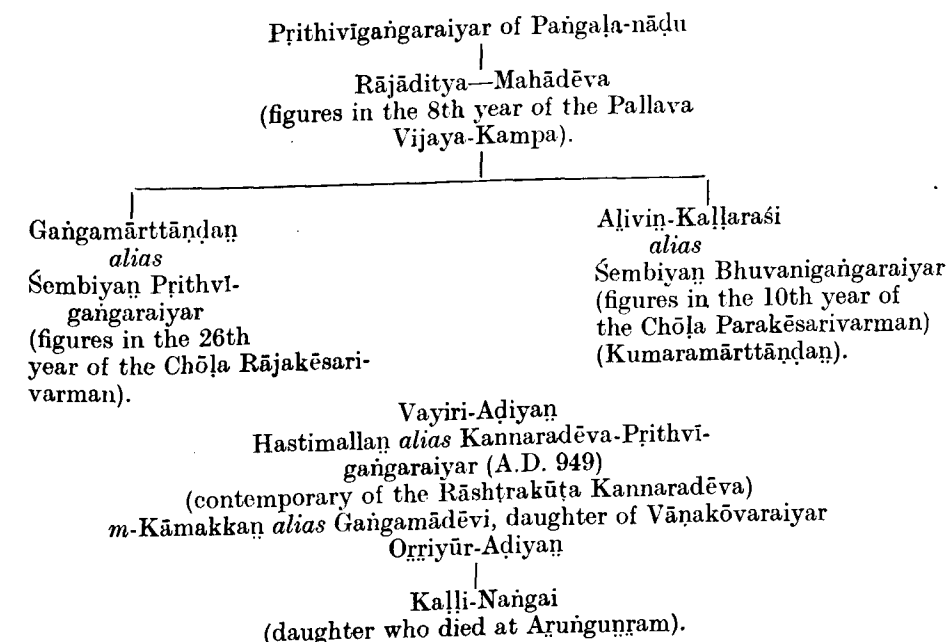
year, refer to Mullūr-Naṅgai, the mother of the Chōla queen, who also figures in two other records both dated in the 3rd year of a Parakēsari-varman copied from the neighbouring villages of Tillaisthānam and Tirupayaṇam (Nos. 45 and 125 of 1895).

7. In 34 inscriptions of this year's collection Parāntaka I figures with his distinguishing epithet 'Madiraikoṇḍa' and the three queens of the king, i.e., Sōlāsikhāmaniyār, the daughter of Naṅgūri-Naṅgai (No. 158), Trailōkyamahādēvi (No. 135) and Tribhuvanamahādēvi (No. 130) are also mentioned in them. One of these records, viz., No. 130, is dated in the 11th regnal year and is of interest as it furnishes astronomical details which work out correctly to A.D. 917, September 19, Friday. No. 141 is dated in the 41st year of a king whose name is lost. It refers to queen Trailōkyamahādēvi and possibly belongs to the reign of Parāntaka I. No. 135 gives the regnal year 4[6]. The highest regnal year furnished for the king in the stone inscriptions discovered so far is 46, as is learnt from a record found at Kaṇḍiyūr (No. 15 of 1895).

8. In the 9th century A.D., a branch of the Western Gaṅga family seems to have settled in a portion of the North Arcot district known as Paṅḡala-nāḍu. In the present collection a record (No. 177) of the 10th year of Parakēsari-varman, probably Parāntaka I, introduces a chief of this nāḍu named Aliviṇ Kallaraśi *alias* Sembiyaṇ Bhuvanigaṅgaraiyaṇ, son of Mahādēva [this name is not clear in the inscription—C.R.K.] and states that he made a gift for the maintenance of a lamp called 'Kumaramārttāṇḍa'. From this it is evident that 'Kumaramārttāṇḍa' was his surname. [The chief named

Western Gaṅga chiefs of Paṅḡala-nāḍu. Gaṅgamārttāṇḍa *alias* Sembiyaṇ-Prithvi-gaṅgaraiyaṇ, figuring in a record of Rājākēsari-varman dated in the 26th year (No. 177 of 1928) and said to be a son of Mahādēva was probably a brother of this chief—Aliviṇ Kallaraśiyār *alias* Prithvi-gaṅgaraiyaṇ, the son of Mahādēva, figuring in No. 139 of 1928 belonging to the 11th year of Parakēsari-varman, was evidently identical with Aliviṇ Kallaraśi of the present record—C.R.K.] If Mahādēva, could be identified with Rājāditya, also called Mahādēva, the son of Prithvi-gaṅgaraiyaṇ, that figures in a record dated in the 8th year of Vijaya-Kampavarman, we get a regular succession of the chiefs of this family for three generations. A later

member of the same family was Hastimalla *alias* Kaṅṇaradēva-Prithvi-gaṅgaraiyaṇ, the son of Vayiri-Adiyaṇ (*Ep. Ind.*, Vol. VII, p. 195). The pedigree of the chiefs may be given as follows:—



9. Of the inscriptions of Parakēsari-varman Uttama-Chōla, two deserve special mention. One of them (No. 36) dated in the 11th year, states that Parāntakaṇ-Mādēvaḍigalār *alias* Sembiyaṇ-Mādēviyār, the daughter of Maḷa-varaiyaṇ and the mother of Uttama-Chōla, ordered the demolition of the *śrīkōyil* at Tirukkōdikā which was built of bricks and the reconstruction

of its *śrīvimāna* with stone. In so doing, she caused to be collected all the inscribed stones that lay scattered about and the inscriptions contained in them to be re-engraved on the walls of the newly built temple. The benefactions of this royal lady to many a Śiva temple in the Tanjore and South Arcot districts are well known, and the interest evinced by her in the preservation of ancient lithic records, as evidenced in the present instance, deserves notice. The inscriptions thus preserved number as many as 26, and they belong to the later Pallava, and early Pāṇḍya and Chōla kings. The other record (No. 193) also dated in the 11th year of a Parakēsari-varman probably Uttama-Chōla, refers to a gift made by the Milāḍu chief Siddhavaḍattadigaḷ and his wife Chēdi-Mahādēviyār. Siddhavaḍattadigaḷ men-

tioned here may, in all probability, be identical with the one of that name who figures in an inscription of the 17th year of Kaṅṇaradēva, where he is said to have borne the name Narasimhavarman (*Ep. Ind.*, Vol. VII, p. 135).

10. Among the records belonging to Rājākēsari-varman Rājārāja I, No. 237 which is lying in the Kailāsanātha temple at Conjeeveram is of considerable importance.¹ It is a long inscription and is written in Sanskrit. The late Dr. Hultsch briefly noticed it in *South-Indian Inscriptions*, Volume I. I examined carefully all its fragments and putting them together found it possible not only to read the date fully but to identify the king Bhīma mentioned in it. The date as now read is *Śaka-nṛipa-nava-sata-saṅkhyā-vi. . . shu yātēshu tribhir=adhikēshu chaturtha*, etc.'. Supplying the missing words '*vimsati varshē*', of which only the initial letter *vi* is now preserved, we get Śaka 923 (expired) as the year intended. This date clearly falls in the reign of Rājārāja I of whose name the letters 'Kō Rā' are preserved in the record, the remaining

¹ The inscription has since been published in *Epi. Ind.* Volume XXI—page 29.

syllables 'jarāja' being lost. The record gives the genealogy of the Eastern Chālukyas. Among the kings it speaks of occur the names of Vijayāditya-Guṇagāṅka, Chālukya-Bhīma I, Kollavigaṇḍa, Chālukya-Bhīma II and Dānārṇava-Nripakāma. The inscription would show that Rājārāja I captured a powerful chief named Bhīma and that Dānārṇava-Nripakāma despatched Kāmārṇava to heaven. It also gives the following among the *birudas* of this Bhīma, viz :—

Saṅgrāma-Vijaya, Arasarābharāṇa, Sukavichintāmaṇi, Kīrti-Dilipa, Saty-āvatāra, Samaraikavīra, [Chā]laraṅgamalla, Paragaṇḍarākshasa, Dīna-kalpa-druma, Bhūpāla-Mēru, Achalitavīrya, Vikrama-Dhanañjaya, Saujanyaadhavaḷa, Duṣṭakālānala, Asahāyavikrama, Bhuvanaikadipaka, Āchāra-Bhagīratha, Kārmuka-Rāma, Atithāditya, Apurāṇa-Dadhichi, Vanitābhirāma, Abhinavāntaka, Sūryakulavāsa, Rāja-Makaradhvaḷa, Budhajanaupāra, Vikrānta-Chakrāyudha, Samastarājāgrēya, Kuntalasāhasa, (Goṇḍalasāhasa ?), Mānasam-pūrṇa, Chalarāṅga-Rāma, Raṇāṅgamrigēndra, Vīra-Narasimha, Karikāla-Chōḷa, Arirājabhishāṇa, Tyāgamahārṇava and Naralōka-Rudra.

From the fact that the chief calls himself Karikāla-Chōḷa and claims descent from the Solar dynasty (Sūryakulavāsa), it may be inferred that he was of Telugu-Chōḷa origin and that he had possession of the Eastern Chālukya territory during the period of confusion following the reign of Dānārṇava. [The next inscription (No. 238) is in the same characters as this and mentions Chōḷa-Bhīma and an enemy of the Vaidumba. This is evidently part of No. 237 and the name Chōḷa-Bhīma clearly establishes that Bhīma was a Chōḷa.—C.R.K.]

Rājārāja I, according to his inscriptions now known to us, conquered Vēṅgī about 999 and Kālīṅga about 1000 A.D. The Tiruvālaṅgādu Plates would show that he defeated an Āndhra king called Bhīma. It has been supposed that he may be identical with the Eastern Chālukya king Vimalāditya who bore the surname Mummaḍi-Bhīma and Birudaṅka-Bhīma (*A. R.* for 1906, p. 50). But this surmise seems unlikely for his dates do not go so far back as A.D. 999–1000. Here it may be noted that the so-called interregnum in the Vēṅgī country had just then come to an end and that no Chōḷa king prior to the time of Rājārāja I had anything to do with the political situation in the Vēṅgī or Kālīṅga countries. Among the Eastern Chālukyas, there was no king of the name Bhīma after Dānārṇava (A.D. 970–73), whom Rājārāja I could have defeated in 1000 A.D. The present inscription clears the point by revealing the name of a chief named Bhīma who was apparently of Telugu-Chōḷa origin, and by stating that he was captured by Rājārāja I. Evidently

Bhīma captured by Rājārāja I, probably a Telugu-Chōḷa chief.

he should have got possession of a part of the Eastern Chālukya dominions in the confusion caused by the deposition of Dānārṇava.

The second point of interest in the inscription is contained in the statement that Dānārṇava defeated king Kāmārṇava, who could be no other than the Eastern Gaṅga king Kāmārṇava IV, the father of Vajrahasta IV. In this connection it may be said that the Vēṅgī and Kālīṅga countries were at feud with each other for some generations prior to the time of Dānārṇava. Guṇaga Vijayāditya III (A.D. 844–88) claims to have conquered the Gaṅgas and to have received a tribute of elephants from the king of Kālīṅga (*Ep. Ind.*, Vol. IV, p. 226). In A.D. 918 Kollavigaṇḍa-Vijayāditya IV also claims to have conquered the rulers of Kālīṅga and to have ruled over the forests of Trikalīṅga (*Ind. Ant.*, Vol. XX, p. 104). Vikramāditya II (A.D. 925) is said to have held sway over the countries of Vēṅgī and Trikalīṅga (*ibid.*, p. 269). The fact

Feud between the Eastern Chālukyas and the Eastern Gaṅgas, the real cause of the inter-regnum in Vēṅgī.

further link in the chain of the feud between the Eastern Chālukyas of Vēṅgī and the Eastern Gaṅgas of Kālīṅgadēsa. It is not unlikely that this last aggression of the Eastern Chālukyas was followed by a counter-invasion by the

Kālīṅgas resulting in the deposition of Dānārṇava, which left the Vēṅgī country without a lord. Here perhaps is the real cause of the so-called inter-regnum in the Vēṅgī country. And it will not be wrong to suppose that Dānārṇava continued to live after his deposition, for a copper-plate record attributes a reign of 30 years to him (*Ind. Ant.*, Vol. XX, p. 272)

11. Of the other records of Rājārāja, No. 78 from Tiruppūndurutti dated in his 24th year commences with the words *tirumagalpōla* etc., and refers to a certain Kūṭṭaṇ Madhurāntakaṇ as belonging to the *Tailakulakāla-teriṇja-parivāram*. The title 'Tailakulakāla' occurring in this inscription has already been explained as a surname of Rājārāja in the *Annual Report* for 1929–30.

12. There are only 7 records belonging to Rājēndra-Chōḷa I. No. 240 the date of which is lost mentions that an officer of the king named Śiṛiṇār-Kiḷavar audited certain accounts of the 'Periya-tirukkarrali', i.e., the Rājasim-hēśvara temple at Kāñchīpuram, while he was camping in the college (*śurrukkallūri*) to the east of the Tiruvaṇukkavāśal in the temple (*kōyil*)

Rājēndra-Chōḷa I.

at Kāñchīpuram. That Conjeeveram was noted as a great seat of learning in early days is known from many sources. It was to this place that the early Kadamba king Mayūraśarman went to study the ancient sacred lore (*Ep. Ind.*, Vol. VIII, p. 34). Hiuen Tsiang, the Chinese pilgrim who was at Kāñchīpuram in the middle of the 7th century, has testified to the fact that the people of that place were highly esteemed for learning. It had a *ghatikā*, i.e., 'an academy, an establishment for learned men' (*ibid.*, p. 26). This word is similar in sense to a 'kallūri'. In an Ukkal inscription (*S.I.I.*, Vol. III, page 15 f), a similar institution is said to have been situated to the south of the painted hall at the hippodrome gate in Tanjore, the latter being different from the painted walls recently brought to notice in the inner circuit contiguous to the central shrine in the Bṛihadīśvara temple at the same place. Nos. 231 and 232 are in Tamil verse and refer to the founding of a Brahman colony called Vānamaṅgai or Vānavanmādevi, probably identical with the village Agaram in the Chingleput taluk where these inscriptions are found, and to the erection of a temple in stone to god Tirukkayilāyar. It is not known who Vānavanmādevi was, in whose

Reference to a College near the temple at Kāñchīpuram.

honour this village was founded in the 8th year of the king. Rājēndra-Chōḷa is described as Śēṅgōl-Vaḷavaṇ, Ponṇi-nāḍaṇ and Pūmpugār-ttalaivaṇ and is also stated to have installed the fierce tiger (-mark) on the summit of Mēru. This last act may be only a generalized statement of the achievement usually attributed to the early Chōḷa sovereigns.

Foundation of a village called Vānavanmādevi in his time.

After this event. As the inscription is mutilated at this place no further details are available. The defeat of Vīra-Pāṇḍya here referred to, may be the one claimed by Rājādhirāja I in some of his records along with the conquest of Śēralaṇ-Sālai, Ceylon, etc., which he must have accomplished during the reign of his father Rājēndra-Chōḷa I. It has been shewn by Mr. Venkayya (*S.I.I.*, Vol. II, introduction, p. 8f) that Rājārāja I formed and had at his command a great army consisting of several regiments of soldiers, cavalry,

Three regiments of his army.

of the defeat of Vīra-Pāṇḍya and of the return of the Chōḷa king to Tanjore, after this event. As the inscription is mutilated at this place no further details are available. The defeat of Vīra-Pāṇḍya here referred to, may be the one claimed by Rājādhirāja I in some of his records along with the conquest of Śēralaṇ-Sālai, Ceylon, etc., which he must have accomplished during the reign of his father Rājēndra-Chōḷa I. It has been shewn by Mr. Venkayya (*S.I.I.*, Vol. II, introduction, p. 8f) that Rājārāja I formed and had at his command a great army consisting of several regiments of soldiers, cavalry,

archers, etc., and a fairly exhaustive list of them has been made out from the Tanjore inscriptions. The three regiments, viz., Pārthivaśekhara-terinda-Kaikkōlar, Gaṇḍarāditta-terinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar mentioned above, have also to be considered as having formed part of the same army.

Another fragment mentions a donation of land made to a *Savarna* named Nāraṇaṇ-Bhaṭṭādittan for the reading of "*Sri-Rājarāja-vijayam*". This must have been a work composed probably during the time of Rājarāja I in glorification of his military achievements, and was evidently different from the *Rājarājesvara-nāṭakam*, which is said to have been staged in the Tanjore temple (*S.I.I.*, Vol. II, p. 306). It is not known if the former was in Sanskrit or in Tamil. Neither of these works has yet been traced.

13. Of the inscriptions of Kulōttuṅga I, the only one of some interest is No. 46 from Tirukkōḍikāval which mentions as donor a certain Vaḍuganāthaṇ alias Vaḷavasundara-Mūvēndavēḷāṇ, a resident of Teṇṇalai in Muttūr-kūrṇam in Rājarāja-Pāṇḍinādu. He is called a '*Maṇigrāmaṇ*' presumably because he was a member of the Maṇigrāma-guild. No. 40 from the same village can be assigned to this king, owing to the high regnal year 48 in which it is dated.

14. The next important Chōḷa record is No. 71 which was copied at Pandanallūr and is dated in the ninth year of Vikrama-Chōḷadēva. We learn from it that a grant made in the 11th year of Rājarājadēva I (A.D. 996) by Parāntakaṇ-Māḍēvadigaḷ alias Sēmbiyaṇ-Mahādēviyār, the mother of Uttama-Chōḷa, had been left in charge of a certain Vikramādittan Achechaṇ alias Rājarāja-Nādagappērayaṇ who was a *nibandhakāra* of the temple. At that time it was stipulated that Vikramādittan Achechaṇ should supply to the temple a specified quantity of ghee every day during his lifetime, and after him, persons inheriting his property should do so. Vikramādittan had two sons named Siṅgappirāṇ and Rājēndrasōḷaṇ, but both of them died without children. Thereupon king Kulōttuṅga-Chōḷa ordered that the property might go to their

Rights (?) of a *marumagaṇ* to property. *marumagaṇ* (sister's son) Araiyaṇ Uyyaniṇṇāduvāṇ alias Rājāsraya-Nrit-tappērayaṇ. Thus it looks probable that in those days the claims of the *marumagaṇ* to the property of a family were recognized in the absence of descendants in the male line. But this cannot be said with any certainty since the record under review tells us that Araiyaṇ Uyyaniṇṇāduvāṇ purchased the property after 30 years from the widow of Rājēndra-Sōḷaṇ (i.e., his uncle). As the inscription is incomplete more details about the transaction are not available. From No. 49 we learn that the shrine of Chaṇḍēśvara in the temple at Tirukkōḍikā was called Tyāgasamudram. It must, therefore, have been erected by Vikrama-Chōḷa who had that title. Further, this king appears to have made some structural additions to the temple, as evidenced by a short inscription on the first *prākāra* wall (No. 56) which reads "*Vikramaśōḷaṇ-tirumālīgai*."

15. Of the records of Kulōttuṅga-Chōḷa III making mention of his capture of Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, No. 48 from Kulōttuṅga III. Tirukkōḍikāval dated in the 25th year is specially interesting. In order to make the temple lands inalienable, the inscription gives a list of lands granted to the temple for various purposes and states that these lands, as well as those that might be assigned after the 24th year, should not be sold as *Chaṇḍēśvara-vilai* (i.e. by the temple) even in cases of failure of crops due to drought or floods, or for the purpose of securing funds to execute repairs to the temple. The record further stipulates that the claims of such of the persons as might acquire temple lands by forcible methods will not be recognized, and that they shall not only lose their possessions but shall also be considered sinners against

king and god. No. 45 from the same village which is dated in the reign of a Kulōttuṅga-Chōḷa without any distinguishing title, may be attributed to Kulōttuṅga III, because

Some transactions connected with temple lands Pallavarājaṇ, who appears in his time (*A.R.* for 1909, p. 98) also figures in this record. This inscription states that an encroachment was made on some temple lands and a channel dug therein. When the fact was represented to the king the channel was ordered to be filled up and the land restored to the temple. This action is said to have been taken at the instance of Pallavarājaṇ, evidently an officer under the king.

The record of Tribhuvanachakravartin Kōṇṇimēḷkoṇḍāṇ without the mention of any specific king (No. 206) from Tiruchchatturai may be assigned to Kulōttuṅga-Chōḷa III, because this document is signed by his secretary Rāja-nārāyaṇa-Mūvēndavēḷāṇ. From the present record, it is clear that the endowments made for service in temples even though they could be alienated by sale, carried with them the same conditions of the original grant, and that in some cases the daughters of persons doing the *nattuvam* service in temples were also married. This inscription states that a certain Kulōttuṅgaśōḷa-Nrit-tappērayaṇ purchased a *nattuva-kāṇi* and gave it as *strīdhana* to his daughter, and as such, her husband had the right of doing the service in the temple like the other *padiyilār* and of receiving the privileges of this class. From a record of Kulōttuṅga-Chōḷa without any distinguishing epithets (No. 201), we learn that the village Āyirattali (i.e., Niyamam in the Tanjore district) was called Āhavamallakulakālapuram. This appellation was evidently given to the village to commemorate the victory of the Chōḷa kings over the descendants of the Western Chāḷukya king Āhavamalla Taila II, and place-names such as Jayasinhakulakāla-perunderu (No. 136 of 1912), Jayasiṅga-kulakāla-vaḷanādu (No. 116 of Pudukkottai inscriptions), Irattapāḍikōṇḍaśōḷa-vaḷanādu (*ibid.* No. 125), and Satyāśrayakulakāla-chaturvēḍimaṅgalam (No. 280 of 1910), recalling the victory over the Western Chāḷukyas, are found in the Chōḷa country.

16. There are two inscriptions in this year's collection copied from Tiruchchatturai which are worthy of notice. One of these (No. 207) begins with quoting the 10th regnal year of the Hoysala king Rāmanāthadēva though it registers a grant made in the 20th year of the reign of Rājēndra-Chōḷa III. In the other (No. 208), the position becomes reversed, i.e., the 25th year of Rājēndra-Chōḷa III is cited first and a grant made in the 15th year of the reign of Rāmanāthadēva is recorded afterwards. These inscriptions seem to point out that the joint rule of both the Chōḷa and the Hoysala sovereigns was recognized in this tract of territory at this period.

PANDYAS.

17. The Pāṇḍya inscriptions are very few in this year's collection. Five of these belong to Māraṇjaḍaiyaṇ, probably identical with Varaguṇa-Mahārāja. From No. 26 we learn that a single assembly functioned for several villages, Mahēndra-Kōṭṭūr being the principal one, Kaṇjaṇūr and other villages being included in it. No. 37 is specifically stated to be a copy of an old document, evidently of the time of Varaguṇa-Mahārāja, whose gift to the shrines of Śrī, Sarasvatī and Gaṇapati, it registers. Though the king's name in No. 160 is lost, it could be assigned to the same king from the fact that the gift registered in it is stated to have been made by Pāṇḍya-Mahārāja Varaguṇa-Mahārāja. The existence of these records in the Chōḷa country proving an interruption in the Pallava supremacy over that tract has already been noticed.

Of the later Pāṇḍyas we have only 3 records, of which two (Nos. 248 and 113) belong to Jaṭāvarman Sundara-Pāṇḍya, whose identity with any of the four kings of that name cannot be affirmed from internal evidence. The third (No. 209) belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya and Māra-varman Kulaśekhara.

Māra-varman Tribhuvanachakravartin Kulaśekhara and furnishes details of date which work out for the first king of that name, whose date of accession was A.D. 1268.

KAKATIYAS.

18. The Kākatiya inscriptions secured during the year are not of much importance. A few of these mention some new persons. No. 306, the date of which is lost, states that Nāmadēva-Paṇḍita was an officer under Gaṇḍapendāra-Gaṅgaya-Sāhiṇi who was governing the country between Pānuṅgallu and Gaṇapati and his subordinates.

Mārjavāda, when king Gaṇapati was ruling from his capital Oruṅgallu. It refers to the construction by Nāmadēva-Paṇḍita of the temple of Vaṅkēśvara-dēva at Durgi, so named after the chief's father, and states that he had received the *birudas* 'Mūrurāya-Jagadāla' and 'Chhalamarttiganda' from the king. No. 314 dated in Śaka 1166, Krōdhi, introduces the chief Gaṇḍapendāra Ambayyadēva with the titles *Ativishama-hayārūḍha praudharēkhā-Rēvanta*, *Dāmōdara-sainya-diśāpaṭṭa*, *Maṇḍalika-brahmarākshasa* and 'a dependant of the glorious feet of (king) Gaṇapatidēva', and registers the gift of the taxes accruing from Satrasāla to the temple in that village. As his inscriptions

Ambadēva, first a subordinate and then an independent king. copied in previous years range in date from Śaka 1194 to Śaka 1213 the present inscription is of importance as it

proves that his service under the king began so early as Śaka 1166 and that he held official power for 46 years. Of great interest is No. 289 which, being dated in the 63rd year of the reign of king Gaṇapati, furnishes the last year of his rule. In this year queen Rudrāmbā must have ascended the throne, for we have actually a lithic record of her reign at Malkāpuram dated in Śaka 1183 (No. 94 of 1917).

The earliest inscription of Rudrāmbā in the year's collection is No. 321. It is dated in Śaka 1191, and registers a gift made for the merit of the

Kākatiya sovereign by the *Mahāpradhāni* Poṅkala Mallaya-Pregaḍa. The name of this officer is not known to us hitherto. The same inscription registers another gift by a servant of Tripurāridēva, who, as an officer of Rudradēva figures in other records. No. 324 states that Jannigadēva was the minister of the sovereign and that Dēvapārāja was Janniga's *pradhāni*. To the same reign belongs No. 332 which registers a gift by the queen's minister referred to above, who is stated to have been governing the territory from Pānuṅgallu to Mārjavādi.

No. 312 dated in Śaka 1221 which falls in the reign of Pratāparudra speaks of a certain Vishnuvardhana-Chakravartin and a Rudradēva making a grant for the merit, evidently of their parents, Sarvalōkāśraya... Vallabha-chakravarti and Bāchadēvi. The grant is said to have been made after petitioning Māchaya, who is perhaps identical with the cavalry officer of that name in the service of Pratāparudra. This officer figures also in No. 319.

OTHER TELUGU CHIEFS.

19. When the power of the Eastern Chālukyas had waned and the hold of the Chālukya-Chōla sovereigns over Vēṅgī had become loose, that country was left in charge of viceroys. At this time there sprang up many petty families claiming descent from the Eastern Chālukyas. There were besides other chiefs ruling over parts of the Telugu country. The extent of their territory and power remains yet to be ascertained. In the present year's collection, No. 275 from Telikicherla belongs to one such family. It states that in the family of the sage Gautama was born the minister Bolla who was in enjoyment of the village of Kārambichchēḍu. He had for his wives Erakāmbā and Nāgāmbā and his son was Sōmana. Sōmana married Nuṅgamāmbikā and had four sons Bolla, Goṅka, Nārāyaṇa and Ayyana. Of these Nārāyaṇa was the minister of Manma-Goṅka, the son

The ancestry of Nārāyaṇa, the minister of Manma-Goṅka.

and Ayyana. Of these Nārāyaṇa was the minister of Manma-Goṅka, the son

of Ayyappadēva and grandson of Goṅka. He is said to have built at Teliki-cheruvu a temple of Śiva called Nārāyaṇēśa, with a *gōpura*, *maṇḍapa* and *prākāra* and to have presented to it a golden pinnacle and some lands for

His acts of piety.

conducting worship and other services in order that he might obtain progeny, wealth and longevity. The inscription is dated in Śaka 1152 (= A.D. 1230), but as the characteristic titles of the Velanāḍu chiefs have not been given to Manma-Goṅka under whom Nārāyaṇa served as minister, it is not possible to identify the king definitely with the Velanāḍu chief of that name. No. 276 is dated in Śaka 1157 and registers a further gift of cows and land by the minister Nārāyaṇa to the same temple for the maintenance of a perpetual lamp. In another temple in the same village there is a record (No. 280) of Ayyapa-dēva, the father of Manma-Goṅka. It is, as might be expected, dated some years earlier, i.e., in Śaka 1115 and registers the grant of the whole village

Ayyapadēva, father of Manma-Goṅka. of Baḍisalapūṇḍi to the temple of Mallēśvara.

20. In his *Annual Report* for 1917, part II, paragraph 28, the late Mr. H. Krishna Sastri has noticed a number of inscriptions which mention some members belonging to the Mandāḍi family and has shown that they were the hereditary subordinates of the Velanāḍu chiefs. Some of these chiefs call themselves the lords of Sirivrōlu, Tanarumbariti or of the Giripaśchima district. No. 316 of the present year's collection, which is dated in Śaka 1025, introduces another member of the same family called Mandāḍi Rēvi-Nāyaka of Māraṭ[1]a-gōtra with a string of attributes, such as *Māhishmatī-dēśarattādi*, *Haihayarājya-pratishthā-chārya*, *Mallavrōlu-puravarādhīśvara*, *Srikākolani-Kēśavadēva-divyaśrīpāda-*

Mandāḍi Rēvi-Nāyaka, a subordinate of Dōraya-Bēta.

padmārādhaka, and states that he consecrated the images of Bijjēśvara, Mugdhēśvara, Rēvēśvara and the attendant deities at Satrasāla and provided for their worship and offerings, making a certain Śānaśakti-Paṇḍita, the *adhipati* of the gift. With the favour of Bēta-Bhūpāla, the chief is said to have made grants to the temples which he had consecrated. From the fact that Rēvi-Nāyaka is called 'Māhishmatī-dēśarattādi' and 'Haihayarājya-pratishthāchārya', it might be said that he was an officer, perhaps a minister, of a Haihaya king and that Bēta, by whose favour he granted lands to the temples, might be a chief claiming Haihaya ancestry. From a record at Gurizāla in the Palnad taluk (No. 596 of 1909), we know that the Western Chālukya king Bhūlōkamalla had a Haihaya subordinate named Bēta in Śaka 1051, Saumya (A.D. 1129-30) (Ep. Rep. 1910, p. 107). Since the present inscription comes from the same taluk and is dated in Śaka 1025, which is not far removed from the other, it may be said that both refer to one chief. The fact that Bēta is called in No. 316 as Dōraya-Bēta leads us to presume that he was a descendant of a certain Dōra. To the family of Dōra belonged Ātyamadēva and his son Baṇṭabhūpati according to No. 296 of 1893 dated in Śaka 1065 (*S.I.I.*, Vol. IV, No. 1167), where Baṇṭa is described as being powerful in protecting the Chālukya territory.

VIJAYANAGARA KINGS.

21. Of the Vijayanagara records in the current year's collection three belong to the reign of king Harihara II, the earliest of them No. 230 from Mānāmadi in the Chingleput district being dated in Siddhārthi, which corresponds to Śaka 1302. No. 357 from Kanyāna in the South Kanara district dated in Śaka 1306 mentions his viceroy *Mahāpradhāna* Jakkarasa-Odeya as governing Bārakūru-rājya. From this and No. 359 dated in Śaka 1320 from the same village, we learn of the existence of two bodies of persons called the *Jananis* and the *Mahājagat*, who seem to have had a share in the administration of the village.

22. Harihara's son Viruppana is represented by a single inscription from Tiruchchatturai (No. 205) dated in the cyclic year Kshaya (= Śaka 1309). It makes mention of a certain chief of the Pūṇḍi Enādimāṅgala-Mudalis called Maṅḍalapuruṣa *alias* Vira-Gaṅga-dēva, who receives the *birudas* such as 'Dushtasāmantanishṭuraṇ, Palavirudar-paramēśvaraṇ', etc.

23. A Tamil record from the Salem district (No. 2) is dated in Śaka 1290, Viśvāvasu. The Śaka year which corresponded to Viśvāvasu was, however, 1287. It purports to belong to the reign of Dēvarāya and mentions a *Mahā-nāyaṅkara* by name Vāsudēva-Nāyaka, who bore the *birudas* 'Basava-śaṅkara' and 'Gutti-antyambaragaṇḍa.' As we know of no Dēvarāya at this time, the genuineness of the record is not above question. Dēvarāya II is represented by 6 inscriptions ranging between Śaka 1350 and 1365. No. 344

Dēvarāya II. from Puttūru dated in Śaka 1353 refers to Annappa, son of Dēvarāja, as governing the Maṅgalūru-rājya under the orders of the *Pradhāna* Hariyappa-Daṇṇāyaka. Mention is made of a local chief called [Pāḍya]ppa-Arasa *alias* Baṅga who is stated to have ruled over the country round about Puttūru. It is recorded in the inscription that on the occasion of a visit to this place of the teacher Kriyāśaktidēva, a gift was made to the temple of Mahādēva for worship and offerings. This Kriyāśakti is evidently different from his namesake who was the spiritual preceptor of Mādhavamantrin and also of Harihara II (A.S.R. for 1907-8, p. 242). It is apparently Annappa's father Dēvarāja-Oḍeya, who figures in another inscription of the same king (No. 349) as the governor of Maṅgalūru in Śaka 1354.

An epigraph from Kudmāru (No. 346) dated in Śaka 1364 (mistake for 1361), refers itself to the reign of Virapratāpa *Gajabētekāra* Dēvarāya, who must be identical with Pratāpa-Dēvarāya, the younger brother of Dēvarāya II. The king is described as being seated on his throne at Vijayā-nagariya-paṭṭaṇa.

24. There is only one record of Mallikārjuna in the collection (No. 358) which is dated in Śaka 1379. He is here called Praudha-Dēvarāya-Mahārāja. He makes an *umbali* gift of the taxes of the village Rājādi *alias* Kanyāna to Mallikārjuna. Vallabhadēvarasa of 'the senior palace' on the occasion of his birthday. This Vallabhadēvarasa might be the same as Vallabhadēva-Daṇṇāyaka, who is known to have been a governor of Bārakūru under the same king (A.R. for 1927-28, p. 64).

We learn from No. 364 that Basavarasa was governing the Tuḷu-rājya in Śaka 142[2] and that he made a gift of land to the temple of Kōṭinātha at Maṭṭu. In the last year's *Report*, p. 84, it has been pointed out that this Basavarasa ruled the Bārakūru-rājya even as late as Śaka 1430.

25. Of the five inscriptions (Nos. 3, 62, 340, 355 and 356) of the reign of Kṛishṇarāja, No. 340 is the earliest being dated in Śaka 1435. It introduces Timmaya-Daṇṇāyaka under whom Ratnappa-Oḍeya was governing Maṅgalūru and Bārakūru. In No. 355 (Śaka 1449) Yatirāja, the governor of Bārakūru, is stated to have made a gift of some taxes (due to the king) to the Mādhva

teacher Vyāsātirtha-Śrīpāda for the worship of god Rāmachandradēva to secure prosperity for the king. Vyāsātirtha is said to have wielded great influence in the Vijayanagara court successively during the reigns of the four kings Narasa, Vira-Narasimha, Kṛishṇadēvarāja and Achyutarāja (Q.J.M.S., Vol. XV, pp. 43 ff), and we have also inscriptions which record grants made by Kṛishṇarāja to this teacher (A.R. for 1905, p. 51).

26. An inscription from Arigudi near Balpa in the South Kanara district (No. 348) which is dated in Śaka 1484 states that Mahāmaṅḍalēśvara Aliya

Rāmappayyadēva-Mahāārasa was ruling the kingdom from his jewelled throne at Vidyānagarī. This is one of the few inscriptions that actually refer to him as the reigning sovereign, though he was the *de facto* ruler under Sadāśiva.

MISCELLANEOUS.

27. The earliest inscription in the collection from the South Kanara district is No. 351 which is engraved on a slab in the temple at Baṅṭra in the Puttur taluk. No date is given in it, but the alphabet can be assigned to the 8th century A.D. It belongs to the reign of a certain Nripamallarāja and refers to the rule of a Katamba (Kadamba) king whose name is not given. Possibly it is meant to register an agreement regarding the enjoyment of some

lands, entered into by several persons in the presence of the king, the Katamba chief Rāchamallan-Dugarāja, who was the brother of a certain Viḷarittaliyarasa and Narasiṅgan-Dugarāja. We do not know of any Kadamba chief who held sway over this part of the country in the 8th century A.D. The Gaṅgas had been ruling over a vast territory including Coorg during this period, and it is probable that the tract round about Baṅṭra was included in their kingdom and that Nripamalla of this inscription was a title of one of the early Gaṅga kings or of one of their subordinates. The occurrence of the name Rāchamalla in Rāchamallan-Dugarāja also suggests a connection with the Western Gaṅgas. If this inference is correct, it would appear that the Kadambas held a subordinate position under the Gaṅga kings of Talakāḍ in the 8th century A.D.

28. The Ālupas who held sway over a portion of the South Kanara district, are represented by a few inscriptions in this year's collection. Nos. 367 and 368 which refer themselves to the rule of Vira-Pāṇḍyadēva-Ālpēndra-dēva are much damaged, and add no new information to our knowledge about him. To Bankidēva belongs No. 338 which is dated in Śaka 1228. It records the interesting fact that in order to tide over a period of drought, the king prayed to Timirēśvara for rain, and on its fulfilment he made a gift of land to the temple as a token of his gratitude.

29. A record from Kanyāna (No. 360) which is dated in the cyclic year Sarvadhāri, introduces Vira-Kikkāyi-Tāyi with the *birudas* 'Pāṇḍyachakravarti', 'Ariyārāyabasava-Śaṅkara', etc., and records a gift made by her to a certain Anna-Hebāruva. This Kikkāyi-Tāyi has been referred to as the queen of the Hoysala king Vira-Ballāla III in No. 492 of 1929 and No. 583 of 1930

Kikkāyi-Tāyi, queen of Vira-Ballāla III. dated respectively in Śaka 1255 and Śaka 1257. In the former of these records, however, her name has been given as Chikkāyi. As the present inscription makes no mention of king Vira-Ballāla while giving all the regal titles to his queen Kikkāyi, it must be understood that subsequent to his demise which is known to have taken place in A.D. 1342 (Rice's *Mysore and Coorg from Inscriptions*, p. 108) his queen ascended the throne and was alive in the year Sarvadhāri which corresponds to Śaka 1271, i.e., A.D. 1348. The same queen figures in an inscription of Harihara II from Śrīṅgerī (*Ep.Carn.*, Vol. VI, Sg. 1) dated three years earlier than the above epigraph, viz., in Śaka 1268, Pārthiva, with the same *birudas* and supplementing a grant of land made by the king to the teacher Bhāratī-Tirtha, thus showing the subordinate position of the last Hoysala rulers to the rising Vijayanagara power.

30. From Tiruchchatturai comes an incomplete inscription (No. 204) in Tamil verse. It refers to the victories gained in Puṇanādu and Malai-nādu, the defeat of the Pāṇḍya king (*Valudi*), the destruction of Viḷiṇam with fiery ramparts, and of Kaṛkaḍaimānagar which was sown with cowries, and to the defeat of Teluṅga-Bhīma, by a chief who was perhaps a feudatory of the Chōḷas. As the characters of the record

The exploits of a feudatory of the Chōḷas in the 12th century.

can be assigned to about the 12th century and as some of the victories herein

claimed are known to have been achieved in the reigns of Kulōttuṅga I and his successor Vikrama-Chōla I, it is possible that the chief eulogised in this fragmentary inscription had distinguished himself in the wars undertaken by these two Chōla sovereigns. Another record in Tamil verse is No. 58 engraved on the *gōpura* of the Śiva temple at Tirukkōdikāval. It praises the good qualities

A chieftain called Śaḍaiyaṇ of Puduṇai. of a certain chieftain called Śaḍaiyaṇ Puduṇai-Chēdipaṇ, who was the son of Pillaipperumāl, the great patron of poets and the indigent, and who is described to be of such sterling integrity that he would not utter a single falsehood even if he were to get the whole world. No. 57 also engraved on the same *gōpura* is a Sanskrit verse in praise of the same Chēdi chieftain and is a copy of the inscription engraved near the *gōpura* of the Śiva temple at Mūvalūr (No. 29 of 1925). This chieftain of Puduṇai is believed to have been the patron of the Tamil poet Kamban.

31. The Nāyaka dynasties of Madura and Tanjore are also represented in the year's collection, each by one record copied from Tiruppūndurutti. Of these No. 114 belonging to the time of the Madura ruler Krishṇappa-Nāyaka, is dated in Śaka 1487 (= A.D. 1565) and refers to the construction of a *maṇḍapa*

Krishṇappa-Nāyaka and his son Virappa-Nāyaka of Madura. in the temple by a certain Śingappar, as a gift of Virappa-Nāyaka, the son of the Madura ruler. As Virappa-Nāyaka came to the throne only in A.D. 1572, this *maṇḍapa* must have been built seven years earlier, while he was yet a prince. The other inscription (No. 119) is dated in the cyclic year Sarvadhāri corresponding to A.D. 1588, and records that the Tanjore Nāyaka ruler Achyutappa-Nāyaka (A.D. 1572-1614)

Achyutappa-Nāyaka of Tanjore and his minister Gōvinda-Dikshita. assigned to the temple of god Pushpa-vananātha and goddess Alagālama[r*]-nda-Ammai for the expenses of their sacred bath, the income derived from the *maḡamai*-tax on certain articles of merchandise, namely—two *palam* per *podī* of arecanut, pepper and other commodities sold by weight, and two *nāli* per *podī* of paddy and rice, and from the tax *nīrkūli* on wet and dry lands, flower-gardens and groves. This donation was made for the merit of Gōvinda-Dikshita who, we know, was the famous minister of Achyutappa-Nāyaka and his son Raghunātha-Nāyaka.

CORRECTION SLIP.

Annual Report for 1928-29—

Page 76, paragraph 35.—*Read* the expression “covered with gold” in line 19, before the expression “the temple” in line 20.

Annual Report for 1929-30—

Page 55—

No. 556, column 6, for “Do. (archaic),” *read* “Do.”

No. 557, column 6, for “Do.” *read* “Do. (archaic).”

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX E.

LIST OF STONE INSCRIPTIONS IN THE BOMBAY-KARNATAK COPIED
BY N. LAKSHMINARAYANA RAO, M.A. OFFICE OF THE GOVERNMENT
EPIGRAPHIST FOR INDIA, DURING THE YEAR 1930-31.

ptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1930-31 are registered in this Appendix.

District.			Taluk.			Village.			Number in the Appendix.
Bijapur	..	..	Bagevadi	..	..	Bhairavādgi	..	..	1 and 2.
Do.	..	..	Do.	..	..	Dīṇḍavār	..	..	3
Do.	..	..	Do.	..	..	Dōṇūr	..	..	4 and 5.
Do.	..	..	Do.	..	..	Hulbeñchi	..	..	6
Do.	..	..	Do.	..	..	Ingaleśvar	..	..	7 to 18.
Do.	..	..	Do.	..	..	Managōḷi	..	..	19 to 26.
Do.	..	..	Do.	..	..	Mārakabbinahaḷḷi	..	..	27
Do.	..	..	Do.	..	..	Masūti	..	..	28
Do.	..	..	Do.	..	..	Mulvād	..	..	29 and 30.
Do.	..	..	Do.	..	..	Rabbinahā	..	..	31
Do.	..	..	Do.	..	..	Sāthāḷ	..	..	32 and 33.
Do.	..	..	Do.	..	..	Vandāl	..	..	34
Do.	..	..	Do.	..	..	Yālvār	..	..	35 to 38.

TE.—This Appendix is paged in continuation of Appendix E to the *Annual Report* for 1929-30—Stone tions of the Bombay-Karnatak copied during the year 1929-30.

APPENDIX E.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
BAGEVADI TALUK.						
1	Bhairavadi. —On four pieces of a broken slab built into the wall of the Basavēśvara temple.	Yādava ..	[Bhujabala]-Pratāpachakravarti Bhūllamadēva.	Śaka 1114, Viṛōdhikṛit, Pushya, su. 8, Wednesday, Uttarayana-saṅkramaṇa.	Kannada ..	Registers a grant of land made in the presence of the <i>Mahājanas</i> of Elāvura, by Mālyā[kka], wife of Acharasa, nephew (<i>aiya</i>) of Kallarasa who was the <i>prabhu</i> of the Western quarter of Baudhavādige, for maintaining a feeding house for Brahmans.
2	On a fragment lying near the small Lakṣmī temple.	..	....	..	Do.	In late characters. Mentions a certain [Vi]jra-nāyaka.
3	Dindavar. —On a slab set up near the Lakṣavva temple.	Western Chālukya.	Tribhuvanamalladēva from Jayantipura.	Chālukya-Vikrama year 35, Nandana, Pushya, su. 10, Sunday, Uttarayana-saṅkranānti.	Do.	Mutilated at the end. Registers a gift made to the temple of Mūlēsvara at Daḍāvura by Mahāmadalēśvara Bhaṣṇadēvarasa, the subordinate of Yuvarāja Mallikarjunadēva who was ruling over the Tardavādi One Thousand Province. The donor is stated to have been governing Dindāvara included in the six villages of Kempanakuli situated in the Tardavādi-nādu.
4	Donur. —On a hero-slab set up in the Hanumān temple.	..	....	..	Do.	Gives a number of <i>brūdas</i> such as <i>Birakānta</i> and <i>Vairikānta</i> of a hero named Arjiahuli.
5	On a slab lying in a field (Survey No. 284).	..	....	..	Do.	Registers a gift of land by the Two Five-Hundred (<i>Mahā-jana</i>) of Ingālēsvara to the temple of Svayambhū-Mūlsthānadēva.
6	Hulbenohi. —On a slab set up in front of the temple of Hanumān.	Western Chālukya.	Vīra-Sō[mēśvaradēva]	[Lost]	Do.	Mutilated at the right side. Breaks off after giving the <i>brūdas</i> of Barmarasa-Daḍānyaka.
7	Ingālēsvar. —On a slab built into the east wall of the Nārāyaṇa-dēva temple.	Yādava ..	Bhujabala-Pratāpachakravarti Mahādēvarāya.	Śaka 1.... Krōdhana, Mārgaśīra, ba. 10, Friday, saṅkramaṇa, vyatipāta.	Do.	Registers a gift of land, a shop and an oil-mill by the Two Five-Hundred (<i>Mahājanas</i>) of Ingālēsvara to the god Gopnāthadēva of Uṛōdelyalgeri. Also registers gifts to the same god by Imchuvā Basavarasa, the <i>śaṅkīkāri</i> (customs officer) of Tardavādi-1000, Sumbura Chaudarasa and the fifty Telligas. Mentions the <i>Yogi-chakravarti</i> Prakāśaprabhu entitled <i>Śhādasāratāra</i> .
8	On a slab built into the wall (left of entrance) of the same temple.	Western Chālukya.	Bhūlōkamalladēva	Śaka 1051, Kilaka, Karkūka, paurnami, lunar eclipse.	Do.	Registers a grant of land by Nilakāṇṭha-Nāyaka, the <i>Srkarana</i> of Daḍānyaka Sāyapayya to the temple of Nilakāṇṭhēśvara built by him in the centre of the <i>agrahāra</i> -village Ingālēsvara, for offerings and worship and for conducting a <i>purāṇa-khaṇḍika</i> . Mahāmadalēśvara Hermaḍiyarasa of the Kalachurya family is stated to have been governing the Tardavādi-nādu.
9	On the same slab	Do.	Sarvajñachakravarti Bhūlōka-malladēva.	12th year, Pūṅgala, Bhādrapada, ba. [8], Thursday, vyatipāta.	Do.	Registers a gift of food made by the 100 <i>Mahājanas</i> of Donkanakēri for feeding Brahmans.
10	On a slab set up in the same temple.	..	....	..	Do.	Mutilated. Registers a grant of land by Imchu Basavarasa, the chief among the <i>prabhus</i> of the four <i>nāḍas</i> of Sālavādige, to the temple of Gopālādēva [et Ingālēsvara].

11	On a slab built into the north wall of the <i>maṇḍapa</i> in the Somanātha temple.	Kalachurya	Bhujabala-Chakravarti Rāya-murāri Sōvidēva.	Śaka 1099, Dur-mukhi, Pushya, su. 10, Thursday, Uttarayana-saṅkramaṇa.	Do.	Registers the grant of the village Asagabālu made by the king at the request of Sōvidēva-Daḍānyaka, son of <i>Mahāpradhāna</i> Annamayya-Daḍānyaka, for offerings, worship, etc., to the temple of Somanātha-dēva at the <i>sāsanada-mane</i> Ingālēsvara. The temple is stated to have been built by Hija-Sōmarasa who also granted the village Kodagi in Hebbāla-12, some lands, house-sites and taxes on articles of merchandise. These gifts were left in charge of Jānārasi-Pandita, the <i>acharya</i> of the temple of Svayambhū-Kēdārēśvara of Vijayapura called also Vijayanagari.
12	On a piece of slab built into the same wall.	..	....	Pushya, ba. 9, Sunday.	Do.	Registers a grant of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingālēsvara, after washing the feet of Kumaradēva.
13	On a broken slab set up in the same temple.	..	....	..	Do.	Damaged. Seems to record a gift. Mentions [U]rādageri. See No. 7 above.
14	On a slab set up near the well at the entrance to the village.	..	....	Śaka 1117, Ānanda, Chaitra, ba. 2, Vaddavāra (Saturday).	Do.	Records the death of Peṇḍara Bachi-Muttābbe, a disciple of Tirthachandraprabhadēva.
15	On another slab set up in the same place.	..	....	Tāraṇa, [Śrāvana], anavāsya, Friday, Simha-ṣṣṇa.	Do. (verse).	Records the death of Satyappa by the process of <i>śanyasana</i> .
16	On a slab set up near Śhīb Mohideen's mosque.	..	....	Yuva, Śrāvana, su. 11, Friday.	Kannada ..	Records the death by <i>śamādhī</i> , of Maḡhanandi-Munipa.
17	On a slab set up in the Liṅga- <i>yata-maṭha</i>.	..	....	Angtra, Chaitra, pādava, Monday.	Do.	Records the death by <i>śamādhī</i> , of Sānti-Setṭi, son of Aggala-Setṭi.
18	On a slab set up near the well called Kallappana-bhāvi at the old ruined village.	..	....	Pranādi, ba. 6, Ardhōdaya, Friday.	Do.	Records the death of Sūnidēva-Muni at the temple of Malinātha built by him.
19	Managoli. —On a fragment built into the wall of the house of Kalimathada Basayya.	..	....	..	Do.	Damaged. Seems to record a gift of certain taxes by Mādyappa.
20	On a stone set up near the Hanumān temple.	..	....	[Śaka ?] 1444	Do.	Mentions Dēva-Nāyaka, son of Bīchi-Nāyaka.
21	On a hero-stone set up in the compound of the Hanumān temple.	..	....	..	Do.	Much damaged.
22	On a fragment built into the wall (left of entrance) of the <i>maṇḍapa</i> of the same temple.	..	....	Śaka 99*, Viṛōdhikṛit, Pushya, su. 1, Sunday, Uttarayana-saṅkranānti.	Do.	Registers a gift of land to the god Bhogēśvaradēva.
23	On a slab built into the same wall (right of entrance).	Yādava ..	Jaitugi I ..	6th year, Viṣṇu, Bhādrapada, ba. 6, Tuesday.	Do.	Published in <i>Ep. Ind.</i> , Vol. V, pp. 28 ff.
24	On a slab built into the east wall of the compound of the same temple.	Kalachurya	Bijjala ..	..	Do.	Published <i>Ibid.</i> , pp. 9 ff.
25	On a slab built into the west wall of the same compound.	Do	Do.	10th year, Pārthiva, Mārgaśīra, amāvāsya, Sunday, solar eclipse, vyatipāta.	Do.	Published <i>Ibid.</i> , pp. 23 ff.
26	On a broken slab lying in the same temple.	Do.	Saṅkamadēva ..	3rd year, Vīlarbi, Śhāḍha, su. 11, Sunday, Dakṣiṇayana-saṅkramaṇa.	Do.	Published <i>Ibid.</i> , p. 26 ff. from l. 24 onwards. The first 23 lines state that the king was ruling from his <i>neveṇṇa</i> Navile and mention the king's subordinate Brahmadēva-Daḍḍādhisa and Maṇṇigavalli.

E.—List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—<i>cont.</i>						
BAGEVADI TALUK—<i>cont.</i>						
27	Marakabhinahalli.—On a slab lying in a field (Survey No. 119).	..	....	..	Kannada	Registers a gift of land to Alpa, son of the barber Muda by the Five Hundred.
28	Masuti.—On a slab built into the wall (right of entrance) of the Hanuman temple.	Western Chalukya.	Tribhuvanamalladeva from Kalyana.	Śaka 1079, Īśvara, Ashādha, ba. 2, Wednesday, Dakṣiṇāyana-saṅkramaṇa.	Do.	Damaged. Registers a gift of land by Kālyavve, daughter of Dāsimayya of Musnavatluva, a village in Mudage-30, a subdivision of Tardavadi-1000, to the temple of Rēvanēśvaradeva. Seems also to record a gift to the image of Mādhavēśa installed by her. Do. Records the construction of a <i>maṭha</i> by Alama-Rāhuta and others.
29	Mulvad.—On a stone set up in front of a cavern called the <i>gavi</i>.	..	....	..	Do.	Worn out. Only a portion of the <i>pradēśi</i> of a subordinate of the king can be read. Mentions Jagadēka-malla.
30	On a slab set up in the temple of Kalameśvara.	Western Chalukya.	Tribhuvanamalladeva	Lost ..	Do.	States that it is the <i>manava</i> of Chandrēśvaradeva.
31	Rabbinahali.—On a stone set up near the village-gate.	..	....	..	Do.	Registers a gift of land to the <i>brahmapuri</i> of the temple of Gopāladēva of Chandanagi at Ingāśvara.
32	Satihal.—On a slab set up in the temple of Īśvara.	..	....	..	Do.	Damaged and worn out. Seems to register gifts of land to the gods Kannēśvaradeva, Echēśvaradeva, Gavārēśvaradeva and Arēśaṅkharadeva. Characters belong to the 13th century A.D.
33	On a stone converted into a mortar in the house of Saṇappa-Gauḍa.	..	....	Jyēsthā, su. 5, puṇpami, Monday, lunar eclipse, vyatipāta, saṅkramaṇa.	Do.	States that the 100 <i>maṭṭa</i> of land was the <i>saṅkramaṇa</i> of the god Jalāśyanadeva of Mutage.
34	Vandal.—On a slab lying in a field (Survey No. 39).	..	....	....	Do.	Broken after giving a portion of the <i>pradēśi</i> of a king.
35	Valvar.—On a broken slab lying in front of the <i>chavāḍi</i> .	Kalachurya	Lost ..	3rd year, Bahudhānya, Mārgaśīra, su. 5, Sunday.	Do.	Registers a gift of land by Nārapadēva Chāvarasa, the <i>Prabhu</i> of Jāraṇa[tha], to the god Gavārēśvaradeva of Elāvura.
36	On a broken slab set up in the same place.	Do.	Bhujabala-Chakravarti Tribhuvanamalladeva.	Śaka 1479, Pīṅgala, Vaiśākha, vadi 5, Sunday, Mūla.	Do.	Records the construction of a well called the Soma-tirtha at the south-east corner of the temple of Sōmēśvara, by [Chejuna-Besavantaraya of Pākanāti-kula, the administrator of Yēlavāra in Vijayapura- <i>śime</i> .
37	On a slab built into the compound wall of the Sōmēśvara temple.	..	....	..	Do.	Damaged. Registers a gift of land by <i>Mahāpradhāna</i> Mallidēva-Daṇḍanāyaka, for offerings, worship, etc., to the temple of Gaṅgēśvaradeva. The gift was made with the consent of the <i>Mahājānas</i> of Yēlavāra which was a Satyāśrayadeva-dāti.
38	On a slab set up in the same temple.	Yādava	Simhavarāya Devagiri.	Śaka 1144, Chitrabhānu, Jyēsthā, ba. amāvāsya, Monday, solar eclipse.	Do.	

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.
WESTERN CHALUKYA.		
<i>Tribhuvanamalladeva (Vikramāditya VI).</i>		
E	3	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti = A.D. 1112, December 29, Sunday; f.d.t. 05. But the Uttarāyana-saṅkrānti had occurred on Tuesday, December 24.
<i>Bhūlōkamalladeva (Sōmēśvara III).</i>		
"	8	Śaka 1051, Kīlaka, Kārtika, pūrṇamī, lunar eclipse = A.D. 1128, November 8, Thursday. There was a lunar eclipse on this day. In the absence of the week-day the date can be verified with the help of the eclipse. The Śaka year was current.
"	9	12th year, Pīṅgala, Bhādrapada, ba. [8], Thursday, vyatipāta = A.D. 1137, September 9, Thursday.
<i>Trailōkyamalladeva (Taila III).</i>		
"	28	Śaka 1079, Īśvara, Ashādha, ba. 2, Wednesday, Dakṣiṇāyana-saṅkramaṇa = A.D. 1157, June 26, Wednesday. It was a day of Dakṣiṇāyana-saṅkrānti.
KALACHURYA.		
<i>Tribhuvanaimalladeva (Bijjala).</i>		
"	36	3rd year, Bahudhānya, Mārgaśīra, śu. 5, Sunday. In the cyclic year Bahudhānya (Śaka 1080), Mārgaśīra, śu. 5 was a Friday and not Sunday as given in the inscription. The intended date is probably A.D. 1158, November 28, Friday. If śu. 5 is considered to be a mistake for śu. 15, the date will be A.D. 1158, December 7, Sunday.
<i>Rāyamurāri Sōvideva.</i>		
"	11	Śaka 1099, Durmukhi, Pushya, śu. 10, Thursday, Uttarāyana-saṅkramaṇa. The details are irregular. In Durmukhi, Pushya, śu. 10 was Monday = 13th December, A.D. 1176, and was not a day of Uttarāyana-saṅkramaṇa, which occurred on Saturday, 25th December, A.D. 1176. The Śaka year was current.
YADAVA.		
<i>Bhillamadeva.</i>		
"	1	Śaka 1114, Virōdhikrit, Pushya, śu. 8, Wednesday, Uttarāyana-saṅkramaṇa = A.D. 1191, December 25, Wednesday. The saṅkramaṇa fell on the next day. The Śaka year was current.
<i>Simhana.</i>		
"	38	Śaka 1144, Chitrabhānu, Jyēsthā, ba. amāvāsya, Monday, solar eclipse. In Chitrabhānu there was no solar eclipse on Jyēsthā, ba. 30 which fell on Saturday and not Monday. But in Śaka 1143, Vṛisha, there occurred a solar eclipse on the new-moon day of Nija-Vaiśākha (<i>amānta</i>) which fell on Sunday, May 23, A.D. 1221 and this would be Jyēsthā, ba. 30 if the month be <i>pūrṇimānta</i> . The week-day was Sunday and not Monday as quoted in the inscription.

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.
		YADAVA—cont.
		<i>Mahādēvarāya.</i>
E	7	Śaka 1 * * *, Krōdhana, Mārgaśira, ba. 10, Friday, saṅkramaṇa, vyatipāta. The date is irregular. In Krōdhana which corresponded to Śaka 1187, Mārgaśira, ba. 10, was Thursday and not Friday; nor was it a day of any saṅkramaṇa. Probably = A.D. 1265, December 3, Thursday.
		MISCELLANEOUS.
"	22	Śaka 99 *, Virōdhikrit, Pushya, śu. 1, Sunday, Uttarāyana-saṅkrānti. The cyclic year quoted fell in Śaka 993. The details regularly correspond to A.D. 1071, December 25, Sunday, the day of Uttarāyana-saṅkrānti.
"	14	Śaka 1117, Ānanda, Chaitra, ba. 2, Vaddavāra (Saturday) = A.D. 1194, April 9, Saturday. The Śaka year was current.
"	37	Śaka 1479, Piṅgaḷa, Vaiśākha, vadi 5, Sunday, Mūla = A.D. 1557, April 18, Sunday, f.d.t. '06. The nak. ended at '40 of the day.

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