

ANNUAL REPORT
ON
SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1935



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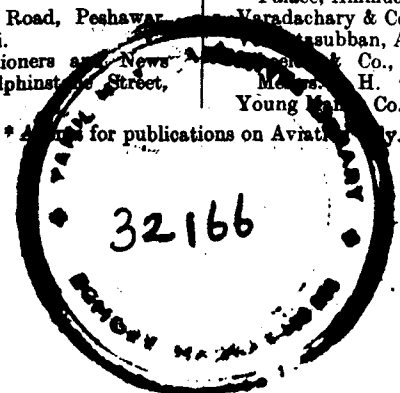
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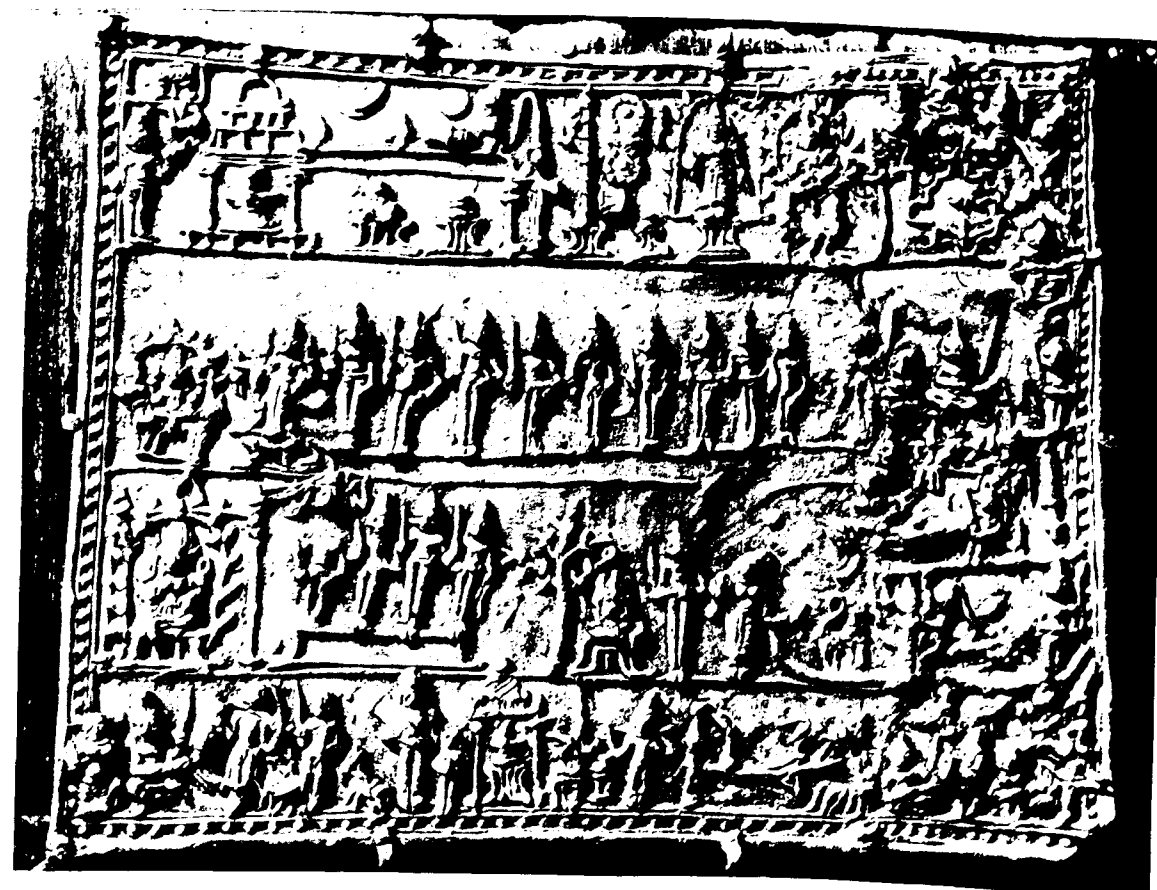
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Stone image of 'Nāgārjuna' at Nāgāvi (Dharwar district).

PLATE I.



Reverse side of C. P. No. 11 of 1934-35.



ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1934-35.

PART I.

TOURS OF THE SUPERINTENDENT AND THE ESTABLISHMENT.

During the year under report I was on tour for about 10 days in July to visit Nova Goa in Portuguese India to examine an early copper-plate grant in the possession of the Archaeologist Mr. P. Pissurlencar, which could not be obtained on loan. On the return journey I visited Hampi and copied a few epigraphs which were not noticed previously. I again went on tour to 11 villages in the Dharwar district during the months of November and December 1934 and revised the readings of certain early and damaged inscriptions under publication in the Volume of *Bombay-Karnatak Inscriptions*. In the course of this tour I noticed an image of 'Nāgārjuna', as it is now called, at Nāgāvi in the Gadag taluk which is reproduced in Plate I. In all these tours the Junior Assistant Mr. R. S. Panchamukhi accompanied and worked with me. In February 1935 I toured in the Ganjam, Vizagapatam and Guntur districts of the Madras Presidency, inspecting 19 villages and securing copies of 14 inscriptions. During the last of these tours a few ancient sites and monuments were noticed and subsequently reported upon by me to the Director General of Archaeology. At Nilāvati near Vizianagaram is a hillock called Durgā-Bhairavakonda, which seems to have been called so on account of the presence here of a curious stone with the image of a standing female deity with four arms called 'Durgā' on one side, and with that of a gorgon seated on its rump and called 'Bhairava' on the other side. What is more interesting is that near and about this spot are lying scattered large quantities of debris composed of ancient bricks which might be associated with an ancient Buddhist settlement. In a hillock near the hamlet called Nilayyavalasa in the Palakonda taluk of the Vizagapatam district is a long and deep cavern called Pāṇḍavulapañcha (i.e., the cavern of the Pāṇḍavas) and on the hillock opposite to this called Kōmatlakonda (the Hill of the Merchants) are some mounds strewn over with large quantities of the ancient type of bricks. The cavern and the mounds must have formed together an ancient Buddhist settlement. Ruins composed of ancient bricks and a few white marble pillars of the Amarāvati type have been noticed on the hillock at Granthaśiri near Vēlpūru in the Sattenapalle taluk of the Guntur district. It is not unlikely that here too existed an early Buddhist colony. These ancient sites are not mentioned either in Sewell's *List of Antiquities* or in the District Gazetteers or Manuals.

2. Mr. Ramanatha Ayyar, the Second Assistant, toured for about two months from 17th January 1935 and conducted the epigraphical survey of 18 villages in the Tirukkōvilur taluk of the South Arcot district from which he secured copies of 160 inscriptions. At Arakananallūr in this taluk, which is celebrated in the hymns of the Tamil saint Tirujñānasambandha under the name Arayaninallūr (i.e., the village beautified by the rock), Mr. Ayyar noticed the existence of an unfinished rock-cut cave consisting of two aisles, with additional cells for the deities not excavated. The Tamil Assistant Mr. V. Venkatasubba Ayyar was on tour for a little over three months from 14th September 1934 and inspected 83 villages in the Chingleput taluk of the Chingleput district and 23 stray villages in the North Arcot, South Arcot, Trichinopoly and Tanjore districts and copied in all 110 inscriptions. He also checked *in situ* the readings of 76 inscriptions under publication by him. The Telugu Assistant toured in the Sattenapalle taluk of the Guntur district for over a month from 24th September 1934 along with the Reader, whom he trained in the work of copying and deciphering inscriptions. He was for some time engaged with me in December 1934 in revising the readings of inscriptions for the Bombay-Karnatak Volume. Subsequently he visited 7 more villages for the same purpose. For a period of six weeks from 17th January 1935 he toured in 65 villages in the Ranibennur taluk and copied 67 inscriptions. The Reader

independently completed the epigraphical survey of the Sattenapalle taluk and conducted the survey of part of the Vinukonda taluk also in the same district. He visited 119 villages in the former taluk and 41 in the latter and these have together yielded a collection of 79 inscriptions.

WORK DONE DURING THE YEAR.

3. During the year 388 villages were visited in all and impressions of 449 inscriptions secured. 25 copper-plate grants were also examined and 22 photographs taken. Three proofs of the *Annual Report* for 1931-32 which were received during the year from the Press were duly corrected with reference to the original inscriptions and revised. The final stitched proof which was received from Press in March 1935 was read through and submitted to the Director General of Archaeology on 11th April 1935 for his approval and print order.

The typescript of the *Annual Report* for 1932-33 which had been drawn up during the year was submitted for the approval of the Director General of Archaeology in February 1935.

The collection for the year 1933-34 comprising 189 inscriptions was checked with the originals and its list made ready.

PUBLICATION.

4. Pages 301 to 385 of the 1st and 2nd proofs of Volume VIII of *South Indian Inscriptions* were revised with reference to the originals and sent to Press. Appendices A to C of the same Volume were completed by the addition of matter to that separately furnished by Mr. K. V. Subrahmanya Ayyar to his portion of the Volume and their proofs received from Press were revised and returned. The stitched proof of the whole Volume was awaited from the Press.

Of the Bombay-Karnatak Volume the 1st proof of pp. 1-90 was checked with originals and returned in batches to the Press. For the next Tamil Volume, 390 inscriptions were checked and fair copies of their transcripts covering 427 pages got ready. Introductory notes were drawn up for 200 of these inscriptions.

5. The Junior Assistant (Tamil) Mr. V. Venkatasubba Ayyar contributed during the year to the *Epigraphia Indica* two articles, one on the Tiruvālaṅḡadu inscription of Rājādhira II and the other on the Kulidikki inscription of Vijaya-Nandiśvaravarman. Mr. R. S. Panchamukhi contributed an article on the Tāṇḍivāḍa grant of Prithivī-Mahārāja : 46th year, for publication in the Journal.

Facilities were as usual given to scholars and private gentlemen for consultation of the transcripts and impressions of the office.

6. Inscriptions copied in the following 99 places during the year are registered in Appendix B :—

Serial No.	District.	Taluk.	Village.	Number in the appendix.
1	Chingleput	Chingleput	Kālavākkam	1
2	Do.	Do.	Iḷḷalūr	2-3
3	Do.	Do.	Paḍūr	4-8
4	Do.	Do.	Seṅgaṇmāl	9
5	Do.	Do.	Covelong	10-11
6	Do.	Do.	Tiruvāḍandai	12
7	Do.	Do.	Nāvalūr (35)	13
8	Do.	Do.	Śiruchēri	14
9	Do.	Do.	Sāttāṅkuppam	15
10	Do.	Do.	Kulattūr (28)	16
11	Do.	Do.	Poṇmār	17-18
12	Do.	Do.	Māmbākkam	19
13	Do.	Do.	Kṛappākkam	20-22
14	Do.	Do.	Ottivākkam	23-24
15	Do.	Do.	Kumilī	25
16	Do.	Do.	Nedūṅṅuram	26-28
17	Do.	Do.	Kil-Kottaiyūr	29
18	Do.	Do.	Kilāmbākkam	30-33
19	Do.	Do.	Nandivaram	34
20	Do.	Do.	Vaṇḍalūr	35-36
21	Do.	Do.	Pēraṇḍūr	37-39
22	Do.	Do.	Kāttāṅkulattūr	40
23	Do.	Do.	Vallāṇchēri	41
24	Do.	Do.	Kāyarambēḍu	42-45

Serial No.	District.	Taluk.	Village.	Number in the appendix.
25	Chingleput	Chingleput	Kurumbūr	46-49
26	Do.	Do.	Kaḍambūr	50
27	Do.	Do.	Mēlūr	51
28	Do.	Do.	Nelikkuppam	52
29	Do.	Do.	Kopḍaṅgi	53-54
30	Do.	Do.	Agaram	55
31	North Arcot	Arkonam	Kāvērippākkam	56-57
32	Do.	Wandiwaah	Vajuvūr	58
33	Do.	Do.	Tēḷḷār	59-82
34	South Arcot	Gingee	Toṇḍūr	83-85
35	Do.	Do.	Daḷavānūr	86-90
36	Do.	Do.	Tiruvadikkupram	91-92
37	Do.	Do.	Śingavaram	93
38	Do.	Vriddhachalam	Vriddhachalam	94-102
39	Do.	Chidambaram	Chidambaram	103-109
40	Do.	Do.	Omāmpuliyūr	110
41	Do.	Tirukkoyilūr	Arakāṇḍanallūr	111-199
42	Do.	Do.	Kilūr	200-201
43	Do.	Do.	Kollūr	202-207
44	Do.	Do.	Nerkunam	208-220
45	Do.	Do.	Kōṭṭa-Marudūr	221-222
46	Do.	Do.	Krishṇāpuram	223-227
47	Do.	Do.	Vēḷākulam	228-231
48	Do.	Do.	Maṇampūṇḍi	232-233
49	Do.	Do.	Vaḍagarai-Tāyaṇūr	234-235
50	Do.	Do.	Kaṇḍāchchipuram	236-227
51	Do.	Do.	Mugaiyūr	238
52	Do.	Do.	Velandai	239
53	Do.	Do.	Virapāṇḍi	240-242
54	Do.	Do.	Tirukkoyilūr	243-266
55	Do.	Do.	Mudiyānūr	267-270
56	Guntur	Sattenapalle	Attalūru	271-273
57	Do.	Do.	Chintapalle	274-279
58	Do.	Do.	Chityāla	280-281
59	Do.	Do.	Guḍibāṇḍa	282
60	Do.	Do.	Haruṣaṅgaṇḍā	283
61	Do.	Do.	Huṣaṇnagaram	284
62	Do.	Do.	Kāmēpalle	285-286
63	Do.	Do.	Kastala	287
64	Do.	Do.	Kētavaram	288-298
65	Do.	Do.	Kōllūru	299-303
66	Do.	Do.	Kōnūru	304
67	Do.	Do.	Kōṭa-Nemalipuri	305-309
68	Do.	Do.	Laṅkela Kūrapāḍu	310
69	Do.	Do.	Mallādi	311
70	Do.	Do.	Maṅḷaḷagiripāḍu	312
71	Do.	Do.	Muppāḷa	313-314
72	Do.	Do.	Nevalikallu	315
73	Do.	Do.	Paṇidem	316-317
74	Do.	Do.	Pāpāyapālem	318
75	Do.	Do.	Phirāṅḡipuram	319
76	Do.	Do.	Pondugala	320
77	Do.	Do.	Pulichinta	321
78	Do.	Do.	Sarripāḍi	322-323
79	Do.	Do.	Uyyandana	324-325
80	Do.	Do.	Velavartipāḍu	326
81	Do.	Do.	Vēlpūru	327-329
82	Do.	Do.	Vipparla	330-331
83	Do.	Vinukonda	Gōkanakōṇḍa	332-334
84	Do.	Do.	Kambhampāḍu	335
85	Do.	Do.	Kottapālem	336
86	Do.	Do.	Madamañchipāḍu	337
87	Do.	Do.	Mulakalūru	338
88	Do.	Do.	Nūṇḍḷa	339-340
89	Do.	Do.	Peddakañcherla	341-345
90	Do.	Do.	Puvvāḍa	346-347
91	Do.	Do.	Ravvavaram	348
92	Do.	Do.	Ummaḍivaram	349
93	Bellary	Hospet	Hampi	350-356
94	Ganjam	Tekkali	Nandigām	357-358
95	Do.	Do.	Chintāmaṇi	359
96	Do.	Chicacole	Kaḷiṅḡapatṇam (Calingapatam)	360-363
97	Do.	Ichchapuram	Ichchapuram (Lalapet)	364-368
98	Vizagapatam	Bobbili	Galāvilli	369-370
99	Do.	Vizianagaram	Siripuram	371

MADRAS.

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1934-35.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Trustee of the Kalattūr temple, through the Tahsildar of the Chingleput taluk, Chingleput district.	Vijayanagara	Krishnarāya-Mahārāya	Śaka 1255 (Wrong), Srimukha, Chaitra, Mēṣa-sankranti, Thursday, Solar eclipse.	Sanskrit in Nāgarī	Returned to the owner.	South Indian Inscriptions.	Appears to be spurious. Records a grant of an <i>agrahāra</i> called Māṇḍāyāṁ to Virāṅghava-Dikṣita, son of Appanna-Dikṣita and grandson of Virāṅghava-Dikṣita of the Kausika-gōtra and Apastamba-sūtra, by an agent of the king named Muddu Kanakarāya, son of Kanakarāya, who was the son of Kasaba, of the Alankudiyār-gōtram, and the chief of Pakehivandiyam, with the stipulation that the donee should conduct certain festivals in the temple of Tiruvalluvara of the village from the income yielded by seven specified hamlets.
2	Trustee of the Mahābalipuram temple, through the Tahsildar of the Chingleput taluk, Chingleput district.	Do.	Vīra-Narasimharāya, "ruling from his jewelled throne at Vijayapur."	Śaka 1236, Ananda	Telugu	Do.	Do.	Registers the conferment of the right of worship and management in the temple of Sthālavayana-Perumāl at Kaḍalmallai on Pillalāṅkāyāra, son of Sathagōpāchāya of the Gargi-gōtra and Apastamba-sūtra by Rāmachandrarāja, <i>alias</i> Parāṅkuśadāsa, son of Raghunātharāja and grandson of Rāmahadharāja, who bears the title <i>Avādhya-puravarādhiśvara</i> and <i>Leḥāṅkuvandōbhāva</i> . Parāṅkuśadāsa is also said to have effected some repairs in the temple and revived an old festival therein.
3	Mr. Ramabrahma Chaudri, Editor of the <i>Pragāmītra</i> , Madras.	....	Kāpaya-Nāyaka	Śaka 1267, Parthiva, Māgha, Solar eclipse.	Sanskrit in Telugu	Do.	....	Registers the gift by the king of the village Prōlavaram on the bank of the river Malaghnī to Kandaya Peddi-Bhatia for the merit of his predecessor Prōlavā-Nāyaka. (Published in <i>Bhārati</i> , Vol. XI, Part VI, and <i>Journal of Bihar and Orissa Research Society</i> , Vol. XX, page 260 ff.)
4	Superintendent, Government Museum, Madras.	Kalinga	Mahārāj-Anantavarman (Anantavarman).	Date lost	Sanskrit in archaic characters.	Do.	....	The latter half of the third plate is broken and lost. Registers an order of the king issued from Vijaya-Piṣṭapura making the grant of the village Kindeppa in the Tellavalli-vihāya to Māstrīman of the Kausika-gōtra and the Taittiriya-śākha, a resident of Achanāpura, for the merit of the king on the day of Uttarāyana-pūnyakāla. (Published in the <i>Journal of the Andhra Historical Research Society</i> , Vol. VIII, pp. 153 ff.)
5	Mr. M. Somasekhara-Sarma of the <i>Bhārati</i> Office, Madras.	Do.	Hastivarman	Year 79 (in words and figures) of the	Sanskrit	Returned to the owner.	Epigraphia Indica.	Registers the grant of some lands and house-sites as <i>dēvaprakāra</i> in the village

6	Mr. V. Ramachandra Rao, B.A., B.L., Supervisor, Rural Reconstruction, Lopakahi, through the Collector of Anantapur.	Vijayanagara	Pravdha-Dēvarāya-Mahārāya.	Śaka 1346 (wrong), Ananda, Kārtika, śu. Uttāna-dvādāśī.	Sanskrit in Nāgarī	Do.	South Indian Inscriptions.	Rāhanakī in Varāhavarāha-vihāya for the expenses of worship to god Nārāyaṇa called Kaṇabūtōdaya, by the king at the request of Buddhamañicī-Bhōḡika. (Published in <i>Bhārati</i> , Vol. XI, pp. 461 ff.)
7	District Judge, Cuddalore	....	....	Śaka 1447, Ananda, Panguṇī 13, Uttirāram, śu. 10, Monday.	Tamil	Deposited in the Madras Museum.	Do.	Registers the gift of the village Kalluru renamed Prandharāyapuram to the east of the Pindikini river to a Vedic scholar named Nṛsiṃharāya, son of Nṛsiṃharāya of the Vāśiṣṭha-gōtra and the Āvalāyana-sūtra.
8	Do.	....	....	Śaka 1672, Kali 4851, Pramodōṭa, Jyēṣṭha, śu. 16, Friday, Jyēṣṭha, (Vaiśākā 9), lunar eclipse.	Telugu	Do.	Do.	Spurious and in modern characters. Seems to register an agreement given by the <i>paṇḍitār</i> residing in several <i>śālas</i> in Vādagarai Rāja-valāṅku etc., to collect certain cesses from among themselves, for the maintenance of the <i>moḥas</i> of the <i>paṇḍitār</i> and several subsidiary shrines at Chidambaram.
9	Do.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1460, Vilambi, Mṛnā, śu. dāsami, Purnavasu, Thursday.	Tamil	Do.	Do.	Records a gift of land made to Doddla Rāṅgaya by Samardī Gaṅgi-Setti for the maintenance of a water-shed founded by his ancestors on the road to Chidambaram.
10	Do.	Do.	Venkatapati of Anegondi.	Śaka 47 (wrong), Iba (Xuva), Tai 20, Monday, Pūṣam, śu.	Do.	Do.	Do.	Registers the grant of the <i>parādēśi-muddirai-paṭayam</i> to Rāmānuja-dēvari of the line of Annadānamudaiyār giving him certain religious privileges in temples and authority over his disciples in consideration of his having helped in the restoration of worship etc., in certain temples which had suffered during anarchical times.
11	Do.	Do.	Venkatapatidēva-Mahārāya.	Śaka 1518 (expired), Hevijāmbi, Mithuna, śu. paścimam, Chitrā, Monday.	Do.	Do.	Do.	Appears to be spurious. Seems to be an agreement made among the Vanniya to pay some taxes for the construction and maintenance of a Vanniya-mathā at Viḍḍhāchalam, which was in charge of a certain Appāmalai-Gurukkal of Sēdamangalam.

States that the *muddirai* of the 56 *dēśas* (countries), Jñānaprakāśa-Paṇḍaram and the *muddirai* of Iravaiśār in Paṭṭana-śrīmat of the Valudampattuchāvari gave to Kaṇḍiyadēva of Viḍḍhāchalam in the presence of Mutu-Krishnappe-Nāyaka (probably of Gingee), the title of Yādavarāya and assigned a certain rate of impost on articles of merchandise, etc., and agreed also to obey him in all respects. On the reverse of the plate are cast in relief a number of deities and human figures depicting some incidents. (See plate I.)

A.—List of copper-plates examined during the year 1934-35—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
12	Mr. Sivaramdas of Bobbili, through the Tahsildar, Bobbili.	Kalinga .	Chandavarman 'lord of Kalinga.'	4th year (of reign), Grihama 2, di. 5.	Sanskrit .	Presented by the owner, and deposited in the Indian Museum, Calcutta.	<i>Epigraphia Indica</i>	Registers an order of the king issued from Vijaya-Singhapura granting the village Tirthahga to Brahmins of various <i>gotras</i> , for his own merit.
13	Raja Sahib of Tekkali through the Deputy Tahsildar, Tekkali, Ganjam district.	Do.	Unavarnan .	9th year (in words), Māgha, śu. sap- tami.	Do.	Returned to the owner.	Do.	Registers an order of the king issued from Vijaya-Vardhamanapura granting the village Astihavēra to Yasaśarma of the Kāśyapa-gotra, for his own merit and longevity of life. (Published in the <i>Journal of the Andhra Historical Research Society</i> , Vol. VI, page 53.)
14	Mr. Kuruba Linganna of Santa-Jitām, through the Tahsildar of Nandyal.	....	....	Śaka 1081, Siddhār- thi, Śrāvana, śu. 15.	Telugu .	Do.	<i>South Indian Inscriptions.</i>	This is a composite record consisting of copies of six separate documents executed by different people to Lingamaya, and to his father Kuruba-Jōgi Kongāla-Jangamaya, granting them lands and perquisites according to the calling of the donors. These were brought together into one document and engraved on copper probably on the date mentioned.
15	Tahsildar of Kodola, Ganjam district.	Eastern Gaiga (?).	Kirttirāja .	5th year, Māgha, ba. 5.	Sanskrit .	Do.	<i>Epigraphia Indica</i>	Registers an order of the king issued from Kalyānapura making a gift of the village Khāndu in Vartini-vishaya to Vāpāna, son of Guhāvara and grandson of Bhatāputra Santāshakara of the Viā-vāmitra-gotra and Vajur-vēda, an immigrant from Gaṅgavādi. (Published in the <i>Journal of the Andhra Historical Research Society</i> , Vol. III, page 30.)
16	Do.	Bhaṇja .	Mahāmandalēvara Nēttabhaṇjādēva.	Phālguna, nāmaśi, lunar eclipse.	Do.	Do.	Do.	Registers an order of the king issued from Kumārapura making a grant of the village Jurāśi in Gaḍa-vishaya, a sub-division of Khijjāl-maṇḍala to Pitra Vāpāna (mentioned in No. 15 above) in the presence of his queen Santāshakā-Mādhavi, the Yuvārāja Śrī-Rāyabhaṇja and certain officers.
17	Mr. M. Kalidam, B.A., B.L., Advocate, Bapatla.	Gajapati .	Kapilēvara .	Śaka 1360, Bah- dhanya, Vaiśākhi.	Sanskrit and Telugu	Do.	<i>South Indian Inscriptions.</i>	A few plates are mislaid. Records the grant of the village Veligalati in Hari-gukāmēduri-stima to 120 Brahmins of various <i>gotras</i> .
18	Mr. Inayya Pūjari of Kālā-kāśēvara, Gajēndragadh State, through Mr. R. S. Pancharamukhi, M.A., of this office.	Western Gaiga	Nanniya-Gaiga Bōttuga	Śaka 960 (expired), Vikrān, Kārtika, śu. 8, (Nandīva- rāsham), Sunday.	Sanskrit .	Do.	....	Registers a gift of land and money for the renovation and extension of the building and for worship of the deity and for feeding in the <i>chāṇḍālaya</i> constructed by Dvāikāmbikā at Śāpādi, the capital of

19	Telugu Academy, Cocanada .	Eastern Chā- lukya.	Vijayāditya I .	....	Do.	Do.	....	Saldhātari-70 division. The gift is said to have been made by the king after washing the feet of Nāgādēva-Padita, the head of the Vādīya-gaṇa. (Published in <i>Epigraphia Indica</i> , Vol. III, pages 158 ff.)
20	Do.	Do.	Do.	....	Do.	Do.	....	Records an order of the king issued to the officers of Nannalūru in Guḍmāhā-vishaya, making a gift of land to Mādhava-śarma, son of Śivaśarma and grandson of Mādhava-Chaturvēdi of the Bhāradvāja-gotra, a resident of Vaṅgipatnam, on the occasion of a lunar eclipse. (Published in the <i>Journal of the Andhra Historical Research Society</i> , Vol. V, pages 51 ff.)
21	Madras Oriental Manuscripts Library, through Mr. K. A. Nilakantha Sastri, Professor of Indian History and Archaeology, Madras University.	Eastern Gaiga	Anantavarman .	Gaiga year 314 (in words).	Do.	Do.	....	Registers another order of the king to the officers of Dinakāṇ in Prākūmāra-vishaya, granting some lands to Mādhava-Chaturvēdi, the donee mentioned in No. 19 above, on the day of a solar eclipse. (Published in the <i>Journal of the Andhra Historical Research Society</i> , Vol. V, pages 51 ff.)
22	Mr. Murugaya Jangina, through Mr. R. S. Pancharamukhi, M.A., of this office.	Western Chā- lukya.	Vijayāditya Satyāśraya	Śaka 627 (expired), 10th regnal year, Kārtika, nami, lunar eclipse.	Kannada .	Do.	<i>Epigraphia Indica</i>	Registers an order issued by the Yuvārāja Rājendravarma to the residents of Nāmpali in Nijjīrū-vishaya granting the village to a certain Śamirāja, son of Gulamarāja, for the merit of himself and of his parents. (Published in the <i>Journal of Oriental Research</i> , Vol. IX, part I.)
23	Historical Research Society, Dharwar, through Mr. R. S. Pancharamukhi.	Western Gaiga	Mārasimha II .	Śaka 884, Dundu- bhi, Pausha, ba. 9, Tuesday, Svātī, U t t a rāyana-saṅ- krānti.	Do.	Do.	Do.	Records the grant of the village Lōha-gajavāṭaka included in Mallagrāma-Thūrti, made by the king to Somaśarma, son of Dēvaśarma and grandson of Bhīmaśarma of the Hārīta-gotra, at the request of Kunkumadēvi. The gift was made from the royal camp at Kūhūḍi-nagara.
24	Superintendent, Government Museum, Madras.	Kalinga .	Ananta-Saktivarman .	28th year, Phālguna, śu. dasami.	Sanskrit .	Returned .	Do.	Records the gift of the village Kādālūru in Kongalōḍa made by the king from his military camp at Mēlpaḍi to the Jaina teacher Elāchārya for worship, offerings etc., in the Jindāyā constructed by his mother Kallabbe.
25	Superintendent, Archaeological Section, Indian Museum, Calcutta.	....	...	....	Malayālam .	Do.	<i>South Indian Inscriptions.</i>	Registers a gift of the village Sakunaka in Barhavarānti-vishaya as an <i>agrahāra</i> to two brothers Nāgaśarma and Dug-śarma of the Kātyāyana-gotra and Taittirya-śikhā. The grant was issued by the king from Vijaya-Singhapura. This is a thin scroll of gold in which is engraved in late cursive characters a Mōhini-yānta containing an invocation to that goddess to grant the devotee all benefits.

APPENDIX B.
Stone Inscriptions copied in 1934-35.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT. CHINGLEPUT TALUK.						
1	Kālavāṭṭam. —On a stone set up in a field to the east of the village.	Vijayanagara	Achyutadeva-Mahārāja	Saka 1460, Hēvī-lambi, Mithuna, lunar, Thursday.	Tamil	Registers the gift of the village Kālavāṭṭam, excluding certain specified rights, for providing offerings, worship, and lamps to the god Kumārasvāmī at Tirumaruḍūram in Kājakēśarnallūr <i>alias</i> Taiyūr situated in Āytravēlupattu, which was a subdivision of Kumilī-nādu in Āmūr-kōttam, a district of Jayankondaśōla-maṇḍalam, for the merit of the king, by <i>Karasikam</i> Pīḷaiporuttār-pillai, son of Malaipparamal-pillai of Kāñchīpuram in Kōñcī-nādu, a subdivision of Eyi-kōttam in the same maṇḍalam, who held this village as his <i>nēyakkadaṇḍa-sīmai</i> .
2	Ilalūr. —On a slab set up in the Rajampettai topo.	....	....	Āngiras (expired), Srinukha (current), Chittirai 7.	Do.	The writing of the inscription may be assigned to the 17th century A.D. The inscription stops with the mention of Mahāmaṇḍalēvara Sāḷuva Viṭmarāḷṣayadēva-Mahārāja of Cheigalippattu (Chingleput), with the <i>brāhṇas</i> Dharaṇivarāha, Mēdimiseraṇḍa and Kaṭṭāri-Sāḷuva.
3	On a stone lying in a tank in front of the Srayambūḷ-śvara temple in the same village.	....	....	Saka 1446, Tāraṇaḷ, [Maḷara, su. paurnima, Monday, Pushya.	Do.	Registers the conferment of certain concessions to the settlers on the dry land which was known as Vānar-nivāsam (in the village), by the big assembly that met at Ammalammapuram <i>alias</i> Kūḷappattai-tōttam in Rājarsapuram <i>alias</i> Eḷḷālūr.
4	Paḍūr. —On the west wall of the deserted temple of Maṇikanthēśvara-svāmī.	Chōḷa	Vikrama-Chōḷadēva	5th year	Do.	Registers a gift of land after purchase by Ārullā Vemikāḍan Madhurātakan of Kūḷappāṭṭam in Pūḷiyā-kōttam, for burning a perpetual lamp before the god Śrīkālāḍēvaramuḍaiya-Mahādēva at Paḍuvūr in Paḍuvūr-nādu, a subdivision of Āmūr-kōttam.
5	On the same wall	Do.	Parakēśarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōḷadēva.	11th year	Do.	Begins with the introduction <i>Pāṇḍiye pēvara, etc.</i> Registers another gift of land, made tax-free, for a perpetual lamp in the temple, by Bhāradvājī Śaṅkhaṇḍi, a Śiva-brāhṇa of the village Paḍuvūr <i>alias</i> Anavara-sundaraṇallūr.
6	On the south wall of the same temple	Do.	Vikrama-Chōḷadēva	9th year (in words)	Do.	Registers a gift of 1,000 <i>keḷi</i> of land, made tax-free, by Kārvuḷān Saṅkan Rapaḷēśari and Saṅkan Śadīran, two residents of the village, for a perpetual lamp in the temple of Śrīkālāṇḍavaramuḍaiya-Mahādēva.
7	On the same wall	Do.	Do.	Do.	Do.	Registers a gift of land, made tax-free, by Kāḷiyan Arattān Vāṇḍān, a resident of the village, for offerings to the god Tirukavattavaramuḍaiya (Śrīkālāṇḍavaramuḍaiya ?)-Mahādēva.

8	On a slab set up in the Mettuturuvu in the same village.	Pallava	Nan	18th year (in words)	Do.	Beginning lost. Registers a gift of sheep for a perpetual lamp in the temple of Perumāṇḍal, who was pleased to stand in the Viḷupperuṇḍaiya-Vāṇḍuṇṇa at Paḍuvūr, by the shepherds of Āmūr-kōttam (<i>Kōḷa-maṇḍalēvai</i>).
9	Śeṅgaṇṇall. —On the pedestal of the bronze image of Periyāśvaki in the Songamūḷēvara temple.	....	....	....	Telugu	States (that the image) was the gift of Narasappa-Nāyanigāru. The writing belongs to about the 16th century A.D.
10	Covelony. —On the south and east walls of the maḍapa in front of the central shrine in the Kālisanātha-svāmī temple.	....	....	Plavāṇḡa, Tai 9	Tamil	Incomplete. Registers the grant of a portion of oēs due to the donor as <i>paṭṭasēśari-śasandam</i> on arecanuts, tamarind and other commodities, by Karuppuḷukku Nallīḷa-Setṭiyār, son of Nallujār Paṭṭasavāmī Nāchōḷama-Setṭiyār, for worship and offerings in the temple of Kālisanātha at Kōvalam-pattanam, which was under the jurisdiction of (a lady named) Ōḷchēchi-amman.
11	On the south wall of the platform at the entrance into the same temple.	....	....	....	Do.	Fragment. The writing belongs to the 13th century A.D. States that the image of Daḍaṇḍamūrti was set up in the temple by Maruṇḍaṇ Tiruvagattūramu.... a merchant of Tiruṇḍavallūr.
12	Tiruvāṇḍalai. —On the south wall of the maḍapa in front of the central shrine in the Varāha-Perumal temple.	....	....	....	Do.	The writing is of the 13th century A.D. States that the well for the sacred bath (of the god) was constructed by Malaiyāḷa Āvīṇṇaṇṇu.
13	Māvalūr (35). —On a stone set up in the village.	....	....	....	Do.	In characters of the 15th century A.D. States that (this village) was the <i>paṭṭicchedam</i> of god Kaḍchikunayakar at Buddha-Kāñchīpuram.
14	Sir-ohāri. —On detached stones built into the north, west and south walls of the central shrine in the Nīlā-mānikka-Perumal temple.	....	....	....	Do.	Fragmentary. Seems to refer to a sale of land as <i>maḍapparam</i> by the assembly (<i>śreṣṭha</i>) of Sivanēri. The writing belongs to the 13th century A.D.
15	Sāttanuppam. —(Near Kelambakkam.) On a stone placed above the entrance into the Viḷḷaśvara temple.	Vijayanagara	Krishnādēva-[Mahārāja]	Saka [1442], Vikrama, su. 6u., Pushya.	Do.	Damaged. Registers the grant of the village Kēḷambakkam by a certain Kāḷiyugārāṇḍipillai, to the temple of Sengamāḷḷavaramuḍaiya-Naiyār at Taiyūr <i>alias</i> Rāja-kēśarinalūr, for the merit of the king.
16	Kulattūr (28). —On a stone lying in the village.	....	....	Pārthiva, Ādi 10	Do.	Registers the <i>adai-śalai</i> given by Ariyappaḷai to the <i>Kāḷā-ḷḡa-ḷḡam-paḍappattaiyār</i> of Vēḷēchāi and Kulattūr, fixing the rate of consolidated taxes (<i>ṭaiyugattaiyār</i>) to be levied on the Kaikkōḷa in lieu of the several kinds of assessment hitherto collected. The writing belongs to the 16th century A.D.
17	Poyimār. —On the west and south walls of the central shrine in the Satiya-puruvāra temple.	Vijayanagara	Sadāśivārāja	Saka 1472, Saṁnya, Sīma, su. 10, Tiruvōṭṭam, Monday.	Do.	Registers the remission of the taxes due on the village Poyimār in Sēṅgaḷḡurpattu-śrīmaḷ which had been granted to the temples of Virāḍēva-Naiyār and Poyilūḍavaramuḍaiya-Naiyār at Tyāgavindanallūr <i>alias</i> Pōṇṇar in Kāḷvay-nādu, a subdivision of Pūḷiyūr-kōttam in Jayankondaśōla-maṇḍalam, the income thus derived being used for worship and repairs in these two temples in the proportion of 2 to 1. The gift was made by Śrīraḷa-Niṅka and the Nāṭṭavar of Sēṅgaḷḡurpattu for the merit of the king and of Rāmārāja.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT—<i>contd.</i>						
CHINGLEPUT TALUK—<i>contd.</i>						
18	Poymār. —On a slab set up to the west of the Vighnēśvara temple near the tank in the same village.	....	....	Para[bbā]va, Avani 9.	Tamil	Modern. States that the Amanēri tank was cleared of its silt by Vēṭagiri, son of Chinnā-Setti of Māmbakkam, and imprecates people against using its water for purposes of irrigation.
19	Māmbakkam. —On the south wall of the central shrine in the Murugēśvaraśvāmin temple.	Chōla	Lost	2[6]th year	Do.	Stones lost and misplaced. Commences with the introduction of <i>Tirumogai</i> etc., of King Rājārāja I. Seems to register a gift of sheep for a perpetual lamp in the temple of Murugēśvararāyaḥ by a certain Murugaṇ Kalliyān of Māmbakkam in Kālvay-nādu, a subdivision of Puliyūr-kōttam. On the base of the same wall is engraved the label 'Svasti Srt-Adittan' in characters of about the 10th century A.D.
20	Kraipattikam. —On a small boulder in a field near the tank.	Pallava	Kampa....	17th year (in words)	Do.	Damaged. Seems to register a gift of 90 <i>kuḷi</i> of land for the upkeep of the tank at Kraipattūr by .....di Śaṅkai.
21	On another boulder in the same place	Chōla	Rājakeśavarman	Do.	Do.	Records the gift of <i>adamarji</i> due on the lands at Kraipattūr belonging to Kumāranda Iravaṇa of Nāyeru in Nāyeru-nādu of Pulār-kōttam, by his wife Kaṇḍi for the upkeep of the local tank.
22	On a slab set up in the same place	....	....	....	Grantha	Damaged. The writing belongs to the 9th century A.D. Registers the construction of the Dēśavallabha-Jinālaya to the north of Kraipattam by Amaramudaluru, a disciple of Mahāvīraguru of the Yēpaniya-saṅgha and the Kumil-gaṇa, who also made provision for feeding the members of the <i>saṅgha</i> .
23	Oṭṭivakkam. —On a broken slab lying in the village.	Vijayanagara	Krishnarāya	Śaka 14[46], Śukla (wrong), Mīna, śu. [7], Anurādha, Friday.	Tamil	The writing looks modern. States that Vayirava-Nayinār, the agent of .....[Rāga]rāya-Nayakar, presented land as <i>tirumadaiyālam</i> to god Virūpākṣa, for the merit of one Kaliyugarāya-Piḷai.
24	On the rock known as 'Pallāṅgulip-pārai' on the hill near the same village.	....	....	Kali 4296	Do.	States that Kaṇṇappan Dōḍi Ujjarinalān came to this hill and that Dūḍi Paṇḍanadivāṇa Nilagadgaraiyaṇ and Dūḍi Abayampunkkai Nilagadgaraiyaṇ went abutting at this place.
25	Kumil. —On a boulder in the hill near the village.	....	....	....	Do.	Two verses in praise of Paṇḍanadi Nilagadgaṇ, the protector of Kachchi and Mallai. Mentions Abhaya (i.e., Kulōttunga I).
26	Neḍuguram. —On the north wall of the central shrine in the Agas-tyēśvara temple.	Vijayanagara	Achyutadēva-Mahārāja	Śaka 1452, Vijaya, Śinba, śu. 10, Monday, Uttirām.	Do.	Registers the gift of the village Paḷi-Ōṇi <i>alias</i> Tiruvachēri made for the merit of the king, by Timmaṇṇa-Nāyaka, son of Viśal Mallappa-Nāyaka, for worship, offerings and repairs in the temple of Tiruvagattirumudaiya-Nayinār at Neḍuguram in Neḍuguram-nādu, a subdivision of Puliyūr-kōttam, a district of Jayagondalōla-maṇḍalam.

27	On the north and west walls of the same shrine.	....	....	Sārvaria, Chittirai 9	Do.	Incomplete. Registers a grant of land as <i>tirumadattāḍi</i> from his <i>śyātāḍi</i> by Kalattināthar Vayirava-Nayinār, the agent of Vira-Naradēgarāya, for worship to the god Tiruvagattirumudaiya-Nayinār at Neḍuguram in Neḍuguram-nādu, included in the Peḍai-viṭṭu-rāṣya.
28	On the south wall of the same shrine	....	....	Kahaya, Kārtigai 4	Do.	Stones lost in the middle. Seems to register a grant of land as <i>dēśadēva</i> to the temple of Tiruvagattirumudaiya-Nayinār at Neḍuguram. Mentions the Dēva-adhikārī Ilanra.....Prama-Nayinār.
29	Kuṭṭottaiyūr. —On a stone lying near the dilapidated Śiva temple to the north of the village.	....	....	....	Do.	The characters belong to about the 9th century A.D. States that this is the work of Kumāranda Kumārāḍi.
30	Kilambakkam. —On a slab lying near the railway line in the village.	Chōla	Rājārāja Rājakeśavarman <i>alias</i> Rājārājadēva (I).	19th year (in words)	Do.	Begins with the introduction <i>Tirumogai</i> etc. Registers a gift of 45 sheep for a perpetual lamp to the temple of Kaṇḍal-Nakkar, by a shepherd of Kilambakkam in Neḍuguram-nādu, a subdivision of Puliyūr-kōttam.
31	On the same slab	Do.	Do.	23rd year (in words)	Do.	Do. States that Nambi-Amudan, the headman of Vallam in Kilambakkam, made a gift of 45 sheep for a half-lamp to be burnt in the temple of Nakkar.
32	On a second slab in the same place	Do.	Rājakeśavarman <i>alias</i> Rājārājadēva	24th year (in words)	Do.	Do. Registers a similar gift of 45 sheep for a half-lamp, by two brothers residing at Kilambakkam.
33	On a third slab in the same place	Do.	Do.	23rd year (in words)	Do.	Do. Registers a similar gift by a shepherd named Aṇḍuru-vaṇ Singaṇ of Kilambakkam.
34	Nandivaram (near Gūḍuvāchēri).—On a boulder situated in front of the Travellers' Bungalow.	Vijayanagara	Sudāśivadēva-Mahārāja	Śaka 1472, Śādhā-rapa, Śinba, ba. 8, Wednesday, Rōhinī, Śrījyanti.	Do.	Damaged at the end. Registers the gift of Piḷaiṇālayam <i>alias</i> Nambirāyapuram in Nandipuram, situated in the Nandipuram-śrīmaṭ, which was administered by him as <i>nāyakkattara-śrīmaṭ</i> by Rāyasaṇ Venkaṭāḍi-Ayyaṇ, for repairs and other expenses in the temple of the god (Perundavai) Perumal-Nambirāyaṇ, for the merit of Mahā-maṇḍalēśvara Alīya-Rāmayyadēva-Mahārāja.
35	Vēṇḍalūr. —On the walls of the deserted Perumal temple.	Do.	Imnadi-Naradēgarāya	Siddhārthin, Paiguni 6, [tritiyā], Bharani, Monday.	Do.	States that as the temple of Tiruvirattāṇamudaiya-Nayinār was without worship, Koṇḍaya-Nayinār, son of Nēgama-Nāyaka of Kallūr who was administering Vēṇḍalūr situated in the territory of Bānu-Nāyaka, the <i>dālavāy</i> of Svāmi Nārada-Nāyaka, made a fresh gift of 2000 <i>kuḷi</i> of land, for the renewal of worship and for burning a lamp therein. Specifies the taxes that were to be collected from the residents colonising the street Kumārāgōṇā-peruṭeruru at Vēṇḍalūr from the month of Aippisi in the 12th regnal year of an unascended king. The characters belong to about the 14th century A.D.
36	On a stone set up in the same village	....	....	....	Do.	Registers a gift of sheep by Kakkāḍiperumāṇ-Dāmādi, for burning a perpetual lamp in the temple of Tiruvākkōyil-Aḷvār at Peramaṇḍir in Seṅguṇra-nādu, a subdivision of Kalattūr-kōttam.
37	Peramaṇḍir. —On a slab set up on the tank bund.	Chōla	Rājārājakeśavarman 'who destroyed the ships at Sālai' (Rājārāja I).	11th year (in words)	Do.	A few letters lost at the ends of lines. States that Pāḷik-kāraṇār of Peramaṇḍir in Seṅguṇra-nādu, a subdivision of Kalattūr-kōttam made (an annual) grant of 70 <i>kuḷi</i> of paddy, lands in the <i>ēṇṇipōḍi</i> and the trees therein for the upkeep of the tank.
38	On the same slab	Do.	Parakeśavarman 'who took Madura'	16th year (in words)	Do.	

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT— <i>contd.</i> CHINGLEPUT TALUK— <i>contd.</i>					
39	On a stone set up in the same village.	....	....	....	Tamil	Records the death of a certain Nambadi-Araiyar during a raid on the village. The writing belongs to about the 10th century A.D.
40	Kāṭṭāṅk-ṭaṭṭār.—On the south wall of the mandapa in front of the central shrine in the Kāṭṭāṅkvara temple.	....	....	....	Do.	Registers an endowment of land in Puddūr, the <i>dēvadāna</i> village of Kāṭṭāṅk-ṭaṭṭār-Nayāṭṭar, by a certain Kāṭṭāṅk-vaṇai to the goddess (Nāchchiyār).
41	Vallāṅkōṭṭēri.—On a stone set up in the village.	....	....	Vikrama, Vaiyāśi 3	Do.	Damaged. States that the residents of the village Vallāṅkōṭṭēri agreed to remove silt from 30 <i>kūṭi</i> of land every year for the <i>panam</i> obtained by leasing the fishing right in the local tank.
42	Kāṣṭṭavāṇḍēṭṭu.—Round the base of the dilapidated Śiva temple.	Chōḷa	Rājārājāśarivarman, who destroyed the ships at Śāḷai (Rājārāja I).	(1)3th year	Do.	Registers a sale of land by the assembly of the village Rapa-chandra-chaṭṭavāṇḍēṭṭu, to Viṇṇa Paṭṭāṅkaṭṭaśarivarman, a subdivision of Kumāramangalam in Arūr-kūṭṭam, a subdivision of Sogāḍu, who placed it in charge of two persons of the village, for conducting the Śrībhāṭi ceremony in the temple of Tiruvaṇṭiṭṭavaram-Uṇṭiṭṭar. On the west wall of this shrine is a fragmentary inscription dated in the 4th year of Vikrama-Chōḷa commencing with the introduction <i>Pāṇḍava-puṇḍara</i> etc.
43	On the door-post of the entrance (left side) into the central shrine of the same temple.	....	....	Durmati, Aṇṇi 9	Do.	States that the nritta-mandapa was the gift of a certain Kāṣṭṭa of Kāṣṭṭavāṇḍēṭṭu.
44	On a stone set up near the same temple.	Chōḷa	Parakēśarivarman alias Rājendrachōḷadēva.	7th year	Do.	Fragmentary. Contains only the last portion of the introduction beginning with 'tiruvāṇṭiṭṭavaram' etc. On another stone in the same place is a fragmentary record registering a sale of land to Somanātha-Kramavittāṇ, who presented it to the temple for a lamp.
45	On a slab lying near the field called 'Aṇḍu-kāṇi' (in S. No. 129) in the same village.	Vijayanagara	yadēva-Mahārāja	Śaka 1440, Iṣvara, Makara, su, śaṣṭi, Aśvati,	Do.	Highly damaged. Seems to register a gift of money to the temple of Tiruvagattikuramūḍaiya-Nayinār, by Vadamalai-nāthar-pillai, the <i>pradhāna</i> in Sogalunṭṭar-pāṇḍiyam.
46	Karumbūr.—On the south base of the dilapidated Śiva temple.	Chōḷa	Rājārāja Rājakeśarivarman alias [Rāja*prajodēva (I).	2(6)th year	Do.	Commences with the introduction <i>Tiruvagattikuram</i> etc. Damaged at the end. Registers a gift of land for offerings and lamps to the temple of Peruntōṭṭi-Āṭṭar at Karumvūr in Kumli-nāḍu, a subdivision of Amṭr-kōṭṭam, by a resident of the village (name lost).
47	On several stones lying near the same temple.	Do.	[Tribhuvanachakravartin Rājārāja-dēva.	4th year	Do.	Beginnings of lines lost. Registers a gift of money by a certain Tillaiyāṅkapparaṇṇa Kūṭṭar for burning a <i>ṭṭi</i> -light lamp in the temple at Karumbūr.
48	On some other stones lying in the same place.	Do.	Tribhuvanachakravartin Rājārāja-dēva.	Do.	Do.	Portion lost in the middle. Registers a similar gift of money for a lamp in the temple, by Periyāṇ Araṅga of Māmbakkam, residing at Karumbūr.

49	On a slab lying in front of the Kariya-māṇikka-Perumāl temple.	....	....	5th year (in words)	Do.	Incomplete. Registers an endowment in paddy to the god Periya-[Nayinār] of Karumbūr by a merchant named Ōḷi-Vēṇḍēḍi. The characters are of about the 10th century A.D.
50	Kaṇḍuṭṭār.—On the south wall of the deserted Śiva temple.	Vijayanagara	Krishnadēva-Mahārāja	Āṅgira, Śivarātri	Do.	Ends of lines lost. Seems to register a gift of land as <i>dēvadāna</i> at Kadambūr in Nandipura-dīṇṇa which was in his <i>nāyaka</i> - <i>ṭṭam</i> , and of the village Pudukkūṭam, by a brother (name lost) of Vāḍai Nāṅama Nāṅama-Nāyaka, to the temple of Kāṇḍuṭṭār-Nāyaka at Kadambūr, for the expenses of worship and repairs therein. Records also a subsequent gift, for the same purpose, of the village Nāṭṭēri made in the month of Āṭṭi in the year Vāḍai, for the merit of Liṅgaṅga-Nāyaka, Koṇḍama-Nāyaka and Tippu-Nāyaka, sons of Nāṅama-Nāyaka, for the welfare of their clan (<i>gōṇa</i>).
51	Mēḷār.—On a broken slab lying in the village.	Do.	Bhujabala Viṇa-Vasantarāja	Śaka 1428, Prabhaṇa, Rishabha, Śu. 10, Monday.	Do.	Highly damaged. Seems to register a gift of land to the temple of [Nāṅkharan] inamūḍaiya-Nayinār, for the merit of Immaḍi Śāṭṭa-Nāyaka, by his agent (name lost).
52	Nellikuppam.—On a stone set up in the village.	....	....	Prabhava, Kārtikai 3.	Do.	Modern. Registers a gift of oil from some oil-mills and some taxes from Nellikuppam by a certain Kadiri-Nāyaka for a lamp in the temple of Trukkuṭṭuṇṇa-mēḷaiya-Nayinār at Koṇḍoṅgi for the merit of his parents.
53	Koṇḍaṅgi.—On a stone set up near the dilapidated Śiva temple.	Vijayanagara	Achyutadēva-Mahārāja	Śaka 1459, Havi-lambi, Śukra, Śu. 6, Pūṇam, Thursday.	Do.	Registers the grant of a village (name lost) near Koṇḍaṅgi in Sogalunṭṭar-pāṇḍiyam for worship and other expenses in the temple of Tiruvagattikuramūḍaiya-Nayinār at Koṇḍaṅgi, by Vāḍai Timmaṅga-Nāyaka-Nayinār, for the merit of the king.
54	On another stone lying in the same place.	Do.	Viṇa Naraṅgaśāya-Nāyaka	Vibhava, Paṅḍuṇi 15	Do.	Damaged at the end. Seems to fix the rate of water-cess (<i>śr-ṭṭi</i>) to be levied on <i>śāḍa-ṭṭi</i> lands in Koṇḍaṅgi, Nellikuppam, Timmaṅkuppam, Veṅḍakuppam and Palaveri by Liṅgaṅga-āṭṭa-Nayinār, the agent of the king.
55	Aṇḍaram.—On two sides of a slab set up in the village.	....	....	Vikārin, Aṇṇi 5	Do.	States that the <i>agṛahāra</i> was formed by Timmaṅga-Nāyaka from 2,000 <i>ṭṭi</i> of land belonging to the three villages, Koṇḍaṅgi, Timmaṅkuppam and Nellikuppam, and that the water-cess on these lands was remitted. Mentions Liṅgaṅga and Appappa-Nāyaka.
	NORTH ARCOT DISTRICT. ARCOṬ TALUK.					
56	Kāṭṭāṅk-ṭaṭṭār.—On a pillar in the mahā-mandapa of the Sundaravara-Perumāl temple.	....	....	....	Do.	States that the sluice, evidently of the tank at Kāṭṭāṅk-ṭaṭṭār, was repaired by Sogāṇi-Miṇḍap Siyāṇ Viṇḍaṅgi Ammaṅgaṇṇa Kappuḍalperumāl alias Viṇḍaṅḍap Viṇḍa-maṭṭōḷa-Sambuvaiyaṇ and called Viṇḍaṅḍap-tūmbu after him.
57	On a slab built into the flooring near the entrance into the central shrine of the same temple.	Chōḷa	Parakēśarivarman	6th year (in words)	Do.	Incomplete. Appears to record a gift of money by Ayyāṅḍa Kramavittāṇ of Arāṭṭar which was left in charge of the <i>gaṇapattamāṇḍi</i> of Ilamṇadagam. Two other fragmentary records dated in the 3rd and 6th years of the same king are also engraved on this slab.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT. WANDIWAH TALUK.					
58	Vajuvah.—On the south wall of the central shrine in the Brahmapurāvara temple.	....	....	....	Tamil . . .	The characters belong to the 15th century A.D. Incomplete. A verse in praise of the goddess, presumably of this temple.
59	Tellār.—On the north wall of the central shrine in the Tirumūlā-Nāyaka temple.	....	....	Kahaya, Purattāśi [1] 5.	Do. . . .	Registers the agreement made by Nayinār-Pillai, son of Tirumūlā-Nāyaka, the <i>Bhadra</i> of the temple of Tirumūlā-Nāyaka at Tellār, to pay 12½ <i>paṇam</i> every year, for 10 twilight lamps and for meeting certain expenses of the car festival, out of the produce of some dry land taken over by him.
60	On the same wall	Vijayanagara	Krishnadeva-Mahārāya	Śaka 1450, Sarva-dhārīn, Mēsha, Śu. 5, Thursday, Pā. 5am.	Do. . . .	Registers a gift of two house-sites and some lands by the <i>Budumakēśvara</i> of the temple of Tirumūlā-Nāyaka at Tellār in Tellār-paṇu in Veṅṅura-kōttam, a district of Jayasōḍa-maḍalam to Timmapar, son of Appā-chetti-Nāyaka a Pāḍi-Tuluva residing at the Marudara-śar-paḍaivāḍu in Murugamēgalap-paṇu, a subdivision of Paṇḍala-nāḍu in Rājagambhira-kōttam, for his efforts in getting the tax <i>Jēḍi</i> remitted on the <i>dēvādāwa</i> village Tellār. He was also given a daily dole of four nālī of rice from the temple for singing a <i>śirādu</i> before the deity.
61	On the north and west walls of the same shrine.	....	....	....	Do. . . .	Records the gift, under some stipulation, of house-sites and lands and the right of <i>śaraḍa</i> on <i>kuḍintāḍēvādēva</i> tenures on the Tēvāḍiyāḍendal <i>aiṇas</i> Kuppam to Alumpirāṇ-Bhātṭaṇ, son of Ilayaperumāl, a <i>Bṛāhmaṇa</i> of the <i>Kauṇḍika-gōtra</i> at Kijjānagar, who had constructed a car for the god Tirumūlāsthānam-Uḍaiyār at Tellār, and who had populated a village under the new name Tirumūlā-Nāyaka-puram and dug a tank for it. He was given the right of handling the cash and ornaments of the temple. Records also another gift of some lands and house-sites in the village..... <i>paṭṭa</i> , which had been granted to the temple by Tirumūlā-Nāyaka for the merit of Immaḍi Naraṇ-Nāyaka.
62	On the same walls . . . .	....	....	Prabhava, Chittirai 8.	Do. . . .	Records that Iṅvara-Nāyaka, in fulfilment of the desire of his elder brother Tirumūlā-Nāyaka, remitted in favour of the temple the tax of 32 <i>paṇam</i> leviable from the <i>Kalk-kōḷas</i> of the <i>dēvādēva</i> village Tellār, for 16 lamps in the temple. The gift was made for the merit of Vira-Nara-ṅgaḍēva-Mahārāya.
63	On the west and south walls of the same shrine.	Vijayanagara	Vira-Naraṅgaṇārāya, 'who witnessed the elephant hunt'	Śaka 1458, Kahaya, Śimha, Śu. 10, Monday, [Svātī].	Do. . . .	Damaged and built in at the end. Seems to register a gift of land made to the temple for the victory and prosperity of the king.
64	On the south wall of the same shrine	Pāṇḍya	Perumai Sundara-Pāṇḍyaḍēva	18+1st year, Māśi	Do. . . .	Registers the order of the king to the <i>nāḍiṅgar</i> of Tellār-paṇu remitting taxes on certain lands in their <i>paṇu</i> for the expenses of worship and offerings and for the <i>Kā-dāḍarāmaṇ-nāḍi</i> instituted in the name of the king in the temple of Mūlāsthānam-Uḍaiyār in the village.

65	On the east wall of the maṇḍapa in front of the central shrine in the same temple.	....	....	....	Do. . . .	States that this latticed-window was the gift of Māyilā-kilavaḅ Kāḷkumpillai Perarāḅaḅ Kāḷingarāyaṇ. The characters are of about the 14th century A.D.
66	On the same wall . . . .	....	....	Iṅvara, Chittirai 10	Do. . . .	Records a gift of land at Karukatti, a hamlet of Tellār, by an agent of Iṅvara-Nāyaka named Uḷeḷuḷaiṅṅar Māli-aṅgar of Pōcheppakkam, residing at Tyāgavindanallūr alias Pōcheppuram, situated in Maṇavir-kōttam, for offerings to the god Tirumūlāsthānam-Uḍaiyār during the morning service.
67	Do. . . .	Vijayanagara	Sadāivāḍēva-Mahārāya	Śaka 1470, Saumya, Makara, Śu. 10, Monday.	Do. . . .	States that Kurukatti, the hamlet of Tellār, which had been given as <i>dēvādāwa</i> to the temple of Tirumūlāsthānam-Uḍaiyār-Nāyaka for the merit of Rāyaṇam Veḷkātāḍirāyaṇ was leased in perpetuity to the tenants of the temple of Tirumūlā-Nāyaka with certain stipulations.
68	Do. . . .	Chōḷa	Tribhuvanaśaḅakravartin-Kulōttunga-Chōḷaḍēva.	9th year	Do. . . .	Damaged at the end. Records a gift of cows for a lamp to the temple of Mūlāsthānam-Uḍaiyār at Tellār by Irumbaḅu-kijjān.
69	Do. . . .	Do.	Tribhuvanaśaḅakravartin Virarājēndra-Chōḷaḍēva.	7th year (in words)	Do. . . .	Built in at the end. Records a gift of gold by Perumtāṇan Attimāḍan of Toṇḍur for a twilight lamp in the temple.
70	On a stone built into the flooring in front of the same wall.	Pāṇḍya	Māravarman Tribhuvanaśaḅakravartin Vikrama-Pāṇḍyaḍēva.	5th year (in words)	Do. . . .	Built in at the end. Appears to relate to certain concessions in tax, granted to the colonists of the <i>oḷḷiṅṅar-paṇḍiḅas</i> in Tellār alias Sundarapāḍya-nallūr.
71	On the west wall of the same maṇḍapa	Chōḷa	Tribhuvanaśaḅakravartin Kulōttunga-Chōḷaḍēva.	7th year (in words)	Do. . . .	Ends of lines built in. Records a gift of 4 cows by Tillai-vaṇamudaiyān of Sūrāṇṇur for a twilight lamp.
72	On the south wall of the same maṇḍapa	Pāṇḍya	Māravarman Tribhuvanaśaḅakravartin <i>yadēva</i> .	6th year (in words)	Do. . . .	Built in at the ends of lines. Records a tax-free gift of 10 mā of land and the taxes on 12 looms by the <i>nāḍiṅgar</i> for the expenses of worship in the temple. Mentions Tellār-nāḍu in Vikrama-pāḍya-vaṇaḍu, a division of Jayasōḍa-maḍalam.
73	On the north wall of the verandah round the same shrine.	....	....	....	Tamil (verse)	States that Vayirāḍarāyaṇ, son of Nāraṇan, built the shrine of the goddess Akhilāḍṇāyaki in the temple.
74	On the lintel of the entrance into the first prakāra of the same temple.	....	....	....	Tamil . . .	Records the gift of one tier in the inner side of the <i>śirna-dāimāḷas</i> by [Aḷuvungal, son of Alavakōṇḍar, for the merit of Pōcheḅai-Nēḅchōḷar of Kyīl. The writing is of about the 16th century A.D.
75	On the east outer wall of the same temple.	....	....	....	Do. . . .	Records that the income from three villages Kōṇalūr, Kāḷi-chippuram and Puduḅohēri in Tellār-paṇu, which was his <i>nāyakaḷaṇam</i> , were given by the chief Kōṇḍama-Nāyaka, son of Krishṇappa-Nāyaka, for the maintenance of the <i>maḷḷa</i> at Kāḷichippuram, instituted by Cheṅṅappa. Krishṇappa-Nāyaka bears the <i>ōṇḍas</i> Sindugōvinda, Nāga-puravarāḅḍiṅṅara, etc.
76	On the same wall . . . .	....	....	....	Do. . . .	States that this tier on the outer side was the gift of Varadarāja, son of Vayirāva-Nāyaṅar of Kāḷichippuram. The characters belong to the 16th century A.D.
77	Do. . . .	....	....	....	Do. . . .	States that this tier was the gift of Tiruvēḅḅadamudaiyār Kōṇḍiṅṅar, a <i>maṇḍāḍi</i> of Tellār.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT—<i>contd.</i>						
CHIDAMBARAM TALUK.						
103	Chidambaram.—On the north wall of the second prakāra in the Natarāja temple.	Pallava	Sakalabhuvanachakravartin Avani- yāḥpīṇḍar <i>alias</i> Kopperunjiṅga- dēva.	10th year (in words)	Tamil	Registers an order of Śōḷakōṇ, that as the garden called Śōḷ- kaḍiyan-kannu-tiruvandevam which had been endowed in the 18th year of Periyadēvar was found to measure 16 m ² and odd in excess as measured by the <i>Sōḷakkāḍi</i> - per-kōḷ, this additional land be also entered as belonging to the garden, the additional taxes assessed on this land being remitted.
104	On the west wall of the same prakāra	Do.	Do.	36th year (do.)	Do.	Registers an order of Vēṇḍuḍaiyāṇ, exempting from taxes, the 10 <i>ēḷi</i> of land which had been granted after purchase by Tiruvaiyāḍaiyār, for services on several festive occasions to the god (Nāykar).
105	On the same wall	Do.	Do.	119th year (do.)	Do.	Registers an order of Śōḷakōṇ exempting from certain taxes, the lands given by Gangūḷi Tiruchirrambalam-Uḍaiyār <i>alias</i> Uḍaiyār Iṅvarasivar of Dakṣiṇa-Rāḍhā in Uttara- patha, for the maintenance of the gardeners employed in the flower-garden called Tiruchirrambalaṁmuḍaiyāṇ-tira- vandevam, which was formed by him for the use of the temple.
106	Do.	Do.	Do.	1111 year	Do.	Registers an order of Śōḷakōṇ relating to the gift of land in Erukāttuchcheri <i>alias</i> Javāṅḍōḷanallūr in Kidārah- gōṇḍaśōḷa-Perilamainādu to the east of Perumbarrap- pūḷiyār by purchase, by Irāvalar Kayiḷādevaṅ of the northern <i>maḍa</i> at Tiruvāṇṇamalai, for the expenses of providing <i>tirupṇḍāḍai</i> during Tāḷpūḍam festival and for a flower-garden for the supply of flowers to the God.
107	Do.	Do.	Do.	Do.	Do.	Damaged. Records an order of Śōḷakōṇ exempting from taxes, certain lands endowed to the temple for providing the <i>tirupṇḍāḍai</i> offering to Tirukkāmakkōṭṭamūḍaiya- Periyānāchoiyār, by two women (names lost).
108	Do.	Do.	Do.	Do.	Do.	Registers an order of Śōḷakōṇ making a gift of several lands for the merit of the king, for supplying flowers to the god and for the maintenance of the gardeners rearing them.
109	On a pillar in the outermost prakāra to the north of the eastern gōpura in the same temple.	....	....	....	Do.	States that the <i>maḍapa</i> (was the gift of) Akalāṅkaṇ.
110	Chidambaram.—On stones built into the west and south walls of the central shrine in the Pragaḍa-Vyā- ghrapurisvara temple.	Chōḷa	Tribhuvana-chakravartin Tribhuvana- vīraḍēva, who having taken Ma- dura, Iṅam, Karuvūr and the crown- ed head of the Paḍyā, was pleased to perform the anointment of heroes and victors.	38th year and 376th day (in words)	Do.	Incomplete. Registers a gift of money by Alṅkar Tēgavar- maḍaiyār for lamps in the temple of Vaḍaḷai-Uḍaiyār at Onampūḷiyūr <i>alias</i> Uḷaḷandaśōḷa-chaturēḍimāṇḍalam, a <i>brahmadēva</i> in Mōḷkā-nādu, a subdivision of Vaḷagairi Virudārajaḥayankara-vaḷandaṇḍu.

111	Arakkonam.—On the north wall of the mandapa in front of the central shrine in the Oppilmanḍavara temple.	....	....	Śaka, 1393, Vikriti. Aippai 13, trayō- dasi, Monday, Aḷ- vāsi.	Do.	States that as the <i>maḍapa</i> of the temple of Oppuravar- mūḷiḍa-Nāyanār at Tiru Arakkonam in Tirukkovalūr- pattu had become dilapidated during the <i>Oḍḍiyar-palḍai</i> , Appannaras, the agent of Śāḷuva Narasimhaḍēva-Mahārāja, made a gift of certain taxes for repairs and for the revival of worship in the temple, for the merit of the king.
112	On the south wall of the same mandapa	Pallava	Kopperunjiṅgaḍēva	(2)4th year	Do.	Near this is a portion of a Chōḷa record relating to some pro- vision made for offerings during the festivals in Aḷpṇai and Vaigai in the temple.
113	On the same wall	Do.	Sakalabhuvanachakravartin Kōp- perunjiṅgaḍēva.	3rd year, Mīna, ba. 5, Friday, Anuṣa.	Do.	States that the lands of the temple of Oppuravar-mūḷiḍa, Nāyanār having been left uncultivated owing to the brea- ches in the tank-bund, Nigattambaiyāṇ Eḍuttapādam- paḍiyāṇ, a <i>chōḷa</i> of Tirukkovalūr repaired it and received as remuneration 9,000 <i>kaḷi</i> of land from the <i>maḍapa</i> of the temple.
114	On the west wall of the same mandapa	Do.	Do.	4th year	Do.	Registers gift of the village called Śombiyāṇ-māḍēvi in Mey- tūra-nādu on the southern bank of the Perai, by Chōḷa- tunga-Pallavaraiyāṇ Sripṇḍāḍēvaṅ Maruṇḍipārnaiyāṇ <i>alias</i> Rājarsja-Sripṇḍan of Pōṇyil for lamp, offerings and worship to god Oppuravar-mūḷiḍa-Nāyanār at Tiruva- raiyāṇallūr.
115	On the same wall	Do.	Do.	(19th year, Dhanus, śu. 5, Avittam.	Do.	Registers gift of a vessel for the sacred bath of the god by Nallarkumallāṇ Kūṭṭēṇ, a Kaṭṭōḷa of Tirukkovalūr.
116	Do.	Chōḷa	Tribhuvana-chakravartin Kulōttunga- chōḷaḍēva.	21st year, Kumbha 15, Sunday, śu. 10, Tiruvāḷirai.	Do.	Registers gift of cows by Avaiḷḷappirandāṇ Vāḷvāḷperumāl Kopperunjiṅgaḍēva for a twilight lamp in the temple.
117	Do.	....	....	....	Sanskrit (Grantha)	Records that Bhūmaḷvi, daughter of Popparappina Vānāḷ- varaiyāṇ and wife of Irāiyūraṇ Rājarsja-Chēḍiyaraiyāṇ of Kīḷiyār and mother of Periya-ndaiyāṇ Rājarsja-Chē- ḍiyaraiyāṇ, dug a tank in her name, reclaimed some lands and made a gift of them, for the midnight service of god Oppu- var-mūḷiḍa-Nāyanār at Tiruvaiyāṇallūr.
118	On the rock in the first prakāra (northern side).	Chōḷa	Rājarsja Rājakēśarivarmaṇ	(24th year	Tamil	Consists of a few verses in praise of Rājarsjaḍēvaṅ Popparap- piṇḍan <i>alias</i> Maḍaḍaḷperumāl.
119	On the same place	....	....	....	Do.	Built in at the beginning and much damaged. Seems to re- gister gift of sheep made for a perpetual lamp in the temple at Tiruvaiyāṇallūr, by a private individual (name lost).
120	On the south wall of the Natarāja shrine in the north verandah in the same prakāra.	Pāṇḍya	Tribhuvana-chakravartin Paḍyāḍēva.	4th year	Grantha and Tamil	Contains the name Popparappina-Vāṇan.
121	On the lintel of the entrance into the same shrine.	....	....	....	Tamil	Begins with the introduction <i>Samaḍaḷāḷa vanaikariva</i> , etc. Records that Alṅkātṭāṇ Jayakūṇḍaḍēvaṅ of Tirukkoṭ- tiyūr in Kēraḷaṅga-vaḷandaṇḍu, a district of Pāṇḍi-maṇḍalam, built this shrine (<i>iruvāranga</i>) for the god, in the name of the king.
						States that the <i>iruvāranga</i> was built by Kūṭṭāṇ Jayasīṅga- ḍēvaṅ of Tirukkoṭtiyūr.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT—<i>contd.</i>						
TRUKKONILUR TALUK—<i>contd.</i>						
Arakāṇḍanallūr—<i>contd.</i>						
122	On the inner wall of the north verandah in the same prakāra.	....	....	....	Tamil	Registers a vow of fealty taken by Vanniya Nāchehi and another (name lost), two <i>vēlaikāṇṇis</i> of Sarrukkuḍāḍān.
123	On the same wall	....	....	....	Do.	Records a similar vow taken by Tavaṇṇeydāl, a <i>vēlaikāṇṇi</i> of the same chief.
124	Do.	....	....	....	Do.	Records a similar vow taken by a <i>vēlaikāṇṇi</i> called..... dimarāya-Malaiyamān.
125	Do.	....	....	....	Do.	Records a similar vow taken by a certain <i>vēlaikāṇṇi</i> (name lost) of Chēḍiyarāya-Malaiyamān.
126	On the inner wall of the east verandah	....	....	....	Do.	Records a similar vow taken by Kalippattān and his servant Mēttamāṇḍaiyaṇ to die along with Sarrukkuḍāḍān.
127	On several pillars in the verandah of the same prakāra.	Pāṇḍya	....	....	Do.	The pillars bear the label 'Vikrama-Pāṇḍyaṇ'.
128	On the west wall of the kitchen in the south-east corner of the same prakāra.	....	....	....	Do.	States that the <i>iruvamāḍaiyāi</i> called 'Vikrama-Pāṇḍyaṇ' to the north of the kitchen and the main entrance was erected by Kūttāṇ Jayakṇḍavāṇ in the name of the king.
129	On the north wall of the same kitchen	Pāṇḍya	Tribhuvanaachakravartin Pāṇḍyadēva.	4th year	Do.	Commences with the introduction <i>Somasakāḥasasakāra</i> , etc. Seems to record the construction of the maṇḍapa mentioned in No. 127 above.
130	On the inner wall of the south verandah of the same prakāra.	Chōla	Tribhuvanaachakravartin Rājārājadēva	Do.	Do.	States that a shepherd named Paḍalaṇ Nārpatteppāyirakkōṇ agreed to supply ghee to the temple in return for the cows left in his charge.
131	On the same wall	Śambuvarāya	Sakalalōkachakravartin Rājārājadēva. .	10th year, Tūla, Śu. 9, Anuśaba.	Do.	Registers gift of a house-site and land to Tavapperumāl Vīraśāṭṭhāḍavar who was instrumental in obtaining a royal order making tax-free the <i>iruvamāḍaiyāi</i> of the temple of Opporuvarumillā-Nāyaṇār at Tiruvaiyaṇṇi-mallūr in Ujakkāṭṭu-nāḍu on the northern bank of the Peṇnai in Jananātha-velanāḍu. He was also given certain privileges pertaining to the <i>iruvāṭṭeppāy</i> (service) in the shrine of the goddess Alegiya-Pōṇṇaṭṭaiyār.
132	On the east wall of the Navarātri-maṇḍapa, in front of the shrine; right of entrance.	....	....	....	Sanskrit in Grantha	States that Chēḍirāya, son of Abhadrāra, remitted the taxes <i>acavēlakaṣam</i> due from the Brahmans of the <i>agradāra</i> named after Muḍigōḍḍachōla.
133	On the same wall	Chōla	Rājākāri-varman <i>alias</i> Tribhuvanaachakravartin Kuḷottunga-Chōla-dēva.	48th year	Tamil	Begins with the introduction <i>Vīraśāṭṭhāṭṭai</i> and <i>Papajadēva</i> , etc. Registers remission of the <i>perambōḍḍiṭṭai</i> taxes on the village Muḍigōḍḍachōla-chaturvēdimangalam an <i>agradāra</i> in Vāṇakōppāḍi, a subdivision of Mūḍu <i>alias</i> Jananātha-velanāḍu in favour of the temple of Opporuvarumillā-Nāyaṇār. Mentions also the temple of Utiarāvaran-udaiya-Nāyaṇār of Puḍuppetūr.

134	On the same wall, right of entrance	Do.	Tribhuvanaachakravartin Rājārājadēva.	2nd year	Do.	Records that Attimallāṇ Śōkapperrumāl <i>alias</i> Rājagambhīra-Chēḍiyarāya remitted the <i>perambōḍḍiṭṭai</i> and other taxes, excepting <i>iruvāḍiṭṭai</i> , on 13 <i>śēṭi</i> of land in Puḍuppetūr in Kurukkal-kūṇam, a subdivision of Mūḍu <i>alias</i> Jananātha-velanāḍu in favour of the temple of Opporuvarumillā-Nāyaṇār. Mentions also the temple of Utiarāvaran-udaiya-Nāyaṇār of Puḍuppetūr.
135	Do.	Do.	Tribhuvanaachakravartin Kuḷottunga-Chōla-dēva.	9th year, Mṇa, Śu. 11, Tuesday, Avittam.	Do.	Commences with the introduction <i>Pamēṭivāḍai</i> , etc. Registers a tax-free gift of land called Kaṇṇāḍōḍai in Devaṇṇi, by Attimallāṇ Edirillōla-Vaṇakōvarāyaṇ, for the daily worship of the goddess Pelliyaṇ-Nāchōhiyār, consecrated by his father Malaiyaṇ Malaiyamān <i>alias</i> Kuḷottungaśōla-Chēḍiyarāya of Kiliyūr in the temple of Opporuvarumillā-Nāyaṇār at Tiruvaiyaṇṇi-mallūr <i>alias</i> Rājendradōla in Ujakkāṭṭu-nāḍu.
136	Do.	....	....	....	Do.	Records the vow of loyalty taken by Taluvipāl and Valli, two <i>vēlaikāṇṇis</i> of Vanniyaṇṇi not to survive the death of their master.
137	Do.	....	....	....	Do.	Records a similar vow taken by Tavaṇṇeydāl, another <i>vēlaikāṇṇi</i> of the same chief.
138	Do.	....	....	....	Do.	Records a similar vow taken by Śōrāmuḍi, another <i>vēlaikāṇṇi</i> of the same chief.
139	Do.	....	....	....	Do.	Records a similar vow taken by Śīriyaṇḍaḍai-yāḍḍi, another <i>vēlaikāṇṇi</i> of the same chief.
140	Do.	....	....	....	Do.	Records a similar vow taken by Nāḍāḍḍai, another <i>vēlaikāṇṇi</i> of the same chief.
141	Do.	....	....	....	Do.	Records a similar vow taken by Ariyaṇāchōhi, another <i>vēlaikāṇṇi</i> of the same chief.
142	Do.	....	....	....	Do.	Records a similar vow taken by Kēḍarakkēṭṭān, a <i>vēlaikāṇṇi</i> of the same chief.
143	Do.	....	....	....	Do.	Records a similar vow taken by Periyāṇṇi, a <i>vēlaikāṇṇi</i> of Sarrukkuḍāḍān (same as Vanniyaṇṇi of No. 144).
144	Do.	....	....	....	Do.	Records a similar vow taken by Pichōḍaṇ <i>alias</i> Śōlapperaṇṇi, a <i>vēlaikāṇṇi</i> of Vanniyaṇṇi Sarrukkuḍāḍān.
145	Do.	....	....	....	Do.	Records a similar vow taken by Chēḍiyarāya-Malaiyamān, a <i>vēlaikāṇṇi</i> of Vanniyaṇṇi.
146	Do.	....	....	....	Do.	Records a similar vow taken by Ukaḍōḍaṇ Bagaṇṇi, a <i>vēlaikāṇṇi</i> of Sarrukkuḍāḍān.
147	Do.	....	....	....	Do.	Records a similar vow taken by twelve <i>vēlaikāṇṇis</i> (names given) of Vanniyaṇṇi.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—<i>contd.</i>					
	TIRUKKOVILUR TALUK—<i>contd.</i>					
148	On the same wall, right of entrance	....	....	....	Tamil	Records a similar vow taken by four other <i>velaikāris</i> (names given) of the same chief.
149	Do.	....	....	....	Do.	Records a similar vow taken by Iruvarkankōchi, sister of Ariyānāchōhi, a <i>velaikāri</i> of Sarrukkuḍaiyā.
150	Do.	....	....	....	Do.	Records a similar vow taken by Āiyān, a <i>velaikāri</i> of Dēsi- uyakkōḷaiyā.
151	On the same wall, left of entrance	Chōla	Tribhuvanachakravartin Chōladēva.	1 (4th year)	Do.	Records that, as owing to a famine in the 13th year of the king, the tenants of the village kuyram <i>alias</i> Mativallabha- chaturvēdimāgalaṁ had deserted their lands, these were reapportioned among the remaining tenants.
152	Do.	Do.	Do.	12th year	Do.	Registers an exchange of lands made between two brothers of Antali <i>alias</i> Sombayamāḍi- <i>chaturvēdimāgalaṁ</i> and the <i>śekka</i> of Netunpam <i>alias</i> Vayirānēṭṭu- <i>chaturvēdimā-</i> galaṁ, in connection with certain irrigation facilities granted to them.
153	Do.	....	....	....	Do.	Registers a vow taken by five <i>velaikāras</i> of Sarrukkuḍaiyā, among whom figure Kōvalāyā-Malaiyānāṁ Kiliyūraṇ <i>alias</i> Chōḍiyāyā-Malaiyānāṁ.
154	Do.	....	....	....	Do.	Registers a similar vow taken by Gangun, a <i>velaikāra</i> of Vappiyānāyēy Sarrukkuḍaiyā.
155	Do.	....	....	....	Do.	Records a similar vow by Karumāpikam <i>alias</i> Muṇaiya- dāniya-Tattāṇ, a servant of Sarrukkuḍaiyā.
156	Do.	....	....	....	Do.	Records a similar vow made by Ariyārvallai, a <i>velaikāra</i> of Vappiyānāyā.
157	Do.	....	....	....	Do.	Records a vow made by Āṭṭōḍānāchōhi, a <i>velaikāri</i> of Sarrukkuḍaiyā to die with her master.
158	Do.	....	....	....	Do.	States that Tiruvudaiyāl, a <i>velaikāri</i> of Vappiyānāyāṇ vowed to give up her life with her master.
159	Do.	....	....	....	Do.	Records a similar vow made by Āṭṭōḍāna Viṇṇapariyāṇ to die with his master Sarrukkuḍaiyā.
160	Do.	....	....	....	Do.	Records a similar vow made by Āṭṭōḍān.

SOUTH INDIAN EPIGRAPHY

161	Do.	Chōla	Rajakēśarivarman <i>alias</i> Tribhuvana- chakravartin Kulōtunga-Chōla- dēva.	46th year, Karka- ṭaka, Su. 3, Tues- day, Uttirāṁ.	Do.	Commences with the introduction <i>Viraṇḍapāṇi</i> and <i>Papa-</i> <i>śadda</i> . Registers gift of certain taxes levied on the lands and residences of Viraḍōḷanallār, a <i>dēvādāsa</i> village, by Kiliyā-Malaiyānāṁ Nāṇṇuvēṇ Maḍiyāṇ <i>alias</i> Rājēn- drāḷa-Chōḍiyāyāṇ for worship and lamps to the god Dakṣiṇāmūrtidēva set up by him in the temple. The gift was made on the day of Uttirāṁ, which was the natal star of the donor.
162	Do.	....	....	....	Do.	Records a vow taken by Maṭṭikāl, a <i>velaikāri</i> of Sarrukku- ḍaiyā, not to survive her master.
163	Do.	Chōla	Tribhuvanachakravartin Kulōtunga- Chōladēva.	20th year	Do.	Records a political compact entered into between Irāiyūraṇ Periya-udaiyāṇ <i>alias</i> Rājāraja-Chōḍiyāyāṇ and Eriyēppan Maruṇḍāṇ both of whom appear to have been feudatories of Viṇḍōḍavaraiyāṇ.
164	On the west wall of the same maṇḍapa	Viṇṇayānāga	Saddāivēdēva-Mahārāya	Saka, 1498, (wrong) Paṇḍiāvin, Rī- shabha, Su. 6, Monday.	Do.	Damaged. Registers that the village called Vāiyappanāyaka- rayyaṇ-pōṭṭai, a suburb of Pōḍḍānāyakanallār was leased as <i>koṇḍēṭṭe</i> to Mikkāṇa-Nāyaka, son of Perumāl- Nāyaka, on certain conditions.
165	On the same wall	Do.	Viraḍōḷapeti-Uḍaiyār	Saka, 1380, Sarva- dharm, Tuḷā, Su. 12, Monday, Sēdal- yam.	Do.	Stops with the date portion.
166	On a pillar in the Navarātri-maṇḍapa in the same temple.	....	....	....	Do.	Gives the name Maṇḍapāḍikilāṇ Mahāpiperumāl <i>alias</i> Kuru- kulatāraiyaṇ of Āiyār, (who probably presented the pillar).
167	On a second pillar in the same maṇḍapa	....	....	....	Do.	Gives the name Bāṇan Kōrṭamāṇ Oppaṇ Kalappēṇ of Kolli- yār.
168	On a third pillar in the same maṇḍapa	....	....	....	Do.	Do.
169	On a fourth pillar in the same maṇḍapa	....	....	....	Do.	Gives the name Śiruvēṇṇallulāṇ Adirukalaperumāl <i>alias</i> Viṇṇapēṇ of Āṭattūr.
170	On the south base of the same maṇḍapa, inside.	....	....	....	Do.	But in. States that the <i>maṇḍapa</i> was the gift of Alagiyāḷakka- Chōḍiṇa.....
171	On the west wall of the second prakāra in the same temple.	....	....	....	Do.	States that the <i>maṇḍapa</i> was the gift of Malaiyānāṇ Periya-udaiyāṇ Irāiyūraṇ Sarrukkuḍaiyāṇ Vappiyānāyāṇ of Kiliyār.
172	On the same wall	Chōla	Tribhuvanachakravartin Kulōtunga- Chōladēva.	19th year	Do.	Incomplete. Registers a gift of cows by Kaḷāṭṭuvāṇ Karam- ṭan Tiruṇṇāṇḍandan residing at Vēḷḷampūtūr, for a twilight lamp to the god Opporuvaramillāda-Nāyanār.
173	On two stray stones built into the same wall.	Do.	Tribhuvanachakravartin Viraṇḍōḍāna- Chōladēva.	6th year	Do.	Ends of lines lost. Appears to relate to a gift of land by Paḷipillidēvan, a <i>koṇḍēṭṭe</i> of Maṇḍār, for offerings to the god at Tiruvāiyāṇallūr.
174	On the same wall	....	....	....	Do.	States that the Tiruṇṇāṇḍandan- <i>śrīmanḍam</i> in the temple of Opporuvaramillāda-Nāyanār at Tiruvāiyāṇallūr in which the Appār Tiruṇḍōḍaiyāṇ lived, measured four kōḷ, from east to west.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT— <i>contd.</i>						
TIRUKKOVILUR TALUK— <i>contd.</i>						
Arakapdanallūr— <i>contd.</i>						
175	On the same wall	Vijayanagara	Vīra Krishnadeva-Mahārāja . .	Saka 1445, Śukla, Kumbha, 14, Tuesday, Sivarātri, Dharmashtā.	Tamil	Registers the gift of Avraṇṭāṅgal and Araṇṭāṅgal in Kolliyūr as <i>madappuram</i> to Kachchi-Ekambanayipār, who was in charge of Alakāśasundarya-Nayipār- <i>maṭham</i> at Arakandanallūr, by Chinappa-Nāyaka, son of Viśāl Mallappa-Nāyaka, for the merit of the king. Koliyūr, which was a <i>dēvadāna</i> of god Oppilāde-Nayipār is said to be situated in Tirukkovilur-pattu on the northern bank of the Preppai, in Tirumudaiyāpādi-nādu, a subdivision of Tiruvadi-rājyam included in Vajudlampattu-chāveḍi.
176	On two stray stones built into the north wall of the same prakāra.	Chōla	Rājārājadeva	[7]th year	Tamil (verse)	Fragmentary. Seems to consist of some verses in praise of Rājārāja III.
177	On the same wall	Do. . . .	Tribhuvanavardēva	37th year	Do. . . .	States that Kurnakūḍikūḷaṅ Valavan Pallavaraiyan Tiruvannāmalaiyudaiyāṅ Seliyakōṇ made a gift of some land under the <i>śeḍai</i> excavated by Śrikaiśāyamudaiyāṅ of Gaṅgaikondaiśōpuraṇ to the temple of Opporuvaramillāde-Nayipār for festival on Aḍi-pūram and new-moon days.
178	On two stray stones in the same wall	....	....	....	Do. . . .	Contains a portion of a political compact. The names of Alagiyāṅkayan Akārāḍirāṇ <i>aiśas</i> Virākṣēndra-Chēdiyarāyan and Rājārāja-Chēdiyarāyan are mentioned.
179	On stray stones in the same wall	Chōla	Tribhuvanachakravartin Rājādhirāja-deva.	8th year (in words)	Do. . . .	Registers gift of cows and a lamp-stand by Vājan Nīraṇḍin <i>aiśas</i> Chēdiyarāyan, the headman of Urandaḷyūr near Paṅgaṅḍi in Paṅgaṅḍi-nādu a subdivision of Vijayarājendra-velaṇḍu, a district of Śōla-maḍalam, a servant of Sengūṇḍin Siyan Ammaiyaṅkayan <i>aiśas</i> Sambuvāyan, for burning a perpetual lamp in the temple of Opporuvaramillāde-Nāyapār at Tiruvaiyāṇallūr.
180	Do.	Do. . . .	Tribhuvanachakravartin Kulōttunga-Chōlādeva.	5th year	Do. . . .	States that Periya-udaiyāṅ <i>aiśas</i> Rāja [rāja-tō] valāya, son of Periya-udaiyāṅ Irāi . . . <i>aiśas</i> Rājārāja-Chēdiyarāya, a Malaiyāṇin of Kiliyūr, dug channels in the name of his mother Bhāmāyār for irrigating lands in Koliyūr, Pāḍūr, Puttūr, etc.
181	Do.	Do. . . .	Do.	....	Do. . . .	Fragmentary. Mentions Araṇṭāṅkayan <i>aiśas</i> Rājāmūḍēndamayan Erimarundāṇ Mēṇṇāṭṭāṇ <i>aiśas</i> Japaṇātha-māvēnda and Attimallāṇ Kamban Chōḷēndraśiṅha-Chēdiyarāyan. Probably connected with No. 178 above.
182	Do.	Do. . . .	Do.	10th year	Do. . . .	Incomplete. Mentions a certain Tirujāṇasambandam.
183	Do.	Pāṇḍya	Tribhuvanachakravartin Vikrama-....	2nd year	Do. . . .	Damaged and incomplete. Seems to register the gift of a moiety of certain taxes to the temple by Vikrama-Pāṇḍya-deva, for success in his campaigns.

184	Do.	Chōla	Rājāśeṇarivarman <i>aiśas</i> Tribhuvana-chakravartin Kulōttunga-Chōlādeva.	42nd year	Do. . . .	Continuations of lines lost. Begins with the introduction of <i>Pagalaḍa</i> , etc. States that on the representation made by Vānakōvaraiyan Suttamallāṇ Muḍikōḍḍāṇ, the king while camping at Kāñchi, ordered that certain lands in Karaḍamputtūr be constituted into a new unit called Virākōlenallūr and endowed it as <i>dēvadāna</i> to the temple of Opporuvaramillāde-Mahādeva at Tiruvaiyāṇallūr from the 36th year of his reign.
185	Do.	Do. . . .	Parakōśarivarman <i>aiśas</i> Tribhuvana-chakravartin Vikrama-Chōlādeva.	5th year	Do. . . .	Incomplete. Begins with the introduction <i>Pamāda</i> , etc. Registers gift of cows by Vānakōvaraiyan Suttamallāṇ Muḍikōḍḍāṇ and his agent Virirundāṇ, for burning a perpetual lamp in the temple.
186	On the south wall of the same prakāra	Do. . . .	Rājāśeṇarivarman <i>aiśas</i> Tribhuvana-chakravartin Rājādhirājadeva.	6th year	Do. . . .	Commences with the introduction <i>Kaḍal śeḍaḍa</i> , etc. Registers gift of taxes leviable from Koliyūr by Malaiyāṇ Periya-udaiyāṅ Irāiyāṇ Sarrukūḍḍāṇ Rājārāja-Chēdiyarāyan for the conduct of a festival on the Tiruvāḍri day in the month of Aippaṣi, instituted by him in the temple at Tiruvaiyāṇallūr.
187	On the same wall . . . .	....	....	....	Do. . . .	Records a vow taken by Atkōḍapillai <i>aiśas</i> Tenkilaiṇṇerumāl, a <i>vēḷaitṭāra</i> of Sarrukūḍḍāṇ not to survive his master.
188	Do.	....	....	....	Do. . . .	Records a similar vow by Singi, a <i>vēḷaitṭāra</i> of the same chief.
189	Do.	Chōla	Tribhuvanachakravartin Kulōttunga-Chōlādeva.	28th year, Aippaṣi, Viśu Tuesday, Pūratāḍi.	Do. . . .	Registers a political compact between Alagiyāṅkayan Akārāḍirāṇ <i>aiśas</i> Rājāśeṇbha-Chēdiyarāyan and Irāiyāṇ Rājārāja-Chēdiyarāyan, two Malaiyāṇ chiefs of Kiliyūr, to help each other against enemies.
190	Do.	Do. . . .	Tribhuvanachakravartin Rājādhirājadeva.	6th year	Do. . . .	Registers remission of the taxes which had been newly imposed by Kiliyūr Malaiyāṇ Periya-udaiyāṅ Rājārāja-Chēdiyarāyan in Vānakōḍḍādi-nādu, Sengurra-nādu and Millādu other than those in vogue in the time of his father.
191	Do.	....	....	....	Tamil (verse)	Contains eighteen verses in praise of Ponparappiṇṇ Magadai-pperumāl.
192	On the east wall of the māṇḍapa in front of the Ammaṅ shrine in the same temple, right of entrance.	Chōla	Tribhuvanachakravartin Vijayarājendra-deva.	4th year (in words), Dhanus, 4a. dvādaśi, Saturday, Rohiṇi.	Tamil	Registers that Atti Tiruvannāmalai-udaiyāṅ <i>aiśas</i> Irūṅḷāṇ of Kurukūḍu, made a gift of the taxes from Perumalai-yāṇallūr for the expenses of providing worship in the shrine of the goddess Ponpanaiyār in the temple of Opporuvaramillāde-Nāyapār, which was built of stone in the 39th year of Tribhuvanavirādeva.
193	On the same wall, left of entrance	Vijayanagara	Kampana-Uḍaiyar	Vikārin, Vriśabhā, 8a. dśami, Monday, Uttirām.	Do. . . .	Registers a gift of land as <i>madappuram-ṭraiṇṇi</i> to Tavappennāḷ <i>aiśas</i> Viśvāṇātha*deva-Mudaiyār by the <i>nāḷṭar</i> of Tirukkōvalūr-pattu.
194	On the base of the north wall of the same māṇḍapa.	....	....	Saka 1437, Yuva, Aḍi 5.	Do. . . .	Registers the lease of the village called Kallendal in Singa-indai-pattu to Sūryanāyana, son of Śevakapperrumāl belonging to the Gōpālakētti community of Tiruveṇṇallūr, for 160 <i>paṇam</i> , on the condition that he should annually pay to the temple 70 <i>paṇam</i> and 75 <i>kalam</i> of paddy.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH AROOT DISTRICT—<i>contd.</i>					
	TIRUKKOTILUR TALUK—<i>contd.</i>					
	Arakandanallūr—<i>contd.</i>					
196	On the same base . . . . .	..	....	Vikrīti, Āṇḍi . . .	Tamil . . .	The characters are of the 16th century A. D. Registers an order to Viśvaśaktiśāhāvar making a gift of 2 mā of land to him for doing the <i>najjānam</i> service during the festival days in the temple of Oppuravarumillā-Nāya-pār.
196	Do. . . . .	..	....	..	Do.	Registers a gift of two mā of land as <i>aravamdaya</i> to Viśvaśaktiśāhāvar for wages as <i>landilakkai</i> .
197	On the east wall of the Uśava-maṇḍapa in the second prakāra of the same temple.	Pāṇḍya	Māvarman-vartin Sundara-Pāṇḍya.	10th year . . .	Do.	The characters belong to the 14th century A. D. Registers gift of 1000 <i>kaṇḍi</i> of land as <i>śāhāppatti</i> , on behalf of Ilav-namāśāhāpāṇ, son of Poṇḍiśāhā, a <i>devaśāhāpāṇ</i> of the temple, for his having cut off his head on the completion of the <i>maṇḍapa</i> in the temple.
198	On the east wall of the gōpura in the same temple.	..	....	..	Do.	In characters of the 16th century A. D. States that the gōpura of the temple of Oppillā-Nayipār was the gift of Gōppu-Nāyakarayan Vālu-Nāyakar Bommanar, Bāppu-Nāyakkar and Nāgama-Nāyakarayan.
199	On the west wall of the present Draupadi-anman shrine on the same rock, to the east of the same temple.	Vijayanagara	Sodāśivarāya . . .	Śaka, 1496, Śobha-kṛt, Āvāṇi 30.	Do.	Registers a gift of land by Bāppu-Mudaliyār for worship to god Alagya-Kumāravāmi, for the merit of Kāṇḍa-pāṇḍi-pillai, son of Pāṇḍi-perumai-pillai.
200	On a rock called the Madattupparai near the causeway in the river Pennai.	Pāṇḍya	Vikrama-Pāṇḍyadeva . .	5th year . . .	Do.	States that the channel was dug and sluice built by Idan-galnikāmap Ediriḷḷapperumai Sundarapāṇḍya-Kaṇḍi-yedēvaṇ for irrigating the <i>devaśāhā</i> lands in Nēgundi belonging to god Tiruvāṇḍamalai-udaya-Nāyaṇār. The king bears the <i>brāhma</i> Rājāśāhāpāṇ.
201	On the same rock . . . . .	..	....	..	Do. (verse) . . .	A verse in praise of Ediriḷḷapperumai.
202	Kollūr.—On a rock called the Rāmar-pārai.	..	....	..	Tamil . . .	Records a vow taken by Kariyan alias Palavāyadēvala-Mahāgamin, a <i>śāhāpāṇ</i> of Inayērap Periya-udaiyāṇ alias Rājāśāhā-Chōḍiyarayan not to usurp his master.
203	On the same rock . . . . .	..	....	..	Do.	Registers a vow of fidelity taken by Aṣṭāḍan alias Aiyanaik-kāṭṭan, a <i>śāhāpāṇ</i> of the same chieftain.
204	Do.	Chōḷa . . .	(Tribhuvanachakravartin Rājādhi-rājadeva.	(Lost) . . .	Do.	Registers a gift by Periya-udaiyāṇ Rājāśāhā-Chōḍiyarayan of the <i>perumōḍḍi</i> taxes leviable from Kollūr, for the expenses of conducting the Aṣṭāṣi-tirunāl instituted in the temple of god Oppuravarumillā-Nāyaṇār at Tiru-varaippalinallūr by Kūḍi-ayya-vaṇḍi, the chieftain's wife and the grand-daughter of Kāṭṭikāṇḍai.
205	Do.	Do.	Do.	4th year . . .	Do.	States that Rājāśāhā-Chōḍiyarayan remitted all the taxes except those that were in vogue in his father's time. (See No. 190 above).

206	Do. . . . .	..	....	..	Do.	Marks the length of the land-measuring rod 'Nāmaśāhāpāṇ' by two marks, which are about 16 feet apart.
207	On a rock in a field in the same village	Vijayanagara	Sodāśivarāya . . .	Saumya, Āvāṇi 29 . .	Do.	Records gift of 120 <i>kaṇḍi</i> of land by Krama-Reḍḍiyār, son of Kēḍava-Reḍḍiyār, for maintaining a lamp to god Tiru-Ppāṇḍi-chaturudaiyā-Nāyaṇār at Nerkunram.
208	Nerkunam.—On the north wall of the central shrine in the ruined Siva temple.	Sāluva . . .	Narasīnga-Mahārāja . .	Śaka 1399, Hēvi-jambhi, Tāi 26, Friday, pañchami, Hasta.	Do.	States that as the streets in the <i>tiruvāḍai</i> region of the temple of Tiruppanichohanturai-Āḍaiya-Nāyaṇār at Nerkunram in Tirukōvalūr-pattu in Vajūlambatti-Āvāḍi, had become depopulated for forty years and the residents had migrated elsewhere, new settlers were brought in and they were given some concessions in taxes by Aramaśāhā-Nayipār, the agent of Ilvara-Nāyaka.
209	On the north wall of the maṇḍapa in front of the same shrine.	Vijayanagara	Virapratāpa . . .	Śaka 1348, Parā-bhava, Chittirai 14, Chittirai.	Do.	States that the <i>Kāṭṭiśāhā</i> were given the <i>śāhāpāṇ</i> right of the village Vāḍagavai-Tāyaṇār, in return for the amount of 30 persons given by them to the treasurer of Āviyār and to the <i>śāhā</i> of Nerkunram alias Vayirbhōja-chaturvēḷi-maṇḍalam in Tirukōvalūr-pattu in Uḍakkāṭṭu-nāḍu, a subdivision on the northern bank of the Peppai in Mīlāḍu alias Jananātha-velanāḍu.
210	On the same wall	Do.	Vira Bukkaṇa-Vijaiyar . .	Śaka 1322, (wrong), Tārana, Māḍ 26.	Do.	Registers a gift of 5 mā of land in Kāḍanallūr by Tripurāśāhā as tax-free <i>aravamdaya</i> for the maintenance of the <i>devaśāhā</i> of the temple of god Tiruppanichohanturai-Āḍaiya-Nāyaṇār at Nerkunram alias Vayirbhōja-chaturvēḷi-maṇḍalam, for the welfare of the king.
211	On the west wall of the maṇḍapa in front of the same shrine.	..	....	Śaka 1353, Virō-dhikṛt, Simha, gu-panchami, Mon-day, Svāti.	Do.	States that the western entrance was the gift of Venkate-perumai, son of Teḍittikōṇḍar, a member of the Vāji-gar-nagara community of the village Nerkunram.
212	On the same wall	Pāṇḍya	Māvarman-vartin Vikrama-Pāṇḍyadeva.	5th year . . .	Do.	Registers gift of 7 mā of land in Nerkunram for the expenses of the Vikrama-Pāṇḍyan-śāhā service and for lamps in the temple of Tiruppanichohanturai-udaiya-Nāyaṇār at Nerkunram alias Vayirbhōja-chaturvēḷi-maṇḍalam, a <i>brāhma</i> maṇḍapa in Uḍakkāṭṭu-nāḍu.
213	Do. . . . .	..	....	Śaka 1393, Vikrīti, Ārpaḍi 13, trayō-dasī, Monday, Āvāṇi.	Do.	States that as the <i>devaśāhā</i> holdings belonging to the temples of Tiruppanichohanturai-Āḍaiya-Nāyaṇār and Gōvinda-viṇṇagar-Emberumāṇ had become desolate and the temples and maṇḍapas also had become dilapidated since the Oḍḍiyar-śāhā, Aṭṭamarāḍar the agent of Sāluva Narasīnga-adeva-śāhā rāya made a remission of taxes on some lands, for the restoration of worship in these temples, for the merit of the king.
214	On the south wall of the same maṇḍapa	Pallava	Sakalabhuvanachakravartin Kōppu-rinjigadeva.	10th year . . .	Do.	Registers gift of 6 mā of land by Avaniśāhāpāṇḍi Kōppu-rinjigadeva for the Chittirai festival of the god Tiruppanichohanturai-udaiya-Nāyaṇār at Nerkunram alias Vayir-ranaga-chaturvēḷi-maṇḍalam and for lamps in the temple.
215	On the same wall	Chōḷa . . .	Tribhuvanachakravartin Rājādhi-rājadeva.	Do.	Do.	States that the maṇḍapa was erected by Rāman Porṭuṇḍan-guḍuttāṇ alias Vāṇṇiya-Dēvendra-Mahāyamaṇ.
216	Do.	Vijayanagara	Kumāra Kampapa-Udaiyar . .	Plavaga . . .	Do.	Registers gift of 1 mā of land to Pidaḍuvudaiyāṇ for singing sacred hymns in the temple.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKOVILUR TALUK— <i>contd.</i> Nerkuṇṇam — <i>contd.</i>					
217	On the south wall of the same maṇḍapa	Chōla	Tribhuvanaśaṅkarakavartin Kulōttunga-Chōlādēva.	2nd year	Tamil	Left unfinished. Seems to refer to the setting up of an image in the temple of Tiruppaichandurai-Nāyaṅgar at Nerkunram <i>alias</i> Mativalahba-chaturvedimangalam, a <i>brahmadēya</i> in Ujakkittu-nādu.
218	Do.	Sambuvārāya	Sakalāśaṅkarakavartin yaṇa-Sambuvārāya.	18th year, Mithuṇa, ba. 12, Saturday, Rōhiṇi.	Do.	Registers remission of certain taxes due from the new settlers of the <i>irumadai-viḷagam</i> in favour of the temple, to provide worship to the god of Tiruppaichandurai-Āludaiya-Nāyaṅgar at Nerkunram, <i>alias</i> Vayirānūḍa-chaturvēdi-mangalam in Tirukkōvalūr-pattu in Ujakkittu-nādu, on the northern bank of the Pennai, a subdivision of Vāpa-goppāḍi, a division of Rājārāja-vaṇaṇḍu.
219	On the belt of the Amman shrine in the same temple.	Vijayanagara	Krishna-dēva-Mahārāya	Śaka 1443, Vriṣha, Māsi 10.	Do.	Many stones belonging to this record have fallen down. Seems to record the sale of the tenancy right over Appa-nēndal to Śrīyānārāyaṇa-Pillai, son of Śevakappercumāl of the Gōpalaśettai community, who had similar <i>lāsi</i> rights in Tiruveṇṇainallūr on the south bank of the Pennai and Kāichipuram in Toṇḍai-maṇḍalam. (See No. 104 above.)
220	On the inner wall of the west gopura of the same temple.	..	....	Pramādiṣa, Arpaśi 5.	Do.	Registers the lease given by the <i>tāṇḍār</i> of the temple of Tiruppaichandurai-Āludaiya-Nāyaṅgar agreeing to levy six <i>paṇam</i> per loom on the <i>Kaikkōlas</i> residing in the <i>irumadai-viḷagam</i> of the temple.
221	Kōtta-Maṇḍūr .—On a rock near Tāṇḍarikkarai.	Pallava	Sakalābhuvanaśaṅkarakavartin Alagiya-Pallavaṇ Kōpperuṇjūṇḍēva.	3rd year	Do.	States that the tank called Puṭṭēri in Muḍigōḍḍōḷa-chaturvēdimangalam was the gift of Nāchchiyāṇḍār, the wife of Nāṭṭupercumāl and mother of Akalanke-Nāḍāyār.
222	On a boulder to the west of the Ānakkal in a field called Kalluḷi.	..	....	Vikrīti, Ādi	Do.	Registers gift, by Meymōhana-Nāyaka, of 200 <i>kuḷi</i> of land in Marudūr which was his <i>nāyakkūtāṇam</i> , as <i>servamāya</i> to a certain Kēsavaṇ of Kulattūr.
223	Kriṣṇāpuram .—On a boulder to the south of the village.	..	....	..	Do.	States that this is the <i>dēvādāna</i> field called Uḍaiyapirāṭṭi belonging to the goddess Durgā of Mēlaikkunram. By the side of this is another record which states that Kōṇḍa-nāḍūḍaiyaṇ Viraḍōḷaṇ had this tank (?) dug.
224	On a rock to the south of the village	..	....	..	Do.	Records a vow of fealty taken by Toṇḍaimāṇ-Padaichohan, a <i>vēlaikkūṭā</i> of Uyyakkōṇḍi.
225	On the same rock	..	....	..	Do.	Records the similar vow taken by another <i>vēlaikkūṭā</i> named Vāni Toṇḍaimāṇ-Padaichohan.
226	On a boulder near the Māriyammaṇ temple.	Vijayanagara	Krishna(rāya)	Chōra-bhānu, Kārtti-gal	Do.	Built in by a wall. Mentions the Perumāl temple of Mēlaik-kunram.
227	On a slab set up in front of the same temple.	..	....	..	Do.	States that Echoli-nāḍōḷi, wife of Valikamban, performed a <i>vow</i> .

228	Valakulam .—On the north wall of the central shrine in the Bālasundarēśa temple.	Pāṇḍya	Māgavarmaṇ Tribhuvanaśaṅkarakavartin Kulāśēkhara-dēva.	22nd year	Do.	Characters belong to the 14th century A. D. Registers gift of a tax of one <i>paṇam</i> on the <i>Kesamōḷar</i> of Vēlaikkulam to the temple of Nāyaṅgar, for oil for the lamps.
229	On the west wall of the same shrine	..	....	Hōvilambi, Āvapi 12	Do.	The characters belong to the 17th century. Gives a list of the plots of land purchased by Kāṭappa-Chettiyār for the temple.
230	On the south wall of the same shrine	..	....	..	Do.	States that a plot of 150 <i>kuḷi</i> of land was the share of Bhāpā-larāya from each of two plots of 300 <i>kuḷi</i> in the village belonging to Paḷlikōṇḍa-Perumāl.
231	On the same wall	..	....	Sōbhakrit, Paigunji	Do.	Registers a gift of 200 <i>kuḷi</i> of land by the <i>Mahājāna</i> s of Seydāriyanallūr <i>alias</i> Mahālakṣmipura-chaturvedimangalam in Mēlaikkunram to the temple of god Tirukūṇḍalai-Nāyaṅgar at Vēlaikkulēttūr, who is their tutelary deity.
232	Maṇampōṇḍi .—On a slab set up near the iron bridge over the Turinjālar.	..	....	Śaka 1524, Śubha-krit, Puraṭṭādi 15.	Do.	Damaged. Registers gift of a garden-land by Vāiyammaṇ for the mort of Kriṣṇappa-Nāyaka, for the maintenance of a <i>maḥam</i> at Dēvaṇṭūr.
233	On a slab set up in a street	..	....	..	Do.	States that Apikōvaṇ Onṭyūpīrāṭṭi, wife of Vayirānēga-Vānakōvaraiyār and daughter of Viḷḍārāya dug the tank at Nichchavānita-mangalam and built the sluice (<i>tēmbu</i>) for it.
234	Vaḍagarai-Tāvaṇṭūr .—On a slab in the Manmatha temple.	..	....	..	Do.	States that the village Tāvaṇṭūr was the gift of Ayyaṇ [Ti]-vappa-Nāyaka, as <i>iruvamattukūṇi</i> to the temple of Tiruppaichandurai-Āludaiyār.
235	On a rock called Pambarakkal in a field	Vijayanagara	Jannappa-Uḍaiyār, son of Kumāra Kampōṇa-Uḍaiyār.	Kilaka	Do.	Registers a tax-free gift of Arasānēndal in Tāvaṇṭūr-pāṭṭu in Viraṇṭuṅga-pattu as <i>kuḍiṇāḍa-dēvādāna</i> to the temple of Nagaśivaramaḍaiya-Nāyaṅgar of Tirukkōvalūr.
236	Kaṇḍāchehipuram .—On a rock in the bund of the Maḍavilāgam tank.	Chōla	Rājārājadēva	3rd year	Do.	States that the sluice was repaired by Orrikoṇḍāṇ, the <i>maru-maṇḍa</i> of Pulavarādaiyāṇ.
237	On a slab set up in a street in the village	Vijayanagara	Dēvaṇṭiya-Mahārāya	Śaka 1352, Sadhā-rapa.	Do.	Registers gift of Kaṇḍarāḍittapuram in Tirukkōvalūr-pattu in Kurukkal-kurram, as a tax-free <i>dēvādāna</i> to Tiruvī.... yuḍaiya-Nāyaṅgar.
238	Mugaivūr .—On a slab of stone lying in a field called Pundōttam.	..	....	Pārthiva, Chittirai 2	Do.	Modern. Registers gift of a flower-garden and well by Aruṇachala-Uḍaiyār, son of Moṭṭaiyappa-Uḍaiyār of Mugaivūr.
239	Viḷandai .—On a rock called Muṇinip-pārai in the tank-bund.	Chōla	[Rājārājadēva	5th year	Do.	Damaged. Seems to register gift of some land for the mid-day service in the temple of.....vaṇḍivaramaḍaiya-Mahādēva at Viḷandai in Sengulurā-nādu, on the northern bank of the Peppai.
240	Viraṇḍāṇḍi .—Round the central shrine of the Karivarada-Perumāl temple.	Vijayanagara	Sadāśivadēva-Mahārāya, son of Achyutadōva-Mahārāya.	Śaka 1400, Prabha-va, Mūsha, Śu, dvādaśi, Śrāvana, Sunday.	Do.	Registers gift of the village Adichehanallūr included in Vira-pāṇḍyanallūr-āṭṭu to the temple of Kariya-Perumāl in the village by Kōṇḍama-Nāyaka, son of Akkappa-Nāyaka, to whom the <i>śmāsi</i> had been granted by Nalan-Kriṣṇappa-Nāyaka, son of Vāiyappa-Nāyaka, a Kavarai-Nāyaka of Viraṇḍāyanallūr in Vāṇagoppāḍi-nādu, a subdivision of Mīlāḍu <i>alias</i> Jananātha-vaṇaṇḍu. Akkappa is called the uncle (<i>māman</i>) of Kriṣṇappa.
241	On the west wall of the same shrine	Pallava	Sakalābhuvanaśaṅkarakavartin Kōpperuṇjūṇḍēva.	16th year	Do.	Registers gift of 1000 <i>kuḷi</i> each of wet and dry land by Perumāl-Chettiyārvaṇ as <i>iruvāḍaiyadāna</i> to the temple of Kariya-Sōvaka-viṇṇagar-Emberumāṇ.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT—<i>contd.</i>						
TIRUKOYLUR TALUK—<i>contd.</i>						
242	On the north wall of the central shrine in the Siva temple.	Vijayanagara	Dēvarāya-Mahārāya 'who witnessed the elephant hunt'	Saka 1362, Raudrin, Vriśākha, be. 10, Monday, Pūṣam.	Tamil	Registers a <i>śarvaśāyaga</i> gift of wet and dry land by Ilakkara- ser, son of Kaṭṭikāi-Dēvarāy, for the expenses of the taking out of the goddess Tirumalaichohelvi-ammai at Vīrapāṇḍi in procession. A verse in praise of god Tivikrama.
243	Tirukkōyilūr.—On the east wall of the mandapa in front of the central shrine in the Tivikrama temple; left of entrance.	..	....	..	Sanskrit in Grantha	
244	On the same wall	Chōla	Tribhuvanachakravartin tunga-Chōlādēva.	11th year	Tamil	Registers gift of sheep by Tiruvān alia Kālingarāyan, a <i>śāmanā</i> of Uḍaiyār Vīrākṣara-Kāḍavarāya for burning a perpetual lamp in the temple of Tiruvīdaigali-Emberu- mān at Tirukkōvalūr alias Madhurātaka-chaturvēdi- maṅgalam in Kurukkal-kōrāṇ.
245	Do.	Do.	[Lost]	12th year	Do.	Built in by a pillar. Registers a tax-free gift of land by Malaiyānan Periyudaiyān Irāiyāraṇ alias Rājārāja-Chēdi- yārāyan for providing offerings to the god.
246	Do.	Do.	Tribhuvanachakravartin tunga-Chōlādēva.	10th year	Do.	Records that Kōḍaiyāṇḍiśāpi, wife of Irāyūr Tiruvāra- garāyaṇa-Bhaṭṭa of Muḍiṇḍasāḷa-chaturvēdimāṅga- lam, an <i>agaram</i> in Seṅguṇa-nāḍu on the northern bank of the Pennai, having given 30 <i>kāḷas</i> for burning a lamp in the temple of Tiruvīdaigali-Ālvār, the temple officials utilised it for conducting certain urgent repairs in the temple, and gave instead 800 <i>kūḷis</i> of land, from the produce of which the lamp was to be maintained.
247	Do.	Do.	Do.	24th year	Do.	Built in by a pillar in the middle. Registers a gift of 30 <i>kāḷas</i> by Karupākara-Bhaṭṭa for burning a twilight lamp in the temple. Registers also an agreement by the Śrīva- tthāsas of the temple to burn two twilight lamps for 60 <i>kāḷas</i> received by them from four brahmins.
248	Do.	Do.	Do.	26th year	Do.	Ends of lines built in. Registers a gift of 300 <i>kāḷas</i> by a lady for a twilight lamp in the temple.
249	Do.	Do.	Do.	15th year	Do.	Partly obstructed by a pillar. Registers a gift of cows by Maruṇḍan Alagiyāṇḍya-Malaiyāna, a <i>śāmanā</i> of Kiliyūr Malaiyānaṇ Ḍiṇḍāraṇ Vīraśēṇḍa-Chēdiyārāyan, and the <i>śarvaśāyaga</i> of Gaṅḍadārāyan Tiruvān Kālingarāyan of Ilaiyāṇḍi, for burning a perpetual lamp in the temple. Mentions the measure 'Uḷaḷaṇḍiṇḍi'.
250	Do.	Do.	Do.	7th year	Do.	Partly obstructed by a pillar. Registers a gift of certain taxes on 1200 <i>kūḷis</i> of land, excepting the <i>śarvaśāyaga</i> , by Sārakkūḍiṇḍi Irāiyāraṇ alias Rājārāja-Chēdiyārāyan, for burning a lamp in the temple on festival days.

251	On the same wall; right of entrance	..	....	..	Sanskrit in Grantha	States that a brahmin named Kōraḷgūṇḍiāṇa constructed the multi- <i>prākāra</i> wall in the temple of Viśṇu at Kōval (Tirukōvalūr) in the time of Kṛṣṇa, probably Kṛṣṇa- ppa-Nāyaka of Gūṅḡre. Characters are of the 16th century A.D.
252	On the base of the north wall of the mandapa called Pāṇḍiyān-Kurāḍu, in front of the same shrine.	..	....	Saka 1438, Dhātu, Āvaṇi 22.	Tamil	Beginning of lines built in. Registers purchase for 60 pieces of the right of cultivation in Tondaimakuppam belonging to the temple of Tiruvīdaigali-Nāyaṇār at Tiruk- kōvalūr by Śāyanaṇḍya (mentioned in No. 219 above), with the stipulation to pay annually 30 <i>poṇḍas</i> to the temple as <i>śāḷa-off</i> .
253	On the east wall of the same mandapa	Chōla	Tribhuvanachakravartin vīraḍēva.	35th year	Do.	Obstructed by a pillar in the middle. Seems to record the scale of enclosures to be paid in kind to the several servants doing service in the temple of Tiruvīdaigali- Emberumān.
254	Do.	..	....	Raktākṣi, Āḍi	Do.	Obstructed by a pillar in the middle. Registers a tax-free gift of 1000 <i>kūḷis</i> of land and a house-site at Tirukkōvalūr to Śivandūṇḍān alias Periyāṇḍu-Kālingarāyan of Tri- bhuvanamahādēvi, as <i>śāḷaśāyaga</i> for performing the <i>naṭṭuṇṇu</i> service in the temple of Tiruvīdaigali-Nāyaṇār at Tiruk- kōvalūr.
255	Do.	Vijayanagara	Kanpana-Uḍaiyār, son of Vīra Rāṇa-Uḍaiyār.	..	Do.	Registers gift by the <i>śāpātār</i> of a coconut tope to the temple for the merit of Aliyā-araṇḍiṭṭa Gaṇḍaragūḷi Māya-Nāya- kar, son of Mahāpradhāni Somaya-Dānyaka, in recog- nition of his having made repairs to the temple of Tiruvīda- gali-Nāyaṇār at Tirukkōvalūr.
256	Do.	Do.	Jommana-Uḍaiyār, son of Vīra Kam- pana-Uḍaiyār.	Saka 1292, Śāḍhā- rāṇa, Karkataka, śu. 10, Monday, Pūṣam.	Do.	Registers a gift as <i>śarvaśāyaga</i> of Endalpāru in Vīra- tunga-pura-pāru to the east of the hill in Chēdi-maṇḍalam alias Singanālai-pāru in Seṅguṇa-nāḍu, a subdivision of Vāṇagōppāḍi on the northern bank of the Pennai, for the expenses of daily worship in the temple.
257	On the lintel of the Viśṇuakṣma shrine in the second prakāra of the same temple.	..	....	..	Do.	States that this is the work of Pēḍeppai Gaṇḍanāyaṇaṇ.
258	On the inner wall of the south verandah in the same prakāra.	Vijayanagara	Dēvarāya-Mahārāya	Saka 1362, Śāḍhā- rāṇa, Kumbha, śu.	Do.	Incomplete. Lines worn out.
259	On the west wall of the same prakāra; inside the Vāṇasakṣma shrine.	Do.	Hariṇa-Uḍaiyār, son of Vīra Hari- yaṇa-Uḍaiyār.	Saka 1304, Dandū- bhi, Mithuna, śu. (1), Friday, Pēṇar- pūṣam.	Do.	Obstructed by walls. Seems to record gift of a village called Tōraṇam in Vīraṅguṇa-pāru by Gaṅḍavāntarāṭṭi for repairs and worship in the shrine of Nāyaṇār for the merit of the king.
260	On the same wall	Do.	Gajavēṭṭikāraṇ Pratiṭṭapa Mahārāya.	Saka 1360, Kāle- yukti, Kēṇṭi, be. amāvāsya, Friday, Hasta.	Do.	Records gift of certain taxes by Tirumalai-Appaṇ of Idait- turai in Pāḍaiyū-ōṇavāḍi for burning two lamps in the shrines of the god and goddess, for the merit of the king.
261	On the outer wall of the Mahavāla shrine in the same prakāra.	Do.	Sadāśivādēva-Mahārāya 'who witness- ed the elephant hunt'.	Saka 1482, Randri, Makara, śu. 12, Friday, Hasta.	Do.	Registers gift of the village Irumbalkudi in Muḍikarai-pāru on the southern bank of the Pennai by Oḷadēva-Mahā- rāja, son of Kōṇḍiyyādēva-Mahārāja, for offerings and worship to the deity.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT— <i>contd.</i>						
TIRUKKOVILUR TALUK— <i>contd.</i>						
263	On the inner wall of the 'Svargavālai' gōpura in the same temple.	Vijayanagara	Venkatadeva-Mahadeva	Saka 1610, Sarvajit, Mēśa, śu. 5, Monday, Mṛigadeśa.	Tamil	Records that the shrine of Krishna and the Vairūthar-vīśa in the temple at Tirukkovilur were built by Achotamman, daughter of Krishnappe-Nāyaka, and that the village Kolliyūr was endowed for providing worship to Krishna. Tirukkovilur is stated to be governed as <i>subikṛitai</i> by Viruparadai, the son-in-law of Vajyappa-Krishnappe-Nāyaka.
263	On the inner wall of the second gōpura in the same temple; left of entrance.	—	....	Saka 1338, Durmukhi, Rishabha, śu. 5, paupami, Monday, Anubham.	Do. (prose verse).	Records that Kampappa-Nayinār, son of Basavaśankara Irāyappa-Nāyaka, made a gold <i>śrīvāḍikai</i> for the god Tiruvāikali-Nāyaka.
264	On the same wall	..	....	....	Do. (verse)	Contains a few verses in praise of the god at Tirukkovilur by Tirumalaiah-Nāyaka, son of Basavaśankara Vāśudēva-Nāyaka.
265	On the wall of the same gōpura; east side.	Vijayanagara	Devarāja-Mahadeva 'who witnessed the elephant hunt'	Saka 1367, Kṛdhaṇa, Āḍi.	Tamil	Records an order of Mahāpradhāna Anuppaṇḍai to the <i>Kaṭṭikōlas</i> of Tirukkovilur remitting the taxes due by them in favour of the temple, for worship and repairs, for the merit of the Rāja (king).
266	On the same wall; west side	Pāṇḍya	Tribhuvana-nāyaka	7th year, prathama, Saturday.	Do.	Portions missing. Records a gift of cows by a certain Periyaperumal Meykolumpuram, for a perpetual lamp in the temple.
267	Madīyapār.—On the north wall of the mandapa in front of the central shrine in the ruined Śiva temple.	Vijayanagara	Virabhadra-Udayar	....	Do.	States that the king made a gift of 5004 <i>kaḷi</i> of wet land in Madīyapār to a certain Bhūpapa, son of Arumagimāṇa of the village, who had been named after the king.
268	On the same wall	Pāṇḍya	Māraśarman Tribhuvanaśakravartin Vira-Pāṇḍya	31st year	Do.	Characters belong to the 14th century A. D. Registers gift of the village Vēṇṇār by the <i>śeṣṣar</i> of Magadai-maṇḍalam to the temple of Kaṭṭikōla-Nāyaka at Madīyapār since Raviṇḍamāyika-śatavāḍimāḍalam, a <i>brahmadāya</i> on the southern bank of the Pōṇṇai.
269	On the east wall of the same mandapa	....	....	Śrīrāmka, Paṇḍupai 16.	Do.	Records that the <i>śeṣṣar</i> of Madīyapār bestowed the <i>araśāḍai</i> right in the village on Vāṇḍiāy-Nāyaka-Madīyapār- <i>śeṣṣar</i> , together with certain <i>perukūṭai</i> .
270	On the south wall of the same mandapa	....	....	....	Do.	Registers the order of Ulaganāṭta-Viṇḍiāyapār issued in the 8th year, commemorating the grant mentioned in No. 268 above to the <i>śeṣṣar</i> of the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT.						
SATTENAPALLE TALUK.						
271	Attalūru.—On a slab built into the east wall of the Śiva temple.	....	—	Saka 1616, Jaya, Bhadradeva, śu. (11), Thursday.	Telugu	Registers the gift of a <i>śaravāṭṭam</i> by the villagers and <i>śaravāṭṭam</i> of Attalūru to a certain Annamāraju Tirumala- <i>śaravāṭṭam</i> , who had constructed two tanks and laid out two groves near the temples of Śivādevāra and Hanu-mān, in the village of Attalūru belonging to the <i>śaravāṭṭam</i> of Munūngōḍu.
272	On a slab set up in front of the same temple.	....	....	...., Uttariyana-śaravāṭṭam.	Do.	Mutilated on the right side. Seems to register gifts of lands made to several persons by a certain Annamāraju for the merit of his grandfather (name lost) and (grandmother) Śaravāṭṭam. The characters belong to about the 11th century A. D.
273	On a slab lying near a well in Survey No. 241 to the west of the village.	....	....	Saka 1646, Dandabhi, Pushya, śu. 2.	Do.	Refers to the reconstruction of the dilapidated tank at Attalūru and records a gift of income made for the up-keep of the same, by Nallāri Pāṇḍu and the <i>śaravāṭṭam</i> of Attalūru for the merit of Hazareṭ Pādāśa-Oḍayala (evidently the king of Golkonda).
274	Chintalapalle.—On a fragment of a slab lying in the Bhairavavāmin temple on the hilltop called Bhairavagutta near Pōṭṭāḍim, hamlet of Chintalapalle.	....	....	....	Do.	Damaged fragment. Gives the titles of a chief (Mahāmaṇḍalika) who bears the epithets 'the governor of Dakṣiṇāru,' 'the lord of Gōṭṭirupura,' etc.
275	On a broken white marble pillar lying in front of the same temple.	....	....	....	Telugu (archaic)	Mutilated. Contains some indistinct words (probably names of pilgrims) in characters of about the 8th century A. D. Of these the expressions 'arīḥāra' and 'brahma' are legible.
276	On three pieces of another broken slab in the same place.	....	....	....	Telugu	Damaged and mutilated. Seems to register gifts of land for maintenance (<i>eritai</i>). The characters belong to about the 11th century A. D.
277	On two fragments of a pillar lying in a field (Survey No. 49) to the south of the village.	....	....	Saka 1162, Śaravāra, Chaitra, śu. pāḍyami, Saturday.	Do.	Registers the gift of taxes on merchandise made to the temple of Mahāśāna-Mallikārajunāḍeva of Guḍimēṭṭa by the Vira-Bhāṭṭas of several places assembled together, for the merit of Mahāmaṇḍalavara Chāḍi Dōṣayārja and Chāḍi Gāṇḍapaya.
278	On the same fragments	....	....	....	Do.	Records a similar gift of lands and taxes by the same community for the merit of Chāḍi Dōṣayārja, a devotee of the god Yōḍāṇḍa-Naraiṇa.
279	On the front face of a pillar in the Venkatāśvaravāmin temple.	....	....	....	Do.	A verse in praise of the chief Nāyudamma who belonged to the Vāṇḍi family and Vallutia-gōṭra. The characters are modern.
280	Chintalapalle.—On a pillar in the mandapa of the Āṇḍarāja shrine situated on the east side of the Gōḍāśvaravāmin temple in Old Chintalapalle.	....	....	Saka 1618, Durmukhi, Śaravāra, śu. 13.	Do.	Registers the construction of the mandapa for the god Hanu-mān and the consecration of the deity therein, by Ellamāraju, son of Bhāṇḍiṇi of Kōṭavaram.
281	On a slab built into the north wall of the Āṇḍarāja temple situated about 1½ miles to the south-east of the village.	....	....	Saka 1672, Vīrṭi, Paṇḍupai, śu. 16, Wednesday.	Do.	Records the construction of a temple and the consecration of the god Hanu-mān by a certain Āṇḍarāja-gōṭra of the Kaḥa- <i>śaravāṭṭam</i> and the Gāḍi-gōṭra.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	Kings.	Date.	Language and alphabet.	Remarks.
	CUNTER DISTRICT—<i>contd.</i>					
	SAVEN VALLE TALUK—<i>contd.</i>					
282	Gudbanda. —On a pillar lying near the Śiva temple on the rock called Rāmalingasvaramāni-bayla.	....	....	Kṛṣṇa, Kārtika	Telugu	Worn out. Registers the setting-up of a lamp-pillar in the temple of Rāmēśvareśvara by a certain Lungaya. The characters belong to the 14th century A. D.
283	Havanasāda. —On a rock called the Vinayakunkonda near the village.	....	....	....	Do.	Damaged. Seems to mention a member of the Dittakavi family and to refer to a tank. In characters of the 15th century A. D.
284	Huamānagaram. —On a boundary stone in Survey No. 2 to the west of the village.	....	....	....	Do.	Mutilated. Mentions the son of Bhima and king (?) Kōta Kēta and mentions some Brahman donors with their <i>gotras</i> .
285	Kāmbāla. —On a slab set up in front of the Vēṅṅōpaleśvaram temple on a hill to the west of the village.	....	....	Saka 1609, Pingala, Mārgaśīra, Śu. 7, Wednesday.	Do.	Records the construction of the <i>garbhagṛiha</i> , the <i>antarālīka-mandapa</i> and the <i>prākāra</i> of the temple on the Kalyāṇagiri hill and the consecration of the images of Vāṇḍa-gōpālesvaram and of the <i>śīdā</i> by a certain Rājāśekharam Śaṅkarayya and his wife Lachchamma.
286	At the foot of the slab containing the image of Anjanēya set up in front of the Vēṅṅōpaleśvaram temple.	....	....	Pingala, Jyēṣṭha, Śu. 2, Monday.	Do.	Damaged. Seems to refer to a water-pandal and some other gifts. Mentions Māmilla Kōḍamma.
287	Kastala. —On a broken stone built into the foundation of the south wall of the Rāmalingasvaram temple.	....	....	....	Do.	Fragmentary. Registers a gift of land by an officer (name lost) for the merit of his parents Tammayya and Annapūrnā. Mentions the village Kasandala in the Kōṇḍavittī-sima.
288	Kāṭavaram. —On the rock (to the north side of the steps leading to Diḍḍi-darvāza, the small gate of the ruined fort.	Vijayanagara	Sadāśivareya	Saka 1408, Viśvavasu, Mārgaśīra, Śu. 16, Thursday.	Do.	Records a gift of land made by Mahāmaṇḍalēśvara Śrinātharāja Rāmāyadeva-Mahārāja to the temple of Lakṣmi-Narasimha constructed by Narasimhayya, son of Tirumala-Bhatta of Dēvarakōṇḍa. Mentions the village Kōmpalle in the Kēṭavara-sima.
289	On the same rock	Do.	Sadāśivadeva-Mahārāja	Saka [1406], Kṛṣṇa, Pūṣya, Śu. 12, Thursday.	Do.	Much damaged. Mentions Rāṇarāja. Purport not clear.
290	Do.	....	....	Ananda, Śrāvana, Śu. 2, Monday.	Do.	In characters of the 14th century A. D. States that a certain Preḅodayya, son of Śrīpāṇḍya of Boggaram bathed in the river Kṛṣṇā on the sacred occasion of Kārtikā-Kauṣṭhī-Bṛihaspati, for the merit of his parents and his family.
291	On the rock to the south side of the steps leading to the same darvāza.	Vijayanagara	Sadāśivadeva-Mahārāja	Saka 1481, Siddhārtha, Māgha, Śu. 30, Monday.	Do.	Registers the remission of taxes on the houses of the merchants (<i>anagarā</i>) of Kēṭavaram made by Śrinātharāja Rāmāyadeva-Mahārāja who was administering the Kēṭavara-sima under orders of Yeṇṇam Tirumalarāja, issued with the sanction of the king.
292	On the same rock	....	....	Saka 1540, Raudrin, Śrāviṇ, Śu. 12, Thursday.	Do.	Damaged. Seems to record some provision for offerings to the god Lakṣmi-Narasimha, made by the <i>śaranam</i> of Rājākrī Dnakara-Rāyaṇagaru.

293	On the same rock	....	....	Saka, Ashāḍha, Śu. 7, Friday.	Telugu	Registers the construction of steps by a private individual for the merit of his brother and the <i>śeṭṭa's</i> wife. The characters belong to the 14th century A. D.
294	On a slab built into the west wall of the Narasimhasvaram shrine to the south of the steps at Diḍḍi-darvāza.	....	....	Śrīmatka, Mārgaśīra, Śu. 6.	Do.	Records the homage paid to the god Lakṣmi-Narasimhasvaram by Gōparāja, son of Mīrīyāla Kōḍamāraja. The characters belong to the 16th century A. D.
295	On a slab set up on the platform in front of the Narasimhasvaram temple at Pōḍa-darvāza.	Vijayanagara	Sadāśivadeva-Mahārāja	Saka 1474, Pārthivān, Māgha, Śu. 5, Friday.	Do.	Registers the grant of the tolls, etc., levied at the wharf at Kēṭavaram on various articles and animals carrying merchandise, made by Śrinātharāja Rāmāyadeva-Mahārāja, for the benefit of the <i>paravakas</i> at Thēpadi and Śrīrāṇu. One face of the slab bears figures of the Vaiṣṇavite caste, mark with the <i>śaṅka</i> and the <i>Chakra</i> while the other bears those of the <i>Linga</i> and the Bull.
296	On a slab set up in front of the image of Anjanēya within the ruined fort.	Do.	Do.	Saka 1478, Rākāśama, Śrāvana, Śu. 13, Wednesday.	Do.	Incomplete. Mentions Śrinātharāja Rāmāyadeva-Mahārāja, son of Lakṣmiṇḍarāja, a subordinate of the king.
297	On a slab set up in front of a ruined mandapa within the fort.	....	....	Saka 1443, Viṣṇu, Jyēṣṭha, Śu. 10, Wednesday.	Do.	Records gifts of lands and grains made to the temple of Gōpāla-kṛṣṇasvamin at Kēṭavaram on the bank of the Kṛṣṇā by a certain Chinnā-Timmayya for daily worship, feeding of Brahmins, etc., for the merit of Śāṭva Timmarayya.
298	On a slab set up in the bed of the tank called Vinayakunkūṭa to the east of the village.	Vijayanagara	....	Saka 1440	Do.	Records the construction of the tank (Chenna)-tāṭaka by Kāṭa Śhigayyadeva-Chōḍamahārāja, grandson of Singāra-Mahāpātra, who was a subordinate of Mahāmaṇḍalēśvara Śrinātharāja Rāmāraja.
299	Kōḷḷāru. —On a slab set up on the south side of the entrance in to the temple of Rāmalingasvaram.	Kōta	Mahāmaṇḍalēśvara Yeṇa-Bhimarāja	Saka 1155, Vijaya	Do.	Records the gift of land at Kōḷḷāru made to the temple of Rāmēśvara by the king's sons, Kēṭarāja, Prōṇṇarāja, Tripura-rāja and Rāmārāja for maintaining a perpetual lamp for the merit of the king and his wife Ankamadevi.
300	On another slab set up in the same place.	Do.	Mahāmaṇḍalēśvara Kēṭarāja	Saka 1070, Viṣṇu, Māgha, Śu. pañchami, Thursday.	Do.	Records gift of land made by the king to the temple of Rāmēśvara at Kōḷḷāru.
301	On the same slab	Do.	Mahāmaṇḍalēśvara Dēvarāja and Mūṭṭanḍarāja	Saka 1180, Viṣṇu, Ashāḍha, Śu. pañchami, Thursday.	Do.	Registers gifts of lands made by the kings to the same temple for the merit of their father Kōta Gaṇapadeśvara.
302	On a slab set up on the north side of the entrance into the temple of Rāmalingasvaram.	....	....	Saka 1587, Viśvavasu, Vaiśākha, Śu. 16.	Do.	Records the renovation of the eastern mandapa formerly built by Kōta-Kēṭarāja, and the construction of certain other mandapas in the temple of Rāmēśvara at Kōḷḷāru by Timmāji-Paṇḍita, a disciple of Śaṅyanidhivāmin of the Madhviśākhya-seṭṭha and a member of the Sabbinivas (Sabnavas) family. Kōḷḷāru is stated to be situated to the west of the Śvētāśringa hill and on the bank of the river Kṛṣṇā.
303	On the walls inside the hall of the ruined mosque in the same village.	....	....	....	Urdu	The inscriptions contain the Shiite Durud mentioning the names of the 12 Imāms of that sect. They were read by Mr. Yasdani, Government Epigraphist for Moslem inscriptions.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—<i>contd.</i>						
304	SATTENAPALLE TALUK—<i>contd.</i> Kōnṭṛi. —On a slab set up in front of the temple of Sōmēśvarasvāmīn.	....	....	Ananda, Kārtika, Śu. 1, Thursday.	Telugu.	Registers the gift of 16 <i>śāstas</i> made for a lamp to the god Sōmanāthadēva by Akēna-Bōyi. The characters belong to the 15th century A. D.
305	Kōṭa-Nēmalipuri. —On a slab lying on a mound to the south of the Mūlāsthānādēvara temple.	....	....	....	Do.	The characters belong to the 14th century A. D. Seems to refer to some miracle and praises the penance performed by Pīṭam Gangi-Redḍi and his wife Tīppakka and invokes great prosperity to them. The reverse of the slab bears elaborate carvings of <i>triśūlas</i> , seated gods and saints, bulls, horses, camels and elephants, in separate rows. (see Plate II).
306	On another slab on the same mound.	....	....	(Subhā)krit, Phāḷ-guṇa, Śu. 3, Thursday.	Do.	Mentions a certain Tammaya-Nāyanīgārū who ruled over Nāmālapuri and refers to the seven temples of Śiva constructed by Pīṭam Gangi-Redḍi and his wife Tīppakka for the merit of their ancestors and registers the grant of land made to the temples and to the brahman who performed the consecration ceremony of these temples. Seems to be connected with No. 305 above.
307	On a slab set up in front of the same temple.	Kākaṭya	Pratāparudradēva	Śaka 1253, Virōdhikrit, Pushya, Śu. 15, Thursday. Makara-sankrānti.	Do.	Records gift of land and tolls made to the temples of Mūlāsthāna-Mallikārjunādēva and Nāgēśvarādēva at Navanapuri by Māyasa-Sāhijī Rudradēva, a subordinate of the king who was ruling over the Pāṇināḍu-Gurindāla-sthāla consisting of sixty villages. On the back of the slab is a copy of the first four lines of the inscription, left incomplete.
308	On the same slab.	....	....	Parābhava, Phāḷ-guṇa, ba. 8, Wednesday.	Do.	In characters of the 15th century A. D. Registers gift of land made to the temple of Mūlāsthāna-Mallikārjunādēva by a private individual.
309	On a slab set up near the tank called Mangalakūṭa, about 2 miles from the village.	....	....	Śaka 1543, Tārana, (wrong), Jyēṣṭha, ba. 10.	Do.	Registers the construction of a tank between the hills Adīkōṇḍa and Chidurukōṇḍa by a certain Nellibēḍa Chirantu, for the merit of his ancestors.
310	Lakṣmīlathrapāḍu. —On a stone set up near the Pīṭa-Chavāḷi.	....	....	....	Do.	Very much damaged and worn out. Purport not clear. Seems to refer to some <i>pratikāṣṭha</i> .
311	Mallāḍi. —On a stone lying in Survey No. 40 to the east of the village.	....	....	....	Do.	Mentions the village Dīdugu as an <i>agradēva</i> belonging to Tāḷapāka Kōṇḍēti Tiruvēngalanāthayya. A figure of Vāmāna is cut below the record.
312	Māṇḍalagiriḍāḍu. —On a stone containing the image of Aḷjaṇḍya set up under a tamarind tree.	....	....	Śaka 1466, Śōbhakrit, Śrāvapa, ba. 11, Thursday.	Do.	Damaged. Seems to record the consecration of the image of Hanumān by some <i>brāhṇa</i> .
313	Mūppallā. —On a stone set up in front of the Rāmalingadēvara temple.	....	....	Śaka 1604, Durmati, Jyēṣṭha, ba. 7, Sunday.	Do.	Registers the renovation of the temple of Rāmalinga at Mīrtti-Mūppallā and gift of lands to it by Ayyappa-ṇḍḍa, son of Arukāṭa Kollāna-ṇḍḍu of the Chēḍuvuḍḍu-gōṭra.

314	On another slab set up in front of the same temple.	....	....	(Śaka) 1458, Śrāvapa, Śu. 11, Thursday.	Telugu	Records the grant of land made to the temple of Vīṭṭēvara at Mūppallā by Mahāmaṇḍalēśvara Gutti-Amāṇḍyādēva-Mahārāja for the merit of his father Kōṇḍarāja and his mother Tinnamamādēvi.
315	Nēralakṣṭhā. —On a pillar set up near the <i>dēvagrāma</i> in front of the Vēṇḍēpāḍavāmīn temple.	Vijayanagara	Krishnadēva-Mahārāja	Śaka 1448, Vyaya, Pushya, Śu. 15, lunar eclipse.	Do.	Damaged. Seems to record the consecration of a temple and gift of land made to it by a certain Nannappa-Nāyaka.
316	Papḍēm. —On a Garuda-stambha set up in front of the Gōpālakraṣṇa-svāmīn temple.	....	....	Śaka 1362, Raudrin, Aśvija, ba. pañchami.	Do. (verse)	Records the setting-up of the Garuda-stambha in the village Rāvāḍura.
317	On a Garuda-stambha set up in the backyard of the house of Paṇḍu-mari Rāṇayya.	Kōṭa	Doḍḍa-Kēṭarāja	Śaka 1153, Kārtika, Śu. 1, Thursday.	Sanskrit and Telugu	Registers the grant of the village Paḍḍidam as an <i>agradēva</i> to Brahmanas and to gods and gifts of lands to the temple of Gōpālāṭha at Kōṇḍṛu, by the king and his wife Prōḷḷimbika. Paḍḍidam is stated to be situated in the Kōṇḍa-Nāṭavāḍi-viḥaya.
318	Pāḍyapāḍēm. —On a slab lying to the proper right of the Bugga-Somēśvara temple to the north of the village.	Do.	Mahāmaṇḍalēśvara	Śaka 1157, Manmatha, Mār-gāḍira, ba. 3, Thursday.	Do.	Damaged. Gives the genealogy of Prōḷa. Registers the gifts of lands made to the temple of Bhīmanāthādēva, by a Nāyaka for the merit of the Kōṭa chief Gaṇapatiḍēva-Mahārāja, (son of) Dēmalādēvi.
319	Phīraṅḍiguram. —On a boulder lying in front of the Vīrabhadra temple.	....	....	Śaka 1333 (in words), Virōḍhin, Phāḷguṇa, Śu. 1, navami, Wednesday.	Do. (verse)	Very much damaged. Seems to record a gift probably of land.
320	Pōṇḍugala. —On the pedestal of the Nandi in front of the temple of Saṅgaṇḍēvarasvāmīn.	....	....	Śaka 1595, Prā-māḍiḥa, Jyēṣṭha, Śu. 10, Thursday.	Telugu	Records the gift (evidently of the <i>Nandi</i>) made to the temple of Saṅgaṇḍēvara by Rāḍhapuḍi Annamārāja, the <i>karuvam</i> of Bālemīrti, for the merit of his elder brother Śigiri-Prēḍa and his own son Kaṇṇava.
321	Pulichinta. —On a slab lying in front of the ruined temple to the east of the village.	....	....	....	Do.	Registers the consecration of the temple of Madana-Gōpālāsvāmīn in the village of Pulichinta by Gōpālu-Pantulu, son of Raḍhapuṭi-Pantulu, of the Kaṇḍyina-gōṭra and a follower of the Mādva philosophy, and a gift of land made to it. Pulichinta is stated to be situated to the north of the Svētāśringa hill and on the southern bank of the river Krishnā.
322	Saripḍḍi. —On a Nandi-pillar lying near the Pōḷāṛamma temple in Survey No. 243.	Velaṇḍu	Kulōṭuṅga-Chōḍa	Śaka 1004, Uttara-yana-sankrānti.	Sanskrit and Telugu	Registers gifts of lands made by some individuals for the merit of the king, to the temple of Mūlāsthāna-Amāṇḍyādēva and other shrines at Sarapapura.
323	On the same pillar.	....	....	....	Telugu (verse and prose).	Registers the gift of 55 sheep made by a certain Nāṇana for a perpetual lamp in the temple of Mūlāsthāna-Amāṇḍyādēva at Sarapapura situated in the Gīṇḍāśhima country.
324	Uyyadēva. —On a hero-stone set up on a mound in Survey No. 157 to the west of the village.	....	....	....	Telugu	Much damaged. The characters belong to the 14th century A. D.
325	On a slab set up in front of the temple called Nūḷugūḍi in Survey No. 117.	Kōṭa	Kēṭarāja	Śaka 1148	Do.	Registers the construction of the temple of Kāṣṭhāra-Mahādēva at Urvamudana by Mahādēva-Setṭi for the merit of his parents and of the king and also the gift of land made by him to the same temple.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—<i>contd.</i>						
SATTENAPALLE TALUK—<i>contd.</i>						
326	Velavarti-pāḍu. —On a slab lying under a tree near the ruined temple of Aṣṭaśyā.	....	....	Saka 1198, Dakṣiṇāyana-saṅkrānti.	Telugu . . .	Registers gift of lands made to the temples of Mallikārjuna and Gopāla at Velavarti and to Ananta-Bhaṭṭa by a certain Malli-Nāyaka for the merit of Rudra-Mahārāja and of his parents. Malli-Nāyaka is stated to be the brother-in-law of Sōmi-Nāyaka, who was a devotee of Puṇyāśvaredēva.
327	Vēlupāṇ. —On a slab leaning against a rock in Survey No. 36 to the east of the village.	....	....	Vikrīti, Jyēṣṭha, Śu. 14, Saturday.	Do. . . .	The characters belong to the 15th century A.D. Registers the gift of lands made to the temple of Kāla-Bhaṭṭarādēva by Mādāi Singam, the <i>paḍāi</i> (commander) stationed at Vēlupāṇ, for the merit of Vēma-Redḍi, son of Kāma-Redḍi Māchama-Redḍi.
328	On a slab used as the threshold of the entrance into the temple of Viśva-nāthaśvamin.	Kākatya . .	Gaṇapati-dēva-Mahārāja . .	Saka 1140, Aśvādha, Śu. 11, Thursday.	Do. . . .	Mutilated. Registers the remission of tolls, etc., realised at Vēlupāṇ which belonged to the temple of Kāmārādēva for the merit of the king, by Aḍḍavēṭṭa Kūchena-Peggaḍa.
329	On a slab lying in front of the Chenna-kēśvara temple.	....	....	Saka 1810, Sarva-dhārin, Phālguna, Śu. tritīyā, Monday, Uttara-yāna.	Sanskrit in Telugu .	Refers to the construction of a <i>maṇḍapa</i> in the temple of Chennakēśvara by a certain Mōṣam Veṅṅaya and others of the Vaiśya community, who claim to belong to the Ikavākukula.
330	Vippārā. —On a slab built into the south wall of the Mallikārjuna temple.	Vijayanagara .	Sadāśivādēva-Mahārāja . .	Saka [1470], Parā-ubhava, Śu. 12.	Telugu . . .	Much damaged. Seems to register the construction (or repairs) of the <i>garbhagrāha</i> , etc., of the Mallikārjuna temple at the <i>agrakāra</i> village Vippārā <i>alias</i> Kṛishṇarāyapuram, situated in the Kōṇḍavīḍa-śūna, while Mahāmaṇḍakēśvara Siddhīrāja Timmayādēva-Mahārāja was ruling over Kōṇḍavīḍu.
331	On the four faces of a pillar lying near the Vēṅḡopāśvamin temple.	....	....	....	Do. . . .	Completely worn out. Seems to contain several records relating to charities.
VINUKONDA TALUK.						
332	Gōkanakōṇḍa. —On a fragment of a slab lying by the side of the foot-path in front of the ruined temple of Śiva on the north side of the hill.	....	....	B a h u d h a n y a , Māgha, Śu. 10.	Do. . . .	Records the gifts of land at Gōkanikōṇḍa made to the temple of Pōlasi-Aṃma by Chennakīrīyāni Siddhayaḡaru for the merit of Nāḍeḷḷa Aparasayya.
333	On a Yāśira slab set up on a platform in the centre of the village.	....	....	....	Nāgarī . . .	Shows the figure of a Hanumān-chakram. Mentions Gōṭana-kōṇḍa.
334	On a slab set up at the entrance of the Pōlaramma temple.	....	....	....	Telugu . . .	Records the gift of land made by Chivīṭṭa Obalarāja to the deity Milkadēva of Pūṭṭā.
335	Kambhampāḍu. —On a slab lying at the entrance of the Śiva temple.	....	....	Angirasa, [śāṭha?] 15.	Do. . . .	Records that certain processional images were procured and presented to the temple of Sōmēśvaramin by Pōḍe Śāntalingam and Chinn-Śāntalingam, sons of Mēlavāṭha Vīraṇna.

336	Kōṭṭapāḍu. —On a slab lying near the temple of Rāma.	Vijayanagara .	Sadāśivādēva-Mahārāja . .	Saka 1472, Śāḍhā- raṇa, Vajāṭha, Śu. [13].	Telugu . . .	Damaged. Registers gift of land made by Mahāmaṇḍakēśvara Mahārāja Nallam-Timmayādēva-Mahārāja and Kōṇḍarājayādēva-Mahārāja to certain individuals of Andugulapāḍu for the offering of the god Mallikārjuna-dēva. Some other minor gifts are also recorded.
337	Madamaṇḍapāḍu. —On a broken pillar set up outside the temple of Aṣṭaśyā.	....	....	Saka 1148, Vyaya .	Do. . . .	Mutilated. Seems to record a gift made to a deity by a chief (name lost) of the family of Aṭṭakāṇṭi-Kāḍavēṭṭi who bears the epithets <i>Rēṭṭakāṭṭhachenna</i> , <i>Kāṭṭapāṇḍakēśvara</i> , <i>Kāmākōṇḍakēśvara-labha-veṅṅarāja</i> and the establishment of 700 <i>agrakāra</i> to the east of the Śrīparrāṭa (hill) for the merit of his father Anna-Vijayādityādēva-Mahārāja and his elder brothers [Bojḍana and Mallaya].
338	Mulakalūru. —On a slab set up in front of the Śiva temple in Old Mulakalūru.	Telugu-Chōḷa .	Bhujabalavīra Manma-Siddhayaḍēva-Chōḷa-Mahārāja.	Saka 1171, Ayana-saṅkrānti.	Do. . . .	Damaged. Records the gift of land made by the chief to the temple at Mulakalapāḍu. On the back of the slab is a much damaged inscription dated in the Saka year 1199.
339	Mūḷeṇḍa. —On the proper left pillar at the entrance of the temple of Pārvaṭi.	....	....	Siddhārthin, Māgha, Śu. 7, Thursday.	Do. . . .	The characters belong to the 18th century A.D. States that the temple of the goddess was constructed by a certain Mōḍaḍḡa Vaitakā-Ṣeṭṭi.
340	On the proper right pillar at the entrance of the Chennakēśvara-śvamin temple.	....	....	Yuva, Mārgaśīra, Śu. 1[3], Thursday.	Do. . . .	The characters belong to the 18th century A.D. Registers the gift of the village Mailavaram in Vinikōṇḍa-śūna made by Nāḍeḷḷa Appayyagaru to the god Channakēśvara-vanātha of Mailavaram, for the merit of Timmarasūya and Lakṣmanna.
341	Pēḍakāṇḍēṭṭa. —On a slab set up in front of the Śiva temple.	Telugu-Chōḷa .	Kannarādēva-Chōḷa-Mahārāja .	Saka 108[1] (in words and figures), K a n y ā-saṅkrā- maṇa, Sunday.	Do. (verse and prose).	Records a gift of 12 cows made by Mella-Peggaḍa, the minister of the king, for a perpetual lamp in the temple of Bhīmēśvara at the village Kānchoḍevu. The donor whose genealogy is given is stated to belong to the Śāntakāyana-gōtra.
342	On a pillar set up outside the compound of the same temple.	....	....	....	Do. (archaic)	Registers the grant of tolls on pack-bullocks made by the Five-Hundred Śvāmīna to a certain Kalikāya.
343	On the same pillar . . .	....	....	....	Do.	Mentions 'Śrī-Palla-tavasi' and other associates in succession. Gives the epithets Abhināna-Mēru, Ayyana-Bhīma, Kīrī-Rāma, Kālyuga-Rudra, Komara-Vidyadhara, etc., probably of a chief.
344	On the image of Vīrabhadra lying on a mound about a furlong to the north of the village.	....	....	Saka 1083, śāḍhāḍi.	Telugu . . .	Much damaged. Mentions some <i>Ṣeṭṭi</i> who probably set up the image.
345	On a slab called the Rēṭṭakūḍaṇḍa lying on the south side of the Kara-pana house.	....	....	Saka 1*03, ...saṅ- krānti.	Do. (verse and prose).	Very much damaged and mutilated. Seems to record the gift of lands and tank made for a perpetual lamp, etc., to the god Kōṭṭāśvara-Mahādēva by a certain Kommaṇa-Peggaḍa.
346	Puvvāḍa. —On a Garuda-stambha set up in front of the temple of Anjanēya.	....	....	Saka 1192, Prā- mōḍōḷka, Aśva- yujā, Śu. 16, Tues- day.	Telugu . . .	Very much damaged. Seems to record a gift of land made by a Nāyaka.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT— <i>contd.</i> SATTENAPALLE TALUK— <i>contd.</i> Puvvāda—<i>contd.</i>						
347	On a slab set up in Survey No. 48, to the south-east of the village.	Telugu-Chōḍa	Bhujabala- deva-Chōḍamahārāja.	Saka 11(3)1, (Vikārin, Śrāvana, ba. aś- tami, Monday.	Telugu	Much damaged. Records the grant, made by the king, of the village Puvvāda to the temple of [Śrēṣṭhi] Śrī-Mahādeva- deva situated at the northern entrance to the Śrīparvata.
348	Ravavaram. —On a slab lying to the proper left of the Gurunāthēśvara temple on the hillock called Gurunāthēśvaranikoḍa.	....	....	Saka 1(3)*14, Prajā- pati, Āśvīja, śu. 3, Monday.	Do.	Gives a long eulogy as in <i>Nellore Inscriptions</i> , Part I, Darśi (13). Seems to register gifts of lands made to the goddess Anyasī-Anna of Ravaram, by a certain Annadēvarāja of Darśi.
349	Ummadivaram. —On a stone set up in Survey No. 56.	....	....	Pra[brah]*va, Śrā- vāna, ba. [2] Tues- day.	Do.	The characters belong to the 18th Century A.D. Mentions the village Ummadivaram and registers a gift of land to the temple of the goddess Gaṅgādevī of the village, by a certain Kṛishnamarāju, at the command of Nāgi (Śāgi ?) Ganama-Nāyanigāru. The wording is very indifferent.
BELLARY DISTRICT. HOSPER TALUK.						
350	Hempi. —On a rock behind the Prasanna-Vīrṭipāksha temple in Hemakūta.	Vijayanagara	Harīharaśāya	Kṛvāra, Mārgaśīra, śu. paurṇamī, Tuesday.	Kannada	Records the construction of a lamp-pillar in the temple of Jeḍeya-Saṅkaradeva by the queen Bokkayave for the merit of her preceptor Bhāskaradēvayya. (Same as No. 601 of 1907.)
351	On a rock near a tank behind the temple of Prasanna-Ānjanēya in the same place.	Do.	Do.	Saka 131(8), Śrāvāna, Pushya, ba. 8, Monday.	Sanskrit in Nāgarī	States that god Vīrṭipāksha-Siddha-Śrīpāda-Śrīvallabha mani- fested himself in Hemakūta and that Vīrṭipāksha-Pāṇḍita and Vīrṭipāksha-Pāṇḍita, sons of Gaṇapati-Pāṇḍita, son of Raghava-Pāṇḍita and Kamalakāmbā of the Bhāradvāja-gotra and Mādhyandina school (of Yajurveda), constructed a shrine for the deity together with <i>śukrāśa</i> , excavated a tank to the left of the temple and planted trees, etc. Also states that Vīrṭipāksha-Pāṇḍita was the author of 13 works.
352	On a rock near the same temple	Do.	Do.	Saka 1318 (in chro- nogram), Śrāvāna, Pushya, ba. ...	Do.	Damaged and mutilated. This is a copy of the above inscription.
353	On a pillar in a deserted temple near the same place.	....	....	....	Kannada	States that Vīra-Kaṇṇaladeva, son of Mummadi-Singeya-Nāyaka, a devotee of Śrī-Saṅgamēśvaradeva, constructed the Śrīrāya and installed the <i>Liṅga</i> therein in memory of his mother Mādī-Nāya*jitī, (his father) Singeya-Nāyaka and a certain Perumeya-Nāyaka.
354	On the southern door-way into the central shrine of the Paṇḍipati temple.	Vijayanagara	Kṛishṇadeva-Mahākṛṣṇa	Saka 1435, Śrīmu- kha, Chaitra, śu. 5.	Do.	States that the king granted several villages, free of taxes, to the temple of Vīrṭipāksha for conducting festivals and worship, on the occasion of the solar eclipse, to secure merit to his parents Narasana-Nāyaka-Oḍeya and Nāgāji-amma.

355	On a slab set up near the northern gateway leading to the Tungabhadra river, in the same temple.	Hoyasā	Sōmēśvaradeva	Saka 1169, Durma- khi, Pushya, ba. Śuklādī, Thura- day, Uttarāya- sankrānti.	Sanskrit and Kannada	Damaged. Registers a gift of certain money incomes made by the king to the temple of Vīrṭipāksha for conduct- ing worship and feeding the Brahmans in the extra attached thereto. See p. 140 A.S.R. 1925-26.
356	On another slab set up in the same place.	Vijayanagara	Harīhara	Saka 1301 (in chrono- gram), Siddhār- thin, Jyēṣṭha, Tuesday, lunar eclipse.	Do.	Records a gift of land made by Mudida-Devidēva to the temple of Vīrṭipāksha at the king's command. Do.
GANJAM DISTRICT. TEKKALI TALUK.						
357	Madigam. —Above the entrance into the cave on the hillock.	....	....	....	Nāgarī	Records the consecration of (the goddess) Bhagavati by Padmasachandra.
358	On the left side of the same cave	Eastern Ganga	Divēndravarma	[Lost]	Do.	Refers again to the <i>pratikṣā</i> (consecration) of Bhagavati by Padmasachandra.
359	Chintimani (near Tekkali).—On a stone bearing the image of Mahi- śāksuramardini.	Do.	Vajrabasta	....	Telugu	Much damaged. Seems to refer to the installation of (the goddess) Bhagavati.
CHICACOLE TALUK.						
360	Kaliṅgapattanam (<i>Caliṅgapattanam</i>).—On the right door-jamb of the entrance into the <i>Durga</i>.	....	....	Saka 1033	Sanskrit and Telugu	Damaged. Records gift of a perpetual lamp made to the god Śiva (name lost) by a Brahman named Nārāyaṇa.
361	On the same door-jamb	....	....	Saka 1074, Uttarā- yapa-sankrānti.	Telugu	Registers gift of a perpetual lamp by the wife of a certain Bhīmī-seṭṭi of Paṭṭapa.
362	On the left door-jamb of the same entrance.	....	....	Saka 1036, Kanyā, sankramana.	Sanskrit and Telugu	Registers gift of a perpetual lamp made to the god Svarnēśa at Trikalīṅgapattana by a Brahman named Vatsala, son of Bēṭṭāyā.
363	On a stone above the same entrance	....	....	28th Ramzān, 1038 (?) and 1029 H.	Urdu	States that His Holiness Mir Saif (?) Muhammad Muṣṭafa Khān Muhammad Qāsim bin Muhammad Hussain built the great mausoleum. [Nos. 963 to 968 were kindly deci- phered and translated by Mr. G. Yazdani, Government Epigraphist for Moslem Inscriptions, Hyderabad].
364	Ichchhapuram. —On a stone built into the mosque at Lalapet.	....	....	H. 1102 (A.D. 1690)	Do.	States that 'Comfort of Public' is the chronogram of the inn.
365	On another stone built into the same mosque.	....	....	....	Do.	States that Muṣṭafa Khān, son (descendant) of the Prophet, built the inn at Ichchhapur.
366	On a third stone built into the same mosque.	....	....	....	Do.	Contains the Shiite <i>darūd</i> mentioning the names of the Twelve Imāms.

B.—Stone Inscriptions copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GANJAM DISTRICT— <i>contd.</i> ICHCHAPURAM TALUK— <i>contd.</i> <i>Ichchāpuram—contd.</i>					
367	On a fourth stone built into the same mosque.	....	....	....	Urdu	Praises the mosque (built at Ichchāpur). A chronogram giving the date H. 1102 = A.D. 1690 is found in the inscription.
368	On a fifth stone built into the same mosque.	....	....	....	Do.	States that Mustafa Khan built a mosque at Ichchāpur.
	VIZAGAPATAM DISTRICT. BOBBILI TALUK.					
369	GALLAVILL.—On the right door-jamb of the entrance into the Kāmēśvara-śvāmin temple.	Eastern Ganga	Anantavarma	... year, Uttarīyana-saṅkrānti.	Telugu	Registers gift of gold by Vittapa-Nāyaka for a perpetual lamp to (the god) Kāmēśvaradēva.
370	On the left door-jamb of the same entrance	Do.	tavarma Anantavarma	47th year, Uttarīyana-saṅkrānti.	Do.	Registers gift of money made by Aytana, a Kannaḍa barber (Kannaḍa-maṅgaḷi) of Raṭṭavādi, for a perpetual lamp in the temple of Kāmēśvaradēva at Gallavelli.
371	VIZAGAPATAM TALUK. ŚRĪPUTRAM.—On a stone lying near a well.	....	....	Śaka 1075, Kumbha, śu. 1[2], Sunday.	Do.	Damaged. Seems to register gift of a perpetual lamp by a private individual to god Kāmēśvaradēva of Śrīputram.

APPENDIX C.

Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		WESTERN CHALUKYA.
		<i>Vijayāditya Satyāśraya.</i>
A	22	Śaka 627 (expired), 10th regnal year, Kārttika, paurṇamī, lunar eclipse. In the given Śaka year, Kārttika, paurṇamī fell on Thursday, A.D. 705, November 5; but there was no lunar eclipse on this day. The latest year in the king's reign in which there was a lunar eclipse in Kārttika was A.D. 702, October 10, Tuesday (=Śaka 624).
		WESTERN GANGA.
		<i>Nanniya-Gaṅga Būtuga.</i>
"	18	Śaka 860 (expired), Vikāri, Kārttika, śu. 8, Sunday. In Kārttika of Vikāri (Śaka 861), śu. 8 was a Wednesday (not Sunday) =A.D. 939, October 23, Wednesday; '61. But in the following year Kārttika śu. 8 was a Sunday.
		<i>Mārasimha.</i>
"	23	Śaka 884, Dundubhi, Pausa, ba. 9, Tuesday, Svāti =A.D. 962, December 23, Tuesday; '52; '68.
		TELUGU-CHODA.
		<i>Kannaradēva-Chōḍa-Mahārāja.</i>
B	341	Śaka 108[1], Kanyā-saṅkramaṇa, Sunday. Kanyā-saṅkramaṇa occurred on a Sunday in Śaka 1082 =A.D. 1160, August 28, Sunday.
		<i>Vīra Manmasiddhayadēva-Chōḍa-Mahārāja.</i>
"	347	Śaka 11[6]1, [Vikāri], Śrāvaṇa, ba. 8, [Monday] =A.D. 1239, July 25, Monday; '68.
		KAKATIYA.
		<i>Gaṇapatidēva-Mahārāja.</i>
"	328	Śaka 1140, Āshāḍha, śu. 11, Thursday =A.D. 1218, July 5, Thursday; f.d.t. '64.
		<i>Pratāparudradēva.</i>
"	307	Śaka 1233, Virōdhikṛit, Pushya, śu. 15, Thursday, Makara-saṅkrānti =A.D. 1311, December 26; '42: the week-day, however, was Sunday. There was a lunar eclipse on this day.
		<i>Kāpaya-Nāyaka.</i>
A	3	Śaka 1267, Pārthiva, Māgha, solar eclipse =A.D. 1346, February 22, Wednesday, solar eclipse.
		KOTA CHIEFS.
		<i>Mahāmaṇḍalēśvara Kētārāja.</i>
B	300	Śaka 1070, Vibhava, Māgha, śu. 5, Thursday Śu. 5 in Māgha of this year was a Sunday not Thursday=A.D. 1149, January 16, Sunday; '23; but in the following year the <i>nīti</i> fell on Thursday=A.D. 1150, January 5.

APPENDIX C—*contd.*Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KOTA CHIEFS—<i>contd.</i>
		<i>Dēvarāja and Mummaḍirāja.</i>
B	301	Śaka 1190, Vibhava, Āshāḍha, śu. 5, Thursday Śu. 5 in Āshāḍha was a Saturday not Thursday=A.D. 1268, June 16, Saturday; ·96; but in the following year the <i>tithi</i> fell on Thursday=A.D. 1269, June 6.
		<i>Dodḍa-Kēṭarāja.</i>
"	317	Śaka 1153, Kārttika, śu. 10, Thursday =A.D. 1231, November 6, Thursday; ·35. The cyclic year was Khara.
		<i>Mahāmaṇḍalēśvara.....</i>
"	318	Śaka 1157, Manmatha, Mārgaśira, ba. 3, Thursday =A.D. 1235, November 29, Thursday; ·46.
		CHOLA.
		<i>Rājakeśarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).</i>
"	161	46th year, Karkāṭaka, śu. 3, Tuesday, Uttirām =A.D. 1116, July 14, Friday (not Tuesday); ·53; f.d.n. ·68. The details however work out correctly for (a) the 44th year=A.D. 1114, July 7, Tuesday; ·02; f.d.n. ·85 and (b) the 48th year=A.D. 1118, July 23, Tuesday; ·23; ·83.
		<i>.....Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).</i>
"	135	9th year, Mīna, ba. 11, Tuesday, Avittam =A.D. 1142, March 24, Tuesday; the <i>tithi</i> was current throughout the day having commenced at ·99 of the previous day; ·59.
		<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).</i>
"	116	21st year, Kumbha, 15, Sunday, śu. 10, Tiruvādirai =A.D. 1199, February 7, Sunday; ·61; the nak. was current throughout the day having commenced at ·95 on the previous day.
"	189	28th year, Aippaṣi, Viṣu, Tuesday, Pūrattādi =A.D. 1205, September 27, Tuesday; ·46.
		<i>Tribhuvanachakravartin Vijayarājēndradēva.</i>
"	192	4th year (in words), Dhanus, śu. 12, Saturday, Rohiṇi. As the 39th year of Tribhuvanaviradēva is quoted in the body of the record, the king is probably Rājendra-Chōḷa III whose initial date was A.D. 1246. The details agree for A.D. 1249, December 18, Saturday; ·51; f.d.n. ·03.
		SAMBUVARAYAS.
		<i>Sakalalōkachakravartin Rājānārāyaṇa-Sambuvarāya.</i>
"	131	19th year, Tulā, śu. 9, Monday, Anuṣha. Irregular. Śu. 9 and nak. Anuṣha cannot combine in the month of Tulā.
"	218	18th year, Mithuna, ba. 12, Saturday, Rōhiṇi =A.D. 1356, June 25, Saturday; ·99; f.d.n. ·08.

APPENDIX C—*contd.*Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PALLAVAS.
		<i>Sakalabhuvanachakravartin Kōpperuṅgingadēva.</i>
B	94	8th year, Makara, ba. 2, Wednesday, Punarpūṣam =A.D. 1251, January 11, Wednesday; ·37; the nak. was Makhā (not Punarpūṣam) which was current till ·56.
"	95	31st year, Mīna, ba. 10, Sunday, Uttirāḍam =A.D. 1274, March 4, Sunday; ·99; nak. Uttirāḍam commenced the previous day and was current throughout the day.
"	97	4th year, Sīmha, ba. 10, Sunday, Punarpūṣam =A.D. 1247, August 26, Monday (not Sunday); f.d.t. ·13; f.d.n. ·52.
"	113	3rd year, Mīna, ba. 5, Friday, Anuṣha =A.D. 1246, March 9, Friday; ·51; ·70.
"	115	[19]th year, Dhanus, śu. 5, Monday, Avittam =A.D. 1261, November 28, Monday; ·54; ·87.
		HOYSALA.
		<i>Sōmēśvaradēva.</i>
"	355	Śaka 1159, Durmukhi, Pushya, ba. ēkādaśi, Thursday, Uttarāyana-saṅkrānti =A.D. 1236, December 25, Thursday. Uttarāyana-saṅkrānti fell on the previous day.
		VIJAYANAGARA.
		<i>Kampana-Uḍaiyar.</i>
"	193	Vikārin, Vṛṣhabha, śu. 10, Monday, Uttirām =A.D. 1359, May 8, Wednesday (not Monday); ·48; ·38.
		<i>Jommana-Uḍaiyar, son of Kampana-Uḍaiyar.</i>
"	256	Śaka 1292, Sādhārāṇa, Karkāṭaka, śu. 10, Monday, Pūṣam. Irregular. In Karkāṭaka, śu. 10 fell on Thursday (not Monday), A.D. 1370, July 4, the nak. being Viśākhā ·14 (not Pūṣam).
		<i>Hariyāṇa, son of Vīra Hariyāṇa-Uḍaiyar.</i>
"	259	Śaka 1304, Dundubhi, Mithuna, śu. [1], Friday, Punarpūṣam =A.D. 1382, June 13, Friday; ·23; ·65.
		<i>Harihararāya (Harihara II).</i>
"	350	Īśvara, Mārgaśira, śu. purnamī, Tuesday =A.D. 1397, December 4, Tuesday.
"	351	Śaka 131[8] (in figures and chronogram), Īśvara, Pushya, ba. 8, Monday. In the cyclic year Īśvara which corresponded to Śaka 1319 (expired), the given <i>tithi</i> fell on Friday, A.D. 1398, January 11; ·25. The week-day cited in the record is evidently a mistake for Friday. In the following year, however, the <i>tithi</i> fell on Monday =A.D. 1398, December 30; ·46.
"	356	Śaka 1301, Siddhārthin, Jyēṣṭha, Tuesday, lunar eclipse =A.D. 1379, May 31, Tuesday. There was a lunar eclipse on this day.
		<i>Virabhūpati-Uḍaiyar.</i>
"	165	Śaka 1330, Sarvadhārin, Tulā, śu. 12, Monday, Śadaiyam =A.D. 1408, October 1, Monday; f.d.t. ·12; ·54.

APPENDIX C—*contd.*Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Dēvarāya-Mahārāya.</i>		
B	242	Śaka 1362, Raudrin, Vṛiśchika, ba. 10, Monday, Punarpūṣam. Irregular; ba. 10 cannot combine with Punarpūṣam in the month of Vṛiśchika.
"	260	Śaka 1360, Kālayukti, Kanni, ba. amāvasyā, Friday, Hasta =A.D. 1438, September 19, Friday; '43; '73.
<i>Narasimhadēva-Mahārāja (Sāluva).</i>		
"	111 and 213	Śaka 1393, Vikṛiti, Aippaśi 13, trayōdaśī, Monday, Aśvati. Irregular.
"	208	Śaka 1399, Hēvilambi, Tai 26, Friday, pañchamī, Hasta =A.D. 1478, January 22, Thursday (not Friday); (ba. 5) f.d.t. '46; f.d.n. '17.
<i>Immaḍi-Naraśiṅgarāya.</i>		
"	35	Siddhārthin, Paṅguṇi 6, tṛitīyā, Bharanī, Monday. Siddhārthin in this king's reign was Śaka 1421. The details occurred on A.D. 1500, March 2, Monday. On this day the <i>tithi</i> was (śu. 3) f.d.t. '20 and nak. was Rēvatī, which was current till '24 and then Aśvati commenced.
<i>Vira-Naraśiṅgarāya.</i>		
"	51	Śaka 1428, Prabhava, Rishabha, śu. 10, Monday. Probably A.D. 1507, May 21, Friday (not Monday); '67. Since the nakshatra is not quoted, the date cannot be fully verified.
"	63	Śaka 1428, Kshaya, Simha, śu. 10, Monday, [Svāti]. In Simha, śu. 10 and Svāti cannot combine, but the details are correct for Mithuna A.D. 1506, June 29, Monday; f.d.t. '28; '52.
<i>Kṛishṇadēvarāya.</i>		
A	1	Śaka 1255 (wrong), Śrīmukha, Chaitra, Mēsha-saṅkrānti, Thursday, eclipse. The record appears to be spurious.
B	23	Śaka 14[46], Śukla, Mīna, śu. [7], Anurādhā, Friday. Śukla corresponded to Śaka 1431. Śu. 7 cannot combine with Anurādhā in Mīna. If it be a mistake for ba. 7, the details would correspond to A.D. 1510, March 1, Friday; f.d.t. '90; '94.
"	45	Śaka 1440, Īśvara, Makara, śu. 6, Aśvati, =A.D. 1518, January 17, Sunday; '30; f.d.n. '14.
"	60	Śaka 1450, Sarvadhārin, Mēsha, śu. 5, Thursday, Pūṣam =A.D. 1528, April 23, Thursday; '81: the nak. was Ādrā (not Pūṣam) which was current till '30 of the day.
"	175	Śaka 1445, Subhānu, Kumbha, ba. 14, Tuesday, Śivarātri, Dhanishṭha =A.D. 1524, February 3, Wednesday (not Tuesday); '42; f.d.n. '36.
"	315	Śaka 1448, Vyaya, Pushya, śu. 15, lunar eclipse =A.D. 1526, December 18, Tuesday; '83; lunar eclipse.
"	354	Śaka 1435, Śrīmukha, Chaitra, śu. 5. The solar eclipse, on which occasion the grant is said to have been made, occurred on Phālguna, ba. 30, of Āṅgīrasa=A.D. 1513, March 7, Monday. The given <i>tithi</i> when the record was engraved fell on A.D. 1513, March 12, Saturday.

APPENDIX C—*contd.*Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Achyutadēva-Mahārāja.</i>		
A	9	Śaka 1460, Viḷambi, Mīna, śu. 10, Punarvasu, Thursday =A.D. 1539, February 27, Thursday; '90; '99.
B	1	Śaka 1460, Hēvilambi, Mithuna, lunar eclipse, Thursday. In the year Śaka 1460 (=1537 A.D.), Hēvilambi, there was a lunar eclipse on Thursday, May 24, a day in Rishabha, not Mithuna as mentioned in the inscription.
"	26	Śaka 1452, Vijaya, Simha, śu. 10, Monday, Uttirām. The cyclo year Vijaya was current in Śaka 1455=A.D. 1533. In this year Simha, śu. 10, corresponded to August 29, Friday (not Monday as cited in the inscription), and the nak. was Uttirādam not Uttirām.
"	53	Śaka 1459, Hēvilambi, Simha, śu. 5, Pūṣam, Thursday. Śu. 5 or ba. 5 cannot combine with nak. Pūṣam in the month of Simha.
<i>Sadāśivadēva-Mahārāja.</i>		
"	17	Śaka 14[42] (wrong), Saūmya, Simha, śu. 10, Tiruvōṇam, Monday. Saūmya corresponded to Śaka 1474=A.D. 1549 in which year, however, in Simha neither śu. 10 nor Śravana was current on Monday. Śu. 10 in the month and year quoted, was current on Saturday (not Monday), August 3, A.D. 1549. The nak. in this case was Mūla not Tiruvōṇam.
"	34	Śaka 1472, Sādhārāṇa, Simha, ba. 8, Wednesday, Rōhiṇi, Śrījayantī. Probably A.D. 1550, August 6, Wednesday; ba. 8 had ended at '92 the previous day; '85.
"	67	Śaka 1470, Saūmya, Makara, śu. 10, Monday. Probably A.D. 1549, December 29, Sunday (not Monday); '58.
"	164	Śaka 1493 (wrong), Paridhāvin, Rishabha, śu. 5, Monday. Śaka 1493 did not fall in the reign of Sadāśivārāja. Paridhāvin was Śaka 1474 (=A.D. 1552). In this year, in Rishabha, śu. 5, fell on April 29, A.D. 1552, Friday; '09 and on May '28, A.D. 1552, Saturday; '60; the week day is incorrect in both the cases.
"	240	Śaka 1490, Prabhava, Mēshā, śu. 12, Śravana, Sunday =A.D. 1567, April 20, Sunday; '45; the nak. being Hasta '96 (not Śravana).
"	288	Śaka 1468, Viśvāvasu, Mārgaśīrā, śu. 15, Thursday =A.D. 1545, November 18, Wednesday (not Thursday); '51. The Śaka year was current.
"	289	Śaka [1466], Krōdhin, Pushya, śu. 12, Thursday =A.D. 1544, December 25, Thursday, '93.
"	291	Śaka 1481, Siddhārthin, Māgha, ba. 30, Monday =A.D. 1560, February 28, Monday; '13. There was a solar eclipse on this day. The Śaka year was current.
"	295	Śaka 1474, Paridhāvin, Māgha, ba. 5, Friday =A.D. 1553, February 3, Friday; '61.
"	296	Śaka 1478, Rākshasa, Śrāvāṇa, ba. 1[3], Wednesday =A.D. 1555, August 14, Wednesday; '95. The Śaka year quoted was current.
<i>Venkatapati of Ānegondi.</i>		
A	10	Śaka 47 (wrong), Iba (Yuva?), Tai 20, Monday, Pūṣam, śu. The plates appear to be spurious. The details are irregular.

APPENDIX C—*contd.*Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA— <i>contd.</i>		
<i>Venkaṭapatidēva-Mahārāya.</i>		
A	11	Śaka 1518 (expired), Hēvilambi, Mithuna, śu. 5, Chittirai, Monday. Śu. 5 and Chittirai cannot combine in Mithuna. If śu. 5 be a mistake for śu. 9, the equivalent is A.D. 1597, June 13, Monday; '98; f.d.n. '28.
B	262	Śaka 1510, Sarvajit, Mēsha, śu. 5, Monday, Mṛigaśirsha =A.D. 1587, April 3, Monday, '31; '42.
MISCELLANEOUS.		
A	7	Śaka 1447 (wrong), Ānanda, Paṅguṇi 13, Uttiram, śu. 10, Monday. The plate appears to be spurious. The details of date given are irregular.
"	8	Śaka 1672, Kali 4851, Pramōdūta, (Vaigāśi 9), Jyēshṭha, śu. 15, Friday, Jyēshṭhā, lunar eclipse =A.D. 1750, June 8, Friday, '82; '18; lunar eclipse.
B	3	Śaka 1446, Tāra[ṇa], [Ma]kara, śu. purnimā, Monday, Pushya =A.D. 1525, January 9, Monday; '57; '86.
"	211	Śaka 1353, Virōdhikrit, Simha, śu. 5, Monday, Svāti =A.D. 1431, August 13, Monday; '51; the nak. was current the whole day.
"	263	Śaka 1338, Durmukhi, Rishabha, śu. purnamī, Monday, Anusham =A.D. 1416, May 11, Monday; '80; the nak. was current throughout the day.
"	271	Śaka 1516, Jaya, Bhādrapada, śu. 11, Thursday =A.D. 1594, August 15, Thursday; f.d.t. '53.
"	277	Śaka 116[2], Śārvarin, Chaitra, śu. pādyamī, Saturday =A.D. 1240, February 25, Saturday; '55.
"	281	Śaka 1572, Vikriti, Phālguna, śu. 15, Wednesday =A.D. 1651, February 25, Tuesday (not Wednesday); '34.
"	285	Śaka 1599, Piṅgaḷa, Mārgaśira, śu. 7, Wednesday =A.D. 1677, November 21, Wednesday; '27.
"	290	Ānanda, Śrāvaṇa, śu. 2, Monday, Karkātaka, Kanyā-Bṛihaspati. The characters are of the 14th century A.D. =A.D. 1314, July 15, Monday.
"	292	Śaka 1546, Raudrin, Āsvija, śu. 12, [Thursday] =A.D. 1620, September 28, Thursday; '39; but the Śaka year was 1543, not 1546.
"	293	Śukla, Āshāḍha, śu. 7, Friday. The characters are of the 15th century A.D. =A.D. 1449, June 27, Friday; '64.
"	297	Śaka 1443, Vṛisha, Jyēshṭha, śu. 10, Wednesday =A.D. 1521, May 15, Wednesday; f.d.t. '07.
"	304	Ānanda, Kārttika, śu. 1, Thursday. The writing belongs to about the 16th century A.D. =A.D. 1494, October 30, Thursday; '36.
"	306	[Śubha]krit, Phālguna, śu. 3, Thursday. The characters belong to about the 14th century A.D. =A.D. 1363, February 16, Thursday; f.d.t. '61.
"	308	Parābhava, Phālguna, ba. 8, Wednesday. The characters belong to about the 15th century A.D. =A.D. 1427, February 19, Wednesday; '21.
"	312	Śaka 1466, Śōbhakrit, Śrāvaṇa, ba. 11, Thursday =A.D. 1543, July 26, Thursday; f.d.t. '55. The month was Adhika-Śrāvaṇa.

APPENDIX C—*contd.*Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>contd.</i>		
B	313	Śaka 1604, Durmati, Jyēshṭha, ba. 7, Sunday =A.D. 1681, May 29, Sunday; '63. The Śaka year was current.
"	314	Śaka 1458, Śrāvaṇa, śu. 11, Thursday =A.D. 1537, July 18, Wednesday (not Thursday); '73.
"	319	Śaka 1333 (in words), Virōdhin, Phālguna, śu. 9, Wednesday =A.D. 1410, February 12, Wednesday; f.d.t. '75. The Śaka year was 1331 (expired).
"	320	Parābhava, Kārttika, śu. 15, Thursday. The characters are of about the 13th century A.D. =A.D. 1246, October 25, Thursday; f.d.t. '19.
"	321	Śaka 1595, Pramādīcha, Jyēshṭha, śu. 10, Thursday =A.D. 1673, May 15, Thursday; '54.
"	323	Śaka 1091 (in words), Chaitra, śu. saptamī, Sunday, Vishuva =A.D. 1168, March 17, Sunday; '87. The Śaka year quoted was current, corresponding to the cyclic year Sarvajit.
"	327	Vikriti, Jyēshṭha, śu. 14, Saturday. The characters are of about the 15th century A.D. =A.D. 1410, May 17, Saturday; '71.
"	339	Siddhārthin, Māgha, śu. 7, Thursday. The characters belong to about the 18th century A.D. =A.D. 1740, January 24, Thursday; '28.
"	340	Yuva, Mārgaśira, śu. 13, Thursday. The characters are of about the 16th century A.D. =A.D. 1515, November 8, Thursday; '83.
"	346	Śaka 11[9]2, Pra[mōdū]ta, Āsvayuja, śu. 15, Tuesday =A.D. 1270, September 30, Tuesday; '82. There was also a lunar eclipse on this day.
"	348	Śaka 1[3*]14, Prajāpati, Āsvija, śu. 3, Monday =A.D. 1391, October 1, Sunday (not Monday); '37. The Śaka year was current.
"	349	Pra[bha]va, Śrāvaṇa, ba. 2, Tuesday. The characters are of about the 18th century A.D. =A.D. 1747, August 11; '23.

APPENDIX D.

List of photographs taken during the year 1934-35.

No.	District. Locality.	Description.	Size.
1336 (a and b)	..	Twenty silver coins of a treasure trove find at Pandalgudi (Ramnad district)—obverse and reverse.	Full.
1337	..	Twelve other silver coins of the same find—obverse and reverse.	Half.
1338 (a and b)	..	Twelve other silver coins of the same find—obverse and reverse.	Do.
1339 (a and b)	..	Eight other silver coins of the same find—obverse and reverse.	Do.
1340	..	Seal of copper-plate grant No. 1 of 1934-35	Do.
1341	..	Do. No. 4 of 1934-35	Do.
1342	..	Do. No. 5 of 1934-35	Quarter.
1343	..	Do. No. 6 of 1934-35	Half.
1344	..	Figures in relief representing some scenes—on the reverse side of copper plate grant No. 11 of 1934-35.	Do.
1345	..	Seal of copper-plate grant No. 12 of 1934-35	Quarter.
1346	..	Do. No. 13 of 1934-35	Do.
1347	..	Do. No. 15 of 1934-35	Do.
1348	..	Do. No. 16 of 1934-35	Do.
1349	..	Do. No. 18 of 1934-35	Do.
1350	..	Do. No. 19 of 1934-35	Half.
1351	..	Do. No. 20 of 1934-35	Quarter.
1352	..	Do. No. 22 of 1934-35	Do.
1353	..	Do. No. 23 of 1934-35	Half.
1354	..	Gold medallion with legend (from the Superintendent, Madras Museum) actual size—obverse.	Do.
1355	..	Do. do. —reverse	Do.
1356	..	Do. do. —reverse (enlarged)	Do.
1357	..	A gold-leaf yantra (from the Indian Museum, Calcutta)	Do.

PART II.

THE EARLY KINGS OF KALINGA.

A set of three early copper-plates received from Mr. Sivaramados of Bobbili through the Tahsildar of the place is an interesting record belonging to the Kalinga king (*Kalingādhipati*) **Mahārāja Chandavarman**. (App. A, No. 12). The plates measure $6\frac{1}{2}$ " by $2\frac{1}{2}$ " and are held together by a ring $2\frac{1}{2}$ " in diameter passing through a hole of about $\frac{3}{8}$ " in diameter near the proper right margin. The ends of the ring are secured and soldered into the bottom of an oval seal of the same metal. On the counter-sunk rectangular face of the seal measuring $1\frac{1}{2}$ " by $\frac{5}{8}$ " is carved in slightly worn-out relief the legend '**Pitribhaktah**'. The first and the last plates are, as usual in such cases, engraved on the inner side only. The whole set including the ring and seal weighs 62 tolas. The plates have been generously presented by Mr. Sivaramados to Government.

The inscription is incised in **archaic characters** which may be assigned to about the beginning of the 5th century A.D. The king Chandavarman issued the grant from **Vijaya-Singhapura** which is evidently identical with the Simhapura of other Kalinga plates. He is styled a '*paramabhāgavata*', '*pitri-pādānudhyāta*' and '*Kalingādhipati*'. The purpose of the record is to register the grant, made by the king, of the village **Tiritthāpa** to the Brahmins of the Tiritthānavātakāgrahāra, who belonged to several *gōtras*, as an *agrahāra* enjoying all the privileges applicable to the thirty-six *agrahāras* (of the kingdom?). The engraver was *Dēsākshapatalādhikṛita* Rudradatta, son of Mātrivara. The epigraph is dated on the 5th day of the second (fortnight) in the Grishma (season) of the year **four** (of the king's reign). The figures in the date are all expressed by ligatures. Except for the proper names relating to the king, the gift village and the donee the formal portion of this grant adopts the same phraseology as the Chicacole plates of Nandaprabhāñjanavarman (*Ind. Ant.*, Vol. XIII, p. 49) and the Kōmarti plates of Chandavarman (*Ep. Ind.*, Vol. IV, p. 142). It should also be noted that the seal of the present grant bears the legend '**Pitribhaktah**' which is also engraved on the seals of the two above-mentioned grants (*Ibid.*, p. 143), for which reason Dr. Hultzsch was inclined to assign their kings to the same dynasty. For the same reason we must assign king Chandavarman of our inscription to that dynasty, though we are not furnished with the name of it definitely in any of these grants. Dr. Hultzsch's suggestion that there might be a dynastic connection between Chandavarman of the Kōmarti plates and Chandavarman of the Sālānkāyana king Vijayanandivarman is not convincing. Difficulties in the way of our accepting his view are not only palaeographical and chronological but also geographical, for the Sālānkāyanas are not known to have spread into the Kalinga country. Moreover, there is a considerable variation in the documentary styles of the grant of Vijayanandivarman on the one hand and that of the Kōmarti plates and our present grant on the other. And again, in consideration of the more angular (and so more archaic) shape of the letters of our grant and the more roundish characters of the Kōmarti plates as well as the more archaic mode of dating with reference to the seasons of the year adopted in the present inscription, instead of quoting the lunar month as is done in the former, it would appear justifiable to assign the Chandavarman of our grant to an earlier period. It should be remembered that while the latter Chandavarman is described as a *parama-bhāgavata* and *pitripādānudhyāta*, he of the Kōmarti plates calls himself a *parama-daivata* and *bappabhāttāraka-pādabhakta*. These differences would suggest that the two kings were not identical.

As already noticed by Dr. Hultzsch (*Ep. Ind.*, Vol. XII, p. 4) the alphabet and phraseology of the Kōmarti plates resemble very much those of the Brihat-prōsthā grant of Umavarman, though on a closer examination the script of the latter would appear to be the earlier of the two. The reference to the 36 *agrahāras* made in the grant of Umavarman is also repeated in the grant under review. And again the engraver of the former was *Dēsākshapatalādhikṛita* Mā. vara, which I venture to read as Mātrivara, son of Rudradatta, while our grant is engraved by *Dēsākshapatalādhikṛita* Rudradatta, son of Mātrivara. It appears very likely that the Mātrivara of our record was an ancestor of his namesake of

R
V21: 712 N 35
N38
32166

Umavarman's grant. Though this chronological arrangement should for the present be taken as essentially tentative, the similarities and associations common to the grants of Umavarman and Chandavarman seem to bring them near in point of time although to what extent it cannot be determined with the materials now available.

2. From the Deputy Tahsildar of Tekkali in the Ganjam district, was received for examination a set of three copper-plates strung on to a ring bearing a seal. These have been registered as No. 13 of Appendix A. The plates measure $6\frac{1}{2}$ " by $2\frac{3}{8}$ " and have a ring-hole of about $\frac{5}{8}$ " in diameter near the left margin, through which passes the ring measuring $3\frac{1}{8}$ " in diameter. The ends of this ring are soldered into the back of an oval seal which bears a much worn-out legend on its oval counter-sunk surface measuring about $1\frac{1}{4}$ " by $\frac{3}{8}$ ". The ring had been cut when the plates were received by me. The first plate is engraved on the inner side only, while the other two plates have writing on both the sides, the second face of the third plate bearing only two lines of writing. The whole set including the ring and seal weigh 79 tolas and without these only 48 tolas. The plates are reported to belong to the Raja of Tekkali, who has published an inaccurate text of the inscription in the *Journal of the Andhra Historical Research Society*, Vol. VI, p. 53. The Raja does not mention the place, or history, of the discovery of the plates, but only states that a Karnam of Tekkali had these in his possession when they came to his notice.

The plates are engraved in fairly early characters of the archaic type adopted in the grants of the Kalinga kings of the 5th-6th centuries A.D. The writing is slightly worn out in places, but it is possible to make out the contents accurately by a close examination. They record a grant of the village **Astihavēra** (not Astihavara as read by the Raja), made by king **Mahārāja Umavarman** as a perpetual *agrahāra* to the Brahman Yaśaśarman (not Vyāsaśarman as read by the Raja) of the Kāśyapa-gōtra. The edict was issued from **Vijaya-Vardhamānapura**, in the 9th year (*samvatsara navama*) (of the king's reign), on the 7th day (*saptamī*) in the bright fortnight of Māgha. The *ājñā* was issued by the king personally and composed by himself and it was copied by **Kēśavadēva**, a resident of **Piṣṭapūra**, the modern Pithāpuram, which was also a capital of the early Kalinga kings. But Vardhamānapura from which the plates emanated is known for the first time now.

The language of the documentary and imprecatory portions of the charter is roughly identical with that adopted in the Brihatprōshṭha grant of the Kalinga king Umavarman alluded to above. While the latter king calls himself *bappa-bhattāraka-pādabhaktaḥ*, the king of the present grant styles himself as *pitṛipādā-nudhyātāḥ*, and unlike him does not style himself as 'the lord of Kalinga'. I have not been able to effectively decipher the legend on the seal of our grant, but if it really reads 'Pitribhaktāḥ' as claimed to have been read by the Raja, it would appear as if this king belonged to the family of king Chandavarman of the Kōmarti plates and Nandaprabhāñjanavarman of the Chicacole plates (vide *Ep. Ind.*, Vol. IV, p. 143). It would, however, be too early to assign the king to any dynasty on the slender basis of this very conjectural reading of the legend. It would also seem to be hazardous to identify the king with Umavarman of the Brihatprōshṭha grant on account of the absence of the title '*Kalingādhipati*' in the present grant. From the more angular aspect of the script adopted in this inscription and also the more archaic form of certain letters and its orthographical peculiarities, this may have to be assigned to an earlier period. The forms of subscripts for *y* and *r* adopted in this inscription, resemble those found in later Kushāṇa epigraphs. The doubling of the consonant before the *rēpha* also suggests an earlier model like the Nāḷa inscriptions. It would, at any rate, seem advisable to reserve for the present, the suggestion of the identity of this king with Umavarman of the Brihatprōshṭha grant. The town Vardhamānapura from which the grant was issued may be identical with the village Vadama in the Palkonda taluk of the Vizagapatam district. Astihavēra is not possible to locate. It is probably identical with the village of Atava in the Sringavarapukota taluk of this district.

3. A set of three copper-plates was received for examination from the Superintendent, Government Museum, during the year (App. A, No. 24). These are reported to have been sold to the Museum by Mr. M. S. Sarma of the *Bhārati* Office, Madras. No information is forthcoming regarding the place or history of their

discovery. The plates which are rather thin measure $6\frac{1}{2}$ " by $2\frac{3}{8}$ " and bear a ring-hole of about $\frac{5}{8}$ " in diameter near the proper right margin. The ring and the seal that must have accompanied the grant are now missing. The plates have four faces of writing in all, the first and the third plate being engraved on the inner sides only. The second and the third plates are slightly corroded, so much so that there are some holes in the body of these plates and their right bottom corners have been partly eaten away.

The plates which were issued from **Vijaya-Singhapura** record the gift of a village called **Sakunaka** in **Barāhavartanī** (i.e., Varāhavartanī) as an *agra-* **hāra** by **Mahārāja Ananta-Saktivarman**, 'an ornament' of the **Māthara-kula**, who was the 'lord of Kalinga' (Kalingādhipati) to two Brahman brothers named Nāgaśarman and Duggaśarman, who belonged to the Kātyāyana-gōtra and were Taittirīya *brahmachārins*. The inscription is dated in ligatures in the year 20+8th (i.e., 28th) (evidently of the king's reign) on *śuklapaksha-daśamī* in Phālguna, and engraved by *Dēsākshapatalādhikṛita* Talavara Arjunadatta. The executors of the grant were the *Kumārāmātyas* Śivabhōjaka and Vasudatta, of whom the former appears to have been the *Mahābalādhikṛita* (commander-in-chief) and the latter a *Dandanētri* (general). From the wording of the original it is also possible to construe that Śivabhōjaka alone was designated as *Mahābalādhikṛita* and *Dandanētri* combining the functions both of a generalissimo and a commander.

It must be remarked at the outset that the grant is itself a palimpsest written over a previous charter, the letters of which though completely effaced are partly and faintly visible in a few places. It must also be remarked at the same time that the erased writing does not appear to have been of a more archaic variety than the present inscription.

The wording of the inscription in the formal portions except for a few descriptive expressions and the necessary variations in the grant portion, is almost identical with that of the Kōmarti plates of Chandavarman (*Ep. Ind.*, Vol. IV, p. 142). Vijaya-Singhapura from which the present grant was issued is evidently identical with Vijaya-Simhapura from which the Kōmarti plates emanated. Though the letters of our inscription are slightly more angular in shape than the Kōmarti script they do not appear to be far removed from it in point of time.

From the identity of the city of issue and from the close correspondence in the documentary style of these grants they may very reasonably be supposed to have belonged to the same court traditions, though one could not establish any definite dynastic or chronological relationship or sequence between these inscriptions. It must be recognised that while Ananta-Saktivarman belongs to the Māthara-kula, Chandavarman does not mention his *kula*. In this context I would venture to suggest that king Saktivarman of the Rāgōlu plates (*Ep. Ind.*, Vol. XII, p. 1) belonged to the Māthara-kula and not Māgadha-kula as understood by Dr. Hultzsch and the former reading appears very possible from a close examination of the writing. In the light of this amended reading we should infer that **Saktivarman of the Rāgōlu plates was an ancestor of Ananta-Saktivarman**, and considering the palaeography of the two grants one could easily assign a lapse of about a hundred years between the two grants and their donor-kings. It may, tentatively though, be suggested that Ananta-Saktivarman was the grandson of Saktivarman, with the possibility of an Anantavarman intervening between them, who might have been the father of our present Saktivarman. The latter's name is perhaps indicated in the double form Ananta-Saktivarman to distinguish him from the earlier Saktivarman. This surmise seems to get support from another factor, viz., the names of the engravers of the two grants. The Rāgōlu plates were engraved by *Amātya* Arjunadatta while the plates under review were engraved by *Dēsākshapatalādhikṛita* Talavara Arjunadatta, who might have been the grandson of the earlier Arjunadatta. Incidentally it may be remarked that the reference to the state-officer *talavara* in this copper-plate is noteworthy, as it occurs here for the first time after its appearance in the Nāgārjuni-koṇḍa and the Allūru Brāhmī epigraphs.

4. Among the copper-plate grants examined during the year is an interesting record of the early Kalinga king 'Mahārāj-Anantavarman', correctly speaking **Mahārāja Anantavarman**, which is engraved in the archaic characters of about the 6th century A.D. (App. A, No. 4). The grant was issued from

Mahārāja
Umavarman.

Mahārāja
Ananta-
Saktivarman

Mahārāja
Anantavarman.

Vijaya-Pishtapurādhishthāna, which is clearly the modern Pithāpuram in the East Godavari district. The king's genealogy is given thus :—

Mahārāja Guṇavarman,
(lord of Dēvarāshṭra).

↓
Mahārāja Prabhañjanavarman, 'a moon
in the Vāsishṭha-kula'.

↓
Mahārāja Anantavarman, 'lord of Kalinga'.

On a comparison of the connected genealogies it will be found that the king Anantavarman is identical with the king of this name who issued the Siripuram plates (*Ep. Rept.* for 1931-32, p. 44). From the present grant we get the fresh information that the king's grandfather Guṇavarman was originally lord of Dēvarāshṭra. The territory referred to herein must be identical with the territory of king Kubēra, whom Samudragupta in his Allahabad pillar inscription claims to have conquered (Daivarāshṭra-Kubēra). The identification is further strengthened by the fact of the mention of Dēvarāshṭra herein in close sequence to Pishtapura. In later, i.e., Eastern Chālukyan times, the Dēvarāshṭra-vishaya formed a subdivision of Elamañchi-Kalingadēsa (vide *Ep. Report* for 1909, p. 106). It seems therefore certain that the Dēvarāshṭra country was part of the territory round about the modern Elamañchili in the Vizagapatam district, a station on the M. and S. M. Railway between Pithāpuram and Waltair, at about 50 miles north of the former place. In my *Report* for 1931-32, it was noticed that the seal of the Siripuram plates was completely worn out, and an almost vain attempt was made by me there to explain the carving on it. But the seal of the present grant which is very clear comes to our help. It depicts the emblem as a conch and we must infer that this same object was originally represented on the Siripuram seal. The date portion in the present grant is unfortunately lost as the third plate is broken off in the right half. Only the expressions *rājavarshē*, *yōdasi* (evidently *trayōdasi*) and *Uttarāyana* are left, and these help us in no way to determine the exact date of the grant. As regards the name of the village granted which is read as Kīṇḍoppa by Mr. M. Narasimham (*Journal of the Andhra Historical Research Society*, Vol. VIII, p. 153) it must be remarked that the original reads Kīṇḍeppa. Mr. Narasimham's assignment of this grant as well as the Siripuram plates of this king to about A.D. 86 (!) is quite unconvincing. The readings published by him also leave much to be desired.

We have seen that the early Kalinga king Śaktivarman who issued the Rāgolu plates (*Ep. Ind.*, Vol. XII, p. 1) belongs to the Māgadha-kula (correctly Māthara-kula, as has been shown above) and calls himself Vāsishṭhīputra. Anantavarman of the Siripuram plates and our present grant claims to belong to the Vāsishṭha-kula. Palaeographically speaking, Śaktivarman appears to belong to an earlier period—by at least a hundred years—than Anantavarman. Both, in their time, were lords of Kalinga and issued grants from Pishtapura. It appears therefore reasonable to suggest that Anantavarman was a scion of the Vāsishṭha family to which Śaktivarman's mother (Vāsishṭhī) belonged. There might have been matrimonial relationship between Anantavarman's ancestors who were Vāsishṭhas and Śaktivarman's family which was Māthara. It is also likely that the Vāsishṭhas were powerful allies or vassals of Śaktivarman and succeeded to the lordship of the Kalinga country, by virtue of their close relationship to his family*.

THE EASTERN GANGAS.

5. Among the copper-plates that have come to notice during the year, No. 5 of App. A is an early Eastern Ganga grant belonging to **Mahārāja Hastivarman** dated in the prosperous year 79 (given both in words and ligatures) (of the Ganga era). The plates are reported to have been unearthed in a plot of land to the west of the village Narsingapalle situated about 6 miles to the south of the village Kambakāya in the Chicacole taluk of the former Ganjam district and the present Vizagapatam district. The plates measure $6\frac{1}{4}$ " by $2\frac{3}{4}$ " with a ring-hole near the left margin, about $\frac{1}{2}$ " in diameter. Through this hole passes a copper ring $3\frac{1}{2}$ " in diameter, the ends of which are soldered into the sides of a circular seal which bears an indistinct and worn-out emblem carved on its counter-sunk surface.

* The inscription has since been published by Prof. R. C. Majumdar, M.A., Ph.D., in *Epigraphia Indica*, Vol. XXIII, No. 9.

The plates bear five sides of writing in all, the first plate having letters on one side only. Mr. M. S. Sarma who lent these plates for my examination has published an article on them with facsimiles in the Telugu journal *Bhārati*, Volume XI, p. 461.*

The plates are almost identical in wording with the Urlam plates of this king, dated one year later, i.e., the 80th year of the Ganga era. (*Ep. Ind.*, Vol. XVII, p. 330). The king bears there also the surnames 'Rājasinha' and 'Ranabhita' attributed to him in the present plates. The engraver of the present grant is **Vinayashandra**, son of Bhānuchandra, who also wrote the Urlam plates. The present one happens to be the earliest charter of Hastivarman known so far. The special interest of this lies in the fact that this is probably the earliest Eastern Ganga record registering a gift made in favour of a deity as a *dēvāgrahara*. The beneficiary was the 'god Nārāyaṇa whose abode lay in the Seven Oceans' and who was installed by the king under the name 'Ranabhītōdaya' in the village Rōhanakī belonging to the Varāhavartani-vishaya. The deity is evidently named after the king's title 'Ranabhita', which appears to have been more favourably adopted by the king than the other surname 'Rājasinha'. These plates though early enough do not help us to fill up the gap of 40 years still existing in the Eastern Ganga chronology between the king Indravarman of the Jirjīngi plates dated in the 39th year of the Ganga era and the present grant. It must, however, be noted that the former is very near the earlier Kalinga copper-plates issued from Pishtapura and Simhapura, in point of palaeography and phraseology. Especially is this the case in the imprecatory portion, which is almost *verbatim* a repetition of the verses quoted in these grants. Another important point to be noticed is the absence of any reference to the god Gokarnēśvara in the Jirjīngi plates. The present grant so far furnishes the earliest epigraphical reference to the deity in question. Incidentally we have to remark that the mode of reading the date of the Jirjīngi grant adopted by Mr. Dinesh Chandra Sircar (*Journal of the Andhra Historical Research Society*, Vol. VII, p. 230) is not convincing. The first figure read by him as 30 is in fact only meant for 3. The notation adopted in the grant is evidently a decimal one. For other examples of the decimal notation used in the Eastern Ganga grants, reference may be made to the remarks of Dr. Hultzsch (*Ep. Ind.*, Vol. XVIII, p. 307 f.).

6. C. P. No. 15 which was received from Kodola in the Ganjam district belongs to **Kirttirāja** and is dated in the 5th year of his reign. Its text has been published under the caption 'The Phulsara copper-plate of Kirttirāja' in the *Journal of the Andhra Historical Research Society*, Vol. III, p. 30. The seal which accompanies the grant bears the embossed figure of a seated bull and from the epithets *Gaṅgadīpa*, (l. 5) and *Gaṅgānvayakulāvalambana-stambha* (l. 7) applied to Kirttirāja, it is evident that he was a chief of the (Eastern) Ganga dynasty. The record was issued from Kalyānapura, which is apparently identical with Kalyānapuram in the Chhatrapur taluk of the Ganjam district. The chief's ancestry is described thus :

There was a king named **[Dā]ṇayya**, to whom was born Kirttirāja, who had a powerful cavalry force. His son was Guṇārṇava, who in turn begot Kāvārṇava (Kāmārṇava). Kāmārṇava's younger brother was the powerful Chōḍa-Bhīma whose son was Kirttirāja, the donor of the grant. The latter made a gift of the village Khāṇḍuḍa in Vartani-vishaya to a Brahman named Vāpanna, son of Guhēśvara and grandson of Bhattaputra-Santōshakara of the Viśvāmitra-gōtra and Yajur-vēda, who hailed from Gaṅgavāḍi, on the occasion of Uttarāyana-saṅkrānti, in the 5th year of his reign. The grant was made in the presence of queen Mahādēvī Rattamahāyī, probably a Rāshtrakūṭa princess, the *Sandhi-vigrahin* (foreign-minister) Pūrṇakara, the *Pratīhāra* Aniruddhakumāra, the *Akshapātala* (keeper of records) Ādittarāja and the *Pātra* Raṇadhavala. The engraver of the record was a certain Vasundhara.

The writer in the *Journal of the Andhra Historical Research Society* records the name of the first member of the royal family as 'Bānapati' and corrects it into Bānapati. There is, however, no justification for this reading at all since the original contains only the expression *Āsī(sī)d=Dāṇayya*.

* They have since been published by Prof. R. C. Majumdar, M.A., Ph.D., in *Epigraphia Indica*, Vol. XXII, No. 10.

THE BHANJAS.

Mahāmaṇḍalēśvara
Nēṭṭabhañjadēva.

7. Another set of copper-plates (App. A., No. 16), which is stated to have been unearthed at the same place as the above grant belongs to the reign of **Mahāmaṇḍalēśvara Nēṭṭabhañjadēva**. It registers a gift, by the king, of the village Jurādā in Gaḍa-vishaya, a subdivision of Khinjali-maṇḍala to *Pātra* Vāpanna of the Viśvāmītra-gōtra, son of Bhaṭṭa-Guhēśvara and grandson of Bhaṭṭa-Santōsha, an immigrant from Gaṅgavādi, who is evidently identical with the donee Vāpanna of the above-mentioned Kīrttirāja's grant, wherein he figures without the title *Pātra*. Thus Kīrttirāja and Nēṭṭabhañjadēva were either contemporaries ruling over neighbouring tracts of country, or were very near to each other in point of time. The village **Kumārapura** from which the grant was issued must be identical with the village of that name in the Berhampore taluk of the Ganjam District.

A word has to be said here regarding the name 'Nēṭṭabhañjadēva' that has been adopted in all epigraphical publications hitherto issued on the connected inscriptions. In the Ganjam plates of this king the reading of the name is clearly Nēṭṭabhañja and not Nēṭṭibhañja as adopted in the *Epigraphical Report* for 1917-18, p. 135 f., and followed in *Epigraphia Indica*, Volume XVIII, pp. 283 ff. That the second letter in the name is not *tri* (cf. *tri* in *pūtri* in line 11 of this grant) but is *ṭṭa* will be clear from a comparison of this letter with the one in *bhaṭṭa* in line 24 of the grant. Similarly it can be seen that the correct reading of the king's name in the other set of Ganjam plates of this king (*Epigraphia Indica*, Volume XVIII—No. 29-I) is Nēṭṭabhañjadēva and not Nēṭṭibhañjadēva (cf. letters *tri* in *pūtri*—line 12, and *ṭṭa* in *Nēṭṭa*—line 12, and *bhaṭṭa*—line 20). Even from the imperfect lithograph of the Gumsur plates of this king it can be seen that it reads only Nēṭṭabhañjadēva though read wrongly as Nēṭṭibhañja (*Journal of the Asiatic Society of Bengal*, Vol. VI, p. 669). In his article on 'The two Bhañja grants from Daspalla', published in the *Journal of Bihar and Orissa Research Society*, Vol. VI, p. 274, Mr. Binoytosh Bhattacharya suggests that the reading of the king's name might be alternatively Nēṭṭabhañja or Nēṭṭabhañja. But unfortunately he is not definite. Now on a close study of the several records mentioning the king's name, it can be positively asserted that the correct name is 'Nēṭṭabhañjadēva' and the other readings 'Nēṭṭibhañja' commonly adopted hitherto and 'Nēṭṭabhañja' suggested by Mr. Binoytosh must both be given up. This conclusion is warranted by the reading furnished in the present grant, which too gives the name 'Nēṭṭabhañjadēva' (line 6). It may also be remarked that Dr. Bhandarkar's *List of Northern Inscriptions* adopts indifferently the two incorrect forms of the name (*vide*, Nos. 1497 to 1499 and 1502).

But in No. 2057, the Doctor adopts the reading 'Nēṭṭabhañja' as against Jagadeb's reading 'Nēṭṭibhañja' given in the *Journal of the Andhra Historical Research Society*, Vol. VII, pp. 112-13. It will also be found that the names of the *Akshapatalin* and *Pratīhāra* read respectively as Ajñā and Bhāviṇṇa by Jagadeb must correctly be read as Ajānanda and Bhāvilla. The reading of the latter's name Dhāviṇṇā adopted by Dr. Bhandarkar is not tenable.

The present Bhañja grant furnishes the following three generations of kings :

1. Mahāmaṇḍalēśvara Nēṭṭabhañjadēva I.
2. Raṇabhañjadēva.
3. Mahāmaṇḍalēśvara Nēṭṭabhañjadēva II.

At the outset it would appear that No. 1 in this table may be identical with Nēṭṭibhañjadēva *alias* Kalyāṇakalāśa of the table given on page 136 of the *Epigraphical Report* for 1917-18. It must however be noted that while the kings of the other grants styled themselves *Rājas* or *Mahārājas*, those of this year's grant figure only as *Mahāmaṇḍalēśvaras*. Considering this factor and the comparatively later aspect of the script adopted in the present grant it seems reasonable to infer that the three kings mentioned in it were only local potentates though descended from the original Bhañja family.*

* For further remarks see my article in *Epig. Indica*, Vol. XXIV, part i.

Nēṭṭabhañja, son of Vidyādharaḥbhañjadēva, the donor of the Daspalla grant (*Journal of the Bihar and Orissa Research Society*, Vol. VI, p. 274), is styled a *Mahārāja* and a *parama-vaishṇava* while the king of our grant calls himself also a *parama-vaishṇava* but only a *Mahāmaṇḍalēśvara*. In the absence of the facsimiles of the Daspalla grant it is not possible to suggest any definite period for the record. The expression *matta-mayūra-tūrya*, etc., appearing in the eulogistic portion of our grant seems to connect the origin of the Mayūra-Bhañja family with this king.

THE WESTERN CHALUKYAS.

8. During the year was received from Mr. Murugayya Jaṅgina, a merchant of Bagalkot in the Bijapur district, a set of three thick copper-plates recording a grant made by the Western (Bādāmi) Chālukya king **Vijayāditya-Satyāśraya**. The plates (App. A, No. 22) measure 10½" by 4½" and are held together by a ring ¾" in thickness and 4½" in diameter passing through a ring-hole ¾" in diameter at their left margin. Their thickness varies from ⅛" to ⅜". The ends of the ring are soldered into the heavy bottom of an oval seal measuring 1½" by ¾". On the surface of the seal is carved in relief the figure of the Western Chālukya emblem, the boar, facing the proper right. The first and third plates are engraved on one side only while the second bears writing on both the sides. The whole set weighs 212 tolas.

The record on these plates is written in archaic Kannada letters and Sanskrit language. The script resembles that of the Rāyagaḍ plates of this king dated in the Śaka year 625 (*Ep. Ind.*, Vol. X, pp. 14ff). The formal portion of the grant giving the genealogy, etc., is almost identical with that of the Rāyagaḍ plates except that while the latter mention the engraver's name Niravadya-Punyavallabha, our grant mentions none. The gift of the village **Lōhagañjavāṭaka** in the territorial division **Mallaḡrāma-Thirty** was made by the king while he was residing in the military camp **Kuṇḍinagara** and at the request of **Kuṇḍumadēvi** whose relationship to the king is not specifically mentioned. She is very probably identical with Kuṇḍuma-Mahādēvi who is stated in an inscription at Guḍigere dated in Śaka 998 (*Ind. Ant.*, Vol. XVIII, p. 38) to be "the younger sister of Chakravartin Vijayāditya-Vallabha". The chief interest of our grant lies in its bearing the first known contemporary epigraphical reference to this princess. Though from the Guḍigere inscription the inference might be drawn that she was a Jaina by persuasion, the present record precludes any such conclusion because of the initiative she took in an endowment made to a Brahman. It may also be remarked that the king's camp Kuṇḍinagara is mentioned here for the first time. As regards the date, it must be noted that the lunar eclipse quoted in it did not occur in the Śaka year 627 (expired). The latest year in the king's reign with a lunar eclipse in Kārttika before this date was Śaka 624 (expired).

THE WESTERN GANGAS.

9. Of the two copper-plate grants of the Western Gaṅga dynasty received for examination, one (App. A, No. 18) of the time of **Nanniya-Gaṅga Būtuga** has already been published in *Epigraphia Indica*, Vol. III, p. 158. It registers a gift of land and money made by the king, for the renovation and extension of the temple and for feeding in the *Chaityālaya* constructed by Dīvalāmbikā at Sūṇḍi, the capital of Sūldhātavi-70 division.

The other (App. A, No. 23) which was received from the Historical Research Society of Dharwar belongs to **Mārasimha II** and is dated in Śaka 884, Dundubhi, Pausa, ba. 9 (= A. D. 962, December 23). The record gives a laudatory preamble in Sanskrit verses and prose tracing the ancestry of the donor Mārasimha II from Kuṅḡuvarman downwards, the verses and the genealogy being almost the same as those found in the Kūḍlūr plates of the king dated in Śaka 884, Rudhirōdgārīn, Chaitra (*Mysore Archaeological Report*, 1921, pp. 18ff) just a few months later than the time of the present grant. A few additional eulogistic verses found in this are not found in the Kūḍlūr record, while a few verses of the latter are missing here.

The spiritual ancestry of the donee, **Elāchārya**, is given in a few Sanskrit verses thus: In the famous Mūla-saṅgha, there was a subsect named the

Sūrastha-gana of the Digambara sect, and its head pontiff was a certain **Prabhāchandra-Yōgīśa** who was well versed in all the (Jaina) *sāstras*. His disciple was **Kalneledēva** whose disciple in turn was a certain **Ravichandra-Muniśvara**, who was adorned with all the 36 *gūṇas* and who was well versed in all the sciences. Ravichandra's disciple was **Ravinandīdēva** who was conversant with the Jaina *āgamas*. The donee of the present grant **Ēlāchārya** was a disciple of this Ravinandīdēva. To him the king made a gift of the village Kādalūr in Koṅgal-dēśa, for providing for worship and offerings in the Jinālaya which had been erected by his mother Kallabbe, and for the expenses of worshipping *sudhā-chitra* (stucco sculptures) and *chitra* (paintings) (of deities and saints) and for the four kinds of *dānas* due to the Jaina ascetics (*muni-jana*). The donee **Ēlāchārya** must have been a spiritual *guru* of some eminence in those days. As the king was in his military camp at **Mēlpādi**, which is probably Mēlpādi in the Chittoor District, while making this grant, it is tempting to identify the donee **Ēlāchārya** with the *āchārya* of the same name, who was a native of Hēmagrāma (*i.e.*) Poṇṇūr in the North Arcot district, not far from Mēlpādi, and who was famous as the propagator of the Jvālāmālīni cult. But as the latter must have lived long before the 10th century A. D. (*Ep. Rept.* for 1928-29, p. 88), the donee of the present grant must have been a different person. It may be noted here that another **Ēlāchārya**, disciple of Śrīdharadēva, and his disciple Kalneledēva figure in a record from Chikka-Hanasoge, Yedatore taluk, Mysore district (*Mysore Archaeological Report* for 1914, p. 38). The last four lines of our grant are written over an erasure, in a different hand and in them are given the four boundaries of the tract of territory called Koṅgaḷṇāda-sime (same as Koṅgal-dēśa) namely the river Mānik avolal on the east, Kāvērī on the south, Bāleyapalla on the west and Pernanadi-(Pennār) on the north, over which a certain Perṇādi-Gāvūṇḍa was holding sway. The king is stated to have been camping at Mēlpādi at the time of making the grant. From the Karhād plates of Krishna III (*Ep. Ind.*, Vol. IV, p. 281), we know that the king was encamped in May 959 A. D. at Mēlpādi in order to distribute the conquered territories among his feudatories. The event happened three years before the date of the present grant of Mārasimha. It is noteworthy that the present grant mentions the road of **Maysūr** among the boundaries of the gift village. This is the earliest epigraphical reference to 'Maysūr' which is apparently identical with the modern Mysore. Kādalūr, the village granted might be identical with the Kādalūr of the Mandya taluk, Mysore District.

THE CHOLAS.

10. The earliest Chōla record in the collection (No. 38) is dated in the 16th year of **Madirai-kōṇḍa Parakēsarivarman** (Parāntaka I) and it comes from Pēra-manūr in the Chingleput district. It registers the provision made by Pāḷikkāraṇār of Pēra-manūr in Sēṅguṇṇa-nāḍu situated in Kaḷattūr-kōṭṭam for the upkeep of the tank in the village.

11. The kings named **Parakēsarivarman** without any distinguishing epithets figuring in three of the inscriptions (Nos. 57, 83 and 84) cannot be identified for want of data in them. The first of these (No. 57), dated in the 6th year is an incomplete record and it mentions the *gaṇapperumakkaḷ* of Ḥamandagam, who received some money endowed by Ayyāḷaṅ-Kramavittar of Araḷūr. The other two inscriptions come from Toṇḍūr in the Gingee taluk of the South Arcot district. Like a few other places in this and the adjoining districts, Toṇḍūr was a Jaina settlement in the early days, for in the hill close to the village called incorrectly the Pañchapāṇḍavamalai, there is a cavern with the figure of a sculptured Jaina *tīrthāṅkara* canopied by serpent-hoods (Pārsvanātha) on the wall of the rock, and with stone beds carved out of the rock for the use of the Jaina ascetics who were in occupation of the cavern. In No. 83 it is stated that **Vinnakōvaraiyaṇ** in Siṅgapura-nāḍu, made a gift of the village Guṇaneṇimaṅgalam *alias* Valuvā-moli-Arāṇḍamaṅgalam and of some garden-lands and wells at Toṇḍūr and Vāḷuvā-molipperumballi-vilāgam as *paḷlichchandam*, to be enjoyed by Vachchira-śiṅga (Vajrasimha)-Ḥamperumāṇadigaḷ of Parambūr and his disciples in succession. In No. 84, the same chief is said to have decided, in consultation with his

nāḍu (assembly), to allow a tax of one *nāḷi* for every *kāḍi* of paddy for the annual upkeep of the *ēri* (irrigation tanks) situated in the *nāḍu*. In a record (No. 283 of 1916) copied from the same village and dated in the 6th year of the Pallava king Vijaya-Dantivikramavarman, a chief called Vinnakōvaraiyaṇ is mentioned as a donor, but he was evidently different from Vayiri-Malaiyaṇ of these records, and may have been an earlier member of this family. An image of Vishnu carved on a boulder and known as Kidāṇḍa-Perumāl in the record of Aditya II copied from the village (No. 282 of 1916) is locally called Vinnarāja; and it is possible that it may have been the work of a Vinnakōvaraiyaṇ belonging to this family.

12. A record of the 17th year of **Rājakēsarivarman** without any distinguishing epithets comes from Kīrappākkam in the Chingleput district (No. 21). From its palaeography and the high regnal year of the king, the epigraph may be assigned to **Sundara-Chōla**. It states that Kaṇḍi, wife of Kumārandaī Rēvaṇaṇ of Nāyaṇu in Nāyaṇu-nāḍu, a subdivision of Puḷal-kōṭṭam, made over the tax *vāḷamaṇji* derivable from the tank in the village for the upkeep of the same tank. The inscription seems to suggest that the gift was made by the donatrix after the demise of her husband, to whom the tank (with the lands irrigated by it) is stated to have belonged. This would go to show that she inherited her husband's property inclusive of its incomes and obligations.

13. **Rājārāja I** is represented by nine inscriptions ranging in date from the 11th to the 26th year. Of these Nos. 37 and 42 begin with the words *Salai-kalam-aratta* and the rest (Nos. 19, 30, 31, 32, 33, 46, and 118) with *Tirumagaḷpōla*. No. 42 from Kāyarambēdu in the Chingleput district dated in his 13th year, records that Virāṇ-Pattāḷakaṇ *alias* Paramaṇḍala-Srikanappēraiyaṇ of Kumāramaṇ-galam in Ārūr-kūṇṇam, a division of Sōṇāḍu made a gift to the god Tiruvaṇṇi-suram-uḍaiyār at Raṇachandra-chaturvēdimāṅgalam which latter was evidently the surname of the present Kāyarambēdu. The engraver of this record was a certain Madhurābharapaṇ *alias* Gaṇḍarāditta-Peruntachchaṇ. It is learnt from No. 19 that the Śiva temple at Māmbākkam in the Chingleput taluk, was constructed by Murugaṇ Kaliyaṇ of Māmbākkam in Kālvāy-nāḍu, a subdivision of Puliyūr-kōṭṭam in the 26th year of Rājārāja.

Arakaṇḍanallūr in the South Arcot district has been eulogised by Tiruṇṇāśambandha in a decade of verses under the name **Araiyaṇinallūr**, *i.e.*, the village beautified by the rock, which is also the form in which it is mentioned in the inscriptions copied from the temple there; but the inscriptional name of the god, *viz.*, Opporuvaramillāda-Nāyaṇār is not mentioned as such in the *Dēvāram* hymns. This temple is located on the top of a great hummock of rock on the northern bank of the Pennai, and in a small declivity on its eastern side there is an unfinished rock-cut cave, consisting only of two aisles; owing perhaps to the poor quality of the rock, the main cells which were to have contained the images of gods were not excavated at all. The cave was probably commenced in the Pallava period, but there are no inscriptions in the cave, nor is it referred to in any of the inscriptions copied from this village.

An incomplete record (No. 118) found engraved on the rock in the first *prākāra* of the temple on the hill is dated in the 24th year of **Rājārāja I** and registers a gift of sheep made for burning a lamp in the temple of Opporuvaramillāda-Nāyaṇār at Tiruvaṇṇinallūr. This is the earliest record referring to the temple as such. As the central shrine was renovated in A. D. 1210 in the reign of Kulōttuṅga III by a certain Paṭṭaṇasvāmi of Pāṇḍi-maṇḍalam, as stated in No. 387 of 1902, it is possible that some records engraved on the old walls of the temple have been lost.

13. Of the three inscriptions of Kulōttuṅga I commencing with the introduction *Pugaḷmādu*, etc., No. 184 from Arakaṇḍanallūr dated in his 42nd year, mentions that when the king was at Kāñchi in the 36th year of his reign, *i.e.*, A. D. 1106, at the instance of **Vāṇakōvaraiyaṇ Suttamallaṇ Muḍikōṇḍāṇ**, he granted lands in Karadamputtūr *alias* Virāśōḷanallūr on the north bank of the Pennai in Rājendraśōḷa-vaḷanāḍu as *dēvadāna* to god Opporuvaramillāda-Mahādēva at Araiyaṇinallūr. Virāśōḷanallūr and Muḍikōṇḍaśōḷanallūr appear to have been hamlets of Araiyaṇinallūr.

* Cf. with this the taxes *rālavari* and *rālekkaṇam* (*Ep. Rep.* for 1932-33, p. 71).

Inscriptions coming from Tirukkōyilūr, Arakāṇḍanallūr, Tiruvannāmalai and a few other places in the South and North Arcot districts, reveal the names of a few **Malaiyamān chiefs of Kiliyūr** who held sway in this tract of territory as subordinates of the Chōla sovereigns from the time of Kulōttuṅga-Chōla I downwards. No. 132 which consists of a Sanskrit verse recording that Chēdirāja, son of **Ahārasūra** remitted certain *pādikāval* taxes on Muḍikonḍasōla-chaturvēdimāṅgalam, belongs to the time of Kulōttuṅga I. The verse is said to have been composed by a certain Āṇḍapillai-Bhattaṇ, who, we know from No. 369 of 1909, was also the author of the Sanskrit verses engraved in the Siva temple at Siddhalīṅgamaḍam commemorating the achievements of Naralōkavīra of Maṇavil, the minister and general of Kulōttuṅga I. The Tamil counterpart of this inscription (No. 133), dated in the 48th year of this king gives the donor's full name as **Malaiyamān Nānūrruvaṇ Malaiyaṇ alias Rājēndrasōla-Chēdiyarāyaṇ** of Kiliyūr. He is stated to have set up the image of Dakṣiṇamūrti in the temple at Araiyaṇinallūr and provided for worship to its (No. 161).

Vikrama-Chōla.

14. Of the nine inscriptions of **Vikrama-Chōla** ranging in date from the 2nd to the 14th regnal year, three (Nos. 4, 5 and 185) commence with the introduction *Pūmādu-puṇara*, etc. A record from Arakāṇḍanallūr (No. 151) refers to a **famine** which occurred in the locality in the 13th year of this king, as a consequence of which several families of Mativallabha-chaturvēdimāṅgalam, had to leave their village with intent to settle down elsewhere. Fearing that by this move their village would be speedily depleted, the families that still remained convened a meeting of the *sabhā* and decided therein to redistribute the 24 shares into which the village had been originally divided with the express condition that no one could sell or barter the lands to any outsiders. It was decreed that the seller, the purchaser and the scribe who wrote the documents relating thereto would not only forfeit the lands so disposed of, but would in addition be liable to a fine of 64 *kaḷaṇju*. This prompt safeguard must have acted as a check against the tendency of the residents selling their property in the village and going out elsewhere. Another inscription from the same village (No. 152) dated in the 12th year states that when the channel feeding the tank of the village got silted up, the assembly of Nerkuṇṇam *alias* Vayiramēga-chaturvēdimāṅgalam diverted to this tank a portion of the water from the *ūr-rukkaḷ* (spring) irrigating the lands of two persons of the village Āṇḍali close by, presumably through a new channel dug in their lands and gave them some compensation therefor, probably in the shape of another piece of land.

Restrictions on sale of land.

An inscription (No. 109) engraved on a stray cylindrical pillar now fixed in the outermost east *prākāra* of the Natarāja temple at Chidambaram states that the *mandapa* (which must have contained this pillar) was (constructed by) Akalankaṇ, i.e., Vikrama-Chōla. The benefactions of this king to this temple are described in the historical introduction commencing with the words *Pūmālai-miḍaiṇdu* prefacing his inscriptions, wherein god Natarāja is extolled as his family deity. We know also from inscriptions that the *tirumāligai* in the north side of the second *prākāra* of the Chidambaram temple, the west entrance leading into the same *prākāra* and the 100-pillared *mandapa* were constructed by him, and the broken pillar may have belonged to any of these structures or to a different construction altogether, of which we have no knowledge now.

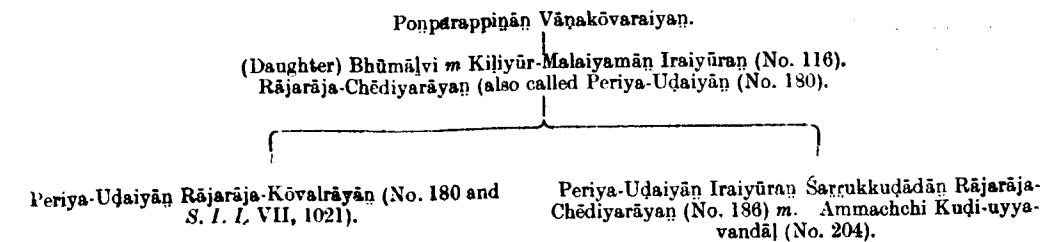
Kulōttuṅga II.

15. An inscription (No. 135) which from its introduction *Pūmēvi-vaḷar*, etc. has to be attributed to **Kulōttuṅga II** contains astronomical details of a day in his 9th year which work out correctly for A. D. 1142, March 24. It mentions the benefactions of **Malaiyamān Malaiyaṇ alias Kulōttuṅgasōla-Chēdiyarāyaṇ** and his son **Attimallaṇ alias Edirilīsōla-Vānakōvaraiyaṇ** to the shrine of the goddess in the temple at Araiyaṇinallūr. It may be noticed here that Vānagōppādi, which in a record of Vikrama-Chōla (No. 185) was stated to be situated in Rājēndra-vaḷanāḍu, is now said to be a subdivision of Rājārāja-vaḷanāḍu. This change must have evidently been made after Rājārāja II, who was then probably the crown prince.

Rājādhirāja II: his feudatories.

16. A few **Malaiyamān chiefs** were Chōla subordinates in the reign of Rājādhirāja II also. In a record (No. 134) of the 2nd year of Rājādhirāja figures a Malaiyamān chief named **Attimallaṇ Sōkkapperumāl alias Rājagambhira-Chēdiyarāya**. He appears to have been succeeded by **Periya-Uḍaiyaṇ**

Iraiyaṇ Saṛrukkudādāṇ alias Rājārāja-Chēdiyarāyaṇ, who is mentioned in No. 186 dated in the 6th year of this king. From a record copied at Kollūr (No. 204), it is learnt that his wife called Kuḍiuyyavandāl instituted a festival in the month of Aippasi in the temple of Opporuvarumillāda-Nāyaṇār. Rāmaṇ Poṛkudaṇ-guḍuttāṇ who from his title *Vanniyadēvēndra-Malaiyamān* appears to have been connected with this family of chiefs, built a *mandapa* in the temple at Nerkuṇam in the 10th year of Rājādhirāja II (No. 215). From the information contained in the records copied this year it may be surmised that Rājārāja-Chēdiyarāyaṇ was a fairly powerful chief of this family. He was in charge of Vānagōppādi-nāḍu, Senkuṇṇa-nāḍu and Malāḍu (No. 190) and of Uḍaikkāṭṭu-nāḍu (No. 186). His genealogy showing the connection with Panparappiṇa Vānakōvaraiyaṇ is as given below :—



In No. 171 from Arakāṇḍanallūr a Malaiyamān chief of Kiliyūr named **Periya-Uḍaiyaṇ Iraiyaṇ Saṛrukkudādāṇ Vanniyanāyaṇ** is stated to have built the *nṛti-mandapa* in the temple at Tiruvaṛaiyaṇinallūr. From this it is seen that the chieftain Periya-Uḍaiyaṇ Iraiyaṇ Rājārāja-Chēdiyarāyaṇ who figures in a number of epigraphs of the place had also the titles of *Vanniyanāyaṇ*, 'the chief of the Vanniya', and *Saṛrukkudādāṇ* 'he who does not yield'. From the same temple come a number of short epigraphs which record the vows made by the (devoted *vēlaikkāras* men-servants) and *vēlaikkāris* (women-servants) of the chieftain named Saṛrukkudādāṇ or Vanniyanāyaṇ not to survive their master's death. The text of one of them (No. 203) is given below for example :—

TEXT.

- 1 Svasti Śrī [| *] Irai[yū]raṇ Periya-Uḍaiyaṇāna Irā[ja*]rāja-Chēdiyarā-
- 2 yaṇ vēlaikkāraṇ Añjādān=āna Ai[ya]nakkakkāraṇ=ēn iṇṇakup pin-
- 3 bu śāvād=irundēnāgil enn-ottaiyaṇkku en miṇāṭṭiyaik ku-
- 4 ḍuppen [| *] ivarait-tavira ennaichehēvakan-kōlvān tan miṇāṭ-
- 5 ṭikku miṇāṭākak kōlvān [| *].

In this particular record a *vēlaikkāra* of Iraiyaṇ Periya-Uḍaiyaṇ Rājārāja-Chēdiyarāyaṇ named Añjādān *alias* Ayyanankakāraṇ vowed that he would die with his master in case of the latter's death, and lays an imprecation on any other chief who would take him in service after the death of that master. In another record (No. 126) of this nature, a *vēlaikkāraṇ* pronounces an imprecation on any one who does not kill him at sight on short shrift, if he is found to live after his master's death. Such records appear to be somewhat peculiar to this locality at this period, as several of this nature have been copied from this Siva temple, as well as from the temple at Elavānāsūr, another important place in the same taluk. *Vēlaikkāras* were personal bodyguards of a chieftain, who banded themselves to protect their master both in the battle-field and outside it, and to die along with him in case of his death. Literary references can also be cited to illustrate the existence of such a body of attendants in olden days, while inscriptions attest to the prevalence of this peculiar kind of loyalty among the henchmen of chiefs in the Tamil as well as in the Kannada districts. That this chief Rājārāja-Chēdiyarāya must have been living under critical political conditions is indicated not only by the above-mentioned vows of fealty taken by his servants and adherents, but also by the necessity of his having entered into defensive political compacts with his neighbouring chieftains.

In No. 163, a record of the 20th year of Kulōttuṅga III, is registered one such pact which this chief concluded with another named **Eriappaṇ Maruṇḍaṇ alias Mūvēndaraiyaṇ**, both the parties thereto being, as stated in the inscription, **subordinates of Vānakōvaraiyaṇ**. According to its terms

they promised to stand by each other in times of danger, and not to enter into any negotiations with each other's enemies. A few years later, however, in the 28th year of Kulōttunga III, i.e., A.D. 1205 (No. 189), Rājarāja-Chēdiyarāya seems to have seceded from his allegiance to Vānakōvaraiyar and to have strengthened his position by a political alliance with another chieftain named **Malaiyamān Alagiyanāyan Ahārasūraṇ alias Rājagambhira-Chēdiyarāyan**. The conditions of this agreement and the language in which they are worded form interesting reading, and its full text and translation are given below :—

TEXT.

- 1 [Svasti] Śrī [||*] Tiribuvanachchakkarava[r*]ttiga] Śrī-Kulōttungaśōladēvarku yāṇḍu 28-āvaḍu Kiliyūr Malaiyamān Irai-
- 2 yān-āna Irā[ja*]rā[ja*]-Chēdiya[rā]varku Kiliyūr Malaiyamān Alagiyanāyan Ahārasūraṇāna Irājagambhira-Chēdiyarāyanēn-i-
- 3 ivar eṇakku oru-kālamum piḷaiyādē eḷundaruḷi-irukka nāṇum ivar śipādattukku oru-kālamum piḷaiyād=irukka-ka-
- 4 ḍa[vēnāgavum ivar pagai en] pagaiy=āvadāgavum en pagai ivar pagaiy=āvadāgavum [||*] ivarkku innādār eṇakku innādārāgavum [||*] ivarai atta-kāṇi pirāṇa-
- 5 kā[ni-śeydal]...[chchaṇ]gili śeydal śeyvittal śeyvānuḍan kūḍudal śeyyakkaḍavēn=allādēn=āgavum [||*] ivarum eṇṇai ippaḍi o-
- 6 ppaṇa śeydaruḷa gavum [||*] nāḍu nirkum=iḍattu irupattēlāvaḍu ni[nra]paḍiyē nīrpādāgavum [||*] mēlēṇṇamāga kaikkōṇḍa nāḍu o-
- 7 kka kollak[kaḍavō]m=āgavum [||*] [Vānakōva]raiya[n]tambimārum pakkaḷ āl=ōlai pōkak-kāttudal uṇavu-śe[y]dal aṇudi-śeydal śeyyakkaḍavēn-allā-
- 8 dēn=āgavum [||*] ivargal-pāḍu niṇṇu āl=ōlai varudal uṇavu-śeydal aṇudi-śeydal śeygai śutti-[van]dana uḷavāgil ivar śipādattilē aṇivikka-kaḍa-
- 9 vēn=āgavum [||*] ivarum ippaḍi śeydaruḷakkaḍavār=āgavum [||*] ivarku viṇai uṇḍānāl [piḷai]gaḷu[m*] mudaliḷaḷum paḍaiyūṇ kudiraiyūṇ kuṇaiyaṇak-kōḍu
- 10 pukku vaṇjakaṇ śeyviṇai śeyya-kaḍavēn=āgavum [||*] ivarum=ippaḍi śeydaruḷakkaḍavārāgavum [||*] irājakāriyaṇ jeyvilum vanniyaṇ vaḷattilē nīr-
- 11 kilum=iruvōmum sēra niṇṇu śeyyakkaḍavōm=āgavum [||*] ippaḍi nān-uḷḷataṇaiyūm ivar śipādattukku tappinēn=āgil taṇṇ=ōṭtai-
- 12 [yā]ṇukku taṇ miṇāṭṭiyaik kuḍukkakkadavad=āgavum [||*] ippaḍi sammadittu ivvāṇḍai Aippaśi=vishuvāṇa Śevvākkilamaiyūm Pūratṭādiyūmāṇav-aṇṇu aga-
- 13 rattup-Piḍāri-kōyililē pūdamum=iṭṭuch chūlāḍum vetṭi vaḷaiḷkkaṇṇuṇ kuṇō-vaiyūm=aṇuttu piḷaiḷaiyūm piḍittuch chattiyaṇ paṇnikkuḍuttu ippaḍi-
- 14 kku Tiruvaṇaiyaṇinallūr Opporuvarumillāda-Nāyanār-kōyililē kallum vetṭikkuḍuttē Irā[ja*]rā[ja*]ch-Chēdiyarāyaṇ Irājagambhira-Chēdiya-
- 15 rāyanēn [||*].

TRANSLATION.

Hail! Prosperity!

In the year 28 of (the reign of) king Tribhuvanachakravartin Śrī-Kulōttunga-Chōladēva, I, Alagiyanāyan Ahārasūraṇ alias Rājagambhira-Chēdiyarāya, a Malaiyamān (chief) of Kiliyūr, (have made an agreement) with Irai alias Rā[ja*]rā[ja*]-Chēdiyarāya, (another) Malaiyamān (chief) of Kiliyūr (to the following effect) :—

- (1) that (so long) as this chief remains without doing me any injury, I shall also abstain from doing any injury to him ;
- (2) that his hostility shall also be (considered as) my hostility and vice versa ;
- (3) that his enemies shall also be (considered as) my enemies ;
- (4) that I will not do or cause to be done any act likely to cause damage to his property or life, or abet any one in so doing ;
- (5) that he shall also act towards me in like manner ;
- (6) that (our respective) territories shall continue to be as they were in the 27th year (of king Kulōttunga III) ;

- (7) that any territories acquired in addition (thereto) shall be divided equally between us ;
- (8) that I will not send any emissaries to Vānakōvaraiyaṇ or his brothers, or ally myself or otherwise collude with them ;
- (9) that if any messages relating to any overtures of friendship or agreements are received from them, I will intimate them to his lordship ;
- (10) that he shall also be pleased to act in this manner (in similar circumstances) ;
- (11) that if he is attacked by any enemies, I will help him with the requisite army and cavalry along with the *pillais* and *mudalis* without stint, and entering (the enemy's territory) shall do all that may be necessary, overtly and covertly ; and he shall also be pleased to do likewise (on my behalf) ;
- (12) that while engaged in doing work on behalf of the king (*rājakāryam śeyvilum*) and while the enemies take the field (? *vanniyaṇ vaḷattilē nirkilum*) we shall both act conjointly ; and,
- (13) that if, during my life-time, I prove faithless to him, I shall be deemed to have forfeited my wife to an *Oṭṭaiyaṇ*.

Thus agreeing, on Tuesday in the month of Aippaśi of this year which was a day of Vishu, with nakshatra Pūratṭādi, having offered Bhūta-(-bali) in the temple of Piḍāri of the Agaram, sacrificed a *sūlāḍu*, cut a *kurōvai* and *vaḷaikkannu* and sworn by my sons, I, Rājagambhira-Chēdiyarāyaṇ engraved this compact with Rājarāja-Chēdiyarāyaṇ on stone in the temple of Opporuvarumillāda-Nāyanār at Tiruvaṇaiyaṇinallūr.

A year previous to the time of this record, in the 27th year of Kulōttunga III, this chief had made a coalition with ten other small chieftains, as against three of his opponents (1) Magadaipperumā Vānakōvaraiyaṇ (2) Kulōttungaśōḷa-Vānakōvaraiyaṇ and (3) Rājarāja-Kāḍavarāyaṇ (No. 516 of 1902). Another instance of such political alliance is to be found in No. 181 also of the reign of Kulōttunga III, the participants in the treaty being Rājanārāyaṇa-Mūvendarayaṇ, Erimarundaṇ-Mēnmāṭṭaṇ and Attimallaṇ Kambaṇ Chōlēndraśiṅga-Chēdiyarāyaṇ.

17. A few of the officers of Kulōttunga III who figure in the records of this locality may be mentioned. A chief named **Ahārasūraṇ Virarājēndra-Chēdiyarāyaṇ** figures in No. 249, a record of the 15th year of the king, along with his *sāmanta* **Ilaiyāṇkuḍaiyaṇ Gangadaraiyaṇ Tiruvaṇ alias Kāliṅgarāyaṇ**. A nephew of this *sāmanta* named Marundaṇ Alagiyanāya-Malaiyamān is mentioned as a donor to the temple at Tirukkōvalūr. Another chief was **Virasēkhara Kāḍavarāyaṇ** (No. 244), who from a Tamil inscription in verse copied at Vṛiddhāchalam (No. 74 of 1918) is known to have flourished in Śaka 1108 (A.D. 1186), as a contemporary of Kulōttunga III.

18. Of the few records of Rājarāja III, No. 239 from Viḷandai in the South Rājarāja III. Arcot district, dated in his 5th year, mentions that a chief named **Tarai-udaiyaṇ Anjādān** made a gift of some taxes leviable by him in the locality, including the *perumpādikāval* tax, to the temple at Viḷandai. This would imply that this Anjādān had superseded the **Malaiyamān** chiefs in the enjoyment of this region by the time of Rājarāja III.

19. There is a single inscription (No. 192) from Arakaṇḍanallūr dated in the 4th regnal year of a king named **Vijayarājēndradēva**. Though this name was borne by Rājādhirāja I (*Ep. Rep.* for 1910, p. 80, para. 21), this record cannot be attributed to him for the reason that it quotes the 39th year of Tribhuvanavira (i.e., Kulōttunga III), and hence the king mentioned in it has to be identified with the last king of the Chōla line i.e., **Rājēndra-Chōla III**. The astronomical details furnished in the epigraph work out for A.D. 1249, December 18, Saturday, which would correctly fall in the 4th regnal year of this king whose initial date was A.D. 1246. This inscription registers a gift of taxes on Perunilaiyār-nallūr given as *dēvadāna* to the goddess Poṇṇaiyār in the temple of Opporuvarumillāda-Nāyanār by Atti Tiruvaṇṇamalai-udaiyaṇ alias Irungōḷaṇ of Kurukāḍu, who was probably a local chief.

THE PANDYAS.

Jatavarman
Sundara-
Pāṇḍya 1.

20. Nearly all the Pāṇḍya records of the year's collection come from the South Arcot district. The earliest of these (No. 64) from Tellār situated on the border between the North and South Arcot districts, which belongs to a Sundara-Pāṇḍya, is dated in the 13+ 1st year of his reign. Though the king's name is given only as **Perumāḷ Sundara-Pāṇḍya**, he may be identified with **Jatavarman Sundara-Pāṇḍya I** (acc. A.D. 1251), because of the institution of a service called **Kōḍaṇḍarāmaṇ-śandi** made in the temple of Mūlattānamudaiya-Nāyaṇār at Tellāru after the well-known surname of the king. Further, **Kāliṅgarāyaṇ** who, we know, was an officer of this king, figures as a signatory in it. (*Ep. Rep.* for 1914, para. 22). The village Tellāru itself was known as **Sundarapāṇḍyanallūr** (No. 70), having evidently been so renamed after this Pāṇḍya ruler. It was at this place that the Pallava king Nandivarman III defeated his enemies, and commemorated his victory by the assumption of the title 'Tellārreṇḍa Nandi'. It was the scene of another important battle between the later Pallava chieftain Kōpperuṅṅadēva and the Chōḷa king Rājārāja III (No. 418 of 1922), in which the latter is said to have been defeated and taken prisoner. There are, however, no early records in the village in support of its historical associations; the earliest now extant belongs only to the time of Kulōttuṅga-Chōḷa III.

Māra-
varman
Kulaśekhara.

21. **Māra-
varman
Kulaśekhara** is represented by a single inscription at Vēlākūḷam (No. 228) in the Tirukkoyilur taluk, dated in the 22nd year of his reign. Though engraved in slightly later characters, it may be assigned to the first king of that name, as a few of his inscriptions are found in this region (*Ep. Rep.* for 1914, para. 22). It registers a gift of the tax of 1 *paṇam* leviable on the *kaṇmālar* of Vēdārkuḷam in favour of the temple of Nāyaṇār for providing oil for lamps. The god is called Tirukkudandai-Nāyaṇār, and there is a local tradition to the effect that this small temple was built as a place of worship for the *cheṭṭi* and weaver colonists from Kumbhakōṇam (Tirukudandai), who had settled down here. One of the inscriptions of the temple refers to the god as the special deity of these *cheṭṭis* (*nam kuladaivam-āgiya*).

Māra-
varman
Vikrama-
Pāṇḍya.

22. There are seven inscriptions of **Māra-
varman
Vikrama-
Pāṇḍya** (Nos. 70, 120, 127, 128, 183, 200 and 212) ranging in date from the 2nd to the 6th regnal years. Of these a fragmentary record (No. 183) in the temple at Arakāṇḍanallūr in the South Arcot district dated in the 2nd year of this king registers a gift made to the god at Tiruvaṛaiyaṇinallūr for securing success to the king in his *dig-vijaya*. This 'conquest of the quarters' probably refers to the wars of aggression over his neighbours which the king undertook early in his reign, as recorded in the historical introduction *Samastabhuvanai-kavira*, etc. of his inscriptions. No. 120 from the same temple which begins with this historical introduction of the king, is dated in the 4th year of his reign. From it it is learnt that *Alvāṇ Kūttan Jayasiṅgadēvaṇ*, a native of Tirukk-ōṭṭiyūr in Kēraḷaśiṅga-vaṇaṇḍu in Pāṇḍi-maṇḍalam built the Natarāja shrine and a portion of the *tirunaḍaimāḷigai* in the temple of Oppuruvarum-illāda-Nāyaṇār at Aṛaiyaṇinallūr and named the latter as 'Vikrama-Pāṇḍyan' in the name of the ruling Pāṇḍya king. This label is found engraved on all the pillars of the circumambulatory verandah. It is possible that this native of Pāṇḍi-maṇḍalam held some responsible position in this outlying province, to which Pāṇḍyan influence had extended at this period. An incomplete inscription of same king (No. 70) from Tellār is dated in the 5th year of his reign. It states that Tellāru *alias* Sundarapāṇḍyanallūr was constituted into an *aṅṅiṇṇu-pugalidam* 'an asylum for the oppressed', by the grant of some tax-concessions to the new settlers, who agreed to colonise the place. The full details of these concessions are not available. Several such instances have been noticed in the Reports of previous years. The king's title of **Rājākanāyaṇ** occurs in No. 200, which mentions that the king's officer named *Idaṅgaimikāmaṇ Edirilāp* for it to carry the water of the river Pennai for irrigating the *dēvadāna* lands at Neṇmah belonging to the god of Tiruvannā-malai.

Aṅṅiṇṇu-
puga-
lidam.

23. In No. 72, dated apparently in the 6th year of **Māra-
varman
Tribhuvanachakravartin**, the king's name is lost; but from the facts that Tellāru-nāḍu is said

to have been situated in **Vikramapāṇḍya-vaṇaṇḍu** and that the signatory was **Periyanāṭṭuvēḷāṇ** who also figures in a record of **Māra-
varman
Vira-Pāṇḍya** dated in the 24th year (No. 27-A of 1903) and in another from Muḍiyaṇūr in this year's collection (No. 268) dated in the 21st year of the same king, the name of the king in the present record must also be **Māra-
varman
Vira-Pāṇḍya**. Of the three kings named **Māra-
varman
Vira-Pāṇḍya** whose dates of accession were respectively A.D. 1344, 1420 and 1443, the records of the last two are not found in the South Arcot district, while those attributable to the first are found in this region and as far north as Āttūr in the Chingleput district (No. 281 of 1921). The **Vira-Pāṇḍya** of Nos. 72 and 268 must therefore be **Māra-
varman
Vira-Pāṇḍya I** (acc. A. D. 1334).

Māra-
varman
Vira-Pāṇḍya
A. D. 1334.

24. No. 197 engraved on the wall of a *maṇḍapa* in the outer *prākāra* of the Siva temple at Arakāṇḍanallūr is a somewhat interesting record. It is dated in the 10th year of a king named **Māra-
varman
Tribhuvanachakravartin
Sundara-Pāṇḍya**. As the characters in which this inscription is incised belong to about the 14th century A.D., this king was probably identical with either the third or the fourth of the name, who according to Swamikannu Pillai flourished in this century. The record states that a certain *Ilavenmadisūḍiṇāṇ*, son of *Ponṇāṇḍai*, a *dēvaraḍiyāḷ* of the temple, cut off his head and sacrificed his life, probably in fulfilment of a vow, on the completion of the *maṇḍapa*, evidently the one on which this inscription is found engraved, and that 1000 *kūḷi* of land was granted as *udirappatti* to the descendants of the deceased, in grateful memory of his heroic act of self-immolation. This presupposes that the *maṇḍapa* had been left in an incomplete condition for a long time, for causes not recorded in the epigraph, and that its completion was considered so difficult of achievement as to necessitate this vow on the part of *Ilavenmadisūḍiṇāṇ*, who was himself probably connected with the temple. A sculptured slab representing a man in the act of cutting off his head, which is planted in a street close to the temple, appears to have been intended as a tablet commemorative of this incident.

Māra-
varman
Sundara-
Pāṇḍya.

THE VELANANDU CHIEFS.

25. The epigraphical survey of the Sattenapalle and Vinukonda taluks of the Guntur district has brought to light a number of stone inscriptions belonging to the several Telugu subordinate families which held the country south of the Kṛishṇā in the 12th century A.D. prior to the advent of the Kākatiyas. The most powerful of these, viz., the **Velanāṇḍu chiefs of Tsandavōlu** are represented in the year's collection by a single epigraph from Sarripūḍi in the Sattenapalle taluk (No. 322), which refers itself to the reign of **Kulōttuṅga Rājendra-Chōḍarāja** and is dated in Śaka 1094, Uttarāyaṇa-saṅkrānti. It registers gifts of land made to the temple of Mūlasthāna-Amarēśvaradēva at Sārānapura (modern Sarripūḍi) by several individuals, among whom figure a certain *Sūrapa-Nāyaka* and a *Kēti-Nāyaka*. According to Dr. Hultzsch's account of the Velanāṇḍu chiefs given in *Epigraphia Indica*, Volume IV, pp. 32ff., the date Śaka 1094 would fall in the reign of *Prithivīśvara*, son of *Goṅka III* or *Kulōttuṅga-Manma-Gōṅkarāja*, who is supposed to have ruled over the whole of the Andhra country from Śaka 1085 to Śaka 1121 (*Ep. Rep.* for 1909, p. 120). But since Copper-plate No. 23 of 1916-17 which is dated in the 23rd year of the Eastern Chāḷukya king *Rājārāja II* falling in Śaka 1091, was issued by the Velanāṇḍu chief *Rājendra-Chōḍa*, son of *Goṅka II* and grandfather of *Prithivīśvara*, it is not possible to assign the present record to *Prithivīśvara* without assigning any rule to his father *Goṅka III*. Further from the stone inscriptions discovered in recent years from the Guntur district bearing the Śaka years 1093 and 1092 (Nos. 655, 657, and 658 of 1920), we learn that the ruler of the 6000-country at the time of the grant was **Kulōttuṅga Rājendra-Chōḍarāja**, who according to Dr. Hultzsch's table must be the son of *Goṅka II*. It is interesting to note that a certain *Sūrapa-Nāyaka* figures as a donor of some gift in No. 655 of 1920 dated in Śaka 1093, and he may be identical with the homonymous *Nāyaka* chief appearing in the inscription under review. It is reasonable to ascribe some of the inscriptions bearing dates between Śaka 1085 and 1102 assigned by Hultzsch to *Prithivīśvara* (*Epigraphia Indica*, Volume IV, p. 39), to his grandfather *Kulōttuṅga-Chōḍarāja* in view of the recent discoveries mentioned above.

Kulōttuṅga
Rājendra-
Chōḍarāja.

THE KOTA CHIEFS.

Mahāmaṇḍalēśvara
Kētarāja :
S. 1070.

26. The successors of the Koṇḍapaḍumaṭi chiefs in the 6000-country south of the Kṛṣṇā river were the Kōṭa chiefs of Dharanikōṭa in the 12th century A.D. They are represented in the present collection by a few records ranging in date from Śaka 1070 to 1190. The earliest of these secured at Kōḷlūru in the Sattenapalle taluk (No. 300) belongs to **Mahāmaṇḍalēśvara Kētarāja** and registers a gift of land made by him to the temple of Rāmēśvara-Mahādēva at Kōḷalūru in Śaka 1070. **This is the earliest known record of the Kōṭa chiefs**, who must have become the masters of the Telugu country some time after Śaka 1061 when the chief Manma-Maṇḍa called also Erra-Maṇḍa (*Ep. Ind.*, Volume VI, p. 274) of the Koṇḍapaḍumaṭi family was ruling as a subordinate of the Chōḷa-Chālukya king Kulōttunga-Chōḷa II (No. 393 of 1915). The Kētarāja of the present record must therefore be an early member of the Kōṭa family and is probably identical with **Kēta I**, the father of Bhīma II of the Kōṭa genealogy given in the *Epigraphical Report* for 1916, p. 138. Since we find the Koṇḍapaḍumaṭi chiefs Buddharāja and Maṇḍarāja, sons of Mallerāja, in a record of Śaka 1093 (No. 394 of 1915) secured at Nādenḍla in the Narasaraopet taluk of the Guntur district, it may be surmised that the Kōṭas had not yet become complete masters of the Six Thousand country by Śaka 1070, when the inscription under notice was engraved. A few Kōṭa inscriptions of this early period are found at Drākshārāma in the Godavari district (*S. I. I.*, Vol. IV, Nos. 1159, 1160, 1242) which bring to light names of some chieftains of the family (*Ep. Rep.* for 1932-33, page 63) whose relationship with the main branch is not apparent.

Dodḍa-Kēta
(Kēta II).

27. **Kēta II** otherwise known as **Dodḍa-Kēta**—as distinguished from his grandson Kēta III—is represented by two inscriptions (Nos. 325 and 317) coming from Uyyandana and Panidem in the Sattenapalle taluk. No. 325 is dated in Śaka 1148 and records a gift of land made for worship, etc., in the temple of god Kētēśvara-Mahādēva called after the king. The name of the god certainly indicates that the Kōṭa rule had been firmly established in this part of the country by the beginning of the 13th century A.D. In the *Epigraphical Report* for 1917 it is stated that the Kōṭas had been the subordinates of the Kākatiyas since Mahāmaṇḍalēśvara Kōṭa Mummaḍi-Dēvarāja, son of Gaṇḍapa figures as a vassal of the Kākatiya king Gaṇapati in Śaka 1133 (No. 88 of 1917). This Mummaḍi-Dēvarāja was a member of the collateral branch. The present record affords, therefore, proof that **the main branch of the Kōṭas under Kēta II was also in power at this period**. It has been stated in the *Epigraphical Report* for 1909, p. 120, that the Kākatiya invasion of the Velanāṇḍu country took place some time between Śaka 1121, the latest known date of Velanāṇḍu Prithivīśvara and Śaka 1123 the date of the Bezvada inscription of Gaṇapati. It is possible that simultaneously with the Velanāṇḍu chiefs or a little later, the Kōṭa chiefs also were subjugated by the Kākatiyas some time before Śaka 1133 during the time of Gaṇapati, whose earliest known date is Śaka 1131 (*Ep. Rep.* 1906, p. 62) or of Rudradēva whose inscriptions range from Śaka 1084 to Śaka 1121. The latter alternative is more probable, for Kēta II appears to have named his son Rudra after his Kākatiya overlord as a token of loyalty to his master and the mutual relationship between the two families was strengthened by the marriage of Gaṇapāmbā to Bēta, son of Rudra. The next inscription (No. 317) records a gift of the village Paṇḍidam (modern Panidem) in Koṇḍa Nātavādi-sima which was the king's *nija-vṛtti*, for the benefit of the Brāhmanas and the temples in the village in Śaka 1153. The king is called Dodḍa-Kētarāja and his consort Prōladēvī. The Koṇḍa Nātavādi-sima is evidently identical with the *Shaṭsahasra* country (*Ep. Rep.* for 1916, p. 137).

Bhīma III :
Śaka 1155.

28. Śaka 1153 was probably the last year of Kēta II's rule, since we find in Śaka 1155, his son **Bhīma III** for whose merit a gift is recorded in No. 299. The king is called in this inscription **Yera-Bhīmarāja** who from the date must be assumed to be the **father of Manma-Kēta**. His rule must have been very short, since we find in the next year, i.e., Śaka 1156, Kēta III governing the Six-Thousand province. Further he must have been very old when he assumed the reins of government, for in Śaka 1156, his grandson Gaṇapati was the crown-prince under his father Kēta III. The present record furnishes us with the new information that Yera-Bhīmarāja's queen was Āṅkamadēvī and that through

her he had four sons, namely, Kētarāja, Prōlarāja, Tripurāja (Tripurarāja), and Rāmarāja of whom the eldest Kētarāja (Kēta III) succeeded his father in the rulership of the Kōṭa territory.

29. No. 318 which bears the date Śaka 1157 is unfortunately damaged in many places. It seems to record a gift of land made by a certain Nāyaka (whose name is lost), to the temple of Bhīmanāthadēva for the merit of Kōṭa Dennaladēvī-Gaṇapaddēva-Mahārāja. Dennaladēvī was apparently the mother of Gaṇapadidēva who is different from the homonymous chief whose mother was Bayyāmbikā.

30. The last epigraph noticed in connection with this family is No. 301, which registers a gift of land made by the Kōṭa chiefs **Dēvarāja** and **Mummaḍirāja** for the benefit of the temple of Rāmēśvara-Mahādēva at Kōḷalūru in Śaka 1190. The gift is stated to have been made for the merit of their father Kōṭa Gaṇapaddēvarāja. If Gaṇapati had been alive at the time of the gift, the period of his rule would be extended up to Śaka 1190. The chiefs Dēvarāja and Mummaḍirāja are revealed to us for the first time by the present inscription and **the Kōṭa genealogy would accordingly be carried further by one generation**. It may be noted that Kōṭa Mummaḍi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatiya king Gaṇapati in Śaka 1133 (*Ep. Rep.* for 1917, p. 127) is an early member of the family and cannot be connected with either Mummaḍirāja or Dēvarāja of the present record who were sons of Gaṇapati.

THE TELUGU-CHODAS.

31. There are three inscriptions in the present year's collection (Nos. 341, 347 and 338) which belong to the family of the Telugu-Chōḍa chiefs who held sway over a portion of the Telugu country south of the Kṛṣṇā river in the 12th and the 13th centuries A.D., as vassals first of the Chōḷa-Chālukya kings (*Ep. Rep.* for 1916, p. 135 and for 1921, p. 102) and then of the Kākatiyas who had established themselves firmly in the country by Śaka 1133 (*Ep. Rep.* for 1916, p. 135 and *Ep. Ind.* Vol. IX, p. 260, f.n. 1). The earliest of these, No. 341, coming from Pedda-Kaṇcherla belongs to the time of **Mahāmaṇḍalēśvara Kannaradēva-Chōḍamahārāja** and records a provision made by his minister Nalla-Peggaḍa for maintaining a perpetual lamp in the temple of Bhīmeśvara at Kaṁcheṇṇu (modern Pedda-Kaṇcherla). The chief Kannaradēva is evidently identical with Kannaradēva-Chōḍa, son of Tribhuvanamalla and Māchaladēvī, whose latest known date is Śaka 1098. Nalla-Peggaḍa's genealogy is given for three generations as, Dēchi-Peggaḍa who married Kāmavāmbā; their son Goṅka who married Nāchamā; their son Mēru who married Dāmava and their sons, Nalla, Goṅka and Dēchi. It is interesting to note that this officer is stated to have belonged to the **Sālankāyana-gōtra**.

32. Nos. 347 and 338 secured respectively from Puvvāḍa and Mulakālūru in the Vinukonda taluk belong to the time of **Mahāmaṇḍalēśvara Manmasiddhayadēva-Chōḍamahārāja** and bear the dates Śaka 1161 and 1171. From the genealogical table of the Telugu Chōḍas given on p. 16 of the *Epigraphical Report* for 1900, it is found that Manmasiddha of Branch C, who was a patron of the Telugu poet Tikkana-Sōmayājin, ruled over the Telugu country from A.D. 1250 to at least A.D. 1291 (*Historical Inscriptions of Southern India*, p. 396). If this chief be the same as the Mahāmaṇḍalēśvara Bhujabala-Vira-Manmasiddhayadēva of the inscriptions under review, we are led to presume that **he ruled conjointly with his father** for at least 10 years prior to the actual date of his accession to power which took place, as stated above, in A.D. 1250. It may be noted that he made a gift of some taxes to the temple in gratitude for his recovery from illness in A.D. 1249 when he was a prince under his father (*Ibid* p. 148).

THE CHĀGI CHIEFS.

33. The chiefs of the Chāgi family are represented in the current year's collection by two epigraphs (Nos. 277 and 278) from Chintapalle. No. 277 which is dated in Śaka 116 [2], Śārvarin, registers a gift of certain toll-incomes made to the temple of Mūlasthāna-Mallikārjuna at Guḍimeṭṭa by several trade-guilds and commercial bodies, for the merit of **Mahāmaṇḍalēśvara Chāgi Dōrayarāja** entitled 'Prithivīśeṭṭi' and of **Chāgi-Gaṇapaya**. It is stated that these commercial

bodies among whom are mentioned the *Ubhaya-Nānādēsis*, *Gavares* and *Mummari-danḍas* had assembled together in a *mahānāḍu* for making the gift specified above. They are described as the protectors of the *Vīra-Balañja-dharma* and the recipients of boons from the mandate of the **Five-Hundred** (*Pañchaśata-vīra-sāsana*). The Five-Hundred mentioned here are evidently identical with the **Five-Hundred Svāmins of Ayyāvoḷe** (Aihole in the Hungund taluk of the Bijapur district) who superintended and guided the transactions of the *Vīra-Balañja* chambers of commerce all over the Deccan and the South India from the 6th century A.D. onwards (See *Ep. Ind.*, Vol. XVI, p. 332 and f. n. 6). Since the portion enumerating the various trade-guilds is written in Kannada with a mixture of Telugu expressions, it is possible that the **head-quarters of the Central Chamber of Commerce were located in the Kannada country** presumably at Aihole, whose language was evidently adopted by the subordinate bodies as a mark of affiliation to the central organisation. It may be noted that the *Gavares*, *Nānādēsis* and *Mummari-danḍas* are very frequently mentioned in the inscriptions of the Bombay-Karnatak (see for example *Ep. Ind.*, Vols. XIII, p. 21 and XVI, p. 336). The other inscription (No. 278) which is not dated records a similar gift to the same temple at Guḍimetta made by the trade-guilds for the merit of Chāgi Dōrayarāja, who is described here as 'the devout worshipper of the divine feet of Yōgānanda-Narasimhadēva. The god Yōgānanda-Narasimha is evidently the famous deity on the Vēdātri hill which is not far off from Chintapalle, where the inscription is found. **Tyāgi-Pōta** who flourished in Śaka 1119 is also similarly described in No. 795 of *South Indian Inscriptions*, Volume IV. Thus the family deity of the Chāgi kings appears to have been the god on the Vēdātri hill. From the several inscriptions brought to light in previous years it may be inferred that the Chāgi chiefs ruled over Nātavāḍi-vishaya and Vijayavāṭi-vishaya in the 12th and 13th centuries A.D., presumably as the subordinates of the Kākatiyas. Dōraya and Gaṇapaya who are probably related to each other as father and son or as brothers, must have been late members of the family. For an account of the Chāgi chiefs, whose inscriptions dated up to Śaka 1215 are found, see *Epigraphical Report* for 1923-24, pp. 116 ff.

THE KAKATIYAS.

Gaṇapati:
Ś. 1140.

34. The Kākatiyas are represented by three inscriptions during the year under review. The earliest of them (No. 328) coming from Vēlpūru in the Sattenapalle taluk, belongs to the reign of **Mahāmaṇḍalēśvara Kākatiya Gaṇapati** and is dated in Śaka 1140. It mentions the king's officer Adḍavatta Kūchena-Preggaḍa, who made an endowment of certain toll-incomes to the temple of Kāmēśvara at Vēlpunūru. The king is here called the lord of Anmakonḍapura and a great devotee of Mahēśvara. We know from the Malkāpuram inscription of Rudramadēvi, that Gaṇapati had received the Śaiva initiation from Viśvēśvara-Sambhu of the Gōlakī-maṭha in the Dāhala country, as a result of which he even used to style himself the *son* of his teacher (*Ep. Rep.* for 1917, p. 123, para. 33).

Rudradēva-
Mahārāja:
Ś. 1198.

35. Of **Rudramadēvi** called by the male name Rudradēva-Mahārāja, daughter and successor of Gaṇapati, there is found an epigraph at Velavartipāḍu, which is dated in Śaka 1198 (No. 326). It records a gift of land made by her subordinate Malli-Nāyaka, brother-in-law of Sōmi-Nāyaka who is styled the devout worshipper of the feet of Śrī-Puṇyēśvara-dēva, to the temple of Mallēśvara at Velivarti. Sōmi-Nāyaka is probably identical with Sōme-Rauta figuring as an officer of Gaṇapati in Śaka 1161 (No. 558 of 1925).

Pratāparu-
dradēva-
Mahārāja:
Ś. 1233.

36. No. 307 which comes from Kōṭa-Nēmalipuri belongs to the reign of **Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja** and introduces his officer Mārāya-Sāhaṇi Rudradēva as ruling over Pallināṇḍu Gurinḍāla-sṭhala and the sixty villages. The record is dated in Śaka 1233 (corresponding to A.D. 1311) which was the period of disaster to the glory of Pratāparudra at the hands of the Muhammadan invaders.

THE GAJAPATIS.

37. My friend, Mr. M. Kalidasu, B.A., B.L., Advocate, Bapatla, Guntur district, was kind enough to forward to me for examination a set of ten odd plates which make only an incomplete grant of the **Gajapati king Kapilēśvara**. The original provenance of the plates is not definitely known, but it is reported that they had been lying for a long time in the family of one of his clients.

The plates measure roughly 14 inches by 7 inches except one which is only 6 inches in width and $\frac{1}{4}$ inch in thickness. They have raised rims all round with a ring-hole of about 1 inch in diameter near the left margin. The ring which must have held the plates together originally, and the seal accompanying it are not forthcoming. The plates bear writing on both the sides and they weigh 1367 tolas in all.

The present charter (App. A, No. 17) is palimpsest engraved over an earlier but almost entirely erased grant. The letters of the latter are not very much removed from those of the extant grant in point of time. The purpose of the inscription is to register the gift of the village **Veligalani** surnamed **Kapilēś-varapuram** in the Harigukāmēdūri-simā, by king Pratāpa-Kapilēndra, on the occasion of Vaiśākhi in the **Śaka year 1380**, Bahudhānya, to 120 Brahmans, in the name of his father. This grant affords one more evidence of the conquest and temporary occupation of the Telugu country by this Gajapati king in and about A.D. 1458. Traces of his invasion of the Tamil country in about A.D. 1465 have already come to notice (vide *Epigraphical Report* for 1919, p. 106). The present inscription would appear to be the second earliest record of the king in the Telugu country known so far. We have evidence of his earlier occupation of the Guntur tract in the copper-plate grant of Gāṇadēva, his viceroy at Koṇḍavīḍu dated in the Śaka year 1377 (= A.D. 1455-56) (vide *Epigraphical Report* for 1890, October, page 2 and *Ind. Ant.*, Vol. XX, p. 390). **Gāṇadēva** was evidently a prince of the Gajapati royal blood and a **close kinsman of Kapila** or **Kapilēśvara**. A still earlier record of Gāṇadēva dated in Śaka 1376 has also been noticed in the Guntur district (No. 70 of 1917). The Telugu portion of the present grant is accompanied by an Uriya supplement which has been kindly read and translated for me by Sri Lakshminarayan Jagadeb, Raja of Tekkali. Its purport is given by him as follows :—

Kapilēśvara :
Ś. 1380.

"Dividing Bellapalli subdivision on earth in the Karolo division in Bhogam district which is our land and which is in our enjoyment into three portions, namely Jagēśvarapura-Sāsanam, Bellopora-Sāsanam and Pratāpa-Kapilēśvara-Sāsanam, and each in turn into forty subdivisions, thus making 120 parts in all, I, Vīra Śrī-Gajapati Gaḍiśvara Navakōṭi Karnāṭa Kalabargēśvara Pratāpa Kapilēśvara-Deo Mahārāja, make a gift of them to Brahmans of different *Gōtras* but all of Gautami-varṇśa, that you may cultivate, irrigate and enjoy these lands."

An additional interest of the grant is its mention of the several family names of the 120 Brahman donees, among which are many commonly met with also now. Of these may be noticed the following :—

- | | |
|-----------------|-------------------|
| (1) Godavarti | (27) Dūrvāsula |
| (2) Oḍḍe | (28) Koṇakāñchi |
| (3) Kurti | (29) Shaḍḍarśanam |
| (4) Munnaṅgi | (30) Dhūlipāḷla |
| (5) Yempalēla | (31) Kāṇḍrāri |
| (6) Jennasāni | (32) Adḍāḍa |
| (7) Ākunūri | (33) Ingū |
| (8) Yenamandra | (34) Sādhu |
| (9) Upadrashta | (35) Sāmavēdi |
| (10) Yētūri | (36) Vēdāntam |
| (11) Gotta | (37) Siddhi |
| (12) Hari | (38) Oḍali |
| (13) Yedavalle | (39) Annañāri |
| (14) Malyāla | (40) Perumāḍi |
| (15) Kūnapulli | (41) Kaḍali |
| (16) Bhaṇḍāru | (42) Kaṇḍavelli |
| (17) Mandāḍapu | (43) Challa |
| (18) Rājukonḍa | (44) Bhāgavatula |
| (19) Uppulūri | (45) Nōri |
| (20) Pūrimetta | (46) Bhūtanāthuni |
| (21) Koṇḍapalli | (47) Peyyala |
| (22) Gollapūṇḍi | (48) Anandula |
| (23) Maḍugūri | (49) Satyāśhāḍha |
| (24) Māñjēti | (50) Bejavāḍa |
| (25) Kūche | (51) Purāṇam |
| (26) Lolla | |

It is curious to note that among these donees there is one called Nārāyaṇa-Dvivēdi whose family name is given as Sāmavēdi but who styles himself a *Yajur-vēdin*. Among the boundaries of the gift village figures a local stream or rivulet called Bhīmarathī, and we cannot be quite definite if it is identical with the stream of that name mentioned in the Garavapādu grant of Gaṇapatidēva (vide *Epigraphia Indica*, Volume XVIII, p. 356).

In the *praśasti* of the king given in the earlier portion of the grant it is stated that he threatened or conquered **Hampā** (Puranic Pampā) (this evidently refers to his attempt on Hampī), **Dhārā** (?), the secondary capital of Mālwa at this period under the Muhammadan kings, **Kalubarigā** (Gulbarga) and **Dhilli** (Delhi). The present grant is one of the very few South Indian epigraphs which make a reference to this imperial capital. This seems to be only the second of such. An earlier mention of it is found in the Pañchadhārā Pillar Inscription of the Kōṇa king Chōḍa III, dated in the Śaka year 1325 (=A.D. 1403-4) (*Ep. Ind.*, Vol. XIX, p. 156), wherein it is recorded that Chōḍa III's grandfather Chōḍa II took part in a campaign against the Emperor of Delhi on behalf of the king of Utkalā (Orissa). The attempt of our king Kapila against Dhilli must have been an offshoot of the ancient feud between Delhi and Orissa.

THE VIJAYANAGARA KINGS.

38. This dynasty is represented in the collection by 48 inscriptions ranging in date between Śaka 1281 and 1510.

Of the three inscriptions of **Kampa**, the son of Bukka, one from Tirukkōyilūr (No. 255) gives us the information that as *Alīyāraṇalitta Gandaragūḷi* Mārāya-Nāyaka, the son of Sōmaya-Dannāyaka, the *Mahāpradhāni* of the king executed several repairs to the temple, the authorities treated a cocoanut grove evidently belonging to the temple, as his gift. The title *Alīyāraṇalitta* applied to Mārāya-Nāyaka must have been acquired by him evidently after his destruction of the fort of Rājagambhīraṇmalai (Padaividu) in the expedition undertaken by his father against Sambuvārāya (*Ep. Rep.* for 1927-28, pp. 60-61). The chief figures as donor in two other records also, viz., Nos. 391 of 1911 and 267 of 1919, the latter of which mentions a *gōpura* at Kulattūr endowed by and named after him.

Another inscription of Kumāra-Kampa dated in Plavaṅga corresponding to Śaka 1289 (No. 216) records a gift of land for the maintenance of a certain Kāt-tanayināṇ of Piḍavūr singing the sacred hymns before the diety at Nerkuṇṇam and is signed at the end by a certain Goppanāṅga, who is evidently no other than Gōpanārya the famous officer of Kampa, (*Ep. Ind.*, Vol. VI, p. 323).

39. His son **Jommana** is represented by two inscriptions (Nos. 235 and 256) in the former of which he is stated to have made a *sarvamānya* gift of land in Viratūṅga-purapparru to the temple of Nagarēśvara at Tirukkōvalūr. This record is dated in Kilaka corresponding to Śaka 1290 which would be the earliest year known hitherto for him. Viratūṅgapurapparru finds mention in the other inscription also, which is dated in Śaka 1292. It refers to him as 'ruling the earth'. No. 572 of 1906 refers to an order of Jommana issued in Śaka 1328 in the reign of Bukka. It is not known definitely whether these refer to one and the same ruler.

40. An inscription in the collection dated in Śaka 1304 (No. 259) refers itself to the reign of **Hariyāna** 'son of Vira-Hariyāna'. We do not know so far of any prince, son of Harihara II, named Harihara ruling under his authority at this period. The name of the donor-chief Hariyāna is perhaps a mistake for Viruppaṇa who was in charge of these regions during his father's lifetime. The epigraph records the *sarvamānya* gift of a village made for the merit of himself and of his overlord (*rāya*) for repairs etc., to the temple of Tiruvīḍaikaḷi-Nayinār on the representation of a lady. It also fixes the rates of taxes to be levied on the several kinds of crops grown on the lands.

41. Of **Bukka II** there are two inscriptions (Nos. 210 and 100) dated in Śaka 1322, Tārāṇa, (wrong) and 1325. The earlier of these mentions (an officer of the king?) Tripurārīdēva who ordered the gift, as *jīvita*, of 5 mā of *dēvadēna* land to the *dēvaraḍiyār* of the temple. Before its conversion into a *jīvita*, the land was first made a *tirunāmatukkāni* of the temple through the *sabhā* and the *nāṭṭavar* and then the *kānikkai* and *vimiyōgam* taxes due on the land to the temple were got exempted by the *tāṇattār*.

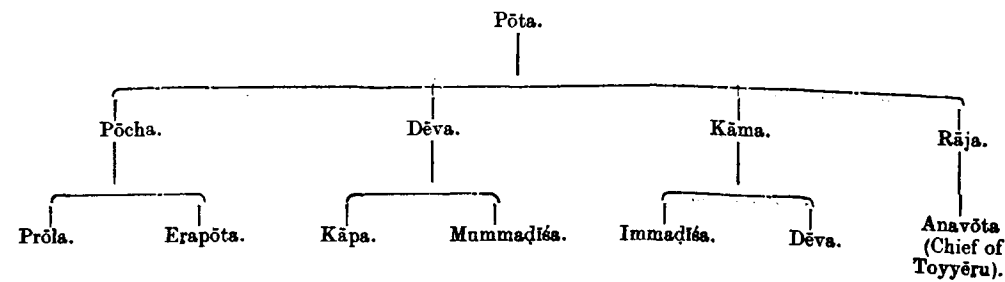
42. A record of the time of **Vira-Bhūpati** (No. 267) gives us the interesting information that the king granted some land at Muḍiyanūr tax-free to a son of one Arunagirinātha, because he was named Bhūpaṇa after the king.

43. **Dēvarāya II** is represented in the collection by 5 inscriptions (Nos. 209, 237, 242, 258 and 265) ranging in date from Śaka 1348 to Śaka 1367. Nos. 242 and 265 give him the epithet '*Gajavēttai-kandaruliya*'. The former records a tax-free gift of land to a temple of Piḍāri at Virapāndya-nallūr (Virapāndi in the Tirukkoyilūr taluk) by Lakkarasa, son of Dēvarasa of Gaṭṭikai (Gaṭṭikāchala, i.e., Sholingur). The latter which is dated in Śaka 1367 is from Tirukkoyilūr and records an order of *Mahāpradhāna* Annappaṅgaḷ remitting certain taxes due from the *Kaikkōlas* attached to the Perumāḷ temple in favour of the temple itself, to secure welfare to the king. There is an inscription (No. 260) from Tirukkōyilūr dated in Śaka 1360 which refers itself to the reign of '*Gajavēttai-kāraṇ*', **Pratāpa-Dēvarāya**. It records a provision made for perpetual lamps before the images of the god and goddess in the temple of Tiruvīḍaikaḷi-Nāyanār for the welfare of the king by a chief named Tirumalai-appaṇ of Idaitturai out of the tithes due to him from two villages. The epithet '*Gajavēttai-kandaruliya*' applied to Dēvarāya in the foregoing inscriptions proves that it was not an attribute particularly given to his younger brother as supposed by some scholars. From the application of the epithet *Gajavēttai-kāra* to the king Pratāpa-Dēvarāya in No. 260, dated in Śaka 1360, from the same place, we have to suppose that both these inscriptions refer to one and the same king Dēvarāya II.

44. In the *Epigraphical Report* for 1912 (p. 72) the late Rao Bahadur Krishna Sastri has stated that **Sāluva Narasiṅga** was wielding supreme power long before the actual usurpation of the Vijayanagara throne about Śaka 1408. Two inscriptions of the current year's collection, one from Arakaṇḍanallūr and the other from Nerkuṇṇam both in the Tirukkoyilūr taluk (South Arcot District) (Nos. 111 and 213) which are both dated in the same year, viz., Śaka 1393, Vikṛiti make no mention of the Vijayanagara sovereign of the period. They state that, seeing that the *dēvadāna* and other villages belonging to the temples had become neglected for 8 or 10 years owing to the *Odḍiyan-galabhai* and consequently the temples had become dilapidated without any worship being conducted therein, Annamarasa the agent of Sāluva Narasiṅha-Mahārāja, who is known to us already from inscriptions as the *avasaram* officer of the king (*Ep. Rep.* for 1912, p. 72, and *Ep. Rep.* for 1918, p. 164), renewed the old grants to these temples by remitting certain taxes due therefrom and revived worship in them in the name of his master. The *Odḍiyan-galabhai* which wrought this devastation is obviously the Gajapati invasion of Vijayanagar in the reign of Mallikārjuna which was repulsed by Sāluva-Narasiṅha (*Archaeological Survey Report* for 1908-09, pp. 164-5). This event of *Odḍiyan-galabhai* is confirmed by the existence of two inscriptions of the Gajapati king Kapilēśvara in the South Arcot district which are both dated in Śaka 1386 (A.D. 1464-5), nearly seven years prior to the time of the record under review (*Ep. Rep.* for 1919, p. 106, para. 47), Gajapati Kapilēśvara also claims the conquest of the South in his copper-plate grant dated Śaka 1380 examined during the year (No. 17 of App. A; see para. 37 above). Another record from Nerkuṇṇam (No. 208) which is dated in Śaka 1399 refers to Sāluva Narasiṅha as 'ruling the earth' even in that year. It states that the residents of the *tirumadaivilāgam* of the temple who had left the village and settled elsewhere during the previous 40 years were now advised to return to their former holdings on favourable terms of taxation by Aramaḷatta-Nayinār, the local agent of Iśura-Nāyakkar. This Iśura-Nāyakkar is evidently the well-known Tuluva general Iśvara who was a subordinate of the king at this time (*Ep. Rep.* for 1913, p. 121, and *Archaeological Survey Report* for 1908-09, p. 133).

45. An inscription dated in the cyclic year Śārvarin (No. 27) records that Padaividu-rājyam was the *nāyakkattāṇa-sīrmai* of Vira-Narasiṅgarāya-Nāyaka. The date corresponds to Śaka year 1402, and the inscription would be of the time of Sāluva-Narasiṅha. It is not certain if Vira-Narasiṅgarāya-Nāyaka of the epigraph could have been identical with the son of the Tuluva usurper Narasā-Nāyaka and the elder brother of Krishnarāya. If it were so, it would show that he had already held an important office under his father's overlord, i.e., Sāluva-Narasiṅha at this early period. The inscription is damaged in portions and seems to record the colonisation of some specified plots of land by some families through the efforts of his agent. Kāḷattināthar Vayirava-Nayinār.

The genealogy of the donor for three generations given in this grant is as shown below :—



Of Pōta the first member mentioned, not much is recorded except the stereotyped praise. He had four sons like the four arms of Vishnu—Pōcha, Dēva, Kāma and Rāja. Pōcha had two sons called Prōla and Erapōta, and Dēva had two sons Kāpa and Mummaḍiśa. Kāma's two sons were Immaḍiśa and Dēva, while Rāja was the father of Anavōta, 'lord of Toyyēru.' After the rule of Prōla, whose family name is stated to have been Musinūri, Kāpa is said to have succeeded him and to have ruled in great prosperity through the grace of god Viśvēśvara of Kāśī. It is this Kāpa who made the gift of the village Prōlavaram for the merit of his predecessor, Prōlaya-Nāyaka, and named it after him. Kāpa was an important chieftain who flourished in the 14th century, and from the fact that he is described as *Pratāparudra-pratima-prabhāvaḥ* and had his capital at Ēkaśilānagarī, we have to infer that he **succeeded to the Telingana territory, some time after the extinction of the Kākatiya dynasty** with the death of Pratāparudra. As Warangal had been subjugated by and was in occupation of the Mussalmans till about A.D. 1335, its recapture by Kāpa must have been effected only after that year. In fact, the Kaluvacheru grant of Anitalli (quoted in *J. B. O. R. S.*, Vol. XX, p. 263) claims this achievement for Prōla himself, who is said to have vanquished the Mussalmans, and this victory must have been followed by the occupation of Ēkaśilānagarī by Kāpa, who must have made it his capital. The grant of the village Prōlavaram for the merit of Prōla, expresses the gratitude and respect which Kāpa entertained for his predecessor. This Kāpaya-Nāyaka has been identified with Kanyā-Nāyak or Krishna-Nāyak of the Muhammadan historians, who claims to have thrown off the Muhammadan yoke and to have asserted independence at Warangal. (*J. B. O. R. S.*, Vol. XX, p. 260 f. and *Origin of the city of Vijayanagara*, App. D). A certain Kāpaya-Nāyaka is said to have been the uncle of the wife of Mummaḍi-Nāyaka of Kōṛukonda (*Ep. Ind.*, Vol. XIV, p. 83 and *Ep. Rep.* for 1913, part ii, para. 70), and he was probably identical with this chief.

His identity with Kanyā-Nāyaka or Krishna-Nāyaka.

The local stream called Malaghnī mentioned among the boundaries in this grant is evidently identical with the one called Malāpāhā in the Jujjavaram plates of Anna-Vēma dated in Śaka 1293 (*Ep. Rep.* for 1923, App. A, No. 15). Jujjavaram from which these plates come is in the same taluk of Gudivada in which is Guraja, from which Kāpaya-Nāyaka's plates have come. It may be noted incidentally that there are no less than nine villages of the name Kāpavaram in the Godavari and Kistna districts, of which, some, though not all, must have been founded or named after this powerful Telugu chief.

Vayiramēga-Vānakōvaraiyar—(9th century A. D.)

53. No. 233 from Maṇampūṇḍi in the Tirukkoyilur taluk is a short interesting epigraph. It is engraved in early Tamil characters attributable to the end of the 9th century A.D. and records that **Anikōvan Orriyūrpīrāṭṭi**, daughter of Vilāḍarāya and wife of the chieftain **Vayiramēga-Vānakōvaraiyar** excavated the irrigation tank at Niechavinītaṇḍalam and provided a sluice (*tūmbu*) for it. In two records copied from Tiruvorriyūr (Nos. 158 and 161 of 1912) it has been stated that this Vayiramēga-Vānakōvaraiyan was the son of Perunaṅgai or Sāmi-Akkaṇ and that Amatti *alias* Kuṛumbakōḷali and Sappakkaṇ *alias* Pātrādāni were the *bhōgiyār* (mistresses) of this chief. It has been suggested that **Vayiramēga-Vānakōvaraiyan was probably a son of the Pallava king Aparājita** and that he might have been given the title of Vānakōvaraiyan for holding charge of the Bāṇa country (*Ep. Rep.* for 1913, p. 90). From the fact that his record is found in this tract known as Milāḍu and that Neṅkuṇṇam, a village near Tirukkōyilūr was named Vayiramēga-chaturvēdimāṇḍalam, it appears likely that

he was wielding authority in this region. The text of the record reads thus:—

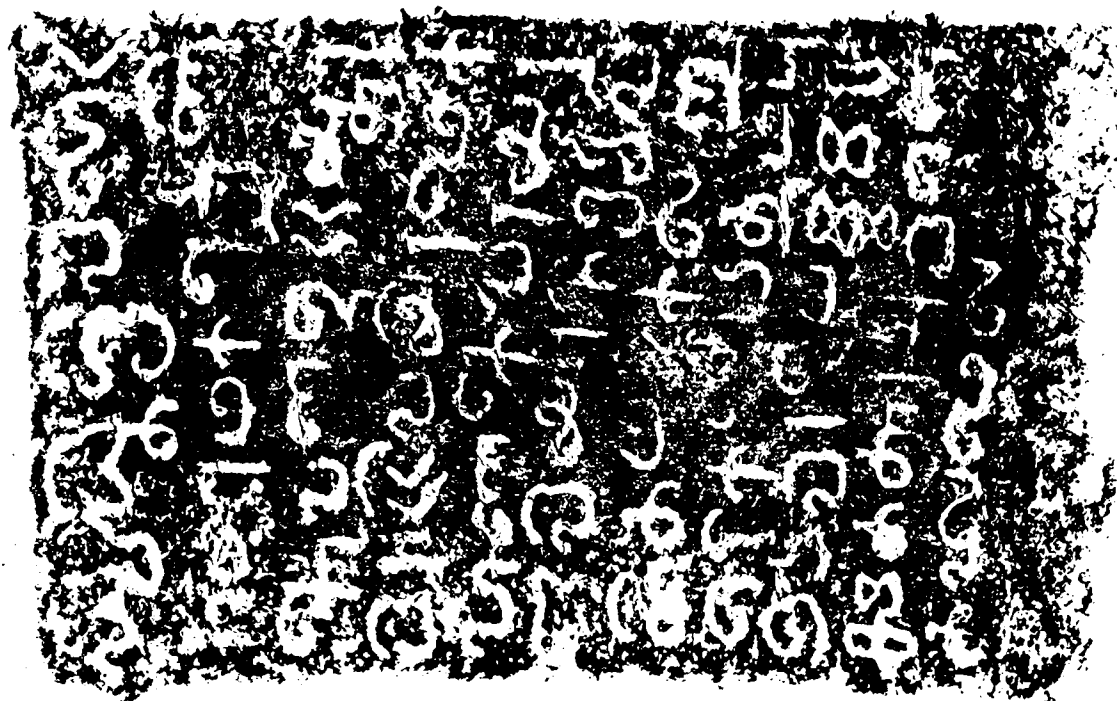
- | | |
|----------------------------|--------------------------------|
| 1 Svasti śrī[ \|\|*] Vilāḍa- | 7 nītamāṅgalaṇu |
| 2 rāyar maḡaḷ Aṇi- | 8 ēri kaṇḍu tūmbu |
| 3 kōvaṇ Orriyūr- | 9 iḍuvi[ttā*]c[ \|*] i-dharmnam |
| 4 pirāṭṭi Vayiramēga- | ra- |
| 5 Vānakōvarayar | 10 kshittār aḍi eṇ- |
| 6 dēviyār Nichchavi- | 11 talai mēl [\|\|*] |

54. Seventeen records of **Peruñjīṅgādēva** ranging in date from the 3rd to the 36th year of his reign were secured this year. In one of them (No. 113) is mentioned a new officer of his named Chōlatuṅga-Pallavaraiyaṇ Śipālādēvaṇ Marundālvārnāyaṇ *alias* Rājārāja-Śipālaṇ of Pērāyil who was in charge of Kannu-dainallūr-paru in Meykunra-nāḍu on the southern bank of the Pennai. This officer endowed the village Sembiyaṇmahādēvi situated in his *nāḍu* to the temple of Opporuvaramillāda-Nāyaṇār at Tiruvāraiyāṇinallūr, which is identical with the village Arakāṇḍanallūr in the Tirukkoyilur taluk. Another officer was Amudāṇḍai *alias* Vāluvarāyar, son of Aiñjādaperumāl *alias* Gaṅgayarāyar who is stated to be a *mudali* belonging to the *ut-kottu* (inner establishment) of the king (No. 95). Araśūrudaiyaṇ Sēgaṇivāyaṇ *alias* Sōlakōṇ who is stated to be an officer (*mudali*) of Peruñjīṅgādēva (Nos. 94 and 108) and his brother Vēṇāḍudaiyaṇ (No. 104) have figured in this capacity in many records of this king from Chidambaram and Tiruvaṇṇāmalai.

An epigraph from Kōṭṭamarudūr (No. 221) dated in the 3rd year of Peruñjīṅgādēva gives him the **surname Alagiya-Pallavaṇ**. It states that the tank at Muḍikondaśōla-Chaturvēdimāṅgalaṇ was the gift of Nāchchiyaṇḍār, the wife of Nāṭṭupperumāl and the mother of Akalaṅka-Nāḍālvāṇ who figures in the inscriptions of this period. No. 115 also gives Peruñjīṅga the title **Vālvalla-Perumāl** corresponding to the Sanskrit *biruda* 'Khadgamalla' mentioned in his Attūr inscription (No. 286 of 1921), while Sōkkachchiyaṇ-kōl (No. 103) and Sōkkachchiyaṇ-tirunandavanam (*ibid.*) indicate that **Sōkkachchiyaṇ** was another title of his, corresponding to Alagiyaśiṇṇaṇ of the other records.

It is interesting to note from a record dated in the 19th year of this Pallava chief (No. 105) that the donor Gaṅgōli Tiruchchirrambalamudaiyār *alias* Udaiyār Iśvara-Śivar of the Savarṇṇa-gōtra, who hailed from the Southern Rādhā country (Bengal) in Uttarāpatha, formed a garden called Tiruchchirrambalam-udaiyār-tirunandavanam at Chidambaram for the use of the temple. Another record (No. 104) dated in the 36th year contains the order of the *Mūlapariśat* which was communicated to Tennavaṇ-Brahmādhiraṇ, Jayatuṅga-Pallavaraiyar, Tillaiyambala-Pallavaraiyar and to the *Māhēśvaras*, etc., of the temple of Tiruchchirrambalam-Udaiyār by the king's officer Vēṇāḍudaiyaṇ exempting from taxes 10 *vēli* of land which had been formed into a hamlet called Tillaināyaka-chaturvēdimāṅgalaṇ and presented to the temple by Alagiya-Tiruvaiyārudaiyār belonging to the Tirunāvukkaraśu-ten-tirumaḍam situated in the street 'Ambalanāyaka-perunteruvu'. The donation was made for meeting the expenses of several items, *viz.*, (1) chanting the *Vēda* outside the temple on the days when the god was taken out in procession in the car, (2) chanting benedictory *mantras* on the days when the god halted in the garden called Kulōttuṅgaśōlaṇ-tiruttōppu, (3) for chanting the *Vēdas* during the service of the sacred bath of the god, (4) for the ceremony of *mṛit-grahana* when the god (Pillaiyār) Śivapādasēkharāṇ-Sittaittunaipperumāl was taken for circumambulating the *pālikai* in the garden called Ediriliśōlaṇ-tirunandavanam, and (5) for providing cake-offerings on the days when the image of Kulōttuṅgaśōla-Vināyakaṇaiyār whose shrine is located in the eastern portion of the temple is taken in procession to the street called Rājakkāṭambiraṇ-tiruvīdi. This inscription was ordered to be engraved on the 'Vikramaśōlaṇ-tirumāligai' and near the inscription relating to some gift made to the Brahmans of Irumarabuntāyaperumāl-chaturvēdimāṅgalaṇ, a hamlet of Korraṅguḍi. No. 214 from Nerkuṇam dated in the 10th year of the chief registers a gift of land for conducting the Chittirai festival in the temple of Tiruppanichchatturai-Nāyaṇār at Nerkuṇam *alias* Vayiramēga-chaturvēdimāṅgalaṇ. It may be mentioned that the village Aintali (the village of five shrines) where a plot of this land was situated is now a very insignificant templeless hamlet with the name of Andili, and that

No. 233 of 1934-35.



SCALE: ONE-FOURTH.

No. 305 of 1934-35.



SCALE: ONE-EIGHTH.

Nerkunram another deserted hamlet was originally called Vayiramēga-chaturvēdimāṅgalam, probably after the name of the chieftain Vayiramēga-Vāṇakōvaraiyaṇ who, as suggested above, must have wielded authority in this tract of country in the end of the 9th century A.D.

55. There are only two records belonging to the Sambuvarāya family in this year's collection. One of them (No. 131) from Arakaṇḍanallūr, dated in the 19th year of **Rājanārāyaṇa** states that a certain Tavapperumāl Viśvanā[tha*]dēvar was instrumental in obtaining from the chief an exemption of taxes on some lands round the temple (*tirumadaivilāgam*), and that the *Māhēśvaras* and *Sthāṇattār* gave him in gratitude therefor some rights in the *tirukkaiyottī* of the shrine of goddess Alagiya-Ponṇaiyār, and also a house-site in the Vellāla street and one *mā* of land. This Viśvanā[tha]dēva figures in two other records engraved in later characters on the wall of the shrine of the goddess, which contain the order (*śirumuṇi*) communicated to him. The other inscription of this chief (No. 218) coming from Nerkunram mentions that a portion of Nerkunram was newly colonised by *kāśāyakkudi* tenants and that certain taxes, such as, *tarikkaḍamai*, *vāsalpaṇam*, *kāṇikkai*, *taragu*, *kaḍaiyāyam*, etc., payable by them were utilised for the expenses of worship in the temple of Tiruppanichchandurai-Aḷudaiya-Nāyaṇār at Nerkunram *alias* Vayiramēga-chaturvēdimāṅgalam, a hamlet in Tirukkōvalūr-parru.

56. One small record (No. 13) engraved in characters of the 15th century A.D. on a stone planted in the village of Nāvalūr in the Chingleput taluk states that it (the village) was the *paḷlichchandam* of Kachchikku-Nāyakar of Buddha-Kāñchipuram. On the back of the stone is engraved the Buddhist symbol of a *Dharmachakra*. Kāñchipuram was a famous centre of Buddhism at the time of the Chinese pilgrim Hieun Tsiang (7th century A.D.). A Javanese poet of the 14th century A.D. refers to the existence of six Buddhist monasteries at Kāñchipura (*Memoirs of the Batavian Society of Arts*, LIV, 1902). A few Buddha images of the medieval period have been discovered in that town (*Ind. Ant.*, Vol. XLIV, pp. 127ff). It was apparently for the worship of one such Buddha image called Kachchikku-Nāyakar that the village Nāvalūr was endowed as *paḷlichchandam*. It is of interest to notice that Buddhism continued to survive in the vicinity of Kāñchipuram till this late period.

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied during the year 1934-35, by Mr. R. S. Panchamukhi, M.A. of this office.

NOTE.—This Appendix is paged in continuation of Appendix F to the *Epigraphical Report* for 1933-34.

Inscriptions copied at the following places of the Bombay-Karnatak during the year 1934-35 are registered in this Appendix :—

Serial No.	District.	Taluk.	Village.	Number in the Appendix.
1	Dharwar	Ranebendur	Antaravalli	1 to 3
2	Do.	Do.	Bannihatti	4
3	Do.	Do.	Belkéri	5
4	Do.	Do.	Benkankonda	6 to 11
5	Do.	Do.	Bilhalli	12
6	Do.	Do.	Bisalhalli	13
7	Do.	Do.	Chalgéri	14 and 15
8	Do.	Do.	Góghali	16 and 17
9	Do.	Do.	Halgéri	18 and 19
10	Do.	Do.	Hediyá	20 and 21
11	Do.	Do.	Hirémaganur	22 and 23
12	Do.	Do.	Holi-Anvéri	24 to 27
13	Do.	Do.	Itgi	28 to 30
14	Do.	Do.	Kadarmangalgi	31 to 32
15	Do.	Do.	Karúr	33 and 34
16	Do.	Do.	Kuppélur	35 and 36
17	Do.	Do.	Makanur	37 to 40
18	Do.	Do.	Menasinhá	41 to 43
19	Do.	Do.	Mudénur	44 to 46
20	Do.	Do.	Nadibarahalli	47 to 49
21	Do.	Do.	Nitpalli	50 to 52
22	Do.	Do.	Nittúr	53 and 54
23	Do.	Do.	Ranebennur	55
24	Do.	Do.	Sarvand	56
25	Do.	Do.	Tumminkatti	57
26	Do.	Do.	Ukkund	58 and 59
27	Do.	Gadag	Bentúr	60 and 61
28	Do.	Do.	Chinchli	62 and 63
29	Do.	Do.	Karvi	64 to 66
30	Do.	Do.	Lakkundi	67 to 69
31	Do.	Do.	Sirunja	70 to 72
32	Do.	Do.	Yelishirur	73 and 74

E.—Stone Inscriptions in the Bombay-Karnatak copied in 1934-35.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT.						
RANEENNUR TALUK.						
1	Antaravalli.—Hero-stone set up near the Basavanna temple.	Yadava	Bhujabala-Chakravartin Singha (Singanadēva).	18th year, Vijaya, Phalguna, Śu. 5, Monday.	Kannada	Records the death of Bannagauda, son of Kafehigaudi and Kurubara Kāigauda of Antaravalli belonging to the Nūrubāda (division), during the cattle-raid of Vulihalli by Paṇḍyadēva.
2	Another hero-stone set up in the same place.	....	....	Chālukya-Vikrama year 55, Śādharaṇa, Jyēsthā, Śu. 1, Monday.	Do.	Records the death of Bannaga, son of Cheluveyya-Nāyaka during the destruction of the village Mākanūr.
3	The third hero-stone in the same place	Yadava	Singanadēva	19th year, Vijaya, Bhādrapada, Śu. 1.	Do.	Records the death of Rāmoja, son of carpenter Gōmoja of Antaravalli, in the fight about the boundary of Belugali attached to Haligero when all the <i>Prabhu-Gōmudeas</i> and the <i>parivatra</i> (followers) of the Sattalige-nādu belonging to the Nūrubāda division had gathered.
4	Bannihatti.—Nandi-pillar standing behind the <i>Tēra-mane</i> (car-house).	....	....	Phālguna, Phālguna[na]	Do.	Broken. Ends of lines lost. Seems to record a gift of land free of all imposts. Mentions Kōṭṭavara and a servant (name lost) of [Malikā]rjuna.
5	Belkéri.—Stone standing in Survey No. 88.	....	....	Śaka 1604, Durmatī, Phālguna, Śu. 15, Tuesday, lunar eclipse.	Do.	Records a gift of land made on the bank of the river Tungabhadra, by Lingapa-Gaṇḍa, son of Basavanna-Gaṇḍa, of the Kātyāyana-śūtra and Mauna-Bhārgava-gōtra, the <i>Dēvāy</i> of Guṭṭal, to Narahari-Bhatta who belonged to the Kātyāyana-śūtra and Kaundinya-gōtra.
6	Benkankonda.—Hero-stone lying in Hāla-Vaḍḍaragēri.	Western Chālukya	Vijavāditya-Satyāśraya	[8]th year	Do. (archaic)	Badly damaged and effaced. Records the death of a hero in a fight. Mentions Nariyādhār Prithivī-arasa and Nā-gara[sa].
7	Slab set up near the southern entrance into the Kalamēśvara temple.	Hoysala	Vīra-Ballāla (II).	13th year, Dundubhi, Vaiśākha, Śu. 15, Monday, śukrānti, vyatipāda.	Kannada	Registers a grant of land and house-site made by Dāsi-Ūrodeya of Belugali, Alivūrodeya, Mallūrodeya, Hanni-Hittu and others to Chaudēya-Nāyaka Kācheya-Nāyaka and others for effecting permanent repairs to the tank of Harakata, during the time of Mahāmaṇḍalēvara Kumāra Vīra-Vikramāditya, son of Mahāmaṇḍalēvara Chātāmadēva.
8	Another slab set up in the same place	Western Chālukya	Jagadekanalladēva	Śaka 955, Śrīmukha, Mārgaśīra, amāvāsyā, Monday, Uttaraśyāma-sukrānti, solar eclipse.	Do.	Registers a grant of provisions and privileges made by Mahā-sāmanā Chikk-Aycharasa to Vajjaya, brother of Sōvi-mayya, the <i>Ūrodeya</i> of the <i>agrakāra</i> village Belugali, while he was administering Sattalige-70. Uttamayya of the Chikkamba-vaṇḍa was the <i>Nāḷagāṇḍa</i> and Echimayya-Nāyaka was the officer in charge and <i>Nāḍakarasa</i> Māra-singayya was the senior member.
9	Mahāśarī stone set up in the same place	Yadava	Rāmachandradēva	15th year, Tārana, Bhādrapada, Śu. 10, Monday.	Do.	States that Chāt(u)daya-Nāyaka died (?) with his wife to make good the word given to their master, for which act the privilege of <i>kammata</i> (agricultural supervision) of Belugali was conferred upon his family for ever.

E.—Stone Inscriptions in the Bombay-Karnatak copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	Hero-stone set up near the eastern entrance into the same temple.	....	....	Ādi-Chaitra, ba. 8, Sunday	Kannada (verse)	Damaged. Records the death of Māhiga and mentions (a body of) Fifty-three persons.
11	Another hero-stone set up in the same place.	Yādava	Rāmadēva	24th year, Khara, Jyēsthā, śu. 5, Thursday.	Kannada	Records the gift of land as <i>netṭaru-gey</i> made by Dēka-Gaṇḍa, the <i>prabhu</i> of Belugali, to Maganeya-Nāyaka of Bidataralu during the destruction of Belugali, when Mahēśvaradēva was conducting the administration.
12	Bilhalji.—Hero-stone set up near the temple of Kallēśvara.	Hoysala	Vira-Ballaladēva	16th year, Pavaṅga,	Do.	Damaged. Records the death of Dāsoja, son of the goldsmith Sevōja, in a cattle raid on Billavalli made by the people of Bādanike and the gift of land made by certain <i>Gaṇḍas</i> for the hero-stone (<i>biragal</i>) set up by his brothers Masavōja and Kētoja.
13	Bilhalji.—Hero-stone set up in the Kallēśvara temple.	....	....	Ānanda, Kārttika, śu.	Do.	Damaged. Records the death of a hero (name not clear) in a raid by a certain Nāyaka.
14	Chalēgēri.—Hero-stone set up near the Sibāra-katte (platform).	....	....	Śaka 1336, Jaya, Śrāvāṇa, śu. Tuesday.	Do.	Damaged. Records the death of a certain Hobbaya in a raid upon [Te]jaligere and registers a grant of land as <i>netṭaru-gey</i> made to his wife and sons.
15	Slab lying near the threshing floor of Vālikāra Basappa.	....	....	Śaka 1339, Hevīlambī, Vait-śākha, śu. 1, Monday.	Do.	Records a gift of land made to the wife and sons of Chavru-dēva-Nāyaka who died (?) in a fracas regarding the boundary between the two villages Mudiyanūru and Teraligere, by Hampanna-Oḍeya, son of Maṅgappa-Oḍeya, in the presence of Baiy-Nāyaka, when Bullarasa, the <i>adhikāri</i> of Hariharadēva, the <i>Mahājanas</i> , the officers of Teraligere, had assembled to settle the said boundary.
16	Gōḍihāl.—Stone set up in the <i>garbhā-grīha</i> of the Hanumān temple.	....	....	Śaka 1597, Nala, Pushya, śu. 12, Tuesday.	Do.	Records the grant of the village Gōḍehālu made by Lingsappa-Gaṇḍa, the <i>Dēvāgi</i> of Guttalal to the Vaiṣṇava (Mādhva) pontiff Satyādhikāśvamin, disciple of Satyābhīnavaśīrtha-Srīpāda, who was the disciple of Satyanāthāśīrtha-Srīpāda for the worship and offerings of the god Rāmachandradēva of his <i>maṭha</i> .
17	Stone standing in 'Mathada-kana' f	....	....	....	Do.	Registers a gift of the village Gōḍehālu made to Kambālyaya, son of Koṇḍara Rudra[ppa], by the Vaiṣṇava (Mādhva) pontiff Satyabōdha-Srīpāda, disciple of Satyapriya-Srīpāda.
18	Halēgēri.—Stone standing on the tank-bund.	....	....	Śaka 1325,	Do.	Seriously damaged. Seems to record a gift of land at Hali: gere made by Narase-Nāyaru.
19	Yāntra stone standing near the Hanumān temple.	....	....	....	Nēgarī	Contains the syllables <i>prā</i> and <i>śā</i> repeated in different orders.
20	Hēdīyāl.—Suff. stone standing on the bund of Saṅga-kere.	....	....	Śaka 1326, Taraṇa, Chaitra, śu. 5, Sunday.	Kannada	States that Rāmu-Nāyaka of Hēdīyāl united himself with the <i>Līṅga</i> (i.e., died) and his wife Malidēvi died by <i>śamādhi</i> and that stone figures were set up in their memory.

21	Hero-stone standing in the same place	....	....	Subhakti, Vriśchika, ba. 5	Do.	Damaged. Records the death of Malla-Gaṇḍa, son of Gaṇḍa of [Vi]ḍelyāla who was a pupil (?) of Hadagalla-dēva of Yātāgiri.
22	Hīrāmāṅgār.—Pillar set up in front of the temple of Kallēśvara.	Rāshtrakūṭa	Indravallabha	Śaka 837 (in words), Īśvara, Kārttika, śu. paurnamāsē, lunar eclipse.	Do.	Incomplete. Records a gift of <i>chitra-gōḍas</i> made by Gaṇḍa of Māgundur at the command of the <i>mahādāna</i> of Kaveṭṭu and Tāṅgundur, when Baḍakeya was governing Banavāsi-nādu and Aychappa was administering Kudvenpegunda-70 and Itṭage-30. Refers to the construction of a tank.
23	Slab set up in front of the Kallēśvara temple.	Do.	Prabhūtavācha	....	Do.	Badly effaced. Seems to record a gift.
24	Hōji-Ānēri.—Pillar in the Saṅga-mēśvara temple.	....	....	Śaka 1168, Paribhava, Āśvīja, śu. 11, Monday.	Do.	Records a gift of one <i>gaḍyāna</i> made by Nāgavve, mother of Sītōya-Nāyaka, the chief of the Baḷleyas, for conducting flower service in the temple of god Viśvavardadēva out of the interest thereon.
25	Nandi-pillar standing near the Hanumān temple.	....	....	...., [Āshā]ṭha, amāvāsyā,	Do.	Badly damaged. Seems to record a gift. Mentions the <i>Prabhū-Gaṇḍadēva</i> .
26	Stone standing at the gate-way of the Baṇasūktari temple.	Yādava	Kandhārādēva	Śaka 1171, Kṛka, Phālguna, śu. 7, Sunday.	Do.	Damaged. Records a gift of land made by Māyidēva to the temple of Rāmanāthadēva in the presence of the <i>prabhu</i> of Nāḍavagāvi and the One-Thousand retinue. Among the witnesses are mentioned Kēśava-Kramita, Hachara-Kramita, Vēṇanappanna of Arasiyalere, Chikkasayidēva of Mudugundur, Kēṭṭiyappaṇa of Malyānūr and Sandhivigrahi Bēṇappa of Rāṭṭahalli.
27	Broken slab standing near the Rāmēśvara temple.	....	....	Śaka 970, Sarvadhārin, Pausya, ba. 2, Sunday, Uttara-ṛāyana-sankrānti.	Do.	Beginning broken away and lost. Registers the grant of the village Anevār made for the Rāmāśīrtha of Kūḍala-saṅgama in Rāṭṭapalli-70, by Mahāmāndalēśvara. Chā-mundarāyasa and Kēṭarasa when the latter was governing Rāṭṭapalli-70 and Itṭage-30, after washing the feet of Dhavala-Gōṇiyedēva, a disciple of Aneyadēva. Several gifts of land in the village made to different individuals for service in temples and for imparting education are specified.
28	Itṭgi.—Slab standing near the Virū-pakshalinga temple.	Kalachurya	Rāyamurāri Sōvidēva	....	Do.	Records a gift of land made by Mahāpradhāna Heggade Kēśarājaya, a subordinate of Mahāmāndalēśvara Gaṇḍa-Pāṇḍyadēva, 'lord of Banavāsi-pura', who was ruling over a division of one hundred villages (<i>nūrambōḍa</i>) from the capital town Rāṭṭapalli, in conjunction with Sōvarasa and other individuals, for the benefit of the tank Gaṅga-samudra. Also registers a grant of land made by Gaṇḍa-Pāṇḍyadēva for the benefit of the temple of Virūpākshadēva of Itṭage.
29	Piece of a broken slab standing near the same temple.	....	....	Śaka 991, Saumya, Chaitra, amāvāsyā, Thursday, saṅkramana.	Do.	Records a gift of land made by a chief (name lost) who was governing the division of One hundred villages (<i>nūrambōḍa</i>) made up of Rāṭṭapalli (?)—70 and Itṭage-30, to the temple of Virūpākshadēva at Itṭage which was his <i>śtālā</i> .
30	Door frame at the first entrance into the same temple.	....	....	....	Do.	In characters of the 12th century A.D. Records a gift of land made by Heggade Jannayya and Sita-Gaṇḍa Kāla-Gaṇḍa of Itṭage for the benefit of the temple of Virūpākshadēva, when Gaṇḍa-Pāṇḍyadēva was governing the division of One hundred villages (<i>nūrambōḍa</i>) from the capital town Rāṭṭapalli.

E.—Stone Inscriptions in the Bombay-Karnatak copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—<i>contd.</i>					
	RANEENUR TALUK—<i>contd.</i>					
31	Hero-stone standing near the Beasavanna temple.	Rāshtrakūta .	Indraballaha .	Saka 837, Yuva . . .	Kannada .	Damaged. Mentions Dhōra as the governor of Banavāsī-nādu and Ayyappa as the <i>Nāḍavēṇḍa</i> of Kuduvanna-gaṇḍa-70 and Ittege-30.
32	Another hero-stone set up in the same place.	Yādava .	Singala (Singanadēva) .	Vishu, Jyēsthā, śu. 5, Thursday.	Do. . .	Records the death of Mādava-Nāyaka, (son ?) of Kañchi-yabbe of Ittege after rescuing the cattle that were attacked and captured by the foot-soldier Maleya-Nāyaka of Kandagale.
33	Third hero-stone standing in the same place.	Do. .	Kandharāya .	Saka 1183, Raudri, Bhādrapada, ba. 7, Sunday.	Do. . .	Records the death of a relative of Dabhapa-Rāhuta in a fight at Rāṭṭaballi.
34	Fourth hero-stone standing in the same place.	Do. .	Rāmachandrarāya .	29th year, Hēvilambi, Mārgaśīra, ba. 30, Sunday.	Do. . .	States that this is the <i>brāṇḍa</i> set up in memory of Vaidhaya, son of the shepherd Basava-Gaṇḍa of Ittege.
35	<i>Māṭi</i> -stone standing on the tank bund	....	....	Bhāva, Jyēsthā, ba. 9, Tuesday.	Do. . .	Records the death of Boppaya, son of Saṅgapa and the death by <i>śaṅgamana</i> of his wife Lingamāsati Chimmāyi.
36	Hero-stone standing near the Māruti temple.	Rāshtrakūta .	Akalavarsha .	....	Do. . .	Badly damaged. Seems to record a gift of land below a tank.
37	<i>Kadarmāṇḍalgi</i> .—Broken stone standing in the field of Valikāra Rāmanāyaka.	Rāshtrakūta (?) .	....	.... Sarvajit . . .	Do. . .	In characters of the 10th century A.D. Mentions Alichavarmasas as <i>Bhāḡapati</i> and a chief of Māṭṭravamsa (name lost). Refers to Vanavāsi.
38	Hero-stone standing in a private site near the Hanumān temple.	Yādava .	Rāmachandradēva .	Vishu, Śrāvana, ba. 8, Friday	Do. . .	Records the death of Sura-Gaṇḍa 'a sickle', i.e., follower (<i>kudala</i>) of Sānti-Bhāṭṭāraka.
39	Hero-stone standing in front of the same temple.	....	....	Vishu, Vaiśākha, śu.	Do. . .	Badly damaged. Records the death of certain Nāyakas in a fight and the installation of (the figure of) Dāśajya by Timmanayya-Nāyaka.
40	Hero-stone set up near the <i>Garuda</i> -pillar in front of the same temple.	....	....	....	Do. . .	Damaged and worn out. In characters of the 10th century A. D. Seems to record a gift of lands to the north of Suttanakkatte.
41	<i>Garuda</i> -pillar set up in front of the same temple.	....	....	Saka 1503, Vishu, Āshāḍha, ba. 14, Kāṛṭṭika-sankranti.	Do. . .	Records a gift of the village Kaduvundalige in Benprasthale included in Rāṭṭaballi-100 division in Chandraguttiventhaya, made for worship, etc., in the temple of Hanumān, by Keḡappa-Nāyaka, son of Chikka-Hanuma-Nāyaka of Santeysa-Bemnd.
42	Hero-stone standing in the same temple	....	....	....	Do. . .	Badly damaged. Seems to record the death of a Nāyaka (name not clear).
43	<i>Kārṭi</i> .—Slab set up near the temple of Kalamādēva.	....	....	Saka 1183, Raudri, Śrāvana, ba. 5, Thursday.	Do. . .	Records the gift of land made to Kalyāṇadēva by Mahāpradhāna Vīri-Setti, son of Gaṇapi-Setti, for the benefit of the temples of Kalidēva, Vijāḍēva, Kāḡṭṭapāḡa and Nāyāṇadēva.

44	Two pieces of a broken slab lying in front of the Hanumān temple.	....	....	Saka 1316, Śrīmukha, Kāṛṭṭika, śu. 15, Sunday.	Do. . .	Records the gift of land made by Pāḡumukhi Bāvappa-Oḡaya and Dharaṇṇa-Nāyaka, an officer of Maṅḡappa-Oḡaya of Kārevur, for the benefit of the goddess Lakṭmā-dēvi of Haribara, with the approval of the Hundred and four <i>Māḡayana</i> of Attida-Chentāya and of the god Haribara.
45	<i>Kuppāḡi</i> .—Stone standing in a field called <i>Māḡada-hola</i>.	....	....	Saka 1652, Nala, Māgha, śu. 14, Friday.	Do. . .	Damaged. Seems to record a gift of land for a <i>māḡa</i> .
46	Stone standing near the Bhavamadēva temple.	....	....	Saka 1387, Mammatha, Mārgaśīra, ba. 13, Monday.	Do. . .	Damaged. Records a gift of land made to the temple of Kalamādēva.
47	<i>Mākanḡi</i> .—Slab set up near the temple of Māḡapādēva.	Western Chālukya .	Pratāpachāṭṭavartan] Jagadekamalladēva.	Chālukya-Vikrama, year 7, Raktākṣi, Uttarāyaṇa-sankrānti, vyatipāṭa, śukāḡa, Monday.	Do. . .	Registers a gift of land made by certain <i>ḡavēḡas</i> including Boppa-ḡavāḡa for the temple of Boppēvara built by the latter at Mākanḡi, into the hands of Brahmasiṅga-Paḡḡita, when Mahāpradhāna Bammadēvara was governing Banavāsī-1900 province and Mahāṇḡadēvara Kāḡasas was administering the <i>manēya</i> of the <i>Nārum-bāḡa</i> district from the <i>śeṭṭeḡa</i> Rāṭṭapalli. Also registers minor gifts of money made by some artisans to the same temple.
48	On the same slab . . .	Do. .	Do. .	Jyēsthā, śukāḡa, Monday	Do. . .	Records a gift of toll-incomes made by certain Nāyakas to the temple of Boppēvara at Mākanḡi, when Mahāpradhāna Yōḡēvaradēva was governing Banavāsī-12,000 with Heggaḡe Rēvarasa as the officer of <i>vaḡḡeṭṭeḡa</i> and <i>keṭṭeḡa</i> taxes.
49	Hero-stone set up near the Rāmēvara temple.	....	....	Vīśāvaṇu, Bhāḡṭṭapada, śu. 13	Do. . .	Records the death of Dāiga in a fight with Vijaya-Pāḡḡa. Registers a grant of land made by Bhujabala-Pāḡḡa, the chief of the <i>Nārum-bāḡa</i> district in memory of the hero Dāiga and the valiant Eṭṭaka of the Kuruba family. Also registers a gift of land in Mākanḡi made by Chāma-Gaṇḡa in memory of both the heroes.
50	Stone standing in the compound of the Hanumān temple.	....	....	Khara, Kāṛṭṭika, śu. * Friday	Do. . .	Records the death by <i>śeṭṭeḡa</i> of Boppa-Gaṇḡa of Mākanḡi, a lay disciple of Nandi-Bhāṭṭārakadēva of the Mūla-saṅgha and the Śrāṭṭha-gaṇḡa.
51	<i>Māḡasinhā</i> .—Hero-stone set up near the Kalamādēva temple.	....	....	Chitrabāḡu, Māgha, śu. 15, Monday.	Do. . .	Registers a grant of land as <i>śeṭṭeḡa-ḡeḡ</i> made by Kallappa-Kēḡaḡa, steward of Kēḡappa-Nāyaka, the Twelve Hittu, the Twenty tenants and others, to Māḡa, who was killed during the destruction of the village Mēṇṇakere by Kaliga and Siriga.
52	Another hero-stone set up near the same temple.	Yādava .	Rāmachandrarāya .	14th year, Svabhānu, Māgha, śu. 1, Monday.	Do. . .	Records the death of Mā. galiga during the destruction of the village Mēṇṇakere.
53	Stone standing near the Kerekōḡi Siddappa temple.	....	....	....	Do. . .	Records the gift of land at Menasinhā made by Banavāsī Svāmīya to Nāḡappa-Bhāṭṭa, son of Appa-Bhāṭṭa, the village priest of Vijapura.
54	<i>Mudḡḡi</i> .—Slab standing near the Mūdrumādēva temple.	Western Chālukya .	Tribhuvanamalladēva .	Chālukya-Vikrama year [2]2, Śrāvana, Māgha, amāvāsya, Wednesday.	Do. . .	Damaged and portions peeled off. Records a gift of land made for repairs and for the feeding of Brahmans in the temple of Sankaranāyāṇadēva, by the king who was encamped on the bank of the Tuḡgabhadra.
55	Hero-stone standing near the same temple.	Kaḡachurya .	Nāḡamallā Sankamādēva .	13th year, Śrāvana, Āshāḡha, śu. 1, Sunday.	Do. . .	Damaged. Records a gift of <i>māḡa</i> land, house-site and toll-incomes made by the <i>Māḡayana</i> in memory of Kuribara Kṭṭeḡa-Nāyaka who died (?) in a fight.

* Tithi not cited in the original.

E.—Stone Inscriptions in the Bombay-Karnatak copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT— <i>contd.</i>						
RANDEBENUR TALUK— <i>contd.</i>						
56	Slab standing near the same temple	Western Chalukya	Bhulokamallaideva	Chalukya-Vikrama year 513, Kila, Sravasa, [su. 9], Friday, sankramana, vyatipata, Magha.	Kannada	Damaged. Seems to record a gift of land made by Dandapaya, Mahadevasa, Mahadevasa, Talahadeva, Heggaide Duggarasa and others. Mentions Mudugundur.
57	Nadibahalji.—Hero-stone standing in a field on the road to Chalgeri.	Rashtrakuta	Kannaradeva	....	Do.	Damaged and mutilated. Only the <i>prastasi</i> of the king is preserved.
58	Slab set up in the temple of Sonevara	Kalachurya	Pratapachakravartin Bijjanadeva, ruling from Kalyana	Saka 1080, Sarvadhara, Chaitra, punyame, Monday, lunar eclipse.	Do.	Badly worn out. Seems to register a gift of land for the feeding of Jain monks and nuns.
59	On the same slab	Do.	Rayamurari Sovideva	Saka 1095, Nandana, Sravasa, su. Thursday, sankranti, vyatipata.	Do.	Records a gift of toll-incomes made by several toll-officers for the <i>devada</i> of Naga-Gavunda at Golligadi at the command of Dandapaya Mahadevasa, an officer of the <i>ajuntar</i> and <i>vaddaravala</i> taxes of the Banavasi-nadu, when Kaimayya-Dandapaya was governing Banavasi-12,000.
60	Nippali.—Slab standing in Survey No. 60.	Rashtrakuta	Kannaradeva	....	Do.	Records a gift of land and oil-mills made to the Bhakta (name not given) by Kodama, when Gajvilindora was administering Banavasi-84, Pampayya was ruling over Golligadi and Nagavarma was holding the office of <i>Nal-gamasa</i> .
61	Nitturu.—Hero-stone standing in the Kallivara temple.	....	....	Chitrabhanu, Jyeshtha, su. 8, Monday.	Do.	Records the death of Katabova of Nitturu during the destruction of Hobbar.
62	Slab set up in the same temple	....	....	Chalukya-Vikrama year 5, Raudra, Pushya, su. 5, Sunday, Uttarasyana-sankranti, vyatipata.	Do.	Records a gift of land and house made by Sakha-Gavunda of Nitturu and all the <i>propia</i> for the benefit of the tank called Banavasi-kara, constructed by Kaliyapa.
63	Ranebenur.—Slab built into the footings of the Hanuman temple near the Vonkatasa temple.	....	....	....	Do.	Broken and damaged. Seems to record a gift of land in Ranebenur which was under the enjoyment of a Nanyaka (name lost). Refers to some <i>jayas</i> of the <i>Akya</i> - <i>ya</i> - <i>edra</i> .
64	Saravali.—Hero-stone standing near the Javara temple.	Yadava	Sinhapadeva	 Magha, su. 3, Monday	Do.	Records the death of Jakkaya, son of Madayya of Badraiddi who was a resident of Saravali, while securing the cattle during the destruction of the village by a person (name not clear).
65	Tumminakatti.—Stone standing near the Hanuman temple.	....	....	Saka 1161, Vikriti, Bhadrapada, su. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000	Badly damaged and worn out. Seems to record a gift of land to the <i>Mahadeva</i> pontiff..... <i>Artha</i> , disciple of <i>Saya</i> - <i>bodha</i> - <i>Artha</i> for worship and offerings to the god <i>Rama</i> - <i>chandra</i> .	

66	Ukkund.—Slab set up near the Kallivara temple.	Western Chalukya	Tribhuvanamalladeva	Chalukya-Vikrama year 13, Vibhava, Chaitra, su. 10, Sunday.	Do.	Records a gift of taxes made by Dandapaya Sontavara-Bhatta to Dasa-Gavunda of Ukkunda included in Seta-lige-70. Also registers another gift of taxes made by Sontavara to the same donee while Mahanadale-svara Vijayadityadeva of the Matura family was the governor of Belhug-70, Mugunda-12, Ejenadu-70, Udeyur-12, Egaru and Kalvatti and of the <i>manaya</i> of Kannavalli and Mahapradhana Sontavara was the ruler of the Two Six-hundred and Banavasi-12,000 provinces. States that Dasa-Gavunda constructed a <i>Sivalaya</i> and granted land to Abhinavasingha-Papdita, disciple of Gagaradi-Papdita.
67	Broken stone set up near the same temple.	....	....	....	Do.	Damaged. Seems to record a gift of land made by a chief of the Mathra family (name lost).
68	Bondur.—Slab set up in front of the temple of Hanuman.	....	....	Saka 1433, Pramodita, Pushya, su. 10.	Do.	Badly damaged. Records a gift of land to Somanatha-Bhatta of Bena(ture).
69	Broken slab lying in the village tank	Western Chalukya	Trailokyamalladeva	Saka 964, Chitrabhanu, anavasya, Sunday.	Do.	Badly worn out and damaged. Mentions the <i>agraraka</i> Bena-tavara and the Belvola (district). Seems to record a gift (of land).
70	Chifohli.—Broken slab set up in the backyard of Hosahatti's house.	Rashtrakuta	Amoghavarsha (I)	Vyaya, Jyeshtha, granahana.	Do.	Damaged and mutilated. Seems to record a gift. Mentions Devanayya, Chitohli, and Kundaya-Setti.
71	Kapvi.—Hero-stone set up in the Mal-lara-Lingappa temple.	Vijayanagara	Harihara-Maharaya	Saka 1329, Sarvajit, Sravasa, su. 5, Sunday.	Do.	Records the death of Nagayi Dimaayi as <i>mahadant</i> , with her husband Duve-Nayaka, son of Kilari Saka-Nayaka.
72	Slab set up in the same temple	Western Chalukya	Pratapachakravartin dekamalladeva.	4th year, Durmati, Chaitra, su. padava, Monday, solar eclipse, vyatipata, Uttarasyana-sankramana.	Do.	Records the gift of <i>perijanta</i> and <i>vaddaravala</i> taxes due on the garden belonging to the temple of Mulaasthanadeva made to Jhanadatti-Pagadideva, the <i>ackarya</i> of the temple of Morakdeva for the benefit of the god Mulaasthanadeva at Kani, by Govindamayya of Kojivada, the <i>Sakavara</i> of Mulgunda-12, at the command of Mahapradhana Dandapaya Medimayya, the <i>adikarin</i> of the <i>perijanta</i> and <i>vaddaravala</i> taxes, when Dandapaya Mahadevasa was ruling over the Two Six-hundred districts.
73	Same slab	Do.	Do.	5th year, Dundubhi, Bhadrapada, su. 3, Monday, vyatipata.	Do.	Records a gift of toll-incomes made by Kapihara Maranarasa, the <i>Hegade</i> of Dandapaya Lakshmidharadeva, the Superintendent of the <i>achchavannada</i> taxes, to Jhana-sakti-Pagadideva for a perpetual lamp in the temple of Mulaasthanadeva.
74	Hero-stone set up near the village chavadi.	....	....	....	Do.	Gives the name of the hero Devaya-Nayaka, son of Chavudaya-Nayaka. The characters belong to the 13th century A.D.

E.—Stone Inscriptions in the Bombay-Karnatak copied in 1934-35—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT— <i>contd.</i>					
	GADAG TALUK— <i>contd.</i>					
75	Lakkundi.—Pedestal of a broken Jaina image in the Nagarēśvara temple.	....	....	....	Kannada	States that Rājave, daughter of Jēmi-Setti of the Vaiśya caste, a lay disciple of Traividya Narēndrasēna, got the image of Jinēdra made.
76	Sirūñja.—Hero-stone set up near the village school.	Rāshtrakūṭa	Alālavarsha	....	Do.	Badly damaged. Records the death of a hero (name not clear). Mentions Balyola-300.
77	Another hero-stone set up in the same place.	....	....	....	Do.	Damaged. Seems to record the death of a hero while lifting the cattle of Keṛeyamma (?). The characters belong to the 9th century A.D.
78	Yelkūr.—Hero-stone set up near the village chāvēdi.	....	....	Sarvajit, Vaiśākha, ba. 8	Do.	In characters of the 11th century A.D. Seems to record the death of a hero. States that the (hero-) stone was set up by his sons Polega and Majucha.

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.
E	22	RASHTRAKUTA. <i>Indravallabha.</i> Śaka 837 (in words), Śvara, Kārttika, śu. paurnamāse, lunar eclipse. The cyclic year Śvara corresponded to Śaka 839 in which year there was no lunar eclipse in Kārttika. But in the previous year, i.e., Śaka 838, Dhātu, the given tithi and a lunar eclipse occurred on Sunday, 13th October, A. D. 916. According to the Northern cycle Śaka 838 was Śvara.
"	8	WESTERN CHALUKYA. <i>Jagadēkamalladēva.</i> Śaka 955, Śrimukha, Mārgaśira, amāvāsyā, Monday, solar eclipse. Irregular. In Mārgaśira, the tithi fell on a Saturday and there was no eclipse; but in Āshāḍha there was a solar eclipse, which however occurred on a Friday, not Monday.
"	69	<i>Trailōkyamalladēva.</i> Śaka 964, Chitrabhānu, amāvāsyā, Sunday. In Śaka 964, Chitrabhānu, amāvāsyā fell on Sunday in the months of Jyēsthā and Phālguna, corresponding to A.D. 1042, June 20, and A.D. 1043, March 13, respectively.
"	66	<i>Tribhuvanamalladēva.</i> Chālukya-Vikrama year 13, Vibhava, Chaitra, śu. 10, Sunday = A.D. 1088, March 5, Sunday.
"	54	Chālukya-Vikrama year [2]2, Śvara, Māgha, amāvāsyā, Wednesday = A.D. 1098, February 3, Wednesday; f.d.t. 26.
"	56	<i>Bhūlōkamalladēva (Sōmēśvara III).</i> Chālukya-Vikrama year 5[3], Kilaka, Śrāvaṇa, [śu. 9], Friday, saṅkramaṇa, vyatipāta, Maghā. In Kilaka, the given tithi occurred on Sunday, 8th July, A.D. 1128 but there was no saṅkrānti on this day. In the next year Saumya, the date regularly corresponded to A.D. 1129, July 26, Friday; f.d.t. 33. It was a day of Simha-saṅkramaṇa, but the nakshatra was Viśākha.
"	47	<i>Pratāpachakravartin Jagadēkamalladēva.</i> Chālukya-Vikrama year 7, Raktākshi, Uttarāyaṇa-saṅkrānti, vyatipāta, ekādaśī, Monday. Raktākshi in the king's reign corresponded to A.D. 1144-45, and so Chālukya-Vikrama year 7 is a mistake for 67. The details agree for A.D. 1144, December 25, Monday. Uttarāyaṇa-saṅkrānti occurred on the previous day and the tithi was Pushya ba. 14. <i>Ekādaśī</i> quoted in the record is evidently a mistake.
"	72	<i>Pratāpachakravartin Jagadēkamalladēva.</i> 4th year, Durmati, Chaitra, śu. pāḍīva, Monday, solar eclipse, vyatipāta, Uttarāyaṇa-saṅkramaṇa. = A.D. 1141, March, 10, Monday, solar eclipse. Uttarāyaṇa-saṅkrānti is a mistake for Uttarāyaṇa.
"	73	5th year, Dundubhi, Bhādrapada, śu. 3, Monday, vyatipāta = A.D. 1142, August, 24, Monday; f.d.t. 58.

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

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KALACHURYA.
		<i>Pratāpachakravartin Vira-Bijjanādēva.</i>
E	58	Śaka 1090, Sarvadhārin, Chaitra, punname, Monday, lunar eclipse = A.D. 1168, March 25, Monday. There was a lunar eclipse on this day.
		<i>Rāyamurāri Śovidya.</i>
"	59	Śaka 109[5], Nandana, Śrāvaṇa, śu. Thursday, saṅkrānti, vyatipāta. = A.D. 1172, July 27, Thursday. It was a day of Simha-saṅkrānti. The tithi was śu. 5, and the Śaka year was current.
		<i>Nissāṅkamalla Saṅkamādēva.</i>
"	55	13th year, Śārvari, Āshāḍha, śu. 1, Sunday. In Śārvari, the given tithi occurred on a Tuesday or Wednesday according as the month was <i>adhika</i> or <i>nija</i> . In the next year, the details regularly corresponded to A.D. 1181, June 14, Sunday; f.d.t. '03. The regnal year quoted in the record is a mistake for 5.
		HOYSALA.
		<i>Vira-Ballāla (II).</i>
"	7	13th year, Dundubhi, Vaiśākha, śu. 15, Monday, saṅkrānti, vyatipāta. In Dundubhi the tithi quoted occurred on Monday, 8th April, A.D. 1202; f.d.t. '16. The lunar month was Adhika-Vaiśākha. But there was no saṅkrānti on this day. In the next year, the details regularly corresponded to Monday, 26th May, A.D. 1203. But the lunar month was Jyēsthā and not Vaiśākha as cited in the record.
		YADAVA.
		<i>Singanaḍēva.</i>
"	32	Vishu, Jyēsthā, śu. 5, Thursday = A. D. 1221, May 27, Thursday.
"	1	18th year, Vijaya, Phālguna, śu. 5, Monday. In Vijaya (Śaka 1155), the given tithi ended on Sunday, 5th February, A.D. 1234, at '08 of the day. If śu. was a mistake for ba. the details would regularly correspond to Monday, 20th February, A.D. 1234; '30.
		<i>Kandhāradēva.</i>
"	26	Śaka 1171, Kīlaka, Phālguna, śu. 7, Sunday = A. D. 1249, February 21, Sunday. The Śaka year was current.
"	23	Śaka 1183, Raudri, Bhādrapada, ba. 7, Sunday. = A.D. 1260, August 29, Sunday. The Śaka year was current.
		<i>Rāmachandradēva.</i>
"	38	Vishu, Śrāvaṇa, ba. 8, Friday = A.D. 1281, August 8, Friday, '94.
"	52	14th year, Svabhānu, Māgha, śu. 1, Monday. = A.D. 1285, January 8, Monday. The cyclic year was an expired one.
"	9	15th year, Tāraṇa, Bhādrapada, śu. 10, Monday. = A.D. 1284, August 21, Monday; f.d.t. '30.

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

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA.
		<i>Harihara-Mahārāya.</i>
E	11	24th year, Khara, Jyēsthā, śu. 5, Thursday = A.D. 1291, May 3, Thursday; f.d.t. '63.
"	34	29th year, Hēvilambi, Māghasīra, ba. 30, Sunday = A.D. 1297, December 15, Sunday; '74.
		Miscellaneous.
"	2	Chālukya-Vikrama year 55, Sādhāraṇa, Jyēsthā, ba. 1, Monday. Probably A.D. 1130, May 25, Sunday (not Monday); '74.
"	5	Śaka 1604, Durmati, Phālguna, śu. 15, Tuesday, lunar eclipse. Probably A.D. 1682, February 11, Saturday. There was a lunar eclipse on this day. The week-day quoted in the record is evidently a mistake.
"	15	Śaka 1339, Hēvilambi, Vaiśākha, śu. 1, Monday. In the given year, the tithi quoted fell on Sunday, 18th April, A.D. 1417. But in the previous year, i.e., Śaka 1338, Durmukha, it regularly corresponded to Monday, 30th March, A.D. 1416.
"	16	Śaka 159[7], Nāla, Pushya, śu. 12, Tuesday. In Nāla which was Śaka 1598, the given tithi occurred on Tuesday, 5th January, A.D. 1677. But in Piṅgaḷa it regularly corresponded to Tuesday, 25th December, A.D. 1677.
"	20	Śaka 1326, Tāraṇa, Chaitra, śu. [5], Sunday = A.D. 1404, March 16, Sunday; '33.
"	24	Śaka 1168, Parābhava, Āsvija, śu. 11, Monday. In the given year, the tithi quoted fell on Sunday, 23rd September, A.D. 1246; but in the previous year, i.e., Śaka 1167, Śvāvasu, it regularly corresponded to Monday, 2nd October, A.D. 1245; f.d.t. '50.
"	27	Śaka 970, Sarvadhāri, Paushya, ba. 2, Sunday, Uttarāyana-saṅkrānti = A.D. 1048, December 25, Sunday; '31. Uttarāyana-saṅkrānti had occurred on Friday, December 23.
"	29	Śaka 991, Saumya, Chaitra, amāvāsyā, Thursday, saṅkramaṇa. In the given year, the tithi quoted occurred on Wednesday (not Thursday), 25th March, A.D. 1069 and the saṅkramaṇa had occurred on Monday, March 23.
"	41	Śaka 1503, Vishu, Āshāḍha, ba. 14, Karkāṭaka-saṅkrānti = A.D. 1581, June 29, Thursday. It was a day of Karkāṭaka-saṅkrānti.
"	43	Śaka 1183, Raudri, Śrāvaṇa, ba. 5, Thursday = A.D. 1260, July 29, Thursday. The Śaka year quoted in the record was current.
"	44	Śaka 1315, Śrimukha, Kārttika, śu. 15, Sunday = A.D. 1393, October 19, Sunday; f.d.t. '53.
"	45	Śaka 1652, Nāla, Māgha, śu. 14, Friday. The Śaka year which corresponded to Nāla was 1658 and not 1652 as given in the record. In this year Māgha śu. 14 ended at '30 on Thursday, 3rd February, A.D. 1737.
"	62	Chālukya-Vikrama year 5, Raudri, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti, vyatipāta. Irregular. In the given year, the tithi quoted ended on Saturday, December 19 and the Uttarāyana-saṅkrānti took place on Wednesday, December 23, A.D. 1080.

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