

DEPARTMENT OF ARCHAEOLOGY

ANNUAL REPORTS

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEARS

1943-44 and 1944-45



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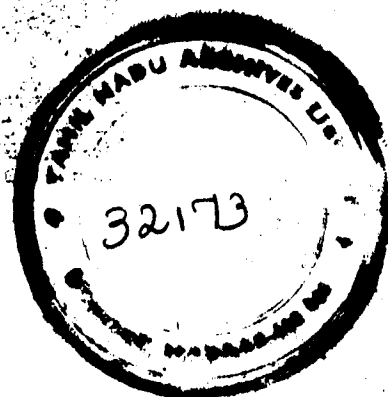
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ANNUAL REPORTS ON SOUTH INDIAN EPIGRAPHY
FOR THE YEARS 1943-44 and 1944-45

PART I

1943-44

TOURS OF THE SUPERINTENDENT, ASSISTANT SUPERINTENDENT AND
THE ASSISTANTS.

During the year 1943-44 the Superintendent for Epigraphy (Dr. B. Ch. Chhabra) who was also the officiating Government Epigraphist for India, toured mostly in North India. The Assistant Superintendent for Epigraphy (Mr. N. L. Rao) visited a number of places in South India in the months of February and March 1944 and was on tour for a total period of 30 days. At Dharwar, Bombay Presidency, he conferred with the Director of the Kannada Research Institute on all matters relating to the co-ordination of epigraphical work in the Bombay-Karnatak in which the Institute was also engaged. After visiting some places in the Bombay-Karnatak at which he examined *in situ* some inscriptions under publication, he visited Rāmgadh noted as a beautiful hill station in the Sandur State. It is also historically important as its antiquity goes back to the time of the foundation of the Vijayanagara empire. In the inscriptions at the place it is referred to as Hosamaleya-durga and as the seat of the hero Kumāra-Rāma. On his way back to Ootacamund he visited Pondicherry and examined the inscribed potsherds unearthed at the ancient Roman site of Arikamēḍu, near Pondicherry. These along with others discovered later at the same place have been published in *Ancient India*, No. 2, pages 109-114.

The Senior Epigraphical Assistant, Mr. V. Venkatasubba Iyer, started on tour on the 6th December 1943 and visited about 20 villages in the North Arcot, Chingleput, Tiruchirappalli, Mathurai and Ramanathapuram Districts. He returned to the headquarters on the 29th January 1944. His collection of inscriptions from these villages numbers 161. At Olagūr in the Perambalur taluk of the Tiruchirappalli District a Buddhist image similar to the one in the Kāmākshī temple at Kāñchīpuram (Photograph No. 838) and the one at Tiruvadi in South Arcot (Photograph No. 820) has been noticed. The peculiarity of these images is that they are represented as wearing *Yajñōpavīta* and *Uttariya* both on the left shoulder. The existence of another similar image at Paravai in the same taluk was reported by the residents of Olagūr.

The Second Assistant, Mr. H. K. Narasimhaswami, was away from headquarters for two months and a week from 15th November. He completed the survey of the Nandikotkur taluk which had been partly surveyed in the previous year and collected 64 inscriptions. A noteworthy feature which he observed is that while the western parts of the taluk, e.g., Sātānikōṭa, on the bank of the river Tuṅgabhadra, abounded in pre-historic and other early remains, in the eastern parts of the taluk, such as Śivapuram, Kurukunda, Prātākōṭa, Saṅgamēśvaram, etc., these are conspicuous by their absence, the earliest structural remains here being temples of the mediaeval Chālukyan period (10th to 11th century A. D.). An interesting sculpture was noticed by him on a slab near the temple of Yellama (Durgā) at Ganapuram near Nandikōṭkūr. It is in three panels, the lowest depicting the hero fully attired. The middle one shows him kneeling under a pole which is fixed to a platform with its other end bent and tied to the tuft of hair on his head which after being severed is bounding upwards with the tension of the erstwhile bent pole; the top panel shows the hero being carried heaven-ward by the celestial damsels. Such acts of self-decapitation were quite common in South India during the mediaeval period and were depicted in different styles in sculptures usually found in the shrines of the goddess Durgā (See *Annual Report* for 1937-38, para 81).

The Tamil Assistant, Mr. S. Vijayaraghavachari resumed the village to village survey of the Tiruttani Division of the Chittoor District which had been commenced in the previous year. He collected sixty-two inscriptions during the course of his tour from the 14th February to the 26th March 1944. He noticed at the 364th mile from Tiruttani on the way to Rāmakṛishṇarājupēṭa a few pre-historic stone circles close to the road side. He also noted some Jaina vestiges near the village Chellāṭṭūru.

Dr. G. S. Gai, the newly appointed Reader, toured from the 14th to 20th February 1944 with Mr. S. Vijayaraghavachari for being trained in the work of copying inscriptions and conducting epigraphical survey. Then he joined the Assistant Superintendent for Epigraphy at Mulwād, Bijapur District, for *in situ* examination of certain inscriptions under publication. After touring for about a fortnight with the Assistant Superintendent for Epigraphy he proceeded to Shiggaon on the 10th March and commenced the village to village survey of the taluk. He visited 18 villages, and secured estampages of 35 inscriptions and returned to the headquarters on the 20th March 1944.

WORK DONE DURING THE YEAR

During the year, 105 villages were visited in all and impressions of 352 inscriptions secured. The manuscript consisting of the appendices A to D comprising lists of copper-plate and stone inscriptions collected during the years 1940-41 to 1942-43, dates of inscriptions from appendices A and B, calculated with the aid of the *Indian Ephemeris*, and the lists of photographs taken during the respective years were got ready for the press. With the approval of the Director General of Archaeology in India a consolidated review of the inscriptions listed in appendices A and B of the years from 1939-40 to 1942-43 comprising Part II was drawn up as it was proposed to issue one consolidated report for all these four years.

I have to place on record the valuable services rendered to epigraphy by Rao Bahadur C. R. Krishnamachari, who retired from service as Government Epigraphist in January 1944. He entered the department in 1913 after a brief service in the collectorate of Nellore, rose to the gazetted rank as Assistant Superintendent for Epigraphy in 1925 and retired as Government Epigraphist for India. The *Annual Reports on South Indian Epigraphy* from 1931-32 upto 1938-39 which he issued contain a wealth of material for scholars interested in Epigraphy, Numismatics, Literature, etc. He has, besides, contributed original articles to learned periodicals such as *Annual Report of the Archaeological Survey of India*, *Epigraphia Indica* and *Indian Antiquary*. He launched a drive against the practice of whitewashing in temples which tended to obstruct from vision the inscriptions engraved on their walls and disfigure works of art. In recognition of his services, the Government awarded him the title of Rao Bahadur in 1939.

The Senior Epigraphical Assistant, Mr. G. V. Srinivasa Rao retired from service with effect from the 16th December 1943, after a service of over 30 years. He entered the Department in September 1913 and became Senior Epigraphical Assistant in 1923. He officiated as Assistant Superintendent for Epigraphy for brief periods in 1926, 1928 and 1935. He published a list of the photographs collected by the office up to 1928. The work of publication of the early Chōla inscriptions collected by the Department which he took up while in service was completed by him after his retirement and has since been issued.

1944-45

TOURS OF THE SUPERINTENDENT, ASSISTANT SUPERINTENDENT AND THE ASSISTANTS

During the year 1944-45 the Superintendent for Epigraphy (Dr. B. Ch. Chhabra) who was also the Officiating Government Epigraphist for India was on tour on two separate occasions from the 3rd August 1944 to the 9th and again from the 28th December 1944 to the 15th January 1945. On the former occasion he visited Pondicherry to study the inscribed potsherds discovered at Arikamēdu near Pondicherry. On his way back he examined the ancient site called Aivargudi near Vriddhāchalam to which his attention was drawn by Rev. Fauchaux of Pondicherry. He discovered there a number of potsherds, predominantly of the perforated variety, and other objects which were similar in point of antiquity and texture to those found at Arikamēdu. This fact would suggest that the two sites were co-existent and culturally interrelated. The very name of the site Aivargudi points to its connection with the five Pandavas, an association which usually indicates its remote antiquity. At Salem he discovered a set of copper plates of the Western Ganga king Śrīpurusha dated Śaka 693 (C. P. No. 1 of 1944-45). During his second tour, the Superintendent for Epigraphy visited Ghantasāla in the Krishna District. At this ancient Buddhist site,

* I have to record here with deep sorrow that he died in August 1947 at Madras.

he copied a number of early Prākṛit inscriptions of about 300 A. D. One of these is of particular interest in the mention it makes of a *Mahānāvika* (Master Mariner) Sivaka, son of Savara. These Prākṛit inscriptions of Ghantasāla have been published by Dr. J. Ph. Vogel in *Epigraphia Indica*, Volume XXVII, part I.

The Assistant Superintendent for Epigraphy (Mr. N. L. Rao) was on tour from the 10th to the 19th November 1944 and again from the 22nd November to the 9th December 1944. In the first tour he visited a number of places in Cochin State. At Tiruchūr and Tirugūr he copied a few Vatteluttu inscriptions. He then toured the Bombay-Karnatak. Among the important places visited by him in this part of the country were Nigadi, Mugad, Dōṇi and Gadag, where he checked on the spot the inscriptions under publication in the *Bombay-Karnatak Inscriptions Series*. From Gadag he proceeded to the Sandūr State and halted there for a few days, copying inscriptions in a few villages of the state.

The Senior Epigraphical Assistant, Mr. V. Venkatasubba Iyer did not undertake any tour during the year. Mr. H. K. Narasimhaswami was deputed to accompany Dr. K. N. Puri, Assistant Superintendent, attached to the office of the Director General of Archaeology in India and Mr. S. Mukherjee, the Excavation Assistant who had programmed to visit certain selected ancient sites in South India. After visiting some pre-historic sites at Chōlapālayam and Anaimalai in the Coimbatore District, he accompanied them to Ernākulam where the historic site at Udayan-Pērūr said to have been the ancient capital of the Kēraḷa kings, was inspected. Chennamaṅgalam, Kōṭṭiyūr and Cranganur were also visited by the party. While at Chennamaṅgalam, Mr. Narasimhaswami copied a dozen inscriptions in late Vatteluttu characters, all on fragments of slabs unearthed by Mr. Anujan Acchan, the State Archaeologist, Cochin, while carrying out excavation near the Jewish Church which was said to be very old. The inscriptions purport to record the death of some Jews and throw some light on the antiquity of this place.

Mr. S. Vijayaraghavachari was on tour from 14th October to 9th December 1944. After visiting some villages in the Tanjore and Tinnevely Districts, he took up the village to village survey of the Chidambaram taluk in the South Arcot District. In all he visited 63 villages and secured impressions of 34 inscriptions. Dr. G. S. Gai left the headquarters on the 9th November 1944 for a tour in the Bombay-Karnatak. He accompanied the Assistant Superintendent for Epigraphy from the 23rd November to 1st December 1944 for examination *in situ* of some inscriptions under publication. Later he surveyed 43 villages in the Shiggaon (formerly Bāṅkāpūr) taluk of the Dharwar District and copied 63 inscriptions.

Mr. M. Venkataramayya, the newly appointed Reader, accompanied Mr. Vijayaraghavachari for a week from 6th to 13th November to be trained in the technique of taking impressions. Thereafter he took up the Tiruvallur taluk of the Chingleput District for epigraphical survey and visited 52 villages of which 13 yielded 27 inscriptions. The Tiruvallur taluk, having formed part of the Pallava territory in early times, Pallava vestiges ranging from the time of Narasimhavarmān (7th century A. D.) onwards have been noticed at several places. At Śivanvāyal, an inscription of this Pallava king was discovered and at Pērattūr and Pullarambākkam, Pallava sculptures of a later period were found. The temples at Paṇambākkam, Śeñji, and Śittambākkam are good examples of early Chōla architecture. He returned to headquarters on the 10th December 1944.

WORK DONE DURING THE YEAR

During the year, besides transcribing and listing the year's collection, the inscriptions collected by me during the years 1938-39, 1940-41 and 1941-42 (for the office of the Government Epigraphist for India) were also transcribed and they are listed in Appendix E to the present *Annual Reports on South Indian Epigraphy*. Proof pages I to XXXIV of Appendix I to Volume X of *South Indian Inscriptions*, comprising the principal dates calculated with the help of the *Indian Ephemeris* were gone through and made ready for final printing. About 60 manuscript pages comprising the *Contents* and *Additions and Corrections* for this volume based on the revised readings of the impressions of the published texts was prepared.

Inscriptions copied at the following places in 1943-44 are registered in Appendix B

Serial Number	District	Taluk	Village	Number in the appendix
1	Krishna	Bandar	Tāllapālem	1
2	Guntur	Palaad	Ākurājupalle	2
3	Karnool	Nandyal	Ōmkāram	3
4	Do.	Banganapalle State	Nandavaram	4-13
5	Do.	Nandikotkur	Tātipādu	14
6	Do.	Do.	Ganapuram	15
7	Do.	Do.	Chābōlu, hamlet, of Ganapuram	16
8	Do.	Do.	Kokkerāficha	17
9	Do.	Do.	Edurupādu	18-19
10	Do.	Do.	Gōkavaram	20
11	Do.	Do.	Śivapuram	21
12	Do.	Do.	Rāmāpuram	22
13	Do.	Do.	Pāta-Indirēvaram	23
14	Do.	Do.	Elamālpalle, hamlet of Indirēva- ram	24
15	Do.	Do.	Krishnāpuram	25-27
16	Do.	Do.	Siddāpuram	28
17	Do.	Do.	Bairlūti	29
18	Do.	Do.	Anantapuram	30-32
19	Do.	Do.	Dudya	33
20	Do.	Do.	Nallakālava	34-35
21	Do.	Do.	Bhānumukkala	36
22	Do.	Do.	Vēmpenja	37-38
23	Do.	Do.	Abdullāpuram	39
24	Do.	Do.	Bōyarēvula	40
25	Do.	Do.	Vālpānāru	41-45
26	Do.	Do.	Rāgaḍigūḍāru	46-47
27	Do.	Do.	Maddūru	48-49
28	Do.	Do.	Vāpāla	50-51
29	Do.	Do.	Mittakandāla	52
30	Do.	Do.	Rāmasamudram (hamlet of Tarigop- pula)	53
31	Do.	Do.	Lingāla	54-55
32	Do.	Do.	Jayūru	56
33	Do.	Do.	Tarigoppula	57-58
34	Do.	Do.	Lingapuram (hamlet of Pāramo- hama)	59-60
35	Do.	Do.	Grīśālām	61-63
36	Do.	Do.	Isakāla	64
37	Bellary	Sandur State	Sandūr	65-73
37a	Do.	Do.	Rhujanganagar	74
38	Do.	Do.	Rāmgadh	75-76
39	Kurnool	Markapūr	Dūpādu	77
40	North Arcot	Walajepet	Pattanam	78-79
41	Do.	Do.	Pennager	80
42	Do.	Do.	Arcot	81
43	Do.	Arni Division	Śekamaḍgalem	82
44	Do.	Arkonam	Mahādēvāḍi	83

Inscriptions copied at the following places in 1943-44 are registered in Appendix B

Serial Number	District	Taluk	Village	Number in the appendix
45	South Arcot	Cuddalore	Cuddalore (Fort St. David)	84
46	Do.	Do.	Tiruvēndipuram	85-109
47	Do.	Kallakurichi	Rishivandiyam	110-119
48	Chingleput	Saidapet	Ayanāvaram	120-121
49	Chittoor	Chandragiri	Chandragiri	122-124
50	Do.	Tiruttani Division	Valakanāmpūdi	125-126
51	Do.	Do.	Chellāttūru	127-128
52	Do.	Do.	Virāpattūru	129
53	Do.	Do.	Chāpūrumallavaram	130
54	Do.	Do.	Vēḍiyāngādu	131
55	Do.	Do.	Chinna-Nāgapūḍi	132-134
56	Do.	Do.	Pedda-Nāgapūḍi	135
57	Do.	Do.	Chandravilāsapuram	136
58	Do.	Do.	Maḥavalam	137-139
59	Do.	Do.	Erimbi	140
60	Do.	Do.	Santānavēpugōpālapuram	141
61	Do.	Do.	Nōochchili	142
62	Do.	Do.	Kōnasamudram	143-144
63	Do.	Do.	Poddaṭṭūru	145-151
64	Do.	Do.	Poddaṭṭūrupēṭa	152
65	Do.	Do.	Veligaram	153-158
66	Do.	Do.	Perumānellūru	159-160
67	Do.	Do.	Kolattūr	161-163
68	Do.	Do.	Ichambādi	164-165
69	Do.	Do.	Pāṇḍravēdu	166-167
70	Do.	Do.	Pākāśāla	168-169
71	Do.	Do.	Chinnamaṇḍali	170-172
72	Do.	Do.	Kalāmbākkam	173-180
73	Do.	Do.	Palayapūru	181
74	Do.	Do.	Vyāsapuram	182-184
75	Do.	Do.	Chakramallūr	185
76	Do.	Do.	Manūru	186
77	Madurai	Madurai	Madurai	187-195
78	Malabar	Palghat	Peruvamba	196
79	Ramanathapuram	Paramagūḍi	Pāṇḍiyūr	197
80	Do.	Do.	Mummudi Śāttāp	198
81	Tiruchirapalli	Kulittalai	Kulittalai	199-206
82	Do.	Lalgudi	Marudūr	207-213
83	Do.	Do.	Tiruppangili	214-222
84	Do.	Musiri	Turaiyūr	223-225
85	Do.	Do.	Singalāntapuram	226-237
86	Do.	Perambalur	Vālikanḍapuram	238-289
87	Do.	Tiruchirapalli	Iluppūr	290-303

Inscriptions copied at the following places in 1944-45 are registered in Appendix B

Serial Number	District	Taluk	Village	Number in the appendix
1	Chingleput.	Tiruvallur.	Tiruvallūr	1—5
2	Do.	Do.	Kilāṇūr	6
3	Do.	Do.	Pēratūr	7—8
4	Do.	Do.	Odikkādu	9
5	Do.	Do.	Śivanvāyal	10—14
6	Do.	Do.	Puliyūr	15—16
7	Do.	Do.	Taṇṇirkulam	17
8	Do.	Do.	Viḍaiyūr	18—19
9	Do.	Do.	Rāmaṇkōil	20—21
10	Do.	Do.	Kaḍambattūr	22
11	Do.	Do.	Veṇṇaṇampudūr	23—24
12	Do.	Do.	Śēlai	25
13	Do.	Do.	Śittambākkam	26—27
14	South Arcot	Chidambaram	Chidambaram	28—29
15	Do.	Do.	Paramśēvaranallūr	30—33
16	Do.	Do.	Tillaivaḍaṇkaṇ	34
17	Do.	Do.	Kiḷlai	35
18	Do.	Do.	Vakkāramāri (Chidambaram)	36
19	Do.	Do.	Ādivarāhanattam	37—39
20	Do.	Do.	Teṇ-Pichohavaramkuḍi	40
21	Tirunelvēli	Nanguneri	Muttuvirappapuram (hamlet of Munaijuppattī)	41—49
22	Do.	Do.	Munaijuppattī	50—51
23	Do.	Do.	Śaṅgāni <i>alias</i>	52—54
24	Do.	Santharayanarkoll	Santharayanarkōyil	55—61
25	Malabar	Ponnani	Tirumittakkōdu	62
26	Cochin State		Chennamaṇḍalam	63—75
27	Do.		Tiruchohūr	76
28	Do.		Tirukūr	77
29	Do.		Tiruvilvāmala	78
30	Bellary	Hospet	Bannihatti	79
31	Do.	Do.	Kallahalli	80
32	Do.	Do.	Rājāpūr	81
33	Do.	Sandur	Jayasinghapūr	82
34	Do.	Do.	Sanḍūr	83—85
35	Do.	Do.	Shanḱarapura <i>alias</i>	86
36	Do.	Do.	Gaṇḍi-Basāpūr	87—88
37	Madras	Madras	Madras	89
38	Krishna	Divi	Ghaṇṭasāla	90—94

APPENDIX A
List of copper-plates examined during the year 1943-44

No	From whom received	Dynasty	King	Date	Language and alphabet	Disposal of the original	Where to be published	Remarks
1	Mr. Ahibhūshana Bhaṭṭāchārya, Benares	Śūra-Varmā	Harirāja <i>alias</i> Vikramadhama.	Mahākārttika, Paurṇamāsī	Sanskrit in box-headed characters.	..	<i>Epigraphia Indica</i>	Issued from Śāntanapura. States that the Mahāmāyaga with the permission of Ananta-Mahādēvi, the chief queen (of the king) and the king granted to the Brāhmaṇa Somaśāmin of the Kaundinya-gōtra, land in the city of Āmbraṇagara. The king Harirāja is stated to be the son of Nishthurāja and grandson of [Bha]graharāja of the Śūra-Varmā. The record is in characters of about the 5-6th centuries A.D. Published in J.U.P.H.S., Vol. XVIII, p. 167.
2	Pandit L. P. Pandeya, Raigarh, Madhya Pradesh (findspot : Pipardula)	Śarabhapura chiefs.	Narāndra	3rd regnal year; Mārgaśīrṣa 10	Sanskrit in early (Central Indian) box-headed characters.	..	Do.	Issued from Śarabhapura. States that Rākudēva granted the village of Śarkāpādraka in Nandapura-bhōga to Svāmīappa of the Ātrēya-gōtra and Vāja-saṇḱa-chārva.

APPENDIX A—*contd.*
List of copper-plates examined during the year 1944-45

No.	From whom received	Dynasty	King	Date	Language and alphabet	Disposal of the original	Where to be published	Remarks
1	Sukavasi Varasvamin temple, Salem Town, through the Govt. Epigraphist for India, Ootacamund	Western Gangas	Śrīpuruṣa alīa Prithivi Kongaṇi Mahārāja.	Śaka 693, śu. 2, Uttaraphalguni, Friday	Sanskrit in Kar- naṭa characters.	..	<i>Epigraphia Indica</i>	Gives the Western Ganga genealogy. Records the gift of four <i>bhavadāras</i> of land in the village of Komāramangalam situated in Pudukonda- <i>veśya</i> to the Brāhmaṇa Nilakantha Sarman, the last of the five sons of Nilakantha of the Harita- <i>gōtra</i> , probably by Duggamāra, the king's son, at the request of his wife Kañchiabba. Gives also the genealogy of Kañchiabba, the wife of Duggamāra, and the elder sister (1) of Inderāja, whose descent for three generations is traced from a king called Namappa. Published in <i>Ep. Ind.</i> , Vol. XXVII, pp. 145 ff.
2	Deputy Commissioner, Bilaspur (headpost: Dalkoni)	Kalachuris of Ratnapura	Prithivīdēva (II)	Kalachuri era 890, Mārga, ba. 11, [Sunday]	Sanskrit in Nāgarī	Returned to sender	Do.	Gives the genealogy of the king. Records the gift, by the king, of the village of Vudukuni-grāma together with all its incomes to the Brāhmaṇa Viṣṇu, son of Śivadāsa and grandson of Śrōtama of Vata- <i>gōtra</i> . The gift is stated to have been made on the occasion of a lunar eclipse on the day of Kārtika 15. Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 146 ff.
3	Chief Minister, Patna State, Bahadur, (headpost: Kalibhara)	Sōma-Vandā	Trikalingādhipati Mahābhavagupta Janamejaya	Year 6, Phalguṇa, śu. di. 1, <i>dotiya- pāda</i> (in words and figures)	Sanskrit in Nāgarī	Returned to Patna State	Do.	Published in <i>I. H. Q.</i> , Vol. XX, pp. 238-244. The record is issued by the king from Ambarasimpatana. States that the king granted the village of Jambugrāma in Potā- <i>veśya</i> to Bhāṭṭaputra Śrī-Gōvinda, son of Bhāṭṭaputra Konda of the Parāśara- <i>gōtra</i> and Vajresanya-Mādhyaṇḍina- <i>śākha</i> who had migrated from Hastipada and resided at Jambugrāma.
4	Do.	Do.	Trikalingādhipati. Mahābhavagupta Janamejaya alīa Dharmakandarpa	Year 34, Āśvina, ba. di. 8	Do.	Do.	Do.	Published in <i>I. H. Q.</i> , Vol. XX, pp. 245 ff. The record is issued by the king from his victorious camp at Suvarnapura. Registers the gift, by the king, of the village of Kōnapillā of Tokkāra- <i>veśya</i> in Kōsala-dēsa to Kaladēśi Bhāṭṭaputra Śrī-Devā who was a <i>veśya</i> (resident) of Saṁdakatāka and was the son of Gāgēya and grandson of Arjuna. The donee is stated to have hailed from Mukāvatī in Śrāvastī. The record also states that the donee was residing at Añjiligrāma.
5	Mr. Babu Mukunda Das, B. L., Divan, Narasingpur State	Nandas of Orissa	Dēvānandadēva	Undated	Do.	Returned to owner.	Do.	Incomplete. The record is full of mistakes and engraved indifferently. Seems to record the gift of the village of Doṇṣhara-grāma in Kapēda-khaṇḍa of Airāvata-maṇḍala to certain persons by the king Dēvānandadēva. The king's genealogy is traced and among his predecessors are mentioned Vilāstunga and Sivananda[ka]. A part of the plate has been cut away and lost.
6	Mr. U. V. Krishnaswami Iyer, Village Munsif, Viḍaiyūr, Tiruvallur taluk, through Mr. M. Venkataramayya	Vijayanaagara	Venkatapati (I)	Śaka 1623 (in words)	Sanskrit in Nandī- Nāgarī	Do.	..	Published in <i>Ep. Ind.</i> , Vol. IV, p. 269.
7	Mr. G. Ramdas, B. A., Jeypore, Orissa	Nāla	Arthapati-Bhāṭṭa- raka.	Year 7, Mārga- śirṣa, Amāvāsyā.	Sanskrit in box- headed variety of South Indian characters.	Do.	<i>Epigraphia Indica</i>	Issued from Pushkari. Records the gift of the village of Kēśalaka-grāma by the king to Durgāryya, Raviyāryya and Ravidattāryya of the Kautsa- <i>gōtra</i> . The grant was written by the <i>Rakasyādhipati</i> Chu [11a].

APPENDIX B
List of stone inscriptions copied during the year 1943-44.

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
1	KRISHNA DISTRICT BANDAR TALUK Tātipādū.—Slab forming the threshold of the doorway in the Madanagōpālasvāmīn temple.	..	....	....	Telugu	In modern characters. Records that the verandah (?) of the temple was the offering of Jakkāji Brammayya Sasturū.
2	GUNTUR DISTRICT PALNAD TALUK Akurāṣipalle.—Slab lying in front of the ruined temple of Śiva.	Kākatya	Ganapatiśēva-Mahārāja	Śaka 1132 1, Pramōdita, Pushya, ba. 1, Saturday.	Do.	Registers the grant of the village Akarājupalle in the Pālī-nāṣīma for worship of god Tripurantakadeva by Mahāpradhāni Arepōla Bhima-Nāyaka for the merit of his parents Dāma-Nāyaka and Kāmasāni, and also for the prosperity of the king. Also mentions another gift by Ayalapeddīgārū for the merit of Prātāparudradeva-Mahārāja.
3	KURNOOL DISTRICT NANDYAL TALUK Oṅtārām.—Slab with the image of Anjanēya set up under the pipal tree.	..	....	Śaka 1348, Peribhava, Ūja (Kārtika), Adi-trayōdāśī, Monday.	Sanskrit and Telugu (verse) in Telugu	Records the construction of a tank by Hanisa-Nāyaka, son of Purushōttama and Chennamāmbā.
4	BANGALAPALE STATE Nandavaram.—Right pillar in the matha-maṇḍapa of the Chaudēśvari temple.	Vijayanagara	....	Śaka 1492, Pramādi, Aśvādha, śu. 12, Thursday.	Telugu	Records the resolution of the Viṣṇumahājanas of Nandavaram on the occasion when their aṅghāra-village was restored to them and they were reinstated in it by Mahāmaṇḍalēśvara Rāmārāju-Tirumalarājyaadeva-Mahārāja, that they would take to the study of the Vēdas and the śāstras and would abstain from levying dowries for marriage of girls (kanyā-śulka) in their community.
5	Left pillar in the same temple.	..	....	Śaka 1475, Khara, Māgha, [ba. 12].	Do.	Damaged. Refers to certain honours and concessions granted to the 360 Ekāṅgastṛas who were the devotees of the goddess Chaudēśvari by the pontiff Virasantabhiśhvartti-ayya of Śrīśailam and to the grant of some vāṭhana by the former to chāktia-[Vi]rppanna.
6	Slab fixed on the floor in the same	Vijayanagara	....	Śaka 1458, Manmatha, Mār-gaśira, śu. 15.	Do	Records that Giriyaṅga, the śhānapati of Salakarāju Peda-Timmarāju, constructed the eastern gōpura of the Chaudēśvari temple and made a gift of a palanquin to
7	Another slab in the same place.	..	....	Śaka 1214 (wrong for 1244), Dundubbi, Śrāvana, śu. 15.	Do.	In characters of about the 16th century A. D. States that the 360—Ekāṅgastṛas the devotees of the goddess Chaudēśvari invoking her aid, went to help Mahāmaṇḍalēśvara Viruparājya-ayadeva Mahārāja, the ruler of Panugallu, in order to relieve the siege laid to his fort by a certain Gururāja of Nandahāram, came out victorious and were conferred several titles by the chief in appreciation of their valour and success and records an endowment made by them (the Ekāṅgastṛas) at one rēka per head to the goddess.
8	A third slab paved in the same place.	..	....	Khara, Māgha, ba. 2.	Do.	Records a gift of land made by the Viṣṇumahājanas of Nandavara-anghāra to the artisans Yallā-batudu of Chinakotla and Timmā-batudu of Chāngalamarri for rendering service in the temple. Also specifies the rate of monthly wages in cash and kind to the labourers who were engaged in the work. In late characters.
9	A fourth slab paved in the same place.	..	....	Śaka 1475, Khara, Māgha, śu. 5, Thursday.	Do.	Records the names Pallavali Yallappa and the members of his family who are stated to be ardent devotees of Chaudēśvari of Nandavaram.
10	A fifth slab paved in the same place.	..	....	Śaka 1514 18, Kshaya (wrong), Chaitra, śu. 1.	Do.	Gives names of other individuals who were also devotees of the goddess.
11	Slab set into the floor on the north side of the prākāra in the same temple.	..	....	..	Do.	States that Appārāju, son of Tellepādū Chittamarāju worshipped the goddess Chāmunḍēśvari to ward off all evils and attain bliss. In modern characters.
12	Slab on the platform at the proper right entrance into the temple.	..	....	Śaka 1707, Viśāvasu, Śrāvana, [su], 10, Monday.	Do.	States that Kambagiri Rāmaya and Sītārāmaya, sons of Dharani Subbarāyappa renovated the temple and installed in it a new idol of Chāmunḍēśvari.
13	Broken slab lying near a private house in the village.	Vijayanagara	Sadāśivadeva Mahārāja	Śaka....., Bhādra-pada.....	Do.	Damaged. Seems to refer to the prohibition of taking or giving dowries in marriages among the Viṣṇumahājanas of the place. Also records the gift of four villages (specified) as sarvaṁmāya including the ubhaya-mārga-svākaṁ, siddhāyām, veṭṭi-śēmalu, etc., for the maintenance of a setra by Sulire Bālayya.
14	Tātipādū.—Slab on the floor in the maṇḍapa of the Śiva temple, close to the entrance into the inner shrine.	..	....	Hōmalambi, Śrāvana, śu. 1.	Do.	Incomplete. Refers to an edureḍa (counter-agreement?) executed by a private individual.
15	Ganapuram.—Slab set up by the side of the temple of Ellamma.	Vijayanagara	Harihara Mahārāja	Śaka 1302, Raudri, Kārtika, śu. 13, Friday.	Do.	Records that Kalivishnuṇḍu consecrated a new image of Ankaḍādevi at Rēlapādu, the old image having been broken, and endowed lands at Vedurupādu and Tātipādū to the priest Vachobōyini-Tippana for worship of the goddess.
16	Chobbi, hamlet of Ganapuram.—Broken slab lying under a mango tree at the Nēyalakotta.	Kākatya	Ganapatiśēva	Śaka 1117 1, Saumya, Jyēsthā, Sunday, solar eclipse.	Sanskrit Telugu.	Mutilated. Gives the genealogy of the Kākatyas. Registers the grant of the village Chēmbroḷu to the Brāhmana Padmanābha by the chief Vanaga who is said to have ruled over the Sāmbha-dēsa as a subordinate of the king. The donor's ancestry is given.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	KURNOOL DISTRICT— <i>contd.</i>					
	NANDIKOTUR TALUK— <i>contd.</i>					
17	Kokkerañcha.—Broken slab set up near the Lingamayya shrine.	..	....	Saka 1425, Rudhirōdgañ, Bhādrapada, 10, Friday.	Telugu	Seems to record a gift of land made to Tirumala Komāra Tātibhāra by Pōturāju of Kōkerañcha.
18	Edurupādu.—Boundary stone near a well called Gundappa-bhavi in Survey No. 525/B.	..	....	....	Do.	States that the stone marks the boundary between Kōkerañcha and Edurupādu. In late characters.
19	Boundary stone in Survey No. 427, on the way to Gōkavaram.	..	....	....	Do.	States that the stone marks the boundary between Gōkavaram and Vedurupādu. In late characters.
20	Gōkavaram.—Nandi-pillar under a <i>pīpal</i> tree in the village.	Vijayanagara	Achayutadeva Mahārāja	Saka 1460, Vijambi, Pushya, ba. 30, Sunday, Ardhōdaya.	Do.	Slightly damaged. Records that the village Gōikavaram situated in the Moslimadugu-alma was restored as a <i>servamāya</i> gift to the original donees of the village, viz., Timmasappa-Nāyudu, son of Mallappa-Nāyudu, and another, by the king. Mentions the chief queen Mēlala-Mahādēvi and refers to some gifts made by her.
21	Śivapuram.—Broken slab set up to the north of the Śiva temple.	Western Chālukya.	Trikuvanamalladeva	....	Kannada	Damaged. Registers a grant (of land) as <i>servamāya</i> probably by Gaṅga-Virapa at the instance of Mahāmadalēśvara Rāmarāju Timmarājya. The donees' name is indistinct.
22	Rāmāpuram.—Slab in the village	Vijayanagara	Sadāsivadeva Mahārāja	Saka 1481, Siddhārtham, Śrāvāṇa, 15.	Telugu	Records the obsequies of Peda Timmāreḍḍi, son of Akkireḍḍi-Vōbureḍḍi to Kōśava-Perumāl. In late characters.
23	Pita-Indirāśvaram.—Pillar in the Kōśava temple.	..	....	....	Do.	Damaged. Registers a gift probably of land made for worship of god Mallikārmadēva and mentions a devotee of the god who bears a string of epithets such as <i>śaḍ-ārāṇa-sārasaḍārya</i> , <i>śeṭṭabara-tālaguḍa-gaḍa</i> , etc. The details regarding the donor and the donee are not clear.
24	Elama'apalle, hamlet of Indirāśvaram.—Pillar lying near a mutilated image of Anjanēya near a tank.	..	....	Saka 1451, Virōdham, Pushya, ba. 10.	Do.	Incomplete. Seems to refer to a gift of land below the tank Lingasamudram at Timmāpuram by Bejavāda Malli-Vireśani. In characters of the 17th century.
25	Kṛṣṇapuram.—Pillar in the <i>maṇḍapa</i> of the Śiva temple.	..	....	....	Do.	States that Pāratammas of Vijanagaram made a gift of the beam of the <i>rasamamēṭṭam</i> of the Prasanna Virēśvara temple. In characters of the 17th century.
26	Same pillar	..	....	....	Kannada	Records the obsequies of Virana-Nāyaka, son of Arasapa-Nāyaka to god Mallikārmama. In characters of the 17th century.
27	Second pillar in the same place	..	....	....	Telugu	Registers the confirmation, by Siddha Bhikṣāviritti-Ayya, of the gift of lands and incomes such as <i>kāṣṭha</i> , <i>kappam</i> , <i>śarṇa</i> , etc., of the temples of Nāgarapamuna, Ahālamma and Puṭṭamama and also the right of supervision over the customary rites in these temples previously made to Gedivāriyam Chennappa by Virana-Ayya (the former name of the village).
28	Siddhapuram.—Slab lying near the ruined temple of Ahālamma.	..		Saka 1515, Vijaya, Śrāvāṇa, 5, Sunday.		

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29	Bairāṭṭi.—Sculptured slab at the steps leading into the tank, southern side.	..			Do.	and later on renovated it and installed therein a new image when the temple was desecrated and the image in it broken by the Muhammadans and for having similarly substituted new ones for the old (articles) <i>mudra</i> , <i>gaḍa</i> and <i>pāzṇāḍa</i> taken away by the Muhammadans, to the goddess Nāgarapamuna.
30	Anantapuram.—Slab set up near the Sṛyaṇārāyaṇa temple.	..	....	Saka 1535, Paridhavin, Śrāvāṇa, ba. 10.	Do.	Damaged and worn out. Seems to refer to a certain Arjjanārādhina and Śiṭṭamudda. In characters of about the 9th century A.D.
31	Slab set up to the east of the Gaṅgamma shrine.	..	....	....	Do.	States that the Nandi-pillar was set up by Chavaṇa Saṅga-mayya, son of Nāgabattudu.
32	Fragment of a slab lying in the field belonging to Vajla Basappa.	..	....	....	Do.	Records the construction of a temple in Anantapuram situated in the Mallikārmuni-śrma and the consecration in it of the goddess Gaṅgādevī by Gaṅgana, son of Abhāna and Gaṅgaśani. In characters of the 15th century A.D.
33	Dudula.—Slab set up on a platform near the Śiva temple.	Vijayanagara	Sadāsivadeva Mahārāja	Saka 1489, Prabhava, Chaitra, ba. 30, [Wednesday], solar eclipse.	Do.	Much damaged. Refers to gifts of land. Mentions Virayyāgaru. In characters of the 13th century A.D.
34	Mallakāra.—Slab kept behind the image of Virabhadra.	Do.	....	Tārana, 11	Do.	Records a gift of land as <i>śasavāda</i> by Rājādhirāja Vasantarāja, son of Yantagiri Vasantarāja to Vengala-Reddi, son of Timmā Reddi for his having repaired the tank at Dudula in the Siddhapuram-śrma given by Mahāmadalēśvara Timmarājya-deva-Mahārāja as <i>nāgarāra</i> to the donor with the stipulation that repairs to the tank should be effected every year.
35	Slab at the doorway in front of the Virabhadra temple.	..	....	Vikārin, Pushya, ba. 3	Do.	Damaged. Mentions Mahāmadalēśvara Rāmarāja Timmarājya-deva Mahārāja and seems to record a gift of land made to Nandāla Viṭhalayāgaru.
36	Bhānumuktala.—Slab lying near the Kōśava temple.	Vijayanagara	Sadāsivadeva Mahārāja	Saka 14....., Māgha, 12	Do.	Refers to an <i>śarvāda</i> executed by Verrābhathu Mallubhatlu in favour of Tāmbala Jakkaya cancelling the original bond lost by the former, as the loan of half a <i>varāka</i> advanced by him had been fully paid by the latter.
37	Vāmpēppa.—Slab set up in front of the Śiva temple.	..	....	Saka 16... , Saumya, Phālguna, 10.	Do.	Damaged. Records the grant of the <i>Vipravindā-śarṇa</i> made by a Vipravindin (name lost) for the merit of his father Gōvindaya, for the <i>amṛtapaṭi</i> service to god Kōśava.
38	Slab near the well at Nāgulakattā	..	....	Saka 1786, Parābhava, Vaiśākha, 15.	Do	States that Channamarāju, son of Yerramarāju and grandson of Jalakantti Chennamarāju, built the temple of Śiva and consecrated therein Umā and Mahāśvara.
39	Abūliapuram.—Slab set up in front of the ruined temple in a field to the east of the village.	Vijayanagara	Sadāsivadeva Mahārāja	Saka 1477, Rākhaśa, Kārtika, 12.	Do	Records the gift of the well by Viri-ṣeṭṭi, son of Mali-ṣeṭṭi and grandson of Gaṇḍa Viri-ṣeṭṭi.

Registers the gift of the village Kōśasamudram in Siddhapuram-śrma by Vengalarāju, son of Peddirāju and grandson of Mahāmadalēśvara Aprāṭhamalla Muṇḍanale Avubhal-rāja Dēvaḥōḍa-Mahārāja, of the solar race, Kāśyapa-gōṭra, *śvalāyana-śṭva* and Rik-*śikha* for the merit of his daughter Kōṇama, for worship of god Tiruvengalanātha of Kōśasamudram.

APPENDIX B—contd.
List of stone inscriptions copied during the year 1943-44—contd.

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
KURNOOL DISTRICT—contd.						
NANDIKOTUR TALUK—contd.						
40	Bōyavula.—Slab lying in the compound of the Chennakēśava temple.	Vijayanagara	Sadāśivadēva Mahārāja	Śaka 1482, Raudrī, Aśādhā, u. 12.	Telugu	Registers a gift of land made to Mangala Ankōju for performing the 'pipe and drum' service to god Tiruvengala-nāthadēva of Gundūthū by Mahāmandalēśvara Timma-rāyayādēva Mahārāja, son of Gangarājayya and grandson of Mahāmandalēśvara Apratikānalla Kurechēṭi Sōma-rāyayādēva Chōḍa-Mahārāja of the solar race and Kāṭyapa <i>oṭṭa</i> . The gift lands are stated to be situated in the village Bōyavula which was included in the [Siddhupulam- <i>śma</i> which was given to the donors as <i>amara</i> by Rāmārāja-Timmarājayādēva Mahārāja. Damaged. Seems to register a grant of money for worship of the goddess Ankāpāramēśvari by certain individuals.
41	Velundūru.—Slab fixed into the floor in the <i>maṭka-mandapa</i> of the Ankāpāramēśvara temple.	..	....	Śaka 1676, Bhāva, Chaitra, ba. 10.	Do.	Records a grant of land made by the officers (<i>Reddīs</i> and <i>Karavams</i>) of the village to the stone-masons (<i>śāḍa</i>) Bālaya, Pāpaya and Kōṇḍaya.
42	Another slab in the same place	..	....	Śaka 1608, Krōdhana, Kēviṇṇa, śa. 12.	Do.	Damaged. Records that Bāyuraya constructed a well provided with steps as well as a water trough in front of (the temple of) Ankāpāramēśvara. States that the inscription was incised by <i>agasthī</i> Śarabhaṇa of Talamudipi. Modern.
43	Broken slab set up near the well in the compound of the same temple.	..	....	....	Do.	Fragmentary. Registers gifts of land at several places made by Mahāsamanta Cheṭṭaku Mahēśvara Reddī who was ruling over Kāṇṇāḍu, for worship of god Mūla-śāṭhā Siddhantādhadēva of Vēlpunūru.
44	Three fragments of a slab lying in the same temple.	Kakatiya	Pratāparudradēva Mahārāja	Śaka 1240, Kāṭyavakṭa, Aśvayuja, śa. 11, Thursday.	Do.	Fragmentary. Seems to state that up to the date specified certain renovations (details lost) were carried out near (the shrines of) Virēśvara and Siddhēśvara at Vēlpunūru.
45	Fragment of a slab lying near the well in front of the Śiva temple to the north of the same temple.	..	....	Śaka 1646, Śōbhakrit, Śrāvāṇa, śa. 7, Monday.	Do.	Registers a grant of land situated in the <i>Jāgrī</i> of Hazarat Umār Shā made by Mirja Mahamad Bēku, son of Mirja-pharu Kulla Bēku, to Paḍiḍela Kṛishnamma for filling with water the trough constructed by the former.
46	Fragment of a slab set up near the well called <i>gōḍāḍāri</i> , to the north of the village.	..	....	Śaka 1702, Śārvārī, Jyēṣṭhā, śa. 5, A. H. 1192.	Do.	Records that the water trough which had been damaged was renovated and the lands formerly granted were restored to Maddilēti, the grandson of Paḍiḍela Kṛishnamma, for filling the trough with water.
47	Side of the water trough near the same well.	..	....	Śaka 1787, Krōdhana, ba. 5.	Do.	States that the images of <i>dēvaprāḍālas</i> were caused to be made by Anumanabōyadu, son of Nāganabōyadu. In late characters. Do.
48	Maddūru.—Base of the <i>dēvaprāḍāla</i> image (left side) in the Chennakēśava temple.	..	....	....	Do.	Do.
49	Do. (right side) in the same temple.	..	....	....	Do.	Do.

50	Vāṇḍa.—Slab set up near the Kēśava temple.	..	....	....	Do.	Records a gift of land sowable with 2 <i>śāṭhas</i> of seed as <i>vr̥ṣṭi</i> to god Virābhadrā of Alampūru. In characters of about the 15th century A. D.
51	Nandi-pillar set up in the temple of Gaṇḍēśa.	..	....	Śaka 1438, Aśādhā, ba. 9.	Do.	Damaged. Seems to refer to a gift for the merit of Siddha-Bhikṣāvṛitti-Ayyangārū by his disciple.
52	Mittakandā.—Nandi-pillar set up in front of the Aṅjanēya temple.	Vijayanagara	Vira-Bukkarāja	Śaka 1295, Ananda, Kārttika, śa. 1, Thursday.	Do.	Registers the grant of the village Mittakandāvala in Kāṇṇāḍu for worship of the god Saṅgamēśvaradēva to the religious teacher Aghorāśvachārya, by Tippārāju, son of Saṅgarāju.
53	Rāmasamudram, hamlet of Tarigoppula.—Slab set up in front of a ruined well in the field on the way to Mittakandā.	..	....	Śaka 1649,	Do.	Incomplete. The inscription stops abruptly after mentioning the date.
54	Lūṇāla, hamlet of Jūṭūru.—Fragment of slab lying in the temple of Vināyaka.	..	....	....	Do.	Fragmentary. Gives the epithets 'Ayyanasimha', '.... si-antakāra', 'Dēśiga', etc., of a chief, name lost. In characters of about the fourteenth century.
55	Nandi-pillar in a field known as <i>bāṇasamudram</i> on the way to Jūṭūru from Lūṇāla.	Kakatiya	Pratāparudradēva rāja.	Śaka 1213, Nandana, Phālguna, śa. 5, Sunday.	Do.	Registers grant of lands made by Rācha Rudradēva, son of Mahāsamanta Cheṭṭaku Vālūri Bollaya Reddī, to god Mallikārjuna for the <i>pericāṇṇīya-mahāyāga</i> and <i>maḥānī</i> - <i>vēḍa</i> and worship of the god and for maintaining the <i>śatras</i> (charity homes) on the occasion of the former's visit to Śrīraṅgam for the <i>śaṇṭī-mahāśava</i> of the god. The gift lands which were situated in Kāṇṇāḍu were made over to the Kāṇṇāḍa and entrusted to Paramāśvachārya, the pontiff of the <i>maṭka</i> .
56	Jūṭūru.—Fragment of a slab lying in the temple of Mallidēva.	..	....	....	Do.	Fragmentary. Refers to a gift of land as <i>vr̥ṣṭi</i> made to a god (name lost). In late characters.
57	Tarigoppula.—Slab set up near a well adjacent to the Śiva temple on the bank of a canal.	..	....	Śaka 1567, Pārthiva, Śrāvāṇa, ba. 5.	Do.	Mentions the local officer Nūru Abdula Vohāḥā Sāhebu and states that the well was constructed by Surpa (Śūrappa), son of Kōṇpa (Kōṇappa) of Tarigoppula.
58	Slab fixed into the floor in the <i>mandapa</i> of the Virābhadrā temple.	..	....	Śaka Hēmasamāhi, [Aśvayuj], ja, ba. 2, Tuesday.	Do.	Registers a gift of the money income of 3 <i>māḍas</i> by Chāṇṇaya and another (name lost) for worship of the gods Perumāl and [Vi]rēśvara of the village. In characters of the 16th century A. D.
59	Lūṇāpuram, hamlet of Pārnaśā.—Capital of a carved wooden column in the Chennakēśava temple.	..	....	Śaka 1667, Krōdhana, Vaiśākha, ba. 10.	Do.	States that the temple and the carvings depicting scenes from Rāmāyana (on the wooden column) were completed on the date specified.
60	Pillar in the <i>mandapa</i> on the way to the temple of the goddess (Ambā).	..	....	....	Do.	States that this (<i>gōṣṭra</i>) was the gift of Viḍyādhara Mahā-pātra, the devoted servant of god Mallēśvara of Śrīparvata, and that it was built under the supervision of Dōṇyādēva by the artisan Nāgamahārāja.
61	Grīṣṭham.—Slab fixed into the parapet wall in the <i>Nandi-mandapa</i> , east side (proper right), Mallikārjuna temple.	..	....	....	Tamil	Modern. Records the obeisance of some pilgrims.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscriptions	Dynasty	King	Date	Language and alphabet	Remarks
	KURNOOL DISTRICT—<i>contd.</i>					
	NANDIKOTUR TALUK—<i>contd.</i>					
62	Srihallam— <i>contd.</i> Broken slab fixed into the floor near the gateway of the shrine of the goddess (Athā).	..	....	....	Telugu	Damaged.
63	Slab near a ruined temple on the way to the Chechahungudem.	..	....	....	Marāṭhi (?) in Nāgarī characters.	In late characters. Mentions Hatāraipa Siha.
64	Isakāla.—Slab near the temple of Śiva on the way to Dudyāla.	Vijayanagara	Sadāśivadeva Mahārāja	Śaka 149[4], Raktākāli, Māgha, Śu. 15.	Telugu	Records the grant of land at Isakāla as <i>mānya</i> by Rēmidēvuni Virūpaxyaṅgaru of Nāgalūti to the artisans China Virōja and Tarigoppula Pōchamōja for their having brought the images meant for processions for the temple of Kēśava at the village.
	BELLARY DISTRICT					
	SANDUR					
65	Sandūr.—Stone lying in the compound of the local court.	..	....	Vikārin, Kārtika	Kannada	Registers a gift of land as <i>servamāya</i> by Subhānaji Hindurāvu Ghorpade, son of, Gunābhayī, to Kariyayya of Krishnapura. The gift land was situated in the village Hosabali, which the donor held as <i>śubhaji</i> . In late characters.
66	Stone lying in the same place	..	....	Śaka 1670, Vibhava, Vaiśākha, Śu. 10, Sunday.	Do.	Records that Sopḍūru was given as <i>śubhaji</i> to Jamunāgiri-svāmi and that his <i>śamādhi</i> was built by Giryayma, whose sons were Yimchahagiri, Basuvantagiri and Samōjigiri.
67	Another stone lying in the same place	..	....	Śaka 1630, Sarvadhārin, Chaitra, Śu. 1.	Do.	Registers a gift of land in Chikka-Sopḍūru made by Hire-Hindurāja to Jamunāgiri Bāva.
68	Slab lying near the P. W. D. office	..	....	....	Nāgarī	Damaged.
69	Another stone lying in the same place	..	....	Śaka 1625, Svabhānu, Vaiśākha, Śu. 12, Sunday.	Kannada	Registers a gift of one <i>ṛṭti</i> of land as <i>servamāya</i> by Jamunāgiri-Bāva, the <i>pura</i> of Hindurāja, to Sarubhaliya, son of Bāghappaya.
70	A third slab lying in the same place	Vijayanagara	Sadāśivadeva Mahārāja	Śaka 1446, Krōdhin, Chaitra, Śu. 10	Do.	Records the remission of <i>śiddhāga</i> and <i>kāṣṭha</i> taxes on the barbers of the <i>śime</i> headed by Timmōja and Kōḍōja of Chippagēri and to the barber Śivanōja of Sopḍūru- <i>śime</i> by Mahāmasādāśivara Rāmarājadeva Mahā-arsaṇa at the command of the king.
71	A fourth slab lying in the same place	..	....	....	In late Nāgarī characters.	Refers to 'Śrī-Kāśīviśvāra' of Śivapura.
72	A fifth slab lying in the same place	..	....	Rudhirōdḡarīn, Āśvija, Śu.	Kannada	Damaged. Seems to refer to some gift at the rate of one <i>śaka</i> per head by the <i>praja</i> to god Mūlathāna Mallikājura in characters of about the 18th century.

73	Slab in the Jumma Masjid	..	....	....	Persian	Reads Masjid-Hasin meaning the well fortified mosque.
74	Manjanagar.—Slab set up in a field called Sadetār's Jāgir land.	..	....	....	Kannada	States that Kāleya, son of Chūraboliya Jakkagāyada, fought in a raid at Hastigere and won. In characters of about the 11th century A. D.
75	Bāngadā.—Hero-stone set up near the Rāmadēva temple.	..	....	Dundubhi, Phāguṇa, Śu. 15, Monday.	Do.	States that in an expedition of Ballālārāja against Kāmpila, Baichaya, the leader of the cavalry, fought on behalf of Kāmpila, his master, and died. In characters of about the 14th century A.D.
76	Slab leaning against the front wall of the same temple.	Vijayanagara	Krishnadeva Mahārāja	Śaka 14 [50], Sarvajit, Āśvija, Śu. 10.	Do.	Records the construction of a temple for god Rāmanāthadeva at Hosamale-turga by Gōpāyī, her younger brother Rāmana and others, in memory of the chief Rāmanāthadeva of Hosamale and of the heroes who fell with him. Rāmanāthadeva is said to be the son of Vira-Gujala-Harthadevi, the queen of Khaṇḍeyarāja Kāmpilarāja, who was the son of Mummadi Singara.
	KURNOOL DISTRICT.					
	MARKAPUR TALUK					
77	Dūpāḡa.—Slab set up near a well in the Shepherds' street.	..	....	Krōdhin, Nija-Āśādhā, Śu. [15], Friday.	Telugu	States that the step-well was constructed by the merchants (Nagaravāsinis). Mentions Nagarāśvadeva.
	NORTH AROOT DISTRICT					
	WALAJAPET TALUK					
78	Pattanam.—Stone set up near the Busjana-kōyil.	..	....	Kāṭaka, Ādi 15	Tamil	Damaged. Seems to record a gift of land as <i>śubhaji-mānyam</i> (for palanquin service) to the god Idāngai Nāyṇār.
79	Stone set up in a dry field to the east of the village.	Vijayanagara	Kāmpana-Udayar, son of Bokkapa-Udayar.	....	Do.	Incomplete. Records the order of Sōmappa-Danpāyakkār, the Mahārājadeva of the king granting certain tax concessions (?) from the year Saunya, to the families settling at Peṭṭalpaḷu.
80	Pennagar.—Stone built into the basement of a ruined Śiva temple to the east of the village.	..	....	....	Do.	Fragment. Mentions Palkunrak-kōṭṭam and Tiramalaiy-udaiyāṇ. In characters of about the 14th century A.D.
81	Aroot.—Slab built into the ceiling of the <i>mandapa</i> of a temple locally known as Saṅkarābhārya-mēṭṭa.	..	....	Śaka 1640, (?) Plava, Tai 1	Marāṭhi in Mōḍī characters.	Incomplete. States that Bāva Purushōttamagira, the disciple of Haradayaśāstra, constructed the temple at Nayābāgi, as ordered by Arunāchalaśvāmin in a dream, and that Navab Daud Khān made some benefactions to it through Bāva Rūpanāthaji.
	ARSI DIVISION					
82	Siṭṭamaṅḡalam.—Slab lying on the tank bund.	Vijayanagara	Anaḷgondi Venkaṭapatiḍeva Mahārāja	Śaka 1550, Dhātu, Āni	Tamil	Incomplete. Records an order of Timmā-Nāyaka of Dāmal concerning the lake at Śrīpurushamangalam.
	ARKONAM TALUK					
83	Mahēndravāḍi.—Pillar in the rock-cut temple.	Pallava	....	....	Sanskrit in Palava-Grantha	Records the construction of the temple to Viṣṇu named Mahēndra-Viṣṇugriha on the bank of the Mahēndratāṭaka at Mahēndrapura by Guṇabhara. Published in <i>Ep. Ind.</i> , Vol. IV, p. 163.

APPENDIX B—contd.
List of stone inscriptions copied during the year 1943-44—contd.

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
SOUTH ABOUT DISTRICT						
Cuddalore TALEUK.						
84	Cuddalore.—Tablet in Fort St. David	..	....	....	English	States that (Fort St. David) was the capital of the English possessions on the Coromandal coast from 1746-1752, that the fortifications (here) were demolished by the French and that the site was restored to the English in 1788. Damaged. Mentions Tiruvayindipuram.
85	Tiruvēndipuram.—Pillar in the <i>andāra</i> of the <i>Dēvanāthasvāmī</i> temple.	Chōla	Rājakesarivarman	3rd year	Tamil	Beginning of lines built in. Records an order of the king, granting (a village) as <i>dēvanātha-brāhmaṇyā</i> to the temple.
86	North wall of the same <i>andāra</i>	Do.	Tribh. Rājakesarivarman alias Vijayarājendra-deva.	12th "	Do.	Fragment. Seems to record a gift of 25 <i>kāṭṭi</i> by a person for a lamp to the temple.
87	East wall of <i>mahāmaṇḍapa</i> near the right <i>dēvarapālaka</i>	Do.	Vikrama-Chōlādēva	4th "	Do.	Begins with the introduction <i>Pāṇḍu pūṣara</i> , etc. Records gift of 32 cows by a person of Ogur in Tirumalaipādi, a subdivision of Gaṅgaikondāṣa-vaṇaṣṭu, for a perpetual lamp in the temple of Tiruvayindipurattālvār.
88	Same wall	Do.	Parakesarivarman alias Tribh. Vikrama-Chōlādēva.	3rd "	Do.	Records gift of 32 cows by Irāṇḍayiravaṇ alias Vēṣālipperaiyaṇ, an <i>arati-mudai</i> of Mārkāṇḍu, for a perpetual lamp in the same temple. Mentions the liquid measure called <i>tarāṇḍi</i> .
89	Same wall, near the left <i>dēvarapālaka</i> .	Do.	Vikrama-Chōlādēva	4th " (in figures and words)	Do.	Records gift of 12 sheep for a twilight lamp in the same temple, by Tiruvāpādi, wife of Alagiya Maṇavāḷakkrāmavittan of Gōmapuram, (residing at) Vāgūr alias Alagiyaśōla-chaturvēdimangalam in Vāgūr-nāṇu, a sub-division of Gaṅgaikondāṣa-vaṇaṣṭu.
90	Same place	Do.	Chakkavarattigal Kulōttunga-Chōlādēva	49th year	Do.	Incomplete. Mentions, probably as donor, Mādhavakrama-vittan of Vāṅḍipuram (residing at) Vāgūr alias Alagiyaśōla-chaturvēdimangalam.
91	Do.	Do.	Do.	Do.	Do.	Incomplete. Records gift of 4 cows for a twilight lamp in the temple by Sōmāṣi, a <i>nanbi</i> of Prayāgai.
92	Do.	Do.	Vikrama-Chōlādēva	3rd year	Do.	Records an order communicated to the trustees of the temple of Deyvanāyaka-[Perumāl] granting lands and a garden, free of taxes, for the expenses of taking the god for sacred bath to the sea (<i>tuṟai</i>) near Nīṣāṅkamallaṅ-paṭṭinam on the asterism <i>Māṭhā</i> in the month of <i>Māṣi</i> and for providing offerings while halting thereafter in the garden at Maṇalpaṭṭu.
93	South wall of the first <i>prākāra</i> of the same temple.	..	Tribh. Kōṇṇēṇmaikondāṇ	10th year and 214th day	Do.	Records another order issued to the same trustees granting, free of taxes, <i>Pallai</i> , hamlet of <i>śōlakulavallimallūr</i> in <i>Pattarpakkam-nāṇu</i> , a sub-division of Rājādhiraṣa-vaṇaṣṭu.
94	Same wall	..	Do.	8th year and 225th day	Do.	

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95	Do.	..	Tribh. Kōṇṇēṇmaikondāṇ	13 + 3rd year	Do	for worship and offerings to the god during the service <i>Kōṭṭaṣarāman-tēṇi</i> instituted after the name of the king and for providing offerings to the image of Emperumāṇār (i.e., Rāmānuja) in the temple. Records a royal remission of taxes on the lands granted by the <i>śōḷa</i> of Tribhuvana-mahādevi-chaturvēdimangalam for (1) providing offerings to the god during the service instituted in the name of the goddess Alaiyāy-uganda-Perumagal; (2) offerings to the image of Emperumāṇār and (3) the (maintenance of the) <i>ṭiya</i> managing the affairs of the temple. Fragmentary. Contains a portion of the introduction of Vikrama-Pāṇḍya beginning with the words <i>Somadeva-śāntaikaṣa</i> , etc. Mentions 'Adiyavarkumeyyaṇ-āgiya Nāyaṇār Deyvanāyaka'.
96	Stone built into the pavement at the entrance into the first <i>prākāra</i> .	Pāṇḍya	[Vikrama-Pāṇḍya]	...	Sanskrit Grantha and Tamil	
97	North wall of the second <i>prākāra</i> , same temple.	Chōla	Vikrama-Chōlādēva	6th year (in words.)	Tamil	Records gift of 4 <i>kāṭṭu</i> by a lady for providing offerings to the god during the eighth day of the festival in the temple of Tiruvayindipurattālvāṇ.
98	Same place	..	....	16th year	Do.	Records a royal order issued to the <i>ūṣar</i> of <i>śōlakulavallimallūr</i> remitting from the month of Chittirai the taxes on the lands given to certain Bhaṭṭas.
99	West wall of the same <i>prākāra</i>	Pāṇḍya	Māgarvarman Tribh. Vikrama-Pāṇḍyādēva.	4th year	Do.	Records the <i>ṭiya</i> given by the trustees of the temple of Deyvanāyaka at Tiruvahindrapuram to Malaiyankilāṅ Māṇṭṭukupikampurumāṇ alias Dipattariyār in connection with the land given as <i>tiruvāmettukūṭi</i> by the latter to Varāha-Nāyaṇār set up by him near the doorway of the temple.
100	Same wall	Do.	Tribh. Kōṇṇēṇmaikondāṇ	5th year	Do.	Records the royal order issued to the same trustees remitting the taxes on five villages given to the temple for conducting the <i>Rājākkandāṇ-kandī</i> , instituted after the name of the king, for taking out the deity in procession for bath in the month of Vāigasi on the day of Hasta, the natal star of the king, and for the expenses of monthly festivals.
101	Do.	Do.	Perumāl Vira-Pāṇḍyādēva	....	Do.	Intercepted by a pillar in the middle. Records gift of land as <i>tiruvāṭṭeppuram</i> for maintaining 46 twilight lamps in the temple.
102	Lintel of the Raṅganātha shrine in the same temple.	Vijayanagara	....	....	Do.	Ends of lines built in. Records the gift (probably the renovation of the Raṅganātha shrine) by Śeṇḍi Malaya-Uḍaiyār, the <i>pradhān</i> of Viruppanṇa-Uḍaiyār, son of Harihara-Mahārāya.
103	Left jamb of the entrance into the same shrine.	Do.	Viruppanṇa-Uḍaiyār, son of Harihara.	Śaka 1313, Prajāpatti	Do	Incomplete. Stops after mentioning the cycle year.
104	West wall of the Nannālvār shrine in the same temple.	Pāṇḍya	Māgarvarman Tribh. Vikrama-Pāṇḍyādēva.	4th year, Rishabha, ba. 5, Sunday, Uttirāṣam.	Do	Ends of lines built in. Records an agreement made by the <i>ūṣar</i> of Gaṅgaikondāṣepperalam and Sundarapāṇḍyapperaṇam to give a specified quantity of salt to the temple.

APPENDIX C—contd.
List of stone inscriptions copied during the year 1943-44—contd.

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	SOUTH AROOT DISTRICT—contd.					
	OONDALORE TALUK—contd.					
105	Same wall Tiruvandipuram—contd.	Pandya	Jatavarman alias Tribh. Sundara-Pandya-deva.	13th year	Tamil	Records an order issued by the granar of Solakulavallinallur to the <i>Pandrarat</i> of the temple of Nayanar Deva-Nayaka, remitting the taxes on the land given for a flower garden by Amrudaiyar Tayanar alias Kalappalarayar. Mentions <i>Avanigalappirandan-peruvol</i> .
106	West wall of the outermost <i>prabhara</i> (near the 2nd <i>gopura</i>) of the same temple.	..	....	....	Do.	States that the wall was the gift of Umaiyan Vanavadarayan.
107	Stone in a field on the other side of the river Geçilam) opposite to the <i>gopura</i> of the same temple.	..	....	....	Do.	Beginning lost. Records gift of land in Nellipalayam by Balakka-Nayaka.
108	Stone fixed in the old <i>Madirivicholana-narayana</i> in the village.	..	....	....	Telugu	States that the <i>mayadaya</i> was constructed by Naranappa-Nayudu, son of Appayya-Nayudu who was the son of Kadiyam Suresha-Nayudu.
109	Stone fixed in the <i>Ladagiri-mayika</i> in the village.	..	....	....	Tamil	Records gift of land by Tuppaki Kishnappa.
110	Rishivandiyam—North wall of central shrine in the Arthanarivara temple.	Vijayanagara	Krishnadeva Maharaya	Saka 1441, Pramadin, ba. Makara, panchami, Monday.	Do.	Records gift of the village Unnai[malai], made tax-free, in Palangur-paru situated in his <i>nagatattana</i> by Vasal Timmappa-Nayaka for worship to Konraivalsadaiya-Nayinar at Rishivindam on <i>maha-sukramasa</i> days, for the merit of the king.
111	North and west walls of the same shrine.	Do.	Bhujabala Krishnadeva Maharaya.	Saka 1441, Pramadin, Kannu, su. 5, Monday, Hasta.	Do.	Damaged. States that Kunji near Solapandyaapuram was granted, free of taxes, to Tiruvittakannamudaiya-Nayinar at Tirukkovath, that in <i>Vasivattattana</i> a tax of 14 <i>pan</i> was levied as <i>Madirivicholana</i> with the result that worship in the temple was dislocated and that all the taxes were remitted and worship renewed as the benefaction of Vayichohamman, the elder sister of Timma[ppa-Nayaka], son of Vasal Mallappa-Nayaka.
112	West wall of the same shrine	..	....	....	Do.	Damaged. Seems to record a gift of land in Pasaaru, after purchase, to Tiruvagattisvaramudaiya-Nayanar at Iruvicholam.
113	South wall of <i>madhameswara</i> in the same temple.	..	....	8th year	Do.	Records remission of tax on the land given for a flower garden called <i>Avanigalappirandan-toppu</i> to the temple by Annadeviyar alias <i>Sokkanambirattiyar</i> .

114	South and east walls of the <i>mahameswara</i> of the same temple.	..	Tribh. Kōṇṇē[riṇmaikondāṇ]	....	Do.	Built in at two places. Seems to record a gift of land free of taxes for the expenses of a service called [Rajak]kanayan-landi instituted after the name of the king in the temple of Konraival.... at Iruvinjiam alias Rajanarayana-pattalpanam].
115	East and north walls of the same <i>mayadaya</i>	Vijayanagara	Bhupati-Udaiyar, son of Devaraya-Udaiyar.	Saka 1338, Durmukhi, Tulā, su. 11, Friday, Avittam.	Do.	Records remission of taxes on the lands belonging to the temple of Konraivalsadai-Udaiya-Nayanar at Rishivindam in Palangur-paru, in Magadai-mandalam, a subdivision of Kurukkal-kirram in Maladu alias Jananatha-valanadu, by Annadatta-Udaiyar, son of <i>Madhapradhani</i> Chaudappa-Udaiyar, for the welfare of the king.
116	North wall of the same <i>mayadaya</i>	..	....	Pramadi, Aḍi 28	Do.	Beginning and end built in towards the later portion of the record. Seems to provide for worship on Mondays and for two perpetual lamps in the temple, for the merit of Chinappa-Nayaka, Timmappa-Nayaka and Adiyappa-Nayaka.
117	Same wall	..	....	9th year	Do.	Records an order issued to Gurukularayar and <i>paravariyar</i> remitting the taxes on 3,000 <i>kuzi</i> of temple land now converted into wet land.
118	In the front <i>gopura</i> of the same temple	Vijayanagara	Sadashivadeva Maharaya.	Saka 1439, Prabhava, Kart-tigai, su. 2, Sunday, Anuradha.	Do.	Records remission of the taxes <i>jodivari</i> and <i>paravari</i> on the villages Rishivindam, Venkulam, Visalar, Sikkadu, etc., belonging to Konraivalsadaiya-Nayinar at Rishivindam alias Rajanarayana-pattanam, for the merit of Konnam-mal, mother of Krishnadeva-Nayaka and also for the merit of Suresha-Nayaka, Sevappa-Nayaka, Venkappayyan and Tippavayyan. Provision was also made for special worship in the temple on the days of <i>deddasi</i> for the merit of Konnamma.
119	Slab set up on the west side of the verandah in the first <i>prabhara</i> of the same temple.	..	Ponparappina-Perumal	177th year, Makara, su. 5, Wednesday, Revati.	Do.	The inscription is engraved below the figure of a Gajalakshmi with the insignia of pairs of <i>chauris</i> and lamp-stand, plough (?), <i>damara</i> , <i>kumbha</i> on stand and an inverted sword. Records the agreement made by the <i>nadu</i> , <i>nagaram</i> and the <i>padinen-vishayattar</i> to assign the income from the villages from exports, imports and sale (of goods) as <i>parivagattisvaram</i> to the god Tiruvagattisvaram-udaiya-Nayanar at Iruvinjiam.
120	Ayanavaram—Stone set up near the Vi-ganeshvara temple.	..	....	Saka 1729, Kali 4908, Prabhaba, Margali 19; A. D. 1808, January 1.	Do.	States that Dharmmaya-Pillai acquired a garden to the west of Ayanapuram for the temple of Kamareshi-Ekambarasvaminat Cheppappattanam and that it was improved by the trustee Chidambara-Pillai-Vaidyanatha-Pillai.
121	Same place	..	....	Saka 1729, Kali 4908, Prabhaba, Margali 19; A.D. 1808, January 1.	Do.	States that Alingadar-Pillai acquired a garden at Tiruallikeni and that his descendants sold it as sites and with the proceeds, purchased a garden to the south of the land mentioned above, for the temple of Ekambaranatha-Kamareshidevi at Cheppappattanam.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
CHITTOOR DISTRICT						
CHANDRAGIRI TALUK						
122	Chandragiri.—West wall of Rani-Mahal	..	....	....	Telugu	Fragment. Seems to record a provision for worship and maintenance of a lamp in a temple (name lost).
123	Same wall ..	..	....	....	Do.	Fragmentary. Contains the concluding portion of a grant.
124	Do. ..	..	....	....	Gantha	An invocation for the prosperity of Sēna-saṅgha.
TRUTTANI DIVISION						
125	Vajrapāṇḍi.—Slab set up near the flagstaff at the entrance into the (Viśāldevāra) temple.	Vijayanagara	Bukṛapa-Udayar	Saka 1308, Kāṣya, Mithuna, Śu. 2, Purnamāsa.	Tamil	Records an agreement made by Ellamarāṣar to Viṭṭamarāṣar to maintain a twilight lamp (for the merit of) Bokkārāya, from the taxes remitted by the king in favour of the temple of Viśāldevāra. Choḷevaramundāya-Nāyṇār at Vajrakūṇḍi in Tirukṣāṭka-nādu, a subdivision of Tirukṣāṭka-kōṭṭam in Jayagondāśōla-maṇḍalam. Mentions the levy <i>Pittaga-Daṇḍakkar-maganai</i> .
126	Two sides of a slab set up in a field opposite to the Śiva temple in the village.	Do.	Mahāmaṇḍalēvara Haṭhara-rāya.	Nala, Āvapi	Do.	States that the Idāngai-mahā-sēṇaiyār of the region surrounding Chandragiri met in the place called Idāngaimikā-man-tiruvāṣal and agreed to give certain specified taxes to the temple of Viśāldevāra-mundāya-Nāyṇār mentioned above.
127	Chellāṭṭāru.—Stone set up outside the Sundaravarada-perumāl temple.	Do.	Achryutadēva Mahārāya	Saka 1453, Kāra, Māṣa, Śu. [13], Thursday, [Hastā].	Do.	Highly damaged. Mentions Akkalappa Nāyaka and seems to provide for worship in the temple of Aḷagapperumāl.
128	Hero-stone set up in a private land.	Do.	....	Saka 880	Do.	Damaged. Mentions Ujakkuni Śāttapperumāl of Ujakkuni-puṇḍi, evidently as donor.
129	Virūṣāṭṭāru.—Two pieces of a broken slab lying in front of the ruined Śiva temple.	..	....	....	Gantha and Tamil	Fragmentary. Mentions Vikkrama.... and the temple of perumadiyar.
130	Chāṇḍirumaliavaram <i>alias</i> Pedda-śeṅgu-lam.—Rock known as <i>Vellaiyāṭṭārai</i> near the village.	..	....	Sādharapa, Paṅguni	Tamil	Damaged. Seems to record a gift of land by Kuṇṇup-Nāyaka.
131	Vediyāṭṭāru.—Stone lying on tank-bund opposite the Rāṅka shrine away from the village.	Vijayanagara	Kṛṣṇanayadēva Mahārāya, son of Naresingadēva.	Saka 1440, Sarvajit, Simha, Śu. Pushya, daśami, Wednesday.	Do.	Damaged. Seems to register gift of the village Vediyāṭṭāru to the temple of Tirumalaiyāvara. Mentions Vaiyappa-Nāyakkar-Vaṣavappa Nāyaka.
132	Chānu-Nāyāṇḍi.—Hero-stone set up in a field near the village.	..	....	....	Do.	In characters of about the 10th century A. D. States that Kuṇṇapan, the <i>karkasā</i> of Vāppār in Tūyi-nādu, rescued the ostle (of) Nāyāṇḍi and fell.

SOUTH INDIAN EPIGRAPHY

ANNUAL REPORTS FOR 1943-44 AND 1944-45

133	Broken stone in a field near the village	..	Kō-Vijaya Narasi.....	[2] nd year	Do.	Fragment. In characters of about the 9th century A. D.
134	Slab lying in a field away from the village.	..	....	....	Do.	Records grant of land as <i>sarvamānya</i> to Rāṣappan.
135	Pedda-Māṅgaṇḍi.—West wall of central shrine in the Nāgēśvarasvāmin temple.	..	....	Saka 1638, Durmukhi, Āśvīja, Śu. 10.	Telugu	Registers gift of six sites in the <i>agṛahāra</i> Peda-Nāṅgaṇḍi by Chāḷampāi Akṭappanāyāni [Kālpānāyminḡaru]. A Tamil inscription in modern characters on the same wall states that the construction of the compound wall of the temple of Nāgēśvarasvāmin was commenced on Wednesday Māṣi 1, Kālayukti.
136	Chandrayāśasapuram.—West wall of the <i>maṇḍapa</i> in the ruined Śiva temple.	..	....	....	Tamil and Sanskrit in Grantha	States that the image (now missing) was that of Trivēdi Vāmana Dikshitar and that he constructed this <i>nāḷa</i> .
137	Maṭṭavalam.—Slab near the entrance into the <i>akāśara-maṇḍapa</i> in the Gōvardhanaśāśthēvara temple.	..	....	Saka 1460, Vijanbi, Āpi 26, Sunday, dvādaśī, Rōhiṇi.	Tamil	Incomplete. Seems to record the grant of certain facilities on the lands belonging to the temple of Tiruvāvaduturai-Nāyṇār by the <i>Śrīrāya-dharmadhara</i> Amidaḷa Śiruttimnu-Nāyaka.
138	A hero-stone lying near the <i>dhevujalam</i> in the same temple.	Pallava	Kō-Vijaya-Nripatunga-Vik-kiramaṇmar.	41st year (in words).	Do.	Engraved above and by the side of a panel of sculptures depicting heroes. Gives the names of four persons who fell while rescuing the cattle at Aḷagam.
139	South wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Vijayanagara	Kṛṣṇadēva Mahārāya	Saka 1445, Subhānu, Chittirai 10.	Do.	Records the gift of the villages Mummadiṅgaḷ and Aṣaṅkupam for worship and repairs to the temple of Tiruvāvaduturai-Nāyṇār at Aḷagam by Karaṇṭika Maṅgaiyer, for the merit of the king.
140	Eṛimbi.—Slab built into the main sluice of the lake near the village.	Vijayanagara	Kaṇṇapa, son of Bukka	....	Sanskrit in Grantha and Tamil	Damaged. Seems to record the renovation of the tank.
141	Sanānavāṇḍipāṣapuram.—South wall of the central shrine in the Vēṇḍōpāśvasvāmin temple.	..	....	Saka 1678, Dhātu, Aśvādha, Śu. 6, Friday.	Telugu	Records gift of land by Kethari-Sāluva Makarāju-Bommarā-judēva-Mahārāju for providing milk and curds to the temple of Sanānavāṇḍipāśvāmi. Further states that the donee was permitted to graze his cattle on the temple land.
142	Mocheḷi.—Base of the flagstaff in the Gaṅgadharaśvāra temple.	..	....	Saka 1804, A. D. 1883, Chittirābhānu, Tai 28, Māgha, Śu. 2, Friday.	Do.	States that the flag-staff was set up on the date specified.
143	Kāṇasandram.—North wall of the central shrine in the Chandramaṇḍiśvara temple.	Chōḷa	Tribh. Vīraśēṇḍra-Chōḷa	7th year (in words)	Tamil	Records gift of land to the temple of Tāṇḍōṇṇāram-udaiyār at Pīrayāṇkādū in Nedi-nādu, by Kulatūḷaṅ Vīra-Narasingadēva <i>alias</i> Villavāyān.
144	East wall of the Subrahmaṇya shrine in the same temple.	..	....	Subhakti, Māṣi 26	Do.	Incomplete and ends of lines built in. Seems to record a gift by (a servant) of Naresingayadēva-Mahārāya.
145	Podatūṭṭāru.—West and south walls of the central shrine in the Agastyaśvara temple.	Bāṇa	Vaṇavidiyadhara-Vaṇarāya	....	Do.	Damaged and stones lost in the middle. Records gift of land by Vikramāditya, son of Kulantāṅgiya-Perumāṇār, to the temple of Kulantāṅgi-Ṭṭiśvara at Padoṇṇur which he had constructed at the request of the headman of Kāvāṇṇur.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
CHITTOOR DISTRICT—<i>contd.</i>						
TIRUTTANI DIVISION—<i>contd.</i>						
146	Beam in the <i>mandapa</i> of the same temple.	Vijayanagara	Harhararāja	Śaka 1319, Dhātu, Paṅguni	Tamil	Incomplete. Seems to refer to the renovation of the temple and the <i>maḥā-maṇḍapa</i> .
147	Slab set up in front (right) of the same temple.	..	....	Śaka 1428, Prabhava, Phālguna 20.	Do.	Records gift of land to the temple of Agastīśvaram-Uḍaiyār at Pudoṭṭūr <i>alias</i> Jaladambā-Devārayapuram, by the <i>Maḥāyāgas</i> of the village. This land was made over to certain specified persons who were to settle on it and undertake service (<i>śūlyam</i>) in the temple, besides maintaining therein two twilight lamps.
148	Another slab set up in front (left side) of the same temple.	Vijayanagara	Vīra-Narasimharāja Maḥārāja	Śaka 1428, Prabhava, Vaiśākha, pañchami, Pushya.	Tamil and Telugu.	States that the temple of Agastīśvaram-Uḍaiyār at Pudoṭṭūr <i>alias</i> Chāladambā-Devārayapuram, an <i>agrahāra</i> in Chandra-giri-rāja, was repaired anew with <i>Lakṣmī-maṇḍapa</i> , <i>śubhā-maṇḍapa</i> , compound wall, etc., by Rāyasam Koṇḍayar, son of Śrīpāṭi Timmayar of the village and belonging to Bhāradvāja-gotra, Aśvāyana-sūtra and Rik-jāthā. Provision was also made for offerings to the deity during the early morning service and for maintaining 30 twilight lamps in the temple.
149	Base of a lamp-stand by the side of the same temple.	..	....	....	Tamil	States that the lamp-post was the gift of Rāyasam Koṇḍayar, son of Timmayar.
150	Broken pillar set up in the compound of the same temple.	..	....	....	Do.	States that the (lamp-post) was the gift of Sūryadeva, brother of Tiruvengāda-perumāl and son of Vaḍugappillai-ṣeṭṭiyār, a <i>nagarathār</i> of Nārāyaṇapuram.
151	Rock buried in the compound of the same temple.	Chōla	Tribh. Vikrama-Chōlādēva	7th year (in words)	Do.	Records a gift of land to the Śiva temple at Pudoṭṭūr in Nedinaḍu, a sub-division of Perumbānapādi in Jayagondasōja-maṇḍalam, by Pudoḷai Sellai <i>alias</i> Rājendra-śōḷaṣeṭṭi.
152	Poddaiṭṭirupēja.—East wall of the Vēṇu-gōpālāsavāmin temple.	Vijayanagara	Sodāśivādēva Maḥārāja	Śaka 1478, Nala, Śrāvaṇa, śu. 11, Saturday.	Telugu	Damaged. Seems to record a grant to Brāhmanas by Chinna-Timmayādēva Maḥārāja, son of Rāmārāja and grandson of Maḥāmaṇḍalēśvara Aravēṭi Viṭṭhalarāja-Rāmārāja.
153	Veilgarām.—South wall of the central shrine in the Tirumūlīśvara-svāmī temple.	Chōla	[Rājaraśjadēva]	12th year	Tamil	Stones lost in the middle. Records gift of land to the temple of Mūlsthānam-Uḍaiyār by a person named Sūryadeva of Koppai in Veilgarām.
154	East wall of <i>maṇḍapa</i> , Brīhadīśvara-svāmī temple.	Vijayanagara	[Kṛishṇadēva] Maḥārāja	Śaka .....śu. 13, Thursday, [Chittirai]	Do.	Much damaged. Seems to register a gift of land to the god Devāsvaramudaiyār at Veilgarām.
155	Slab built into the east wall of the Vināyaka	..	....	....	Do.	Built in at the end. States that the image of Pillaiyār was set up by one Kaḍambai Kariyaṇṭṭai.

156	North wall of the central shrine in the Subrahmanya temple on the hill.	..	....	....	Do.	Records gift of paddy for offerings to the image of Subrahmanya in the temple of Dāśīśvaramudaiya-Nāyaṇār at Veilgarām, by Chādumbai Kōmaṇḍai.
157	North, west and south walls of the central shrine in the Vijayaraghava-Perumāl temple in the same village.	Chōla	Mummadiśōjadēva	15th year	Do.	Stones lost in the middle. Begins with the introduction of 'Tirumagal-pōla', etc. Records a gift of land by the <i>ārār</i> of Veilgarām for sounding music during the <i>tiruppāṭi</i> service in the Viṣṇu and Śiva temples of the village.
158	West wall of the kitchen in the Sōmanāthēśvara temple on the hill.	Yādava	Tribh. Vīra Nārasiṅgadēva Yādavarāja.	28th year	Do.	States that Kannaḍudaiyān Adiravaiyāduvān Vāḷuvārāyan of Neḍuñēri constructed the <i>tiruvēlakka-maṇḍapa</i> in the temple of Sōmēśvaramudaiya-Nāyaṇār at Veilgarām in Neḍi-nāḍu.
159	Perumāṇḍallāru.—Tier, west wall of the central shrine in the Bhuvanēśvara-svāmī temple.	Chōla	Tribh. Kulottunga-Chōlādēva	5th year (in words)	Do.	Incomplete. Mentions, probably as donors, two persons of Perumbānūr in Neḍi-nāḍu, a subdivision of Perumbānapādi in [Jayagondasōja-maṇḍalam].
160	South wall of the central shrine, Vijayaraghava-Perumāl temple.	Bāpa	Vikramāditya Maḥābali Vāraṇyār.	Śaka 8 [2]2 (in words)	Do.	Stones lost and incomplete. Seems to record a gift of land, probably by the queen, who appears to have been the niece (<i>marumaiṇṭār</i>) of Ummadaiyār.
161	Kolattir.—North wall of the central shrine in the Tirumūlīśvara-svāmī temple.	Chōla	Tribh. Kulottunga-Chōlādēva	47th year (in words)	Do.	Records an agreement made by the <i>Śivabrahmanas</i> of the temple of Mūlsthānamudaiya-Mahādēva at Kulattir <i>alias</i> Jayamēru-chaturvēdimangalam, a <i>brahmādēya</i> in Neḍi-nāḍu, a subdivision of Jayagondasōja-maṇḍalam, to maintain 3 lamps in the temple from the interest on 10 <i>kāṭu</i> received by them from Mādai, wife of Mummadiśōḷagadaiyān-kūlayeṇ.
162	Same wall	Do.	Tribh. Vikrama-Chōlādēva	11th year (in words)	Do.	Engraved below the previous inscription. Damaged. Registers a similar agreement for maintaining lamps in the temple of Mūlsthānamudaiya-Mahādēva.
163	West wall of the same shrine	Do.	Do.	6th year (in words)	Do.	Damaged. A similar agreement for burning lamps in the temple of Mūlsthānamudaiya-Mahādēva at Kulattir <i>alias</i> Jayamēru-chaturvēdimangalam.
164	Iehambāḍi.—East and north walls of the central shrine in the Vijayaraghava-perumāl temple.	Do.	Parakeśarivarman <i>alias</i> Rājendra-Chōlādēva.	4th year	Do.	Records gift of land by the <i>sabbā</i> of Iehampādi <i>alias</i> Kundaṇai-chaturvēdimangalam in Keṭṭai-nāḍu, a subdivision of Kuṇṇavaradhana-kōṭṭam for music during the three services and during the early rising ceremony in the temples of Śrī-Vaikundatūḍavār and Tiruvēṇi-bhagavar.
165	On the west wall of the central shrine, Kailāsanātha temple.	Do.	Parakeśarivarman 'who took Madurai'.	20th year (in words)	Do.	Much damaged. Seems to make provision for worship to the god.
166	Paṇḍaravēḍu.—North, west and south walls of the central shrine, Kailāsanātha temple.	..	....	....	Do.	Fragmentary. Seems to provide for service (<i>tiruppāṭi</i>) in the temple of Kaylāyanudaiya-Nāyaṇār. In characters of about the 14th century A.D.
167	Stone set up on the tank-bund near the village.	Vijayanagara	Devārāja	Śaka 1332, Virōdhi, Kaṇṇiśa, 10, Wednesday, Purnapōḷam.	Do.	Records an order (<i>nirūpa</i>) of Mallappa-Uḍaiyār, by which Mādī-arasar made arrangements to spend the amount realised by sale of fish in deepening the tank at Pagaravēḍu <i>alias</i> Vira-Narasimha-chaturvēdimangalam, an <i>agrahāra</i> in Neḍi-nāḍu, in Kuṇṇavaradhana-kōṭṭam, a subdivision of Jayagondasōja-maṇḍalam.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
CHITTOOR DISTRICT—<i>contd.</i>						
TIRUTANI DIVISION—<i>contd.</i>						
168	Pakalā.—North wall, central shrine, Tirumūlśvara temple.	Chōla	Śrī Parakēśa [rivarman]	24th year (in words)	Tamil	Ends of lines built in. Records a gift of land for conducting the <i>Sribali</i> ceremony in the temple of Mūlāsthānam- [Udayār].
169	Stone set up in front of the Ādikēśvara-Perumā temple.	Vijayanagara	Sāyappa-Udayār	[9th] year	Do.	Damaged. Records gift of the village Pāsāli <i>alias</i> Sāyana- nallūr in Manayir-kōttam to the temple.
170	Chinnamāṇḍali.—North and west walls of central shrine in the Nirāñjānśvara temple.	..	....	Virodhi, Ādi 5	Do.	Registers a gift of land by Pāñchi Tiruvāṇḍa-Nāyaka, the <i>amaram</i> officer of Tuṇākula Krishnappa-Nāyaka, to the temple of Kachohalai-Īyara at Śiru-Manavūr.
171	East wall of the <i>mandapa</i> of the Vināyaka shrine in the same temple.	..	....	Śaka 1895 (wrong for 1690), Savvadhārin, Chittirai 21, Friday, Trayodśī, Hastā	Do.	Incomplete. States that the image of Ishtesiddhi-Vināyaka was set up by Kandappan, son of Nāgeppa-Mudali, who was the <i>madirai-karta</i> of Rāghavaṇḍayan Muttu-Vira- bhadrā-Nāyaka of Tonḍaimaṇḍalam.
172	Slab set up on the east side of the same temple.	..	....	Jaya, Ādi 28	Do.	Modern. States that the well (<i>uravu</i>) was constructed by Kandappa-Mudali, son of Nāgeppa-Mudali.
173	Kalimbāṭṭam.—West wall of the central shrine in the Tirunāgēśvara temple.	..	....	16th year (in words)	Do.	In characters of the 9th century A.D. Records gift of land to the <i>koṭi-udaiyār</i> of Kijāmbāṭṭam for celebrating a festival, evidently in the local temple.
174	Same place	Pallava	Aparājita-varman	8th year (in words)	Do.	Damaged. Records the provision made for celebration on the new and full-moon days (<i>uvā</i>), evidently in the temple, by the <i>uvā</i> of Kijāmbāṭṭam.
175	Wall of the central shrine in the same temple.	..	Pāthirēndravarmān	10th year (in words)	Do.	Incomplete. Mentions <i>Sālaipuraṁ</i> in Takkōlam.
176	East wall of the <i>mandapa</i> in the same temple	Chōla	Rājārajadeva	20th year	Do.	Stones lost in the middle. Records gift of land for a lamp in the temple.
177	Pillar on the east side of the <i>Nandi-mandapa</i> in the same temple.	Do.	[Rājāśaivarman] 'who destroyed the ships at Śālai'	....	Do	Fragmentary.
178	Stone set up near <i>koṭi-pāṭṭa</i> in the same temple.	..	Vaytramēghavarman	3rd year (in words)	Do.	Incomplete. Records gift of sheep for a lamp in the temple of Kalandai Nakkar by Pāngārī, Nandi Kuppāḍigal of Kijāmbāṭṭam which was a <i>Sālaipuraṁ</i> in Takkōlam. It is stated at the end that the shepherd to whom the sheep were entrusted had died and that these were given to other shepherds.
179	South wall of the central shrine in the same temple.	Chōla	Tribh. Rājārajadeva	14th year (in words)	Do.	Records an agreement made by the Śivabrahmanas to burn a twilight lamp in the temple of Taluvakkulañjivaram- udaiyār at Palaiyānūr in Maṇayir-kōttam, a subdivision

180	East and north walls of the central shrine of the same temple.	Do.	Tribh. Tribhuvanaśvaradeva	32nd year (in words)	Do.	of Jayangondaśōla-maṇḍalam for two <i>paṇakāṣu</i> received by them from a <i>dēvaradiyāl</i> of the temple. Another incomplete and damaged inscription on the same wall records a similar agreement to maintain five twilight lamps in the temple.
181	Palaiyānūr.—East wall of the Kailāśa-nātha temple.	Do.	Tribh. Rājārajadeva	18th year (in words)	Do.	A similar agreement by the Śivabrahmanas to maintain 22 lamps in the temple for 44 <i>paṇakāṣu</i> received by them from various persons.
182	Vyāsapuraṁ.—South wall of the Vyāśēśvara temple.	Do.	Tribh. Kulōttunga-Chōlōjadeva 'who was pleased to take Madura and the crowned head of the Pāṇḍya'	29th year	Grantha and Tamil	Incomplete. Records an agreement by the Śivabrahmanas of the temple of Kayilayamudaiyānāyār for a <i>śandi</i> -lamp in the temple.
183	Same wall	Rāshtrakūṭa	Kannaradeva 'who took Kachchi and Tadijai'	[22nd] year	Tamil	Records an order of Madhurāntakapottappichchōla, also known as Tammasiddhi, remitting certain specified taxes for worship and service (<i>tiruppani</i>) in the temple of Tiruvamēśvaramudaiya-Nāyār. Two verses from the Tiruppāṭar inscription of Tammasiddhi are also introduced in the inscription.
184	Stone set up in front of the same temple	Do.	Do.	28th year in words.	Do.	Damaged. Records gift of sheep to the temple by a person of the village.
185	Chakramallūr.—Stone set up in the village	..	....	....	Do.	Records gift of sheep for two lamps and for an additional lamp during the asterism Kārtikai in the temple of Arumbai Nakkar, by Keliyān Kuppān <i>alias</i> Pudūr-Muttaraiyān of Melmalai Arumbākkam in Mellūr-nādu, a subdivision of Mellūr-kōttam.
186	Maṇḍrū.—South wall of the central shrine of the Subrahmanyaśvāmin Temple MADURA DISTRICT MADURA TALUK	Do.	Tribh. Vijaya-Gaṇḍagōpāla	4th year	Do.	Records remission of taxes on Chakranallūr by Śāluva Tippiyadeva-Mahārāja for conducting in the temple at Tiruvālaṅgaḍu a festival in the month of Kārtikai for the welfare of Rāya (Kṛṣṇadevārāya). See A. R. No. 473 of 1906.
187	Madura.—North wall of second <i>prākāra</i> in the Sundarśvara temple	Pāṇḍya	Tribh. Kōṇṛimmaikondān	15th year (in words), 181st day.	Do.	Records gift of land by three persons to the temple of Subrahmanya-Pillaiyār at Maṇayil in Maṇayil-nādu, a subdivision of Maṇayil-kōttam in Jayangondaśōla maṇḍalam. Mentions the linear-measure <i>Vāḷavandān-kēl</i> .
188	Same wall	Do.	Jāśvarman <i>alias</i> Tribh. Vikrama-Pāṇḍyadeva.	4th year and 330th day (in words).	Do.	States that Arulāṇ Śevagatiēvaṇ <i>alias</i> Vāṇādhirāyār of Techeṇṇūr effected repairs to the temple and that the king granted, at the request of Anṇaṇ Tamalappallavaraiyār, the village Sōḷapāṇḍyanallūr, in [Anna]-nādu and another (whose name is lost) for constructing Adiravisiyāduvār-tirumandapa; a <i>tiruvadamāligai</i> , and a processional car and for general repairs including those to the <i>gōpura</i> with seven storeys.

Records the oral order of the king given from his throne Vāṇādarāyār, remitting the taxes on the village Iḍakkūṭi in Perappu-nādu given as *gōṣālai-madappuraṁ* (?) to a Malayāla-brāhmaṇa in exchange for lands in Tiruvēdaṅam in Paganūr-kūṇṇam granted as *gōḷālai-madappuraṁ* by *Māmadī* Sōmēśvara, on the representation of Niṇṇayāṅgi-yāduvār of the *Chikhalamātha-santāna* and therecommendation of Anṇaṇ Vāṇādarāyār.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	MADURA DISTRICT—<i>concl.</i>					
	MADURA TALUK—<i>concl.</i>					
189	Same wall	Pāṇḍya . .	Tribh. Kōṇṛinmaikondāṇ .	....	Tamil .	Engraved in continuation of the previous inscription and connected with it. Records the sanction of <i>uṇṇari</i> and <i>kēṇi</i> to the above order.
190	Do.	Do. . .	Jatīvarman Vikrama-Pāṇḍyadeva.	4th year	Do.	Connected with the above inscription. Records the royal order remitting the taxes on the village Tiruvēḍagam granted by <i>Māmaḍi</i> Vira-Someśvaradeva as <i>gōḷālai-maṇḍapam</i> for the maintenance of Nīrayangiyandūvar (with his disciples) who was responsible for adding 30 cows to the temple and for the maintenance of 41 persons looking after these animals.
191	Do.	Do. . .	Tribh. Kōṇṛinmaikondāṇ .	....	Do.	Engraved in continuation of the previous inscription and connected with it. Records the sanction of <i>uṇṇari</i> for the above order.
192	West wall of second <i>prākāra</i> (inside) in the Minākahi temple (near the west closed <i>gōpura</i>).	Do. . .	Māvarman <i>alias</i> Tribh. Sundara-Pāṇḍyadeva.	4th year and 176th day (in words)	Do.	Commences with the introduction, <i>Pāmalār tiruvam</i> , etc. Records a royal order issued, at the instance of Aiyyaṇ Malarāyān, from the seat called Malavāyān in the palace at Madura remitting the taxes on the village Nam-bidāyanallār in Venbaikruḍi granted by Vāṇḍarāyar (mentioned in No. 187 above) for worship and offerings during the <i>śandi</i> instituted by him in the temple, for feeding the <i>Kōṇṇavar</i> reciting the <i>Tiruvembāvai</i> during the month of Mārgaḷi and for the expenses of taking the deity for hearing the <i>śāḍari-paṇ</i> , at the Vāṇḍarāyar-tiruvāḷi to the south of the shrine of the goddess.
193	North wall of second <i>prākāra</i> in the Minākahi temple.	..	....		Do.	States that a <i>maṭka</i> was constructed by Śivanaimuḍum-udaiyaḷ, wife of Nāyaṇār Vikrama-Pāṇḍyadeva.
194	East wall of the third <i>prākāra</i> (proper left of entrance into the second <i>prākāra</i>) of the Minākahi temple.	Pāṇḍya . .	Māvarman <i>alias</i> Tribh. Sundara-Pāṇḍyadeva.	11th year and 953rd day (in words)	Do.	Begins with the introduction <i>Pāmalār-tiruvam</i> , etc. Ends lines built in. Seems to provide for offerings to Viradumitta-śivaramuḍaiyar set up by Mahābali Vānarāyar at the instance of Aiyyaṇ Malarāyān.
195	Inner wall of the <i>Kṛṣṇa-gōpura</i> (proper right) in the same temple.	Vijayanagara .	Kṛṣṇadeva-Mahārāya .	Śaka 1437, Yuva, Kumbha, śa. 12, Thursday, Punarpuṣam.	Do.	Records a gift of 500 <i>poṇ</i> by Narasayar of Mahipāla-kulakā-machēri in Uttaramēṇr <i>alias</i> Rajēndrasōḷa-chaturvēdi-mangalam, an independent <i>agrakāra</i> in Kaliyūr-kōṭṭam, a district of Jayangondasōḷa-mangalam, for taking out the deity in procession round the <i>Tiruvēḍavēṇ-tiruvēḍi</i> on the day of his natal star Punarpuṣam, halting at the ten <i>maṇḍapas</i> which he constructed in the street and for offerings. The genealogy of the donor is traced through five generations from Gōmadam Venkaṭattaiṇṇar of Kaṇḍinya- <i>gōṭra</i> and Apastamba- <i>śiṅga</i> .

	MALABAR DISTRICT					
	PAIḤḤAT TALUK					
196	Peruvamba.—South wall of central shrine in the Tājīyāḷṇṇan temple.	..	....		Vaiṭṭeluttu .	Much damaged. Mentions an assembly that met in the temple.
197	Pāṇḍiyūr.—Stone set up near the Ayyanār temple.	Pāṇḍya . .	..	17th year (in words)	Tamil .	Records the grant of <i>uṇṇari</i> for the land given for feeding <i>paradēṇi</i> in the <i>maṭka</i> called after Sundara-Pāṇḍya at Tiruvirāmeśvaram (i.e., Rāmeśvaram) in accordance with the oral (<i>tiruvēḍikēṇi</i>) and the written (<i>tirumugam</i>) order of Periya-Nāyaṇār Kulakēṣharadeva.
198	Mummuḍi śāṭṭiṇ.—Stone set up near the tank.	Vijayanagara .	....	Śaka 1461, Vikāri, Dakṣiṇāyana, ba. 7, Thursday, Rōhi-ṇi.	Do. . .	Records a gift, in accordance with the <i>rāyasam</i> of Achyutārāya, of the village Mummuḍiśāṭṭi <i>alias</i> Śāturukkuvārt-tanallār, in his <i>śṛṇai</i> , by Virappaṇ <i>alias</i> Achyutārāya Tummiśi-Nāyaka of Variśai-ūr who bears <i>śivadas</i> like <i>Anaṭharagandāṇ</i> and <i>Sillavār-kula-kal</i> [<i>kaḷ</i>], as <i>dēvādāna</i> to god Nāyaṇār Rāmanāthadeva (at Rāmēśvara-m).
	TRICHINOPOLY DISTRICT					
	KULITTALAI TALUK					
199	Kulittalai.—South wall of the central shrine in the Nīlamēghapperumāl temple.	Pāṇḍya . .	Māvarman Tribh. Parākrama-Pāṇḍya.	6th year (in words)	Do. . .	States that the temple of Nāyaṇār Peechoṇmāmalai-perumāl at Kulittalaḷai was constructed of stone after removing the brick (construction), by a daughter of Perumāl Parākrama-Pāṇḍyadeva.
200	North wall of the same shrine . . . . .	..	....	....	Do. . .	Built in the middle and end. Records a gift of 1,000 <i>paṇam</i> by Ediriḷapperumāl <i>alias</i> Kaṇḍiyadevar of Vāyūr for taking out the god in procession for bath on the day of the donor's asterism Makha in the month of Paṅguṇi. With the amount thus endowed, the temple authorities, it is stated, purchased a bit of land.
201	Door jambs of entrance into the same shrine.	Chōḷa . .	(Lost) . . . .	....	Do. . .	Damaged. Begins with the introduction <i>Tirumagalpōla</i> , etc., of Rājārāja I. Gives the boundaries of a bit of land which was not suitable for growing paddy.
202	Left door jamb of entrance into the first <i>prākāra</i> of the same temple.	Hoysala . .	Rāmanāthadeva . .	4th year, Āṇi	Do. . .	States that the pillars (<i>tiruvilāṭai</i>) at this entrance were caused to be made by a certain Viśāyaṇ Āḷṇḍepillai.
203	Pillar on the north side of the first <i>prākāra</i> of the temple.	..	....	....	Do. . .	States that this pillar was the gift of Āṇḍanāṅkaikōṇṇi of the village. Two other pillars in the same <i>prākāra</i> also bear the name of this lady.
204	Stone built into the north wall of the kitchen in the same temple.	Chōḷa . .	Parakēsarivarma . .	....	Do. . .	Fragment. Mentions the temple of Kēśavapperumāl and seems to refer to a gift of gold. Mentions <i>Vidēṇṇaṅkaḷ</i> .
205	Eastern entrance into the first <i>prākāra</i> (proper left).	..	....	....	Do. . .	States that the compound wall was the gift of Āṇḍatāḷvān, son of Śirangarājāṇ of Uttaraṇṇērūr.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	P'ase of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	TRICHINOPOLY DISTRICT— <i>contd.</i> KULITTALAI TALUK— <i>contd.</i> Kulittalai— <i>contd.</i>					
206	South wall of <i>mandapa</i> in front of the central shrine of the dilapidated Śiva temple.	..	....	Śaka 1685, Svabhānu, Mārgaśīra, śu. 7, Sunday.	Telugu . .	Records the installation of a <i>liṅga</i> in Cholkanāthapura-agrahāra by a certain Chinnaśāmi Chetti as the gift of his wife.
207	LALODU TALUK Marudūr.—South wall of the central shrine, Kalikānātha temple.	Hoysala .	Vira-Rāmanāthadēva .	6th year	Do. . .	Indifferently engraved towards the end. Records gift of land by the person mentioned in No. 210 below for providing offerings daily and for the sacred bath on the day of Tiruvādirai in the month of Mārgaśī, to the god Ārudaiyār Alegiyakūtṭar, and his consort in the temple of Tiruttāntōṇṇūramudaiyār at Marudūr.
208	Same wall	Chōla .	Kulōttuṅga-Chōlādēva .	13th year	Do. . .	Gift of land to the temple by the assembly of Perumarudūr. Mentions Gaṅgaikōṇḍaśōla-perāṇṅkarai among the boundaries of the land.
209	Jamb (proper left) at the entrance into the same shrine.	..	....	....	Tamil . .	States that the sill (<i>tiruvāḍal-nīlāipadi</i>) at the doorway of the temple of Tiruttāntōṇṇū-Mahādēva at Perumarudūr was caused to be constructed by Irukkuvēi <i>aias</i> Kaṇḍan Adigal <i>aias</i> Śivapadāśekhara-Maṇaḍu-Vēḷaṇ <i>aias</i> Śruttoṇḍanambi.
210	South wall of the <i>mandapa</i> in front of the same shrine.	Chōla .	Tribh. Rājendra-Chōlādēva .	7th year, Dhanu, [paṇḍha]- daśī, Tuesday, Tiruvādirai.	Do. . .	Incomplete and inscribed surface peeled away. Seems to record a gift of land by Arakāṭadēvaṇ <i>aias</i> Tirumala-pāḍi-udaiyāṇ <i>aias</i> Śivapadāśekhara-kōṇ for offerings to the deity set up by him in the temple.
211	Pillar in the <i>makṣamaṇḍapa</i> of the same temple.	Do. .	Rājāśeśarvarman <i>aias</i> Rājārajadēva.	22nd year (in words)	Do. . .	Records gift of land to the god Mahādēva at Tirumalaṇḍūr by the <i>ār</i> of Kāvaradikkai, for a festival on the day of Śadaiyam, the natal star of Rājārajadēva.
212	On two stones built into the east wall of the Subrahmaṇya shrine in the same temple.	Hoysala .	Vira-Rāmanāthadēva .	....	Do. . .	Fragment. Mentions Śōlakōṇ.
213	Entrance into the first <i>prākāra</i> (proper left) of the same temple.	..	....	Śaka 1496, Bhāva, Kumbha, śu. 3, Utiṛattādi, Sunday.	Do. . .	Damaged. Records a gift of land for the expenses of halting the deity Arukkuṇṇōṇṇar of Perumarudūr at the garden of Adakkalankāṭṭāṇ, on the day of Maghā in the month of Māsi.
214	Tiruppaṅguli.—Pillar at the entrance into the first <i>prākāra</i> of the Nīlavanāśvara temple.	..	....	....	Do. . .	Gives the name of the <i>īrumaṇḍapa</i> (containing this pillar) as 'Śārapāṇḍiyarai Mummadi-veṇ-kaṇḍāṇ'.
215	Pillars in the north and east side of the same <i>prākāra</i>.	..	....	....	Do. . .	Gives the name Nāṅgaṇ Vilāḍarāyaṇ.

216	North wall of the second <i>prākāra</i> in the same temple.	Chōla .	Rājāśeśarvarman <i>aias</i> Tribh. Kulōttuṅga-Chōlādēva.	7th year (in words)	Do. . .	Begins with the introduction <i>Pāṇḍei vāḷar</i> , etc. Records an order issued while the king was seated on the throne called 'Anapāyaṇ' in the palace at Āyirattali, granting as <i>dēvadāna</i> for providing offerings to the god Mahādēva at Tiruppaññili, the village Anapāyaṇallūr which had been newly formed by adding more lands to Seppalaikkūḍi <i>aias</i> Uttamaśōḷanallūr.
217	South wall of the same <i>prākāra</i>	Do. .	Parakēśarvarman <i>aias</i> Tribhuvanavirādēva 'who took Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors', Parakēśarvarman <i>aias</i> Tribh.....	...aṣṭami, Friday, Puna- pūṣam.	Do. . .	Records a sale of land by three persons for a flower-garden to the temple of Tiruppaññili-udaiya-Nāyaṇār.
218	South wall of the second <i>prākāra</i> of the same temple.	Do. .	....	....	Do. . .	Damaged. Begins with the introduction <i>Pāṇḍalai-māḍaiṇḍu</i> , etc., of Vikrama-Chōla. Records a gift of land by Kōṇ Uttamaśōḷanār Vayirāgarāyaṇ of Āḍamaṅgalam in Valvalak-kūrṅam, a subdivision of Rājendraśōla-vaṇaḍu, for providing offerings during the midnight service in the temple of Tiruppaññili-udaiya-Nāyaṇār.
219	Pillar near the flag-staff in the same temple.	..	....	Prajōtpatti, Arppaṇi	Do. . .	Records the construction of the dhvajastambhaṇḍapa.
220	North wall of the central shrine in the Vēṇugōḷaśvāmin temple.	Pāṇḍya .	Jāṭavarman <i>aias</i> Tribh. Sundara-Pāṇḍyaḍēva.	22nd year, Rishabha, śu. 3, Saturday, Punaṇṇāṣam.	Do. . .	Records the re-grant of the village Śāṭṭaṇṇūr in their <i>nāḍu</i> , by the Nāṭṭavar of Kīlvaluvappāḍi-nāḍu who met in the <i>maṇḍapa</i> of the temple of Nāyaṇār Vāṇḍuvārāpati-Maṇṇaṇār at Turaiyūr, for providing offerings, sacrifices, etc. in the temple, for the welfare of the king (<i>Perumāḷ</i>). See No. 222 below.
221	North, west and south walls of the same shrine.	Do. .	Tribh. Rājārajadēva .	30th year, Karkāṭaka, śu. 7, Sunday, Hastā.	Do. . .	Records gift of the village Murungūr by the <i>āṇḍalas</i> who met in the Valluvappāḍi-ṭṭaṇṇa-tirumaṇḍapam in the temple of Uḍaiyār Amaraḷaṇḍara-Nāyaṇār at Śiṅgaḷaṇ-takapuram in Karikāḷaṇṇavaṇaṇaṭṭu-Mēl-Velluvappāḍi-nāḍu for offerings, worship, etc., to Vāṇḍuvārāpati-Maṇṇaṇār <i>aias</i> Sōmidēvaṇṇaṇagar-Emberumāṇ set up by Śāmundi Kāṇṇuḍaiṇṇarumāl <i>aias</i> Pannaikōṇḍa Śōlakōṇ, in the Tirumērkōyil at Turaiyūr, for the welfare of the king.
222	West wall of the same shrine	Do. .	Tribh. Kōṇṇiṇṇaṇṇaḍi .	[12th year?]	Do. . .	Records the communication of the royal order to the Śrī-Vaiṣṇavas of the temple of Vāṇḍuvārāpati-Maṇṇaṇār regarding the grant of the village Śāṭṭaṇṇūr in Kīlvaluvappāḍi-nāḍu, as <i>tiruvāḍaiṇṇam</i> , made free of taxes, for meeting, amongst others, the expenses of conducting in their temple the Kōḍaṇṇāmaṇ-ṇandi instituted after the name of the king. See also No. 220 above.
223	MUSURI TALUK Turaiyūr.—East wall of <i>maṇḍapa</i> in front of the central shrine.	Chōla .	Tribh. Rājendra-Chōlādēva .	2nd year	Do. . .	States that Śrīlāṅgō-Āṇḍan of Śīrāmbūr constructed a <i>ṭṭavāṇai-maṇḍapa</i> in the court-yard of Vāṇḍuvārāpati-Maṇṇaṇār <i>aias</i> Sōmidēvaṇṇaṇagar-Emberumāṇ.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	TRICHINOPOLY DISTRICT— <i>contd.</i> MUSRI TALUK— <i>contd.</i> Turaiyūr— <i>contd.</i>					
224	North wall of the same <i>maṇḍapa</i> .	Pāṇḍya	Jatavarman <i>alias</i> Tribh. Sundara-Pāṇḍyadeva.	19th year, Tuḷā, śu. 14, Saturday, Rēvati.	Tamil	Left incomplete. Records gift of the village Kiliyūr <i>alias</i> Amudavallavan-nallār for worship, offerings, etc., to the god Vaṇḍuvārāpati-Maṇaiyār, by the <i>gōpālas</i> who met in the temple of this deity at Turaiyūr.
225	Same wall	..	....	Śaka 1694, Kali 4873, Nandana, Ādi 14.	Do.	States that the <i>Kaṁmālas</i> of Amūr-nāḍu and of Vadavali-nāḍu claimed exclusive (service ?) rights in Vadavali-nāḍu and that the question was settled by ordeal of boiling ghee in favour of the latter during the administration of Kumāra Venkaṭāchala-Reḍḍiyār of Seṭṭikēḍam, at Turaiyūr.
226	Singalāntakapuram—Pillar in the <i>astorāḷa</i> of the Amarasundarāśvara temple.	..	....	....	Do.	Damaged. Gives the names of persons who set up pillars in the <i>maṇḍapa</i> called 'Vaiḷuveppāḍi-nāṭṭān nūṭṭakal-maṇḍapa'. See No. 227 below.
227	Another pillar in the same place	..	....	....	Do.	States that the <i>īrēttēvaṇṇakāḷ</i> in the above <i>maṇḍapa</i> was set up by a certain Arasilaṇḍāḍa Kōmaḷaṇ of Aṇikōval-nallār.
228	North wall of central shrine in the same temple.	Chōḷa	Rājāsavarman <i>alias</i> Chakravarttigal Kulōttunga-Chōḷadeva.	28th year	Do.	Stones lost in the middle. Seems to record a gift of land to Amarendra-Iṅvaramudaiya-Mahādēva at Singalāntakapuram in Vaiḷuveppāḍi, a subdivision of Karikālakannu-vaḷanāḍu.
229	North and west walls of the same shrine	..	Parakāsavarman <i>alias</i> Rājendra-[Chōḷadeva].	....	Do.	Obstructed by a pillar in the middle. Engraved in characters of about the 13th century A. D. Begins with the introduction <i>Tirumeṇṇivēḷḷe</i> , etc. Records the sale of their village Piliṇḍūr on the Kōli hill by the <i>Uṇṇē</i> to the temple of Amarendra-Iṅvaramudaiya-Mahādēva at Singalāntakapuram as a protective measure against the <i>Karumbā</i> and <i>Vēṇṇiyas</i> who harassed and took some of them prisoners.
230	South wall of the same shrine	Chōḷa	Rājendra-Chōḷadeva	6th year	Do.	Fragment. Seems to record a sale of land in Kirambūr to the temple.
231	Same wall	Pāṇḍya	Jatavarman <i>alias</i> Tribh. Sundara-Pāṇḍyadeva.	22nd year, Rishabhā, śu. 3, Saturday, Purnapūṣam.	Do.	Records sale of the village Karumbanūr as a tax-free <i>dēvādāna</i> , by the <i>naiṭṭavar</i> of Kilvaḷuvappāḍi who met in the <i>maṇḍapa</i> , of the temple of Perumaiṇṇuram-uḍaiya-Nāyanār at Turaiyūr for providing worship, offerings, etc., in the temple of Amarasundara-Nāyanār at Singalāntapuram, for the welfare of the king.
232	West wall of the <i>maṇḍapa</i> in front of the same shrine.	Chōḷa	Rājāsavarman <i>alias</i> Chakravarttigal Kulōttunga-Chōḷadeva.	32nd year	Do.	Fragment. Has a portion of the introduction commencing with the words <i>Pāḍal-māḍa vīḷaḷa</i> , etc. Seems to make provision for offerings to the god, by a merchant.

233	South wall of the same <i>maṇḍapa</i>	Pāṇḍya	....	5th year	Do.	Inscribed stones misplaced and some lost. Begins with the introduction <i>Tirumeṇṇivēḷḷe</i> , etc. Seems to record an agreement by the <i>nagaratār</i> of Singalāntakapuram in Karikālakannu-vaḷanāṭṭu-Vaiḷuveppāḍi, to conduct a festival for seven days to the goddess in the month of Chittirai on the day of Tiruvādrat, the asterism of the king for money received by them from the king.
234	Stone set up to the south of the Śiva temple.	Chōḷa	Tribh. Rājārājadeva	24th year	Do.	Refers to the construction of a <i>maḷka</i> by Tanjārāsan, son of Kēsavadēvan of Uchoṇaṅṅpāṇḍi-nāḍu, for feeding itinerant <i>Mūḷṣaras</i> and to a grant of land for its upkeep and for the maintenance of <i>āṇḍāra</i> looking after the gardens evidently attached to this <i>maḷka</i> .
235	Stone in a field to the north of Amarasundarāśvara temple in the same village.	..	....	....	Do.	Fragmentary. Seems to record a gift of land by purchase from the <i>nagaratār</i> of Singalāntakapuram, by Tanjārāsan, mentioned above, for the maintenance of a flower garden formed by him.
236	Stone set up in front of the Perumāl temple.	..	..	Śaka 1786, Kali 4965, Rudhii- [rōḷḷār, Mārgaśi 10.	Do.	Records an agreement made by the temple tenants residing at Singalāntapuram to rear(?) <i>ḷappai</i> trees on the lands belonging to the temple of Ellammai at Arasamaṅgalam, for maintaining lamps in it.
237	Stone called 'Sandikkal' set up in the village.	..	....	....	Do.	Highly damaged. Gives an eulogy of merchants (<i>ṭeṭṭe</i>) claiming to be children of Ayyapoliḷ Paramēśvari. Refers to the stabbing of a certain Nāḍaiyaṇ and to restoration to life of Vaykunda-nāḍaiyaṇ, probably after some accident. Also mentions the <i>Seṭṭis</i> of different <i>nāḍus</i> .
238	Vaiḷikandapuram—North wall of central shrine in the Vaiḷikandēśvara temple.	Chōḷa	Rājāsavarman	4th year	Do.	Records an agreement made by the <i>Śaṅkarappāḍi-nagaratār</i> to burn a perpetual lamp in the temple of Tiruvaiśvaratunp-Paramēśvara at Vaiḷikandapuram in Vaiḷuveppāḍi for 7½ <i>kaḷaiyū</i> of gold received by them from Mādaṇ Vaykundaṇ <i>alias</i> Ranaṅgarāgar-Pallavaraiyaṇ of Puliyaṇ.
239	Same wall	Do.	Parakāsavarman who took Madura and Ilam.	4th year (in words)	Do.	Engraved below the previous inscription. Records gift of the village Maṅgalam as <i>dēvādāna</i> to the temple of Tiruvaiśvarattu-Mahādēva, by Vaiḷikandaiya Akkōppuḷaraiyaṇ.
240	Do.	Do.	Parakāsavarman	4th year	Do.	Do. Records gift of 5 <i>kaḷaiyū</i> of gold to the temple for a perpetual lamp, by Tiruvaḷi-Kaṇṇaṇ <i>alias</i> Puḷaḷṭṭe-rayaṇ. Mentions the liquid measure <i>nāṇṇam</i> .
241	Do.	Do.	Do.	Do.	Do.	Do. Records an agreement by the <i>Śaṅkarappāḍi</i> of Vaiḷikandapuram to maintain a lamp in the temple for 7½ <i>kaḷaiyū</i> of gold received by them from Nāṭaiḍigal, the daughter of Vaiḷikandaiyaṇ Akkōppuḷaraiyaṇ, and wife of Virasōḷa-Miḷaḍudaiyaṇ. See Nos. 239 above and 248 below.
242	Do.	Do.	Madiraiḷkōṇḍa Parakāsavarman.	40th year (in words)	Do.	Records gift of gold to the temple for a lamp by Nakkaṇḍi of Kunṇēkkūṭṭam.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription.	Dynasty	King	Date	Language and alphabet	Remarks
TRICHINOPOLY DISTRICT—<i>contd.</i>						
PESAMBALUR TALUK—<i>contd.</i>						
265	Same wall.	Chōla	Tribh. Rājāśjadēva	11th year	Tamil	Records gift of the village Vālikandapuram to the temple by Nayan Rājāśjadēva <i>alias</i> Rājāśhira Magadainād-ālvān, the lord of Vāṇṇādu.
266	Do.	Do.	Tribh. Rājāśjadēva	4th year	Do.	Records gift of land by Minavan Vattarāyan for worship, offerings, etc. to the images of Kuṇṇamēnda Pijaiyār and his consorts set up by him in the temple of Tiruvālvaramudaiyār at Vālikandapuram. for the welfare of Nayan Rājāśjadēva Tāyilunalla-perumāl <i>alias</i> Kulōttunga-Vāṇakōvaraiyar.
267	Same wall (above the entrance)	Do.	Do.	28th year	Do.	States that Lakkaṇay restored worship in the temple as originally arranged by the <i>nāṭṭavar</i> for the welfare of the king, his consort and elder sister (<i>akkai</i>), but which had been hindered by the inability of the <i>tuḍimakkal</i> of the village to pay <i>agara-vinijōgam</i> . Also states that Lakkaṇay presented to the temple 2 hand-bells, 1 trumpet (<i>kūlam</i>) and 1 <i>chiṇṇam</i> .
268	Same wall (proper left of entrance)	Do.	Do.	17th year	Do.	Records gift of money and paddy by the 79 <i>nāṭṭar</i> and the <i>padine-vishayaiyar</i> to celebrate as a festival of the <i>nāḍu Māt-tirunāl</i> by taking out the deity in procession on that day.
269	Do.	Vijayanagara	Kampaṇa Udaiyar, son of Bukkaṇa Udaiyar.	Pramādi, Makara, śu. 6, Wednesday, Utiṭṭāṭṭādi.	Do.	States that Śrēṇagaperumāl Añjāḍaperumāl Tirumudikkār of Puttūr conquered the shrine of the goddess Tirukāmakōṭṭam Periya-Nāchchiyār in the temple of Tiruvālvaramudaiya-Nāyaṇar at Vālikandapuram.
270	Do.	Chōla	Tribh. Rājāśja-Chōlādēva	3rd year (in words)	Do.	States that Kōvān Terri Ponparappinān <i>alias</i> Tiruñāsan-bandan, a servant (<i>agambaiyār</i>) of Minavan Vattarāyan a <i>Sāmanā-mudai</i> of the king, founded a street in front of the main entrance for taking out the deity in procession, made a <i>tiruppa-palāḍi</i> and that he gave the name <i>Yag-nāṭṭar</i> to the flower garden situated to the north of the temple at Vālikandapuram.
271	Do.	Do.	....	....	Do.	Verse in praise of Subrahmanya (Vāḷimanōharan) at Vāli-vāḷum-ūr, i.e., Vālikandapuram.
272	East wall of the same <i>maṇḍapa</i> (proper right of entrance).	Hoysala	Sarvabhuvana-Chakravartīgāl Vira-Rāmanāthādēva.	16th year	Do.	Records gift of 7,000 <i>kāḍu</i> by Puliyurudaiyān Perumāl <i>alias</i> Vāḷavarāyan who had the <i>kāṇi</i> right of Kijāṇāḍur, a <i>brahmādēya</i> in Śirukudai, for offerings, lamps, etc., to the image of Saravapaperumāl set up by him in the temple of

273	Same wall	Chōla	Rājāśjadēva	20th year	Do.	States that Terri Ponparappinān made over the 500 <i>kāḍu</i> due to him as carpentry charges for the renovation of the <i>tirumūḷḡṭi</i> , to be utilized for maintaining one of the twilight lamps (<i>Pendāraṇḍivēḷḷḡḷu</i>) burning before the deity.
274	Do.	Do.	Tribh. Kulōttunga-Chōlādēva	29th year (in words)	Do.	Engraved below the previous inscription. States that Suttamalan Jayangondasōjavannadudaiyār, who had the <i>kāṇi</i> right of Karikālakanna-vaṇaṇṭṭuvāṇṇādu, vowed that he would present a gold <i>paṭṭam</i> to the god if he got a son and that, on his wish being fulfilled, he granted the village Puḷajaraipundi (to the temple) to meet the expenses of the promised ornament.
275	Do.	Do.	....	Vijaya, Āvart[8]	Do.	Records provision of milk for curds to the temple by <i>adhikāri</i> Śāyaṇar, as the gift of Mādayya-Nāyaka.
276	Do. (proper left of entrance)	Chōla	Tribh. Rājāśjadēva	11th year	Do.	States that the <i>Idaṅgai-88</i> classes met in the temple of Tiruvālvaramudaiya-Nāyaṇar and decreed that the good or evil affecting one class, should be shared by the rest of them, evidently to ensure solidarity among their ranks.
277	Do.	Do.	Do.	24+1st year (in words)	Do.	Records the order of Śāyaṇa-Dandānāyaka and Śēnai-Dandānāyaka to the <i>nāṭṭavar</i> of Kijūru in Vembār-nādu regarding the re-grouping of the three <i>nāḍus</i> , viz., Kijūru-nādu, Urattūr-nādu and Perumāṅgala-nādu into two.
278	North wall of the same <i>maṇḍapa</i>	Vijayanagara	Vira-Rāyaṇa Udaiyar, son of Vira-Baṇṭuṇṭi Udaiyar, son of Vira-Dēvaśya Udaiyar.	Śaka 1388, Durmukhi, Makara, śu. Friday, Utiṭṭāṭṭādi.	Do.	Records the royal order remitting the tax <i>vāḷal-paṇam</i> on all castes including <i>ajavakūḍi</i> and <i>kāḷayakkūḍi</i> in Vēṇbā-nādu, which was engraved on stone in the temple by <i>Mahāmandalēśvaran</i> Appanāṅkāḷāra Dēvamahārāja who has the titles Paṭṭukattāri, Vasavaśāṅkaran, Irāya-dōṛāṭṭa-Abangaraḡuttarāyan and Madiyādamaṇṇar-maṇavāḷan.
279	Same wall	Chōla	Tribh. Rājāśjadēva	24th year	Do.	Records gift of land in Ponparappinallūr and Tanbai to the temples of Tiruvālvaramudaiyār and Bhuvanēśvaramudaiyār as <i>offa-kollāḍa tṛaiṭṭi</i> , by <i>Mahāpradhāni</i> Śriyāṇṇa-Dandānāyaka and Dēvaṇṇa-Dandānāyaka.
280	Do.	Vijayanagara	Dēvaśya-Mahārāja 'who was pleased to witness the elephant hunt'.	Śaka 1368, (wrong for 1363) Durmatī, Makara, śu. Aśvati, chaturthī, Monday.	Do.	Records remissions of taxes in favour of the temple for offerings during the mid-day service for the health and welfare of the king, by <i>Mahāpradhāni</i> Dakṣhiṇa-samudr ādhipati Iakkapa-Daṇṇāyaka.
281	Do.	Chōla	Tribh. Rājāśjadēva	27th year (in words)	Do.	Records the gift of the village Brahmadēsan to the temple of Tiruvālvaramudaiya-Nāyaṇar, by Vāṇakōvaraiyān Śēmbei Rājāśjadēva.
282	Do.	Pāṇḍya	Jaiśvarman Tribh. Sundara-Pāṇḍyādēva.	5th year, Vaigastī 14	Do.	Records the decision of the <i>nāṭṭavar</i> of Vembār-nādu who met in a garden called <i>Periya-nāḷḷāṇ-kāvu</i> at Arumadai, regarding the payment of <i>kadamai</i> and <i>varisai</i> dues on their <i>nāḍu</i> (to the state) and to the abolition therein of the levies <i>śūṭṭṛḍai</i> , and <i>maḡamjāruvai</i> . Refers to coins (<i>paṇam</i>) minted in the treasury.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language alphabet	Remarks
TRICHINOPOLY DISTRICT—<i>contd.</i>						
PERAMBALUR TALUK—<i>contd.</i>						
283	West wall of the same <i>mandapa</i>	Chola	Tribh. Kulottunga-Choledeva	20th year	Tamil	Records gift of 20 <i>vali</i> of land in twenty different villages to the temple of Tiruvalluvaramudaiya-Nayanar by Suttamallan alias Jayangondasola-Vannaduayan, the lord of Vannadu.
284	West wall of kitchen in the same temple.	..	....	....	Do.	Incomplete. Seems to record a gift to the temple by Poppin Pirudigan.
285	Same wall.	Vijayanagara	Virupanna-Udaiyar	Saka 1319, Isvara, Mina, Su. 5, Friday, Rohini.	Do.	Records the deed given by the <i>nattavar</i> of Vembar-nadu to the <i>taratar</i> of Amarpadi regarding sites of land granted to various castes in the <i>nadu</i> . Mentions Ilaikavan, the agent of Kattappa-Udaiyar who has the <i>taradas</i> 'Olavar-gandan' and 'Olavar-gandan'.
286	East wall of the first <i>prabhara</i> (proper left of entrance) of the same temple.	Pandya	Jatavarman Tribh. Sundara-Pandyadeva	2nd year (in words)	Do.	Records the order of Abhishekochockkanar Sambandagdar to the <i>nattavar</i> of Vembarnatin-Kilkuru, regarding the <i>malidaram</i> income from lands in their <i>nadu</i> .
287	East wall (outside of the same <i>prabhara</i> , proper right of entrance).	..	....	Chitrabhanu (expired), and Subhann (current) Chittirai 15.	Do.	Records the grant of 290 <i>kuli</i> of wet land at Tevaiyur to the Kaikkolas of Valikandapuram by Periya Ella-Nayakkar-ayyan for the service of bearing the deity, Sribali-nayaka.
288	Inner wall of the front <i>gopura</i> (proper right of entrance) of the same temple.	..	....	Khara, Vaigasi 19	Do.	Gives the names of several <i>devaradiyars</i> .
289	Jamb (proper right) at the entrance into the central shrine of the same temple.	..	....	....	Do.	States that the step and the supporting pillars were the gift of Poppin Vanniyan alias Adiyaman Solappadiavariyan of the village.
TRICHINOPOLY TALUK						
290	Iluppur.—North wall of the central shrine in the Ponvinnathasvamin temple.	Pandya	Majavarman Tribh. Virapandyadeva	25th year, Karttigai	Do.	Incomplete. Mentions Tevun-tiruvumudaiya-Nayanar at Iluppaiyur in Urattur-kurram, a subdivision of Konadu alias Kadalaideyalangaikonadasola-valanadu.
291	Same wall.	..	....	....	Do.	Records an order of Kadambariyan granting (the village) Suralayal in Suralur-pattu for worship and upkeep of the temple of Tevun-tiruvumudaiya-Nayanar at Mayesuranallur, which was a portion of Iluppaiyur. Alappirandan Magaiyan, a <i>chara-payar</i> took (the village) as a <i>katikak-kavayadan</i> and undertook to pay the stipulated dues to the temple.
292	Do.	Pandya	Tribh. Virapandyadeva		Do.	Records a sale of land in Iluppaiyur for 800 <i>kasu</i> by the authorities of the temple to Siyanayan, son of Samban-dapperumal, a <i>devaradiyar</i> , for providing offerings to the

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293	Do.	Do.	Jatavarman Tribh. Sundara-Pandyadeva	14th year, Mithuna, Su. Sunday, Sodhi.	Do.	god. It is stated that this land was originally enjoyed by Virabhadra-Pillai, father of Sambandapperumal and that after him, it had lapsed to the temple.
294	West wall of the same shrine	Do.	Majavarman alias Tribh. Sundara-Pandyadeva 'who was pleased to take Sopadu.'	14th year	Do.	Records grant of land in Settikudigundu by the authorities of the temple to two persons for cultivation, stipulating the dues to be paid by them. Mentions <i>Sottiyakata</i> .
295	South wall of the same shrine	Do.	Majavarman alias Tribh. Kulasekharadeva 'who was pleased to take all countries'	30th year	Do.	Records grant of land as <i>madapparam</i> to Tiruch-chirrambalamudaiyar Avudaiyar, a <i>tiruvandamudali</i> of the temple of Tevun-tiruvum-udaiya-Nayanar, by Chara-araiyan Aralagalanjapirandan Kadambariyan of Konadu in Urattur-kurram, a subdivision of Konadu alias Kadalaideyalangaikonadasola-valanadu.
296	Five pillars in the <i>malamanadapa</i> of the same temple.	..	....	....	Do.	Records the sale of (land in) Balavayal as <i>kudinaaga-devadanam</i> according to the order of Kadambariyan, by the <i>koyil-kavakkar</i> and the assembly (<i>ar</i>) of the village to a <i>katikola</i> named Periyannayan Sellan.
297	North wall of the same <i>malamanadapa</i>	..	Adi Surattan	Hijra 745, Tai	Do.	Gives the names of the donors of the pillars, viz., Tirunakurramudaiyan Kadambandiar Selundian and Navaltrudaiyan Kadamban Minavarayan, accountants of the temple, Nayinandan Periyannattupparaiyan-mudali, Chara-settigal and Udaiyan Devanar, son of Pundi-udaiyan.
298	South of the same <i>mandapa</i> (near the stone window).	..	....	....	Do.	Records sale of (the village) Tachanayal by auction for 80 <i>Vallakattuvandan-panam</i> as <i>kudinaaga-devadanam</i> to Irakkunani-udaiyan Periyavan Valavadaraiyar of Annavasal-kurram, by the authorities of the temple of Tevun-tiruvum-udaiya-Nayanar.
299	Same wall	Pandya	Tribh. Konerimmaikonadan	2nd year, asi and 100th day.	Do.	States that the latticed window and the image of the deity (<i>nayaganar</i>) were the gift of Muttaraiyan Ariyanar of Nilavayal.
300	Do.	Do.	Jatavarman Tribh. Sundara-Pandyadeva	3rd year	Do.	Records an order of Perumal Ulagaideiya-Perumal Sundara-Pandyadeva issued to the trustees of the temple of Devendra-Cholisvaranudaiya-Nayanar at Iluppaiyur granting the village Sirkidangu in Konadu for the expenses of conducting a service called <i>Anantendaraman-sandi</i> instituted in the temple after the surname of the king and for service (<i>tirupparai</i>) in the <i>Anantendaraman-tirumanadapa</i> .
301	Do.	Do.	....	....	Do.	Connected with the previous inscription. Records the assignment of the village mentioned above by the temple authorities to a number of persons as <i>kudinaaga-devadanam</i> .
302	Stone set up near the <i>Navagraha</i> images in the same temple.	..	....	....	Do.	Records grant of land and the conferment of the title of Devendra-Muttaraiyan on Devan Karuman of Nilavayal, by the <i>Sribhandaratar</i> of the temple Poyyakkonda-Nayinar.
303	Base of the flag-staff of the Venkatesa-Perumal temple.	..	....	....	Do.	Records grant of 2 <i>sey</i> of land in Poykattukkulam in Virappa-maganam as <i>saramanga</i> for conducting the <i>pradasha-kaffala</i> in the Siva temple at Iluppaiyur, by the accountants in office. States that (the flag staff) was the gift of Saidalli Kan (Sayyad Ali Khan).

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1944-45

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
CHINGLEPUT DISTRICT						
TIRUVALLUR TALUK						
1	Tiruvallūr.—South wall of the central shrine of the Viraraghava Perumāl temple.	Chōla	Tribh. Kulōttunga-Chōla-dēva.	4th year	Tamil	Incomplete. Seems to record a gift (of land) for conducting festivals to god Pallikondarūlina-Emberumān of Tiruvēvūli.
2	Same place	..	....	Tai, 6u. 13, Monday, Tiruvōnam.	Do.	Damaged and king's name lost. Seems to record a gift for repairs (<i>śrūppu</i>).
3	Two stones built into the west wall of the <i>maṇḍapa</i> of the same temple.	Chōla	....	....	Do.	Fragment. Contains a portion of the historical introduction of the Chōla king Rājendra-Chōla beginning with the words <i>Tirumāṇiśvārā</i> .
4	East wall of the <i>maṇḍapa</i> (inside) left of entrance to main shrine.	..	....	....	Do.	Fragment. Seems to register an endowment for the <i>Vaiṣṇavī</i> festival instituted (in the temple of)....vēvūli-Appan by a private individual.
5	Step leading to the tank, south of the entrance to the main <i>gōvara</i> of the same temple.	..	....	....	Do.	Fragment. In characters of about the 9th century A. D. Seems to make provision for burning a sacred lamp and for feeding a <i>laruṣi</i> cleaning the temple.
6	Kiḷāpūr.—Slab built into the north wall of the Tatpurnahantāśvārā temple.	..	....	....	Do.	Fragment. Seems to register a grant of land by Irumāṇiśvārā Mutaraiyēn.
7	Pēraṭṭūr.—Slab built into the west wall of the Vinayaka temple.	Chōla	Tribh. Rājārājadēva	....	Do.	Beginning and ends of lines lost. In characters of about the 12th century A.D. Seems to record an endowment of land by a certain Yādavarāya for providing offerings to the god Aḷudaiya-Nāyaṇar during the festival in the month of Vaiṣākā.
8	Slab built into the west wall of the same temple.	Pallava	[Kāmpavarman	....	Do.	Fragmentary. Mentions Ikkāḍu and Kākkalūr.
9	Odiḷkāḍu.—Slab set up in front of the Draupadi-Amman temple.	..	....	Śārvaṭ, Tai, 10	Do.	Damaged. Seems to register a gift of land in Odiḷkāḍu belonging to god Viraraghavap̄perumāl as <i>śrīvāḍi-yāḷam</i> for the merit of Mārāyar Ōbarājan.
10	Śivanvāyal.—Stone built into the ceiling of the Vaikunṭha Varadarāja Perumāl temple.	..	....	....	Do.	In characters of about the 9th century A.D. Beginning and ends of lines built in. Seems to state that the temple of Vaikunṭanāthar was constructed by a Brāhmaṇa lady named Kumaricholāpi.
11	Broken column lying in front of the same temple.	Pallava	Śivāhavarman	....	Sanskrit in Pal-lava-Grantha.	Beginning and end lost. Seems to contain an eulogy of the king who is described as a scion of the Pallavas and as having performed the <i>Dakṣamēdha</i> and <i>Bahuvār-ṣa</i> sacrifices. In characters of about the 7th century A. D.
12	Broken slab set up in front of the same temple.	..	....	....	Do.	Damaged and fragmentary.
13	Slab lying near the ruined Śiva temple in the same village.	Pallava	Kāmpavarman	1*	Tamil	Incomplete. Mentions the <i>śabā</i> of Śivanvāyal and

14	Four sides of a broken pillar lying near the tank in front of the Ponnī-yannasa temple in the same village.	..	....	....	Do.	Highly damaged. Seems to register a gift of land.
15	Puliyūr.—Stone lying in the ruined Perumāl temple.	..	....	....	Do.	Incomplete. Mentions Tiruvēkanbamudaiyān of Teṇvāy-Puliyūr <i>aiṣa</i> Tiruvēkanbanallūr in Ikkāṭṭuk-kōṭṭam.
16	Another slab lying in the same temple	..	....	Bahudhānya, Kārttigai, 2	Do.	States that a certain <i>mudaiyār</i> (name lost) the agent of Tirumala-Nāyakkar assigned the fish income from the tank at Puliyūr for the expenses of dredging the tank and strengthening its bund.
17	Tappirikulam.—Slab set up near the tank called Śelittakulam, a mile north-west of the village.	..	....	Nela, Mārgal, 4	Do.	Registers an agreement (<i>śat-ślo</i>) issued by the <i>Mahā-janya</i> of Tānirichāḍal not to bale out the water of the tank through <i>ṭam</i> or <i>kūḍai</i> .
18	Vidaiyūr.—North wall of the Kandasāmi temple.	Rāshtrakūṭya	Kannarādēva 'who took Kaḥohi and Tādai.	27th year (in words)	Do.	Records endowment of lamp to god Subrahmanya of the village, by [13]vadi, the headman of Idaiyūr Neṇmali in Perumūr-nāḍu, a subdivision of Ikkāṭṭuk-kōṭṭam.
19	West and south walls of the same temple	Do.	Do.	28th year (in words)	Do.	States that <i>Dandāṇḍākan-adhikari</i> Kandayān <i>aiṣa</i> Vallavāyaṇ dug the tank at Idaiyūr and constructed a sluice for it.
20	Rāmakōvīl.—Stone pillar built into the ceiling of the <i>garbhagr̥ha</i> of the Śrī Rāma temple.	Chōla	Rājārāja	....	Do.	Built in and damaged. Commences with the words, <i>Kānda-ṣar-ślo</i> , etc. Records a sale of land for providing offerings to the god.
21	Another pillar in the same place	..	....	....	Do.	Built in and damaged. Seems to be connected with the previous number.
22	Kaḍambattūr.—Lintel of entrance in- to the Muktiśvārā temple.	Chōla	Tribh. Rājārājadēva	13th year	Do.	Built in after the date portion.
23	Vēṇmaṇampudūr.—Two sides of a slab lying near the tank.	..	varmmar	9th year (in words)	Do.	Records an endowment in gold made by Arār-udaiyān Puvana....kāḍan. In characters of about the 8th century A. D.
24	Two sides of a stone set up in the village.	Vijayanagara	Vira-Bokkapa-Udaiyar	Pārthiva, Arpaṣi 10	Do.	States that the <i>Idāṇai</i> community residing in the various <i>peru</i> around Chandragiri, met in the Idāṇaimikāman- <i>maṇḍapa</i> and made a <i>śevamāṇḍa</i> gift of the village Veṇmaṇipudūr in Ikkāṭṭu-kōṭṭam.
25	Śēlai.—Two pillars of the <i>maṇḍapa</i> in the front of the Pīḍāri temple.	Chōla	....	3rd year	Do.	In characters of about the 10th century A.D. States that Kṣāvaiyān, son of Kombaraiyar Bandā Nāgamaṇiyar of Ikkāṭṭu-kōṭṭam raised the temple of [Bha]dra-Mahākṣi and granted lands to it, after purchase, for worship and offerings (<i>arṇabābhāga</i>).
26	Chittambākkam.—South wall of the central shrine in the Akabakṣvārā temple.	Do.	Parakēsarivarman	Lost	Do.	Damaged at the end. Begins with the historical introduction commencing with the words <i>Tirumāṇiśvārā</i> , etc. of Rājendra-Chōla I. Seems to record a sale of land by the <i>śarar</i> of Odiḷkāṭṭuchōṇḍam in Mōgūr-nāḍu, a subdivision of Ikkāṭṭuk-kōṭṭam in Jayaṅḍa-śōlamanḍalam.
27	Basement of the same wall	Do.	Vikrama-Chōla	[12]th year	Do.	Damaged and incomplete.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1944-45—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
SOUTH ARCOE DISTRICT						
CHIDAMBARAM TALUK						
28	Chidambaram.—Stone set up in front of the Marakata-Vinayagar temple in the street of the same name.	..	....	Saka 1611, Śukla, Māsi 6, Tritiya, Friday, Uttirāṭṭādi.	Tamil	States that Raghuvōji-Panditarayan exempted the new settlers in the town of Chidambaram from the payment of taxes like <i>aduppu-vari</i> and <i>setuṭṭan-vari</i> on the representation made to him by Nāttukkaliyargāyap-pramāyāyappillai. The exemption is stated to have been ordered by the chief while he was in the hundred pillar <i>maṇḍapa</i> at Chidambaram during his administration of the <i>śmat</i> . The remission was made for the merit of Rāyamāyāyāsi Mahā[rāja] Sāyabu.
29	Stone set in the street called <i>Paḍaiyav-maṣṭham</i> street.	..	....	k 1608, Akshaya, Śittirai 25.	Do.	The record begins by mentioning the reign of Praudhadeva Mahārāja. States that Tālōji-Panditarayan, the agent of Kāśā Sāyabu, and the <i>Kōrkān</i> and <i>Subdār</i> of Pālayam-kōṭṭai, granted certain graded tax concessions for the new settlers on the fallow land in front of the Dharmaputra temple.
30	Paramśivaramallūr.—Stone built into the steps of the village tank.	Chōla	Rajarājadeva	2nd year	Do.	Fragment. Seems to mention a gift of gold to the temple of Brahmasvaramul[aiyār] at [Perum]bairappuliyūr.
31	Stone built into the steps of the big tank at the village.	..	....	Śārvai, Vaiśākha, Śu. 15, Friday.	Telugu	Records the construction of a water-shed (<i>chāvināḍala</i>) and the provision made for its upkeep by Kondama-Nāyan-Krishnamma-Nāyaningārū. In characters of about the 16th century.
32	Stone built into the west wall of the Nāgachēri Ammaṇ shrine in the same village.	..	....	....	Tamil	Fragment. Records an <i>ubhaiyāṭṭiṭu</i> given by a certain [Pa*]pupatināyakaḥaṭṭa regarding the maintenance of a twilight lamp (in the temple).
33	<i>Maṇḍapa</i> in front of the same temple.	Chōla	Tribh...., 'who took Madura'	25th year (in words and figures).	Do.	Fragment. Mentions Pannanguḍi alias Parakēsari.....
34	Tillaiṭṭaṭṭaṭṭan.—Stone set up in the village irrigations channel.	Vijayanagara	Haribara	Raktākāṣi, Aḍi 1	Do.	Incomplete. Records a remission of taxes by the king, on the village Tillaiṭṭaṭṭan, a hamlet of Perumbairappuliyūr, previously granted as <i>śarvamaṇḍa</i> to god Aḷaḷiya Tiruchirambalam-Uḍaiyār by Viruppana-Uḍaiyār.
35	Kijjal.—Two stray stones built into the basement of the Natarāja-maṇḍapa in the Śiva temple.	Pāṇḍya	....	16 + 1st year, Mṛgaś.	Do.	Fragmentary. Seems to register a sale of land.
36	Vakkiramarī.—Stone set up near the tank.	..	....	Saka 1493, Prajōṭṭatti, Paṇḍuni 11.	Do.	Records sale of 40 mā of land for 8,000 (<i>paṇam</i>) by the <i>Makṭanas</i> of Ilanāṅṅur to the <i>kāḷāṭṭal-tōḷar</i> of Chinna-nalla-Nayinār, who endowed it to a <i>maṭhe</i> at Chidambaram.
37	Adirarbanattam.—Stray slab in the temple of Venkayeṭṭe Perumāl.	Chōla	Tribh...., 'who was pleased to take Madura and the crowned head of Virapadeva'	Lost	Do.	Damaged. Mentions Mithunakkuḍi.

38	Stones built into the inner wall of the main <i>gōṇṇa</i> (south) of the same temple.	Do.	....	....	Do.	Fragmentary. Records the <i>śrīmukha</i> of king Rajendra-Chōladeva, issued at the instance of a person (name lost) appointing Tiruvarangadevan alias Tirukkaṭṭali Nambi as the head of a <i>maṭha</i> in succession to Śivapāsāśekharaṭṭichchi, with the perquisites attached to the post.
39	Four stray stones built into the walls of same <i>gōṇṇa</i> .	Do.	....	....	Do.	Fragmentary. Records gift of land, after purchase, by Śivapāsāśekharaṭṭichchiyār of Pōrkōyil for providing offering to Kāṭṭapāla-Pillaiyār in the temple of Uḍaiyār Tribhuvanadevī-ṣvaramudaiyār. The endowment was left under the care of Vādavūr Nambirāṇ Tiruvarangadevan alias Tirukkaṭṭali-Nambi mentioned above.
40	Tiṇchevaram.—Stone set up in the village.	..	....	Saka 1505, Chitrabham, Aṇai, 21.	Do.	Records gift of land after purchase, by a private individual for worship during the service called 'Bommaṇṇapillai-kāṭṭalai' to Chidambareśvara.
TINNEVELLY DISTRICT						
NAGUREM TALUK						
41	Muttuvirappapuram.—North wall of the central shrine in the Tirunāgēśvara-svāmin temple.	..	....	Saka 1550 (current), Kollam 803, Prabhasa, Māsi 24, Śu. 11, Wednesday, Uttirāḍam.	Do.	Damaged. Records an order of <i>dāśamāyama</i> and <i>nāṭṭār</i> cancelling <i>uḍaṭṭaiṭam</i> in Tiruvadi-śirmai in accordance with instructions issued (from above).
42	West wall of the same shrine	Pāṇḍya	Māvarman Sundara-Pāṇḍya 'who was pleased to take Śōṇāḍu'	3rd year	Do.	Incomplete and ends of lines built in. Mentions Munaiñji-Nāyanār Tiruṇāṭṭisvaramudaiyār.
43	Same wall	Do.	Jasavarman Tribh. Kulasekharadeva.	13+7th year, Mārgaṣi 5, Monday, Uttirām.	Do.	Records an agreement given by the Śivabrahmanas of the temple of Tirunāṭṭisvaramudaiyār at Akkiramakōpe-nallūr in Amidegūna-vaṇaḍu to maintain a perpetual lamp (in the temple) for which 50 sheep were received by them.
44	Do.	Do.	Tribh. Kulasekharadeva	13+13th year	Do.	Records gift of sheep for a lamp in the same temple by Sōṇaṇ alias Uḍaiyāṇ of Nattirāṇṇakkuḍi in Puṇattāyanāḍu.
45	South wall of the same shrine	Do.	Māvarman Tribh. Sundara-Pāṇḍyadeva, 'who was pleased to take Śōṇāḍu.'	4th year (in words)	Do.	Records gift of 50 <i>ṇōṇ</i> for a lamp in the same temple by Sōṇaṇ alias Uḍaiyāṇ Nittasūḷāmaṇi-Muvēnda-velāṇ.
46	Same wall	Do.	Vikrama-Pāṇḍyadeva	5th year	Do.	Records gift of 2 <i>achchu</i> for burning a lamp in the same temple by Kaṇṇaṇ Velaṇ alias Vēdavanapperumāl.
47	Do.	Do.	Māvarman Tribh. Sundara-Pāṇḍyadeva, 'who was pleased to take Śōṇāḍu.'	7th year	Do.	Damaged. Records gift of sheep for lamp in the same temple.
48	Do.	Do.	Do.	3rd year	Do.	Registers gift of sheep for lamp in the same temple by Anudan Kumaraṇ alias Śērāṇṇā-tōḷar.
49	East wall of the same temple, right of entrance.	Do.	Tribh. Kulasekharadeva 'who was pleased to take all countries'	1 [1]th year	Do.	Records the provision made for burning a lamp before the image of Kūṭāḍuvār-Nāchohiyār (i.e., Śivakāmasundari) in the same temple.

APPENDIX B—*contd.*
List of stone inscriptions copied during the year 1944-45—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	COCHIN STATE— <i>contd.</i> Chennamangalam— <i>contd.</i>					
72	Same place (Piece No. 10)	..	....	Year 1629 after the birth of Messiah, Kollam 8[0] 4, Vīśhika 25.	Malayalam in Vajjēluttu	Records the death of Paduman Aōchapa of Techohil.
73	Do. (Piece No. 11)	..	....	Year 1724 after the birth of Messiah, Kannī.	Do.	Fragmentary.
74	Do. (Piece No. 12)	..	....	....	Do.	Fragmentary.
75	Do. (Piece No. 13)	..	....	Kollam.....	Do.	Do.
76	Trucheūr.—Slab kept in the Museum.	..	....	....	Tamil in Vajjēluttu	Highly damaged and letters worn out at the top. Seems to record an endowment of the <i>traver</i> . Mentions Kaṇṇiyūr. Another fragment in the same Museum mentions..... Perumāl, probably a king of Cochīn.
77	Tirukūr.—Two slabs in the Śiva temple.	..	....	....	Do.	Damaged and letters worn out. Seems to record a gift of land. Mentions Tirukkuvūr and an order issued by the <i>Paradāimār</i> and <i>Poduṇāḷ</i> .
78	Tiruvīlāma.—Slab built into the wall of the <i>agrakāla</i> .	Pāṇḍya	....	....	Do.	Mentions Tāruvayūr and Aōchapa.
	BELLARY DISTRICT HOSPET TALUK					
79	Bannihattī.—Stone set up in front of the Hanumān temple.	..	....	[Śaka] 149 [5], Āngi.....	Kannāḍa	Mutilated. The portion containing the invocation and a part of the date only is preserved; the rest of the slab is broken and lost.
80	Kallahallī.—Stone set up near the stream.	Vijayanagara	Achyutarāyaḍeva	Śaka 146 [2], Śārvārī, Kārtti-ka, [śu. 12].	Do.	Records the gift of Kallaharī, a hamlet of Tirumaladevi-amanavara-ṭāṭṭana for offerings etc., to the god Jambunātha by the king for the merit of his father, Narasapa-Nāyaka and mother Obāṣi-amma.
81	RAJAPUR.—Slab built into the culvert (underneath) near the 7th furlong stone of the 11th mile on the way to Hospet from Rānagaḍ.	Do.	Krishnadeva Mahārāya	Śaka 1445, Śuchi (Āshāḍha), śu. 12.	Sanskrit verse in Kannāḍa.	Incomplete; a portion of the slab at the end is broken and lost and ends of the lines built in. Seems to record a gift to the temple of the god Rāma (details lost). Mentions Nagadevi.
82	Jayasinghapūr.—Stone placed on the parapet wall of the Māruti temple.	..	....	....	Kannāḍa	Damaged and indifferently inscribed. Seems to record a gift of land to the god Hanumān (details not clear). In characters of about the 17th century A.D.

83	Sandūr.—Pedestal in an enclosure near the Pāṭāśvara shrine in the Kumārasvāmī temple on the Kumārasvāmī hill	..	....	Śaka 967, Pārthiva, Vaiśākha, śu. 6, Thursday.	Do.	Records the installation of (an image of) a peacock by the mason (akkasāle) Chandaśhārī, son of Hanpāshārī of Orvāy. Mentions Baynakula.
84	Slab built into the north wall of the Pārvatidevi shrine.	..	....	....	..	In shell characters.
85	Another slab in the same place	..	....	....	Sanskrit in Nāgarī.	In North Indian characters of about the 9th century A. D. Details not clear.
86	Shankrapura alias Gaṇḍi-Besāpur.—Rock about 20 yards in front of the temple of Gaṇḍi-Basappa.	..	....	Durmāsi, Mārgaśīra, śu. 1	Kannāḍa	Damaged. Seems to record a gift of land (details lost) to the Mogadavara Bhikshamātha at Raṅgasamudra. In characters of about the 16th century A.D.
87	Tānagarī.—Stone lying in the field called Muddaspyana-bīḷu.	Vijayanagara	Achyutarāya Mahārāya	Durmukhi, Śrāvāṇa, śu. [6]	Do.	Fragmentary and incomplete, a portion of the slab having been broken and lost.
88	Stone lying near the Buḍḍekallu	..	....	....	Do.	Mutilated. In characters of about the 16th century A.D.
	MADRAS					
89	Madras.—A marble slab from Amarāvati in the possession of Dr. V. Raghevan, University of Madras.	..	....	....	Prākṛit in early Brāhmī.	Reads <i>namō Bhagavate[ś]</i> <i>lāla[śa]ka vasa</i>
	KRISHNA DISTRICT					
	DIVI TALUK					
90	Ghaṇṭasāla.—White stone pillar near the Ramanammas tank.	..	....	....	Do.	States that at Ukhasiriva[d]hamāna a stone <i>mandapa</i> with a <i>gandhakruśi</i> , a railing (<i>śālikā</i>) and a <i>śrāva</i> , was caused to be made by the householder Bu[d]dhisiri, a resident of Kapṭakasāla.
91	Pillar lying in the choultry of the village	..	....	....	Do.	Do.
92	On a broken marble figure of a lion	..	....	....	Do.	Refers to the <i>mandapa</i> of the householder Bu[d]dhisiri at Ukhasiriva[d]hamāna.
93	Stone slab lying in the house of Vēmūri Venkayya.	..	....	....	Do.	Fragmentary. Mentions Pātana and [Apa]rasāliya.
94	Stone slab lying in the house of Gorripāṭi Venkatsubhaya.	..	....	....	Do.	States that the <i>āyaka</i> pillar was the pious gift of the housewife U[t]taradāt[ī]ta S[ī]d[ī]dha[t]ham[ī]t[ī]ka, the wife of the master mariner Śivaka, son of the householder Savara, together with her husband, daughters, friends and companions.

APPENDIX C

Principal dates from Appendices A and B of the year 1943-44 calculated with the help of the *Indian Ephemeris*.

Appendix	Number of inscription.	Details of dates with their English equivalents and remarks
		CHOLAS
		<i>Rājendra-Chōlādēva</i>
B	210	7th year, Dhanus, [pañcha]daśi, Tuesday, Tiruvādirai =A. D. 1252, December 47, Tuesday; ·60; ·43.
		<i>Tribhuvanachakravartin Rājarājādēva.</i>
"	221	30th year, Karkāṭaka, śu. 7, Sunday, Hastā =A. D. 1245, July 2, Sunday; f. d. t. ·13; ·61.
		GAJAPATI
		<i>Hamsā-Nāyaka (son of Purushōttama).</i>
"	3	Śaka 1348, Parābhava, Ūrja (Kārtika), Ādi, Trayōdaśi, Monday=A. D. 1426, October 14, Monday; ·51.
		KAKATIYAS
		<i>Gaṇapatiādēva Mahārāja</i>
"	2	Śaka 1[132], Pramōdita, Pushya, ba. 1, Saturday =A. D. 1211, January 1, Saturday; ·94.
"	16	Śaka 11[71], Saumya, Jyēshtha, Sunday, solar eclipse. Irregular.
		<i>Pratāparudradēva Mahārāja</i>
"	44	Śaka 1240, Kālayukta, Āsvayuja, śu. 11, Thursday =A. D. 1318, October 5, Thursday; f. d. t. ·87.
"	55	Śaka 1213, Nandana, Phālguna, śu. 15, Sunday. In Nandana=Śaka 1214 the details agree for A. D. 1293, February 22, Sunday.
		PANDYA
		<i>Mājavarmān Tribhuvanachakravartin Vikrama-Pāṇḍyādēva</i>
"	104	4th year, Rishabha, ba. 5, Sunday, Uttirādam. There are equivalents in the reigns of two kings of this name who ascended the throne in A.D. 1249 and 1269 respectively. (1) A. D. 1253, May 18, Sunday; f. d. t. ·32; ·40. (2) A.D. 1273, May 5, Sunday; f. d. t. ·81; f. d. n. ·60.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1943-44 calculated with the help of the *Indian Ephemeris*—contd.

Appendix	Number of inscription	Details of dates with their English equivalents and remarks.
		PANDYA—contd.
		<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyādēva</i>
B	220 and 231	22nd year, Rishabha, śu. 3, Saturday, Punarpūsam. There are equivalents in the reigns of three kings of this name who ascended the throne in A. D. 1250, 1276 and 1318 respectively. (1) A. D. 1273, May 20, Saturday; ·80; f. d. n. ·03. (2) A. D. 1297, May 25, Saturday; ·67; ·56. (3) A. D. 1341, May 19, Saturday; ·37; ·79.
"	293	14th year, Mithuṇa, śu., Sunday, Śōdi. There are equivalents in the reigns of three kings of this name who ascended the throne in A.D. 1276, 1302 and 1318 respectively. (1) A. D. 1290, June 18, Sunday; ·95; the <i>tithi</i> was śu. 10 ended at ·08, the next day. (2) A. D. 1317, June 19, Sunday; ·95; the <i>tithi</i> was śu. 10 which ended at ·18 the next day. (3) A. D. 1331, June 16; ·26; the <i>tithi</i> was śu. 10; ·15.
		<i>Ponparappiṇa-Perumāl Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍya</i>
"	119	1 [7]th year, Makara, śu. 5, Wednesday, Rēvatī =A. D. 1269, January 9, Wednesday; ·20; f. d. n. ·43.
		VIJAYANAGARA
		<i>Kampana-Uḍaiyar, son of Bukkanṇa-Uḍaiyar</i>
"	269	Pramādi, Makara, śu. 5, Wednesday, Uttirattādi =A. D. 1374, January 18, Wednesday; ·84; ·30.
		<i>Vīra Bukkarāya (Bukka I)</i>
"	52	Śaka 1295, Ānanda, Kārttika, śu. 1, Thursday =A. D. 1374, October 6, Friday (not Thursday); f. d. t. ·25.
"	125	Śaka 1308, Kshaya, Mithuṇa, śu. 2, Punarpūsam =A. D. 1386, May 30, Wednesday, ·65; f. d. n. ·22.
		<i>Vīra Harihara-Mahārāja (Harihara II)</i>
"	15	Śaka 1302, Raudri, Kārttika, śu. 13, Friday =A. D. 1380, October 12, Friday; ·82.
		<i>Vīruppāṇa-Uḍaiyar</i>
"	285	Śaka 1319, Jēvara, Mīna, śu. 5, Friday, Rōhiṇī =A. D. 1398, March 22, Friday; f. d. t. ·54; ·29.
		<i>Devarāya</i>
"	167	Śaka 1332, Virōdhi, Kāṇṇi, ba. 10, Wednesday, Punarpūsam =A. D. 1409, September 4, Wednesday; f. d. t. ·00; ·83.
		<i>Bhūpati-Uḍaiyar, son of Devarāya-Uḍaiyar</i>
"	115	Śaka 1338, Durmukhi, Tulā, śu. 11, Friday, Avittam =A. D. 1416, October 2, Friday; ·81; ·10.

APPENDIX D—*contd.*

List of Photographs taken during the year 1944-45.

No.	District and Locality.	Description.	Size.
2289	Pondicherry	Pondicherry Museum of Rev. Brother Fauchaux—Potsherd with a line of Brāhmī inscription.	Full
2290	Do.	Do.—Three potsherds with Brāhmī inscriptions.	Do.
2291	Do.	Do.—Two potsherds with Brāhmī inscriptions.	Do.
2292	Do.	Do.—Five potsherds with Brāhmī inscriptions.	Do.
2293	Do.	Do.—Three potsherds with Brāhmī inscriptions.	Do.
2294	S. Arcot—Vilvarāyanallūr	General view of the Bilvavanēśvarasvāmin temple.	Do.
2295	Do.	Fish emblem carved on the ceiling in the outer <i>mandapa</i> of the Bilvavanēśvarasvāmin temple.	Do.
2296	Nilgiris—Shōlūr	Dolmens, front view.	Do.
2297	Do.	Dolmens, side view.	Do.
2298	...	Seal of C. P. No. 2 of 1944-45; the Daikoni Plates of Kalachuri Prithivīdēva II; K. E. 890.	Do.
2299	...	Seal of C. P. No. 1 of 1944-45; the Salem Plates of Western Gaṅga Śrīpurusha; Śaka 693.	Half.
2300	Panjab—Gujranwala	A metal figurine of Cupid, front view.	5" x 3"
2301	Do.	do. back view.	Do.
2302	Do.	do. left view.	Do.
2303	Do.	do. right view.	Do.
2304	Krishna—Ghaṇṭasāla	Two sculptured marble pillars.	Do.
2305	Do.	One sculptured marble pillar.	Do.
2306	Do.	One sculptured marble pillar lying near a tank.	Do.
2307	Do.	Pair of feet of a colossal image, against a tree.	Do.
2308	Do.	A broken marble figure of a lion.	Do.
2309	Gwalior—Bhilsa	A headless (damaged) figure, seated in European fashion.	Do.
2310	Do.	A sculptured door-jamb, recently excavated from a Jaina site.	3½" x 2½"
2311	Do.	Some sculptures, same Jaina site.	Do.
2312	Gwalior—Udayagiri near Bhilsa	Some Gupta inscriptions on the wall of one of the caves.	Do.

APPENDIX D—*concl.*List of Photographs taken during the year 1944-45—*contd.*

No.	District and Locality.	Description.	Size
2313	Gwalior—Besnagar near Bhilsa	Garuda pillar of Heliodoros.	3½" x 2½"
2314	Gwalior—Bhilsa	Jaina site being excavated, sculptures in heaps; cartloads of stones being removed for building purposes.	Do.
2315	Bhopal—Pathari	'Monolith pillar inscribed in Gupta character', Cunningham, ASIR, VII, 67.	Do.
2316	Nilgiris—Kengodebetta.	A cairn-circle; one of the seven stone circles on the top of the hill.	Do.
2317	Gwalior—Bhilsa	Some sculptures in a wall.	Do.
2318	Do.	Ruins of a temple being excavated.	Do.
2319	Do.	Head of an emaciated figure (Bhairava) recently excavated.	Do.
2320	Gwalior—Badoh	Doorway of a ruined temple.	Do.
2321	Gwalior—Bhilsa	Some Jaina sculptures at the rest house open-air Museum.	Do.
2322	Gwalior—Badoh	A ruined and deserted temple.	Do.
2323	Gwalior—Bhilsa	Ruins of a temple being excavated.	Do.
2324	Nilgiris—Kotagiri.	A cairn-circle.	Do.
2325	Do.	Another cairn-circle.	Do.
2326	Nilgiris—Kengodebetta.	One of the seven stone-circles on the top of the hill.	Do.
2327	Do.	Do.—(Prof. Speight standing behind an upright stone).	Do.
2328	Do.	Do.—(Prof. Speight, his son and one of the office peons).	Do.
2329	Do.	Do.—(overgrown with shrubbery).	Do.
2330	Do.	Do.	Do.
2331	Do.	Do.	Do.

APPENDIX C—concl'd.

Principal dates from Appendix B of the year 1944-45 calculated with the help of the *Indian Ephemeris*.

Appendix	Number of inscription	Details of dates with their English equivalents and remarks.
		PANDYA
B	43	13+7th year, Mārgaśīrṣa 5, Monday, Uttirāṁ. Irregular. Probably=A. D. 1257, November 30, Friday (not Monday); ·60. This date falls in the reign of Kulaśekhara (acc. 1237 A. D.). <i>Jatāvarman Tribhuvanachakravartin Kulaśekharaḍēva</i>
	54	3rd year, Mīṇa, ba. 7, Thursday, Mūla. The details work out correctly for the reigns of Vira-Pāṇḍya (accession 1254, 1281 and 1296 A. D.) viz., 1) A. D. 1257, March 8, Thursday; f. d. t. ·17, f. d. n. ·61 2) A. D. 1284, March 9, Thursday; f. d. t. ·28, f. d. n. ·62 3) A. D. 1298, March 6, Thursday; f. d. t. ·72, f. d. n. ·31. <i>Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍya</i>
"	52	30th year, Tūlā, śu. 1, Monday, Anuṣam=A. D. 1326, October 27, Monday; ·74; f. d. n. ·22. <i>Jatāvarman alias Tribhuvanachakravartin Kōṇēriṇṇaiṇḍāṇ Perumāl Parākrama-Pāṇḍyaḍēva.</i>
"	57	6th year, Śaka 1471, Saumya, Mēsha 3[1], śu. 3, Mṛigaśīrṣa, Jayavāra. Irregular. <i>Jatāvarman alias Tribhuvanachakravartin Perumāl Tirunelvēlīp-Perumāl Viraṇḍamālai alias Darmaperumāl Kulaśekharaḍēva.</i>
"	61	Śaka 1484, 13+14th year, Dundubhi, Tūlā 25, ba. 13, Sunday; Hasta A. D. 1562, October 25, Sunday; ·96; ·38.
		MISCELLANEOUS
"	31	Śārvaraī, Vaiśākha, śu. 15, Friday =A. D. 1600, April 18, Friday; ·33.
"	41	Śaka 1550 (current), Kollāṁ 803, Prabhava, Māśī [24], śu. 11, Wednesday, Uttirāḍam=A. D. 1628, February 20, Wednesday; ·85; f. d. n. ·90.

APPENDIX D

List of Photographs taken during the year 1943-44.

No.	District and Locality.	Description.	Size.
2283	..	Stone head of a figure (of Śiva ?) in the possession of Rao Bahadur C. R. Krishnamacharlu.	Full
2284	U. P.—Sarnath	Part of the Sarnath Pillar inscription of Aśoka.	Half
2285	Mysore State.—Brahmagiri	Part of the Brahmagiri rock inscription of Aśoka.	Do.
2286	U. P.—Dehra Dun	Enlargement of a photograph of a palm-leaf manuscript, received from Mr. K. N. Shamsheer Jung Bahadur Rana, Dehra Dun.	Full
2287	...	Seal of C. P. No. 1 of 1943-44; the Benares Plates of Harirāja.	Half
2288	...	Seal of C. P. No. 2 of 1943-44; the Pipardula Plates of Narēndra of Śarabhapura.	Full

PART II

1. Five Prakrit inscriptions were discovered at the small village of Ghanṭasāla, Krishna District (Nos. 90-94 of 1945), on the east coast. They are all Buddhist dona-

Early Prakrit inscriptions.

tive records, incised on marble pillars, in Brāhmī characters of about 300 A. D. They resemble those found in greater numbers at other Buddhist sites in the neighbourhood, such as Amarāvati, Jaggayyapēṭa and Nāgārjunikoṇḍa. One of the inscriptions mentions a sea-captain (*mahānāvika*) Sivaka (Skt. Śivaka) by name indicating thereby that the place was formerly a sea-port. In another, the place is mentioned under its ancient name of *Kaṁṭakrśōla*. An article on these records is published in *Epigraphia Indica*, Vol. XXVII, pp. 1 ff. by Prof. J. Ph. Vogel who edited the Nāgārjunikoṇḍa inscriptions.

THE PALLAVAS

2. At Śivanvāyal in Tiruvallur taluk of the Chingleput District was found an inscription of Simhavarman on a broken column of red granite with lotus designs carved in the centre (No. 11 of 1944-45). The language of the record is Sanskrit

Simhavarman.

and it is engraved in Grantha characters of the 7th century A. D. The inscription is not complete but it mentions Simhavarman of the Pallava family who is described as having performed the *Daśāśvamedha* and the *Bahusuvarṇa* sacrifices. Judging from the characters used, this king may be identified with Narasimhavarman I of the Pallava dynasty of Kāñchi. If this identification is accepted, the present record would be the third epigraph of the king discovered so far, the other two being his Bādāmi inscription dated in the 13th year and the inscription at Tirukkālukkunṅam, Chingleput District.

3. The epigraphical survey of the Tiruttani Division of the Chittoor District which was continued this year has brought to light a few records of the later Pallava dynasty whose dominion lay in this region. One of these found at Maṭhavalam, belongs to Nripatuṅga and is of exceptional interest as it is dated in the 41st year (in words) of his reign (No. 138 of 1943-44). The latest regnal year of this king known from his records discovered so far is 26. The present record, therefore, extends his reign by fifteen years. In the light of this high regnal year of the king the chronology of the rulers of the later Pallava dynasty may have to be reconsidered, though it must be admitted that no inscriptions of the long interval between the 26th and the 41st years have so far been found.

4. A record of the 8th year of the reign of Aparājita (No. 174 of 1943-44) was found in the Tirunāgēśvara temple in Kalāmbākkam village. The inscription registers a provision made by the *ūravar* of the village for the performance of worship in the local temple on the days of the full moon and the new moon (*uvā*). Adjacent to this inscription, on the same wall, is a record (No. 173 of 1943-44) incised in similar characters and dated in the year 16 without mentioning the king. It registers a donation made to the temple by a private individual for conducting a festival. It is not unlikely that this inscription also belongs to the reign of Aparājita.

Vayiramēghavarman, another later Pallava chief whose position in the genealogy is not known, is represented by a record (No. 178 of 1943-44), also from Kalāmbākkam, dated in his third year. Kalāmbākkam is shortened into Kalāndai in this record which registers a donation made by a resident of the village who was called Paṅgāri Nandikuppadiḷa for maintaining lamps before god Śiva.

5. At Chinnaṅgapūḍi, Chittoor District, was found a record (No. 133 of 1943-44) of Kō-Vijaya-Narasimhavarman incised in Tamil characters of the 9th century A. D. He is apparently identical with the homonymous chief figuring in the Kīlmuttugūr and Baṅgavāḍi inscriptions of the same period. In the *A.R.* for 1933-34, Part II, para. 6, a chieftain of this name whose record is engraved in Vaṭṭeluttu characters has been assigned to the Western Gaṅga dynasty. But the reasons given there for treating him as a prince of this family are not satisfactory. Until more convincing evidence is found it would be safe not to connect him with any known ruling family of this period and region.

THE RASHTRAKUTAS

6. All records assignable to the Rāshtrakūṭa dynasty belong to the time of Krishna III. One of these (No. 184 of 1943-44) dated in the 28th year, i.e., the last year

Krishna III.

of the reign, registers the provision made for burning lamps before the god (Śiva) at Arumbai by one Pudūr Muttaraiyaṅ *alias* Kaliyaṅ Kuppan of Arumbākkam. Another from Viḍaiyūr in the Tiruvallur taluk (No. 19 of 1944-45) which is also dated in the 28th regnal year of the king, records the dredging of the big tank in the village and the construction of a sluice for it by Kandayaṅ *alias* Valla-Vāgayaṅ, the *dandanāyaka-adhikāri* of the king. Yet another record from the same place (No. 18 of 1944-45) registers an endowment of sheep to the temple of Subrahmanya in the village.

THE BANAS

7. A record belonging to the reign of Vānavidyādhara Vānarāya was secured from Poddattūru, Chittoor District (No. 145 of 1943-44). It registers the gift of a garden,

Bānavidyādhara Vikramāditya I.

house-sites, etc., by Vikramādittan, son of Kulantāṅgiya-Perumāṅar to the temple of Kulantāṅgi-Īśvara raised by him at Pudortūr. Vānavidyādhara Vānarāya and Vikramādittan mentioned in the record are one and the same and evidently identical with Bānavidyādhara Jayamēru Vikramāditya I who is described as the fourth member of the family in the Udayēndiram plates (*Ep. Ind.*, vol. III, p. 75) and in the Gudimallam plates (*Ep. Ind.*, Vol. XVII, p. 3) and whose records are numerous and widespread in this region. It is known that the father of this chief bore the name of Malladēva and if the evidence of the spurious Muḍiyanūr plates dated Śaka 261 (*Ind. Ant.*, Vol. XV, pp. 172-5) is admitted he seems to have also had the name Nandivarman. The present record gives him another title, Kulantāṅgiya-Perumāṅar, which would signify that he firmly established the Bāna family and raised its power and influence. A point of palaeographical interest in the record is that the *pullis* are marked in it. Kolattūr, in the same locality, was called Jayamēru-chaturvēdimāṅgalam (No. 163 of 1943-44) indicating its foundation by the aforesaid Bāna ruler, Jayamēru Vikramāditya I.

A Bāna queen is mentioned in a fragmentary inscription (No. 160 of 1943-44) at Perumāṅallūru, Chittoor District, dated Śaka 8[6]2 (A.D. 940). She is described as the queen of Vikramāditya Ma[hābali] Vānarāyar and as the niece (*marumagalār*) of a certain Ummadaraiyar. In view of the date afforded by the inscription, the Bāna Vikramāditya may be identified with the ruler of the same name who, according to his Udayēndiram grant, was the 'dear friend of Krishnarāja' (*Ep. Ind.*, Vol. III, p. 75; Vol. XVII, p. 3).

THE CHOLAS

8. Two records of the 14th century A.D. from Viḷakkaṅampūḍi in the Tiruttani Division (Nos. 125 and 126 of 1943-4) refer to a temple at the village named after Viṣaiyālaya-

Vijayālaya.

Tiruśōlīśvaramudaiya-Nāyaṅar who was evidently installed by the Chōla king Vijayālaya, the first prince of the Imperial Chōlas of Tanjore. The association of this region with Vijayālaya offers additional proof of his conquest of this part of the country from its contemporary rulers, the Pallavas (*A. R.* 1916, pt. II, para 17. *A.R.* 1909, pt. II, para. 35).

9. In two records of the reign of Parāntaka I (Nos. 251 and 259 of 1943-44), from Vālikandapuram in Trichinopoly District, reference is made to a street called *gandarul-kanda* (*gandarol-ganda*)-*perunteruvu* evidently named after a king who bore the title 'hero of heroes'. This king might be either Parāntaka himself or one of his predecessors. It is interesting to note that an inscription at Uḍaiyārguḍi (No. 589 of 1920) of the 14th year of the reign of a Rājakesarivarman mentions a street called *gandarul-ganda-vadi*. An inscription of his 4th year (No. 241 of 1943-44) records a donation by the wife of his subordinate Vira-Chōla-Milādudaiyār, who seems to have borne the title Vira-Chōla after his overlord Parāntaka I who is known to have assumed the *biruda* in celebration of his victory over Krishnarāja (*Kanyākumārī* Inscription of Vira-Rājendra: *Ep. Ind.*, Vol. XVIII, p. 24). It has been stated elsewhere (*Ep. Ind.*, Vol. XXVI, p. 114, p. 234) that Parāntaka

Parāntaka I.

probably came into conflict with Krishnarāja, presumably the Rāshtrakūṭa Krishna II, as early as A. D. 912. The title Vira-Chōla occurring in this record of the 4th year of his reign, enables us to definitely push this event earlier by a year or two and to state that Parāntaka fought with Krishnarāja in or before A. D. 910-11. This would reinforce the identification suggested by the late Mr. A. S. Ramanatha Ayyar of this Krishnarāja with Rāshtrakūṭa Krishna II in preference to Krishna III.

In two inscriptions of Parāntaka I (Nos. 255 and 261 of 1943-44) dated in his 31st year reference is made to a chief called Kumarāḍi Tiruvaraṅgaṇ, who in the former describes himself as the *Kā[n]nāyakaṇ* of *Pillaiyār Rājādittādevār*. *Pillaiyār Rājādittādevār* is evidently the prince Rājāditya who fell at Takkōlam. There are three records referring themselves to the reign of Rājakesarivarman (Nos. 238, 243 and 246 of 1943-44) from the same place, all dated in the 4th year of the king's reign and palaeographically not different from Parāntaka's records. The attribution of these records to any particular king is difficult but it may be noted that in one of them (No. 243) the chief Vānarāyaṇ Aravindaṇ Rājādittā is mentioned as donor. His title Rājādittā is significant. Further the self-same Rājādittā is described as the brother-in-law (*marittuṇar*) of Parāntaka-vaṇanādudaiyāṇ *alias* Maṇavaṇ Tūṅgāṇai whose father Tūṅgāṇai Maṇavaṇ figures in a record (No. 256 of 1943-44) of the 3rd year of Parāntaka at the same place. Most of the above records of Parāntaka I and of Rājakesarivarman at Vālikaṇḍapuram register donations to the local Śiva temple of Tiru-Vāliśvaramudaiyār which seems to have been under the management of an administrative body called the *San̄karappāḍiyār*. In contemporary Chōla records this body is referred to but it has not been possible to define its composition precisely (*Ep. Ind.*, Vol. XXII, p. 147). But in the records under notice (Nos. 238, 243, 249, 251 of 1943-44) the body is termed as *San̄karappāḍi-nagarattār* a term which helps us to determine its character as a body of merchantmen (*nagarattār*). In this context it may be noted that reference is made to two individuals, name. Śūraṅkaṇḍaṇ and Śēyaṇ Uḷbali who were *San̄karappāḍis* (Nos. 251 and 259 of 1943-44).

The merchant guild *Maṇigrāmam* seems to have been functioning as an administrative body at Vālikaṇḍapuram along with the *San̄karappāḍi-nagarattār* (No. 247 of 1943-44). A stone called *nagarakkal* used for transactions connected with gold seems to have been current in this locality (No. 238).

10. A record of the 22nd year of Rājarāja I from Marudūr, Lalgudi taluk, Trichinopoly District (No. 211 of 1943-44) registers a gift of land to the deity Tirumaḷavaṇūr Mahādevār for the observance of a festival on the day of *Sadayam* which was the star of nativity of the king.

11. Several inscribed stones are built into the walls of the *gōpura* in the Venkateśaperumāl temple at Adivarāhanattam in the South Arcot District (Nos. 38 and 39 of 1944-45). From the mention of Tribhuvanamahādevī-Is̄varamudaiyār in one of the stones, it appears that these stones originally belonged to a Śiva temple and were later used in the present construction. The inscription belongs to the reign of Uḍaiyār Rājendraśōḷadēva and mentions the construction of a stone temple by Vādavūr Nambirāṇ Tiruvaraṅgadēvaṇ *alias* Tirukkaraḷi-Nambi, to which was also made an endowment of land. A certain Poṅkōyil Śivapādaśekhara-pichchiyāri who seems to have had some connection with the management of the temple is also mentioned.

12. A record of the 28th year of the reign of Tribhuvanachakravartin Rājarājādēva (III) from Vālikaṇḍapuram (No. 267 of 1943-44) reveals the existence of an elder sister (*akkāṇ*) of the king. Her name is, however, not given. The inscription states that one Lakkannaṇ revived worship in the temple of the place, which had been in abeyance for a long time, for the welfare of the king, queen and his elder

sister. Two inscriptions of the same king (Nos. 277 and 279 of 1943-44) mention the generals Śāyaṇṇa-Daṇḍanāyaka, Śēnai-Daṇḍanāyaka, Śiriyāṇṇa-Daṇḍanāyaka and Dēvaṇṇa-Daṇḍanāyaka as donors. From their names, these generals appear to have belonged to the Hoysala command and to have been deputed to assist the Chōla monarch in curbing the rebel chief Peruṇjiṅga. It may be noted, in this connection, that Vālikaṇḍapuram where these inscriptions are found is in the Trichinopoly District near the border of the present South Arcot District which was the stronghold of the chieftain.

13. A record of Kulōttuṅga (III) found in the Viraiāghava-Perumāl temple at Tiruvallūr, Chingleput District (No. 1 of 1944-45), registers a donation to the deity who is referred to as Paḷlikaṇḍa-Perumāl of Tiruvēvuḷi. Evidently Tiruvēvuḷi was the ancient name of Tiruvallūr and even today the goddess of the village is known as Vēmbuḷiammaṇ.

THE PANDYAS

14. Two of the three inscriptions of Vira-Pāṇḍya in the collection give him the epithet Māravarman (Nos. 99 and 290 of 1943-44) and the third, Tribhuvanachakravartin (292 of 1943-44). Of these No. 99 from Tiruvēndipuram in the South Arcot District, dated in the 4th year, registers a gift of 8 *mā* of land by Malayankilāṇ Maṇṇikunikkumpirāṇ *alias* Dipattaraiyar for worship and offerings to the image of Varāha-perumāl set up by him at the entrance of the temple. In another inscription of the same place the donor is called Abhimānatuṅga-Pallavaraiyar (No. 143 of 1902).

Māravaraman Kulaśekhara is represented by a single inscription from Iluppūr in the Trichinopoly District (No. 295 of 1943-44). He is given the distinguishing epithet 'who was pleased to take all countries.' The record is dated in the 30th year and it registers a sale of the village Bālavayal belonging to the temple as a *kudinīṅgā-dēvadāna* to a private person for 90 *panam* to meet the expenses of consecrating the idols (*nāyakar* and *nāchchiyār*) in the temple of Tēvum-tiruvumudaiya-Nāyaṇār at Iluppaiyūr. The transaction is stated to have been effected by the order of the local officer Kaḍambayaraiyar and with the consent of the *Dēvakanmis*, the temple accountants and the unanimous approval of the assembly (*ūr*).

It would be interesting to compare this with a transaction recorded in an inscription of the same king from Tiruputtūr (No. 101 of 1908) wherein it is stated that the assembly realised 120 *kāśu* by making certain temple lands rent free, to enable the members of the *Mūlaparishai* of Tiruputtūr to pay their respects to king Kulaśekhara at Madurai. Another inscription from Iluppūr (No. 291 of 1943-44) without mentioning the ruling king records an order of the chief Kaḍambaraiyar granting (the village) Śūraivayal for worship in and upkeep of the temple of Tēvum-tiruvumudaiya-Nāyaṇār. It was made over to the bard *chārapāṇar* Alapirāṇḍāṇ Māgaiyaṇ as *kudinīṅgā-dēvadāna* and he was to hold it as *sākkai-kāṇi*.

15. Of the inscriptions of Māravarman Vikrama-Pāṇḍya, No. 104 of 1943-44 from Tiruvēndipuram, South Arcot District, records the provision made by the *ūravar* of Gaṅgaikondaśōḷap-pēraḷam and Sundarapāṇḍya-pēraḷam for offerings to the god Nāyaṇār Dēvaṇāyaka at Tiruvayindirapuram, agreeing to give to the temple one *ulakku* of salt for every *urai*, i.e., 60 *marakkāl* (obtained by them from their villages). Another inscription from the same temple (No. 100 of 1943-44) refers to a service called *Rājakkalnāyaṇ-sandi* instituted therein after the name of the king and to a special worship in the month of Vaigāśi, on the day of Hasta, the natal star of the king. The *sandi* is also mentioned in No. 114 of 1943-44 from Rishivandiyam in the South Arcot District. A similar special worship on the day of Hasta, the natal star of the king, was instituted in the Śiva temple at Tiruvāduturai, Tanjore District, according to an inscription No. 154 of 1925 which, it is interesting to note, states that the asterism of the king's coronation was Rōhiṇī. It may, however, be pointed out that the title Rājakkalnāyaṇ applied to Vikrama is found mainly in inscriptions from South Arcot and Tanjore Districts, but it is not found in records of Vikrama-Pāṇḍya with the *prasasti* commencing with the words *Tirumagal-Jayamagal* and *Samastabhuvanaiḱavīra*. Further researches should be awaited to know whether Rājakkalnāyaṇ Vikrama-Pāṇḍya is identical with Māravarman Vikrama-Pāṇḍya (accession 1249 A.D.) or another king of that name.

16. Four inscriptions secured from the Minākshi temple at Madura (Nos. 188—191 of 1943-44) belong to Vikrama-Pāṇḍya

Jatāvarman and they are all connected with a provision made by the king while seated on his throne called *Vāṇādarāyaṇ* for feeding persons looking after the cows which were obtained by begging (*irundu*) for the temple by Niṇṇayaṅgiyāduvār of the *Bhikṣāmātha-santāna* and housed in the *gōṣālai* named after *māmaḍi* Sōmēśvara. The royal sanction in the matter is stated to have been given at the instance of Annaṇ Vāṇādarāyaṇ. All the records are signed by the officer Uyyanirāduvāṇ Virasōladēvaṇ alias Varadarājaṇ of Taḍaṅgaṇṇi Śirūr in Tirumalli-nādu. Inscriptions of Vikrama-Pāṇḍya with the epithet Jatāvarman are few and his position in the Pāṇḍya genealogy is not certain, though from the reference to *māmaḍi* in the present inscriptions it may be postulated that he was either contemporaneous with or slightly later than the Hoysala king Virasōmēśvara (1233—1262 A. D.)

17. Of the five inscriptions of Māṇavarman Sundara-Pāṇḍya with the epithet

Māṇavarman Sundara-Pāṇḍya *Sōṇāḍukūṇḍarūḷiya*, four, viz., Nos. 42, 45, 47 and 48 of 1944-45 come from Muttuvirappapuram in the Tinnevely District and the fifth (No. 294 of 1943-44) from Iluppūr in the Trichinopoly District. The Muttuvirappapuram records range in date from the 3rd to the 7th regnal years of the king and register endowments for burning perpetual lamps in the temple of Tirunattīśvaramuḍaiyār at Munaiṇṇi in Akkiramakōpanallūr situated in Amṭagaṇa-vaṇaṇādu. The epigraph at Iluppūr mentions a local officer named Śāra Araiyaṇ Araśagaṇaṇjapirandāṇ Kaḍambarāyaṇ of Kāṇādu in Uṇattūrkuṇṇam. This officer figures in two other records of the king from the Pudukkottai State (*Pudukkottai inscriptions*, Nos. 295 and 304). No. 197 of 1943-44 from Pāṇḍiyūr, Ramnad District, is dated in the 17th year without mentioning the king. It records the grant of *ulvari* for a piece of land, in accordance with (the previous) royal order of *Periyaṇāyaṇār* Kulaśēkharadēva, for feeding *paradēśis* in a *maṭha* called after Sundara-Pāṇḍya at Tiruvirāmēśvaram (Rāmēśvaram). On the strength of the name of the *maṭha* and the mention of *Periyaṇāyaṇār* this record may be assigned to Māṇavarman Sundara-Pāṇḍya I (No. 485 of 1930; *An. Rep.* for 1917, para. 9 and No. 251 of 1941-42). The document is attested by the *puravuvār* officer Sāmadēvaṇ Aḷagiyamaṇavāḷaṇ alias Villavarāyaṇ of Ākkūḍi alias Aḷagiyapāṇḍyanallūr in Vaḍatalai-Śembi-nādu.

18. An inscription of Jatāvarman Kulaśēkhara from Muttuvirappapuram (No. 43 of 1944-45) may be assigned on the basis of the astronomical details given in it to the homonymous king who ascended the throne in 1237 A.D. Another inscription from the same village (No. 44 of 1944-45) belongs to Kulaśēkhara without any distinguishing epithets. This inscription records an endowment for a lamp in the local temple by Śōraṇ alias Uḍaiyaṇ of Nattirāmakkūḍi in Parattāya-nādu which may be said to comprise portions of South Travancore and South Tinnevely.

19. For its size and importance, the Minākshi temple at Madura contains very

Māṇavarman Sundara-Pāṇḍya II few inscriptions. This is probably to be attributed to the loss of many inscribed slabs during Muhammadan invasions and occupation of the city. Three inscriptions secured from this temple during the year 1943-44 belong to Māṇavarman Sundara-Pāṇḍya II (Nos. 187, 192 and 194 of 1943-44). One of these (No. 187) refers to the dilapidated condition of the temple and repairs done to it by Arulāḷaṇ Śēvagattēvaṇ alias Vāṇādhiraṇyār of Tachchanūr, the eastern division of Miḷalaikūṇṇam. In the body of the inscription Vāṇādhiraṇyār is styled *ammāṇ* (of the king). It may be pointed out here that another person with reference to whom a similar endearing term was used was Sundara-Pāṇḍya Kaṇḍiyadēvaṇ (*An. Rep.* for 1932, para. 22). Two officers of the king mentioned are Annaṇ Tamiḷappallavaraiyaṇ and Aiyyaṇ Maḷavarāyaṇ (187, 192 and 194 of 1943-44).

Śēvagattēvaṇ mentioned above is stated to have granted the village of Nambitāyanallūr in Veṇbaikūḍi-nādu, for offerings to the god Tiruvālavāy-ūḍaiyār during the service instituted by him in the temple, for feeding *paradēśis* while halting the deity at the *Vāṇādarāyaṇ* entrance to the south of the shrine of the goddess.

In the inscription of the king from Madura (No. 194 of 1943-44) beginning with the introduction *Pūmalar tiruvum*, provision is made for worship and offerings to the image of Viradamuditta-īśvaram-ūḍaiyār set up by Mahābalivāṇarāyaṇ, evidently in the temple of the place.

Of the records of Sundara-Pāṇḍya with the distinguishing epithet Jatāvarman, Nos. 299 and 300 of 1943-44 from Iluppūr, Trichinopoly District, may be assigned to the king of this name who came to the throne in 1251 A.D. as they refer to the institution of a service called *Avanivēndarāman-sāṇḍi*, after the *biruda* of the king.

20. A slab set up in the Ardhanārīśvara temple at Rishivandiyam, South Arcot District (No. 119 of 1943-44), bears an inscription of Poṇṇarappiṇa-Perumāl

Poṇṇarappiṇa-Perumāl below the figure of Gaja-Lakshmi represented along with the *aṣṭamaṅgalam* objects such as *kumbha*, lamp-stands, *chauris*, etc. By reason of its palaeography the inscription may be assigned to the 13th century A. D. and, therefore, the chieftain Poṇṇarappiṇa-Perumāl of this inscription is apparently different from his namesake mentioned in a record of the Chōḷa king Rājaraṇa III from Tiruvannāmalai (No. 490 of 1902). Further, Poṇṇarappiṇa-Perumāl issues the present record in the 17th year of his reign as an independent ruler. He may consequently be identified with Jatāvarman Sundara-Pāṇḍya I (accn. 1251 A.D.) who is known as Kōyil Poṇṇēynda-Perumāl (No. 84 of 1929) and whose inscriptions are to be found in the South Arcot District (No. 197 of 1906, 127 of 1904) and even further north. The astronomical details given in the inscription work out correctly for A.D. 1269, January 9, Wednesday in this king's reign. It records the assignment of a levy (*paṭṭarappagudi*) by the *nādu*, *naḡaram* and *paḍinenṇiśayattār* to the god Tiruvagattīśvaramuḍaiya-Nāyaṇār at Iruvaṇṇam, i.e., Rishivandiyam on (the income from) the imports, exports and sales within the town. The deity at Rishivandiyam is now called Ardhanārīśvara, but earlier, it seems to have been known as Tiruvagattīśvaramuḍaiya-Nāyaṇār and Koṇṇaivāḷṣaḍaiya-Nāyaṇār (No. 116 of 1943-44). The peculiarity of the *liṅga* here is that when oil or honey is poured over it, an image of the goddess in full outline becomes visible on it. Probably this special feature is responsible for the present name of the deity.

Two other records without specific mention of the king (Nos. 94 and 222 of 1943-44) refer to the institution of a service called *Kōḍaṇḍarāman-sāṇḍi* after the name of the king, and these may be assigned to Jatāvarman Sundara-Pāṇḍya (accn. 1303 A. D.) who is believed to have had the surname *Kōḍaṇḍarāma*. One of these (No. 222) is attested by Ilaiyālvār alias Kāḷiṅgarāyaṇ of Neṭṭūr. The same person also signs a record of a gift of land made by Tribhuvanachakravartin Kōṇērinmaikoṇḍāṇ from Tiruvēndipuram (No. 93). This inscription records the king's order to the *tānattār* of the temple of Deyvanāyaka at Tiruvayindirapura to meet the expenses of taking the deity on the day of *Māsi-Makham* to the sea at Niśsaṅkamallaṇṇaṭṭiṇam and after a bath there to the garden at Maṇalpaṭṭu where worship and *navēḍya* were to be offered. Niśsaṅkamallaṇṇaṭṭiṇam is probably identical with the present town of Cuddalore which is about three miles from Tiruvēndipuram. The custom of taking the deity on the *Māsi-Makha* day is still observed there. The Vaishnava *āchārya* Vēdānta Dēśika, whose life is connected with Tiruvēndipuram, refers in his *Navaratnamālai* to the sea-bath of the deity, on this particular day near Maṇaltōppu. The Pallava chief Kōpperuṇṇiṅga claims to belong to Kūḍal (*S. I. I.*, Vol. XII, p. viii) and this place was probably called Niśsaṅkamallaṇṇaṭṭiṇam after his surname Niśsaṅkamalla (*ibid.*, p. 154).

21. Of the records issued in the name of Jatāvarman Sundara-Pāṇḍya, which cannot be assigned to any particular king, No. 293 of 1943-44 from Iluppūr refers to the local chief Kaḍambarāyaṇ and No. 286 from Vālikāṇḍapuram to the order of the officer Abhiśēkachechokkaṇār Sambandāṇḍār granting concessions for three years to the *nāṭṭavar* of the eastern divisions (*kūḷkūṇṇu*) of the Vembār-nādu with regard to their payment of dues. Another inscription from Vālikāṇḍapuram, dated in the 14th year of Jatāvarman

Jatāvarman Sundara-Pāṇḍya Sundara-Pāṇḍya (No. 282 of 1943-44) records an undertaking by the *nāṭṭavar* of Vembār-nādu to pay their *kaḍamai* dues with the coins minted in the treasury (*kaḍamai-irukkum aḷavil karuvukalattu aḷikkum paṇam mudarpanamāga iḍakkāḍavāḍavum*).

Two inscriptions of Jaṭavarman Vira-Pāṇḍya were secured from *Seṅgāni alias* Venkaṭanāthapuram in the Tinnevely District (Nos. 52 and 54 of 1944-45). Out of these No. 54 mentions the coin called *Danapālankuligai* current in the locality.

22. A few inscriptions of the later Pāṇḍyas were secured from *Ṣaṅkaranayinār-kōil* in the Tinnevely District. The kings represented are Jaṭavarman Kulaśekhara *alias* Parākrama Pāṇḍya (accn. 1543 A.D.) and Viraveṇbāmālai *alias* Dharmaperumāḷ Kulaśekhara (Nos. 56, 57, 58, 59 and 61 of 1944-45). In the

reign of the former, the prince Perumāḷ Tirunelvēlpperumāḷ who was born in the asterism *Aśvati*, is mentioned as making appointments to several posts in the (local) temple. It is not certain whether this person is identical with the king in whose name the record is issued. In the reign of the latter some other appointments were made in the temple at the instance of Aḷagaṇ Perumāḷ Ativirarāmaṇ.

THE WESTERN CHALUKYAS

23. A damaged inscription (No. 21 of 1943-44) from Śivapuram, Nandikotkur taluk, Kurnool District, belongs to the reign of Tribhuvanamalladēva (Vikramāditya VI) of the Western Chālukya dynasty. It records a gift by Mēḷalamahādēvi

who is styled the senior queen (*piriyarasi*). As the date of the record is unfortunately lost, it is not possible to ascertain when she might have been elevated to that position.

THE KAKATIYAS

24. The dynasty is represented by four epigraphs in the collection. Two of these, one from Ākurājupalle in the Guntur District and the other from Chēṭōlu in the Kurnool District belong to the reign of Gaṇapati and are dated in Śaka

1[132] (A.D. 1211) and Śaka 11[71] (A.D. 1249) respectively. The former (No. 2 of

1943-44) introduces an officer named *Mahāpradhāni* Āreprōla Bhīma-Nāyudu who made the grant of the village Ākurājupalle in Palinādu for the merit of his parents and for the prosperity of the king. The latter (No. 16 of 1943-44) describes the genealogy of the Kākatiyas and reveals the existence of a hitherto unknown feudatory of the king named Vaṇagadēva. The inscription recounts that an early ancestor of Vaṇaga named Khannugidēva hailed from Mahārāshṭra. He became famous by his military achievements and his title *Hōsalēsa-diśāpaṭṭa* would show

that he won victories against the forces of the Hoysala kings. His sons Dāvula and Peddiga had their headquarters at Tummaḍampura. At this place the stone is broken and a portion of the record is lost. We are then introduced to four brothers, of whom Vaṇaga was the eldest. His two younger brothers, Dāvula and Peddiga, participated in a sanguinary fight against unspecified enemies, obviously of the Kākatiyas, and laid down their lives on the battle-field. In recognition of the signal services rendered by this family Vaṇaga was entrusted with the administration over the province of Kannāṇḍu. Later on in the inscription this division seems to be referred to as Stambhadēsa, which appears to be identical roughly with the modern Cumbum taluk in the Kurnool District. The record finally registers the grant of the village Chēmbōlu (modern Chēbōlu) by the chief Vaṇagadēva for the merit of the king and his deceased ancestors.

25. The next two records, refer themselves to the reign of Pratāparudra II and are dated Śaka 1214 (1293 A.D.) and 1240 (1319 A.D.) respectively. The

earlier of these mentions a subordinate, named Rācha Rudradēva, son of *Mahāsāmanta* Bollaya-Redḍi of Vēlūru, of the Cheraku family as the donor (No. 55 of 1943-44). The later one introduces another subordinate of the same family, *Mahāsāmanta* Mahēśvara Redḍi who was ruling over Kam-nāḍu (No. 44 of 1943-44). The former of these chiefs is identical with his namesake figuring in a record from Malayāla dated three years earlier (*A.R.S.I.E.* 1937-38, p. 98, para. 57).

VIJAYANAGARA KINGS

26. Of the records belonging to the Vijayanagara kings, No. 52 of 1943-44 engraved on a slab at Mittakandāla, Nandikotkur taluk, Kurnool District, is dated Śaka 1295 (=1373 A.D.) in the reign of Bukka I. On the back side of the slab is an inscription, perhaps connected with the one under review, which mentions the religious teacher Aghōmāśivāchārya.

27. In the collection we have three epigraphs of Harihara II. The earliest of these (No. 126 of 1943-44) comes from Valakkanāmpūṇḍi, Tiruttani Division, Chittoor District, and is dated in the cyclic year Nāḷa, Āvaṇi. The cyclic year

Nāḷa corresponds to the Śaka year 1298 expired (=1376 A.D.). As Harihara is stated in this record to have been ruling the kingdom and as there is no suggestion anywhere of his joint rule with his father, it has to be surmised that the death of Bukka I and the accession of Harihara II to the throne had taken place sometime before the date of this record. No. 173 of 1932-33 from Tirukkallukkuram, Chingleput District, dated Nāḷa, Karkāṭaka ba.1, Thursday (=A.D. 1376, July 3) in the reign of Bukka I shows that he was still living at that time. So the death of Bukka I and the accession of Harihara II must have taken place between the dates of these two epigraphs, i.e., 3rd July and 28th August on which day the month of Āvaṇi ended in A.D. 1376.

It has been suggested (*A.S.I. An. Rep.* for 1907-08, p. 242) on the basis of two copper plate inscriptions from the Mysore State bearing the identical date, Phālguna ba. 1, Tuesday of the cyclic year Nāḷa (=A.D. 1377, February 24) which record the grant of villages by Harihara II for the beatification of his father Bukka I (*Ep. Carn.*, Vol. IV, Yadatore 46 and *Mys. Arch. Rep.* 1917, p. 51) that Bukka I died on that date. As it is sometimes the practice to make such gifts on certain specific occasions after the death of a person, this date may be taken to refer to the date on which the gift was made and not the day on which Bukka I is supposed to have passed away.

28. Kampana II figures in two records (Nos. 79 and 269 of 1943-44) from Paṭṭaṇam, North Arcot District, and Vālikandapuram, Trichinopoly District, mentioning the cyclic year Saumya and

Pramādin corresponding to Śaka 1291 (=1369-70 A.D.) and Śaka 1295 (=1373-74 A.D.) respectively. The former of these mentions his subordinate Sōmappa Dannaṇyaka who appears to be identical with *Mahāpradhāna* Sōmaya-Dannaṇyaka referred to in No. 513 of 1937-38 (*A.R.S.I.E.* 1937-38, p. 100). The latter mentions a chief named Śēvaḷapperumāḷ Aḷjādaperumāḷ Tirumuḍikkāri of Puttūr.

29. Of the time of Virupanna Uḍaiyar, son of Harihara II, No. 102 of 1943-44 from Tiruvēndipuram, South Arcot District, bearing no date, mentions his *Pradhāni* Śēṇji Mallaya Uḍaiyar, who, it appears, was responsible for some construction in the Rāṅganātha temple at the place. Another from Vālikandapuram, Trichinopoly District, dated in Śaka 1319 (=1397-98 A.D.) mentions his officer Kāṭṭappa-Uḍaiyar, who had the titles *Oḷuvar-gaṇḍaṇ* and *Olāḍavar-gaṇḍaṇ* (No. 285 of 1943-44).

30. The next ruler (represented by one record from Valakanāmpūṇḍi, Chittoor District) is *Mahāmaṇḍaiśvara* Bukkanna-Uḍaiyar or Bukka II. It is dated in Śaka 1308, Kshaya (=1386 A.D.) and mentions an agreement arrived at by his two officers, Ellamarasa and Viṭṭamarāju for maintaining a lamp for the merit of the former (No. 125 of 1943-44).

31. No. 167 of 1943-44 from Pāṇḍravēḍu, Tiruttani Division, Chittoor District, is dated in Śaka 1332 in the reign of Dēvarāya I. His officer Mallanna-Uḍaiyar and the latter's subordinate Mādi-arasa are mentioned in the record.

32. Vira-Bhūpati figures in an inscription from Rishivandiyam, South Arcot District. The epigraph is dated in Śaka 1338, Durmukhi (=1416 A.D.) and records a gift by his officer Annadāta-Uḍaiyar who is stated to be the son of Chaṇḍappa-Uḍaiyar No. 115 of 1943-44). Although both these officers, the latter of whom is identical with the minister Chaṇḍapāchārya, are previously known from the records of this ruler discovered in the Tanjore and South Arcot Districts (*A.R.E.*, 1905, para. 30 and *A.R.S.I.E.*, 1934, para. 29), the relationship between the two as father and son is disclosed in the present record. It is well known that Vira-Bhūpāla was the son of Bukka II. But in this record he is mentioned as the son of Dēvarāya (I). The above statement therefore appears to be either a mistake due to ignorance on the part of the writer or the word *kumāra* might have been used to denote even a brother's son. It may be noted, however, that certain records have caused some confusion by mentioning Vira-Vijaya, the son of Dēvarāya I, as Bhūpatirāya Uḍaiyar (No. 75 of 1908 and *A.S.I. An. Rep.* for 1907-08, p. 246).

33. Vira-Bhūpati's son Vira-Rāyaṇa-Uḍaiyar figures in a record from Vālikanḍapuram, Trichinopoly District (No. 278 of 1943-44). The inscription is dated in Śaka 1338 (=A.D. 1417) and states that the prince's father Vira-Bhūpati was the son of Dēvarāya (I). This statement has again to be interpreted in the manner indicated in the previous paragraph. His officer *Mahāmaṇḍalēśvara* Dēvamahārāja, who bore the titles *Pattukattāri*, *Vasavaśaṅkaran*, *Abhaṅgarāguttarāyan*, etc., is known for the first time from the epigraph. Two more records of Rāyaṇa-Uḍaiyar (Nos. 676 of 1909 and No. 344 of 1914) testify to the rule of the prince over this part of the kingdom from Śaka 1334 (=A.D. 1412) to Śaka 1341 (=A.D. 1419).

34. Of Vira-Narasimha of the Tuluva family, we have one record dated in Śaka 1428 (=A.D. 1506) from Poddattūru, Tiruttani Division, Chittoor District (No. 148 of 1943-44). His officer Rāyasam Koṇḍaya, son of Śripati Timmaya figures in this record and another from the same place (No. 147 of 1943-44). It may be noted that this officer continued in service in the reign of Krishnadēvarāya also as revealed by an epigraph dated in Śaka 1439 (=A.D. 1517) wherein he is styled Koṇḍamara-sayya, son of Timmarasa Mantri and grandson of Śripatyāchārya (*S.I.I.*, Vol. IX, pt. II, No. 507).

35. There are six records of the reign of Krishnadēvarāya which range in date from Śaka 1437 (=1515 A.D.) to Śaka 1449 (=1527 A.D.). The first of these from Madura introduces a subordinate named Narasayar who made a gift of money (to the Minākshi temple) in the name of the king (No. 195 of 1943-44). He hailed from Mahīpālakulakālachchēri in Uttaranmērūr alias Rājendraśōḷa-chaturvēdimāṅgalam and belonged to the Kaundinya-gōtra and Āpastamba-sūtra. His genealogy is given for five generations, the earliest member mentioned here being Gōmaḍam Veṅgaḍatturaivar whose successive descendants were Siṅgaperumāḷ, Periya-Maṇṇār-Pillai, Puliyaivār-Pillai and Maṇṇār-Pillai. Vāśal Timmappa-Nāyaka, a subordinate of the king, is known for the first time from two records at Rishivandiyam, South Arcot District (Nos. 110 and 111 of 1943-44), both dated in Śaka 1441 (=1519 A.D.). Another subordinate named Vaiyappa-Nāyaka Vaśavappa-Nāyakkar is introduced in No. 131 of 1943-44 from Veḍiyāṅgaḍu, Chittoor District, dated in Śaka 1339 (=1527 A.D.). *Karanikka* Maṅgaiyar, yet another officer of the king, figures in a record from Maṭhavalam, (No. 139 of 1943-44) dated in Śaka 1445 (=1523 A.D.). He is apparently identical with *Karanika* Maṅgarasa (*vide A. R. E.* 1922, para 51, p. 112).

36. An inscription of the reign of Achyutarāya comes from Paramakudi taluk, Ramnad District (No. 198 of 1943-44). It states that, under the orders of the king the chief Achyutarāya-Tummiśi-Nāyaka of Varisai-ūr who bore the *birudas*, *Antambāra-gaṇḍan* and *Sillavārkuḷa* -ka[r]tta[n] made the grant of a village in his territory. This chief is identical with Tumbichchi-Nāyaka who had joined in the rebellion against the authority of the king in the beginning of his reign. That he had been subjugated and made subservient to the crown is already known. But from the association of the name of the king with his own in this epigraph it becomes clear that by the date of the record, i.e., Śaka 1461 (=A.D. 1523), the chief had become a loyal subordinate of the king. That the chief had another name Virappaṇ is also disclosed by this record.

37. Of the reign of Sadāśiva the collection has nine inscriptions which range in date from Śaka 1466 (=1544 A.D.) to Śaka 1491 (=1569 A.D.). One of these (No. 39 of 1943-44) dated in Śaka 1477 (=1555 A.D.) refers to *Mahāmaṇḍalēśvara* Veṅgaḷrāju as the donor. He belonged to the solar race and Kāśyapa-gōtra and was a devotee of god Kṛishṇa and bore the titles *Apratikamalla* and *Chōḍa-Mahārāja*. His immediate ancestors were Peddirāju and Avubhaḷrāju who seem to have hailed from Muṇḍla-male. Another chief named *Mahāmaṇḍalēśvara* Timmarājayya, son of Gaṅgarāja and grandson of Sōmarājayya figures in another inscription (No. 40 of 1943-44), dated in Śaka 1482 (=1560 A.D.). His family came from Kuruchēḍu, though his lineage is identical with that of the aforesaid chief.

A few more chiefs who bore the above-mentioned distinctive titles are known to have existed in earlier times from inscriptions copied during previous years. *Mahāmaṇḍalēśvara* Apratikamalla Bācheyadēva Chōḍa-Mahārāja figures in an

epigraph of Śaka 1245 from Niṇḍali, Venkatagiri taluk, Nellore District (*A.R.S.I.E.*, No. 56 of 1941-42). Two inscriptions from Gōtūru, Cuddapah taluk, Cuddapah District, dated in Śaka 1319 and Śaka 1342 mention *Mahāmaṇḍalēśvara* Apratikamalla Gaṅgayadēva Chōḍa-Mahārāja and *Mahāmaṇḍalēśvara* Obaḷayyadēva Chōḍa-Mahārāja respectively (Nos. 384 and 385 of 1938-39). It is significant that in none of these three epigraphs any overlord is mentioned. It would be reasonable to infer that all these chiefs belonged to the same stock though it is not possible at present to trace any genealogical connection among them.

Another family of Chōḍa chiefs flourished in the Cuddapah District from the latter half of the 16th to the early part of the 18th century (*A.R.E.* 1911-12, para 70 and *A.R.E.* 1912-13, para 81). They are known as the Maṭli chiefs. The provenance of records which refer to the members of these two families, and the title Dēvachōḍa-Mahārāja that these chiefs had, would indicate their descent from the early Telugu Chōḍas.

MISCELLANEOUS

38. Two epigraphs from Rāmgadh in the Saṅgūr State furnish a few historical details regarding the family of the Hosamale chiefs who flourished in the region of Hampi before the foundation of Vijayanagara. One of these (No. 75 of 1943-44) is a hero-stone dated in the cyclic year Dundubhi which probably corresponds to Śaka 1244 (=1323 A.D.). It describes an expedition led by Ballājarāya, evidently the Hoysala king Ballāla III, against Vira-Kampiladēva. The object of the inscription is to record the death, in the encounter, of one Bayichaya, who commanded the cavalry force of the latter. An officer of Kampilarāya named Bayichaveggade is mentioned in a record from Saṅgūr (*Ep. Ind.*, Vol. XXIII, p. 185); but we have no means of ascertaining whether this Bayichaveggade is identical with Bayichaya of the Rāmgadh inscription.

The second epigraph (No. 76 of 1943-44) is dated in Śaka 1450, Sarvajit, in the reign of the Vijayanagara king Krishnadēvarāya. Though not belonging to the period in which the Hosamale chiefs flourished the record is valuable as it substantiates many facts regarding this family which were known hitherto mainly through the literary sources like the *Paradārasōḍara-Rāmana-kathe* of the 16th century. Three generations of these chiefs are given in the record :—

Mummaḍi Siṅgaṇa

Kampilarāya alias Khaṇḍeyarāja m. (senior) queen Vira-Gujjala Hariharadēvi
Rāmanātha Oḍeya

According to the record both Mummaḍi Siṅgaṇa and Rāmanātha Oḍeya are connected with Hosamale. Rāmanātha Oḍeya, popularly known as Kumāra Rāma, was a great warrior who laid down his life while defending his country against the Muslim invasion from Delhi in the early part of the 14th century. The thrilling story of his heroic life is narrated in many a legend and literary work of the Kannada country. In the Saṅgūr inscription referred to above we have an early epigraphical evidence of the setting up of an image (*in memoriam*) of the hero in the early part of the 15th century. The present epigraph from Rāmgadh records the erection of a temple to the sacred memory of the chief at the fort of Hosamale itself by some admirers in appreciation of the supreme sacrifice of Rāmanātha and of his compeers and thus supplies further epigraphical corroboration of the profound reverence cherished for centuries for the martyr (*vide Ep. Ind.*, Vol. XXIII, pp. 182 ff). It may be noted that the present temple of Rāmanāthadēva where the inscription is found is reported to have been rebuilt out of the ruins of an older temple of the same name in the neighbourhood. It would thus appear that the Rāmanātha temple, the construction of which in the 16th century is recorded in the present inscription, was the original temple. So it is clear that the Hosamale-durga of the record is not different from the modern Rāmgadh itself which, it may be remarked, was till recently known as Rāmanamale.

39. The state of Sandūr is believed to have been founded by Siddoji Rao who captured it from the *Pāḷeyagāra* of Jaramali in 1728 A. D. (*Bellary Gazetteer*, Vol. I, p. 321). He is therein stated to have had the title Hindu Rao. But epigraphical records originally belonging to different places

The Sandūr Chiefs

in the state and now preserved at Sandūr, referring to grants made by a person having the title of Hindu Rao would show that the nucleus of the state must have been formed at least a quarter of a century earlier. The earliest of these (No. 69 of 1943-44) dated in Śaka 1625, Subhānu (=1703 A. D.) purports to record a *sarva-mānya* gift of land, made by Jamunāgiribāva, who was the *guru* of the chief, to one Śarabhayya, the son of Rāghappayya, presumably as a reward for some military service rendered by the latter as could be inferred from the significant epithet of *śūryaśālī* of Rāghappayya. Another epigraph (No. 67 of 1943-44) dated in Śaka 1630, Sarvadhārin (=1709 A. D.) mentions a grant of land to the *guru* himself by a chief called Hire Hindu-Rāya. A similar endowment of land is registered in the third epigraph (No. 65 of 1943-44) dated in the cyclic year Vikārin, corresponding to Śaka 1641 (=1719 A. D.). In this record the name of the chief making the grant occurs as Subhānaji Hindu-Rāvu Ghōrapade, which indicates that Subhānaji was his personal name, Hindu-Rāvu being the title. The chief's mother Guṇābāyi is also mentioned in the inscription. The fourth inscription (No. 66 of 1943-44) is dated in Śaka 1670 (=1748 A.D.) and records the endowment of Sandūru to the *guru* Jamunāgiri Svāmi. It may be noted that none of the records noticed here mentions Siddoji Rao who was the founder of the family according to the *Gazetteer*.

40. Two inscriptions secured from the Śrīśailam area indicate the extent of the Orissan influence in that region prior to the advent of the Gajapati rulers into

Vidyādhara Mahāpātra

the south. The earlier of these from Śrīśailam itself (No. 60 of 1943-44) is not dated, but might be assigned on paleographic considerations roughly to the last part of the 14th century. It purports to record the construction of a *gōpura* by Vidyādhara Mahāpātra who, as his name suggests, must have been a dignitary hailing from Orissa. A local officer named Dōmāyidēva, who must have been his subordinate, is stated to have supervised the construction. The second epigraph (No. 3 of 1943-44) is from Omkāram. It is composed in good Sanskrit and Telugu verse and records the excavation of a tank by Hamsā-Nāyaka, who was the

Hamsā-Nāyaka

son of Purushōttama-Bhūpa and Channama. The record is dated in Śaka 1348 (=1426 A. D.). It is significant that this date marks the formal termination of the Eastern Ganga sovereignty under their last ruler, Narasiṃha IV (Banerji : *History of Orissa*, Vol. I, p. 287) and is only three years earlier than the earliest date known for Kapilēndra, the founder of the Gajapati line. Kapilēndra had a son named Purushōttama and hence it may be suggested that Purushōttama-Bhūpa of the present record was possibly connected with the Gajapati family.

41. Two inscriptions from Nandavaram, Banganapalle State, Kurnool District, offer some interesting information regarding a body of religious enthusiasts who styled themselves *Ekāṅgavīras*. The body was formed, it appears, of the members of a section of the community of weavers (*togaṭakulam*). They are stated to have been the devotees of the goddess Chaudēśvaramma and their number which is specified as Three Hundred probably denotes a conventional figure.

The *Ekāṅgavīras*

One of these records (No. 5 of 1943-44) describes certain honours and privileges conferred upon this body by the pontiff, Vira-Śānta-bhikṣāvṛitti at Śrīśailam. The other (No. 7 of 1943-44) gives a legendary account of these heroes who, by the grace of their favourite deity, succeeded in securing victory to *Mahāmaṇḍalēśvara* Virūparāya of Pānuṅgal over one Gururāja of Nandahāram who had led his forces against the former. While one of these records (No. 5 of 1943-44) is dated Śaka 1475, Khara, the other which is also written in characters of the 16th century bears the date Śaka 1214 which is improbable.

42. A fragmentary inscription from Arcot (No. 81 of 1943-44) of Śaka 1640 written in Mōḍi characters and Marāṭhi language refers to the construction of a temple at Arcot. The god Arunāchalasvāmin, it is stated, appeared in the dream of Bāva Purushōttamagīra and exhorted him to build a temple in the place called

A Mōḍi record at Arcot

Nayābāgi. Nawab Daud-Khān, apparently of the family of Nawabs of Arcot, seems to have made some gift to it into the hands of Bāva Rūpanāthaji, who probably was in charge of the temple.

43. No. 17 of 1943-44 from Kokkerañcha, Kurnool District, dated in Śaka 1425 (=1503), introduces the Vaishṇava teacher Kumāra-Tātāchārya who is given the title *Vēdamārgapraśishthāchārya*. This teacher appears to be an earlier member connected with the line of the famous teacher Eṭṭūr Tirumalai

Kumāra-Tātāchārya.

Kumāra Tātāchārya who figures in the reign of the Vijayanagara king Veṅkaṭa (A.R.E. for 1920, para. 51). It is not certain, however, whether he is identical with Kumāra Tātāyāngār mentioned in the *Tirupati Devasthanam Inscriptions*, Vol. II, Nos. 58 and 60.

44. The Gingee chief Koṇḍamanēni Krishṇama Nāyaka figures in an inscription from Paramēśvaranallūr in the South Arcot District (No. 31 of 1944-45). It is dated in the cyclic year Śārvari probably corresponding to A.D. 1600 and records a gift of land by the chief for the maintenance of a person in charge of a water-shed established in the name of his nurse (*dādi*). The inscription does not mention any overlord of the chief but about this time, we find the chief figuring in the reign of Veṅkaṭapati who was ruling from his capital at Penugonḍa (No. 260 of 1916).

The construction of a *maṭha* at Chidambaram wherein the image of Periyadēva-Nayinār was consecrated is noticed in an inscription dated Śaka 1493 from Vakkāramāri in the South Arcot District (No. 36 of 1944-45). The soldiers (*kālātkālōlar*) of Chinnanalla-Nayinār, probably a local chief, purchased 40 *mā* of land from the *mahājanas* of Ilanāṅgūr in Bhuvanaikavīranpaṭṭana-Sīrmai and presented it to the *maṭha*. Bhuvanaikavīran is a title adopted by the Pāṇḍya kings Mājavarman Kulasēkhara (No. 260 of 1917) and Mājavarman Vikrama-Pāṇḍya.

45. Two local officers at Chidambaram in the South Arcot District, are mentioned in two records of this place. One of these (No. 28 of 1944-45), dated in Śaka 1611 states that Raghuvōji Pāṇḍitarayya came to this place, formed it into a *simai*, built therein a fort and while halting in the 100-pillared *mandapa*, evidently in the local Natarāja temple, remitted certain taxes like *aḍuppuvari* and *sunṅānvari* at the instance of Kaliyugarāya-Brahmarāyappillai, so as to facilitate the resettlement of families in the village, which appears to have been deserted. From his name, Raghuvōji appears to have been a local Mahratta officer. The other record (No. 29 of 1944-45) mentions Pālayamkōṭṭai Subedār, the officer (*kārkūn*) under Tātōji-Pāṇḍitarayya. This officer granted concession of taxes to those settling on the land in front of the Daṇmaputra temple, evidently at Chidambaram. The settlers in this case were not taxed for the first three years but from the fourth year, they had to pay 1/4th *panam* per house rising to 1 *panam* in the 8th year of their settlement. Owing to some local trouble people from Chidambaram seem to have migrated to other places, which necessitated granting of concessions by the authorities as an inducement for their resettlement.

A few fragmentary inscriptions in Vaṭṭeluttu characters were secured from the Jewish church at Chennamaṅgalam near Cranganore in the Cochin State (Nos. 63-75 of 1944-45). Most of them are damaged and seem to be epitaphs of some Jews who were interred here. The dates are given in Kollam years coupled with the reckoning of the birth of Messiah and they range from Kollam 792 to Kollam 907. The names of some of the persons who died (*nallavalipōyi*) here are given as Masēṇā Yutten (No. 70) and Padumañ Achehañ (No. 72).

An inscription (No. 51 of 1944-45) on a slab at Munañjupatti in the Nanguneri taluk of the Tinnevely District is dated in the year 841, which from the palaeography of the record, may be taken as Kollam year corresponding to A.D. 1586-87 in preference to Hijra year which would correspond to A.D. 1359-60. This epigraph mentions Neyināñ Khān, son of Shaik Khān Kuṭṭi Khān, probably a local officer, who repaired the sluice, evidently of the tank in the village.

46. An interesting inscription in English (No. 84 of 1943-44) is found on a tablet fixed into one of the walls within the fort area near the seashore at Fort St. David which played an important part in the Anglo-French wars of the 18th

century A.D. This place was purchased by the East India Company in 1690 A.D. from Rājārām, the Mahratta chief of Gingee. The present inscription states that it was the capital of the English possessions on the Coromandel coast from 1746—1752 (A.D.), that the fortifications here were demolished by the French and that the site was restored to the English in 1785 (A.D.). The French General Count de Lally was largely responsible for the destruction of the city. After its final restoration in 1785 to the British, it ceased to be a military station.

Fort St. David

47. An instance of a settlement of dispute by an ordeal is noticed in an inscription secured from Turaiyūr in the Trichinopoly District (No. 225 of 1943-44). It is dated in Śaka 1694, Nandana, corresponding to A.D. 1772-73 and states that during the regime of Kumāra Venkaṭāchala Reddiyar of Ṣeṭṭikulam, at Turaiyūr, a quarrel arose between the artisan classes of Ānūr-nādu and Vaḍavali-nādu each of them, claiming certain professional rights in Vaḍavali-nādu. It was finally settled in favour of the latter after the test of immersing the hand in boiling ghee in the local Piḍāri temple of Ṣellāṇḍi-Amman. This method of trial by ordeal was in vogue even in 1802 A.D. in the reign of Sarfoji Mahārāja, the Mahratta ruler of Tanjore (No. 421 of 1924). It may be recalled, in this connection, that trial by

Trial by ordeal

ordeal was in vogue till recently in the temple at Suchindram in Travancore State. Ghee used to be boiled in a big copper vessel in the central shrine of this temple. When it was in a boiling condition the guilty person would be asked to dip his or her finger in it thrice and then the whole palm of the hand would be covered with cloth. This cover would be removed and the hand examined on the expiry of three days and innocence adjudged according to the condition of the hand. His Highness the Maharaja of Cochin is stated to have passed through this ordeal when he gave his assurance of friendship to the Ruler of Travancore (*Q. J. M. S.*, Vol. XXIX, p. 65).

48. An inscription from Iluppūr in the Trichinopoly District (No. 297 of 1943-44) refers itself to the reign of Ādi Surattān, i.e., the First Sultan, and is dated in the 745th year of an unspecified era. The year may be taken as the Hijra year, in which case it would correspond to 1344-45 A.D. by which time the Muhammadan rulers had established a principality in the south with Madura as their capital. These chiefs were in power in Madura for about half a century till they were

Ādi Surattān

vanquished by the Vijayanagara prince Kampana by circa 1370 A.D. Besides coins, a few records of these rulers are found in the adjoining Pudukkōṭṭai State and Ramnad District. The present inscription records a sale of land by auction for 80 *vāḷal-vaḷi-turandān-panam* by the authorities of the temple of Nāyanār Tēvuntiruvum-Uḍaiyār at Iruppaiyūr to a certain Periyavai Vaḷavadaraiyar of Irukkumaṇi in Annavāsai-kūṛram. The coin mentioned above which might have been named after the title of a Pāndya king (No. 7 of 1915) was current in the Trichinopoly District and the adjacent Pudukkōṭṭai State (No. 255 of 1914). From the dates available for Ādi Surattān, i.e., 732 (*Pudukkottai Inscriptions*, No. 669) and 745 (present inscription), it may be concluded that he had at least a rule of 13 years in the Madura and surrounding districts.

The interest evinced by a local Muhammadan chief named Sayyed Khān in the Hindu temple of Venkaṭeśa-Perumāḷ at Iluppūr (No. 303 of 1943-44) may be gathered from an inscription on the *dhvajastambha* set up in front of the temple recording its gift by this chief. According to local tradition the chief made this donation as he was cured of acute stomach ache, by devotion to the deity.

49. Two inscriptions (Nos. 109 and 170 of 1943-44) assignable palaeographically to the 17th century A.D., mention Kṛishnappa or Kṛishnappa-Nāyaka with the distinguishing epithet *Tupāki* of *Tupākula*. He may be identified with the person of the same name figuring as the son of Tupākula Periya Rāmabhadra-Nāyaka in an inscription from Śrīraṅgam (No. 108 of 1938-39). The names of his

Tupākula family

mother and wife are known as Nilavēniyamma and Chinna Maṅamma (Nos. 107 and 109 of 1938-39). He is a chief of some celebrity and also figures in an inscription at Tiruvallūr in the Chingleput District in Śaka 1516, Manmatha (Rangācharya: *Inscriptions of the Madras Presidency*, page 467, No. 1196). So far, inscriptions mentioning him have been found at Śrīraṅgam (Trichinopoly), Tiruvallūr (Chingleput), Tiruvēndipuram (South Arcot) and Chinna Maṇḍali and Dharanivarahapuram (Chittoor).

50. Two early Tamil inscriptions (Nos. 128 and 132 of 1943-44) one dated in Śaka 880 and the other assignable to the 10th century come from the Tiruttani Division of the Chittoor District. The inscription dated in Śaka year is highly damaged and it mentions as donor Ṣāttaperumāḷ of Uḷakkuni. The identification of the village Uḷakkuni is not possible, but it may be mentioned that a merchant of this village residing at Māmallapuram figures as donor in a record of the Pallava king Nandivikramavarman dated in the 37th regnal year (*S.I.I.*, Vol. XII, No. 34). The other inscription (No. 132) refers to the death of Kaṛkaṣaṇ Kuppanaṇ of Vēppūr in Tūyinādu while rescuing the cattle of Nāvarpūṇḍi.

51. There is only one inscription of Vijaya-Gaṇḍagōpāla from Maṇūru in the Chittoor District (No. 186 of 1943-44). It is dated in his 4th regnal year and records an endowment of land by three persons to the temple of Subrahmaṇya Pillaiyār at Maṇayil, i.e., Maṇūru. The territorial divisions Maṇayil-kōṭṭam and Maṇayil-nādu are evidently named after the village Maṇayil, i.e., Maṇūru. This inscription mentions the measuring rod called *Vāḷavandān-kōl*.

The Yādava ruler Vira Narasiṅgadēva Yāḍavarāyar is represented by a record (No. 158 of 1943-44) from Veligaram, Chittoor District, dated in the 38th year of his reign. It states that the assembly hall (*tiruvōlakkamaṇḍapa*) in the temple of Sōmēśvaramuḍaiya-Nāyanār at Vellagaram in Neḍi-nādu was the gift of Kaṇṇāḍ-udaiyāṇ Adiraviṣiayāḍuvāṇ Vāḷuvarāyaṇ of Neḍuñjēri.

APPENDIX E*

LIST OF STONE INSCRIPTIONS COPIED BY THE OFFICE OF THE GOVERNMENT
EPIGRAPHIST FOR INDIA DURING THE YEAR 1938-9.

*Note :—A number of inscriptions were copied by me in the Telugu Districts of the Madras State during the years 1938-39, 1940-41 and 1941-42 for the office of the Government Epigraphist for India, Ootacamund. For the sake of convenience of reference their lists are published as Appendix E to the present Report.

N. Lakshminarayan Rao

Inscriptions copied at the following places in 1938-9 are registered in this Appendix.

Serial No.	District	Taluk	Village	Number in the Appendix
1	West Godavari	Bhimavaram	Bhimavaram	1
2	Do.	Do.	Dumpagaḍapa	2-3
3	Do.	Do.	Gunupūḍi	4-5
4	Do.	Do.	Kumudavalli	6
5	Do.	Do.	Rayakuduru	7-9
6	Do.	Do.	Viravāsaram	10-13
7	Do.	Ellore	Pedavēgi	14
8	Do.	Narasapur	Lakshmanēśvaram . .	15-16
9	Do.	Do.	Rustambāḍu	17
10	Kistna	Bezwada	Dāmalfiru	18-19
11	Do.	Kaikalur	Kaikalūr	20
12	Do.	Do.	Gōkarṇapuram-Kollēṭikōṭa .	21-22
13	Do.	Do.	Sīnganapūḍi	23
14	Do.	Do.	Sīngarayapālem	24-26
15	Do.	Nandigama	Jaggayyapēṭa	27-31
16	Do.	Do.	Gurazāla	32-34
17	Do.	Do.	Māḍugula	35-42
18	Do.	Do.	Rēṇṭāla	43-44
19	Do.	Do.	Samādhānapuram . .	45-62
20	Bellary	Alur	Chippagiri	63-74
21	Anantapur	Anantapur	Kūḍēru	75-76
22	Do.	Dharmavara	Dādalūru	77-87

APPENDIX E
List of stone inscriptions copied by the office of the Government Epigraphist for India, during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	WEST GODAVARI DISTRICT					
	BHIMAVARAM TALUK					
1	Bhimavaram.—A stone pillar in the Bhimésvarasvāmin temple.	..	Kulōttunga	....	Telugu	Damaged. Registers a gift to the temple of Mummaḍi Bhimésvara.
2	Dumpeḍadapa.—A stone pillar in the Varadarājasvāmin temple: first side.	..	....	Saka 1078.....	Do.	Records the construction of a shrine for the goddess Durgi in the temple of Mummaḍi-Bhimésvara by Appana-pregada the <i>Śrīkṛṣṇam</i> of the temple and the gift of land by him to the goddess.
3	Same pillar, second side	..	....	Saka 1055, Uttarāyana-saṅkrānti.	Do.	Damaged. Registers a gift to the temple.
4	Gunupḍi.—Two fragments of stone built in as door jambs. Sōṇésvarasvāmin temple, and on a stone pillar lying in the compound of the same temple.	Eastern Chālukya.	Chālukya-Chandra (i. e.) Śakti-varman.	....	Sanskrit and Telugu.	Beginning lost. Gives the genealogy of the Eastern Chālukyas of Vengi from Kubja-Vishnuvardhana. Seems to record a gift by the king. Details not clear.
5	Same stone pillar, third side	Bahmani	Kutubana Malaka Uḍayalu (Qutb-ul-Mulk).	 Nandana, Āshādha, śu. 10, Wednesday.	Telugu	Records the abolition of the marriage-tax in the 360 villages situated on the southern bank (of the river).
6	Kumudavalli.—Four faces of a stone in the compound of the Viśvēśvarasvāmin temple.	..	....	Kālayukti, Śrāvana, śu. 14, Sunday.	Do.	Same as A. R. No. 245 of 1935-6.
7	Rāyakuduru.—Left door jamb of the Mūḷésvarasvāmin temple.	..	....	Saka 1078, Uttarāyana-saṅkrānti.	Do.	Records gift of land and sheep for a lamp in the temple of Sakatēśvara by Katirāju, son of Nāgarāju.
8	Same place	..	....	Saka 1183 (in words)	Sanskrit and Telugu.	Registers gift of a lamp by Nārana, son of Rāyanāmāya.
9	Same place	..	....	Saka 1183 (in words)	Telugu (verse and prose).	Seems to record gift of land by Jāyapa, Nāyaka and Manri Nāyaka for the maintenance of a lamp in the temple of god Sakatēśvara of Rakuduru.
10	Vīrāsaram.—Nandi pillar in the Viśvēśvarasvāmin temple: east face.	..	....	Saka 1210, Māgha, ba. 8	Telugu	Damaged. Seems to record a gift of land for two lamps, one in the shrine of Ganēśvara and the second in the temple of Komarēśvara by an individual (name lost).
11	Same pillar, same side	Kakatiya	Pratāparudradeva Maharāja	Saka 1233, Chaitra, śu. Thursday.	Do.	Records the remission of tolls. Mentions Tripuraya Dēvaya.
12	Same pillar, south face	..	....	Saka 1113, Chaitra, śu. 15, Thursday, Irregular.	Do.	Damaged. Seems to record an endowment of land to the temple of Mahēśvara.

13	Same pillar, north face	..	....	Saka 1214, Māgha (Vaiśākha), śu. 11, Sunday=A.D. 1292, April 27, Sunday; f.d t. 84.	Telugu (verse and prose).	Registers the construction of a <i>mandapa</i> in the temple of Kāśmīra Mahādēva at the village by Nāgaya Chandra and the gift of land for lamp by him for the merit of his parents.
14	ELLORE TALUK Pōlavēḍi.—Marble pillar lying in the field, S. No. 504.	..	..	....	Prākṛit in Brāhmī.	Same as A. R. No. 219 of 1927.
15	NARASAPUR TALUK Lakṣmaṇēśvaram.—Pillar in the <i>mandapa</i> , Lakṣmaṇēśvarasvāmin temple: east face.	..	....	Saka 1365, Śrāvakha, Āshādha śu. 10, Thursday. Irregular.	Telugu	Records that Marāṇinī Rāmaningaru installed the image of Parāśkusa in the big <i>mandapa</i> of God Narsimha of Vēḍāḍi, situated to the east of Gantami (R. Gōḍavari) and north of Rājamahēndravaram and granted land as <i>śarvāṅga</i> to the deity for worship and offerings. He is stated to have purchased the land for 300 <i>ḷakas</i> from the <i>śrībhāṇḍaram</i> .
16	Slab in the outer wall, same temple	..	....	Saka 1751, Virōdhi, Phālguna śu. 5, Saturday=A.D. 1830, February 27, Saturday; 70.	Do.	States that Bīṭi Venkanna constructed an <i>ālāya</i> as his gift to Durgā and Lakṣmaṇēśvara.
17	Rustambāḍu.—Slab in the pavement of the <i>mandapa</i> , Jagannāthasvāmin temple.	..	....	....	In Oriya characters.	....
18	KRISHNA DISTRICT BEZWADA TALUK Dāmalūru.—Slab built into the <i>prākāra</i> wall of the Kōṭēśvara temple.	..	....	[Hēmalambi, Āśvīja śu. 2, Monday.	Telugu	Damaged and beginning lost. Seems to record a gift by Vahababu Khānu, a subordinate of Matanadayali Nidāmana Maluka (Musnad Ali Nizam-ul-Mulk) Voḍeyalu.
19	Slab in a field bearing Survey No. 26	..	....	....	Do.	Fragment. Reads 'Vijaya.....' etc. In late characters.
20	KAIKALUR TALUK Kalkalūr.—Four sides of a stone, Venkātēśvarasvāmin temple.	Vijayanagara	Venkatapatirāja	Saka 1550, Vibhava, Jyēṣṭha śu. 15, Friday=A.D. 1528, June 6, Friday 71.	Do.	Same as A. R. No. 480 of 1941.
21	Gōkarnapuram-Kolṭikōṭa.—Inside the Gōkarnēśvara temple below the <i>Yōni-pīṭha</i> , front and round the <i>liṅga</i> .	..	..	Saka 1176, Uttarāyana-saṅkrānti.	Do.	Same as A. R. No. 7 of 1941-2.
22	Same place	..	..	Saka 1134, [Uttarāyana-saṅkrānti].	Do.	Same as A. R. No. 8 of 1941-2.
23	Śiḡṡanpēḍi.—Stone slab near tank behind the Śiḡṡarāsvāmin temple.	..	..	Saka 105	Do.	Damaged.

APPENDIX E—*contd.*
List of stone inscriptions copied by the office of the Government Epigraphist for India during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
KRISHNA DISTRICT—<i>contd.</i>						
KANAKA TALUK—<i>contd.</i>						
24	Śrīgarayāṇam.—Pillar in the Lakshminarasimhasvamin temple, north, west and south faces.	Gajapati.	Pratāparudradeva Mahārāja	42nd Aka	Telugu	Records the gift of certain tolls made by Bārevuḍābhārā Mahāpātra Śāraṅgabhāṣāyā Rāya Mahāpātra to god Narasimhasvamin of Korlimāra under the orders of the king.
25	Same pillar, east face.	..	....	Vikrīti, Phālguna śu. 10, Monday.	Do.	In characters of about the 16th century A. D. States that the chief Vennupāla Śūrananēdu granted the village of Anampūndi to god Narasimhanātha of Korlimāra for <i>amṛtapaḍi</i> offerings. The chief bears a string of <i>śrīrūpas</i> like Gaṇḍagopāla, Chōḍarājya-śthāpanāchārya, etc.
26	Slab containing the image of Hanumān, same temple.	..	....	Śaka 1358, Nala, Śrāvana śu. 2 Thursday.	Do.	Damaged. Seems to record a benefaction by a private individual.
NANDYAMA TALUK						
27	Jagayyapāṭi.—One of the slabs round the base of the <i>śūpa</i>;	..	....	....	Telugu (archaic)	Reads 'Śrī Akshara tōṇpu'. In characters of about the 8th century A. D.
28	Pillar west of the <i>śūpa</i>	..	....	....	Do.	Reads 'Śrī Jayalō[va]'. In characters of about the 8th century A. D.
29	Second pillar at the same place	..	....	....	Do.	In two lines. Reads 'Śrī Jayalōva siddhīnkāri'. Similar characters.
30	Broken slab in front of the <i>śūpa</i>	..	....	....	Do.	Reads 'Nipi[nā]'. In characters of about the 6-7th century A. D.
31	Pillar of the <i>śūpa</i>	..	....	....	Prākṛit in Brāhmī.	Same as Lüder's List No. 1202.
GUNTUR DISTRICT						
PAIMAD TALUK						
32	Gurasa.—Slab in a field behind the Travellers' Bungalow.	Ikshaku.	Mahārāja Siri Rājupurisādāta	Śaka 4, gi 8, diva 10	Prākṛit in Brāhmī.	Same as A. R. No. 335 of 1936-37. Published in <i>Epigraphia Indica</i> , Vol. XXVI, p. 125.
33	Slab set up near Dōsari Kōṭasāni's well	..	....	....	Telugu (archaic)	Same as A. R. No. 336 of 1936-37.
34	Hero-stone near the cart-track leading to the Railway station.	Haihaya	....	Śaka 1090	Telugu	States that Chavundarāju.... Mādāna became a <i>Vīra</i> (i. e. died) in the fight at Gurinḍāla with Anugum-Gāmarāju and Brudurāju.
35	Māṇḍugala.—Slab set up in the Kālēvara temple.	Kakatiya	Ganapati dēva-Mahārāja ruling at Anuvakōḍepettāna	....	Do.	Same as A. R. No. 337 of 1936-37.
Left of the doorway of a small Śūpa shrine in the same temple.						
36	Slab of the <i>śūpa</i> — <i>śūpa</i> in front of the same temple.	..	....	....	Telugu (archaic)	Same as A. R. No. 346 of 1936-37.
37	Pillar (first) in the same temple	..	....	....	Do.	Same as A. R. No. 347 of 1936-37.
38	Pillar (second) in the same temple	..	....	....	Early Nāgarī	Same as A. R. No. 343 of 1936-37.
39	Pillar (third), same place	..	....	....	Do.	Same as A. R. No. 341 of 1936-37.
40	Pillar (fourth), same temple	..	....	....	Do.	Same as A. R. No. 338 of 1936-37.
41	Pillar (fifth), same place	..	....	....	Do.	Damaged. Mentions <i>Śaṅkarayāra</i> .
42	Repāṭa.—Marble pillar on the mound known as <i>śāmbhāḍabōḍa</i> .	Ikshaku	Siri Chantamāla	Doubtful	Telugu	Same as A. R. No. 339 of 1936-37.
43	Second marble pillar at the same place	..	....	....	Prākṛit in Brāhmī.	Same as A. R. No. 349 of 1936-37.
44	Śaṅkhaśāpuram.—Black stone pillar (first) on a mound at a place known as <i>śāmbhāḍabōḍa</i>.	..	....	....	Do.	Same as A. R. No. 350 of 1936-37.
45	Same pillar	..	....	....	Telugu	Reads 'Śrī Ma[ntra] rāja'. In characters of about the 7-8th century A. D.
46	Do.	..	....	....	Do.	Mentions <i>Punyaśābhūḍa</i> .
47	Do.	..	....	....	Do.	Reads 'Prajamuda'.
48	Second black stone pillar (ornamented) at the same place.	..	....	....	Do.	Reads 'Śrī Chandrādi [tyu]'. Mentions 'Śrī Śara [dā] ditya' and 'Śrī Dha[ma]'. Reads 'Hakāra ri'.
49	Same pillar	..	....	....	Do.	Reads 'Nihitasōma'.
50	Third black stone pillar at the same place.	..	....	....	Do.	Reads 'Chētrādapani'.
51	Same pillar	..	....	....	Do.	Mentions <i>Śrī-rāmunu</i> .
52	Do.	..	....	....	Do.	Reads 'Dāyārohitunru'.
53	Do.	..	....	....	Do.	Mentions 'Kūṇḍu Kāmāyigūḍi'.
54	Marble pillar (first) at the same place on the bank of the river Kṛishṇa.	..	....	....	Do.	Reads 'Bhagapriyuru'.
55	Do.	..	....	....	Do.	Reads 'Addalūṭalā[va]'. Do.
56	Do.	..	....	....	Do.	Do.
57	Do.	..	....	....	Do.	Do.

APPENDIX E—*contd.*
List of stone inscriptions copied by the office of the Government Epigraphist for India during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—<i>contd.</i>						
FALNAD TALUK—<i>contd.</i>						
Samādhānapuram—<i>contd.</i>						
58	Same pillar	..	....	....	Telugu	Reads 'Paradāśutridan'. In characters of about the 7-8th century A. D.
59	Do.	..	....	....	Do.	Mentions Ponda[ura]. Do.
60	Do.	..	....	....	Brāhmi	Reads 'Pallāvana[.]'.
61	Do.	..	....	....	Telugu	Reads 'Sivapada. . .' In characters of about the 7-8th century A. D.
62	Second marble pillar, same place	..	....	....	Do.	Reads 'Māyāharunru'. Do.
BELLARY DISTRICT						
ALUR TALUK						
63	Chippagiri.—Slab near the Rāchōjavāmi- <i>māṭa</i> on a hillock near the village.	..	....	....	Kannāḍa	In characters of about the 13th century A. D. Records the death of Jakave, the wife of Tippaya, and a disciple of Kēśanandi-bhaṭṭāra of the Koṇḍakund-ānvaya and Dēśiya-gaṇa.
64	Second slab at the same place	..	....	....	Do.	Do. Records the death of Hāluve and her husband Gōparasa who was the disciple of Kēśanandi-bhaṭṭāra.
65	Third slab at the same place	..	....	....	Do.	Do. Damaged. Mentions Kēśanandi-bhaṭṭāra of the Koṇḍakund-ānvaya, Mūla-saṅgha, Dēśiya-gaṇa and Postaka-gachchha.
66	Fourth slab at the same place	..	....	....	Do.	Do. Records the death of a disciple of the aforesaid preceptor.
67	Fifth slab at the same place	..	....	....	Do.	Do. Records the death of Mādāladēvi, a disciple of the same preceptor.
68	Sixth slab at the same place	..	....	....	Do.	Do. Damaged at the end. Mentions Mādhavachandra-bhaṭṭāra.
69	Seventh slab at the same place	..	....	....	Do.	Do. Records the death of Nāgaladēvi, the disciple of Kēśanandi-bhaṭṭāra.
70	Eighth slab at the same place	..	....	....	Do.	Do. Records the death of Mūḷiga Tippaya of Chippagiri, a disciple of Kēśanandi-bhaṭṭāra.

71	Ninth slab a. the same place	..	....	....	Do.	Do. Records the death of Baitaleya. Bommiṣetti and his wife Bimave, the disciples of Kēśanandi-bhaṭṭāra.
72	Tenth slab at the same place	..	....	....	Do.	Do. Records the death of Pa[rī] sayā, a disciple of Mādhavachandra-bhaṭṭārakadēva.
73	Eleventh slab at the same place	..	....	....	Do.	Illegible.
74	On a rock behind the same <i>māṭa</i>	..	....	....	Do.	Records the obeisance of Viśālakṛitiguru of Āḍavāni and all the lay disciples (<i>śrāvaka</i>) of Chippagiri to Chaturtha-muniśvara.
ANANTAPUR DISTRICT						
ANANTAPUR TALUK						
75	Kūḍḍuru.—Slab in the temple of Saṅgam- <i>cāvāra</i> .	Haṇḍe Chiefs	Siddappa Nāyaka	Śaka 1600, Kālayukti, Mārga- śira śu. 15.	Do.	States that on the occasion of his marriage, the chief was pleased to grant several plots of land below the tank at Kūḍḍigi as <i>sarvaṇāyā</i> to Dēvara Haṇḍe in appreciation of his public services like the construction of tanks, canals, etc., and additional structures to the temple.
76	Another slab in the same temple	Viṣayanagara	Kriṣṇarāya Mahārāya	Śaka 1446, Tārāḍa, Śrāvaṇa śira. 15.	Telugu	States that in accordance with the <i>nirāḍa</i> of prince Tirumalarāya his servant, Mārāpa-Nāyanūgāru, son of Malāpa-Nāyanūgāru granted the right of the use of a channel to the god for worship and offerings.
DEHAMAVARAM TALUK						
77	Dādallūru.—Stone in the temple of Pētūrājū.	..	....	Śaka 1434, Iśvara	Do.	Same as A. R. No. 62 of 1912.
78	Second stone at the same place	..	....	Śaka 1707, Viśvāvasu	Do.	Same as A. R. No. 63 of 1912.
79	Third stone at the same place	..	....	Śaka 1630, Sarvadhāri	Do.	Same as A. R. No. 61 of 1912.
80	Fourth stone at the same place	..	....	....	Kannāḍa	Same as A. R. No. 64 of 1912.
81	Fifth stone at the same place	..	....	Śaka 1434, Iśvara, Jyēṣṭha ba, 30, solar eclipse. Irregular.	Telugu	Damaged. Records an endowment for providing 'pipe and drum' service in the temple of Pētūrājū.
GOOTY TALUK						
82	Konakondla.—Slab set up in a field near the tank.	..	....	....	Kannāḍa (archaic)	Same as A. R. No. 456 of 1920.
83	Rock on the hillock north of the village	..	....	Dundubhi, Pushya śu. di. 3.	Kannāḍa	Same as A. R. No. 452 of 1940-41.
84	Same place	..	....	....	Do.	Same as A. R. No. 457 of 1940-41.
85	Do.	..	....	....	Do. (archaic)	Reads 'Śrī pi . . .'. In characters of the 7th century A. D.
86	Do.	..	....	....	Do.	Mentions Kalakomara[n]. Do.
87	Slab set up near a pond	..	....	....	Do.	States that the tank was that of (or founded by) Sarvāditya Sōmayājīga.

APPENDIX E—*contd.*

LIST OF STONE INSCRIPTIONS COPIED BY THE OFFICE OF THE GOVERNMENT
EPIGRAPHIST FOR INDIA DURING THE YEAR 1939-40.

Inscriptions copied at the following places in 1939-40 are registered in this Appendix.

Serial No.	District	Taluk	Village	No. in the Appendix
1	West Godavari	Ellore	Ellore	1
2	Do.	Kamavarapukota	Kāmaravarapukōṭa	2
3	Do.	Narasapur	Āchanṭa	3-7
4	Do.	Tanuku	Penukoṇḍa	8
5	Do.	Peddapuram	Taḷḷūru	9-15
6	Do.	Rajole	Guḍimūla	16-20
7	Guntur	Palnad	Palliguṇṭa	21
8	Do.	Do.	Mañchikallu	22
9	Do.	Sattenapalle	Vēlpūru	23-26
10	Do.	Guntur	Guṇṭūru	27

APPENDIX E—contd.
List of stone inscriptions copied by the Office of the Government Epigraphist for India during the year 1939-40.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
WEST GODAVARI DISTRICT						
ELORE TALUK						
1	Ellore.—Pillar in the compound of the Jamia-Masjid.	..	....	....	..	Same as A. R. Nos. 527 to 533; Published in <i>S.I.I.</i> Vol. V, Nos. 167 to 193.
KANAKAPUR TALUK						
2	Kanakapur.—Pillar in the Virabhadraswamin temple in the fort.	..	....	1770, Kilaka	Telugu	Refers to the <i>pratishta</i> of a temple of Ivara.
KANAKAPUR TALUK						
3	Achanta.—Slab used as a threshold of the southern entrance to the <i>mandapa</i> of the Rameswara temple.	..	....	....	Do.	Very much damaged. In characters of the 12th century A. D.
4	Stone beam in the <i>mandapa</i> of the same temple.	..	....	....	Do.	Same as A. R. No. 699 of 1926.
5	Slab built into the north wall of the same temple.	Eastern Chalukya	Vishnavardhana Vijayaditya deva.	Saka 1177, Uttarayana-sankranti.	Do.	Same as A. R. No. 700 of 1926.
6	Slab used as a lintel of the door-way of the shrine of the goddess in the same temple.	..	....	....	Saka 1034, 14th year, Dakshinayana-sankranti.	Same as A. R. No. 698 of 1926.
7	Threshold of the <i>subrahmanya</i> in the same temple.	..	....	....	Sanskrit verse in Telugu.	In characters of about the 14th century A. D. Records the obsequies of Neluri-Setti.
TANUKU TALUK						
8	Penukonda.—Three broken pieces of Nandi stone in the <i>prabhara</i> of the Nagarajswamin temple.	..	....	....	Do.	Same as A. R. No. 702 of 1926.
PEDDAPUR TALUK						
9	Tajuru.—Pillar in the temple of Sri Venkateswara (also called <i>Satani-matha</i>).	Reddi	Kajaya Vema-Reddi	Saka 1324, Chitrabhadra, Pushya, su. 3, Wednesday = A.D. 1402, December 27, Wednesday; 32.	Sanskrit and Telugu	Records that Bhandaru-Setti set up a <i>ghatika-ganaka</i> and a bell in the temple of Gopinatha inside the fort of Rajamahendragara and granted 8 <i>petti</i> of land after purchase to four Brahmanas for performing the service of <i>ghatika-ganaka</i> , (sounding the bell) to indicate the hours of worship in the temple.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	Same pillar.	..	....	....	Sanskrit (verse) in Telugu.	In characters of the 13th century A. D. States that Bhima, the sister's son of Marajja Annaya Mantri and son of Kanumuri Annaya and grandson of Macha prabhu, constructed the western <i>gopura</i> of the Gopinatha temple and endowed a flower garden to the temple.
11	Another pillar in the same place.	..	....	....	Telugu	In characters of about the 13th century A.D. Records a gift by Prithviseethi, Sahasramalla Bhimiseethi and others to the temple of Gopinatha.
12	A third pillar in the same place.	..	....	....	Do.	Reads 'Devanna'. In characters of about the 13th century A. D.
13	Same pillar.	..	....	Saka 1336, Pushya su.	Do.	States that the pillar was the gift of some person (name lost).
14	Another pillar in the hall of the same temple.	..	....	Saka 1334, Nandana, Chaitra su. di. 5, Monday-A.D. 1413 March 6, Monday, f.d.t. .23	Do.	Records gift of land to god Mulasathana Malayya by Lingannaethi for the merit of his parents and maternal uncle.
15	Another pillar in the same place.	..	....	(Lost)	Do.	States that a certain Muhammadan chief (name not clear) caused a <i>masjid</i> to be constructed.
RAJOL TALUK						
16	Gudimla, hamlet of Rameswaram.—Pillar in the Rameswara temple.	..	....	Saka ....76	Sanskrit in Telugu.	Damaged. Seems to record a gift. Mentions the names Chokambika and Marambika.
17	Second pillar in the same place.	Eastern Chalukya.	Vishnuvardhana	Saka 1017, regnal year. Uttarayana-sankranti.	Telugu	Records a gift of lamp by Rajaraja-Brahmanarayana, the <i>senadhipati</i> of Kulottunga-Chola.
18	Third pillar in the same place.	Do.	Do.	Saka 1010,	Do.	Records another endowment by the same individual mentioned above.
19	Fourth pillar in the same place.	..	....	....	Sanskrit in Telugu.	Highly damaged. Seems to record gift of land and a lamp by Sitrappa-Nayaka. Mentions Kondachamupati, son of Mummadi-Bhima of the Hahaya family.
20	Fifth pillar in the same place.	..	....	Saka 1011, Simha-Brihaspati	Telugu	Records gift of sheep for lamp by the wife of Kanti-Nayaka to god Bodhisvara Mahadeva.
GUNTUR DISTRICT						
PALNAD TALUK						
21	Palitgunta near Gutazala.—White marble pillar lying in the <i>gira</i> temple outside the village.	Eastern Chalukya.	Sarvala [Kadava], son of Vishnavardhana Mahareja.	....	Sanskrit in Telugu.	Damaged. Mentions the village Pulikallu. Contains a string of epithets evidently applicable to the king. Engraved in characters of about the 7-8th century A. D.
22	Manohikallu.—Stone lying in the S. No. 447/A-B/2, east of village.	Pallava	Sihavarma	....	Prakrit in early Brahmi.	In characters of about the 3rd century A. D. Seems to register a gift to a temple of Sivasami by the king who belonged to the Pallava dynasty and the Bhadradya-gotra for the increase of his victory and power.

APPENDIX E—*contd.*
List of inscriptions copied by the office of the Government Epigraphist for India during the year 1939-40—*concd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT— <i>concd.</i> SATTENAPALLE TALUK					
23	Velpūru.—Pillar in the temple of Anka-mma.	..	....	....	Prākṛit in early Brāhmi.	In characters of about the 2nd or 3rd century A.D. Badly damaged. Same as A.R. No. 468 of 1940-41.
24	Hero-stone near the Rāmalingēvara temple, same village.	..	....	Kilaka, Māgha ba. 9, Wednesday.	Telugu	In characters of about the 12th century A.D. Stops after giving the date.
25	Pillar in the <i>mandapa</i> of the same temple.	..	....	Śaka 10 ..., Uttarāyana-saṁkrānti.	Do.	Registers gift of sheep for maintenance of a lamp in the temple of Rāmeśvara at Velpūru by Komma-Nāyaka, for the merit of his parents.
26	Marble pilaster built into a well behind the same temple.	..	....	....	Nāgarī	In modern characters. Damaged. The preserved portion reads 'Kōsa'.
27	Gupūru :—Earthen pot discovered at Naqfard and now preserved in the Sarada-Niketan at Guṇṇur.	..	....	....	Brāhmi	In characters of about the 3rd century A.D. Reads 'Āyamaṇi—Pūṣhṭika.'

APPENDIX E—*contd.*
LIST OF STONE INSCRIPTIONS COPIED BY THE OFFICE OF THE GOVERNMENT
EPIGRAPHIST FOR INDIA DURING THE YEAR 1941-42.

Inscriptions copied at the following places in 1941-42 are registered in this Appendix.

Serial No.	District	Taluk	Village	No. in Appendix
1	Cuddapah	Siddhavattam	Gaṅgapērūru	1-4
2	Do.	Proddatur	Maidukūru	5
3	Do.	Cuddapah	Gōtūru	6-7
4	Do.	Do.	Vallūru	8-11
5	Do.	Do.	Vellaṭūru	12
6	Do.	Pulivendla	Pulivendla	13-18
7	Kurnool	Kurnool	Lañjapōlūru	19
8	Do.	Do.	Uḷchāla	20-23
9	Guntur	Sattenapalle	Amarāvati	24-26
10	Do.	Do.	Attalūru	27-28
11	Do.	Do.	Guḍipūḍi	29-31
12	Do.	Do.	Nudurupāḍu	32
13	Do.	Do.	Vēmavaram	33
14	Do.	Narasaraopet	Eḍlapāḍu	34-35
15	Do.	Do.	Maidavōlu	36-38
16	Do.	Palnad	Pondugala	39-41
17	Do.	Vinukonda	Vinukoṇḍa	42-44
18	Nellore	Kandukur	Mālakoṇḍa	45
HYDERABAD STATE				
19	Wazirabad		Vāḍapalli	46-56

APPENDIX E—*contd.*
List of stone inscriptions copied by the Office of the Government Epigraphist for India during the year 1941-42.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CUDDAPAH DISTRICT						
SIDDHAVATTAM TALUK						
1	Gaṅga-Pērūru.—Pillar in a dilapidated <i>maṇḍapa</i> near the ruined Virabhadra temple.	Rānāḍu	Chōja Mahārāja	....	Telugu	Same as A. R. No. 20 of 1938-40.
2	Slab set up near the same temple	Vijayanagara	Sadāśiva	Śaka [481, Siddhārthi, Aśhādha, śu. 12, Friday-A.D. 1559, June 16, Friday; '79	Do.	Same as A. R. No. 19 of 1938-40.
3	Broken slab lying near the same temple	..	....	....	Do.	Same as A. R. No. 15 of 1938-40.
4	Stone lying near the potter's house, behind the ruined temple of Vishṇu.	..	....	....	Prākṛit in Brāhmī.	Same as A. R. No. 17 of 1938-40.
5	Maidukūru.—Fragments of a stone lying in the temple of Mādhavavāmin.	..	....	Aśhādha, śu. 1	Telugu	Mentions Virapraśpa varāya-Mahārāja and refers to the 24 families (<i>kulae</i>) of the <i>bōyas</i> .
CUDDAPAH TALUK						
6	Gōtūru.—Slab in a well near the tank	..	....	....	Do.	Damaged. Mentions Lingaya-Krishnaya.
7	Wall of a ruined temple in a field	..	....	Śaka 1588, Parābhava, Śrāvāṣa, pa. 5.	Do.	Same as A. R. No. 382 of 1938-39.
8	Vallūru.—Pillar in front of the Virabhadra temple	..	....	....	Tamil	Same as A. R. No. 435 of 1938-39.
9	Slab set up in front of the Śiva temple.	..	....	Śaka 1[475], Pramādiḥa, Vaisākha, śu. 3.	Telugu	Same as A. R. No. 430 of 1938-39.
10	Another slab set up in the same place	Vijayanagara	Sadāśivadeva Mahārāja	Śaka 1475, Pramādiḥa, Aśhādha, śu. 10.	Do.	Same as A. R. No. 431 of 1938-39.
11	A third slab set up in the same place	..	....	....	Tamil	Damaged. Mentions Vallūrupaṭṭanam and (god) Malikārjuna.
12	Vellaṭūru.—Slab near a well called Pāṇḍulabhāvi.	..	....	Śaka 1692, Vikṛiti, Māgha, śu. 15, Monday. Irregular.	Telugu	Same as A. R. No. 441 of 1938-39.

APPENDIX E—*contd.*
List of stone inscriptions copied by the Office of the Government Epigraphist for India during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
ODDAPAH DISTRICT—<i>concl.</i>						
PULIVENDLA TALUK						
13	Pulivendla.—Slab set up in front of the Siva temple.	..	....	Nandana	Telugu	Same as A. R. No. 493 of 1906.
14	Slab set up in front of the Añjaneya temple.	Vijayanagara .	Achutadeva Maharaja .	Śaka 1457, Manmatha .	Do.	Same as A. R. No. 492 of 1906.
15	Slab set up in the Ranganathaśvamin temple.	Do.	Krishnadeva Maharaja .	Śaka 1431, Śukla	Do.	Same as A. R. No. 491 of 1906.
16	Slab set up near the Garudāśvar shrine in the same temple.	..	....	....	Do.	Seems to be connected with No. 15 above.
17	Slab set up near the Basavanakatta .	..	Hajarati Muhammad Jāpha Sāhebū .	Śaka 1613, Prajāpati .	Do.	Same as A. R. No. 494 of 1906.
18	Slab lying in the same place	..	Asārikhāne Ajam Phatte Khānu .	Śaka 1587, Viśāvasu .	Do.	Registers the exemptions of a certain <i>gutta</i> on the village Pulivendla, made by the chief.
KURNOOL DISTRICT						
KURNOOL TALUK						
19	Lāṅgāpōḍḍu.—Slab set up in front of the Vignēśvara temple.	Vijayanagara .	Venkaṭāḍri, son of Rāmārāja-Śrīraṅgarājayyadeva Mahārāja .	Śaka 1466, Krōdhi, Jyēshtha, ba. 30 .	Do.	Damaged. Registers remission of certain taxes on the barbers of Kandanaṅgōlu.
20	Ujchala.—Slab set up in front of the temple	Do.	Sadāśivadeva Mahārāja .	Śaka 1477, Ananda, Phālguna, śu. 15 .	Do.	Registers the gift of the <i>Vipranāḍīvarāna</i> for the worship of Añjaneya at Vuluchala by the Vipranāḍīn <i>Man-tramārti</i> Peḍḍa Basavaya, son of Gaṅgādhara Voḍeyala-Pina-Viramāra of the Bhāradvāja-gotra, Apeṣṭamba-sūtra and Yajus-śākhā, for the merit of the several members of his community.
21	Another slab set up in the same place .	Do.	....	Śaka 1480, Kālayukti, Māgha śu. 7 .	Do.	Registers a gift of land at Ujchala as <i>Bhājāmāya</i> by <i>Mahāmāṇḍalēvara</i> Mādrāju-Narasarājayyadeva Mahārāja to Bhaṭṭu Tippayya.
22	Slab (broken into two) lying near the dilapidated Trimārti temple.	Western Chālukya	Vijayāditya	35th regnal year	Kannada (archaic)	Damaged at the end. Records that Yuvarāja Vikramāditya went on an expedition to Kāñchi, levied tribute from Paramēśvara-Pallava, and while returning presented Ujchala and Pāriyālu to Durvinit-Ereyappa who granted certain concessions.
23	Slab lying in front of the Kāḷamma temple.	..	....	Pramōḍa, Kārtika, śu. 1 .	Telugu	Registers an agreement of lease of certain lands given to the Reddis of Vuluchala by Mahāyānakaśāhāya Rājā-vōli Mallinēgaru. In characters of about the 17th century A. D.
SATTENAPALLE TALUK						
24	Amarāvati.—Broken pillar behind the Amarēśvara temple . . . . .	..	....	....	Do.	Damaged. In characters of about the 8th century A. D. Refers to the village Nifuru. Contains the imprecatory portion.
25	A sculptured marble in the Archaeological pavilion	..	Gotamipū	10th day	Prākṛit in Brāhmī	Damaged. Mentions the <i>upāsaka</i> Nandiputa and refers to <i>chētiya</i> of Dhanaṭaka.
26	Slab in the same place . . . . .	..	....	Śaka 1051, Saumya, Paushya śu. 13, Wednesday, Uttarāyana-saṅkrānti	Telugu	Records the construction of the temple of Ishtakāmēśvara and the gift made to it of 55 sheep by <i>Mahāpādhanā Dandāyaka</i> Kāmāna-Pergaḍa of Rāyuru in Kammanādu, who was a subordinate of Śrīvaṣaṭāja, for the merit of his parents.
27	Attāluru.—Slab built into the wall of the temple . . . . .	..	....	Śaka 1516, Jaya, Bhādrapada śu. 11, Thursday	Do.	Same as A. R. No. 271 of 1934-35.
28	Pillar near the <i>dhvajastambha</i> in the same temple . . . . .	..	....	....Uttarāyana-saṅkrānti	Do.	Same as A. R. No. 272 of 1934-35.
29	Gudipāḍi.—Pillar in the Bhimēśvara temple	Kākatya	Pratāparudradeva Mahārāja .	Śaka 1234, Vaiśākha śu. 5, Thursday	Do.	Same as A. R. No. 398 of 1926.
30	Another pillar in the same temple . . . . .	..	....	Śaka 1085, Uttarāyana-saṅkrānti	Do.	Registers a gift of 55 sheep made for a perpetual lamp in the temple of Bhimēśvara at Manupundi by Peramadevi, the wife of <i>Mahāmāṇḍalēvara</i> Mummadi-Mandagerāja who bears a long string of epithets. He is said to be born in the Phanindra-kula and to have belonged to the Venugonḍ-ānaya.
31	Another pillar lying in front of the same temple . . . . .	..	....	Do.	..	Records the construction of a temple at Gudipindi and the consecration of god Bhimēśvara therein by Prōlamāmbā, wife of Koṇḍapa-Nāyaka and registers an endowment of 122 <i>khāndis</i> of land distributed amongst several donees for the maintenance of the temple (See A. R. No. 398 of 1926).
32	Nudurupāḍu.—Slab lying near the temple of Hanumān	Kākatya	Rudradeva Mahārāja .	Śaka 1169, Saṅkramaṇa	Sanskrit and Telugu	Registers gifts of lands made by Bayyaladevi, daughter of <i>Mahāmāṇḍalēvara</i> Rudradeva-Mahārāja, to the temples of Tripurāṇṭakadeva and Rāmanāthadeva of Nudurupāḍu for the merit of herself, her daughter (name lost), and another named Kastūri.
33	Vemavaram.—Pillar in Venkaṭappaṇya's field . . . . .	..	....	Śaka 1085, Uttarāyana-saṅkrānti	Telugu verse and prose	Records gifts of sheep for the supply of ghee for perpetual lamps in the temple of Mūlaśāhā-Mahādeva by the chief Kēti-Nāyaka, son of Yerrana-Nāyaka and Venmāsani and the chief Rāñki Nūñki-Nāyaka, son of Koṇḍapa Nāyaka and Yerakasu, for the merit of their parents.
34	Eḷlapāḍu.—Slab built into the ceiling of Addanki-Nāḷāharamma temple . . . . .	..	....	....	Telugu	Very much damaged.
35	Nāga stone in front of the same temple . . . . .	..	....	Śaka 1458 (for 1478), Nala, Māgha śu. 16, Sunday	Do.	Same as A. R. No. 423 of 1915.
36	Maidavōlu.—Marble pillar used as the lintel of the door of the central shrine of the Umamahēśvara temple.	..	....	....	Early Nāgarī	Seems to read <i>Pamcharātrapriya</i> .

APPENDIX E—*concd.*
List of stone inscriptions copied by the Office of the Government Epigraphist for India during the year 1941-42—*concd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—<i>concd.</i>					
	NARASARAOPET TALUK—<i>concd.</i>					
	Maldevelli—<i>concd.</i>					
37	Marble pillar used as a jamb of the doorway of the same shrine.	..	....	....	Early Nāgarī	Seems to read..... <i>Bhima</i> .
38	Slab on the tank bund	..	....	....	Telugu	Mentions Maindavēli Vengelayyanga[ru]. In characters of about the 16th century A.D.
	PAENAD TALUK					
39	Pondugala—Door post in the Giva temple.	..	....	....	Early Nāgarī	Praise of god Bhimalinga.
40	Another door post in the same temple.	..	....	....	Telugu (archaic)	Do. The name Naravarna is engraved below the record.
41	Slab set up in front of the Ājāṇṇya temple.	..	....	Saka 1672, Pramōdita, Kārtika, 12.	Telugu	Same as A.R. No. 34 of 1929-30.
	VIRUKONDA TALUK					
42	Vinukonda—Pillar in the Rāmalinga-svāmī temple.	..	....	....	Do.	Damaged. Mentions Vibhitti Gauraya and refers to a certain gift made to him.
43	Pillar in the <i>mesāgga</i> of the Lakshmi-narasimhasvāmī temple.	..	....	Saka 1399, Hēmalambī, Kārtika, 10, Thursday.	Sanskrit in Telugu.	Same as A. R. No. 527 of 1913.
44	Second pillar in the same place	..	....	Do.	Telugu	Same as A. R. No. 528 of 1913.
	NELLORE DISTRICT					
	KANDURU TALUK					
45	Melakonda—Rock-cut cavern on the hill.	..	....	....	Prākṛit in Brāhmī.	Same as A. R. No. 531 of 1938.
	HYDERABAD STATE					
	WARABAD DISTRICT					
46	Vijāpalli—Pillar in the ruined mosque.	..	Balarama	....	Telugu	Incomplete. Mentions a gift. In characters of about the 8th century A. D.
47	Another pillar in the same place	..	....	....	Kannada	Mentions Chulakondaya and his epithets <i>Alakara-svāhaga</i> and <i>Sarvasvāhaga</i> . In characters of about the 8th century A.D.

48	Slab set up in the Agastyaśvara temple.	Reddī	Ana-Vēmaya Reddī, son of Vamā Reddī	Saka 1299, Pingala, Jyēṣṭha, 1, Sunday-A. D. 1377, May 24, Sunday; 59	Telugu and Sanskrit in Telugu	Records the construction of a bell-tower, doors etc. to the central shrine of god Agastyaśvara formerly built by Pillalamarri Bēti-Reddī and the gift of vessels, cloth, etc., to the god by Kadiyanna Pōṇāyudu, the servant of Ana-Vēmaya for the religious merit of his master Ana-Māchama Reddī. The shrine of Agastyaśvara is stated to be situated in the <i>Badarikāśrama</i> at the confluence of the rivers Kṛishṇavēṇī and Muṇī.
49	Slab outside the Narasimhasvāmī temple.	..	....	....	Telugu	Records the confirmation by Neṇṇuri Akkappadgaru of the previous gift of an <i>agṛahāra</i> by Savdaru to and the endowment of a <i>Rāmāyaṇa</i> to Marikāṇṇī Āchārya.
50	Pillar in the ruined mosque near the same temple.	..	....	....	Early Nāgarī	Inscription is in single line reading 'Śrī Kōṇḍārya[n]'. Unfinished.
51	Hero-stone in the village	..	....	....	....	
52	Slab near the Mala quarters	Kākatya	....	Saka 1133, Pramōdita	Telugu	Records the gift of land by Māḷuganti Komara-Nāyaka and his brothers to the <i>Irivāla</i> (temple) erected by them at Bradukivaram in the names of Gaṇapati, their master, and Kōṇḍa-Nāyaka and Mallasani, their parents.
53	Slab in the Virabhadra temple in the fort.	..	....	Saka 1522, Vikāri, Kārtika, 13, Monday-A.D. 1599, November 5, Monday; 77	Do.	Records the gift of <i>varṇas</i> by the <i>Vīramakṣi</i> of all countries to God Śrīngatra Virabhadra. It was accordingly declared that the devotees need not pay the <i>varṇas</i> to the <i>Vīramakṣi</i> but instead pay to the god. Similarly the <i>Tammala</i> , <i>Baiyya</i> , <i>Gauḍa</i> and others granted to the god the <i>varṇas</i> accruable to them. Mentions Mahamanda Khullī Bādāṭa.
54	Slab in the Narasimhasvāmī temple	..	....	Saka 1541, Siddhārthi, Bhādrapada, 2, Monday-A.D. 1619, August 30, Monday; f.d.t. '04	Do.	Records the visit of Venkatesa Bhāṭṭaśāhāya, to the temple of Narasimhasvāmī and the provision made by him for conducting proper worship in the temple as at Srīraṅgam and Tirupati.
55	Second slab at the same place	..	....	Saka 1528, Pīlavāga, Phālguna, 6, Thursday-A.D. 1608, February 25, f.d.t. '03; the Saka year is wrong for 1529	Do.	Records that the Bhaṭṭa hailing from the <i>śreṣṭha</i> of Devarakonda, Kōṇḍavīdu, Nallagonda, Undragonda, Kōṇḍapalli, Orugala, Anantagiri, Bellamkōṇḍa, Vinukonda, Nāgāṇṇakonda, Taṅgēḍi, Gurijāla, Kāraṇḍepudi, Tummarugūḍu, Kēṭavaram, Pēṭuru, Dēvalapalle, Nāgulaṇḍu, and Vajirābād who had come to Vōḍapalli, for the marriage of the <i>Kōṇḍa</i> made a permanent endowment of a portion of their incomes (<i>paṇḍi-payitāla</i>) to god Narasimha at the request of Jannamālu Vireppe. Similarly the <i>Kōṇḍa</i> also agreed to pay to the god a sum of one <i>viḍa</i> and 1 <i>ṭāṇa</i> of rice on the occasion of each marriage.
56	Third slab at the same place	Sultans of Golkonda.	Mahamandu Pādusāha, son of Hajarati Pādusāha Yibhūrā-himau ruling at Golkonda.	Saka 1530, Kūḷaka, Jyēṣṭha, 3, Sunday-A. D. 1608, May 22, Sunday; 53	Do.	Records that the village of Krotimpalli was granted as <i>dēvādānya agṛahāra</i> to god Narasimhasvāmī for conducting daily offerings and worship and for maintaining a <i>Rāmāyaṇa</i> by Talapunturi Kōṇappa, who was the head of administration under Malik Amir-ul-Mulk to whom the Pādahā was pleased to grant the <i>śima</i> of Vajirābād as <i>moḥḥād</i> . The donor is stated to have made the gift on the request of Chintā-Reddī, Basvi-Reddī, Dōḍḍa Mādāva Rao and several others who were the <i>śimāsvādars</i> of Saḍgōji Royya-Dēvutgaru.

APPENDIX F

**List of Stone Inscriptions in the Bombay-Karnatak
copied during the years 1943-44 and 1944-45**

NOTE—This appendix is pegged in continuation of Appendix F to the *Annual Reports on South Indian Epigraphy* for the years 1939-40 to 1942-43.

APPENDIX F

Inscriptions copied at the following places of the Bombay-Karnatak during the year 1943-44 are registered in this Appendix.

Serial No.	District	Taluk	Village	No. in the Appendix
1	Dharwar	Bankapur	Artāl	1-5
2	Do.	Do.	Bankāpur	6-8
3	Do.	Do.	Bād (Haje-)	9
4	Do.	Do.	Hottūr	10-15
5	(Savanūr State)	..	Kabanūr	16-17
6	Dharwar	Bankapur	Khājyapur	18
7	Do.	Do.	Maṇagatti	19-22
8	Do.	Do.	Munavalli	23-25
9	Do.	Do.	Niḍugundi	26-30
10	Do.	Do.	Ṣabanūr	31-35
11	Do.	Do.	Shiggaon	36-49

APPENDIX F
Stone inscriptions in the Bombay-Karnatak copied during the year 1943-44.

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
1	DHARWAR DISTRICT BANKAPUR TALUK Artāl.—Slab set up in the Jaina Basti	Western Chālukya	Tribhuvanamalladeva	Śaka 1045, Śubhakarī, Puṣya, Amāvāsyē, Sunday, solar eclipse.	Kannada	Refers to the construction of a <i>basadi</i> by Gaṅgara Bhami- setṭhi of Bettakere in Payiṭṭhapa, the chief place of the Kon- takūḷi (division), who was a disciple of the Jaina teacher Kanakachandra of the Mūla-saṅgha and the Krānti- gana, when <i>Mahāmaṇḍalīkara</i> Tālapadēva of the family of the Kadambas was governing Banavāsī-12,000 and Pā- nungal-500. Also records certain gifts of land for the worship of the same god by the <i>Prachhagadevādas</i> , the <i>Aravattakāda</i> and the 500 of Mūrumkēri.
2	Slab set up outside the temple of Vir- bhadrā.	Do.	Do.	Śaka 1045, Kṛddhi, Mṛgha, Śu. (Śakādaśi, Sunday), saṅkrānti.	Do.	Records some gifts of land by Mallagaṇḍa to the temple of the god Kṛttāvara of Harijana, when <i>Mahāmaṇḍalī-</i> <i>vara</i> [Tālapadēva] was governing Banavāsī-12,000 and Pānungal-500. Also registers certain gifts of land by Śatagavundā by the order of the same Kadamba chief (i.e., Tālapa).
3	Hero-stone lying in the ruined house of Pārvatavva.	..	....	....	Do.	Damaged. Registers a gift of land. Mentions Śatagavundā and his younger brother Nākaṣavundā. In characters of the 11th century A.D.
4	A second hero-stone in the same place	Kadamba	Tribhuvanamalla bala.....	[15th year]	Do.	Damaged. Mentions Śamaya-Nāyaka and [Kelle]ya- Nāyaka.
5	Hero-stone set up outside the temple of Brahmalingadeva.	..	....	....	Do.	Damaged and incomplete Records the death of a hero in a cattle raid.
6	Bahāpur.—Pillar set up in front of the Government Farm Office.	Kadamba	Śivachitta deva.	4th year, Kāṣyukta, Āṣvayuja ba. 8, Sunday, Vyatipāta.	Do.	Registers the gift of the village Hidakeśara situated in Tam- nūvūru-12, a subdivision of Hāṣaṣe 12,000 to Brahma- śivadeva, (son of) Śakṣmaśivadeva, son of Śamarāvula- deva, for worship, etc., of the god Indrēvara at Baṭkā- pura. The gift was made for the merit of Chatṭayyadeva and his queen Padmaladevi, when the king's subordinate <i>Mahāmaṇḍalīkara</i> Uṭtanagaṇḍa Chōḷa-Mahāraja Dharmā- devāraśa who had the titles <i>Kandarpavaraśivaraśa</i> , etc. and claimed to belong to the Kalikāla-Chōḷa lineage, was camping at the <i>rājadhāni</i> Jannavalli.
7	Stone set up in front of the Ankada-Khaṇa Chāvaḍi	..	....	....	Do.	Seriously damaged. Seems to record some gift.

APPENDIX F—*contd.*
Stone inscriptions in the Bombay-Karnatak copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	DHARWAR DISTRICT—<i>contd.</i> BANAFUR TALUK—<i>contd.</i> Bahāpur—<i>contd.</i>					
8	A rectangular ornamental stone lying in the compound of the Nagarēvara temple.	..	....	12th Rabīl-Akher 1020 A.H. (1611 A.D.)	Persian	Contains the text of a Shirale formula in Arabic, invoking the names of Ali and Muhammad for blessings.
9	Basā (Bāp).—Pillar lying outside the temple of Hanumān.	..	....	....	Kannada	Damaged and worn out. Seems to state that the village was a gift to god Nagarēvara of Bahāpura. In characters of about the 12th century A.D.
10	Hottār.—Slab set up in the field of Jyōtēppe Mallada.	Rāshtrakūṭa	Nripataṅgaḍēva	....	Do.	Seems to record a remission of the tax on ghee, when Indapayya was governing Banavāsī-12,000.
11	Slab set up in survey No. 1	Western Chālukya	Tribhuvanamalladēva	Chālukya Vikrama year 49, Krōdhi, Śāvana, Śu. 11, Sunday, samkrānti, vyatipāta.	Do.	Records a gift of one paḍāṅga by the Uyya Three-hundred of Hotiyūr for conducting the chattrapattira (festival) when Mahāmaṇḍalēvara Talapa was governing Banavāsī-12,000 and Panungāl-500. Gives the eulogy of Māraṇ of Hotiyūr who is described as a subordinate of Talapa.
12	Another slab in the same place	Do.	Do.	Chālukya Vikrama year 1 (1), Prabhava, Kārēka Pūṇama, Sunday, samkrānti, vyatipāta.	Do.	Registers the gift of the tax-incomes of certain divisions and of the village Eleyahostū by Tikkimayya, Nakimayya, Singarasa and others for worship and offerings to god Birēvara of Hotiyūr when Mahāmaṇḍalēvara Śāntivarasa was governing Banavāsī-12,000 and Hanungāl-500. Mahāśmanta Singarasa was administering Hanungāl-500 and Deḍḍanāyaka Śrīdharayya was in charge of the paṇḍya tax.
13	Slab standing outside the temple of Basavapa to the proper left side of the entrance.	Do.	Jagadēkamalla Jayasingadēva (II).	Śaka 959, Jēvara., Mārgaśīra Śu. 11, Monday.	Do.	Published in <i>Epigraphia Indica</i> , Vol. XVI, pages 75 ff.
14	Hero-stone set up in the field of Basappa Savanūr.	Do.	Iṇṇabēḍaṅga Satyāśraya	Śaka 972, Pīlavaḍga	Do.	Published in <i>Epigraphia Indica</i> , Vol. XVI, pages 73 ff.
15	Slab standing outside the temple of Basavapa to the proper right side of the entrance.	Do.	Traḷḷōyamalla Ahavamalla (Sōmēvara I).	Śaka 988, Parābhava, Pūṇama, Sunday, Haste, Uttarāyana-samkrānti, vyatipāta.	Do.	Published, <i>ibid.</i> , pages 81 ff.
16	Kabandī (Savanūr State).—Slab built into the wall of the house of Gaḍḷi-bēḷlī Eḷimappa.	Vijayanagara	Vinpratiapa Kṛṣṇanāyaka	Śaka 1441, Bahudhāya, [Chai] tra Śu. 5.	Do.	Records that Mahānāyakaḍḍārya Immaḍi Ellappa-Nāyaka, (son of) Mādana, granted some lands to Sidhanagaṇḍa, son of Mudnagaṇḍa whose properties (illegally acquired by him) were formerly confiscated by Timmarayya, son of the minister Kalapayya.

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17	Slab with a Jaina image kept in the temple of Hanumān.	..			Do.	In verse. Records the death of Holliśīja, son of Śāntivarasa, a disciple of [Dā]madēva and a devotee of Śāntadēva. In characters of about the 13th century A. D.
18	Kaḷiyāpur (suburb of Bahāpur).—Slab set up outside the temple of Alḷikār Basavapa.	..	....	....	In late Nāgarī characters and Kannada language.	Seems to record a gift of land belonging to Basavapa to Śāntadēva, the pūjārī of a maṭha.
19	Managattī.—Pillar set up near the doorway of the temple of Śolabhevara.	Western Chālukya	[Pratā] pachaḥakravartī Jagadēkamalla.	Śaka 1070, Vibhava, Śaśāḍha ba. 8, Monday, vyatipāta, Daśhināyana-samkrānti.	Kannada	Records that Kāliśēṭṭi and Boppagaṇḍa made some gifts of land to a teacher (name lost) who was a disciple of Kēḍarāśakti Paḍita, the ḍāḍārya of the temple of Gaurevara at Hulluṅṅūr, while Talpa was governing Hanungāl-500.
20	Another pillar set up near the same place.	Kalachurya	Bhujabalaḥakravartī Virabijjaḍēva.	10th regnal year, Pārthiva, Phālguna ba. 11, Sunday.	Do.	Records gifts of certain tax-incomes of Manigattī by Mahāpradhāna Deḍḍanāyaka Kēśirājya, sukkaceryyade of Panungāl-nāḍu, for offerings and perpetual lamps in the temple of god Holliśēvara of Manigattī.
21	Slab forming part of the proper right wall of the same temple.	Western Chālukya	Pratāpachakravartī Jagadēkamalladēva.	Śaka 1069, Prabhava, Pūṣya, ba. 8, Monday, Uttarāyana-samkrānti, vyatipāta.	Do.	Records that the gift (not specified) made by Marugaṇḍa was entrusted into the hands of [Rudra śakti] Paḍita, by a disciple of Kēḍara-guru of the Benneya-saṅgana, by Holliyappa for the worship of god Holliśēvara. Also records that Kuntara Holla gave to Boppagaṇḍa, son of Mālikabhe-gaṇḍi, certain lands for the repairs of the temple of Holliśēvara, when Talpa was governing Panungāl-500. Refers to the construction of a stone temple, a well and a maṭha by Holla.
22	Stone set up in front of the house of Chanabesavapaṅgaṇḍa Marigaṇḍa.	..	....	Śaka [147]2	Do.	Seems to record some gifts of land in Manikapi.
23	Munavallī.—Slab standing in the street.	Western Chālukya	Satyāśrayadēva [Uṇṇa-bēḍaṅga.]	....	Do.	Damaged. Seems to record a gift made by the 150 (adṛivadiṇḍara) of the place to some teachers; the details are lost.
24	Slab lying in the field of Upādhye	..	Vīra-Vikramāditya	8th year of Uṭṭamaviṣṇu, Bhāva, Śu. 13, Monday, samkrānti, vyatipāta.	Do.	Registers gift of lands made by the king to Dibyalīngi-Paḍita for worship, maintenance, etc., of the Vibhishāṇēvara temple.
24-A	Same slab	Western Chālukya	Bhuvanāikamalladēva	Śaka 909 [wrong], Virōdhikrit, Pūṣya, ba.	Do.	Refers to the restoration of a former grant to Rudrasīngi-Paḍita by Mahāmaṇḍalēvara Avundada Vikramādityadēva. Also records that the king at the request of Ballimayya, Tikkapayya and others headed by Vikramāditya, made some grants of land to the god Vibhishāṇēvara. Mentions Mahāmaṇḍalēvara Śāntivarasa as the governor of Banavāsī. Also refers to gifts of lands made by Deḍḍanāyaka Vatapayya, Nāyaka and others to different temples.
25	Slab standing in the street	..	....	....	Do.	Badly damaged. In characters of about the 8th century A.D.

APPENDIX F—*contd.*
Stone inscriptions in the Bombay-Karnatak copied during the year 1943-44—*contd.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	DHARWAR DISTRICT—<i>contd.</i> BANKAPUR TALUK—<i>contd.</i>					
26	Nidugundi.—Slab set up in the field of Gadigappa Gauda.	..	....	....	Kannada	Damaged and mutilated. Seems to record some gifts of land in Nidugundi-12, when Indapayya was governing Banavasi-12,000. Mentions Alvalheda-Six-thousand]. In characters of the 9th century A.D.
27	Hero-stone lying in the same field	..	....	....	Do.	Records the death of a hero named Maydara Mācha in a fight with Sāvanta Bamma. In characters of about the 12th century A.D.
28	Another hero-stone in the same place.	..	....	....	Do.	Damaged. Seems to record the death of Sāvanta Bamma. In characters of about the 12th century A.D.
29	Slab lying in front of the house (now in ruins) of Andāni Gauda.	..	....	....	Do.	Seems to record the death by <i>śati</i> of Bōkāyi, wife of Sōyi-señi when the latter died of snake bite (?). In characters of about the 14th century A.D.
30	Another slab in the same place	..	....	....	Do.	Damaged. Seems to record the death of a certain person.
31	Gahmār.—Hero-stone set up behind the temple of Sōmśvara.	Rāshtrakūṭa	Kannaradeva	....	Do.	Records the death of a villager Kundāti of Sēmbār in a cattle-raid when Lōkayya was governing Banavasi-12,000 and Anpiga was the <i>adigavēda</i> of [Nidugundi-12.
32	Another hero-stone in the same place	Do.	Do.	....	Do.	Records the death of Kundāti of Sēmbār in the raid on Palge-ūr, when Lōkayya was governing Banavasi-12,000 and Anpiga was the <i>gavēda</i> of Nidugundi-12.
33	Third hero-stone set up to the left of the entrance of the same temple.	Do.	Do.	....	Do.	Records the death of Kundāti of Sēmbār in the raid on the village Ittāge, when Lōkate was governing Banavasi-12,000 and when Anpiga was the <i>adigavēda</i> of Nidugundi-12. States that <i>Bisudā</i> ; Ereyamma engraved (?) the stone.
34	Slab set up outside the same temple	Western Chālukya	Tribhuvanamalladeva	Chālukya Vikrama year 45, Śōbhakriti, Pushya, ba. amāvāsya, samkrānti, vyatipāta, solar eclipse.	Do.	Records that Hollagavunda and his son Mādigavunda made certain gifts of land to Sivaiśi-Pandita, pupil of Amritarāsi-Pandita of the Mahaleśvara temple of Siggave, for the daily worship, etc., of the god Hareśvara, when Tailapa was governing Banavasi-12,000 and Pānūgal 500.

35	Stone standing under a tree in the field of Mallappa Chāngar.	..	....	....	Do.	Mentions the land of the Dhāna [ka]-virasa of the Prathamā-śākhā and Bhāradvāja-gōtra. In late characters.
36	Shiggaon.—Slab set up inside the compound wall of the Mamlatdar's office.	..	....	....	Do.	Too seriously damaged to yield any sense. In characters of about the 12th century A.D.
37	Another slab in the same place	..	....	Śaka 1771, Saumya, [Kārtika] śu. 15.	Do.	Records that Parasappa, a <i>pārasagavēda</i> of Siggave made certain gifts of land to Paravatadeva, for the merit of his lord Dilāvar Khān.
38	Third slab in the same place	Vijayanagara	....	Śalivāhana Śaka 1477, Vaiśākha, ba. 10.	Do.	Records that Immedī Ellapa-Nāyaka made a gift of land to Gaṇḍa-vijragonda of the village Yidagundi in Bankāpura.
39	Fourth slab in the same place	..	....	Śaka 1169, Pļavānga, Aśādhā, śu. pūnpame, Wednesday.	Do.	Mentions Śāntivarma, son of Padmāvatī and Sōmā-gavunde and his brother Prabhu Bhāskara, and records the death of Prabhu.
40	Fifth slab in the same place	..	....	....	Do.	Mentions one Svayambhuśi-Kali. In characters of about the 15-16th century A.D. [See Descriptive List No. 90, of <i>Annual Report on Kannada Research in Bombay Province for 1939-40</i>].
41	Sixth slab in the same place	Rāshtrakūṭa	Amoghavarsha (I)	Śaka 797, Pārthiva, Vaiśākha, pūnpame.	Do.	Published in <i>Epigraphia Indica</i> , Volume VII, page 201; <i>Karnatak Inscriptions</i> , Vol. I, pp. 13-4, No. 13.
42	Seventh slab in the same place	Do.	Do.	....	Do.	Published in <i>Karnatak Inscriptions</i> , Vol. I, p. 15, No. 14.
43	Eighth slab in the same place	Do.	Do.	....	Do.	Published in <i>Epigraphia Indica</i> , Vol. III, pp. 212-213; <i>Karnatak Inscriptions</i> , Vol. I, pp. 17-18, No. 15.
44	Ninth slab in the same place	Do.	Nityavarsha Prithivīvalabha (Indra III)	Śaka 841, Pramāthin, Māgha, śu. pādīva, Sunday, Uttarāyana-samkrānti.	Do.	Published in <i>Karnatak Inscriptions</i> , Volume I, p. 19, No. 16.
45	Tenth slab in the same place	Western Chālukya	Tribhuvanamalladeva (Sōmśvara I)	Śaka 977, Manmatha, Pausya, śu. 13, Monday, Uttarāyana-samkrānti, vyatipāta.	Do.	Published in <i>Epigraphia Indica</i> , Vol. XIII, pp. 170-73; <i>Karnatak Inscriptions</i> , Vol. I, pp. 21-5, No. 17, also noticed in <i>Ind. Ant.</i> , Vol. IV, p. 203.
46	Eleventh slab in the same place	Do.	Tribhuvanamalladeva (Vikramāditya VI)	Chālukya Vikrama year, 32, (in words), Sarvajit, Chaitra, śu. pādīva, Sunday.	Do.	Published in <i>Epigraphia Indica</i> , Vol. XIII, pp. 14 ff.; <i>Karnatak Inscriptions</i> , Vol. I, pp. 27-8, No. 19.
47	Twelfth slab in the same place	Do.	Do.	Lost	Do.	Published in <i>Karnatak Inscriptions</i> , Vol. I, pp. 28-30, No. 20.
48	Thirteenth slab in the same place	Do.	Do.	Lost	Do.	Published in <i>Karnatak Inscriptions</i> , Vol. I, pp. 30-31, No. 21.
49	Hero-stone kept outside the temple of Malladeva.	..	....	Śaka 13[54], Pārthivā, Chaitra, ba. 5, [Sunday ?].	Do.	Damaged. Mentions one Mallapa-Nāyaka.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1944-45 are registered in this Appendix.

Serial No.	District	Taluk	Village	No. in the Appendix.
1	Dharwar	Bankapur	Andalgi	1-3
2	Do.	Do.	Chik-Harakuni	4
3	Do.	Do.	Chik-Mallūr	5-6
4	Do.	Do.	Hire-Bendigeri	7-13
5	Do.	Do.	Hire-Harakuni	14
6	Do.	Do.	Hire-Mallūr	15-16
7	Do.	Gadag	Hostūr	17-20
8	Do.	Bankapur	Hulgūr	21-35
9	Do.	Do.	Ingalgi	36-37
10	Do.	Do.	Karadagi	38-39
11	Do.	Do.	Kōṇanakere	40
12	Do.	Do.	Mantravāḍi	41
13	Do.	Do.	Mattikatti	42
14	Do.	Do.	Niralgi	43
15	Do.	Do.	Pāṇigatti	44
16	Do.	Do.	Shābaḷ	45-52
17	Do.	Do.	Shiggaon	53-54
18	Do.	Do.	Sisunāḷ	55
19	Do.	Hangal	Yalavatti	56-62
20	Do.	Mundargi Petha	Ḍambaḷ	63

APPENDIX F—contd.

Stone inscriptions copied in the Bombay-Karnatak during the year 1944-45.

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
1	DHARWAR DISTRICT BANKAPUR TALUK Andalgi.—Slab lying in the compound of Basappa Belegai.	Western Chalukya.	Bhūlōkamallādēva	13th year, Kalavakṭa, Kārtika. śu. 8. Monday, Uttaraśayana-sankranti	Kannada	Records a grant of land by Kanaka Gavundikabbe and the Aravattokkale of Andanage for daily offerings and repairs in the temple of Hōbēśvara, constructed by Uddhara Hōbēśetti when <i>Mahāmadāśvara</i> Tallaḷapādēva was governing Banavāsi—12,000 and Panungal—500. Also record the gifts of toll-incomes by the 500 <i>Baṇajigas</i> and the <i>Ayyatōkkale</i> of the same place.
2	Hero-stone lying in the same place	Kadamba (Hān-gai).	Kādamba-Chakravarti Virasōvitḍēva.	3rd year, Hāṇḍāmbi, Māgha, śu. 13. Monday.	Do.	Damaged and worn out. Records the death of a hero (name lost) in a cattle-rail on the village Andanage and seems to record a gift of land made to a person whose relationship with the deceased hero is not known.
3	Another hero-stone set up near the temple of Rāmanāthēśvara.	..	..	13th year, [Rau]dri, Māgha, śu.	Do.	Damaged and worn out. Seems to record the death of a hero in fighting. Mentions Chinnarasa. In characters of about the 13th century A.D.
4	Chik-Harakuni.—Slab set up near the village Chavōḍi.	..	..	Śaka 1[5]30, Chaitra, ha.	Do.	Badly damaged and worn out.
5	Chik-Mallūr.—Pillar set up in the street to the east of the village.	Yādava	Sinhapādēva	Śaka 1144, Tārana, Chaitra, anavāśye, Monday, solar eclipse.	Do.	Records the endowment of the village Elaballias <i>Parantēśvara-dati</i> in Kāḷāḍi-96 for daily offerings and repairs in the temple of god Dhavajēśvara by Honna-Bommiseṭṭi, son of Arya-Kalliseṭṭi, who was a general of the king.
6	Hero-stone set up near the temple of Basavanna.	..	..	Chāḷukya-Jagadēkamalla year 11, Kāḷayukta, Phālguna, śu. pañchami, Sunday.	Do.	Records the death of the hero Bommēva-Nayaka in a cattle raid by <i>Sāhāni</i> Kēśiyana when <i>Mahāprachandandēva-nayaka</i> Madhavarasa was administering the <i>maneyya</i> of [Kāḷāḍi-96].
7	Hire-Bendigeri.—Slab lying outside the temple of Kalmēśvara.	Kalachurya	Tribhuvana mallādēva	Year. . . , Subhānu, Akahaya-triṭiya-anavāśye, Thursday, solar eclipse.	Do.	Mutilated and worn out. States that while <i>maṇḍalika</i> Pēraya was governing [Hāṇḍāḷgal-500 and Hulikere-300] he, along with the <i>karakas</i> headed by Udayamarasa, Rāmadēva and the <i>prabhu-pāṇḍas</i> of Hāṇḍāḷgal-500 renewed the gift formerly made by <i>Mahāmadāśvara</i> [Talla] ha of the village Hāṇḍāḷgal-500. The gift was made into the hands of Tribuvanāsakti-Pandita who was in charge of the temple of god Svayambhu-Kalidēva of Pindāngere. Also registers a gift of land on the same day in Madle by <i>Dandaniyaka</i> Hemarasa who was the <i>Pergade</i> of the village Hāṇḍāḷgal, in the presence of the <i>Prabhu-pāṇḍas</i> of Kontakuli-30, and with the consent of Gommagavunḍa.

APPENDIX F—*contd.*
Stone inscriptions copied in the Bombay-Karnatak during the year 1944-45—*contd.*

No	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	DHARWAR DISTRICT— <i>contd.</i> BANKAPUR TALUK— <i>contd.</i> Hire-Bendige— <i>contd.</i>					
8	Same slab	Western Chalukya.	Jagadeśkamalladeva . .	11th year, Vibhava, Vaiśākha, ba. Akshaya-tithi-yāmāśvaye, Monday.	Kannada	Seems to record gifts of land and house-site at Bendigere by Māḍagavūḍa and the <i>Aṅgavottokāla</i> to the same god.
9	Pillar lying in front of the temple of Kalamēśvara.	..	....	....	Do.	In verse. States that Goravabbeyya Chatṭisetti caused to be constructed a <i>vāṭṭyadēlā</i> for the temple of Svayambhū. In characters of the 12th century A.D.
10	Slab set up outside the same temple . .	Do.	Jagadeśkamalladeva . .	11th year, Vibhava, Vaiśākha, ba. Akshaya-tithi-yāmāśvaye, solar eclipse.	Do.	Registers the gift of the village Halliyakārisituated in Kāḷadi-96 which was a <i>kampana</i> of Puligere-300, for the daily worship, repairs, etc., and for the feeding of ascetics in the temple of Svayambhū-Kalidēśvarāmin of Pindāngere by <i>Mahāgrachanda-Daṇḍanāyaka</i> Mācharasa and <i>Manneya</i> Bojarasa, with the approval of the king, at the instance of Kāḍimayya-Daṇḍanāyaka. The gift was made into the hands of Sōmēśvara Paṇḍita who was in charge of the temple.
11	Slab lying near the Koryāna <i>Maṭka</i> . .	Do.	Tribhuvanamalladeva . .	Chālukya Vikramā year 51, Parābhava, Pushya, śu. 11, Sunday, Uttarāyana-saṅkramaṇa.	Do.	Damaged and worn out. Registers gift of lands and oil for the daily offerings, etc., and a perpetual lamp in the temple of god Nāchēśvara by <i>Pergade</i> Narasiṅga when Teḷiṅga was governing Banavāsi—12,000 and Pānūgal—500. The gift was made into the hands of Rudrāśakti-Paṇḍita, the <i>āchārya</i> of Kuyyanbūḷa-Mūlāsthāna. It also registers other gifts to the same god by <i>Vaḍḍaravūḍa-saṅkavergade</i> Vāmiyaṇṇa, Bammadeva of Hoṭṭiyūr and others.
12	Same slab	Do.	Pratāpachakravarti Jagadeśkamalla.	5th year, Rudhirōḍḡāri, Śrāvaṇa, śu. 5, Sunday.	Do.	Records a gift of land to the god Nāchēśvara mentioned above by Nijikabegavūḍi, daughter of Bāchagavūḍa, and her husband Ballagavūḍa.
13	Another slab set up in the same place . .	..	....	Śrīmantha	Do.	Records a grant of land to the <i>maṭka</i> of Kōrānnēsvāmi by Ghaṇṭha-Vaḍeys of Bilgi. In characters of the 15th century A.D.
14	Hire-Harakupl.—Slab in front of the temple of Haṇṇuḃa.	..	....	....	Do.	Badly damaged. In characters of about the 12th century A.D.
15	Hire-Mallūr.—Hero-stone standing outside the temple of Gaṇēśa.	..	....	....	Do.	Damaged. In characters of about the 8th century A.D. Seems to record the death in a fight of a hero named <i>[Jaṇṇaya in whose memory the image was set up.</i>

16	Pillar in the temple of Beasavanna . .	..	....	ba. 1[0], Monday.	Do.	Unmaged. Seems to record a gift of a plot of land as <i>sarvanamasya</i> to the teacher Vidyābharanājiya by Mārasinghaya. The donor also seems to have set up the image (<i>śilpaṇa</i>) of the teacher.
17	Hoḍūr.—Slab placed on the roof in the temple of Kalamēśvara.	Western Chalukya.	Tribhuvanamalladeva . .	Chālukya Vikrama year 9, Ananda, Vaiśākha, paurṇamī, Monday.	Do.	Damaged. Seems to record the renewal of a certain gift of land for the daily worship, offerings, perpetual lamp, etc. to the god Māḷēśvara by Nāḷigavūḍa and the 700 of Poṣavār. The management of the gift was entrusted to the teacher Kēḍāśakti-Paṇḍita. Also registers a gift of oil by the <i>Aṅgavottokāla</i> .
18	Slab built into the wall (right of entrance) of the temple of Iṅvara in the field of Baasappa Basetti.	Hoysala	Vira Ba[11ā]ja . .	Virōdhikṛiṇa, Śrāvaṇa, ba. 2, Monday.	Do.	Mentions the Doni-1000. In characters of about the 13th century A.D.
19	Hero-stone set up in front of the same temple.	..	....	....	Do.	Fragmentary. Describes a hero who is stated to have belonged to the Brihaspati-gotra. In characters of about the 12th century A.D.
20	Another hero-stone in the same place . .	..	....	....	Do.	Damaged. Seems to mention the death of a hero in a battle. The memorial was set up by Rēvōja. In characters of about the 12th century A.D.
21	Hulūr.—Slab set up in the field of Al-likatti.	Rāstrakūṭa .	Nityavanna Khottigadeva .	Śaka 893, Śukla, Māgha, Sun day, śu. 11.	Do.	Records gift of land and certain toll incomes to Pullungūr-abbē by Ankaḅarasi, wife of Guttiya Gaṅga (i. e., Mārasīṅga) and daughter of Daṇapa, when she was governing Pullungūr and Guttiya Gaṅga was ruling Gaṅgavādi-96,000, Kisukāḍu-70, Puligere-300 and Belvola 300 as the <i>maṇḍalika</i> of the king.
22	Another slab set up in the same place . .	Western Chalukya.	Tribhuvanamalladeva . .	....	Do.	Fragmentary. The stone is broken after giving the king's name.
23	Slab set up near the temple Kalamēśvara .	..	....	Śaka 940, Kāṣyukta, saṅk-rānti.	Do.	Damaged. Seems to record a gift of land to the temple of Rāmēśvara at Pullungūr by Vāṇārya when [Sāmāna] Mārasīṅga was governing Puligere-300. The gift was made into the hands of the teacher Mallikayya-Jiyya. Mentions Pullungūr as a seat of the <i>Śiṅgha-pariśhe</i> .
24	Another slab set up in the same place . .	..	....	....	Do.	Published in <i>Epigraphia Indica</i> , Vol. XVI, pp. 334-36.
25	Third slab set up in the same place . .	Western Chalukya.	Trailōkyamalladeva . .	Śaka 984, Śubhakarit, Pushya, ba. 7, Sunday, Uttarāyana-saṅkrānti.	Do.	Registers certain gifts of land for the upkeep of three local tanks, by <i>Mahāmanādhīpati</i> <i>Mahāgrachanda-daṇḍanāyaka</i> Dēvapārāsa when he was governing Pullungūr, which he is said to have received as <i>bhāṭa-grāma</i> . The inscription was written by Tikaṇṇa-bhaṭṭa.
26	Fourth slab standing in the same place . .	..	Do.	Śaka 1[0]76, Bhava, Aśāḍha, śu. 5, Thursday.	Do.	Registers the gift of the <i>paṇḍāya</i> of the garden belonging to Erragavūḍa by <i>Mahāpradhāna</i> Māyī-paṇḍya-Nāyaka.
27	Same slab	Western Chalukya.	Do.	9th regnal year, Dhātṇ, Kār-tika, śu. 5, Thursday.	Do.	Records gift of certain toll incomes on betel leaves and nuts of the garden belonging to Mallikavagavūḍi of Hullungūr by Chāṭṭagavūḍa and Chāṭṭayyaśvānta, the <i>Sukāvergaḍe</i> of Haṇṇuḃa-nāḍu.

APPENDIX F—*contd.*
Stone inscriptions copied in the Bombay-Karnatak during the year 1944-45—*contd.*

No.	Place of inscription	Dynasty.	King	Date	Language and alphabet.	Remarks.
DHARWAR DISTRICT—<i>contd.</i>						
BANKAPUR TALUK—<i>contd.</i>						
Hulgi—<i>contd.</i>						
28	Fifth slab in the same place	Kalachurya	Bijjala	Śaka 1083, Vishu, Bhādrapada, ba. 6, Tuesday, Rōhini, Kāpilashashthi.	Kannada	Registers gifts of land by <i>Perigade</i> Echayya and Māyapa to Brahmasingī-Pandita for the temple of the god Rām-ēśvara in the presence of the 12 <i>gavandus</i> , <i>aravattokkalla</i> , etc. Also records some gifts to the same temple by <i>Sankaragade</i> Rudradēvarasa, Māidēva, Vishnudeva and others.
29	Sixth slab in the same place	..	Rāyamurāri Sōvidēva	(i) Śaka 1096, Jaya, Jyēsthā, anāvāse, Sunday, solar eclipse, vyatipāta. (ii) Śaka [1098], Jaya, Mārgaśīra, puṇamī, Sunday, lunar eclipse. (iii) Śaka 1096, Jaya, Mārgaśīra, ba. anāvāse, Tuesday, solar eclipse.	Do.	Registers several gifts by <i>Dandana</i> Mahēśvara to the <i>ācārya</i> Brahmasingī-Pandita for the temple of god Rāmanātha at Triṇagrāma, i.e., Hulgi, when Vāṣudēva-Daṇḍādhipa, son of the king's subordinate, Kēśimayya, was governing Pānugal-500. Also records on this day certain gifts for the same temple to the same Brahmasingī-Pandita by <i>Dandana</i> Māyadēvarasa, <i>Mahāmaṇḍalēśvara</i> Indrakēśi, and <i>Sutaka</i> <i>terigade</i> Sāpinayya.
30	Hero-stone set up in the same place	..	....	....	Do.	Registers some more gifts for the same temple and the same Brahmasingī-Pandita by some others headed by <i>Dandana</i> <i>yaka</i> Vikramādityadēva who was in charge of the <i>manne</i> of Kāledi-96.
31	Hero-stone set up in front of the local mosque near the <i>chavadi</i>.	..	....	....	Do.	Records the death of a hero in a fight.
32	Slab lying in the local gymnasium room	Western Chālukya.	Jagadēkamalla	....	Do.	Hero-stone of one [Ba]ldeya-Nāyaka.
33	Slab lying in front of the temple of Siddalingadēva.	Do.	Jagadēkamalladēva	....	Do.	Incomplete. Mentions <i>Mahāprachandandandayaka</i> Vāvarasa ruling Purigere-300 and Belvola-300. His subordinate Jayakēśi of the Manalēra family who is highly extolled is stated to be the <i>Rāshtrakūṭa</i> of Purigere-300. Also mentions a Jaina lay disciple Nijikabbe.
34	Pillar near the Kalmasha	Yādava	Prandhapratāpachakravarti Mahādēva.	Śaka 1189, Prabhava, Jyēsthā,, Wednesday, solar eclipse.	Do.	Incomplete, broken and lost. Mentions the king's subordinate Vāvarasa as governing Purigere-300 and Belvola-300. Mentions <i>Mahāśamānta</i> Jayakēśi of the Manalēra family.
35	Slab set up in front of the house of Chandraśekharaṃyā Hīremasha.	..	....	....	Do.	Records some gift for the temple of the god Gavareśvara at Hulgi.
36	Insula.—Stone lying near the temple of Māreva.	..	....	Pranāthi, Vaiśākha, ba. 11	Do.	Badly damaged. Mentions Belvola-300 and Huligere. Incomplete. Mentions Chavūṇḍa.
37	Broken piece of slab used into the wall of the Kalanēśvara temple.	..	....	....	Do.	Fragmentary.
38	Kāradagi.—Pillar lying near the temple of Virabhadradēva.	Yādava	Simhaṇḍa	....	Do.	Damaged. Mentions the pontiff Lakshmidēva who bears the epithets <i>apachakravarti</i> and <i>Virabrah</i> .
39	Hero-stone lying near the same temple	..	....	....	Do.	Badly damaged.
40	Kōpanakere.—Slab set up on the south-west side of the local tank-bund.	Western Chālukya.	....	....	Do.	Damaged. Only a portion of the Chālukya <i>prāsasti</i> can be read.
41	Mantravādi.—Pillar set up near the temple of Hanumān.	Yādava	Singhanadēva	Śaka 1156, Jaya, Vaiśākha ba. 1, Monday, vyatipāta, Dakṣiṇāyana-sankramana.	Do.	Records the gift of the village Mantravādi to Kapisiddha-Mallikājūnadēva of Somalige (i.e., modern Sholapur) by Honpa-Bannuṣēṭṭi, devotee of Mallikājūnadēva and son of Arya-kalliseṭṭi, who was the <i>mahāpradhāna</i> of Singanadēva. Also gives a saying, i.e., <i>vachana</i> , of the Gurusiddha-Rāmanāthadēva.
42	Mattikatti.—Slab set up near the temple of Virabhadra.	..	....	Śaka 990, Kīlaka....	Do.	The right half of the stone is broken and lost. Registers certain gifts of land in Mattikatti to Mat. isena-bhūttā-raka by <i>perigade</i> Kālmayya for the <i>Jinālaya</i> caused to be constructed by him and named after him. The donor is described as the <i>pādapaṇḍitapūjivā</i> of the Trailōkyā- [malladēva], evidently of the Chālukya family.
43	Nirralgi.—Slab set up in front of the temple of Virabhadradēva.	Western Chālukya.	Tribhuvanamalla[<i>dēva</i>]	Chālukya Vikrama year.... Vikrāsaṇu, Akṣaya tṛitiyā-māvēse, Monday, solar eclipse, vyatipāta.	Do.	Registers some gifts of land by Kam [chya] na-Bhāttāpā-dhyāya for the perpetual lamp, oblations, etc., of the temple of god Kalidēvasvāmī, when [Tai] laka was governing Banavāse-12,000 and Pānugal-500. The gift was made to Rudrasakti-pandita. It also records some more gifts to the same temple by the <i>atavakkala</i> and the <i>nakkara</i> , etc.
44	Pāpisatti.—Slab in the temple of Brahmesvara.	..	....	....	Do.	Broken and damaged. Mentions one Basava.
45	Shābaji.—Slab set up outside the temple of Rāmanātha.	Western Chālukya.	Tribhuvanamalla[dēva]	Chālukya Vikrama year 37, Nandana, Pausya, śu. [3], Monday, Uttārāyana-sankrānti.	Do.	States that <i>Piriyapaḍaḷa</i> Dēvarasa made a gift of some cess when he was ruling Edevojal-70, Belvanti, Yelevatti, Barikāpura, Mūlavalli and Sēmbolal and when Tailapa was governing Pānugal-500 and Banavāse-12,000. Also registers some gifts of land by Basavagavūṇḍa.
46	Another slab in the same place	..	....	Lost.... sankramana, solar [eclipse].	Do.	Broken at the beginning and badly damaged. Seems to register certain gifts of land by <i>perigade</i> Basavagavūṇḍa and <i>aravattokkalla</i> , etc., to the temple of the god Dasēvara at Sēmbolal.
47	Third slab in the same place	..	....	Chālukya Vikrama year 40, Manmatha, Monday, Uttārāyana-sankrānti, vyatipāta.	Do.	Beginning broken and lost. Registers some gifts of land by Basavagavūṇḍa of Sēmbolal to the god Kalidēva and Basavēśvara when Tailapa was governing Banavāse-12,000 and Pānugal-500 and when Basavagavūṇḍa was the <i>pādapaṇḍita</i> of Sēmbolal.

APPENDIX F—*concl.*
Stone inscriptions copied in the Bombay-Karnatak during the year 1944-45—*concl.*

No.	Place of inscription	Dynasty	King	Date	Language and alphabet	Remarks
	DHARWAR DISTRICT—<i>concl.</i>					
	BANKAPUR TALUK—<i>concl.</i>					
	Shihaj—<i>concl.</i>					
48	Stone set up on the tank-bund in front of the temple of Rāmanāthēvara.	..	....	....	Kannada	Refers to the grant of land to the temple of god Hanu-mān.
49	Hero-stone set up outside the same temple.	Yādava	Sinhapa	Regnal year....., Pṛavaga, Kārtika, ba. 10, Thursday	Do.	Records the death of a hero (name lost).
50	Another hero-stone set up in the same place.	Do.	Mahādēva	....	Do.	Refers to the death of a hero (name lost) and the setting up of the hero-stone.
51	Broken slab set up in the Mailkrappa temple.	Western Chāluk-ya.	....	....	Do.	Broken after giving the <i>prastāsi</i> of the king (name lost).
52	Slab set up outside the temple of Rāmanāthēvara.	..	....	....	Do.	States that <i>Mahāmaṇḍalēvara</i> Malladēvarasa and (his queen) Kālādēvi and all the <i>pradhānas</i> granted the <i>gaṇḍike</i> of Sēmbolal to <i>rājaguru</i> Tejōnidhidēva for the temple of Tailēvara.
53	Shiggon.—Slab set up in front of the temple of Kalamēvara.	Yādava	Rāmachandradēva	Saka 1213, Vikriti, Śrāvana, śu. 1[5], Sunday.	Do.	Records certain gifts by Gōyidēva-rāneya, 12 <i>gāṇḍakas</i> headed by <i>Prabhāsamanā</i> Kallagāvunda, <i>mummaridāṇḍas</i> , etc. to Mūkarāsī for the temple of god Kālīnātha.
54	Hero-stone in the same place	..	....	Byaya, Mārgasira, ba. 3 ...	Do.	Records the death of a lay disciple of Bālachandra Traividya-dēva of the Deśiya-gaṇa.
55	Slab.—Stone lying in the temple of Basavappa.	..	....	....	Do.	Damaged. Registers some gifts of land to the gods Bhōga-nātha and Mallinātha.
56	HANGAL TALUK Yalavatti.—Slab set up near the temple of Mahābalēvara.	Western Chāluk-ya.	Tribhuvanamalladēva	Chālukya Vikrama year,.... Jaya, Kārtika, śu. bidige, Thursday.	Do.	States that Mālādēvi, daughter of <i>Sēnabōva</i> Rāyapa and Volajitabbe, and queen of Tribhuvanamalladēva, caused to be constructed the temple of Mālābēvara and that the <i>āchārya</i> of this temple was <i>Sūryābharana</i> -panditadēva disciple of Varēvara-panditadēva of the <i>Tengina-maṭha</i> at Bādhanē. It records the gift by <i>Sūryābharana</i> , of this Mālābēvara and other <i>sthanas</i> under his charge, to <i>Jānasakti</i> -panditadēva, when Tailapa was governing Pāṇungal-500 and when his <i>piriya-padēva</i> Dēvana was in charge of the <i>manēya</i> of Edeval-70, Belvatti and Elavatti and when Bammagāvunda was administering Yalavatti. Also registers that Bammagāvunda and the 70 (of Elavatti) placed in the hands of Mālādēvi 100 <i>gaṇḍakas</i> of gold and some lands for the same temple.

57	Slab set up outside the temple of Rāmēvara.	Do.	Jagadēkamalladēva	11th year, Vibhava 7, Māgha, śu. paṇṇamāsya, Monday, sankranti.	Do.	Records a gift of land made by <i>Mahāpradhāna</i> , <i>Mahāprachandana</i> -pandita Sēvidēvarasa to the god Rāmēvara-dēva of Elavatti. The gift was placed in the hands of Chandrabhāṇa-Pandita. The donor is stated to be ruling over Hāṇungal-500.
58	Hero-stone set up in the compound of Gurupādappa Yaligār.	Do.	Bhūlōkamalladēva	Bhūlōkamalla year 10, Rākshasa, [Kārtika, śu...], Monday.	Do.	Records that a Nāvaka died fighting when <i>Sāṅga</i> Kēsi attacked Elavatti in the expedition of Hoyisaladēva against Pāṇungal. At the time of the fight, Mallikārjuna-dēva was ruling Pāṇungal-500.
59	Hero-stone set up in Survey No. 74	Do.	Pratāpachakravarti Jagadēkamalla.	Regnal year 6, Rudhirōdgari, Pausa,....	Do.	Records certain gifts of land by Tailagāvunda and the 70 people of Elavatti to a hero who died fighting. Also registers some gifts, by the <i>mahājanas</i> and the 1000 of Belvatti, of land and 10 <i>gaṇḍakas</i> of gold for the obseques of this hero who fought for them and died.
60	Slab standing outside the local Jaina <i>basadi</i>.	..	....	Ananda, Mārgasira, śu. 8, Friday	Do.	Records the death by <i>Samādhi</i> of <i>Sēnabōva</i> Kēṭayya, lay disciple of Sakalachandradēva of <i>Mūlacanṅga</i> and <i>Deśigaṇa</i> .
61	Another slab in the same place	..	....	Sādharana, Śrāvana, ba. 9, Sunday	Do.	Records the death by <i>Samādhi</i> of a pupil of Dēvakīrti-bhāṭṭāraka of <i>Mūlacanṅga</i> , <i>Deśigaṇa</i> , <i>Postakagachcha</i> and <i>Koṇḍakundāwya</i> .
62	Pedestal of a <i>Gopānakēśmi</i> image on the sluice of the local tank.	Western Chāluk-ya.	Jayasinghadēva	Saka 849, Prabhava	Do.	Refers to the construction of the sluice (<i>śūbhe</i>) when Kunda was governing Banavāse-nād and when Segalara Mallayya was <i>Nārgāṇḍa</i> .
63	MUNDARGI PETTA Damhal.—Pillar in front of the tomb called Abdulla Vali.	Yādava (?)	Rāmādēva	Saka 1211, Sarvadhārī, Pushya, śu. 2, Sunday.	Do.	Records gift of all the toll-incomes by Saptarasa, the younger brother of Sālva Vira-Chavunda, the 8 representatives of the <i>Nāḍas</i> and the 16 representatives of the <i>Mahādā</i> of Dharmavolal to the <i>Nagarajinālaya</i> . Also registers gift of oil etc., to the same temple by the <i>ayratokkai</i> and the <i>Uyara</i> -300.

APPENDIX G

Principal dates from Appendix F of 1943-44 calculated with the help of the *Indian Ephemeris*.

No. of inscription	Details of date with their English equivalents and remarks.
WESTERN CHALUKYA	
<i>Jagadekamalla Jayasīṅghadeva</i>	
13	Śaka 959, Īśvara, Mārgaśīra śu. 11, Monday =A. D. 1037, November 21, Monday ; .52.
<i>Trailōkyamalla Ahavamalla</i>	
15	Śaka 988, Parābhava, Paushya, Punname, Sunday, Hastā, Uttarāyana-samkrānti, vyatipāta. Irregular. Paushya punname did not fall on a Sunday in the year Parābhava, but on Wednesday, nor did it coincide with Uttarāyana-samkrānti. Hastā cannot combine with Pushya pūrṇimā.
45	Śaka 977, Manmatha, Paushya śu. 13, Monday, Uttarāyana-samkrānti, vyatipāta. Irregular; if śu. 13 is a mistake for śu. 4 the details regularly correspond to A. D. 1055, December 25, Monday.
<i>Tribhuvanamalladeva</i>	
1	Śaka 1045, Śubhakṛit, Pushya, Amāvāsyā, Sunday, solar eclipse. Irregular. Śubhakṛit corresponds to Śaka 1045 current. In this year Pushya Amāvāsyā fell on a Saturday and there was no solar eclipse on that day. There was, however, a solar eclipse in the month of Śrāvaṇa of the next year Śōbhakṛit.
2	Śaka 104[6], Krōdhi, Māgha śu. 11, Sunday, Samkrānti. Irregular. In the year Krōdhi, Māgha śu. 11 fell on a Saturday, not Sunday. The samkrānti had occurred in the previous month of Paushya on ba. 2, Wednesday.
11	Chalukya Vikrama year 49, Śrāvaṇa śu. 11, Sunday, Samkrānti, vyatipāta = A. D. 1125, July 12, Sunday ; f. d. t. .04. The samkrānti, i. e., Kāṭaka-Vishu occurred earlier on the 26th June.
12	Chalukya Vikrama year 1[1], Prabhava, Kārttika Punname, Sunday, Samkrānti, vyatipāta. Irregular. Kārttika Punname fell on a Tuesday (not Sunday) corresponding to A. D. 1087, October 14. The samkrānti, i. e., Tula-samkrānti, occurred earlier on September 27, Monday.
46	Chalukya Vikrama year 32 (in words), Sarvajit, Chaitra śu. Pāḍīva, Sunday = A. D. 1107, February 24, Sunday ; f. d. t. .78.

APPENDIX G—contd.

Principal dates from Appendix F of 1943-44 calculated with the help of the *Indian Ephemeris*.

No. of inscription	Details of date with their English equivalents and remarks.
<i>Pratāpachakravarti Jagadekamalladeva</i>	
21	Śaka 1069, Prabhava, Pushya ba. 8, Monday, Uttarāyana-samkrānti, vyatipāta. Irregular. Pushya ba. 8 did not fall on a Monday nor was it the day of Uttarāyana-samkrānti.
19	Śaka 1070, Vibhava, Āṣāḍha ba. 8, Monday, vyatipāta, Dakṣiṇāyana-samkrānti. Irregular. Āṣāḍha ba. 8 did not fall on a Monday nor was it the day of Dakṣiṇāyana-samkrānti. If however, ba. 8 is a mistake for śu. 8 the date would correspond to A. D. 1148, June 26, Saturday (not Monday) on which day the samkrānti occurred.
KADAMBA	
<i>Śivachitta Vira-Chattayadeva</i>	
6	4th year, Kālayukta, Āsvayuja ba. 8, Sunday, vyatipāta = A. D. 1258, September 22, Sunday ; .38.
KALACHURYA	
<i>Bhujabalachakravarti Vira-Bijjanadeva</i>	
20	10th year, Parthiva, Phalguṇa ba. 11, Sunday =A. D. 1166, February 27, Sunday ; f. d. t. .16.
RASHTRAKUTA	
<i>Nityavarsha Prithivīvallabha</i>	
44	Śaka 841, Pramāthin, Māgha śu. 1, Pāḍīva, Sunday, Uttarāyana-samkrānti =A. D. 919, December 26, Sunday ; .35. Uttarāyana-samkrānti occurred a few days before, on December 23, Thursday.
MISCELLANEOUS	
39	Śaka 1169, Plavaṅga, Āṣāḍha śu. Punname, Wednesday =A. D. 1247, June 19, Wednesday ; .80.

APPENDIX G—contd.

Principal dates from Appendix F of the year 1944-45 calculated with the help of the *Indian Ephemeris*.

No. of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA	
<i>Trailōkyamalladēva</i>	
25	Śaka 984, Śubhakṛit, Pushya ba. 7, Sunday, Uttarāyana-saṅkrānti. Irregular.
<i>Tribhuvanamalladēva</i>	
45	Chalukya Vikrama year 3 [7], Nandana, Pushya śu. [3], Monday, Uttarāyana-saṅkrānti. =A. D. 1112, December 23, Monday; .69.
59	Chalukya Vikrama year, Jaya, Kārtika śu. bidige, Thursday, =A. D. 1114, October 1, Thursday; f. d. t. .77.
43	Chalukya Vikrama year, Viśvāvasu, Akshayaṭṛitīyā-amāvāsyē, Monday, solar eclipse, vyatipāta. Irregular.
11	Chalukya Vikrama year 51, Pārabhava, Pushya śu. 11, Sunday, Uttarāyana-saṅkrānti =A. D. 1126, December 26, Sunday; f. d. t. .38. The saṅkrānti occurred the previous day.
<i>Bhūlōkamalladēva</i>	
1	13th year, Kālayukta, Kārtika śu. 8, Monday, Uttarāyana-saṅkrānti. Irregular.
<i>Pratāpachakravartī Jagadēkamalla</i>	
6	Chalukya Jagadēkamalla year 11, Kālayukti, Phālguna śu. Pañchami, Sunday =A. D. 1139, February 5, Sunday; .61. The regnal year seems to be a mistake for 1.
12	5th year, Rudhīrōdgari, Śrāvaṇa śu. 5, Sunday =A. D. 1143, July 18, Sunday; .66.
8	11th year, Vibhava, Vaiśākha (Chaitra), ba. Akshayaṭṛitīyā-amāvāsyā, Monday =A. D. 1148, April 19, Monday, solar eclipse; f. d. t. .18.
10	11th year, Vibhava, Vaiśākha (Chaitra), ba. Akshayaṭṛitīyā-amāvāsyā, solar eclipse =A. D. 1148, April, 19, Monday, solar eclipse; f. d. t. .18.
57	11th year, Vibha [va], Māgha, śu. Purnamāvāsyā, Monday, saṅkrānti =A. D. 1149, January 24, Monday; f. d. t. .60. The saṅkrānti (Kumbha) occurred on the previous day.
<i>Trailōkyamalladēva</i>	
26	Śaka 1 [0] 76, Bhāva, Āṣāḍha śu. 5, Thursday =A. D. 1154, June, 17, Thursday; .97.
27	9th year, Dhātu, Kārtika, śu. 5, Thursday. Irregular.
HOYSALA	
<i>Vīra Ballāḷa</i>	
18	Virōdhikṛitu, Śrāvaṇa, ba. 2, Monday =A. D. 1311, August 2, Monday; .25

APPENDIX G—contd.

Principal dates from Appendix F of the year 1944-45 calculated with the help of the *Indian Ephemeris*.

No. of inscription.	Details of dates with their English equivalents and remarks.
KADAMBA (HANGAL)	
<i>Vīra Sōvidēva</i>	
2	3rd year, Hēmaṁbin, Māgha, śu. 13, Monday. Irregular.
KALACHURYA	
<i>Bijjaṇa</i>	
28	Śaka 1083, Vishu, Bhādrapada ba. 6, Tuesday, Rōhini, Vyātipāta, Kapila-shashthī. =A. D. 1161, September 12, Tuesday; .78; .45.
7	Year, Subhānu, Akshayaṭṛitīyā-amāvāsyē, Thursday, solar eclipse. =A. D. 1163, April 4, Thursday; f. d. t. .38. The solar eclipse quoted in the inscription is not noticed in the <i>Ephemeris</i> .
<i>Rājamurāri Sōvidēva</i>	
29	Śaka 1096, Jaya, Jyēsthā, Amāvāsyē, Sunday, solar eclipse, vyatipāta =A. D. 1174, June 1, Saturday (not Sunday), solar eclipse; .33. (ii) Śaka 1096, Jaya, Mārgaśīra, Punnami, Sunday, lunar eclipse =A. D. 1174, November 10, Sunday, lunar eclipse; .67. (iii) Śaka 1096, Jaya, Mārgaśīra, ba. Amāvāsyā, Tuesday, solar eclipse =A. D. 1174, November 26, Tuesday, solar eclipse; .25.
RASHTRAKUTA	
<i>Nityavarsha Khotṭigadēva</i>	
21	Śaka 893, Śukla, Māgha śu. 11, Sunday. Irregular: If the cyclic year is a mistake for Prajōtpatti, the details correspond to A. D. 972, January 28, Sunday; f. d. t. .24.
YADAVA	
<i>Singhaṇadēva</i>	
5	Śaka 1144, Tārana, Chaitra, Amāvāsyē, Monday, solar eclipse. Irregular. The Śaka and cyclic years do not tally. The other details are also irregular.
41	Śaka 1156, Jaya, Vaiśākha, ba. 1, Monday, Dakṣiṇāyana-saṅkrānti, vyatipāta. Irregular.
49	Year, Plavaṅga, Kārtika ba. 10, Thursday =A. D. 1247, October 24, Thursday; f. d. t. .93.
<i>Mahādēva</i>	
34	Śaka 1189, Prabhava, Jyēsthā, . . Wednesday, solar eclipse =A. D. 1267, May 25, Wednesday, solar eclipse; .84.
<i>Vīra Rāmadēva</i>	
63	Śaka 1211, Sarvadhāri, Pushya śu. 2, Sunday =A. D. 1288, December 26, Sunday; .61. The Śaka year was current.
53	Śaka 1213, Vikṛiti, Śrāvaṇa śu. 1 [5], Sunday =A. D. 1290, July 23, Sunday; .65. The Śaka year was current.
MISCELLANEOUS	
16	Śaka 958, Dhātu, Phālguna, ba. 1 [0], Monday =A. D. 1037, March 14, Monday; .35.