

ANNUAL REPORT
ON
SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1939



सत्यमेव जयते

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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1938-39.

PART I.

PERSONNEL

During the year 1938-39, I was in charge of the Office of the Superintendent, Archaeological Survey, Southern Circle, Madras, in addition to my own for over two months, i.e. from 11th October to 19th December 1938 (*vide* Government of India, Notification—Education, Health and Lands No. F. 1-17/38-F, dated 10th November 1938).

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS

2. I was on tour during the year for a total period of about 2 months. I visited Bapatla and Arumbāka in the Guntur district to secure 2 important Eastern Chālukya copper-plate grants which would have been lost but for my timely intervention. I inspected the monuments at Nāgārjunakoṇḍa also along with the Superintendent, Archaeological Survey, for about 10 days in September 1938, and later in November while holding charge of the Archaeological Superintendent's office, I conducted some excavations at the place. I also visited in addition Mācherla, Amarāvati, Dharaṇikōṭa and Uṇḍavalli in the same district and Mogalrājapuram near Bezwada where I examined the so-called Akkanna and Mādanna caves. Later on I camped at Hampi where my assistant Mr. R. S. Panchamukhi joined me in connection with the preparation of a popular edition in Kannada and Telugu of a guide on 'the Hampi Ruins'.

3. During my stay at Nāgārjunakoṇḍa opportunity was taken to explore some more sites in this area. In the cavern called Siddhuladari on the bank of the Kṛishṇā were discovered two dwarf-images in white marble with peculiar head-dresses. These had been lying neglected for a long time and were removed to the local museum for better preservation. They appear to have originally functioned as *dvārapālas* of some Buddhist shrine the nature of which is hard to guess now. They are undoubtedly counterparts in the round of the dwarfish figures sculptured in *chaitya* slabs below the Buddha (*The Buddhist Antiquities of Nāgārjunakoṇḍa*: A. H. Longhurst, plate XXII, b). From the absence of the *yajñōpanīta* it is certain that they are not of Brahminic origin. From the style and technique of the images they must be assigned to a late Buddhist period (*circa* 4th to 5th century A.D.), and barring the statues of Buddha found in the several *stūpas* of the area, these are the only two images discovered in the locality which are carved in the round. One of the images is lamentably broken to pieces, but its value lies in serving as a complement to the other in revealing the nature of the object held in the hand. The other image which is not damaged in other respects is lacking in this interesting object. The faces of these images are full of animation and feeling. One is depicted in a happy mood while the other presents a depressed aspect. So far as I know, statues of these characters, whatever they may stand for, are found nowhere else in India.

In site No. 11, was discovered an interesting *stūpa* slab, though broken, in association with the remains of a *mandapa* marked by 3 rows of 4 pillars in each bay. In the vicinity was discovered a hitherto unnoticed inscribed white marble pillar bearing an epigraph in Brāhmī characters of the 3rd century A.D. belonging to the reign of Sirī Vira Purisadata. The pillar has been removed to the local museum. Within a few yards of this site was noticed a small mound composed of stone and earth bearing clear signs of having been formed by human agency. It is not unlikely that when opened this might prove a prehistoric burial. Mr. Longhurst has already drawn attention to the existence of a primitive cist in the neighbourhood of the monastery near the store shed. Recently a very large *mandapa* or more probably a river-side quay were noticed on the very bank of the Kṛishṇā. Several pillars with the upper portion broken

are lying fixed in the soil in the extensive forest-area adjoining the quay. The sites appear to demand early attention for excavation. The huge mound called *Stambhālabōḍu* (meaning in Telugu 'the mound of pillars') is also awaiting exploration and from the nature of brick foundations and courses found in this area, the site promises to be of value. It may be remarked here that a site in the Buddhist area on the hillock at Renṭāla also goes by the name of *Stambhālabōḍu* (Vide A. R. on S.I.E. for 1936-37, p. 1).

4. The several monuments at Bezwada and Mogalrajapuram were also examined, in company with the Assistant Engineer, P.W.D., Bezwada, and conservation notes were drawn up for the improvement of some of the monuments. The caves at Unḍavalli, were also thoroughly examined and photographs * of some interesting interior views of the caves were taken. Suggestions have also been made to the Director General of Archaeology in India for transferring the present open-air museum at Hampi to the 'Queen's Bath' as the latter would provide shade and protection for the exhibits. Attention has also been drawn to the rapid deterioration and disintegration to which the monolithic Narasimha statue at Hampi is exposed and suggestions have been made for the better preservation of the monument. The so-called Jaina temples near the Pampāpati temple at Hampi were examined by me in close detail, and I found that they are Brahminic temples of the *Triḱūṭa* style meant for enshrining Śiva, Viṣṇu, Sūryanārāyaṇa, etc. This *Triḱūṭa* form of temple was particularly popular in the Bellary area during the period of the Kalyāṇi Chālukyas. It is therefore high time to disillusion the public and the tourists by changing the name boards on these monuments which are quite misleading: The so-called Sarasvatī temple in the Hampi ruins was also examined on this occasion and found to bear Vaiṣṇavite symbols and scenes carved on pillars and walls; and these associations establish that the temple was one of Viṣṇu, which is also corroborated by an inscription found in the temple itself belonging to the reign of the Vijayanagara king Sadāśiva which calls the deity of the temple as Tiruvēṅḷalanātha (No. 337 of 1935-36). It is suggested here that the name-board of this temple also may be corrected.

5. Under instructions from the Director General of Archaeology in India, I made a programme of tour for Sir Leonard Woolley for his South Indian tour in the latter half of January 1939, and inspected along with him some important archaeological sites in the Bellary, Coimbatore, Guntur, Nilgiri, Trichinopoly and Tinnevely districts.

6. Owing to urgent work at headquarters, my Senior Assistant Mr. G. V. Srinivasa Rao, did not go out on tour except to Kilachchūr in the North Arcot district and to Kunnattūr near Tinnevely, in the latter of which places he arranged, in consultation with the Revenue Department, for the conservation of a prehistoric site on the neighbouring hillock which had been previously examined by me.

7. The Second Assistant and the Tamil Assistant, Messrs. A. S. Ramanatha Ayyar and V. Venkatasubba Ayyar, resumed work in the Ranganātha temple at Srīraṅgam in the Trichinopoly district which was taken up last year. They also visited the villages Tiruppaṅgili and Tiruvellārai close by. The three places are rich in epigraphs and have altogether yielded 212 inscriptions excluding those which are yet to be copied in them. Later on the Second Assistant inspected selected places in the South Arcot and Salem districts, while the Tamil Assistant visited a few in the Madura, Tanjore and North Arcot districts. Some of the inscriptions copied by them are important and their contents are discussed in Part II in the Chōla, Pāṇḍya and Vijayanagara sections.

At Tiruppaṅgili they discovered an early rock-cut panel of Sōmāskanda which is sculptured on a boulder of the streaked variety of rock peculiar to the locality. God Śiva is seated on a throne with one of his legs hanging down and placed on the Apasmāra-purusha and the goddess Umā seated to his right. Between them is the figure of Skanda. Though there are no inscriptions here, the panel may be attributed to the Pallava period as the Sōmāskanda group is a favourite motif of the Pallava period from the time of Narasimha II. Rock-cut temples at Tiruvellārai and Trichinopoly close by are definitely to the Pallavas.

— The Reader, Mr. H. K. Narasimhaswami, was on tour for about 3 months during which he completed the epigraphical survey of the Cuddapah taluk in the Cuddapah district, besides inspecting a few other select places in the same district and in Bellary, Nellore and Guntur. He visited 130 villages in all and copied 121 inscriptions from 46 villages. The ancient ruined Kēśava temple at Vallūru which he examined is in the Chālukyan style, while the sculptural and other ornamental features on the outer walls of the main shrine appear to be Chōla. At Alidena in the Kamalapuram taluk, he excavated a prehistoric cairn on the hill-side near the village.

9. The epigraphical survey conducted during the year in the Bombay-Karnatak by Mr. R. S. Panchamukhi covered the Ramdrug and Jamkhandi States besides a few selected places in the Bijapur and Dharwar districts. He was on tour for about 3 months and secured 121 inscriptions and obtained on loan a copper-plate from the Rajah Saheb of Jamkhandi. The plate which is circular, is embossed with fine bold Hebrew characters containing some passages eulogising king Solomon's reign. In the last week of November 1938, he was engaged with me at Hampi in checking *in situ* certain topographical and iconographical details in connection with his edition of the "Guide to Hampi"

10. The earliest inscriptions in his collection are short labels engraved in characters of about the 6-7th centuries A.D. on the rocky sides of the Southern and Northern forts at Bādāmi recording names or *birudas* of some important persons possibly connected with the construction of the forts. These read *Śrī-Nālpayan*, *Śrī-Tanuchalvan*, *Śrī-Gōindan*, *Vipramanōharan*, *Śrī-Chitrakā*..., etc. In Cave No. III at the place, on the inner side of the over-hanging caves containing the ancient fresco paintings, is found a line of writing in black paint in early Chālukyan characters which reads *Duttamanōdārūna*. Close to it is another line of writing, also in paint, in apparent shell-characters similar to the one found engraved on the left side of the front rock-wall of the same cave. These are probably names of the sculptors who executed the elaborate carvings on the caves.

11. At Rāmatīrtha situated in the thick forest of Mullūr in the Ramdrug State, was discovered an interesting sculpture of a hero in the act of cutting off his head with a small dagger. The inscription engraved on its base, dated in Śaka 895, Śrimukha, states that Nālchuga, the younger brother of Adahalekā-lamma cut off his head and offered it to god Bhairava.

12. Among the records of the later Chālukya dynasty copied in this region mention may be made of an inscription in the *basadi* at Guḍigēri, dated in Śaka 994 and belonging to Bhuvanaikamalla Sōmēśvara II mentioning for the first time his chief queen (*piriyarasi*) Kañchala-Mahādēvi as administering the country from the *nelevēḍu* Muḷugunda.

13. An important inscription at Chikkalgi in the Jamkhandi State belongs to Bijjala of the Kaḷachurya family. It is dated in his 5th regnal year corresponding to A.D. 1157. This record does not mention the then ruling Western Chālukya monarch who must be Taila III, but introduces Bijjana with all the imperial titles of his family. In A.D. 1157 and 1158, Bijjana is mentioned as a subordinate of Taila III in some records at Hāvēri, Tālgund and Baḷagāmve; so the omission of the Chālukya overlord in the present instance perhaps indicates that independence was assumed by Bijjana as early as A.D. 1157, at least in a portion of the Chālukya dominion.

14. In the course of the survey of the Jamkhandi State, was discovered between Āsaṅgi and Kulhaḷli, a hill called Gombi-guḍḍa, containing a number of linear carvings and drawings of fighting bulls with prominent humps and pointed horns, elephants, antelopes, camels, men, etc. These pictures are cut about 1 foot, 6 inches deep and some at least are reported to be similar to those found on the hill near Kappagallu in the Bellary district (Bellary Gazetteer, p. 225). Another important discovery in the same region is a much-worn weathered rock-cut cave near the Sambhulīṅga temple at Kundgōl about 25 feet below the ground level. This place as well as its neighbourhood is full of Jaina vestiges and so was evidently occupied by Jain sculptors or other vestiges of art are extant here now.

WORK DONE DURING THE YEAR

COLLECTION

15. During the year 156 villages were visited in the Madras Presidency, of which 70 yielded a total collection of 452 inscriptions. In the Bombay-Karnatak 118 villages were visited, of which 32 yielded 121 inscriptions. Nineteen Copper-plate grants were also examined and 64 photographs were taken of objects of archaeological and epigraphical interest.

The strike order for the *Annual Report* for 1934-35 was given on 21-4-1938 to the Manager, Government of India Press, Calcutta, and it was issued in June 1938. The proofs for the Report for 1935-36 were received in batches from June, from the Government Press, Madras, and its stitched proof was received in February 1939.

PUBLICATION.

16. The manuscript for Volume XII, *South Indian Inscriptions* (Pallava Section) was revised and a general introduction for this part was drawn up. About 90 inscriptions for the next two parts of this volume dealing with the Pāṇḍya and Chōḷa inscriptions were studied and introductory notes on them were got ready. For the *Bombay-Karnatak* volume (*S.I.I.*, Vol. XI, Part I) pp. 1-118 of the fourth proof were corrected and sent to the Press for page proof to be issued as part I of the volume. Index for this matter was also prepared. Introductory notes in English on 126 inscriptions of the Western Chāḷukya and Kāḷachūrya dynasties that are to go into the next part of the volume were also drawn up. During the year, I contributed three articles entitled, 'Viṣṇu-plate grant of Pallava Simhavarman', 'Śāsanakōṭa plates of Gaṅga Mādhavavarman I' and 'Epigraphical Notes' for publication in the *Epigraphia Indica*, and two others, viz., 'A short note on the Nāgārjunakōṇḍa sculptures', and 'Sāñchi Inscription of Vaskushāna' to the Director-General, the former for inclusion in his *Annual Report* and the latter for publication in the *Bibliography of Indian Archaeology*. My assistant (the late) Mr. A. S. Ramanatha Ayyar also sent an article on 'Ambāsamudram inscription of Śōḷaṅṅalaikōṇḍa Vira-Pāṇḍya' for publication in *Epigraphia Indica*.

17. As usual, the office has helped scholars and others interested in Epigraphy with its records, both published and unpublished, the chief among them being the Indian History Department of the Madras University which consulted more than 1,200 transcripts of the office during the year. Recently, the Hindu Religious Endowments Board has been taking keen interest in the past history of the numerous temples under its charge, and through the efforts of the Board there has been a wide awakening of popular interest in the architecture and inscriptions of the South Indian temples. The Board must be complimented on the great care it has also been bestowing on the preservation and renovation of temples.

18. Inscriptions copied at the following 70 villages* are registered in Appendix B:—

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly	Trichinopoly	Śrīrangam	1—155
2	Do.	Lalgudi	Tiruppaṅgīlī	156—193
3	Do.	Do.	Tiruvellaṛai (Tiruvallaṛai)	194—212
4	Madura	Melur	Alagarkōyil	213—221
5	Do.	Do.	Poyyakaraippatti	222—224
6	Tanjore	Nannilam	Śrīvāṇḱiyam	225—234
7	Do.	Do.	Tiruvīlīmīlalai	235—237
8	North Arcot	Vellore	Kīlachehūr	238
9	Do.	Polur	Kāṅgaṇūr	239
10	Do.	Do.	Pudappālaiyam	240—243
11	Do.	Do.	Kāppalūr	244—289
12	Do.	Do.	Kalaśapākkam	290—291
13	Chingleput	Siperumbudar	Poonamallee	292—304
14	Do.	Saṁḁapet	Tiruvāṇṁiyūr	305
15	Madras	....	Government Museum, Madras	306 and 447
16	South Arcot	Gingee	Gingee	307—310
17	Do.	Tindivanam	Idaiyālam	311—314
18	Do.	Vriḁḁhachalam	Kūṭṭākkudī	315—317
19	French India	....	Pondicherry	318—320
20	Salem	Namakkal	Bommasamudram	321—322
21	Do.	Do.	Kuḁippatti	323
22	Do.	Do.	Pullūr	324—325
23	Do.	Do.	Nāmakkal	326—329
24	Do.	Omāhur	Naṅgavalli	330
25	Cuddāpah	Cuddāpah	Ambavaram	331
26	Do.	Do.	Bayanāpalle	332—333
27	Do.	Do.	Chēmullāpalle	334
28	Do.	Do.	Chīmalapenta	335—336
29	Do.	Do.	Chinnadāsaripalle	337—340
30	Do.	Do.	Chintakommudinne	341—344
31	Do.	Do.	Chintalapattūru	345—355
32	Do.	Do.	Cuddāpah	356—363
33	Do.	Do.	Dēvuni-Cuddāpah	364—372
34	Do.	Do.	Eguvāpalle	373—374
35	Do.	Do.	Ēlūrpāḁu	375
36	Do.	Do.	Ēṭūru	376
37	Do.	Do.	Gaṅḁanāpalle	377
		Do.	Gurrapāḁu	378—381
		Do.	Gōṭūru	382—385
		Do.	Kopparti	386—389
			Kammavāripalle	390
			Lēbāka	391
			Māchanūru	392
			Mōyillakālava	393—398

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
45	Cuddapah . . .	Cuddapah . . .	Muttalūrpaḍu . . .	399
46	Do. . . .	Do. . . .	Nallingāyapalle . . .	400
47	Do. . . .	Do. . . .	Nandimaṇḍalam . . .	401—403
48	Do. . . .	Do. . . .	Paiḍikālava . . .	404—405
49	Do. . . .	Do. . . .	Peddaputta . . .	406
50	Do. . . .	Do. . . .	Peṇḍimarri . . .	407—408
51	Do. . . .	Do. . . .	Polatāla . . .	409
52	Do. . . .	Do. . . .	Pushpagiri . . .	410
53	Do. . . .	Do. . . .	Puṭlampalle . . .	411—412
54	Do. . . .	Do. . . .	Rāmarājupalle . . .	413
55	Do. . . .	Do. . . .	Rāvulapalle . . .	414—415
56	Do. . . .	Do. . . .	Rudrayagīripalle . . .	416
57	Do. . . .	Do. . . .	Tāḍigōṭla . . .	417
58	Do. . . .	Do. . . .	Tappetla . . .	418
59	Do. . . .	Do. . . .	Tippireḍḍipalle . . .	419—420
60	Do. . . .	Do. . . .	Tōḷḷagaṅganapalle . . .	421
61	Do. . . .	Do. . . .	Tuḍumaladinne . . .	422—425
62	Do. . . .	Do. . . .	Vellūru . . .	426—437
63	Do. . . .	Do. . . .	Vallaṭūru . . .	438—441
64	Do. . . .	Jammalamadugu . . .	Gaṇḍlūru . . .	442—443
65	Bellary . . .	Hospet . . .	Hampi . . .	444
66	Nellore . . .	Kanigiri . . .	Nalajanampāḍu . . .	445
67	Do. . . .	Kandukuru . . .	Peṭlūru . . .	446
68	Guntur . . .	Palnad . . .	Mācherla . . .	448—449
69	Do. . . .	Do. . . .	Gōḷi . . .	450—451
70	Do. . . .	Do. . . .	Nāgārjunakoṇḍa . . .	452

Ootacamund ;
Dated 20th July 1942.

C. R. KRISHNAMACHARLU,
Government Epigraphist for India.

APPENDIX A.

List of copper-plates examined during the year 1938-39.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the Original.	"Note to be published."	Remarks.
1	The District Munsiff, Kundapur, South Kanara district.	Keladi	Somasēkhara-Nāyaka	Śaka 1596, Prapādī, Jyēṣṭha, āṇ. 15.	Kannada	Returned to the District Munsiff.	S.I.I.	Records an order issued by queen Chenam-māji, making a gift of all the money-incomes derived from the village Sēnapura in Halasānādu-sima and the village Belegāma in addition, for the expenses of worship in the temple of Venkaṭāvara at Ganguvālī in Muguvina-sime, built by a certain Nārāyaṇa. Gives the ancestry of the king for 4 generations and states that the family was descended from Keladi Sadāśivarāya-Nāyaka, who receives a number of <i>birudās</i> .
2	Sri Yallapragada Hanumantha Rao, Headmaster, Board School, Chandavolu, Bapatla taluk, Guntur district.	Eastern Kya.	Vijayāditya-Mahārāja (II)	....	Sanskrit in archaic characters.	Purchased by the Indian Museum, Calcutta.	Ep. Ind.	Records a grant made by the king, of land at the village Mangavēṇu in Sudarāra-vishaya to the Vedic scholar Vajrasarman of the Bhāradvāja-gotra and Apastamba-sūtra, residing at Krōvēsīri, who was the son of Bandhusarman and grandson of Kuppasarman. The king is called the son of Vishnuvardhana and the grandson of Vijayāditya. The <i>ājāpti</i> of the grant was Pāṇḍarānga.
3	Sri B. V. Krishna Rao, M.A., B.L., Rajahmundry.	Do.	Vijayāditya (III)	....	Do.	Returned to Mr. Krishna Rao.	Do.	Records the grant by the king, of the village called Kāṭaparru in the Vēngi-1000 <i>vishaya</i> as an <i>agrahāra</i> , on the day of a solar eclipse, to a Brahman by name Rājāditya who distinguished himself in the king's service in war. Gives an account of the donee's parentage and states that his great grandfather Kumārāmūrti, the lord of Kāṭur and Vāyulūr, left his place unable to bear the (bad) treatment of the Tondaimān king and settled down at Uṇḍi in the Vēngi country.
4	Sri M. S. Sarma of the Bhāratī office, Madras.	Haihaya.	Kōna Manma-Malla	Śaka 1140 (expressed by the phrase <i>vijā-dabāhrudra</i>).	Sanskrit in Telugu	Returned to Mr. Sarma.	S.I.I.	Records an order issued by the king to the residents of Guddāsa-vishaya on the occasion of a lunar eclipse, granting the village Kandikuppa separated from Pallamakūrṭi in that <i>vishaya</i> for (the maintenance of worship in) the temple of Chōḍēśvara-Mahādeva located in the Sana-vidyāsthāna, with separate allotment of lands yielding specified quantities of paddy for god Bhairava enshrined in the same temple and to the four <i>śaṭi</i> <i>Saiva-Sānādhīpatis</i> of the temple. (Published in <i>Bhārati</i> for June 1938, pp. 56pt.)

APPENDIX A—*contd.*List of copper-plates examined during the year 1938-39—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the Original.	Where to be published.	Remarks.
5	Sri M.S. Sarma of the <i>Bhārati</i> office, Madras.	..	Prōlaya-Nāyaka	....	Sanskrit in Telugu.	Returned to Mr. Sarma.	<i>Ep. Ind.</i>	Records the gift of the village Vilasā in Kōṇāvani-māṇḍala by the king to the scholar Vennayaśarma of the Bhāradvāja-gōtra who in turn along with his brother Gaṇapaya settled it as an <i>agrahāra</i> in shares to 108 Brahmans well versed in the <i>Vēdas</i> and <i>Śāstras</i> , whom he assembled from several places and settled in this village. Relates the circumstances in which the chief rose to power in the Tilinga country after the capture and fall of the Kākatiya Pratāparudra at the hands of the Turuṣṭas (Mussalmans).
6	Sri Settipalli Ramayya, a resident of Arambāka, Repalle taluk, Guntur district.	E a s t e r n Chālukya.	Bādapa	....	Do.	Purchased by the Indian Museum, Calcutta.	Do.	Registers the grant of the village Intēnu in Velanādu-visaya by the king to his minister Māveṇśarma of the Kuṇḍinā-gōtra for being made over by the latter to his son Yuddhamalla, the namesake of the donor's father. Mentions Tālapa, the younger brother of the king, as helping him in the administration of his kingdom.
7	Sri B. Ramachandra Reddi, O.B.E., of Buchiredippalem, Nellore district.	Gajapati.	Pratāparudra	Saka 12123 (expressed by chronogram <i>gūṇa lā-ṣaṇāka</i> , mistake for 1443), Durmati, Vaiśākha Monday, lunar eclipse.	Sanskrit in Nāgarī.	Returned to the owner.	<i>S.I.I.</i>	Registers the grant made by the king in the presence of god Saṅgamaśvara in the course of his victorious march, of an <i>agrahāra</i> named Rājāmāmbāpuraṁ to two Brahmans by name Nārāyana and Nanna, a who were agnate cousins.
8	Sri Boya Chaudappa of Khaderpetta, Gooty taluk, through the District Collector, Anantapur.	Vijayanagara	Harbhavadēva-Mahārāya, ruling from, Vidyānagara.	Saka 1270, Sarvajit, Vaiśākha, śu. 15.	Telugu	Do.	Do.	Records a grant of 35 <i>puṭṭi</i> of land at Dēvara-palle <i>atlas</i> Bhāskarakaśhētra in Gutū-rāya to a certain Hampā-Josya (probably) for (the worship of god) Doddi Ahilāśvara after allotting specified portions to the members of the several working classes of the village (for their services); (same as C.P. No. 9 of 1920-21).
9	Sri Yerlam Yella-Reddi of the same village, through the District Collector.	Do.	Do.	Saka 1271, Sarvad-hāri, Māgha, śu. 15.	Do.	Do.	Do.	Records the grant of the village Jambula-viśāla <i>atlas</i> Bhāskarakaśhētra in the Gutū-rāya as <i>Sarodimāyā</i> *, <i>ayaraharām</i> to the same donee mentioned above, and the grant of <i>reḍḍivikam</i> to Nakkā Gaṅḡyaya and Yarayalam Kōvi-Reḍḍigari Nārpa-Reddi.

10	Do.	Do.	Do.	Do.	Do.	Saka 1712, Sūdhā- raṇa, Bhādrapada, śu. 10.	....	Records the sale of the <i>mirāsi</i> (right) of <i>talāṭam</i> of the village Dēvarapalle with its appurtenances of land to a certain Dēgala Soma by Mahāyānākārya Timmā-Nāyanigāru, son of Giryappa-Nāyudu. Doddappa-Nāyudu of Nāgasamudram.
11	Do.	Do.	Do.	Do.	Do.	Saka 1719, Pīngala, Śrāvaṇa, [ṭa] 10.	....	Records a similar sale of the <i>mirāsi</i> of <i>talāṭam</i> of Khādarapāṭa to the same person mentioned above by Mahāyānākā- chārya Rājāsri Topile Yombuḷa-Nāyanigāru of Nāgasamudra.
12	Talāri of Gundala, Gooty taluk, through the District Collector, Anantapur.	Do.	Do.	Do.	Do.	....	....	This plate evidently formed part of a complete document of which the other plates are missing. Seems to record that on receipt of the <i>parāna</i> (<i>firman</i>) of the Nawab demanding compensation to certain merchants for theft committed within the limits of some lands at Prākottachervu, the residents of the village represented that the lands were not theirs but belonged to two brothers Pedda Timma and Chinna Timma living at Nakkadoḍḍi village and that accordingly the latter who were approached by the messengers, agreed to pay the compensation after satisfying themselves that the lands were really theirs. The characters seem to belong to the 17th century A.D.
13	Sri Manyam Suryanarayana-murti of Vetapalem village, Coconada taluk, East Godavari district, through the Collector.	Do.	Do.	Do.	Do.	Saka 1299, Pīngala, śu. pañcamaṁ, Wed- nesday, the sun in Mithuna, Vaidhṛiti- [vōga].	Uṇḍīśvaradēva	Records the grant by the king, of the village Gōḍaparṇu renamed Uṇḍīśvarapuram after himself, divided into equal <i>virṭis</i> or shares among 32 specified Brahmins. Recounts also the formation on previous occasions of similar Brahmin colonies out of several villages which were respectively renamed Tamnavaram, Viravaram and Uṇḍīśvarapuram after his father, mother and himself. The king is stated to have been born in the Solar race and had his residence in Sūravaram in Goṇḍūri-vṛttī.
14	Secretary, The Historical Research Society, Dharwar, through Mr. R. S. Panchamukhi.	Do.	Do.	Do.	Do.	Parā [bha*] va, Vai- śākha, [śu.] 8, Monday.	Vīra Satvāśrayadēva- Chakravartī, son of Vīra-Nārāyaṇa, 'ruling from Ayōdhipura'.	The inscription is engraved in characters assignable to about the 12th century A.D. The language is an obscure mixture of Kannada and Maḥārāṭhi. The king receives a number of Western Chālukya <i>brindas</i> . Seems to record a grant of land and house-site in the village Maramuri made by the king, while camping at Kapaḍi-Saṅgama in the course of his victorious campaign in the south, to a certain Rāmagāvūḍa. (Cf. C.P. No. 1 of 1935-36).

APPENDIX A.—*contd.*List of copper-plates examined during the year 1938-39—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the Original.	Where to be published.	Remarks.
15	District Collector, Anantapur.	Vijayanagara.	Venkatapatideva I.	Saka 1511, Virōdhi, Kārtika, śu. dvādaśī.	Sanskrit in Nāgarī.	Returned to the Collector.	S.I.I. . . .	Records the grant by the king, as <i>śarvaśāyaga</i> of three villages Tūmakūṭa in Kāmba-dūru-śhala, Nīlvugallu-Rāmāpura in Nāṭimalai-śhala and Chintapalli in Kāmasamudra-śhala, all located in Kūndurpi-sima, a sub-division of Rāya-durga-rājya, to a Brahman named Singari-Bhatta of the Jāmadagnya Vatsa-gōtra, Aśvalāyana-sūtra and Rik-śakha, who was the son of Nāga-Bhatta and the grandson of Tippiāya. (Reviewed in <i>Mys. Arch. Report</i> for 1921, p. 31.)
16	Superintendent, Government Museum, Madras.	Do.	Immaḍi Praughadēva	Saka 1383, Vriṣha, Kārtika, śu. Uttiṣṭha-na-dvādaśī.	Do.	Returned to the Superintendent.	Do. . . .	Records the grant made by the king in the presence of god Virupakṣadeva on the banks of the Tungabhadra at Bhaskara-kaṣētra (Hampi), of the villages Tenpēdu. Amanabakkam and Pachohirpakkam in Kalatār-kōttam, (a sub-division) of Paḍavēdu-rājya, formed into an <i>agrahāra</i> named Mallikājunārāyapuram and divided into shares to several learned Brahmins.
17	Raja Sahab of Jamkhandi, Bombay Presidency, through Mr. R.S. Panchanukhi.	..	....	....	Hebrew . . .	Returned to the Raja Sahab.	Do. . . .	This is a circular copper tray with writing embossed on it in the body. This was kindly got read and translated for the office by the Rev. Father L. D. Murphy of the Loyola College, Madras. Gives the heading as "Tale from the History of Solomon's throne and greatness" and contains some passages eulogising King Solomon's reign.
18	Syed Muhammad Ghouse Sahab, Inamdar of Samayavaram, Trichinopoly, through the High Court, Madras.	Vijayanagara	Vra Venkatadēva-Mahārāja 'ruling at Ghana-giri'.	Saka 1655, Pramā-disha, Chaitra, śu. Chaturthi, Sunday, Kṛṣṭikā.	Telugu . . .	..	Do. . . .	From a photograph. Records a grant of the village Samayavaram on the bank of the Kaveri by Minākshi, the queen of Vijayaranga-Chokkanātha-Nayaka Madura to a certain Ramudalla-Siyabu (probably for the maintenance of a mosque).
19	Sri Devulapalle Venkateskrishna Reddi of Ulavapādu, Kandukur taluk, Nellore district.	Do.	Harithara . . .	Saka 1298, Nala, ba. 1, [Monday].	..	....	..	Only a set of impressions was received in the office. Registers the grant of the village Krākū surnamed Bukarāyapuram by the king to a number of Brahmins.

APPENDIX B.

List of Stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT.						
TRICHINOPOLY TALUK.						
1	Srirangam.—East wall of the second prakara in the Ranganatha temple.	Vijayanagara .	Achutadeva-Maharaja .	Saka 1461, Vijambi, Pushya, ba. 30, Sunday.	Kannada .	Records (royal) gift of a <i>kirita</i> and a <i>karna-patra</i> to god Ranganatha at Srirangam through Vengalaya, the <i>raja-sam</i> of Ramabhatlayya.
2	Same wall	Do.	Do.	Saka 1457, Manmatha, Karkataka, ba. Amavasya, Wednesday, Purnapusanam.	Tamil and Grantha .	Registers gift of the village Kadambankurichchi in Kilangunadu belonging to Rajarajapurachchavadi, for providing curd-rice offerings to Uvaivirvalli-Nachchiyar, by Onkaraja Chenna-Balayadeva-Maharaja who has a number of <i>birudas</i> such as 'Urayir-puravaradhisvara', 'Cholakula-tlaka', etc. Registers also a gift of gold and silver ornaments by the same chief to the goddess.
3	Do.	Do.	Do.	Saka 1457, Manmatha, Dhanu, su. 8, Thursday, Ravati.	Tamil .	Registers gift of gold by Periya Konnaman, wife of Periya Tirumalaideva-Maharaja, son of Sulaktaiyadeva-Maharaja of the Surya-varisa, for offerings to the god, from which Sri-Vaishnavas had to be fed in the <i>tirumadigas</i> of Kandadai Annan Appan of the Vadhrula-gotra.
4	Do.	..	....	Paritapi, Arpaai 5 .	Do. .	Incomplete. Appears to refer to some wrongful collection of <i>Nattukannikai</i> taxes on the <i>tiruvilaiyalam</i> lands belonging to the temple.
5	Do.	..	....	Saka 1419, Pingala, Karkataka, ba. 4, Tuesday, Purnatitadi.	Do. .	Registers gift of gold by Narasimman, the wife of Mahamanthalesvara Konmaraja Periya Timmaraja-Udayar for offerings to the god from which latter, a portion was to be utilised for a feeding charity in the <i>Ramanujakulam</i> conducted by Kandadai Ramanujayyanga.
6	Do.	..	....	Nandana, Paniguni, Ekadasi.	Do. .	Incomplete. Refers to some gift (not specified) by Rudramurugaiyappan, son of Nallama Mummudi. of Kangayanalur, on behalf of Virappa-Nayaka, Sirdavur to
7	Do.	Vijayanagara .	Devaraja-Maharaja .	Saka 1351, Purnamadi, Makara, ba. 6, Friday, Hasta.	Do. .	Registers gift of the villages Kodiyalam and Sirdavur to Uttama-Nambi, the officer in charge of the temple, by [Anna] Chaudappa, son of Adityadeva for conducting a car festival in the temple on the day of Uttaradam, the natal star of the donor's father. An elephant was also presented to the temple for service during the same festival.
8	Do.	Do.	Venkatapatideva-Maharaja	Saka 1534, Paridhavi, Mesha, su. 3, Thursday, Rohini.	Do. .	Registers gift of money by Ramaniya-Jayar of the lineage of Yatindrapavanaprabhava Pillalokacharya-Jayar for offerings to the god during the <i>tiruvaddhayanam</i> festival in the month of Chittirai.
9	Do.	Do.	Achutadeva-Maharaja .	Saka 1458, Durmukha.	Telugu .	Incomplete. Registers gift of gold and ornaments to the temple by Akkijamma, daughter of Timmaraju Salakaraju, who was the son of Peddayadeva-Maharaja who has a number of <i>birudas</i> .
10	Do.	..	....	Vijambi, Misha, su. 11.	Do. .	Connected with No. 1 above. Vengalaya is stated to be the son of Pochiraju Timmaya of the Kauandinya-gotra.

APPENDIX B.—*contd.*List of stone inscriptions copied during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i>						
11	Same wall . . . . .	....	....	Saka 1590, Kilaka, Makara, <i>śu.</i> 13, Sunday, Rōhini.	Telugu	Registers gift of gold by Muddirai Rāman, son of Alagya Shiga, a <i>Sattāda Srivaishnava</i> of the Srivasa-gōtra, for providing some offerings to god Ranganātha when the latter halted at the stone platform which he had built in the Chitrā-maṇḍapa of the temple.
12	Do. . . . .	....	....	....	Kannada	Damaged. Seems to register an order of Achyutarāya regarding the grant of three villages, probably to the temple.
13	Do. . . . .	....	....	Saka 1411, Saumya, Rishabha, <i>śu.</i> 10, Sunday, Uttirām.	Tamil	Registers gift of the villages, Sattavantāgal and Aṭapperu-chelvi on the southern bank of the Pālār in Padaividu-sāvaḍi in Tondaimaṇḍalam, by Kandāḍai Ayōdhyā Rāmā-nujayāgar, a <i>Sattāda-parama-śāśtri</i> of Tiruvāraṅgam Tiruppati, who got them from their Brahman owners, for offerings to the god during the Rāmānujan-avasaram and to feed with the offerings Srivaishnava Brahmans in the Rāmānujayāgar-Rāmānujakkittam situated to the west of the Pallavarāyarmatha on the eastern portion of the southern row of the Vikramaśālan-tiruvḍi.
14	Do.	Vijayanagara	Pratiapa Gaṇapati Devārāya-Mahārāya	Saka 1357, Rākhaṣa, Makara, <i>śu.</i> 11, Saturday, Rōhini.	Do.	Registers a gift of lands in Sēndēnpālan-Kaṇṇankudi as <i>bhāṭavṛtti</i> to Uttama-Nambi, son of Uttama-Nambi of the Kāśyapa-gōtra and the Asvālayana-sūtra, to supervise the conduct of the car festival instituted in the name of Aditya-dēva-Uḍaiyar referred to in No. 7 above.
15	Do.	Do.	Achyutarāya-Mahārāya	Saka 1481, Vikāri, Bhādrapada, <i>śu.</i> 12, Tuesday, Tiruvō-nam.	Do.	Contains two verses by Ōḍuva Tirumalaidevi-Amman, the <i>rājamaṭṭhi</i> of the king on the occasion of the king's performing the <i>tūlā/hāra-dāna</i> . The record was engraved during the time of Srivaṅṅappa-Nāyaka, son of Tuḷuva Vengala-Nāyaka.
16	Do.	Do.	Do.	Saka 1454, Virōdhi, Kārttigai, ba. paṇ-chami.	Do.	Registers gift of 1,200 <i>paṇ</i> and 3 villages made by the king on the occasion of his visit to the temple with his queens Varadāchi-Amman and Ōḍuva Tirumalai-Amman and prince Chikka Venkatādri, for conducting with the income thereon, services to the god in their respective names. Gives a full list of the king's military achievements in the introductory portion.
17	Do. . . . .	....	....	Saka 1453 (in chronogram in Sanskrit), Mannatha, Uttarāyana, <i>śu.</i> 5, Wednesday, Pūrattādi.	Do.	Registers gift of money by Srirāṅgarājan Sōmayāji Tirukalir-kenṭidāṣan, son of Kōyil-pillai Nāṅkavipperumāl Śiyā-Brihaṣpati Sarvayājīyar Sōlaimalai-perumāl Alagiyamānā-vāḷapperumāl of the Kāśyapa-gōtra and the Jaimini-sūtra, to provide, with the interest therefrom, offerings to the god. Mentions the donor's disciple Nāgādēva of Tiru-nāṅṅappattanam and the <i>matha</i> called Alagya-maṇḍavilā-jīyar-matha (which was probably built) by Tirumalaṭṭaja.

18	Do.	.	.	.	.	.	.	Chōla	.	.	Tribhuvanachakravartin vīradēva.	32nd year, Dhanus, Sunday, Mūla.	Do.	.	.	Registers a gift of land, after purchase by Ōlaimaṅḍalamudaiyāṅ Tiruveṇkādudaiyāṅ Sīriyāṇḍāṇ, a merchant of Kulōt- tuṅgaśōlapattanam in Sellūr-nādu, a sub-division of Rājārāja- valanādu for offerings to the god during the <i>śandi</i> instituted in the temple, in the name of the donor.
19	Do.	.	.	.	.	.	....	....	....	....	....	Śaka 1451, Hēvi- lambī, Paṅguṇi, 3.	Do.	.	.	Registers gift of money by Malaikuniyāṇaperumāl Ayyān- gār, son of Vēdayāssabhattar Rāṅgayāṅgar of the Harita- gōtra, for offerings, etc., during the <i>Kauṭikairunāl</i> festival in the temple.
20	Do.	.	.	.	.	.	Vijayanagara	.	.	.	Mahēmaṇḍalēśvara Devartāya.	Śaka 1355, Pramādi, Pushya, ba. 6, Friday.	Kannāḍa	.	.	Copy of No. 7 above.
21	Do.	.	.	.	.	.	....	....	....	....	....	Śaka 1514, Nandana, Mithuna, śu. 7, Tuesday, Uṭṭiram.	Tamil	.	.	Registers gift of land, by purchase, at Lekkaṇaṇṇāyakapura in Mala-nādu by Sevvandiṇātha, the headman of Manrach- chanallār for providing offerings, when the god was taken to the maṇḍapa at Nochiyan on the 5th day of the festival. Chakirārtiyar Tirumalayar was the recipient of a share of the offered food.
22	Do.	.	.	.	.	.	....	....	....	....	....	Śaka 1405, Śōbhakrīt, Sinhā, ba. 11, Thursday, Pūṣam.	Do.	.	.	Registers gift of land, after purchase, by Mahāmaṇḍalēśvara Timmayar, son of Kamparasar Mallaivar for providing offerings to the god Tiruvārāṇḍa-chelvar subsequent to the service called <i>Ayōdhya-Rāmānuja arācam</i> .
23	Do.	.	.	.	.	.	....	....	....	....	....	Dundubhi, Kārttika, śu. 15, lunar eclipse.	Kannāḍa	.	.	Registers gift of land, by purchase, by Chikka Narasaṅga- Nāyaka, for rearing a flower-garden.
24	North wall of the same prakāra	.	.	.	.	.	Vijayanagara	.	.	.	Achyutadēva-Mahāviya	Śaka 1453, Khara, Dhanus, ba. 5, Wednesday, Makhlā.	Tamil and Grantha	.	.	Registers gift of land in Pudukkudi in Mala-nādu by Ella- marasa, son of Apantayyan of the Ārēya-gōtra, a resident of Pādrikkuppan in the Chandragiri-rāya, for providing offerings and worship to the god during the festival called Bhūpati-Uḍaiyar-trunāl, evidently after the king, in the month of Tai. The donor is said to have been a mace- bearer (<i>Chinṇaḍaḍi-piṭikkam</i>) to the god.
25	Same wall	.	.	.	.	.	....	....	....	....	....	....	Telugu verse	.	.	In characters of the 16th century A.D. Verses in praise of Ranganātha. At the end of the inscription are found the names of Avasara Mallarasa, Timmappa, Ullappa, etc. Another line in continuation, in bigger characters, contains the names of Hullarasa Lingaya and his son Dēvarāya.
26	Do.	.	.	.	.	.	....	....	....	....	....	Śaka 1459, Hēvilam- bi, Aṣṭī 5.	Tamil	.	.	Registers gift of the village Nannūr in Rājagambhira-valanādu by Aḍappattu Sīrullappā-Nāyaka for providing offerings and flower-garlands to the god.
27	Do.	.	.	.	.	.	....	....	....	....	....	....	Sanskrit in Grantha	.	.	Registers gift of ornaments, etc., to the god by Muddu Alagādrī of the lineage of Viśvānātha-Nāyaka, at the request of his teacher called here by the appellation Achārya Vādhūla chūḍamaṇi.
28	Do.	.	.	.	.	.	....	....	....	....	....	Śaka 1451, Virōchi, Mēsha, ba. 9, Friday, Śravaṇa.	Grantha and Tamil	.	.	Registers gift of gold by Kuppaya <i>alias</i> Nārāyaṇasarma, son of Tiruvāli-Āḷvan of the Kauṭika-gōtra, for providing offerings while the god was taken in procession to a maṇḍapa in the donor's garden.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i>					
	TRICHINOPOLY TALUK— <i>contd.</i>					
29	Same wall . . . . .	....	....	....	Telugu	Records the perpetual devotion of Kālahasti Arasa, son of Bācharasa Kōnérīdēva and the <i>Karaiika</i> of Paḍavāḷu.
30	Do.	Vijayanagara	[Kṛishṇa]dēvarāya-Mahārāya . . . . .	....	Tamil	Incomplete. Seems to record the gift of income from villages situated in the several <i>nāḍus</i> of the Tiruchirappalli-śāvaḍi, probably by the king, at the instance of Sāluva Timma.
31	Do.	Madura Nāyaka	Muddalākāḍri	Saka 1602, (in chronogram) Sīd-dhārthin, Viśekhika, Wednesday, Chitrā.	Sanskrit in Grantha	Records the gift of a <i>kaichuka</i> for god Raiganātha by Mutūka Alakāḍri of the lineage of Viśvanātha-Nāyaka. (See No. 27 above).
32	Do. . . . .	....	....	Saka 1450, Sarva-dhārī, Mīna, ... 9, Thursday, Pushya.	Tamil	Damaged. Seems to register a gift of money by Narasiṅgarāyar Srināgarājanāyār of the Māthala-gōtra to provide for offerings to the god on the fourth day of the festival when the god was taken to his garden. At the end of the record the perpetual devotion (<i>śāśvata</i>) of Timmarasa is recorded.
33	Do.	Vijayanagara	Praudhadēva-Mahārāya	Saka 1369, Prabhava, Āshāḍha, śu. 12.	Kannāḍa in Grantha	Records an endowment made for offerings to God Raṅganātha in the names of seven persons, Mādanna-Dannāyaka, Śirupparasa, Hirya Śirupparasa, Nāgāyamma and Annakka.
34	Do. . . . .	....	....	Sadhārana, Puraṭṭāsi, 12.	Tamil	Incomplete. Seems to register a gift of land in Uruttava-Bemmanahalli <i>aias</i> Srināgarājapuram in Mukkūṇṇa-nāḍu, a sub-division of Perungōḍai-rāja for the service called after Perungōḍai Annadāta-Darṇi-jāyaka-Uḍaiyar of the Harita-gōtra.
35	Do.	Vijayanagara	Venkatapadēva-Mahārāya	Saka 1314, Nandana, Karketaka, śu. 14, Thursday, Uttāḍam.	Do.	Incomplete. Registers gift of land, by purchase, in Kilai-Perungavur <i>aias</i> Lakkanaḍaiyākapuram, in the eastern portion of Malai-nāḍu in Kājaraṅga-vaḷanāḍu 'on the northern bank' (of the Kaveri) in Tiruchirappalli-śāvaḍi, by Naḍimiriṇṇi Konḍu-Setti and [Mū]ḷaṅgi Timmu-Setti, etc., for the service of chanting the <i>Iyarpā</i> in the temple.
36	West wall of the same prakāra	Do	Achyutadēva-Mahārāya	Saka 1455, (in chronogram) Vijaya, Makara, śu. 6, Tuesday, Āśvati.	Sanskrit and Tamil	Registers gift of land in Turivūr and Muttarasānallūr by Sankarasayyan, the nephew of <i>Avasaram</i> [Malla] rāsasayyan, for providing, for the merit of the king, offerings to the god in the 1000-pillared maṇḍapa during the Vēḍapārāyaṇa-tirunāl festival in the month of Duanaḥ.

37	Same well	Do.	Achhutadēva-Mahārāya	Saka 1457, Man-matha, Mēsha, śu. 2, Monday, Rōhipi.	Tamil	Records the provision made for offerings to the god during the three services instituted on behalf of the king, queen Varādachi-Amman and prince Kumāra-Veṅkatādiri by <i>Avasaram</i> Mallarasyyan, son of Analaī Saṅkarasar, mentioned in No. 36 above. A portion of the offered food was set apart for feeding at nights, Brahmins, Śiḍḍas and <i>parādēsis</i> in a <i>chattram</i> and for maintaining water-sheds at the northern and southern gateways (of the temple).
38	Do.	Do.	Achhutadēvarāya Mahārāya . . . . .	....	Kannada	States that the gold ornaments presented by the king to the temple were brought here by Hullarasa Liṅgaya Dēvarāya, mentioned in No. 25 above.
39	Do.	Do.	Achhutadēva-Mahārāya	Saka 1457, Jaya, Margaśira, ba. 12, Wednesday.	Do.	Registers several gifts of gold vessels, etc., made to the temple by the king, the queen and the prince mentioned in No. 37 above during the régime of <i>Avasaram</i> Mallarasa.
40	Do.	Do.	Do.	Saka 1459, Viḷambi, Viṣchika, śu. 2, Sunday, Kēttai.	Tamil and Sanskrit	Registers gift of a pendant (<i>padakam</i>) to the god by Mahā-maṇḍalēvara Periya Trumaladēva-Mahārāja, son of Salakkadēva-Mahārāja.
41	Do. . . . .	....	....	Saka 14316, Bhāva, Viṣchika, śu. 12, Friday, Rēvatī.	Tamil	Registers gift of money to Kandāḍai Mādḥavayyaṅgar, the disciple of Kandāḍai Rāmānujayaṅgar, the agent of the <i>Rāmānujākūṭam</i> , instituted by the latter in the eastern half of the southern Vikramāśālan-tiruviti, for providing offerings, worship, etc., to the god Krishnarāya (Krishna) during the Srijayanti festival and to the goddess Sṛiranga-Nāchohiyar during the Mahānavami festival.
42	Do. . . . .	....	....	Saka 1442, Vikrama, Mina, śu. 5, Wednesday, Rōhipi.	Do.	Registers gift of money made to the person mentioned in No. 41 above, for providing offerings to the god Raṅganātha on the second day of the Brahmōtsava festival, while the god halted in the maṇḍapa constructed by him in his garden and for offerings to Krishnadēva-Mahārāya (image of god Krishna) while he halted in the garden adjoining the Pradhāni Timmarasar-tōppu during the fifth day of the Māsī festival.
43	Do.	Vijayanagara	Achhutadēva-Mahārāya	Saka 1458, Hāvi-lambi, Māsī, 12.	Do.	Records gift of four silver chains entrusted to Viśvanātha-Nāyaka by the king for the swinging-couch (<i>aiṅgal-maṇḍalam</i>) of the god.
44	Do.	Do.	Krishnarāya-Mahārāya	Āṅgira, Phālguna, śu. 5.	Kannada in Grantha	Records a counter-agreement to the order issued by Krishnarāya-Mahārāya to Daṇṭāyaka Vṛayya to the effect that 630 <i>tonṇa</i> due on the <i>tiruvaiyāḷṭam</i> lands having been granted to the temple, no other taxes should be collected therefrom and that the officer was entitled to collect <i>suṅka</i> only within a specified area.
45	Do.	Do. . . . .	....	Saka 1556, Śṛimukha, Mithuna, śu. 12, Friday, Chittirai.	Tamil	Damaged. Registers gift of land by Nāgarāja, son of Achhutayarāja of the Gautama-gōtra, the <i>ūāṇḍati</i> of Rāmadēvarāyar, for providing offerings to the god while he halted in the <i>maṇḍapa</i> on the bank of the Chandrapushkarṇi, during the festival instituted by Krishnappa-Nāyaka.
46	Do. . . . .	....	....	Vīrōdhikṛit (expired), Paritāpi (current), Chittirai, 26.	Do.	Registers sale of the village Valavanallūr in Padaivāṇḍi sāvadi to Anappa-Nāyaka, son of Bukka-Nāyaka of Dēvagrī, for 400 <i>poṇ</i> , evidently by the temple authorities. Uttama-Nambi and Chakrarāya figure as signatories to the record.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1938-39—*contd.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Srirangam— <i>contd.</i>					
47	Same wall	Vijayanagara . .	Kampana-Udayar	Pramādi, Vaikāṣi, purnami, Monday, Visakhā.	Tamil	Registers gift of a <i>kalmaṭha</i> in the western portion of the north <i>Pitṛama-śāḍa-tiruvēdi</i> , to Pradhāni Viṭṭhappar, son of Apparāḍu of the Bhāradvāja-gōtra, for having recovered certain lands and rendered other help to the temple, with the help of the king.
48	Do. . . . .	....	....	....	Grantha	States that Viṭṭhapa, son of Apparasa of the Bhāradvāja-gōtra, the minister (of the king), formed a pasture land (for the temple) between specified boundaries, near the Yōga-Narasimha temple.
49	Do.	Vijayanagara . .	Venkaṭapadōva-Mahārāva	Saka 1530, Kilaka, Sīrṅha, ba. 13, Saturday, Makhā.	Tamil	Registers gift of money by Fāṅgi-Bhattar Tiruvēṇḍaḍayan, the disciple of Vēḍavyāsa-Bhaṭṭarayanāgar Kōvilappavar, for providing offerings to the god, on Chittirai, the asterism of his <i>guru</i> .
50	South wall of the same prakāra . . . . .	....	....	(1) Krōdhi, Chittirai, Kēṭṭai, Monday. (2) Viśvāvan, Tai, pañchemi, Uttiraram, Sunday. (3) Pavaṅga, Āḍi, Saturday, Rōhini. (4) Pavaṅga Arpaṣi, Makhā, daśami, Wednesday. (5) Kilaka, Kārttika, Wednesday, Uttirām. (6) Saumya, Śravana, Ayana, Tuesday, dvitiya. (7) Saumya, Māṣi, Friday, Uttirāṭ-ṭaḍi.	Do. (Verse)	Records the several gifts made and services rendered by Chakrārāya to the temple, such as (1) 1,000 <i>kaḷaiṇṇu</i> for a gold dish, (2) consecration of the image of Garuḍāivār, (3) 1,000 <i>kaḷaiṇṇu</i> of gold for the pedestal of the goddess, (4) a gold lamp-stand from 1,000 <i>kaḷaiṇṇu</i> of gold, (5) a golden pot worth 1,000 <i>kaḷaiṇṇu</i> of gold, (6) a pearl garment (<i>mutṭaḥiṭṭēkam</i>) and (7) a gold platter (<i>vaṭṭiṭṭi</i>) and pedestal from 1,000 <i>kaḷaiṇṇu</i> of gold.
51	Do. . . . .	....	....	....	Do.	In characters of the 14th century. Records the constitution of a committee of members selected from among various bodies of temple officials, to manage the affairs of the temple of Raṅganātha.
52	Do. . . . .	....	....	....	Kannada	In characters of the 14th century A. D. Contains the signatures of a number of persons probably belonging to the royal (Viśayanagara) household.

53	Do.	Vijayanagara .	Vijayabhūpatirāya-Mahārāya .	Subakrit, Māgha, śu. pūḍyamī.	Tamil . . .	Registers a gift, of the village Kumārakṛuḍi, in Malai-nādu, a sub-division of Rājārāja-vaṇaṇḍu on the north bank in Tiruchirappalli-uśavāḍi, by the king, as a <i>darśakā-jvita</i> to Uttama-Nambi, a <i>sthānika</i> of the temple.
54	Do.	Do.	....	Nala, Makara, śu. 15, Wednesday, Āyilyam, [lunar eclipse].	Do. . . .	Registers grant of garden land for providing flower-garlands, etc., to the god, as the gift of Chikka Narasā-Nāyaka, son of Narasā-Nāyaka.
55	Do.	Do.	Dēvarāya .	Śaka 1351, (in chronogram), Saurya, Mithuna, ba. 6, Uttirattādi.	Sanskrit verse	Registers gift of the village Hastichōjendra-maṅgalam in the Chōja-maṇḍalam by Vyāsa-Bhārati of Chhillamanta, a disciple of Rāmachandra-Sarasvatī, for offerings, garlands, etc., to the god (see No. 199 below).
56	Do.	Chōja .	....	....	Do. . . .	Obstructed by the copper-image of <i>dārapātaka</i> at the left end. Incomplete. Mentions Jayadhara (i.e. Kulōttunga I) and his minister Vāṇadhiraḥja.
57	Do.	....	....	Kilaṭa (expired), Vaiśākha, Saturday.	Sanskrit in Grantha .	In characters of the 15th century A. D. States that Śrīpati, son of Appapa-maṇtri constructed the window (<i>dātara</i>) in the middle of the <i>vaḍakhi</i> of the Śrīraṅga-viṇāna.
58	Do.	....	....	Śaka 1350, (in chronogram), Kilaṭa, ba. 12, Wednesday, Uttiram.	Do. . . .	Registers gift of a gold <i>kalaka</i> to god Periyaperumāl by the sister (name not given) of Chakrarāya.
59	Do.	Vijayanagara .	Mahāmaṇḍalākṣvara Uḍaiyar.	Śaka 1331, Viṇōdhi, Vāḷkāśi 32, Jyēshtha, śu. 5, Friday.	Tamil . . .	States that as the gift of 80 <i>pan</i> for conducting a festival to the god in the name of the king on the day of his natal star Puṇarpuṣam in the month of Tai, was found insufficient, the king increased it by another gift of 55 <i>pan</i> and left the conduct of the charity in charge of Uttama-Nambi.
60	Do.	Do.	....	Mannatha, Jyēshtha, Sunday, Rēvatī.	Sanskrit . . .	States that Uttama-Nambi was the recipient of several honours, such as a parasol, etc., from king Dēvarāya. Another verse refers to the consecration of the Garuḍa image by Chakrarāja on the date specified.
61	Do.	....	....	Śaka 1588, Viṣṇuvāsa, Kīṣabhā, śu. 7, Thursday, Pushya.	Tamil . . .	Registers gift of money by Muddirai Kāṇan, son of Alagiyasingar, a <i>sāḷāla-sūvāḍuṇa</i> of the Śrīvatsa-gōtra for providing offerings to the god, when he halted in the <i>maṇḍapa</i> to the north of the Tiruvāli-Alvaṇ shrine. The order was issued in the time of Chinnatambi-Mudaliyar, the <i>vāsal-pradhāni</i> of Viṣṇuvāḍu-Nāyaka Chokkanātha-Nāyaka.
62	Do.	....	....	Śaka 1393, Kāra, Mīna, ba. 7, Sunday, Kēttai.	Do. . . .	Registers gift of land, after purchase, by Pallikonda-perumāl Karpūra-Maiavarayar <i>attas</i> Alagiyā-Maṇvāḍiśar for providing flower garlands and coconuts to the temple and a further gift of four house-sites, by purchase, for the supply of <i>mushī-mādhukaram</i> . Two of the house sites were purchased from Uttama-Nambi. Among the boundaries of the land is mentioned a garden called 'Mahā-pātram-tōppu.'
63	Do	....	....	....	Do. . . .	Records the perpetual devotion of Geṇḍi Basavayyan, the <i>ūḷiyar</i> of the <i>rāja</i> (king).

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—<i>contd.</i>						
TRICHINOPOLY TALUK—<i>contd.</i>						
Srirangam—<i>contd.</i>						
64	Same wall . . . . .	....	....	....	Kannaḍa . .	Records the devotion of Geṇḍi Basavayya, the <i>śiṣya</i> of Dēva-rāya.
65	Round pillar set up in the Chandana-maṇḍapa in the same prakāra.	Chōla . .	Uttama-Chōla <i>alias</i> Parakēsarivarmaṇ	15th year	Tamil . .	Registers gift of gold by Śrīdharan-Kumaraṇ, a Malayāli of Ravinangalam in Valluva-nādu, a sub-division of Majai-nādu, for providing a lamp with ghee and with Bhīmasenī-Karpūram in front of Tiruvanaḍattu-Perumanaḍal.
66	West wall of the Chandana-maṇḍapa . .	Vijayanagara .	Kṛṣṇanarāya-Mahārāya . .	Śaka 1440, Bahudhānya, Māśaka, śu. 3, Monday, Rēvati.	Do. . .	Registers a gift of the village Nimmaiṇūr in Ki laṅgu-nādu in Rājārājapura-chāvādi by <i>Kāṅgasam</i> Koṇḍamarasayya for providing offerings and worship to the god.
67	Same wall . . . . .	....	....	Śaka 1542, Raudri, Vāiyāśi, 19, Rishabhā, ba. 10, Tuesday, Aśvati.	Do. . .	Registers gift of money by Nallappillai, son of Kaṇḍiṇṇ Irulappār, for providing offerings to the god on the third day of the Māsi festival, when the god was taken to the <i>Ellaiḱkarai-maṇḍapa</i> constructed by him on the southern bank of the Vada-trukkavēri (Kolḷḍam).
68	Do.	Vijayanagara .	....	Śaka 1444, Chitrabhanu, Makara, śu. 15, Thursday, Pūṇarpūṣam.	Do. . .	Registers gift of money by Timmarappa, son of Peddappa-Nayaka, the <i>Vāsal-vōḱisṭam</i> of Kṛṣṇanarāya-Mahārāya, for providing offerings to the god on the occasion of the <i>pāḍinēṭṭai</i> on the third day of the sankramaṇa festival.
69	Do	Do. . .	Kṛṣṇanarāya-Mahārāya . .	Śaka 1435, Śrīmukha, Vriśchika, śu. 12, Friday, Rēvati.	Do.] . .	Registers gift of the village Uppūr in the western portion of Mahai-nādu 'on the northern bank' by Bōlu-Setti <i>alias</i> Kṛṣṇanarāya Nāyaka, son of Vengalu-Setti of Kāñchi-puram, for providing, for the merit of the king, daily offerings to the god. Also stipulates the distribution of a portion of the offered food to Vaiṣṇavas in the Kandāḍai Rāmāṇḱayāṅgar-Rāmāṇḱaṭṭam and to the gardeners rearing the garden. A further gift of land for expenses connected with the taking of the god in procession to the garden is also mentioned.
70	Do.	Do. . .	Achryutadeva-Mahārāya . .	Śaka 1456, Jaya, Kanni, ba. 10, Wednesday, Pūṇarpūṣam.	Do. . .	Registers gift of the village Vadaṇḱuḱuḱi in lieu of 500 <i>poṇ</i> granted as loan, by Periya Tirumalaiaṇḱa, son of Salak-kaiyadeva-Mahārāja, for providing daily offerings to the god, as the service of Anantammaṇ, mother of the donor. A portion of the offered food was given for feeding Vaiṣṇavas in the <i>tirumāḱai</i> of Appaṇ, son of Kandāḍai Appaṇ.
71	Do. . . . .	....	....	Śaka 1332, Vikrīti, Simha, ba. 3, Sunday, Uttaraṭṭaṭṭaḱṇi.	Do. . .	Registers gift of land, house-site and a portion of the offered food of the temple to Ellayar, son of Saṅgamadeva, of Kasimrādēsam and of the Gautama-gōtra, as <i>Yagnop-veṭṭakkaṇ</i> .

72	Do.	.	.	.	.	.	Vijayanagara.	Virupapa-Udaiyar.	.	.	.	Saka 1318, Dhātu, Mithura, su. 2, Thursday, Pūṇa-pisam.	Do.	.	.	.	States that Annappar Chaudappa, son of Vittthappaiga of the Srivatsa-gōtra, of Jaṇṇa in Velvaladeśa (Belvola) made for the god a <i>kurāṣiṇa</i> and repaired the 1,000-pillared <i>maṇḍapa</i> and gilded the <i>vimāna</i> of the temple and provided for offerings during a service.
73	Do.	.	.	.	.	.	Do.	....	.	.	.	Saka 1449, (in chronogram),	Sanskrit and Tamil.	.	.	.	Damaged. Seems to register gift of village Guḥariyāram to the god, and the provision made for feeding <i>Sṛiśaiṣṇava</i> in the Kandadai-Nāyaṇ-tirumāḷigai.
74	Do.	.	.	.	.	.	Do.	....	.	.	.	Saka 1448, Vyaya, Paṅgaṇi 35.	Tamil.	.	.	.	Connected with the above record. States that Vasavayya-Nāvaka, son of Kōbala Tippana-Nāvaka having died, his sons Periya-Rāmappa and Siru-Rāmappa made a gift of the village Guḥariyāram as <i>poḷiḷḷiṭṭa</i> to the god for providing offerings and worship in the Vasavayya Nāyakar-maṇḍapa on the day of their father's (death) anniversary.
75	Do.	.	.	.	.	.	....	....	.	.	.	V-i-s-chika, śa. 1, Sunday, Viśākh.	Do.	.	.	.	Much damaged. Mentions Nijariliśōla-maṇḍalam in Mulvāy-rāya which was the <i>nāḷgaḷai</i> (anam) of the donor (name lost).
76	South wall of the same maṇḍapa.	.	.	.	.	.	Vijayanagara.	....	.	.	.	Saka 1397, (in chronogram), Kō-dhana, Paurapaṇi.	Sanskrit.	.	.	.	Registers gift of cows for supply of milk to the temple by Devārāja, son of Sangamāmatya and the <i>pradhāni</i> of Virupāṇa.
77	Same wall.	.	.	.	.	.	Do.	....	.	.	.	Saka 1305, Rudhi-rōḍḍṇi, Māela, śa. 15, Makha, Sunday, lunar eclipse.	Tamil.	.	.	.	Damaged. Registers provision made by the person mentioned above, to burn a lamp in the temple.
78	Do.	.	.	.	.	.	....	....	.	.	.	....	Telugu.	.	.	.	Mentions the names of Delavāyi Jangamayya and Kandala Timmappa.
79	Do.	.	.	.	.	.	Kakatiya.	Pratāparudradēva Mahārāya ruling at Oruṅgallu.	.	.	.	Saka 12139] (in words), [Pīṅgala] Chaitra, Monday.	Telugu in Grantha.	.	.	.	Damaged. Appears to register some gift (details lost) by Devāri-Nāyanṅaru, son of Māchaya-Nāyanṅaru, whose achievement against the five Pāṇḍyas and Kēraḷa Kulasekhara, etc., in his southern expedition are enumerated.
80	Do.	.	.	.	.	.	....	....	.	.	.	Saka 1504, Chitra-bhānu, Kaṇṇaṭṭaka, ba. Wednesday, Revati.	Tamil.	.	.	.	Damaged. Seems to record some assurance given to the five artisan classes of Alaimuri and Kilaimuri in Malai-rādu 'on the northern bank' to set right their grievances which had compelled them to emigrate in a lodey.
81	Do.	.	.	.	.	.	Pāṇḍya.	....	.	.	.	....	Sanskrit in Grantha.	.	.	.	Much damaged. States that Sundara-Pāṇḍya defeated the Kēraḷa and Hoysala kings, and made his brother Virapāṇḍya, the lord of Kōṭṭana-rāja. Refers also to the king's having performed <i>tulābhāra</i> of gold and gilded the <i>vimāna</i> of the temple.
82	Do.	.	.	.	.	.	Do.	....	.	.	.	....	Grantha and Tamil.	.	.	.	Much damaged. Seems to contain Sanskrit and Tamil verses in praise of a king, evidently Jātāvarman Sundara-Pāṇḍya, who defeated the Chōḷa and Kshēma.
83	Do.	.	.	.	.	.	Do.	....	.	.	.	....	Tamil.	.	.	.	Much damaged. Seems to contain a verse in praise of king Mijavaṇ (evidently Jātāvarman Sundara-Pāṇḍya).
84	Do.	.	.	.	.	.	Do.	Taḷṭṭuranaśhakravartin Kōṇēṇṇimai-kōṇṇai.	.	.	.	10th year, 45th day.	Do.	.	.	.	Records the order of Sundara-Pāṇḍya issued to Vāṇādarāja authorising the Ariyar and the <i>allār</i> to guard the gold treasury (<i>poṭṭāvaḷ</i>) of the temple from the month of Āvaṇi in the 10th year of the king.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Srirangam— <i>contd.</i>					
85	Same wall . . . .	....	....	Pramādiche, (expired), Ananda (current), Āṇi 11.	Tamil Sanskrit in Grantha	Damaged. Records gift of ornaments by Dharmarāja, the nephew (<i>marumajirai</i>) of Gappūr Nallamarāja. Contains a verse, evidently issued by king Virūpāksha, expounding his creed.
86	Do. . . . .	....	....	....	Do.	Registers gift of land by Muddarasa, the minister of Virūpāksha, for rearing a flower-garden for the god.
87	Do.	Vijayanagara . . . .	....	Śaka 1305, (in chronogram), Kārtika, śu. 15, Kṛittikā, Tuesday.	Do.	Registers gift of 20 cows by the minister mentioned above for a perpetual lamp in the temple.
88	Do.	Do.	Virūpāksha, son of Harihara	Śaka 1035, Rudhīrōdgāri, Kārtika, śu. 11, Revadi, Friday.	Do.	....
89	Do.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya.	10th year, Purattasi.	Tamil	Begins with the introduction <i>Samasta-jagadādhāra</i> , etc. Records an order of the king appointing a committee of ten persons from among the different groups (<i>lotu</i>) of temple servants for managing the affairs of the temple. Mention is made of the several benefactions made by the king to the temple.
90	East wall of the same maṇḍapa . . . .	....	....	Śaka 1388, Vyaya,	Do.	Covered by a pillar in the middle. Registers gift of land in the villages Śendavan-Tokaikkudi and Pālaikupichchi for offerings to the god during a service instituted in the name of a certain Paljikoṇḍān.
91	Do.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1460, Vijambi, Kumbha, śu. 12, Friday, Purnapūsam.	Do.	Registers gift of land in Manattalpādi by Śīrangappa-Nāyaka, son of Tuḷuva Veṅḡala-Nāyaka and (administrator) of Madura-arasaar-Padaividu, for providing offerings to the god during the services instituted in the names of the king, queen Varadāmbikā and prince Venkaṭādri.
92	Do.	Do.	Viraprakāpaḍeva Mahārāya.	Śaka 1378, Dhāta, Mina, śu. 13, Tuesday, Makhi.	Do.	Registers gift of land, by purchase, by Karpura-Mahavarāya mentioned in No. 62 above, for rearing a garden for supply of vegetables and flowers to the god.
93	Do.	Do.	Devarāya-Mahārāya	Śaka 1352, Śādhāraṇa, Vṛischika, śu. 12, Wednesday, Revati.	Do.	Registers gift of Vaḍa-Kiliyūr in Venbānādu for providing offerings, etc., to the god by Benmana-Nāyaka Rāmāya-Nāyaka, Mānikka-Gaṅḡana Nāyaka, of Śāluva-Nāyaka-kappādi of Tiruchetrappalli.
94	Pillar in the west veranah of the same prakāra.	....	....	Vyaya, Kārtika, 28.	Do.	In characters of the 16th century A. D. Records an agreement by the <i>Biḡanāna-nambinār</i> regarding the supply of four garlands to the temple.

95	Another pillar in the same place . . .	....	....	....	Do.	In characters of the 17th century A. D. States that Tiruvēṅgaḍa Kōḍemma (Kōḍi-amma) attained salvation on the occasion when the god and goddess were taken down the western steps of the Raṅgamandapa.
96	Slab in steps of the same verandah, near the ivory statues.	....	....	Kali 4835	Telugu	Records the devotion of Kāmāṭam Āḍeppayya of the Hēji-vāṅka and Kapi-gōṭra.
97	Base of the same verandah . . .	Vijayanagara .	....	Lost	Tamil	Built in at the left end. Seems to register provision made by Tirumalayaṅ Narasayaṅ and others for offerings to the god.
98	Do.	Do.	....	Saka 1438, Dhātu, Makara, ba. 11, Monday.	Do.	Built in by pillars and steps. In the preamble is given a list of the conquests of the king (Kṛṣṇadevārāya). Registers that the king visited Srirangam and made a gift of five villages for providing offerings and worship to the god.
99	Wall of the same verandah . . .	Do.	....	Saka 1519, Hēvilambi, Mēsha, ba. 5, Monday, Mūla.	Do.	Registers gift of land, by purchase, by Peddāna-Nāyaka Kastūri Raṅgappa-Nāyaka of Tiruchirāpattī for providing offerings and worship to the god during the Chitrā-pournami festival.
100	Garland slab in a room in the same verandah.	....	....	....	Do.	Contains the name Ākāra-Pallavan, in characters of the 13th century A. D.
101	Beam of a polished stone maṇḍapa in the same prakāra.	Madura Nāyaka	....	Ānanda, Āpi 20	Telugu	States that the <i>maṇḍapa</i> was erected by Minākshi, the queen (<i>paṭṭamaḥishī</i>) of Vijayaranga Chokkanātha-Nāyaka.
102	West wall of the <i>paṅgal-pattu</i> maṇḍapa in the same prakāra.	Chōla . . .	Tribhuvanachakravartin deva.	31st year, Makara, su. 13, Sunday, Puṇarpuṣam.	Grantha and Tamil	Registers gift of money by Mahāpradhānam Śanka devānangal, a <i>pradhāni</i> of Hoyasa Virā-Someśvara for providing offerings and worship in the temple during the service instituted in the name of his son Singanpa-Larḍanāyaka.
103	On the same wall . . .	Vijayanagara	Srirāṅgaḍeva-Mahārāya . . .	Saka 1494, Āṅgrasa, Simha, su. 2, Uttirām.	Tamil	Registers gift of land by <i>Rāṅgaṣam</i> Tirumalaiyyaṅ, son of Tirumappār, of the Gautama-gōtra and belonging to Annamkuriḥḥol, for providing offerings to the god.
104	Do.	Tanjore Nāyaka	Achyutabhūpa, son of Chinnna Chevva	Saka 1489, Prabhava Vaisākha, su. 15.	Sanskrit in Grantha	Damaged. Registers the benefactions of the chief to the temple.
105	Do. . . . .	....	....	Saka 1496, Bhāva, Mithuna, ba. 7, Friday, Uttirat-tādi.	Tamil	Built in at the left end. Registers gift of land for providing offerings to the god during the service instituted by the <i>Irāṅgar</i> , apparently king Srirangarāya.
106	Do. . . . .	....	....	Saka 1370, Vibhava Pushya, su. Friday.	Kannaḍa in Grantha	Registers gift of land for a garden called Eṭirāian-tōṭṭam for rearing flowers, coconut-trees, etc. for the use of the temple, by Karapikṭa Ponnambalanātha, son of Karapikṭa Bhārata Vittappa of the Śrivaṣa-gōtra and left in charge of Uttama-Nambi. This land was acquired by exchange from Nallaru-Nayṉār of Tirukkōvalūr, who had obtained it from Anṭappa-Uḍaiyar of Nāgamāṅala.
107	Apothor pillar in the same maṇḍapa . . .	....	....	....	Telugu and Tamil	Records the perpetual devotion of Nilavēṇṇiammal, mother of Rāmakiṣṇappa-Nāyaka, who was the son of Tupākula Periya Rāmabhadra-Nāyaka.
108	Third pillar in the same maṇḍapa . . .	....	....	....	Do.	Records the perpetual devotion of Rāmakiṣṇappa-Nāyaka mentioned above.

APPENDIX B—*contd.*

List of stone inscriptions during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Srirangam— <i>contd.</i>					
109	Fourth pillar in the same mandapa	....	....	....	Telugu and Tamil	Records the perpetual devotion of Chinna-Maigammā, wife (pāṭṭu-dēvi) of Rāmakrishṇappa Nāyaka.
110	Pillar in a mandapa on the east side of the prakāra.	....	....	....	Do.	In characters of the 17th century A. D. Records the perpetual devotion of Muttu-Mudaliyār, the vāsai-pradhāni of Rāmakrishṇappa-Nāyaka, son of Tupākula Periya Rāma-bhadra-Nāyaka.
111	Same wall	Vijayanagara	Vīrapratāpa	Śaka [1466], [Vi-jambhi], Sep-tami, Wednesday, Madhā.	Tamil	Damaged. Seems to register gift of two villages in Mala-nādu in Tiruchirappalli-nāvadi, by Tirumalai-Nāyaka, son of Kaachchi Viśvanātha-Nāyaka, for providing offerings and worship to the god Tiruvēṅkatanātha consecrated at Ellaikkarni by the former, for the merit of Achyutarāya Mahārāya and Chikkarāya.
112	Do.	Chōla	Rājāsésarivarmaṇ	Lost	Do.	Much damaged. Begins with the introduction 'pūvaḥ/sāṇḍa pūvaḥ' of Kulōttunga-Chōla I. Registers gift of land by Arumōli Rājādhirāja alidās Vāṇādhirājar for rearing a flower garden.
113	Do.	Do.	....	....	Do.	Refers to the erosion of the river into the lands belonging to the temples at Srīraṅgam and Tiruvānaikā and the re-settlement of the proper boundaries by arbitration in the 20th year and 213th day of the king, evidently Kulōttunga-Chōla III.
114	East wall of third prakāra in the same temple.	Vijayanagara	Achyutadēva Mahārāya	Śaka 1459, Viḷambi, Viśabhāḥa, ba. 3, Friday, Utiṇṇāḍam.	Do.	Registers the royal gift of the village Uraiṇṇr for providing offerings and worship to the god on certain specified occasions through Rāmābhatterayyaṇ, son of Bhūtanātha Tittishṇa-Bhāttar, of the Gautama-gōtra.
115	Do.	Pāṇḍya	....	....	Do.	Purports to be an order, issued by the god in the 5th year of (the Pāṇḍya king) Kulāśekhara, assigning to the 48 bhāṭṭas settled in the āṇṇam called Kōḍaṇḍarāma-chaturvēdi maigulam, founded by a certain Karumaṇikkālvān, round the Veḷḷamurraṇ (temple) near the Ellaikkargi, certain specified offerings due from the two services Ponnēṇḍāṇ-sandi and Kōḍaṇḍāraṇ-sandi.
116	Do.	Do.	....	....	Do.	Engraved in continuation of the previous inscription and connected with it. Gives details regarding concessions granted to the bhāṭṭas in the distribution of offerings referred to above.
117	Do.	Chōla	Rājāsésarivarmaṇ Kulōttungasolādēva (1).	47th year	Do.	Damaged. Begins with the introduction 'pūvaḥ/sāṇḍa-riṇṇa', etc. Registers sale of land to a certain Mivēn vēṇṇ by the authorities of the temple.

118	Do.	Do.	Do.	13th year, 23rd day (in words).	Do.	Begins with the introduction 'pugal-sāṇḍa-puṇari', etc. Registers gift of land by Sēnāpati Viraśāṇḍra-Adigaṇmaḍa for a flower garden to the temple.
119	Do.	Do.	Tribhuvanachakravartin Chōjadēva.	9th year Mēsha, ba. 5. Friday, Pūrā- ḍam.	Do.	Registers gift of land by a resident of Malai-nādu (name lost) for rearing a flower-garden called 'Sūḍ kēṇḍuttai' for the god, during the time of Veṅḍūr Śrīrāmaḥaṭṭia-Vajapāya- yaḷi as the Śrīkṛīṇam of the temple.
120	Do.	Do.	Do.	Lost	Do.	Registers a similar gift of land by Kōḍaikaṇi-Śettiyār of Kulamukkil.
121	Do.	Do.	Rājakesarivarman Tribhuvanachakra- vartin Kulōttunga-Chōjadēva.	31st year	Do.	Begins with the introduction "pugal-sāṇḍa-puṇari", etc. Registers gift of land, after purchase, by Adittaiṇ Tiruvaruṅattēvaṇ alia's Virudarājabhayanakara Viṇayapāla of Kaḍuvangudi, for rearing a flower-garden.
122	Do.	Do.	Do.	24th year	Do.	Registers a similar gift of land by Arigaṇḍadēvaṇ Āṇak- kōṇḍunār alia's Sēnāpatiṇḍaḷ Gaṅgaikondāśōla-Mupai- yadaiyār of Kōttūr in Arumōḷdēva-valanādu for a flower- garden named after him and for offerings on two festival days when the god was taken to the Arigaṇḍadēvar-tiru- maṇḍapa.
123	Do.	Do.	Chakravartiṇḍaḷ Kulōttunga-Chōjadēva	Do.	Do.	Built in at bottom. Registers the provision made by the person mentioned above for a lamp in the temple.
124	Do.	Do.	Rājakesarivarman alia's Tribhuvana- chakravartin Kulōttunga-Chōjadēva	8th year	Do.	Begins with the introduction 'pugal-sāṇḍa-puṇari', etc. States that as the land granted by Nādaripugalaṇ Kālīn- garayār of Kiliyūr in Kiliyūr-nādu, a subdivision of Pāḍi- kulā-ani-valanādu for a flower-garden in the 33rd year of the king was found insufficient, an additional piece of land was further endowed by him for the purpose. The adhikāri at the time was Nishadaraḷa.
125	Do.	Do.	Do.	41st year	Do.	Begins with the same introduction. Registers gift of land, by purchase, by the person mentioned in No. 121, above, to reclaim the lands of certain previous endowments, which had become uncultivable owing to their sitting up with sand. States that Pārthivēndra-Brahmadharaṇ was the Śrīkṛīṇam of the temple.
126	North wall of the same prakāra	Do.	Do.	43rd year	Do.	Do. Registers gift of land by Picholan Śrīraṅgō-bhaṭṭan of Rājānāyana-chaturvēdimangalam, a brahmadiya of Kurukkalai-nādu, a subdivision of Virudarājabhayanakara- valanādu, for a flower garden to the temple.
127	Same wall	Do.	Do.	4th year in words	Do.	Do. Registers gift of land after purchase by Paḷlikonḍāṇ Kūttinār alia's Viṇatturaiyār of Sīrāmūr in Tiruvēln- dūr-nādu, a subdivision of Rājānāyana-valanādu, for supplying flowers to the deity on different occasions. In continuation of this is engraved another record of the same king beginning with 'pugal-madu-niṇḍaṅga, a greater portion of which is however built in.
128	Do.	Do.	Tribhuvanachakravartin Rājāraja- dēva.	8 x 1st year (in words) Sinhā, ba. 6, Wednesday, Bha- raṇi.	Do.	Registers gift of land by purchase by Araiyaṇ Viradamu- dittāṇ alia's Kurukkalaiyār of Śevirukkal Chakraṇāpi- nallūr in Pāḍi-maṇḍalam for rearing a flower garden.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> Trichinopoly Taluk— <i>contd.</i> Śrīrangam— <i>contd.</i>					
129	Same wall	Chōla	Rājakesarivarman <i>alias</i> Tribhuvana- chakravartin Kulōttunga- Chōla- dēva.	34th ye. . . (in words)	Tamil	Begins with the introduction ' <i>pugal-mādu-nīlāṅga</i> ', etc. Registers gift of land by the <i>perunkūṭi-sabha</i> of Rājāsraya- chaturvēdimangalam, a brahmadēya in Uriyūr-kūrram, a sub-division of Rājamahēndra-valaṇāḍu for a flower garden and repairs to the temple of Tiruvanaḡadēva. The <i>sabha</i> is said to have been convened in the Rājēndrasōlajai- maṇḡapa in their village.
130	Do.	Do.	Do.	21st year	Do.	Do. Registers gift of a <i>chāvari</i> with gold handle called Aiyiravan for service to the god Anantanārayanaśvāmin 'who was pleased to recline at Tiruvanaḡam,' by the Malayāla officers belonging to the <i>Perudanam</i> and <i>Śrīrudanam</i> of the king.
131	Do.	Do.	Do.	3[9]th year	Do.	Do. Registers gift of land by purchase by Kannakan Karu- māṇikkam <i>alias</i> Valavaiṇṇāḍira Pallavarayan for rearing a flower-garden after his name, to the god Tiruvanaḡattalvar in Viḷa-nāḍu, a sub-division of Dinachintāmani-valaṇāḍu. The <i>Śrīkāyam</i> of the temple was <i>Adhikāṇṇaḷ</i> Bhuvani- nārāyaṇa-Muvēndavēlar.
132	Do.	Do.	Do.	24th year	Do.	States that as the original tenants of the dēvādāna village (name lost) in Mipillaru in Pāchchil-kūrram, a subdivision of Kulōttunga-chōla-valaṇāḍu were unable to pay the taxes, this village was renamed Rājānārāyaṇanallūr and re- distributed among new tenants.
133	Do.	Do.	Tribhuvanachakravartin Rājārāja- dēva.	28 + 1st year	Do	Registers gift of land for a flower garden by Sōmnakkaṇ, son of Māchavai, the maid-servant of Sōmalādeviyyār, for the merit of his parents.
134	Three sides of a slab in the Vēdapārāyana- maṇḡapa in the northwest corner of the same prakāra.	Do.	Tribhuvana chakravartin Kejārāja (III).	32nd year, śu Sunday, Uttarāṣṭādi.	Grantha & Tamil	Damaged and ends of lines lost. Seems to register some provision for offerings made by Chinga-Dandēsa (i.e., Singapa-Daṇḍanāyaka), the <i>maṇḍri</i> of the Hoysala king Sōmēśvara.
135	West wall of the kitchen in the east side of the same prakāra.	Vijayanagara	Śrīraṅgadēva-Mahāśāya	Śaka 1500, Bahu- dhanya..... Friday, Rēvati.	Tamil	Built in and damaged. Seems to record gift of land to provide for the expenses of the floating festival of the god.
136	On the same wall . . . . .	.....	.....	Viśvāvasu, Āḍi 20	Do.	Registers gift of gold by Ārkātukilāṇ Śrīranganaśhan, a <i>Chēṭṭi</i> of Marpaikōṇḍāḷa-Madhurāntakapuram in Virudarsai- bhayarkara-valaṇāḍu 'on the northern bank,' for offerings to the god during the service instituted after his name in the temple.

137	Do.	Vijayanagara	Śrīraṅgaśaiva-Mahārāya	Saka 1501, Pramādi, Mithuna, śu. 10, Thursday.	Do.	Registers gift of land by Dharmapura Parāṅkaṣṭya, a Śaivite Śrīraṅgaśaiva, for offerings on the 9th day of the Ādi Brahma-śrīraṅga when the god was taken in procession to the shrine of the goddess and of Tirukuraṅgaṭṭan.
138	Do. . . . .	.....	.....	Paritāpi, Mār[gaṭi]	Do.	Highly damaged. Registers gift of house-site and paddy to some person for service in the temple.
139	Room adjoining the <i>Uruppariyāra-arai</i> in the east side of the same prakāra.	.....	.....	.....	Do.	Records the setting up of the images of [Sarasvatī]dēvi, Vēdayasābhagavān and Hayagrīva which had been newly installed in the maṇḍapa built as an adjunct to the library (Sarasvatī-bhaṇḍāra) by Nilakantha-Nāyaka of Pālapalli and the gift of money for providing offerings to them.
140	Inner wall of the <i>Ārya-bhaṭṭaśāl</i> (left of entrance) in the southern side of the fourth prakāra in the same temple.	.....	.....	Saka 1388, Subhānu, paṅguṇ 25.	Do.	Records gift of 100 cows by Dakṣiṇa-Kapileśvara Hambira-kumāra-Mahāpātra for supply of ghee and milk to god Śrīraṅgarāja.
141	Same wall . . . . .	.....	.....	Saka 1413, Virōdhi-kṛit, va. 2, Sunday, Uttaraṣṭādi.	Do.	Registers gift of land by Muvendaraiyar-Pillai for the supply of vegetables, etc., to the temple.
142	Do.	Vijayanagara	Achyutadēva-Mahārāya	Saka 1451, Virōdhi, Tai 8.	Do.	Records gift of several silver and golden utensils to the temple by Kuravaṣēri Anantālvār-pillai, son of Śrīraṅgarāja of Uttaramēlūr, for the victory of the king.
143	Same wall, right of entrance	.....	.....	Do.	Do.	Gives an inventory of the jewels and utensils presented to the temple from Vyaya to Virōdhi on behalf of Kṛishnadēvarāya by Naymar-pillai, the younger brother of Kuravaṣēri Anantālvār-pillai, son of Śrīraṅgarāja of Uttaramēlūr.
144	Same wall . . . . .	.....	.....	Saka 1421, Sid-dhārthi, Vṛicchika, śu. 11, Wednesday, Rēvati.	Do.	Registers gift of land by Viramarasayyan, son of Sōmarasa of Muvāy, for providing vegetables and garlands to the god.
145	Slab fixed near the same gōpura . . . . .	.....	.....	Saka 1764, Śubha-kṛit.	Do.	Registers the order of the Hindu Sabhā of Cheppapaṭṭanam giving publicity to the benefaction of Pachayappa Mudaliyar of Conjeevaam, for feeding itinerant Brāhmins in the Śrīraṅgam temple and for engaging a tutor for teaching English to Hindu boys at Śrīraṅgam.
146	South wall of the fifth prakāra, right of entrance.	.....	Trībhuvanachakravartin-Kōṇṭīmair-kopṇān.	24th year, 22 nd day.	Do.	Registers gift of land in Nagaikku-Māṅguṇḍi alias Rājendra-solapuram in Vīlāttūr-nādu, a subdivision of Rājagambhīra-valanādu, by Tiruvantantūttī Aruṇāṣan alias Virarājendra-Pallavarayan, the kōṇḍ of Aindambakkam in Agudi-nādu, a subdivision of Pular-kōttam alias Vikramasōla-valanādu, a district of Jayangondasōla-mundalam, to the Brāhmins settled in the colony formed in the Rājamaṇḍra-drūvidi.
147	Same wall	Chōla	Rājaraṅga- Tribhuvanachakravartin dēva.	32 nd year, Tulā, ba. 7, Monday, Pūṣam.	Do.	Registers gift of 15 <i>varāṇa-gaṭṭāna</i> for providing garlands to the temple, for the merit of Kāmādēva, a pillai, of Tikkaṇai-nāchoḷiyār, one of the queens of Vira-Sōmēśvaradēva.
148	Do.	Do.	Rājendra- Tribhuvanachakravartin Chōlādēva.	4th year, Karkataka, śu. 5, Friday, Hasta.	Do.	Registers gift of money for the same purpose for the merit of Ilaiya-Perumāl, son of Śrīraṅgaṇḍai of Alvarakkaṭṭam and of Tirupparakadāśar.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

N ^o .	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—<i>contd.</i> TRICHINOPOLY TALUK—<i>contd.</i> Śrīraṅgam—<i>contd.</i>						
149	South wall of the Chakrattālāvar shrine in the same temple.	....	Tribhuvanachakravartin maikōṇḍan.	21st year, 290th day.	Tamil . . .	Registers the confirmation by the king of a tax-free grant of the village Chittiravalli <i>alias</i> Kēraja-chaturvēdimangalam in Kōttaikkarai-naḍe, made by his father (<i>ayya</i>) Kulasekhara for the expenses of conducting the service called Kulasekharapūjā instituted in his name in the shrine of Tiruvijālvar.
150	Same wall . . . . .	....	....	....	Do. . . .	In characters of the 14th century A.D. Incomplete. Mentions Tiruvijālvar.
151	Do.	Vijayanagara .	Achyutarāya	Saka 1461 (expressed in chronogram), Vilambi, Nakra (Karkataka), ba. 5, Sunday.	Sanskrit . . .	Registers royal gift of a pearl outsize to the god and a jewelled crown for the goddess. Also registers a gift of 2 <i>koṭṭāra</i> of land in Śeṭṭi-gamavalli, received from Śrīraṅganārāyaṇa by Rāmachandra for providing offerings, probably to god Chakrattālvar.
152	Do.	Do.	Do.	Saka 1460, Vilambi, Karkataka, ba. 5, Sunday, Pūrattadi.	Tamil . . .	Connected with the above inscription. Registers gift of 2 <i>vēḷi</i> of land for providing offerings to Tiruvijālvar by Rāmachandra <i>alias</i> Śrīraṅganārāyaṇaiyar Brahmarāya, son of Narsimha-bhaṭṭa of the Kausika-gōtra, which he had obtained from his guru Śrīraṅganārāyaṇaiyar, on the occasion of Makara- <i>vr̥kṣānti</i> at the time of his spiritual initiation.
153	Capital of two pillars in the maṇḍapa in front of the same shrine.	....	....	....	Sanskrit in Grantha . . .	States that Virūpāksha, son of Harihara and grandson of Bukka and the <i>dharmīn</i> of Rāmahūpātī constructed the <i>vimāna</i> , <i>gōpura</i> , and <i>maṇḍapa</i> to the god Chakrin and that he further made a gift of the village Pāchchil.
154	Pillar in the inner recess of the Vellai-gōpura.	....	....	....	Grantha . . .	Fragment. Refers to the construction of a bridge by Muddapaiantri of the Kāsya-gōtra, over the river Kāvēri- (Sahyātmajā).
155	Inner wall of the south gōpura leading to the Chittirai Street.	Vijayanagara .	Narasimha-deva-Mahārāya	Saka 1428, Prabhava, Tulā, ba. 3, Satur- day, Rōhini.	Tamil . . .	Registers gift of land in the southern portion of Tirumudikkurāi by purchase for rearing flowers, coconut trees and vegetables to the temple, by Ūṇiyam Talaiyār-Ekāṇḍār.
VALUGUDI TALUK.						
156	Trippuṇḍellī : North wall of the second prakāra in the Nīlvaṇṭāvara temple.	Chōla . . .	Tribhuvanachakravartin Kulōttuṅga-Chōla 'who was pleased to take Madura, Ilam and the crowned head of the Pāṇḍya'.	27th year, Makara, ba. 15, Monday, Mula.	Do. . . .	Registers gift of land by an <i>aganbadi-pēṇḍe</i> named Nam-bāṇḍāl, daughter of Poriya-Nāchchi of Araḷūr in Arūr-kūrnam, as <i>devādāna</i> to 'Embermakkaḷ', set up by her in the temple of Tiruppaṇṇi-ūḍaiya Nayanār.
157	Same wall	Do.	Tribhuvanachakravartin Rājaraḍeyar	7th year	Do. . . .	Registers a mortgage deed executed by three persons of Sūrasāttamangalam, pledging their lands to the temple in return for a loan raised by them from the temple treasury to pay off their arrears of taxes.

158	Do.	Do.	Do.	Do.	11th year (in words), Dhanu, śn. 1, Mon- day, Uttarāṣṭam.	Do.	Do.	Do.	Begins with the introduction, <i>Siramaṅṅar</i> , etc. Registers <i>śāṣṭra</i> of land by the <i>śāṣṭra</i> of Toḍaiyūr, a brahmadeya in Mipilāru in Pāchoḷi-kūṭṭam, a division of Rājārāja-vaṇaṇu to Kālāchcheṇkarāṇ Alagan <i>alias</i> Maḷavarāyar of Malai-maṇḍalam, a <i>maṇḍala-mudali</i> of Perumāl Sundara-Pāṇḍya-dēva of Pāṇḍi-maṇḍalam.
159	Do.	Do.	Do.	Tribhuvanaśakravartin maḷkoṇḍāṇ.	Kōṇṇin- 14th day.	Do.	Do.	Do.	Records gift of land in Nelvelli situated in Vaḍavai-nāḍu, a subdivision of Rājārāja-vaṇaṇu at the instance of Sōḷa-kōṇṇar and Pāvalar Niraipai Alagiya-Perumāl for providing offerings to the god Tiruppaṇṇiḷi-Uḍaiyār. Mentions the <i>tirumāṇḍra-dai</i> Neriyaḍaiyachcheḷḷa-Māvēṇḍavēḷḷāṇ.
160	West wall of the same prakāra	Do.	Do.	Do.	9th year, 140th day	Do.	Do.	Do.	Registers communication of the royal order relating to the tax-free gift of the village <i>Sondamaṇḍakka-nallir</i> in Mipilāru of Rājārāja-vaṇaṇu, for providing for the service called Sundara-Pāṇḍiya-saṇḍi in the temple on the representation made by <i>nachuchumanār</i> Alagiya-perumāl.
161	Do.	Do.	Do.	Māravarmaṇ Tribhuvanaśakravartin Sundara-Pāṇḍyaḍēva.	Do.	Do.	Do.	Do.	Connected with the previous inscription. States that the above order was issued by the king while seated on the <i>paḷḷippitṭam</i> called Maḷavarāyēṇ in his palace (<i>kōyil</i>) at Tiruvanaṅgam.
162	Do.	Do.	Do.	Tribhuvanaśakravartin Rājārājaḍēva.	16+1st year (in words).	Do.	Do.	Do.	Incomplete. Refers to some exemptions of taxes granted to temples in Uḍaiyāru-nāḍu, but which had lapsed subsequently. Piḷḷai Kāḷiṅgaṇḍi is mentioned.
163	South wall of the same prakāra	Do.	Do.	Do.	8+1st year	Do.	Do.	Do.	Registers gift of two oil-presses for supplying oil to the temple by the <i>Vaiyā-nagaram</i> community of the Iraṇḍukarai-nāḍu in Pāṇḍiyanaivaṇkaṇḍa-Sōḷapuram.
164	Same wall	Do.	Do.	Vikrama-Chōḷaḍēva	14th year	Do.	Do.	Do.	Records conversion of certain <i>tirumāṇḍukkaṇi</i> lands in Tiruveḷḷarai, Mūvāyiranaḷḷir and Maṇṇipai as <i>dēvaḍāna</i> for offerings to god Tiruppaṇṇiḷi-Uḍaiyā-Nāyaṇār and confirms the grant of <i>dēvaḍāna</i> lands granted to Vikrama-Chōḷā-varam-uḍaiyār, set up by the king in the temple.
165	Do.	Do.	Do.	Tribhuvanaśakravartin Rājārājaḍēva.	8+1st year (in words).	Do.	Do.	Do.	Registers remission of taxes on 1 mā of land by the <i>Sabha</i> of Jayaṅḍaḷḷaḷḷa-chaturvēḍimaṅḍalam, a brahmadeya in Minalei, a subdivision of Rājārāja-vaṇaṇu and a certain Kanperuvayavandāṇ-bhaṭṭa, at the request of the Māhēś-varas and the <i>ḷavai-mudaliyāḷ</i> of the Nēlai-tiruvāṣal of the temple, for the welfare of the village.
166	Do.	Do.	Do.	Do. . . . .	....	Do.	Do.	Do.	Records the decision arrived at by the Rudramāhēśvaras of the temple of Tiruppaṇṇiḷi-uḍaiyār, who had assembled in the Nāṇṇattēṇṇāyiravaṇ-Tirumalai within the temple, regulating the sale and purchase of temple lands and house sites.
167	North wall of the Viśālākāṇi shrine in the same temple.	Do.	Do.	Tribhuvanaśakravartin Kōṇṇin- maḷkoṇḍāṇ.	....	Do.	Do.	Do.	Records remission of taxes at the instance of Sōḷakōṇ, through Vāṇḍarāṇ on the <i>tirumāṇḍukkaṇi</i> -lands in Veṅḡṇāt-tam <i>alias</i> Sōḷaṅḡanallir in Vaḍavai-nāḍu, a subdivision of Rājārāja-vaṇaṇu for offerings and worship to the god. The royal secretary was Mūṇavaṇ Mūvēṇḍavēḷḷāṇ.
168	Do.	Do.	Do.	Do. . . . .	....	Do.	Do.	Do.	Records an order of Vāṇḍharāṇjan to the officials of the temple with regard to the above transaction.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> LALGUDI TALUK— <i>contd.</i> Tiruppañguli— <i>contd.</i>					
169	South wall of the same shrine	Chōla . . .	Tribhuvanachakravartin chōlādēva.	7th year, Karkātaka, śu. 16, Monday, Uttirādam.	Tamil . . .	Registers gift of land as <i>tiruvāmaduttukkāṣi</i> , by purchase, by Karunkōyañ Cherasiṅgādēvañ of Maṅgalam in Funturai-naḍu.
170	Same wall	Do. . . .	Rājāśarivarman <i>alias</i> Tribhuvana- chakravartin Rājāśjadēva.	25th year, Kumbha, śu. 3, Sunday, Tiruvādirai.	Do. . . .	Begins with the introduction <i>Sīrmaṇi</i> , etc. Registers sale of land by the temple of Tirumēraḷi-udaiya-Nāyanār at Pāchchil in Rājāśjavalanāḍa 'on the northern bank', to the temple of Tiruppañgūḷi-udaiya-Nāyanār, and the utilisation of the proceeds for the repair of the artha-maṇḍapa and the tirumaṇḍapa in the former temple
171	North wall of the Natarāja-maṇḍapa in the same temple.	....	Tribhuvanachakravartin Kōnērinmai- koṇḍān.	....	Do. . . .	Damaged. Registers gift of the village Kalliyūr in Amūr-naḍu as <i>devādāna</i> to the temple for conducting a service called <i>Kōḍaṇḍarāghavan-sāndi</i> .
172	Same wall	Travancore . . .	Do.	4th year, 94th day .	Sanskrit in Grantha and Tamil.	Commences with a portion of the eulogy of Ravivarman Kulāśkhara composed by Kavibhūṣaṇa. Registers a tax-free gift of the village Nerkuppal in Kanakkil-naḍu for the expenses of conducting the service called <i>Kulāśkhara-sāndi</i> instituted in the temple in the name of the king.
173	Inner wall of the second gōpura (right of entrance) in the same temple.	Pāṇḍya . . .	Mājavarman Tribhuvanachakravartin Kulāśkharaḍēva.	31st year, Kārttigai 15.	Tamil . . .	Records gift of the income from the village Sēndinai for conducting a service in the shrine of the goddess in the temple by the <i>Nāḷavar</i> of Vadevali-naḍu and Pāchehlikāru-naḍu. At the end of the record is mentioned a service to the goddess instituted after his name by Sumukan Kāḷamegam <i>alias</i> Gāṅgavāyañ of Nerpākkai in Maranūr-naḍu and which was probably connected with the endowment noticed in the first part of this record.
174	Same wall	Do. . . .	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva.	4th year, Sīmbha. ba. 10. Saturday, Kōhīr.	Do. . . .	Registers exemption of taxes on the <i>devādāna</i> village Tanboi <i>alias</i> Nīlivanappertumāhāllur granted for burning incense before the god, by the <i>Nāḷavar</i> of Kīḷkuru of Vambār-naḍu 'on the northern bank'.
175	Do.	Do. . . .	Do.	11th year, Tai, 21 .	Do. . . .	Records the provision made by Uyyakkōṇḍan Sōlappillai <i>alias</i> Singalarāyañ of Anattūr in Amūr-naḍu, a sub-division of Tirumunaiṇṇāḍi Kīḷamūr-naḍu in Rājārāja-valanāḍu for burning ten lamps in the shrine of Uyyakkōṇḍa-Nāyanār consecrated by him in the temple.
176	Do. . . . .	....	....	Pranaṇu, Tai . . .	Do. . . .	Modern. Gives a list of the contributions made by several specified villages for rearing flower garden to the temple of Nīlivananthasvāmī.

177	Do.	[Pāṇḍya]	....	9th year, 153rd day.	Do.	States that while the king was camping at Kannaiūr, this order was issued granting further remission of taxes on the <i>devadāna</i> village Paṇbai <i>alias</i> Nilvaṇappuramallūr which had been previously endowed by Abhiśūka Clokkanār and Sambandāṇḍār for conducting a service in the name of the king, evidently Sundara-Pāṇḍya referred to in No. 174 above with which this record is connected.
178	Do.	Pāṇḍya	Tribhuvanachakravartin koṇḍān.	Do.	Do.	Registers the communication of the above order to the <i>tanaiār</i> of the temple.
179	Do. (left of entrance)	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyaśrēva.	2nd year (in words); Viśūka, śu. 11, Wednesday, Uttirām.	Do.	Registers sale of land by the <i>śabā</i> of Todaiyūr, a <i>brahmadāya</i> in Mipilūru in Paṇchikūṇṇam, a sub-division of Rājārāja-vaṇaṇḍu to the temple of Iruppaṇṇi-Uḍaiyār, for forming a street (<i>irumaiṇṇu-peruvai</i>) lined with coconut trees.
180	Same wall	Do.	Do.	Do.	Do.	Registers a further sale of land by three persons to the temple for the same purpose.
181	Do.	Do.	Tribhuvanachakravartin maikoṇḍān	29th year, 147th day (in words), Kārtti- gai.	Do.	Registers remission of taxes on the three villages, Veṅṅaṇattam <i>alias</i> Sōḷṅgaṇallūr, Kuṇṇatūṇṇu and Veṅṅamaṇṇam in Vadaṇai-nāḍu, a sub-division of Rājārāja-vaṇaṇḍu for conducting a service called <i>Kaliyugārāman-saṇḍi</i> in the temple in the name of the king.
182	Do. . . . .	....	....	29th year, 149th day	Do.	Registers a memorandum issued to the temple by the king while camping at Viradhiāḷam.
183	Do.	Pāṇḍya	Tribhuvanachakravartin maikoṇḍān	29th year, 238th day	Do.	Registers remission of taxes on a portion of the village Sēppālai kūṇḍi <i>alias</i> Anpāyanallūr, a <i>devadāna</i> village in Rājārāja-vaṇaṇḍu, for a service called <i>Kaliyugārāman-saṇḍi</i> instituted by the king in his name, in the temple.
184	Do.	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍya.	9th year (in words), Nithuna, śu. 10, Monday, Chittirai.	Do.	Registers gift of land by purchase by the person mentioned in No. 175 above for providing offerings and worship to Uyyak-koṇḍa-Nāyanār set up by him in the east side of the <i>iruṇḍai māḷḷai</i> in the second <i>prākāra</i> .
185	North wall of the Kāśī Viśvanātha shrine in the third <i>prākāra</i> of the same temple.	Chōḷa	Tribhuvanachakravartin chōḷa.	4th year, 110th day, Alppai.	Do.	Registers gift of money by Puḷaḷan Tiruṭiāḷa Maṇavālan of Kulamkku in Malai-maṇḍalam for providing worship and offerings to the god Tiruṭiāḷavarandaḷaiya-Nāyanār which he had set up in the temple. Mentions the measure called <i>Aranyanṭanṇu-marakkūḷ</i> .
186	South wall of the same shrine	Do.	Tribhuvanachakravartin dēva.	32nd year, Vaiyāśi, 24.	Do.	Registers gift of land as <i>tirunāmatukkāni</i> to the temple by the person mentioned above, who is specified as a <i>kudiraich-chēḷi</i> of Malai-maṇḍalam for worship and offerings to the same god.
187	Same wall . . . . .	...	....	Plavāṅga, Tai 28	Do.	In characters of the 18th century A.D. States that the renovation of the temple and the re-consecration of the god Viśvanāthasvāmīn was made by Rāmāyaṇ, son of Viśvapati Ayyan, of the Gautama-gōtra.
188	Inner wall of the unfinished gōpura (right of entrance) of the same temple.	....	Maṇvāntāśvara Śrinagarāja.	Śrinukha, Mārgaśi 21.	Do.	In characters of the 17th century A.D. Registers <i>servamānya</i> grant of land as <i>kūṭi-adaippu</i> to the <i>devadāṇḍi</i> of the temple, who had previously only the cultivation lease (<i>paṭu-adaippu</i>).

APPENDIX B.—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> LALGUDI TALUK— <i>contd.</i> Tiruppaṅguli— <i>contd.</i>					
189	Same w	Pāṇḍya . .	Māraṣarman <i>alias</i> Tribhuvanaśakravartin Kulāśētharādēva who took all countries.	27th year (in words), Kumbha, [sa.] 11, Friday, Uṭṭarādam.	Tamil . .	States that as Mudaliār Tavaṣṣerumāl Mudaliār undertook to complete the unfinished Periyanaṭṭāṭṭi-trumaṭṭai and Periyanaṭṭāṭṭi-Tiruppuram of the temple, the <i>nāḍu</i> , <i>nāḍera</i> , <i>m</i> <i>agaram</i> , and <i>brahmadaṇḍa</i> -tenants of the Periyanaṭṭāṭṭi community agreed to contribute for this purpose, a specified levy on their lands.
190	Do.	Vijayanagara . .	Venkaṭapatiṛāya	Śaka 1514, Nandana, Tuḷi, Viśiṣṭika, [sa.] 5 Punarpuṣam, Monday.	Do. . .	States that certain concessions in taxes were made to the tenants who had deserted their holdings on account of increased taxation.
191	Do. (left of entrance)	Pāṇḍya . .	Jatāvarman <i>alias</i> Tribhuvanaśakravartin Sundara-Pāṇḍya.	10th year (in words), Vaiṣāḥi 10,	Do. . .	States that the village Puṭṭakam <i>alias</i> Nilivanapperumālṅallār which had been granted to the temple by Nāṭṭarāṣaṇ Sūlpaṣaivēṇṇā (of Eṭṭi-nāḍu), but which had lapsed, was recovered through the agency of Tavaṣṣerumāl Mudaliār, the administrator of Chirāppelli and granted as <i>irumamuttukkaṭi</i> to the temple for conducting offerings and worship on the day of Mūla, the natal star of the king.
192	Do. . . . .	....	Tribhuvanaśakravartin-maikonḍān.	36th year (in words), 154th day.	Do. . .	Registers royal gift of the village Periyakallikūṭi in Mēlai-Valluvappādi-nāḍu, in Karikāḷakanna-vaṇaṇḍu for constructing this gōpura of seven storeys. (See also S.I.I. Vol. IV, No. 841).
193	Slab set up in the street to the north of the same temple.	Hoysāḷa. . .	....	....	Grantha and Tamil .	Contains the <i>viruḍas</i> of the Hoysāḷa king Vira-Someśvara and states that this <i>maṭha</i> was the gift of the king and his queen. A crudely cut figure of a tiger is found on the top of the inscription.
194	Tiruvellāraṭi.—West verandah in the first prakāra of the Puṇḍarikākṣha-Perumāl temple.	....	Tribhuvanaśakravartin-maikonḍān.	16th year, 81st day .	Tamil . .	Registers a royal gift of tax-free land for providing offering and worship, to Śendamarakkaṇṇaiyār and Kambikkaḍaiyār at Tiruvellāraṭi in Paṇcholi-kurram, a subdivision of Rājaraṣa-vaṇaṇḍu. The royal secretary was Minavaṇ Muvēndavēḷān.
195	Same well . . . . .	....	....	Āṅgrassa, Vaiṣāḥi 28.	Do. . .	In characters of the 14th century A. D. Damaged. The inscription is chiselled away. Seems to register gift of house site and to provide for certain offerings.
196	Inner wall of the 'Pvāli-tēṭṭāṇ viśāl' (left of entrance) in the same temple.	....	....	....	Tamil verse . .	In characters of the 13th century A. D. Verse in praise of the (Pāṇḍya) king who divided the Kāviri-nāḍu (i.e., the Chōḷa country) between Valava and Māḡadar-kōṇ.
197	Same place, right of entrance	Pāṇḍya . .	....	....	Do. . .	Do. Verse in praise of Māraṇ who claims to have uprooted in Kāviri-nāḍu all the pillars in the palace of the Chōḷa (Sembayan) excepting sixteen (belonging to the maṇḍapa) where the work <i>Pattinappalāi</i> of Kaṇṇan was just presented to scholars for their approval.

	East wall of the same viśai .	Do.	Māyavarmān Tribhuvanaśakravartī Kulaśekhara-dēva.	31st year, Tāi.	Tamil	
198	Same wall .	....	....	Saka 1352 (in chronogram), Śādhāraṇa, Makara, arḍhōdāya.	Sanakut in Grantha	Registers gift of money by <i>Mackāḍiār</i> Aḷagayaperumāl of Kilai-kōṭṭumālār <i>akaś</i> Madurai-udaiyānallūr in <i>Vāḍa</i> talaibmāṇu, for burning a perpetual lamp in front of the goddess Paṅkayasocheiviyār.
199	East wall of the <i>diviśatambha-maṇḍapa</i>	....	....	16th year, 129th day.	Tamil	Registers gift of the village Paṇṇaṇḍi by <i>Vyśas</i> Bhārasi of Chīlamanta-grāma, the disciple of Rāmaśāndra-Sarasavati, for providing offerings to the goddess. The verses mentioning the gift were composed by the donor himself. (See also No. 55 above.)
200	West wall of the same maṇḍapa	Pāṇḍya .	Jatāvarman <i>alias</i> Tribhuvanaśakravartin Sundara Pāṇḍya.	12th year, Tāi	Do.	Registers gift of money by a certain Karumāṇikkālvār of Mīlala-kūrnam for offerings and worship to the god on the day of his asterism.
201	Rock in front of the eastern entrance in the second prakāra.	....	....	Saka 1537, Ānanda, Mina, śu. Paur-nami, Sunday, Uttirām.	Do.	States that the flooring of the courtyard of the shrine of Paṅkayasocheivī-Nāchoivār was the gift of Eṇama-Reḍḍi Pāṇḍya-Reḍḍi of Śirumaṇai.
202	North wall of the second prakāra of the same temple.	Chōḷa .	Tribhuvanaśakravartin dēva.	Saka 1523, Pīlava, Makara, śu. 5, Monday, Revati.	Do.	Registers gift, to a certain Raṅgayyaṇḍi, of a house-site which had originally been granted to Rakkudapperumāl, a <i>Poṇḍiḷattār</i> of the temple.
203	Do.	Do.	....	20th year Karkāṭaka, śu., Pūram.	Do.	Registers the formation, by the <i>Mūḷaperiśat</i> of Tiruvellārai, of a committee of eight persons to be elected annually to supervise the leasing of lands belonging to Perumaḷ Ula-gudaiya-Nāyaṇār (king).
204	Do.	....	....	Saka 11362, Māsha, śu. 11, Friday, Uttirām.	Do.	Registers a gift of money by a Brahman lady of Narasiṅga-maṇḍalam for feeding the temple servants on four specified days during the festival.
205	Do.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Saka 1472, Śādhāraṇa, Vriśchika, śu. Paurṇami, Sunday, Rōhini ; and Ānanda, Dhanus, śu. 2, Wednesday, Svayaṇa.	Do.	Registers gift of land, after purchase from one Tiruvellārai-Jiyar, by Aṇḍadēva-Mahārāja, son of Rāmarāja Kōṇṭiayyan of the Lunar race, for the maintenance of the feeding house <i>Śrībhāṣayakāra-Rāmānujākūṭa</i> (in the village).
206	Do.	Chōḷa .	Tribhuvanaśakravartin	31st year, Karkāṭaka, śu. 11, Saturday, Rōhini.	Do.	Registers an endowment in money by Uḍaiyār Kavirāja Sakalavidyachakravartī <i>alias</i> Tribhuvanaśakravartī, for feeding 900 persons in the <i>Karṇap-ṇiḷi-maṭa</i> , during the festival in the Vaiḷāṣi month, of god Tirukka-ṇiṇṇaiyā-Emberumāṇ at Tiruvellārai.
207	Do.	Do.	....	36th year .	Do.	Registers a similar endowment by the same person also called Karṇagavillī Vaiḷṇṇaiyā, who is referred to as the headman of Alambākkam, for feeding 90 persons daily for 30 festival days during the year in the temple at Tiruvellārai.
208	Do.	Do.	Do.			

APPENDIX B—*con'd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>concl'd.</i>						
LALGUDI TALUK— <i>concl'd.</i>						
Tiruvellārai— <i>concl'd.</i>						
209	North wall of the second prakāra of the same temple.	Vijayanagara .	....	Dunmukhi, Āvani 15	Tamil .	Portraits to be an order issued by the goddess Pankayachchevī-Nāchchiyār, making a gift of a house-site and a portion of offered food from the temple, to Periya Tirumalai-Nambi as the endowment of Ahyutariya.
210	Do.	Chōla	Tribhuvanachakravartin jadēva.	32nd year, Makara, śu. 5, Friday, Uttirattādi.	Do. . . .	Damaged. Seems to register a gift of money by Aindavan Viḷupparaiyan of Satiangudi for rearing a flower-garden and for feeding <i>Srivatsnavas</i> in the temple.
211	Do.	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	2nd year	Do. . . .	Registers gift of money by three persons for feeding the servants of the temple at Tiruvellārai on three days of the festival in the month of Chittirai.
212	Do. . . . .	....	....	Śaka 1475 (expired), Mina, 1.	Do. . . .	Registers gift of money by Kopkotti Sokkiviliyār <i>alias</i> Dāmōdara-Bhatia, a resident of Viranārayana-chatur-vedimangalam for the supply of drinking water to the devotees who were fed in the <i>Periya-maṭha</i> at Tiruvellārai.
MADURA DISTRICT.						
MELUR TALUK.						
213	Alagarkōvil.—Slab built into the South wall of the maṇḍapa in front of the central shrine in the Kadalagar temple.	Pāṇḍya . . . .	....	....	Do. . . .	Fragmentary. Contains portions of the historical introduction of Māvarman Sundara-Pāṇḍya I commencing with <i>Pā-maraviya</i> , etc. Mentions <i>Śri-vallabha-kaṭṭalas</i> (service) and Ponpariyudaiyan Monnaipiraṇ.
214	Slab built into the west wall of the first prakāra in the same temple.	Do. . . .	....	....	Do. . . .	Fragment. Mentions king Sundara-Pāṇḍya as <i>nam pēraṇ</i> of the god.
215	Dressed slab kept in the Sundara-Pāṇḍya-maṇḍapa.	....	....	....	Do. . . .	Gives the name of the slab as <i>Virama-śraṣṭan-piṭham</i> .
216	Side of steps leading to the Āryan-vāśal .	....	....	....	Do. . . .	In characters of the 11th century A. D. Fragment. Gives the name Bānarijan and the 2[8]th year of an unspecified king. Another step in the same place contains a fragment in Vaṭṭeḷuttu character of about the 12th century A. D.
217	Gōpura leading to the second prakāra .	....	....	....	Do. . . .	In characters of the 16th century A. D. Records the perpetual devotion of Perannayāṇ, son of Nalla-perumāl of Arangur in Irunglaṭṭaṇḍi-naḍu.
218	Broken pillar lying in the third prakāra	Pāṇḍya	Jatāvarman Udayār Śrīvallabha	5th year (in words) .	Do. . . .	Fragmentary. Seems to record an endowment to Tirumalirunjolai-Ālvār.
219	Rim of a small stone kept in the museum of the same temple.	....	....	....	Do. . . .	Contains the name Tirumalirunjolainirāṇ Mahāvali-Vaṇā-darayar Uraṅgavillidiāṇ <i>alias</i> Samarakāṭṭālaṇ.

220	Jamb (left) of the northern gateway in the outermost prakāra.	....	....	Do.	States that the wall (was the gift of) <i>Tiyāgaśāhīya</i> . <i>Perumā</i> .
221	Lintel of a mandapa adjacent to the museum in the same temple.	....	....	....	Mentions <i>Gōvindakāl</i> , the maid-servant of <i>Chinna-Nāya-karaiyaṇ</i> . Another inscription in the same place is a label mentioning her brother <i>Sōlayappa</i> .
222	<i>Poyyakaṛaippatti</i> (near <i>Alagarkōyil</i>).—Stone set up to the east of the village, near the main road to <i>Madura</i> .	Pāṇḍya.	....	Sanskrit and Tamil.	Registers the grant of certain privileges to <i>Tiruvāyikula-mudaiyān</i> . <i>Tirumalaiyālvān</i> , a <i>Tāda</i> (dāsa)-nambi of the place for his service to the community, made by the <i>Rāḥa-kāras</i> of <i>Mangalavasachcheri</i> in <i>Pāṇḍi-maṇḍalam</i> , from the 39th year of <i>Perumā</i> <i>Kulaśēkharadēva</i> .
223	Stone set up on the north side of the tank in the same village.	....	....	Tamil.	Mentions a certain <i>Terkālvar</i> of <i>Irāyūr</i> as maintaining the flower-garden called <i>Kumārastirayir-tiruvandazucam</i> .
224	Another stone to the east of the same tank.	....	....	Do.	In characters of the 14th century A. D. States that this flower-garden called after <i>Nāyaṇār</i> <i>Sundara-Pāṇḍya</i> <i>adēvar</i> was maintained by <i>Marichohulegankattānār</i> .
TANJORE DISTRICT.					
NANNILAM TALUK.					
225	<i>Śrīvāṇīyam</i> .—Wall near the <i>Dakṣiṇāmūrti</i> shrine in the <i>Śrīvāṇīnāthēsvara</i> temple.	Pāṇḍya.	....	Do.	Registers gift of land by <i>Aluṇaiṇperumāl</i> of <i>Piraiyūr</i> in <i>Nāḍuvil-maṇḍalam</i> for offerings and worship to the goddess <i>Vēyantōiyār</i> consecrated by him as consort to <i>Dundumi-svaramudaiya-Nāyanār</i> in the temple of <i>Tiruvāṇīyam-udaiya-Nāyanār</i> at <i>Tiruvāṇīyam</i> in <i>Pāṇaiyūr-nāḍu</i> , a sub-division of <i>Kulottuṅgaśōla-valanāḍu</i> .
226	Base of the verandah in the southern side of the first prakāra in the same temple.	Do.	22 + [2*] year ba. I, Monday,	Do.	Registers sale of land by <i>Dēvargandan</i> , the <i>kīḷāyan</i> of <i>Maṇ-galam</i> in [Arulmoḷidēva-valanāḍu to the temple of <i>Tiru-vāṇīyamudaiya-Nāyanār</i> .
227	Inside the <i>Sōmāskanda</i> shrine in the prakāra.	Do.	13th year, Mēṣaḥ, ba. 11, Friday, [Soda] yam.	Do.	Built in in the middle. Seems to register a sale of land to the temple by a private individual.
228	East and north walls of the <i>Natarāja</i> shrine in the same temple.	Vijayanagara.	(Lost)	Do.	Stones misplaced and some lost. Gives a list of all the <i>Vishnu</i> and <i>Siva</i> temples in <i>Chōḷa-maṇḍalam</i> which were benefited by the remission of the taxes <i>Jōḍi</i> and <i>Sālavari</i> by the king.
229	West side of the inner gōpura in the same temple.	Chōḷa.	25th year	Do.	Continuations of lines lost. Seems to record an endowment of money for the maintenance of worship and offerings to the three <i>Nāyanmars</i> (<i>Emberumakkaḷ</i>) and to <i>Tiruttōṇḍar</i> <i>Śruraittār</i> (<i>Māṇṭṭakavachakar</i>) in the shrine of the goddess in the temple of <i>Tirumanakkōyil-Uḍaiyār</i> at <i>Sēvūr</i> by a certain <i>Anapāyaṇ</i> .
230	South wall of the second prakāra.	Pāṇḍya.	23rd year, Rishabha, ba. 7, Monday, Sedaiyam.	Do.	Registers a sale of some plots of land 24 (<i>vēli</i>) in extent to the temple by <i>Alagaiyāyān</i> , <i>Tiruvambalār</i> , <i>perumāl</i> , the head-man of <i>Śirupapur</i> in <i>Vēḷa-nāḍu</i> for 105 <i>paṇams</i> .
231	North wall of the same prakāra.	Do.	13th year (in words), Simha, su Monday, Sodi.	Do.	Registers another sale of 3 <i>vēli</i> and odd of land by the same person to the temple for 230 <i>paṇams</i> .

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT— <i>concl.</i> NANNILAM TALUK— <i>concl.</i> Śrīvāṇijyam— <i>concl.</i>					
232	Same wall	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍyadeva.	23rd year, Mina, śu. 5, Wednesday, Śōdi.	Tamil	Registers a similar sale of land to the temple by the same person.
233	Do.	Do.	Do.	23rd year, Mina, śu. 6, Friday, Anusham.	Do.	Registers a similar sale of land to the temple by Alagiya Tiruchohirambalamudaiyāṣṭ Gāṅgēyaṅ of Tiraiṅgu in Arumolideva-vaṇaṇāḍu.
234	Broken pillar set up near the <i>Sukruśa-rakṣaṭṭai</i> headlucce.	Chola	Rājakesarivarman alias Rājadrāṣṭadeva (I.).	33rd year, Tulā 22, śu. 8, Mṛigaśirsha, Wednesday.	Do.	Begins with the introduction <i>Tiṅḡal-taru</i> , etc. Records the remission of taxes granted by the assembly of Abhimānabhūshana-chaturvēdimaṅgalam on the lands endowed by Brammagai, wife of the general Rājendrasōla-Brahmarāyār, for offerings to the god Brahmanivṇagar-Ālvār, probably consecrated by her. The assembly is said to have held its meeting during night in the temple of Kumara-vishṇugrhaṭṭaṭṭaivaṛ.
235	Tiruvilimilalai.—West wall of the central shrine in the Vīṇināthasvāmin temple.	Do.	Parakēsarivarman alias Rājendradeva.	3rd year	Do.	Begins with the introduction <i>Irattipādai ēḷaraiyilakkam</i> , etc. Registers gift of gold by a maid-servant of a certain lady, Anukkiyār Pallavan Padōli-Naṅgaiyār, for a lamp in the temple at Tiruvilimilalai in Vennāḍu, a subdivision of Uyyakkonḍār-vaṇaṇāḍu.
236	Stray stone lying near the kitchen of the same temple.	....	....	Dhātu, 15, Rēvati.	Do.	In modern characters. Registers a gift of land by the <i>śrīvar</i> of Sevandināthapuram for the evening service of the god Vīṇināthasvāmi at Mīlalai.
237	Beam near the western entrance into the second prakāra of the same temple.	[Pāṇḍya]	Kōṇēmaṣṭkonḍaṅ	(Lost)	Do.	Ends of lines chiselled away. Seems to register an order of the king to (his officer) Kalavali Nāḍālvān regulating the collection of <i>maṇṇam</i> and other taxes in Eḷumuri-paru. On the top of the slab is a <i>triśūla</i> flanked by a pair of fish and an elephant goad, and a <i>kalasa</i> on tripod flanked by two lamps.
238	Kilachchūr near Palikonda.—South wall of the Selliyanmaṅ temple.	....	Parthivēndrasvarman	(Lost)	Do.	States that Pundrēṇ Uttamaśivamathan, an officer of ....śōla-Prithivigangaiyār whose territory extended to Kalladuppur, constructed (on behalf of his master) the <i>vimāna</i> of the goddess Vadapāṇamandā (Kālī) at Nandikampa-chaturvēdimaṅgalam in Pāl-nāḍu, a sub-division of Paḍuvūr-kōṭṭam.

NORTH ARCOT DISTRICT.

VELLORE TALUK.

NORTH ARCOT DISTRICT *contd.*
POLUR TALUK.

239	Kāṅgaṇūr—Slab set up in the village.	Sāluva	Narasimadēva-Mahārāja	Śaka 1413, Virodhikṛt, Vaigai 26, Rishabha, Śu. 15, Kēttai, Monday.	Do. . . .	States that, on the representation of Periya Timmarāja the endowment for offerings and worship during the festival conducted in the Sāluvarayan-mandapa at Tiruvannamalai was found insufficient, the king made an additional grant of the village Gaṅgeyanallūr in Paigalā-nādu on the north bank of the Cheyyaru in Palkunja-kōṭṭam.
240	Puduppilaiyam—Slab set up in the village.	Do. . . .	Immedi Timmayadēva-Mahārāja, son of Bhujabalarāja Sāluva Nara-singarāja.	Śaka 1415, Pramā-diche, Kumbha, Śu. 10, Saturday, Punarpuṣan.	Do. . . .	Registers a gift by the king, of the village Śirupākkam <i>alias</i> Timmarāyapuram in Murugansigala-paru in Tachchūr-nādu on the northern bank of the river Cheyyar, for offerings and worship to the god during the service instituted by him in the temple at Tiruvannamalai.
241	Two other slabs set up in the same village	....	....	....	Do. . . .	Fragmentary. In characters of the 12th century A. D. Seems to record details of provision made for lamps, offerings, etc., to the deities in a temple (name lost).
242	Pillar set up in front of the Gaṇapati temple in the same village.	Rāshtrakūṭa . .	Kannaradēva 'who took Kacheli and Taṇjai'.	26th year	Do. . . .	States that Paramaiyan who is called Virasōla <i>adhikari</i> made a gift of gold for a perpetual lamp before the image of Gaṇapati enshrined in the <i>gōpura</i> constructed by him in the temple of Uruḍai-Perumāl <i>alias</i> Tiruvachirupattadēva at Vasu-gur in Vasugūr-nādu, a subdivision of Palkunja-kōṭṭam.
243	Stone set up in a field to the north of the same village.	Sāluva	Immedi Timmayadēva-Mahārāja, son of Bhujabalarāja Sāluva Nara-simharāja.	Śaka 1416, Ānanda, Mina, Śu. 10, Friday, Pūṣam.	Do. . . .	Records the grant by Tirumalai-Nāyaka, of the taxes due from the <i>Kaṇṭhāṇa</i> , <i>Śrīśās</i> , <i>Vāṇiyar</i> , etc., of Kēṣavapperu-maṇḍal <i>alias</i> Adirunkalar-perumainallūr in Muruga-mangalap-paru in Tachchūr-nādu for providing plan-tain fruits to the god at Tiruvannamalai for the merit of Narasā-Nāyaka.
244	Kāppallūr—North wall of the central shrine in the Tirukkāṁśvaram temple.	....	....	Vikrama, Tai 5 . .	Do. . . .	In characters of the 16th century A. D. Incomplete. Seems to register a gift of land by the <i>arayar</i> of Kāmapullūr for the <i>Mahānavami</i> festival in the temple of Tirukkāṁśvaram Nāyaṇar in the village for the merit of Timmappa-Nāyaka.
245	North and west walls of the same shrine	Vijayanagara . .	Achyutadēvarāja-Mahārāja . .	Śaka 1462, Vikāri, Sinha, ba. 13, Monday.	Do. . . .	Registers the appointment of some priests for worship in the temple and an endowment of land as <i>archanā-vṛttis</i> to them as the gift of Ayyaṇ Varadappiyyaṇ. The endowed land is said to have been released from mortgage held by Villavarayar Bagavaṇ (See No. 250 below).
246	Same wall	Do. . . .	Do. . . .	Śaka 1454, Nanda-na, Chittirai 12.	Do. . . .	Registers gift of land for the expenses of worship, etc., to the goddess whose image was set up by the <i>vazavattar</i> of Seigapputtēri and Kāmapullūr in the temple of Tirukkā-mēsuram-uḍaiya-Tumbirāṇṭar.
247	Pillar in the mandapa in front of the central shrine.	Chōḷa	Parakēsarivarmaṇ 'who took the head of Vira-Pāṇḍya.'	5th year (in words)	Do. . . .	Registers a gift of land for a lamp in the temple of Śrīkāmā-Nakkar by the Aiyarāṇ <i>alias</i> Nūrreṇmak-Kavarasēṭṭi, son of Māylatti, a merchant of <i>Periya-aṅgādi</i> at Taṇjāvūr.
248	Another pillar in the same place . .	Do. . . .	Do. . . .	Do. . . .	Do. . . .	Registers a similar gift of land for a lamp in the temple by Tiruvadigal <i>alias</i> Piritrāma-Setti, son of Pārthivasekharar of Kōḷiyakkudi, a merchant of Komal in Sōṇādu.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39:

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT— <i>contd.</i>						
POLUR TALUK— <i>contd.</i>						
Kāppalūr— <i>contd.</i>						
249	Same pillar . . . . .	....	....	....	Tamil	In same characters as No. 248 above. Incomplete. Mentions the temple of Kaliyācha-Vinnagar.
250	North wall of the same maṇḍapa . . . . .	....	....	Maṇmatha, Māsi 10	Do.	In characters of the 16th century A. D. States that Villavarāyar Bagavanār, a <i>Vellāla</i> of Kāmappullūr, made a gift of money to the temple, which was invested in the leasing of some lands for rearing flower-gardens.
251	Same wall . . . . .	....	....	Jaya, Paṅguṇi 11	Do.	Records an <i>āṇai-vāram</i> given by the temple authorities and the <i>śraṇavar</i> of Kāmappullūr to the <i>bhaṇḍāra</i> of Tirukka-mēsuran-udaiyār and that of Achyutayyadeva-Mahārāya to the effect that the temple lands which had been mortgaged and now redeemed by Lakshmi-Reddi on behalf of Tirumalaideva-Mahārāya, shall not henceforth be mortgaged again on any account.
252	Same wall . . . . .	....	....	Jaya, Paṅguṇi 5	Do.	Registers gift of money by Villavarāyar Bagavanār for providing offerings and five twilight lamps to the images of Adirunkal-Perumal and his consort Avadai-Nachchiyār in the temple.
253	Lintel at the entrance into the shrine of the goddess in the same temple.	....	....	....	Do.	In characters of the 13th century A. D. States that (the entrance) was the work (<i>tiruppani</i>) of Erumainalluṇ Vimi-śraṇudaiyāṇ Arulāpperumal Villavarāyaṇ of Tirumūr in Nāduvil-maṇḍalam.
254	South wall of the same shrine . . . . .	....	Sakalalōka-chakravartin nārāyaṇa.	....	Do.	Damaged and incomplete. Seems to record an order issued to the <i>śraṇavar</i> of Kāmappullūr in Paṅgala-nādu remitting certain taxes.
255	North wall of the kitchen in the same temple.	Chōla	Rāja-tribhuvanaohakravartin rājadeva.	....	Do.	Damaged. Registers a gift of land to the temple by Prithi-viṅgaṇaṇ <i>aiṇas</i> [Nlaiyṭṭal] Araśaḡahāyaṇ.
256	West wall of the same kitchen	Do.	Do.	Do.	Do.	Registers a gift of land to the temple by Nlaiyṭṭa-Perumal Araśaḡahāyaṇ <i>aiṇas</i> Kulōttuṅgaśōla-Prithivigāṇaṇ. On the same wall is also found a fragmentary record of Kulōttuṅga-Chōla III dated in his 16th year.
257	Two slabs built into the pavement of the first orākūra (north side) of the same temple.	Do.	Rājakesarivarmaṇ <i>aiṇas</i> jēndradēva.	3rd year	Do.	Incomplete. Commences with the introduction, <i>Vīram-tuṇai</i> , etc. Seems to register some gift of land by the assembly (name lost).

258	Two stones built into the walls of the Subrahmanya shrine in the same temple.	Do.	Tribhuvanachakravartin Chōlādēva.	Kulōttunga.	8th year	Do.	Fragment. Registers a gift of land in Kāmapullūr <i>alias</i> Suṅgamtaṭṭiṭṭi*teṭṭōlach- <i>chaturvēdimangalam</i> in Paṅgalanādu by Pithivigaiṅgaṇ for maintaining a flower-garden for the <i>Periya-kōyil</i> at Tiruvuvuṅgam (Sīraṅgaṇ).
259	Left door jamb at the entrance into the same temple.	Do.					Incomplete. Stops in the middle of the historical introduction of Rājendra-Chōla I, commencing with the words <i>Tirumāṅgi-velūra</i> , etc.
260	East outermost wall of the same temple	Do.	Tribhuvanachakravartin Chōlādēva.	Kulōttunga.	16th year	Do.	States that the <i>prākāra</i> wall and the kitchen were constructed by Aḷagiyu-Sōla (man), son of Āṇakēttina Pithivigaiṅgaṇ Kūtāḍuṇḍevāṇ, and that a certain Chittiramēli-Tōṇḍaimāṇ endowed 1,000 <i>kuṭi</i> of land for the expenses of the kitchen in the temple.
261	Slab set up in front of the same temple	....	....	Dundubhi, Āṇi 25	Do.	In characters of the 18th century A. D. Registers a grant of 100 <i>kuṭi</i> of land to Tirukkāmi Avadhāniyār for having composed an <i>ulā</i> on Kumārasvāmi and for conducting festivals for the god, by Sōkappillai Ayyaṇ, the agent of Appayaṇ and the trustees of the temple of Tirukkāmisuramudaiyā-Nayinār.	
262	North wall of the central shrine of the same temple.	Chōla	Parakēsarivarman <i>alias</i> Chōlādēva.	Rājendra.	6th year	Do.	Begins with the introduction, <i>Tirumāṅgināra</i> , etc. Registers a tax-free gift of land by the <i>śabha</i> of Kāmapullūr <i>alias</i> Rājachittāmaṇi- <i>chaturvēdimangalam</i> in Maṇḍaikula-nādu in Paṅgalanādu, a subdivision of Jayavēṇḍiāṇ- <i>maṇḍalam</i> for offerings and worship to the god Paṭṭikōṇḍarūṇādēva in the temple of Jananātha-Viṇṇagar at the village.
263	Same wall	Do.	Parakēsarivarman	3rd year (in words)	Do.	Registers a gift of sheep by Puṇḍaṇ Iṣāṇadēvaṇ of Peruvēṅḍūr in Pālūr-kūrāṇ, a subdivision of Mīlāṭṭu for burning a lamp in the temple of Kaliyāḍittā-Vishṇugrīhadēva at Kāmapullūr.	
264	Do.	....	....	Yuva, Vayyāśi	Do.	In characters of the 17th century A. D. Registers a gift of land to god Viṇṇanda-Perumāl at Kāmapullūr for the merit of Tupāki Venkātādri-Nāyakkaraṇyaṇ.	
265	Do.	Chōla	Rājārājakēsarivarman <i>alias</i> rājādēva.	21st year	Do.	Incomplete. Begins with the introduction <i>Tirumāṅgināra</i> , etc. Registers a gift of land, by purchase, by Abhiyāṇḍi Rishikēśava-Kramavittāṇ, a member of the <i>āṇḍra</i> of the village for burning a lamp in the <i>mukha-maṇḍapa</i> of the temple of Kaliyāḍittā-Viṇṇagarālvār of the village and for rearing a flower-garden for the temple.	
266	Do.	Do.	Parakēsarivarman who of Vira-Pāṇḍya.	5th Year (in words)	Do.	Registers a gift of sheep by Tirumalaiyaṇ of Koḍuvāy- <i>kkuṭṭai</i> for burning a lamp in the same temple.	
267	Do.	Do.	Do.	Do.	Do.	Registers a gift of money for burning a lamp in the temple of Kaliyāḍittā-Viṇṇagardevār by the donor mentioned in No. 248 above.	
268	West wall of the same shrine	Do.	Parakēsarivarman	13th year (in words)	Do.	Registers a sale of land by the assembly of Kāmapullūr to Attinda-Kramavittāṇ, a member of the <i>āṇḍra</i> (for being endowed) as <i>Chhāṇḍāṇ-kūḍippuram</i> , probably for teaching the <i>Chhāṇḍāṇ</i> to students.	

APPENDIX E—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	POLUR TALUK— <i>contd.</i>					
	Kāppalūr— <i>contd.</i>					
269	Same wall	Rāshtrakūṭa . .	Kannaradēva 'who took Kachchi and Tanjai'.	25th year . .	Tamil	Registers a similar sale of land by the same assembly to four members of the <i>āṭam-gaṇa</i> for being utilised as <i>dānapparāṇa</i> among scholars.
270	Do.	Chōḷa	Rājakeśarivarman 'who took Madara'.	6th year (in words)	Do.	Registers sale of land, as in No. 268 above, by the same assembly, to two members of the <i>āṭam-gaṇa</i> for endowment as <i>Chandoga-vṛtti</i> .
271	South wall of the same shrine . . . . .	....	....	Saka 826, Brihaspati in Vṛchika.	Do.	Built in the middle. Registers gift of land by Nandipōśar Taliperumān to provide offerings to god Viṣṇu at the Melai Srikoṭṭi at Kāmappullūr.
272	Same wall	Rāshtrakūṭa . .	Kannaradēva 'who took Kachchi and Tanjai'.	25th year (in words)	Do.	Registers gift of land by purchase, as <i>bhatta-vṛtti</i> by four members of the <i>āṭam-gaṇa</i> of Kāmappullūr.
273	Pillar in the mandapa in front of the central shrine in the same temple.	Chōḷa	Parakeśarivarman <i>alias</i> Rājādēva, Chōḷadēva.	2nd year . .	Do.	Incomplete. Registers a gift of land, made tax-free for offerings and worship in the temple of Paramasvāmī at Tiruvēngappalli on the west bank of the river Seyyāru, by the <i>mahā sabhā</i> of Kāmappullūr <i>alias</i> Rājachūḷamānchaturvēdimangalam in Maṇḍaikula-nādu, a subdivision of Palkunra-kōttam in Jayangondasēḷa-maṇḍalam.
274	Another pillar in the same place	Rāshtrakūṭa . .	Kannaradēva 'who took Kachchi and Tanjai'.	25th year (in words).	Do.	Registers the gift of $\frac{1}{2}$ <i>vēḷi</i> of land by Abhyāṇḍi Dāmadarap for burning two lamps in the <i>mandapa</i> situated in the middle of the village. Kāmappullūr is stated to have been situated in Vasukūr-nādu, a subdivision of Palkunra-kōttam.
275	East wall of the same mandapa	Chōḷa	Trihuranachalavarartin Rājādēva.	4th year . .	Do.	Registers a gift of land by Nilaiyitta-Perumāl Anasāralaṅgayan <i>alias</i> Kulitungaḷa-Prithivigangarayan to the temple of Kalyadittavinnagar-Ālvar at Kāmappullūr <i>alias</i> Sungantavirtakāḷa-chaturvēdimangalam in Pangala-nādu, a subdivision of Palkunra-kōttam in Jayangondasēḷa-maṇḍalam.
276	South wall of the same mandapa	Do. . . . .	....	....	Sanskrit L. Grantha	States that Uttama, the chief of Korramāngalam and the minister of Mummadi-Chōḷa dug a feeder-channel from the Dūranadi to the Nalāṭatāka at Kāmappullūr.
277	Same wall	Pallava	Dantivikramavarman	3rd year . .	Tamil	Fragment.
278	Do.	Chōḷa	Kulitunga-Chōḷadēva	5th year . .	Do.	Fragment. Mentions Appagaiyan Devan <i>alias</i> Alagiyaśēḷa Pithuvigangan.

279	Do.	Do.	Rajarajadēva	14th year	Do.	Incomplete. Mentions Prithivigangā. Nilaiyitta-Perumāl Arasēgalahāyan <i>alias</i> Kulōttungasōla-Prithivigangā and the temple of Kaliyāḍittaviṇṇagar-Alvār at Kāmappallūr <i>alias</i> Sungantavittasōla-chaturvēdimaṅgalam.
280	South wall of the mandapa in front of the shrine of the goddess in the temple.	Vijyanagara	Śrīraṅgarāyadēva-Mahārāya	Śaka, Pramādi, Tai 5	Do.	States that (this <i>mandapa</i> was built) for the merit of Timmappa-Nāyaka, the agent of Sevvappa-Nāyaka, Kumāra Raṅgeppa-Nāyaka and Koṇḍama-Nāyaka.
281	Same wall	Chōla	Rajarajakēśari [varman]	9th year (in words).	Do.	Fragment. On the same wall is another fragment of the 12th century A.D. mentioning the temple of Śrīmad-Dvārakasi and some endowment made for its upkeep.
282	East outermost wall of the same temple	Pallava	Kampavarman	(Lost)	Do.	Continuation of lines lost. Seems to register a gift of land by the assembly of Kāmappallūr to a certain Naraśiṅgathiruvēdi of Uruppuṭṭūr.
283	East and north outer walls of the same temple.	Chōla	Parakēśarivarman	8th year (in words).	Do.	Stones misplaced. Registers a gift of gold by Gaṅgapperrundēvi, wife (?) of Kāmadigaḷ, the son of Mādēvar of Paṅgala-nādu for feeding three Brahmans (in the temple).
284	Same walls	Do.	Parakēśarivarman 'who took Madura'	25th year (in words)	Do.	Stones misplaced. Seems to register the provision made by an endowment of money to the <i>abha</i> of the village for the clearance of silt in the local lake by three persons including <i>Pillaiyār</i> Kidandāraṇan, who are said to have also made a gift of an <i>ōḍam</i> (boat) each for the purpose.
285	Slab set up in front of the same temple	Vijyanagara	Dēvarāya-Mahārāya	Śaka 1401, Vikāri, Karkatāka, śu. 5, Friday, Hasta.	Do.	Registers remission of taxes on lands in Kāmappallūr and other places for conducting a service on Anusha, the asterism of Śāluva Naraśimhadēva-Mahārāja in the temple at Tiruvaṇṇamalai.
286	Stone built into the platform of the Saptamātrika shrine in the same village.	Do.	Parakēśarivarman	3rd year (in words)	Do.	Continuation of lines lost. Mentions the shrine of Śaṅkara-nārāyaṇa built by Dēviyar, probably of the family of the Paṅgala-nādu chiefs and a son (name lost) of Gaṅga-mārttāṇḍa <i>alias</i> Prithivigangarayaṇ.
287	West and south walls of the same temple	....	....	....	Do.	In characters of the 9th century A.D. Fragmentary. Seems to be the concluding portion of a record in which it is stated that the <i>Maraṇḍaykār</i> (?) of the village should first offer worship in the Piḍāri temple and then in the Kāḍuḷaḷ-kōttam.
288	South and west walls of the Virabhadra temple in the same village.	Do.	Tribhuvanaśakravartin Rājaraśjadēva	8th year	Do.	Stones misplaced and some lost. Seems to record a gift of land by Nilaiyitta-Perumāl Arasēgalahāyan who was administering the <i>nāḍu</i> (for worship) to the shrines of Śaṅkara-nārāyaṇadēva and Nārāyaṇa-Perumāl.
289	Slab set up in the same village	Vijyanagara	Achytadēva-Mahārāya	Śaka 1462, Pava, Aḍi 8.	Do.	Registers gift of house-sites at Kāmappallūr by Ayyaṇ Maṇḍarayaṇ for the merit of the king.
290	Kaṣāpākkaṁ.—Pillar set up in front of the Subrahmaṇya shrine in the Tirumā-muniśvara temple.	Chōla	Rajarāja Rājakēśarivarman	17th year	Do.	Beginning lost. Registers a grant of land made at the instance of the officer Sundarāsōla Mūvēndavēlan, to three persons for singing <i>Tiruppāḍigam</i> during the three services in the temple of Tiruvachirupakkattālvār at Vaṅgūr in Vaṅgūr-nādu, a subdivision of Paṅkura-kōttam.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT—<i>contd.</i>						
POLUR TALUK— <i>contd.</i>						
Kalasārkāṭam—<i>contd.</i>						
291	Another pillar in the same shrine . . .	Chōla . . .	Rājakesarivarman Rājādhirājadēva .	[33rd year . . .	Tamil . . .	Begins with the introduction <i>Tingalētaru</i> , etc. Registers an endowment of land after purchasing the same from the assembly (<i>iruvuṇḍi-gaṣabhai</i>) of the temple by the <i>Nānā-dēśis</i> , for the purpose of feeding people during the seven days of the annual festival in the <i>Nānā-dēśiyaṇ-sālai</i> and <i>Anṇā-rṛuṇaṇ-ambalam</i> .
CHINGLEPUT DISTRICT.						
SEPERUMBUDUR TALUK.						
292	Poonamalle.—Stray pillar lying in the first prakāra of the Vaidyanāthasvāmī temple.	Do. . . .	Parakēsarivarman <i>alias</i> Rājāndra-choḷadēva.	9th year . . . (in words)	Do. . . .	Beginning lost and incomplete. Contains a portion of the historical introduction beginning with the words <i>Tirumazhai vaṭara</i> , etc. Mentions Māngāḍu <i>alias</i> Alagiyaśōlanallūr.
293	Two slabs placed over a drain in the eastern side of the second prakāra of the same temple.	Do. . . .	Rājārājadēva (I)	25th year . . .	Do. . . .	Incomplete. Mentions Pāṇḍammali in Māngāḍunāḍu, a subdivision of Puliyūr-kōttam.
294	Two slabs set up to the right of entrance into the same temple.	....	....	Śaka 1692, Vikriti, Tai, 16, Saturday, daśami, Rōhiṇi.	Do. . . .	Records the renovation of the shrines of Vaidyanāthasvāmīyār and (?) Taiyānāyaki-Annan by a certain Svāmīnathan, son of Nallattambi Mudaliyār and grand-son of Gurumūḍa-Mudaliyār of the Tuṭuva-Veḷḷāḷa community who held $\frac{1}{4}$ <i>Suadāṣya-right</i> in the village.
295	Another slab set up in the same place . . .	....	....	Śaka 1692, Khara, Makara, śu. Satur-day, Rōhiṇi.	Tamil (verse) . .	Records the same facts mentioned in the previous inscription.
296	Slab set up in the maṇḍapa at the eastern entrance of the same temple.	....	....	Śaka 1700, Vijambi, Chittirai 10, Sunday, Uṭtirattādi, ash-tami.	Do. . . .	Records the construction of the <i>Kaljāṇamanāḍapa</i> of the temple, by the donor mentioned above.
297	South wall of the central shrine in the Varadarājamūḷ temple.	Pāṇḍya . . .	Jatāvarman <i>alias</i> Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	12th year (in words), Makara, śu. 7, Friday, Revati.	Tamil . . .	Built in in the beginning and stones misplaced. Records a gift of cows by Kāṇḍūḍai Alagiyaṛāghava-Bhātṭa-Sōmayājīyār for a twilight lamp in the temple (name lost).
298	South wall of the central shrine in the Varadarāja-Perumāl temple.	....	....	Vīroḍhi, Āṇi 25 . . .	Do. . . .	In characters of the 17th century A. D. Registers a gift of land after purchasing the same from <i>avasarām</i> Rāgaveyyār by a certain Dinakarappillai Nambirāṇi for providing <i>puḷuṇkōṭṭuppu</i> (civet-ointment) to the god (name not specified).

299	South wall of <i>maṇḍapa</i> in front of the central shrine in the same temple.	....	Haradhāri, Chintamani, Do.	States that Apparsaṣya constructed the <i>Viṣṇu-maṇḍapa</i> in the temple in the time of Achyutaṣṇa-Nāyaka and names the communities the members of which had to conduct offerings and worship during the seven days of the annual festival to the god Nambirāya.
300	Slab set up behind the Dharmarāja temple.	Vijayanagara	Krishṇadēva-Mahārāya	Registers a gift of land made for the merit of Tirumalai-Nāyaka by Rāya-Nāyaka, son of Tellama Kāṭama-Nāyaka for providing worship and offerings to the god Pillaiporuṭta-Pillaiyār. Pivirundamali is said to have been in the <i>Nāyakuttana-śrīmāt</i> of Tirumalai-Nāyaka.
301	East base of the mosque in the same village.	Chōla	Rājārāja (I) Rājakeśarivarman	Fragmentary. Contains a portion of the introduction coming with the words <i>Tirumagalpōla</i> , etc. Mentions Sankarappādiyaṇ Kāvalampākiṭāṇ. Another fragment on the same base probably of the same period, is dated in the 10th year (king's name lost). A third fragment on a long slab contains a damaged Sanskrit verse of the same period and refers to Trailōkyadevi.
302	Slab lying in the same mosque	Do.	Parakeśarivarman	Incomplete and damaged. Mentions Neṇṇuñcheṭṭi[ya*]-vinṇagar-Irundaḍēva at Pūḍamali in Puliyūr-kōṭṭam.
303	Slab set up in the same place	Qutab Shāhi	Sultan 'Abdullah Quṭb Shāh	Mr. Yazdani who kindly deciphered this inscription states that it records the construction and completion of the mosque by Rustam, son of Dhu'lfiqar of Astrābād during the Governorship of Nawab Jumlat-ū-Mulki Muhammad Sa'id.
304	Same slab	Do.	Śaka 1578, Vijaya, Bhādrapada, śa. 3.	This is a Telugu version of the inscription above.
305	Tiruvānmiyūr (near Aḍyar).—Slab set up in the middle of a street.	....	Śaka 1699, Kali 4878, Hēṇḷambi, Kārtti-gai 24.	Registers a gift of four <i>kāṇi</i> of land for rearing a flower-garden and for constructing a shrine for Pillaiyār (Gaṇḍa) by the <i>Ayattōṇṇar</i> community of oil-mongers of Chennapaṭṭanam. An English version of this inscription, dated in 5th December A.D. 1776 is also appended at the end.
306	Madras.—Stone kept in the Government Museum.	....	8th year (in words)	Records a gift of sheep by Chandrasekharan, a <i>madhyasāha</i> of Tiruchuram in Nayadhiramangalam situated in Sura-ttār-nādu, a subdivision of Puliyūr-kōṭṭam, for burning a lamp in the temple of Mahāḍēva in the village.
307	Gingee.—Slab embedded near a water-trough near the mosque in the fort.	....	1135 H. (1723 A.D.).	Deciphered by Mr. G. Yazdani, the Government Epigraphist for Moslem Inscriptions. States that Sa'id, the governor increased the water-supply of the city of Jīnḡi by the construction of a canal.
308	Slab built into the compound wall of the same mosque.	....	1130 H. (1718 A.D.).	Do. States that Sa'id, the successful (administrator) constructed the mosque at Nusragarh.
309	Slab built into the wall of a bastion near the same mosque.	....	1063 H. (1353 A.D.).	Do. States that the Husaini bastion was built in the year 1063 H.
310	Base of the gōpura of the Venkateramana-svāmī temple in the same fort.	....	....	In characters of the 18th century A.D. Records the perpetual devotion of a certain priest of the temple of god Venkatesā at Seṇḡi. Another similar record refers to the devotion of a certain Hartharaputtrai.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—<i>contd.</i>					
	TENDIVANAM TALUK.					
311	Idaiyālam.—Rock called the Sudhar-pagai near a tank in the village.	....	....	....	Grantha	Two pairs of foot-marks, a book-stand, two <i>kumacalaks</i> and two fly-whisks are engraved on the rock, and in a circular line round them is engraved in modern characters an <i>aruśatub</i> verse paying obeisance to Mallabēṇa-Muniśvara otherwise called Vāmanachārya.
312	Same rock . . . . .	....	....	....	Do.	Round a pair of foot-marks and a book-stand is engraved the name Vimalajinādēva.
313	Do.	Chōla	Udaiyār Rājendradēva	11th year	Tamil	States that this is the <i>padinacariyān-kāl</i> with which the field was measured. A line 12 feet in length is engraved near it, to represent this measuring rod.
314	Baliṭṭha in the Jaina temple . . . . .	....	....	....	Do.	In modern characters. Contains the name of Jinādēvar of Idaiyālam. Near this, on a pillar is engraved the name of Appāṇḍār-Nayinār, who probably presented the pillar.
315	VRIDDHACHALAM TALUK Kattākudi.—Rock in front of a ruined Gaṇeśa temple at Pāṇḍapuram (hamlet).	Chōla	Tribhuvanachakravartin... 'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors.'	33rd year	Do.	Much damaged. Mentions Pāṇḍapuram.
316	Same rock . . . . .	....	....	....	Do.	Gives the name Udaiyānācchi-kulem, probably of the irrigation tank in the vicinity.
317	Do.	Vijayanagara	Kriṣṇadēva-Mahārāya	Śaka 1434, Aṅgira, Aḍi 2.	Do.	Damaged. Mentions Kōṇēri-Appar and his agent Appan.
318	FRENCH INDIA. Pondicherry.—Slab set up in a fountain.	....	....	A.D. 1862	Latin	Impression of the inscription and its reading kindly sent by Prof. J. Dubreuil of Pondicherry. States that in the time of Napoleon III, Imperator of the French, Alexander Durand d'Ubroye, the Governor of French India, erected (the fountain) at the site of the fort built by Governor Martin (see No. 179 of 1936-37).
319	Slab built into the wall of the fort . . . . .	....	....	A.D. 1745	Do.	States that in the reign of Louis XV, king of France Joseph, François Duplex the Governor of the (French) East India Company built the fortifications on the shore together with the 'Porte Marine' at the request of the inhabitants of Pondicherry.

320	Slabs found embedded at several places.	....	....	Tamil	Impressions received from Prof. J. Dubreuil. Fragments of inscriptions of the 13th, 14th and 15th centuries A.D. One of them mentions Ojugaria in Māttūr-nādu and...Sōja-Muvēndavēlan. Another fragment is dated in the 2nd year of Vijaya[rājēn]dradēva.
SALEM DISTRICT.					
NAMAKKAL TALUK.					
321	Bommasamudram.—Fragments built into the walls of the Siva temple.	Chōja	....	Do.	One fragment in characters of the 10th century A.D. is dated in the 40th year probably of Parāntaka I.
322	Do.	Do.	....	Do.	This fragment in characters of the 10th century A.D. is dated in the 10th year, probably of a [Parakēsarj]varman.
323	Kulippatti near Bommasamudram.—Rock in a field.	....	....	Do.	In characters of the 18th century A.D. Registers a gift of land made for the upkeep of a <i>tanpir-pundai</i> (water-shed).
324	Pullir.—East wall of the central shrine in the Siva temple.	Chōja	....	Do.	Damaged. Mentions god Tiruvirattānam-Udayār at Perumbullūr.
325	South wall of the same shrine . . .	Do.	....	Do.	In characters of the 9th century A.D. States that a sum of gold was left in charge of Paraganagarattār who were to conduct with the interest thereon, the Tiruvādirai festival in the temple of Tiruvirattānam-Perumūnāḍiḷ at Perumbullūr.
326	Nāmakkal.—Rock opposite to the Munisvara shrine near the tank.	Pāḍya	....	Do.	Registers a gift of land by the <i>Sabhā, Nāiār</i> and <i>Nagarattār</i> of Eṇṇaḍu in Kongu <i>aiyās</i> Virasōja-maṇḍalam, to a certain Saryadēva-Bhatta-Sarvakrakkaḷ of Pāṇṇūr, a <i>bhīṭṭa</i> of Sri-Muppavai.— <i>atuvēdimaṅgalam</i> , an <i>agaram</i> in Tenpū-vāniya-nādu.
327	Same rock	Do.	....	Do.	Registers an <i>iṣāṁviri</i> (?) given by the 17 Kambalattār of the Kollar class to Sukkaḍār.
328	Rock near the pool to the right of the Ranganātha cave temple.	....	....	Grantha	Contains the label 'Manōmaya' in Pallava-Grantha characters of the 7th century A.D. Above this is a damaged Vaṭṭeḷuttu label of the 8th century A.D.
329	Rock near the Lakṣmīnarasinhā rock-cut cave temple.	....	....	Do.	Contains the words 'Śrīdhara' and 'Ślibhīṭam' in characters of the 7th century A.D.
330	Nāngavalli.—Wall of a maṇḍapa in the Bazaar street.	....	....	Tamil	States that the Garudakērvai-maṇḍapa was erected by Titta-Settiyār of the Sātandai-gōra, a <i>nagarattār</i> living in Pu-duppēttai in Salem.
CUDDAPAH DISTRICT.					
CUDDAPAH TALUK.					
331	Ambavaram.—Slab set up in front of the Gaṅgama temple.	Vijayanagara	....	Telugu	Damaged. Seems to register the gift of the royal income of certain villages of the Ghaṇḍikōṭa-sima to a god (name lost) made into the hands of the <i>reḍḍis</i> of Ambavaram. Mentions Mahāmaṇḍalēśvara Manuballi Gaṅgavya-Devachōḍa Mahārāja and Kasuvayya-Devachōḍa-Mahārāja, evidently as subordinates of Mahāmaṇḍalēśvara Rāmarāju Chinnā-Tinnayadēva-Mahārāja.

APPENDIX B—*contd.*

List of stone inscriptions examined during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> CUDDAPAH TALUK— <i>contd.</i>					
332	Bayanapalle.—Slab paved in the verandah at the entrance into the Siva temple.	....	....	Śaka 1909, Sarvajit, Vaiśākha, śu. 15.	Telugu . . .	States that a certain Subbamma, wife of Baṣeṭṭi, son of Chalamanna of Srikākūlam, built the main entrance of the Umamahēśvara-svāmin temple at Bayyanapalle.
333	Slab in a well in Survey No. 251-B	....	....	Śaka 1772, Sādhārana, Jyēṣṭha, ba. 5.	Do. . . .	Registers a <i>śaśavānda</i> gift of land made by four washermen of Chemūrū to a certain Rāmasvāmi for having constructed a well in their <i>śādm</i> land at Bayyanapalle, with the stipulation that he should take his share of water for his lands only after distributing due shares of water to the <i>śādmāras</i> .
334	Chemūrūpalle.—Slab in a field on the north side of the Cuddapah-Khāzīpēt road.	Vijayanagara .	Achyutarāya Mahārāya .	Śaka 1461, Vikāri, Jyēṣṭha, śu. 15.	Do. . . .	States that Pāpināyanīgārū who was ruling over Chemūrū-sima, etc., and who was the son of Godugumati Būmināyūdu and Timmanāmba founded a village called Yallamāmbā-puram named after his wife Yallamāmbā, to the east of Pushpagiri in the fields of the village Mūnupāla, built a temple of Viṣṇu and consecrated the image of Kēśava therein, dug a well and planted a grove and made several other gifts in his wife's name. Godugumati-Būmināyūdu is stated to be the <i>Kāryakartā</i> of Mahāmaṇḍalēśvara Sakakārāju Peda-Tirumalayyadeva-Mahārāja, the brother-in-law and the <i>Sarvasīrohadrādhan</i> of the king.
335	Chimalapenta.—Broken slab lying in the compound of the Viṣṇu temple.	Do. . . .	Saśasivadeva-Mahārāya .	Śaka 1145 ¹² , Khara, Māgha, śu. . . .	Do. . . .	Damaged. Seems to record some provisions for maintaining a [<i>chā</i>]/ <i>ivendāla</i> (?) (a watershed for travellers on the roadside) made by Mahāmaṇḍalēśvara Nandēla Timmayadeva-Mahārāja at the village [Ch]imalapenta.
336	Broken slab set up under a tree near the 'nirikōṇa' about 1½ miles to the north of the village.	....	....	Chirabhiannu, Śrāvaṇa, ba. 2, Friday.	Do. . . .	In modern characters. Refers to the construction of the well in the land at Nāgayapalle (near) Chimalapenta by a certain China-Tātreṭṭi, son of Pedeṭṭaya.
337	Chinnadāsarpalle.—Slab set up below the slope in front of the Narasiṁha temple on the hill.	Vijayanagara .	Achyutarāya-Mahārāya .	Śālivahana Śaka year (not given), Vijaya, Jyēṣṭha, śu. 15.	Do. . . .	Registers a <i>śarvamāṅga</i> gift of the various imports made before the god Vittalēśvara, to the god Ahobalēśvara at Vongunūlupalle, by Bācharuṣu, the <i>kāryakartā</i> of the king ruling over the Gaṇḍikōṭa-sima, at the command of Tāllepākam Tirumalayyagārū, as <i>Durga-dānaganiṁtana</i> .
338	Another slab in the same place . . .	Do. . . .	Mahāmaṇḍalēśvara Vira-Bukṭarāya .	Śaka 1292, Sādhārana, Kārttika, śu. 1, Thursday.	Do. . . .	Refers to the establishment of a village named after the god Ahobalēśvara at Vōyūnūṭula by Maṅgayadeva-Mahārāja, son of Mahāmaṇḍalēśvara Sankidēva-Mahārāja and registers the gift of the same to Nambi Nārandāsi for conducting the daily worship of the god, for the merit of his parents Sankidēva and Mummalaḍēvi. Maṅgayadeva is stated to have been ruling over Tummaluru Peṇḍimali in Mulki-nāṇḍu.

339	A third slab (broken) in the same place .	....	Do.	....	Fragmontary. Seems to refer to the <i>mutistā</i> of some temple and registers gifts to the same. Mentions Rāmājan, Obaladēvara-Tripai, Peḍḍimalaḷi, Anantōju and Bukkāpuram-cheruvu.
340	The <i>balipittika</i> in front of the same temple .	....	Sanskrit (verse)	....	States that the offerings made to Narasimha are partaken of by several (gods and) sages such as Bali, Vibhishana, Bhishma, Kapila, Nārada, Arjuna, Prhlāda, Ambarisha, Vasu, Vāyusuta, Śiva, Vishvakṣēna, Senaka, Śuka, etc.
341	Chintakomundinne.—Slab set up near the divajastambha in front of the Janārdanasvamin temple.	Vijayanagara .	Telugu .	Saka 1453, Khara, Phāḷguna, ba. 11, Saturday.	Registers the gift of 90 <i>rīkas</i> , which was the <i>grāmakaṭṭam</i> tax of the village Chintakomundinne included in the Vītukū-kū-thāne, to the god Kōṇēti-Tiruvengalappa of Vītukūru by [Tijumalayyaṅgaru, son of Viramarūṅgaru, for the daily offerings of the god, for the merit of his parents, of the king and of Sālvāka Narasappayya. The latter is said to have held the <i>pārapattam</i> over the Ghaṇḍikōṭa-sima, which was given as <i>nāyanakara</i> to Ayyaparasayya by the king, and to have leased out to the donor the Kadapa-sima in which was included the Vītukūru-thāne.
342	A second slab in the same place .	Do.	Do.	Saka, 1478, Nala, Mārgaśira, śu. 5.	Registers a grant of land made on the occasion of a solar eclipse to the temple of Janārdanapuram for daily worship by the <i>Kāryakartā</i> Yellapa-Nāyaṅgaru for the merit of his overlord Nādrāju Rājamarāja-Irumalarāja-Nagarajayadeva-Maharaja.
343	A third slab in the same place .	....	Do.	Sālivāhana 1712, Sadharaṇa, Āshādha, śu. 15.	Records an appeal against cutting trees in the grove at the sacred spot of Anantapuram in Chintakomundinnepulvam as these gave shade and protection to the several devout people that assembled there for the festivals.
344	Slab set up near the Gaṅgama shrine on the north side of the tank bund.	....	Do.	Saka 1669, Prabhava, Vaiśākha, śu. 15.	Registers a gift of land as <i>śasavandhamānya</i> to the <i>Kāmpus</i> of the village by the local <i>Reddis</i> and the <i>Karanams</i> for having repaired the tank which had fallen into disrepair. The goddess Gaṅgammā is cited as witness to the transaction.
345	Chintalapattūru (hamlet of Kotūru).—The basement of the Indranāthēśvara temple.	....	Do.	Saka 1222, Śārvara, Jyēsthā, śu. 5, Monday.	Refers to the division of the <i>eritī</i> lands of the temples of Indrēśvaradēva, Somanāthadēva and Mallināthadēva among Dēvajīyya, son of Mallajīyya, Bālādēvajīyya, his younger brother Gaṅgajīyya and the elder brother (Anna) Mallidēvajīyya, the <i>śthanapatis</i> of the former temple, as agreed upon by them in the presence of the <i>Mahājānas</i> .
346	Do.	....	Do.	Saka 1225, Śōbhakrit, Śrāvana, śu. 10, Friday.	Registers a sale of land made by Dēvajīyya, a <i>śthanapati</i> of the Indrēśvaradēva temple and son of Anna-Mallajīyya to his cousins Mallajīyya and Bhairajīyya for a sum of 320 <i>varṭakas</i> .
347	Do.	Kāyastha .	Do.	Siddhārthn, Vaiśākha, Akaha-tadiya.	Registers the gift of the village Turumidāpārdū by the chief for the worship of god Indrēśvaradēva after circumambulating the hill (Pushpagiri ?).

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> CUDDAPAH TALUK— <i>contd.</i> Chintalapatturu— <i>contd.</i>					
348	Same place in front of the Nandi-mandapa.	....	....	....	Telugu	Damaged. Seems to record that Pare Chemaya of Chandi-kota attained salvation after paying homage to god Indrā-svarādeva.
349	Do.	Vijayanagara . .	Vira Dēvarāya Mahārāya	Śaka 10314 (mistake for 1314) Āngirasa, Vaiśākha, śu. 5, Sunday.	Do. . . .	Damaged and built in. Refers to some gifts of land made probably by the king.
350	Do. . . . .	....	....	Śaka 10254 (mistake probably for 1254).	Do. . . .	Unfinished. Stops with the mention of the date.
351	South wall of the prakāra (outside) of the same temple.	....	....	....	Tamil	Very fragmentary. Mentions Va[labhi]-Mahāmātha and (god) Śrī-Dēvachūdāma[ni] and refers to some cultivable lands (<i>paṇḍu-ṇilam</i>). Characters are of about the 13th century A. D.
352	A sculptured slab in the compound of the same temple.	....	....	....	Telugu	Reads 'Śrīmatu Bōlavākatu Gujāra Bōlavāruṇu'. The characters belong to the 13th century A. D. The sculpture perhaps depicts a hero.
353	A sculptured slab lying in front of the Pushpēśvara temple on the hill.	....	....	....	Kannāḍa	Damaged. Seems to record the death, after piercing the elephant of his opponent, of a hero and his becoming a <i>Kaṭṭāṇi-vāsi</i> . Mentions Siddhavartha 'the southern approach to the Śrīparvata'.
354	Slab paved in the Mukhamandapa of the same temple.	....	....	Vijambi, Chaitra, ba. 3.	Do. . . .	States that Basi-Reddi, son of Mitta-Pāpi-Reddi worshipped and paid obeisance to god Pushpanātha. The characters are modern.
355	Another slab in the same place . . . .	....	....	Subhākrit, Kārtika, ba. 4, Monday.	Do. . . .	States that Baava-battudu, son of Pallavōli Vengaya paid obeisance to the god Pushpanātha of Pushpagiri. In similar characters as above.
356	Cuddapah.—A slab set up at the steps in 'Buggavanka'.	....	....	Śālivāhana Śaka 1639, Hēmaṇḍi, Māgha, śu. 15, Monday.	Marāṭhi and Telugu	States that Kṛishṇāji-Pantulu, son of Śeṣhādri-Pantulu of the Kausika-gōtra, built the steps.
357	Pillar in the mandapa of the Rāmasvāmin shrine near the canal.	....	....	Śaka 1724, Duan- [dubhi].	Telugu	States that Chalamanna, son of Subhanna and grandson of Kṛishnamma, built the temple of the Śrī-Bhāshyakāra.
358	A slab set up in the High School compound	....	....	Śaka 1766, Kṛōdhin, Nija-Śrāvana, ba. 12, Monday.	Do. . . .	States that the tank was the gift of Mahāyānākāchārya Raghunāyakula-Nāyudu, son of Hariṇṇāsan Haridāsappa-Nāyudu of Ghaṭṭu-saṇṭhāna-m and Mangammā.

359	Stone fixed into the sluice of the tank called Dongala-el-eruvu.	....	....	Do.	In modern characters. Mentions the Collector's Jamadar, Mire Sāhebu Ijaradar Gaphura Shēbu, Vengala-Reifi and another. Contains also an inscription of four lines in Urdu.
360	Same stone . . . . .	....	....	Urdu	States that this tank was constructed during the regime of the Subeb Judge Thomas Naunam (?) and Collector Ross Sahib, and Richard Sahib and Campnell (?) Sahib under their orders by Muhammad the Jamadar of Jail. This and the following three inscriptions were read by Mr. Yazdani.
361	Cuddapah.—Tombstone in the cemetery attached to the Mosque.	....	....	Persian (verse), style of writing <i>Thulth</i> .	Records the death of a saint, Ahmad-Shah in 1157 H. (1742 A.D.). It also records the date of the dome built over the tomb of the saint, the latter date being 1159 H. (1744 A.D.).
362	Slab at the entrance of the Mosque	....	....	Arabic and Persian. Scripts <i>Thulth</i> and <i>Tughra</i> .	Records the building of a mosque in 1135 H. (1723 A.D.).
363	Slab fixed into the compound wall of the Mosque.	Mughal	Ar-aigzeb	Persian (verse). Script <i>Thulth</i> .	Records the building of a mosque by the king in 1103 H. (1673 A.D.).
364	Dēvuni-Cuddapah.—Slab set up in the prakāra of the Venkatesapuram temple.	Vijayanagara	Sadāsivadeva-Mahārāja	Telugu	Registers gift of land made to the temple of Tiruvengalanātha at Kadapa by Appagari-Yallappa, the <i>Ujiam</i> of Mahā-maṇḍalēśvara Nandēla Avubhalēśvaradeva-Mahārāja for the worship of the god and for other services.
365	Two fragments of a slab lying in the compound of the same temple.	Do	....	Do.	Fragmentary. Seems to register a gift of some income from a village in Mulikinaṇḍu attached to the Udayagiri-rāja, made to god Tiruvengalanātha of Kadapa by Mahā-maṇḍalēśvara Timmayadeva-Mahārāja. Mentions Nara-singa[rāja]-Odayalu.
366	Front wall of the same temple, north side of the entrance.	....	....	Do.	States that Asana-Nāyaka, son of Arnan Sarvappa, presented the <i>kirita</i> (crown) to the god Tiruvengalanātha of Kadapa.
367	Same wall, same side	Vijayanagara	Sadāsivadeva-Muhārāja	Do.	Damaged. Registers gift of lands made to the god Chokkanātha-svāmī of Nelandaluru by Mahāmaṇḍalēśvara Vobularāja, son of Nandēla Avubhalārāja. Kadapa is stated to be situated in Ghaṇḍikōṭa-sima which was given as <i>nāyaka</i> to the donor by the king. Different kinds of offerings are mentioned.
368	Do. . . . .	....	....	Do.	Registers the gift of silver vessels to the value of 15 <i>varāhas</i> , made to god Tiruvengalanātha of Kadapa, by Nāthapam-garu, son of Tarugu Puttisiya, and the <i>rāgasam</i> of Mahā-maṇḍalēśvara Nandiyāla Avubhalēśvaradeva Mahārāja. The god is also called Kadaparāja.
369	North wall of the same temple	Vijayanagara	Sadāsivadeva-Mahārāja	Do.	Registers gift of land in Kadapa made to god Tiruvengalanātha of the village by Mahāmaṇḍalēśvara Pina Avubhalārāja, son of Peda-Vobularāja and grandson of Nandiyāla Avubhalārāja for the worship of the god.
370	Do.	Do	Do.	Do.	Registers gift of lands made by Mahāmaṇḍalēśvara China-Avubhalārāja, son of Peda-Vobularāja and grandson of Nandēla Avubhalārāja, of the Sōma-rāmāśa, <i>Arēya-gōtra</i> , <i>Āpustamba-sūtra</i> and <i>Yajus-sūtra</i> for supply of flower garlands to god Tiruvengalanātha of Kadapa. The gift was made into the hands of the <i>Acharya</i> of the donor.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> CUDDAPAH TALUK— <i>contd.</i> Dēvuni-Cuddapah— <i>contd.</i>					
371	South wall of the same temple	....	....	Saka 1474, Virodhi-krit, Ashādha, śu. 11.	Telugu	Registers gift of land made by Mahāmaṇḍalēśvara Nandālā Avubhalēśvara-dēva-Mahārāja to Sirapa Avubhalēśvara-m-gāru for maintaining a water-shed on the road to Tirumala at the Kōṭulakunṇa channel on the borders of Kaḍapa.
372	Do.	....	....	Saka 1460, Hēma-lambi, Jyēṣṭha, śu. 16.	Do.	Registers grant of land as <i>sarvaṁānya</i> made by four private individuals (names not specified) of Kaḍapa to a certain Vasantu, son of [P]illimānōhīrāja. The purpose of the grant is not specified.
373	Eggarapalle—(Hamlet of Ambavaram). Slab set up in front of the Narasiṁha temple.	Vijayanagara	Sadāśivadēva-Mahārāja	Saka 1470, Pṛavāṅga, Kārtika, śu. 15, lunar eclipse.	Do.	Registers grant of land made by Mahāmaṇḍalēśvara Chenna-kēśavarāja, son of Raṅgarāja and grandson of Apratikamalla Manumballi Salakarājya Dēvacōḍa-Mahārāja who belonged to the Kāśyapa-gōtra, Apastamba-sūtra and the Surya-vaṁśa, for daily offerings to god Narasiṁha of the village Bomnavaram situated in the <i>hōra-grāma</i> Ambavaram in Ghaṇḍikōṭa-sīma. Ghaṇḍikōṭa-sīma is stated to have been granted by the king as <i>nāyanṭara</i> to Mahāmaṇḍalēśvara Rāmarāja China-Timmayyadēva-Mahārāja and the latter chief granted the <i>hōra-grāma</i> Ambavaram as <i>uṇḍāḷi</i> to the donor. At the top is carved the Vaḍagalai Vaishṇava mark along with Sankha and Chakra.
374	Another slab in the same place	Do.	Do.	Saka 1470, Kīlāra, Māgha, śu. 7.	Do.	Registers grant of <i>sarvaṁānya</i> right on the <i>Karaṇika-mānya</i> lands, <i>vṛitti-mānya</i> lands and wet-lands by Mahāmaṇḍalēśvara China Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Araviti Bukkarāja, to a certain Murāri, the <i>Karaṇam</i> of Ambavaram, on the holy occasion of <i>raṭha-saptami</i> . Ambavaram which is stated to be a <i>hōra-grāma</i> is said to be situated in the Ghaṇḍikōṭa-sīma. At the top of the slab is cut the Vaḍagalai caste mark.
375	Elūrpāḍu—(Hamlet of Gaiganapalle).— Slab set up against the wall of Chinna Subbayya's house.	Do.	Achyutarāja	Saka 1456, Prajōt-patti, Chaitra, śu. 15.	Do.	States that the villages should maintain worship according to the provisions made when the temple of the god (name not specified) was built during the time of Achyutarāja by Erram-Reddi, son of Erram-Reddi Venkata-Reddi and a grant of 3 <i>varāhas</i> per month for offerings and worship in the temple and some land for the <i>archaka</i> were provided for by the donor. The inscription is in late characters.

376	Götüru.—Broken <i>āpasānīha</i> in front of the Rūgāyika temple.	....	....	Sādāhara, Mēgha, Śū. 15.	Do.	States that the <i>āpasānīha</i> was erected by Mahārāja Śrī Nānaji Siva Rao for god Raṅgadhāma.
377	Gaṅgaṇapalle.—Wall of the Veṅkaṭeśvaraśaṁin temple.	Matli	Truṅgaḷaṇātharāja Mahārāja.	Śaka 1528, Parābhava, Aśāḍha, ba. 2.	Do.	Damaged and illegible. Registers grant probably of land, made to the <i>Kāṁpus</i> and the <i>Karava</i> of Gaṅgaṇapalle by the <i>Kāyarkarta</i> (name lost) of the chief.
378	Gurraṁpāḍu.—Slab set up in front of the Viṣṇu temple on the river bank.	....	....	....	Do.	Fragmentary. Registers grant of land for worship of the god Obhalanātha. The donor's name is not specified. Mentions the <i>oppa</i> (witness) of Mallināyaka, and Mallarādeva's Tirumalanāyaka.
379	A second slab in the same place	Vijayanagara	Achutārāja-Mahārāja	Śaka 1453, Khara, Aśvija, ba. 5.	Do.	Registers gift of the toll-income (<i>śukām</i>) of Gurraṁpāḍu made by Mahāmaṇḍalēśvara, Tirumalaya, son of Jagatāpi Somaṛāju to god Kēśavaṇṇaḷ of the village for conducting the <i>daśami-nāḷōṣaras</i> for the merit of his overlord Salakaraju Timmaraju. The village Gurraṁpāḍu is stated to be situated in the Chennūru-nāyāṅkara.
380	A third slab in the same place	Do.	Śrīraṅgaḍēva-Mahārāja, ruling from Penugōḍa.	Śaka 15[00], Bahudhānya, Adhika-Aśvija, Śū. 13, lunar eclipse.	Do.	Registers gift of the village Gurraṁpāḍu in Siddhavaṭa-sima as <i>caravāṇya</i> by Mahāmaṇḍalēśvara Matli Tirumalāyaya, Dēvaḥōḷa-Mahārāja, son of Yallamarāja, and grandson, of Kōmarāja to the <i>Kāśyapa-gōtra</i> , Apasamba- <i>śūtra</i> and Yajus <i>sākha</i> to Siddhantasavarbhāma [Venkata]-Soma- <i>vājīn</i> , son of Tirumala-Sōṇayājin, and grandson of Vellāla Timmā-Jyōṣya, of the Bhāradvāja- <i>gōtra</i> , Aśvalāyana- <i>śūtra</i> and Rik- <i>sākha</i> , for the merit of his parents. Siddhavaṭa-sima is stated to have been given as <i>amaranāyāṅkara</i> to the donor by the king.
381	Same slab, reverse	....	....	Śaka bhānu, Kārttika, ba. 1.	Do.	Badly damaged. Refers to the consecration of the image of Channa[kēṣava] (?) and gifts made for its worship, offerings, etc. The writing belongs to the 14th century A.D. The village Gurraṁpāḍu is mentioned.
382	Gōtūru.—Wall of the Vēṇalamma shrine in Survey No. 344.	....	....	Śaka 1588, Parābhava, Śrāvaṇa, ba. 5.	Do.	Records the obeisance to the goddess Vēṇalamma by Śtaya-Peddirāju, son of Mallayagari Guruvappagari Rāmāyya, the <i>Karavāṇam</i> of the village Gōtūru.
383	Wall of the Bhairavēśvara temple in Survey No. 274.	....	....	Śaka 1440, Bahudhānya, Aśāḍha, Śū. 12, Sunday.	Do.	Registers grant of land as <i>polamirāṇya</i> made by the several <i>Vidvān-nahājyanas</i> of Pushpagiri to Mummadi-Redḍi of Gōtūru for having marked out the boundaries between the villages Gōtūru and Chennūru. Among the boundaries of the land occurs the name of the canal Utanagaḍakālūva.
384	Same wall	....	....	Śaka 1319, Iṣvara, Māgha, Śū. 5, Thursday.	Do.	Registers gift of land made by Mahāmaṇḍalēśvara Apratimalla Gaṅḡaya-Dēvaḥōḷa-Mahārāja to the stone-cutter (<i>kāṣa</i>) Chāmāyabattudu who constructed the temple of god Bhairavāḍēva of Gōtūru for the merit of his parents Mādēvarāja and Mādēvaṇṇa. The gift was made with the consent of the 18 <i>prajās</i> of the village headed by Nānvi-Redḍi Pāpi-Redḍi. Mentions Utanagaḍakālūva.
385	Do.	....	....	Śaka 1342, Pava, Vaiśākha, ba. 30, Thursday.	Do.	Registers gift of land made to the god Bhairavāḍēva of Gōtūru by Mahāmaṇḍalēśvara Obalāyya. Dēvaḥōḷa-Mahārāja, son of Mahāmaṇḍalēśvara Apratimalla Gaṅḡapati. Dēvaḥōḷa-Mahārāja for the merit of his father and his mother Avubhalamma. Also registers the renewal by the <i>prajās</i> headed by Akkam Bayirapa-Redḍi and Mutyāla Bairapa-Redḍi of the previous grant of lands made to the same god.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of Inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUTTADAPAH DISTRICT— <i>contd.</i> CUTTADAPAH TALUK— <i>contd.</i>					
386	Koppurū.—Threshold of the shrine of the goddess in the temple of Chennakēśava.	....	....	....	Telugu.	Built in. Seems to register some gift of money (?) made to god Channakēśava by Saluvārāya, probably of the [Do]mmari class, for the merit of his community.
387	Pillar with the dvārapāla image in the Siva temple.	....	....	....	Do.	States that the images of the <i>dvārapālas</i> were made and dedicated (to the temple) by the stone-cutter Tippābattudu, son of Tippābattudu of Tādigūḷu and the <i>agazāla</i> (artisan) of Koppurū.
388	Slab in the compound of Chinna Ellayya's house.	Vijayanagara	Sadāsīvedēva-Mahārāja	Saka 1466, Kṛthīn, Aśāḍha, śu. 16, lunar eclipse.	Do.	Records the ratification of the original grant of the villages Tippaluru and Koppū as <i>sarvaṁāyā-agrahāras</i> along with certain taxes such as the <i>grāmakatṭam</i> , <i>evṅkam</i> , etc., formerly made by Krishnadēva-Mahārāja to the several <i>vidvān-mahājānas</i> of Koppū <i>alias</i> Krishnarāyapuram by Peda-Mallamarāja, son of Andugula-Parvatarāja of the Kāśyapa-gōtra and Apastamba-sūtra and Yajus-sākhā at the instance of Mahāmandalēśvara Nāravarāja, (son of) Nandēla Timmayadēva-Mahārāja.
389	Another slab lying near the same house	Do.	Do.	Saka 1472, Sādhārana, Kārtika, śu. 15.	Do.	Registers the grant, made by the <i>Vipravindēla</i> Pina-Gōvindaya, grandson of Peda Gōvindaya of the Kāśyapa-gōtra and Aharvapa-sākhā, and others, of their annual income (<i>varāna</i>) from the village for maintaining the lamp-offerings in the temple of Siddhēśvara at Koppū. The gift was made into the hands of the <i>Mahājānas</i> of the village.
390	Kammarāripalle.—Stone mortar near the temple of Nandēlamma on the road-side.	....	....	....	Do.	States that (the mortar) was caused to be made by Yalladu, son of Chinna-Pāpudu of Yanamadala in Vinikōṇḍa-sima. The characters belong to about the 17th century A.D.
391	Lābāka.—Slab lying in front of the ruined temple of Chennakēśava.	Kāyastha	Mahāmandalēśvara Mahārāja ruling at Valhri-pettana.	Saka 1226, Kṛthīn, Vaiśākha, śu. 6, Thursday.	Do.	Registers gift of lands as <i>śrōtriya-sarvaṁāyā</i> made to the god Alālanātha of Lāmbāka. Valluru is stated to be situated in Muliki-nāḍu.
392	Māchanūru.—Slab lying in Survey No. 862, about a mile to the west of the village.	Vijayanagara	Sadāsīvedēva-Mahārāja	Saka 1475, Pārithivīn, Māghe, śu. 7.	Do.	Registers a grant of money made by the <i>Kōmāti, Gōla</i> and <i>Tambōla</i> communities for the lamp offerings of the god Mīlāsthāna Paramēśvar of Māchanūru, an <i>agrahāra</i> belonging to the Tāllapākam family, on the occasion of <i>Sivastōtri</i> for the merit of the <i>Vēnnamēlāḍi</i> .

393	Mōyilakālaya.—Slab lying in front of the Venkatesvara temple.	Do.	Achyutarāya-Mahārāya.	Śaka 1458, Dur-month, Aśādhā, śu. 11.	Do.	Registers grant of land and certain taxes (<i>śhala-sunka</i>) made by Rāvasam Vengalappangārū, son of Udayagiri Viraopadaya Timmarāja, to the god Tiruvengalanātha, consecrated by him at Mōyilakālaya in Kalūri-sima, for the lamp offerings and worship for the merit of his <i>guru</i> Tāllapākam Tirumalayyaṅgārū. Also registers the grant of the <i>dommaripannu</i> by the <i>Dommaris</i> , and a further gift of land by the <i>mahājanas</i> of Rampatādu to the god and of the grove consisting of various kinds of fruit trees planted by the donor (Virapodaya). A further grant of the <i>grāmukataṁ</i> and <i>adu-kāṣṭha</i> taxes of the village Mōyilakālaya is made by a certain Chitalūri Yellayya for the merit of Virapanna.
394	Same slab, reverse	Do.	Do.	Sōbhakrit, Vaiśākha, śu. 12, Monday.	Do.	Records the consecration of the image of the goddess Lakshmidēvi (in the above temple) and registers gift of lands made to the deity by Vengalappa, son of Rāvasam Timmarāja, for the merit of his <i>guru</i> Tāllapāka Tirumalayyaṅgārū. Also registers gifts of land made to the same deity by the <i>Mahājānas</i> of Kampatādu and Brāhmalapalle and the gift of 3 <i>maḍas</i> out of the <i>grāmakaṭṭam</i> income by the toll-officers. (See No. 393 above.) Gift of land to the Ālvars also is recorded.
395	Slab paved in the <i>mukhamandapa</i> of the Venkatesvara temple.	....	....	Śaka 1628, Vyaya, Māgha, śu. 15 and Śaka 1672, Pramō-dūta, Māgha, śu. 15.	Telugu	Records the obseance of Rāmpatāti Dattayya on the former date and by Dattayyaṅgiri Sēshāhulam on the latter. Mentions also a certain Āmbavaram Rāghavaya.
396	Another slab in the same place	....	....	Śaka 1627, Vyaya, Chaitra, śu. 13.	Do.	Records the obseance of Rāmāya, son of Bēṭṭi Allāḍa-ṣeṭṭi Venkatapati, who is said to be devoted to the worship of Śiva, Kēśava and the Brāhmanas.
397	Slab lying in a field about two furlongs to the east of the village	Vijayanagara	Sadāśivadēva-Mahārāya	....	Do.	Damaged. A stone marking the boundary of Kalūru <i>ālas</i> Śrīraṅgarājaśamudram which was granted to Tirumala-Naraṅgiri-Tatāchāryulu by the king in the presence of [Viṭṭa]śeṣvara on the bank of the Tuṅgabhadra.
398	Another slab lying in a field about a mile south-east of the village.	Do.	Do.	....	Do.	Another boundary stone marking the eastern boundary between the villages Mōyilakālaya and Rāmpatādu in Kalūru <i>ālas</i> Śrīraṅgarājaśamudram granted to Tirumala Naraṅgiri-Tatāchāryulu by the king. See No. 62 above.
399	Muttalūrpādu.—(hamlet of Bhūmāyapalle.) Slab on the boundary between Muttalūrpādu and Miḍutūru in the field of Erragudi Venkatayya.	....	....	Vikṛ[iti], Mā[gha]	Do.	States that the stone marks the boundary on the east side between Miḍutūru and two other villages.
400	Nallingāvanalle.—Slab set up in the village.	....	....	....	Do.	Contains an invocation to 'Ghaṇṭākarpā' to ward off the hoof-disease in cattle.
401	Nandimandālam.—Pillar standing in front of a linga in a field to the west of the village.	....	....	....	Do.	Mentions Śrī Thākura Satti Komāra and seems to refer to the construction of a stone temple at Anivūru. The characters belong to about the 9th century A.D.
402	Same slab, reverse	....	....	....	Do.	Gives the epithet <i>Tribhuvana-Singamba</i> . The characters belong to about the 7th century A.D.
403	Boulder on the south side of the cavern at Devarakōna.	Vijayanagara	Kṛṣṇadēvarāya-Mahārāya	Śaka 1432, Pramō-dūta, Uthāna-dvādasi.	Do.	Restores the previous provision made for the worship of the god Kōṇa-Chennarāya at Nandimandālam in favour of Divvekoṇḍa Tiruvengalayya by Kāmal-Nāyaningārū, the commander of the entire forces of the King.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i>					
	CUDDAPAH TALUK— <i>contd.</i>					
404	Paidikālāya.—Slab set up in front of the Kṣāya temple.	Vijayanagara	Krishnadevanāya Mahārāja	Saka 1415, Chikābbānu, Chaitra, ba. 30.	Telugu	Very much damaged. Only the date portion of the record is preserved.
405	Slab lying on the north side of the Anjanēya temple.	....	....	Saka 14...., Dhātu,	Do.	Damaged. Records the construction of a temple and the consecration of the image of Hanuman therein by a certain [Veṅkaṭappa, son of Rāyasam [Rāmaṅga] and a gift of land made to the same.
406	Peḍḍaputtā.—Broken slab in front of the Hanumān temple.	....	....	Saka 1758, Vikārin, Jyēsthā, ba. 3.	Do.	States that Pala-Gurappa, Chinnā-Gurappa and Vōbanna, sons of Tirumalaya and grandsons of Putti Chittāya, built the stone tank in dedication to god Venkaṭē-vara.
407	Pemḍimarri.—Slab set up in front of the Virabhadra temple.	Vijayanagara	Dēvarāja-Voḍaya 'ruling at Vijayanagara'.	Nandana, Mācha, su. 1, Monday.	Do.	Registers gift of land as <i>daśavāda</i> made by Mallānāyanigattu, son of Pulimārkolugunda, Abrahimāla Rāṅgaṇāyanigattu to Mālangara Obhāḍ-Ōḷiyula and several others for their having undertaken to repair and maintain the tank bund in the village of Peṇḍilāri in Mulikāḍu. The entire cost of the work was estimated at 300 Singaya-māḍas in lieu of which the said land was assigned.
408	Slab containing the image of a man attacking a tiger in the same temple.	....	....	....	Do.	States that Vinaya, son of Kamaṭi Kannaṇa-Reddi, attacked a tiger (and died). The characters belong to the 15th century A.D.
409	Polatala.—(hamlet of Gaṅganapalle.) Three multi-ved images lying in the Mulikāṇṇa temple.	....	....	....	Do.	The labels give the names — (1) Yerabāṇṇanapalle Nalanāgi-Reddi Yerrappa] of the Mudunūlla <i>śāstran</i> . (2) Prōlūtula Ma.... Kamaṭi Malli-Redi.... (3) Pemḍimarri Tummalā Nāḷaya. The characters belong to the 17th century A.D.
410	Puṣṭapagiri.—Slab in the compound of the Trukūṭēvara temple.	Vāḍava	Pratāp-chakravarti Śiṅghapadēva	....	Kannada	Mutilated in the end. Registers gift, probably of land, made by Māhāpradhāna Nārāyaṇa Lakṣmīdēva-Dandanāyaka, the general of the king, for the worship of the god Vaidyanāthadēva at Puṣṭapagiri and refers to the establishment of a <i>matha</i> named Lakṣmīniyaya after the chief, and the provision for running an endless (<i>avāṭi</i>) <i>satra</i> therein, for his own prosperity.

411	Enlampaṅga.—Broken slab lying in front of the Donakondamma temple.	....	....	....	Telegu	Beginning lost, slightly mutilated. Gives a list of the <i>deva-mānya</i> , <i>bhaktaritudānya</i> , the <i>Reddi</i> , <i>Karandika</i> and <i>daṇḍamānya</i> —lands given to the several gods such as Palakondarāya, Vināyaka, Mahadeva, Perumālu (Vishnu), [Yekkilidevi, Pōtūrāju and Gaṇādhpati and several <i>brahmanas</i> such as Vellāla Lingayya, Mallā-Vōjulu, etc. Refers also to the provision of land and money made for the <i>brahman</i> cooks and the <i>tanḍala</i> (i.e. Sivabrahmana) attached to the <i>adra</i> . The characters belong to the 16th century A.D.
412	Slab set up in front of the temple of Palakondarāya on the Palakonda hill.	....	....	....	Do.	Specifies the rates of fees to be paid (by the pilgrims) to the Arahaka Nāyanivāru and Guṇṭāśāstri as fixed by Timma-Nāyudu in respect of the temple built by Maḍalinēni Pālakoṇḍama-Nāyudu.
413	Rāmarājupalle.—Slab set up in front of the Ellamma shrine in a field about 3 furlongs east of the village.	....	....	....	Do.	States that the temple and the tank were built by a certain Narasōju, son of Boḍḍare Raṅgarāju-Mamājū.
414	Rāyulapalle.—Above an image of Gaṇēsa in Survey No. 45.	....	....	....	Do.	Seems to register gift of one <i>ūṇmu</i> of wet land by a certain Gāgaliya to (the god) Venaktha (Vināyaka), for the merit of his mother.
415	Fragment of a slab near a well in Survey No. 25/1.	....	....	....	Do.	Damaged and fragmentary. Refers to the construction of a well and the division of the gift land made probably to the persons who executed the work.
416	Puravacāripalle.—Slab set up in Survey No. 120/2.	....	....	....	Do.	Registers gift of the village Kadapanipalle in Vūtūkūri-sima in Mulikinaḍu made by Mahānandaleśvara Thimayadeva-Mahārāja, son of Āviriṭṭi Bukka-rāja Rāmayadeva-Mahārāja to the temple of Tiruvengalanātha at Pālakoṇḍa for the daily worship, offerings, etc., of the god. Vūtūkūri-sima is stated to have been granted as <i>nāyanikara</i> to the donor.
417	Tādisōḍḍe.—Broken slab set up in front of the ruined temple of Citṛanakēśava.	....	....	....	Do.	Beginning lost. Seems to register a gift of money (?) made to a deity (name lost) by the Dornari community for the merit of the twenty-four families of that community.
418	Tappetta.—Broken slab built into the wall of the ruined temple of Kēśava.	....	....	....	Do.	Mutilated. Registers a gift of land as <i>mānya</i> .
419	Tipireddipalle.—(lamlet of Gangnapalle.) Slab set up near the shrine of Rāma.	....	....	....	Do.	Registers a grant of land made by the <i>Reddi</i> and <i>Karandam</i> of Baiganapalle to a certain Domari named Sālvapakashi Venkatreddi as <i>nēṇṇaṇṇi</i> (?) <i>mānya</i> .
420	Slab set up near the image of Āṇjanāya	....	....	....	Do.	Registers some gift (not specified) made to the god Tiruvengalanāthasvamin, the goddess Maṇēḥumangatayi and to Hanumān by some private individuals. Characters modern.
421	Tollagananapalle.—Slab lying in a field about 2 furlongs to the east of the village.	....	....	....	Do.	The writing is very much damaged and indistinct.
422	Tuṇṇinḍalanne.—Slab forming the threshold of the eastern entrance of the Kēśava temple.	....	....	....	Do.	In characters of about the 18th century A.D. States that the village Tuṇṇinḍalanne was the <i>agrakāra</i> given as <i>ekabloga</i> to Nāchana-Sōma by (king) Praudha-Devarāja. Records also in similar characters the obelance to god Āṇjanēya of Jātūri Bōḍanarāja, the <i>saṅgaṇṇi</i> <i>kaṇṇam</i> of Tuṇṇinḍalanne.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Cuddapah District— <i>contd.</i>					
	Cuddapah Taluk— <i>contd.</i>					
	Tuḍumulaḍinne— <i>contd.</i>					
423	Lintel of the northern entrance into the same temple.	....	....	....	Telugu	Records the obeisance of Jitūri Bōḍamarāju, the <i>Karanam</i> of Turimillaḍinne and Komalūri Peda-Narasayya, to god Chemarāyasaṁin.
424	Door-jamb of the same entrance . . .	....	....	....	Do.	Records the obeisance of Māḷchirāju Ādimūri, the owner of the village.
425	The dhvajastambha in front of the same temple.	Vijayanagara .	Kṛṣṇadēva-Mahārāja .	Saka 1451, Virōdhi, Ashāḍha, śu. 11, Thursday.	Do. . .	States that a certain Pushpāla Pāpana erected the stone lamp post in front of the temple of Chennakēśava of Turimillaḍina the <i>agrarāja</i> of Nāchirāju Sōma, which was situated in the Pushpagiri-prāntya on the north bank of (the river) Penna in the Ghaṇḍikōṭa-sima.
426	Vallūru.—Slab set up at the entrance into the compound of the Viṣṇu temple.	....	....	Saka 1760, Viḷambi, Vaiśākha, śu. 15.	Do. . .	States that Lakṣmamma, wife of Subbarāja, son of Rāghavaya and grandson of Prabhākara Nārāyaṇappa, of the <i>Āpastambha-sūtra</i> and <i>Kāyapa-gōtra</i> , erected the <i>dhvajastambha</i> in the temple of Chennakēśavaṁin and celebrated the <i>garuḍōtsava</i> of the god.
427	Front wall of the same temple. . .	....	....	....	Do. . .	Built in at either end. Registers the extent of land belonging to the god.
428	Same wall . . . . .	....	....	Virōdhi, Māgha, ba. 7, Wednesday, [Arḥōḍaya]l-pun-yakāla.	Do. . .	Registers a gift of land made to god Prathama-Chennadēva at Vallūru by Mahāmaṇḍalēśvara Ōḷeḷaya, son of Marūḍūri Tirumalayadēva-Mahārāja. In characters of the 14th century A.D.
429	Pillar in the maṇḍapa on the south side of the same temple.	....	....	Pramāḍin, Vaiśākha, śu. 15.	Do. . .	Modern. States that a certain Kōmāḍaya, son of Bālaya and grandson of Mēḍa Rudra cons. ructed a stone maṇḍapa of 20 <i>ankanas</i> and dedicated it to god Chennakēśavaṁin.
430	Slab set up in front of the Śiva temple .	....	....	Saka 1[4]75, Pramāḍiḥa, Vaiśākha, śu. 3.	Do. . .	Slightly mutilated. Seems to register the grant of the Viramushthi raḥas due from the Viramushthi of the villages Pushpagiri and Peda-Vallūru in Ghaṇḍikōṭa-sima by Maṇḍala Basava under the orders of the Siddhabhikṣa-viṭṭi-ayya, and other devotees and Viramushthi, for the lamp offerings of god Virēśvara of Vallūru.

431	Another slab set up in the same place	Vijayanagara .	Sadaśivadeva-Mahārāya .	Saka 1475, Pramā- din, Aśādhā, śu. 10.	Do. . . .	Registers the gift made by the Donmaris, Donnari-Kāki-Padmaraju, Donnari-Misragandani, Ponnā-Reddi, Donnari-Misragandani, Tippariju, Donnari Turukūyami Basvaraju and Voḍapōti-Nāyudu, of the taxes due to them from the village Peda-Valluru <i>alias</i> Timmasamudram Agarlāram, on the southern bank of the Pennā (river) to the gods Hari, Hara, etc., of the village for the merit of the 24 families of their community.
432	Third (fragmentary) slab in the same place.	Western Chālukya .	Bhūloka-malla . . . .	....	Kannāḍa	Damaged and mutilated. Only the first and the last few lines of the inscription giving the name of the king and the imprecatory verses are preserved.
433	Stone fixed into the east wall of the same temple.	....	....	....	Telugu	Below this is a fragmentary Tamil inscription in Grantha characters of about the 11th century A.D. Refers to Malli-kārjūnanallūr.
434	Base of the north wall of the Chennakēśava temple.	....	....	Saka...., Śrāvana, ba. daśami, Pū- day.	Tamil	In late characters. Seems to refer to those that conduct the annual festival (<i>tirunāl</i>). Above the inscription are sculptured figures of two pipers in high relief.
435	Pillar in the Nandi-maṇḍapa of the Viṛabhadra temple.	....	....	....	Do. . . .	Very much damaged and in disconnected pieces. Mentions (the gods) Jananāthanagarisāvaramudaiya Nāyanār, Puṣpagiri-Nagarisāvaramudaiya-Nāyanār, the <i>aśēlakamāyanaś</i> of Nukali and the <i>arittis</i> sold (to the temple) by a <i>Brāhmana</i> .
436	Pillar in the Āṭṭanēya temple on the road to Kamalāpūr.	....	....	Saka, 1742, Vikrama, Jyēsthā, ba. 10.	Telugu	Mutilated and damaged. Seems to register the provision of income for the offerings and lamps to god Mallikadēva at Vallūr-paṭṭana by the Uliyajangil-kottaiji community.
437	Slab set up near the satra on the road to the Railway station.	....	....	Saka 17192], Pramō- dita, Jyēsthā, śu. 15.	Do. . . .	States that the stone maṇḍapa of the Āṭṭanēya temple was built by Bāla Venkata Reddi, as a dedication to god Venka-tēśvarasvāmīn.
438	Vellattiru.—Slab set up in front of the Chennakēśavasvāmīn temple.	....	....	Saka 1677, Yuva, Aśādhā [śu. 5].	....	States that the <i>dharmasālā</i> was built by Venkatamma, daughter of a certain Kāmanna, and the wife of Erakalla-Reddi, in order to please god Venkaṭēśvara.
439	Fragment of a slab lying near the Śiva temple.	....	....	....	Telugu (archaic). . . .	Damaged. Seems to refer to the renovation of the temple and the installation of the god Chennakēśava therein and to register some gift of land made to it.
440	Slab set up on the road-side south of the Chennakēśavasvāmīn temple.	....	....	....	Telugu	In characters of about the 8th century A.D. Seems to contain a few imprecatory lines.
						Engraved in negative form. A verse invoking Ghaṇṭa-karpa to ward off the hoof disease of the cattle.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> CUDDAPAH TALUK— <i>contd.</i> Vellatūru— <i>contd.</i>					
441	Slab lying near the well in Survey No. 494.	....	....	Saka 1692, Vikriti, Magha, śu. 15, Monday.	Telugu . .	Seems to refer to the gift of the well by Tati-Reddi, son of Koppōli Chinnapa-Reddi and Nāriyānappa, the <i>karaṇam</i> of Vellatūru.
	JAMMALAMADUGU TALUK.					
442	Gandūrū.—Hero-stone lying in Survey No. 361.	....	....	....	Do. . . .	In characters of about the 9th century A.D. The inscription is engraved in a confused manner. Seems to refer to [Ka]-ṇḍūrū.
443	Broken slab lying in Survey No. 362.	....	....	....	Do. . . .	Do. Only the imprecatory portion of the inscription is preserved.
	BELIARY DISTRICT. HOSUR TALUK.					
444	Hampi.—Boulton on the east side of the Sarasvatī temple.	....	....	....	Kannada . .	Indistinct. Seems to refer to the construction of a well by a lady, name lost, for the merit of Kṛṣṇapāriyā. Figures of the <i>śaṅkha</i> and <i>chakra</i> are engraved close by.
	NELLORE DISTRICT. KANIGIRI TALUK.					
445	Malajaninipāḍu.—(hamlet of Rajupālem.) Slab lying in a field 2 miles north east of the village.	....	....	....	Telugu . .	In characters of the 9th century A.D. Registers a gift of land sowable with three <i>palas</i> of <i>āḷu</i> -grain by Bādiraju, son of Bādiraju. The chief bears the titles Parama-Māhāsevara, Paramāsevara and Pallavāditya and is said to be a worshipper at the feet of Bhagavad-Aḷḷāra Parama-bhaktā-rāka. Published in <i>Nellore Inscriptions</i> , Vol. II, pp. 676-77.

446	KANDUKURU TALUK. Pēṭṭūru.—Slab forming the west wall of the Virabhadra shrine on the south side of the Bhimēśvara temple.	....	....	Do	Registers a grant of land by Kōṭivillu, son of Duggarāja to Kachayaliri at the instance of Pedaru Chēreyayūṭu. The gift is to be protected by the Ratōdi-kāpus of Iṭṭamajūru. Also registers a grant of land made to the Vadagi (artisan) who engraved the record. Published in <i>Nelore Inscriptions</i> , Vol. II, p. 607.
447	MADRAS MUSEUM. Back-side of a dvārapāṇa image from Bezvada.	....	....	Telugu . (archaic)	In characters of the 9th century A.D. Reads 'Veṭṭiṇṇātha Valaṇḍu' and mentions a certain Guṇḍaya.
448	GUNTUR DISTRICT. PALNAD TALUK. Mācherla.—A hero-stone near the Chandravanka river.	....	Saka 988	Telugu	Impression received from Mr. Seshadri Sastri, B.A., L.T., of Guntur. States that Ācha[rṭu]ṇḍu entered the army of Brudū Gāmaya, son of Ūriya-Betarāja and Mahādevi-Mēdama and offered his head to Paṇḍasāni (goddess), for his master. The sculpture of the hero was made by Vankō-junru Iruga, i.e., Iruga, son of Vankōja.
449	Broken pillar kept in the Tahsildar's office compound.	....	Saka 1056, Ānanda, Pushya, ba. 15, solar eclipse.	Sanskrit in Telugu .	Fragmentary. Regi- as the gift of the village Koppunūru situated in Palmanṭu-300, free from all taxes, by Mallika, son of Kēśava, for worship and offerings to god Siva named Kāḍēvara and founded by Trilōchana-Pallava in Mahadevi-tatakāpura. The donor's name is not preserved.
450	Gōḷi.—Sculptured marble on the mound at the confluence of the Kṛishṇā and the Gōḷi-vāgu.	....	....	Telugu . (archaic).	In characters of the 8th century A.D. Reads 'Punya-lābhunḍu'.
451	Another sculptured marble in the same place.	....	...	Do. . . .	In characters of the 8th century A.D. Contains the labels 'Nagapriyuru', 'Dayāchēttunru' and 'Ajalulataṭṭu'. States that the temple of Kuṇḍukāmāyī was carved by Tolayi.
452	Māgāriṇṭikōṇḍa.—White marble pillar lying in site No. 11 (now removed into the local Museum).	Ikhāku	[6]th year, Gīṇhapaka 4, day.	Brāhmī, Prākṛit	Records the gift of a [stone-mandapa] for the Ārya-saṅgha (Ārya saṅgha) of the Mahānigaya by the Upāsaka Chāmadasri for the merit of his parents and descendants.

APPENDIX C.

**Principal dates from Appendices A and B to the Annual Report
for 1938-39, calculated with the help of the *Indian Ephemeris*.**

APPENDIX C.

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA.
		<i>Rājakēsarivarman alias Rājādhirāja I.</i>
B	234	33rd year, Tulā 22, 1a. 8, Mṛigaśīsha, Wednesday. Irregular.
		TRIBHUVANACHAKRAVARTIN TRIBHUVANAVĪRADĒVA.
		<i>Kulōttunga-Chōla III.</i>
"	18	32nd year, Dhanus, Sunday, Mūla =A. D. 1209 November 29, Sunday ; '76.
"	119	9th year, Mēsha, ba. 5, Friday, Pūrāḍam =A. D. 1186, April 10, Thursday ; '96 ; f. d. n. '81.
"	156	27th year, Makara, ba. 11, Monday, Mūla =A. D. 1205, January 17, Monday ; '59 ; f. d. n. '19.
"	207	31st year, Karkāṭaka, ba. 11, Saturday, Rōhiṇī =A. D. 1210, July 17, Saturday ; f. d. t. '45 ; '80.
		<i>Rājarāja III.</i>
"	102	31st year, Makara, śu. 13, Sunday, Puṇarpūṣam. Irregular.
"	128	8+1st year (in words), Simha, ba. 6, Wednesday, Bharanī =A. D. 1225, August 24, Wednesday ; f. d. t. '90 ; '84.
"	147	32nd year, Tulā, ba. 7, Monday, Pūṣam =A. D. 1247, October 21, Monday ; f. d. t. '20 ; f. d. n. '13.
"	170	25th year, Kumbha, śu. 3, Sunday, Tiruvādirai. Irregular.
"	158	11th year, Dhanus, śu. 1, Monday, Uttirāḍam =A. D. 1226, December 21, Monday, '74 ; '89.
"	210	32nd year, Makara, śu. 5, Friday, Uttirattādi =A. D. 1248, January 3, Friday ; śu. 6 (not śu. 5) ; '93 ; '61.
		<i>Rājendra-Chōladēva (III).</i>
"	148	4th year, Karkāṭaka, śu. 5, Friday, Hasta = A. D. 1249, July 16, Friday ; '24 ; '61.
"	169	7th year, Karkāṭaka, śu. 10, Monday, Uttirāḍam =A. D. 1253, July 7, Monday ; '78 ; nakshatra being Viśākhā (not Uttirāḍam) ; '29.
		PANDYA.
		<i>Māṇavarman Kulāśēkharadēva.</i>
"	189	27th year (in words), Kumbha, [ba.] 11, Friday, Uttirāḍam = A. D. 1295, February 11, Friday ; '70 ; f. d. n. '45.
		<i>Jaṭavarman Vira-Pāṇḍyadēva.</i>
"	227	13th year, Mē[sha], ba. 11, Friday, [Śada]yam = A. D. 1310, March 27, Friday ; '64, f. d. n. '17.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	230	2[3]rd year, Rishabha, ba. 7, Monday, Śadaiyam = A. D. 1318, May 22, Monday; f. d. t. .29; f. d. n. .29.
"	231	13th year, Simha, śu. . . . Monday, Śōdi = A. D. 1309, August 11, Monday (śu. 5); .30; .90.
"	232	23rd year, Mīna, śu. 5, Wednesday, Śōdi = A. D. 1320, February 27; Wednesday, ba. 4 (not śu. 5); f. d. t. .32; f. d. n. .17.
"	233	23rd year, Mīna, śu. 6, Friday, Anusham = A. D. 1320, February 29, Friday; ba. 6 (not śu. 6); f. d. t. .26; f. d. n. .16. <i>Sundara-Pāṇḍyadēva.</i>
"	179 and 180	2nd year, Vṛiśchika, śu. 11, Wednesday, Uttiram = A. D. 1304, September 9, Wednesday; .74; Uttirāḍam (not Uttiraim); .68.
"	184	9th year, Mithuna, śu. 10, Monday, Chittirai = A. D. 1313, June 4, Monday; .84; .73.
"	297	12th year, Makara, śu. 7, Friday, Rēvaṭi = A. D. 1316, January 2, Friday; .47; .42. <i>Jatāvarman Sundara-Pāṇḍya.</i>
"	174	4th year, Simha, ba. 10, Saturday, Rōhiṇi = A. D. 1281, August 9, Saturday; f. d. t. .80; .43. This date falls in the reign of Jat, Sundara-Pāṇḍya II.
"	326	4th year, Karkāṭaka 13, ba. 11, Saturday, Rōhiṇi. The details are regular for A. D. 1322, July 6, Saturday; f. d. t. .01; f. d. n. .21, which falls in the reign of the king whose accession was in A. D. 1318. <i>VIJAYANAGARA.</i> <i>Vīra-Bukkarāya.</i>
"	338	Śaka 1292, Śādhārāṇa, Kārttika, śu. 1, Thursday = A. D. 1370; November 21, Thursday; śu. 2 (not 1); .25. <i>Kampana-Uḍaiyar.</i>
"	47	Pramādi, Vaikāśi, purnamī, Monday, Viśākha. Pramādi corresponded to Śaka 1295, but the given details are not regular. <i>Dēvarāya I.</i>
"	349	[Śaka] 10314 (mistake for 1314), Āṅgīrasa, Vaiśākha, śu. 5, Sunday = A. D. 1392, April 28, Sunday; .11.
"	407	Nandana, Māgha, śu. 1, Monday. Nandana corresponded to Śaka 1334 in the reign of Dēvarāya I. The details agree for A. D. 1413, January 2, Monday; f. d. t. .63. <i>Vīruppana-Uḍaiyar.</i>
"	72	Śaka 1318, Dhātu, Mithuna, śu. 2, Thursday, Punarpuṣam = A. D. 1396, June 8, Thursday; .28; .15.
"	88	Śaka 1305, Rudhirōdgāri, Kārttika, śu. 11, Rēvaṭi, Friday = A. D. 1383, November 6, Friday; .44; f. d. n. .27.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		<i>Vīra Bhūpati-Uḍaiya.</i>
B	59	Śaka 1331, Virōdhi, Vaikāśi 32, Jyēsthā, śu. 5, Friday. Irregular.
		<i>Dēvarāya II.</i>
	7	Śaka 135[5], Pramādi, Makara, ba. 6, Friday, Hasta = A. D. 1434, January 1, Friday; ·22; ·70..
"	14	Śaka 1357, Rākshasa, Makara, śu. 11, Saturday, Rōhini = A. D. 1435, December 31, Saturday; ·43. Nakshatra Rōhini commenced at ·99 of the previous day and was current throughout the day.
"	20	Śaka 1355, Pramādi, Pushya, ba. 6, Friday = A. D. 1434, January, Friday; ·22.
"	55	Śaka 1351, Saumya, Mithuna, ba. 6, Uttirattādi = A. D. 1429, June 22, Wednesday; ·42; f. d. n. ·24.
"	93	Śaka 1352, Sādhāraṇa, Vṛścika, śu. 12, Wednesday, Rēvati. The details are irregular.
		<i>Mallikārjuna-Mahārāya.</i>
"	92	Śaka 1378, Dhātu, Mīna, śu. 13, Tuesday, Makhā. = A. D. 1457, March 8, Tuesday; f. d. t. ·25; ·85.
		<i>Virapratāpa Dēvarāya-Mahārāya.</i>
"	285	Śaka 1401, Vikāri, Karkataka, śu. 5, Friday, Hasta = A. D. 1479, July 23, Friday; ·70; ·75.
		<i>Narasā-Nāyaka.</i>
"	54	Nala, Makara, śu. 15, Wednesday, Āyilyam [lunar eclipse] Nala corresponded to Śaka 1416 (=A. D. 1495-96) but in the month of Makara there was no lunar eclipse.
		<i>Chikka Narasā-Nāyaka.</i>
"	23	Dundubhi, Kārttika, śu. 15, lunar eclipse = A. D. 1502, October 15, Saturday, lunar eclipse.
		<i>Sāluva Narasiṅga-Mahārāya.</i>
"	239	Śaka 1413, Virōdhikṛit, Vaigāśi 26, Rishabha, śu. 15, Kēttai, Monday = A. D. 1491, May 23, Monday; ·58; ·96; lunar eclipse.
		<i>Sāluva Timmayadēva-Mahārāya.</i>
"	240	Śaka 1415, Pramādīcha, Kumbha, śu. 10, Saturday, Punarpuṣam = A. D. 1494, February 15, Saturday; ·27; f. d. n. ·26.
"	243	Śaka 1416, Ānanda, Mīna, śu. 10, Friday, Pūṣam = A. D. 1495, March 6, Friday; ·29; ·84.
		<i>Narasiṅgadēva-Mahārāya.</i>
"	155	Śaka 1428, Prabhava, Tulā, ba. 3, Saturday, Rōhini = A. D. 1507, October 23, Saturday; f. d. t. ·18; ·67.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>Kṛishnarāya-Mahārāya.</i>		
B	66	Śaka 1440, Bahudhānya, Mēsha, śu. 3, Monday, Rōhinī = A. D. 1518, April 12, Monday; f. d. t. .13; f. d. n. .26.
"	68	Śaka 1444, Chitrabhānu, Makara, śu. 15, Thursday, Puṇarpūṣam = A. D. 1523, January 1, Thursday; .04; .85.
"	69	Śaka 1435, Śrīmukha, Vṛiścika, śu. 12, Friday, Rēvatī. Probably A. D. 1513, November 9, Wednesday (not Friday); f. d. t. .24; .85.
"	98	Śaka 1438, Dhātu, Makara, ba. 11, Monday = A. D. 1516, January 19, Monday; the tithi was however ba. 12; .26.
"	300	Śaka 1447, [Pārthiva], Mēsha, ba. 7, Friday, Uttirāḍam = A. D. 1525, April 14, Friday; .34; .24.
"	425	Śaka 1451, Virōdhi, Āshāḍha, śu. 11, Thursday = A. D. 1529, June 17, Thursday; .55.
<i>Tirumalarāya-Mahārāya.</i>		
"	416	Śaka 1446, Tārana, Śrāvaṇa, ba. [9], Monday = A. D. 1524, July 25, Monday; .04.
<i>Achyutarāya-Mahārāya.</i>		
"	1	Śaka 1461, Viḷambi, Pushya, ba. 30, Sunday = A. D. 1539, January 19, Sunday: ba. 14 was current till .17 of the day and amāvāsyā commenced thereafter.
"	2	Śaka 1457, Manmatha, Karkaṭaka, ba. amāvāsyā, Wednesday, Puṇarpūṣam = A. D. 1535, July 28, Wednesday: ba. 15 commenced at .99 of the day, the next day being a day of Śūnya-tithi. Nak. Puṇarpūṣam ended at .00 of the day.
"	3	Śaka 1457, Manmatha, Dhanu, śu. 8, Thursday, Rēvatī = A. D. 1535, December 2, Thursday; .42; nak. Rēvatī commenced at .99 of the day and was current till .99 of the next day.
"	15	Śaka 1461, Vikāri, Bhādrapada, śu. 12, Tuesday, Tiruvōṇam = A. D. 1539, August 26, Tuesday; .36; .72.
"	24	Śaka 1453, Khara, Dhanu, ba. 5, Wednesday; Makhā = A. D. 1531 November 29, Wednesday; ba. 5 had ended at .96 of the previous day; .94.
"	36	Śaka 1455, Vijaya, Makara, śu. 6, Tuesday, Aśvati = A. D. 1534, January 20, Tuesday; .72; f. d. n. .36.
"	37	Śaka 1457, Manmatha, Mēsha, śu. 2, Monday, Rōhinī = A. D. 1525, April 5, Monday. The tithi had ended at .64 of the previous day; the nak. however, which commenced at .37 of the day ended at .48 the next day.
"	39	Śaka 1457, Jaya, Mārgaśīra, ba. 12, Wednesday = A. D. 1534, December 2, Wednesday; .73.

APPENDIX C.—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	40	Śaka 1459, Viḷambi, Vriśchika, śu. 2, Sunday, Kēttai. Probably=A. D. 1538, November 22, Friday (not Sunday) ; f. d. t. .84 ; .35.
"	70	Śaka 1456, Jaya, Kanni, ba. 10, Wednesday, Puṇarpūṣam = A. D. 1534, September 2, Wednesday ; f. d. t. .29 ; f. d. n. .33.
"	91	Śaka 1460, Viḷambi, Kumbha, śu. 12, Friday, Puṇarpūṣam = A. D. 1539, January 31, Friday ; .29 ; .65.
"	114	Śaka 1459, Viḷambi, Vriśhabha, ba. 3, Friday, Uttirāḍam = A. D. 1538, May 17, Friday, 10 ; f. d. n. .29.
"	151	Śaka 1461, Viḷambi, Nakra (Karkāṭaka), ba. 5, Wednesday = A. D. 1538, July 17, Wednesday ; ba. 6 (not 5) ; .61.
"	152	Śaka 1460, Viḷambi, Karkāṭaka, ba. 5, Sunday, Pūratṭādi. The details agree for Śaka 1461 (Vikārin)=A. D. 1539, July 6, Sunday ; .33 ; .16.
"	245	Śaka 1462, Vikāri, Simha, ba. 13, Monday = A. D. 1539, August 11, Monday ; .95.
"	341	Śaka 1453, Khara, Phālguna, ba. 11, Saturday = A. D. 1532, March 2, Saturday ; .72.
<i>Sadāśivadēva-Mahārāya.</i>		
"	206	(a) Śaka 1472, Sādharāṇa, Vriśchika, śu. 15, Sunday, Rōhiṇī = A. D. 1550, November 23, Sunday ; f. d. t. .23 ; f. d. n. .13. (b) Ānanda, Dhanus, śu. 2, Wednesday, Śravaṇa = A. D. 1554, December 26, Wednesday ; .39 ; .51.
"	364	Śaka 1484, Dundubhi, [Pushya], śu. 15, Saturday, lunar eclipse = A. D. 1563, January 9, Saturday, lunar eclipse.
"	373	Śaka 1470, Plavaṅga, Kārttika, śu. 15, lunar eclipse = A. D. 1547, October 28, Friday, lunar eclipse.
"	388	Śaka 1466, Krōdhin, Āshāḍha, śu. 15, lunar eclipse = A. D. 1544, July 4, Friday. .79, lunar eclipse.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	103	Śaka 1494, Āṅgīrasa, Simha, śu. 2, Uttiram = A. D. 1572, August 10, Sunday ; .79 ; f. d. n. .28.
"	137	Śaka 1501, Pramādi, Mithuna, śu. 10, Thursday = A. D. 1579, June 4, Thursday ; .61.
"	380	Śaka 15[00], Bahudhānya, Adhika-Āśvīja, śu. 15, lunar eclipse = A. D. 1578, September 15, Monday, lunar eclipse.
<i>Veṅkatapati.</i>		
"	8	Śaka 1534, Paridhāvi, Mēsha, śu. 3, Thursday, Rōhiṇī = A. D. 1612, April 23, Thursday ; .86 ; .22.
"	35	Śaka 1514, Nandana, Karkāṭaka, śu. 14, Thursday, Uttirāḍam = A. D. 1592, July 13, Thursday ; .37 ; f. d. n. .12.

APPENDIX C.—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	49	Śaka 1530, Kīlaka, Sīṃha, ba. 13, Saturday, Makhā = A. D. 1608, August 27, Saturday; f. d. t. .07; f. d. n. .94.
"	99	Śaka 1519, Hēṇḷambi, Mēsha, ba. 5, Monday, Mūlā = A. D. 1579, March 28, Monday; .03; f. d. t. .97.
"	190	Śaka 1514, Nandana, Tulā-Vṛīschika, ba. 5, Pūnarpūsam, Monday = A. D. 1592, November 13, Monday; .07. It was a day of ba. 5 e .84. The citation of two months together is probably to indicate the <i>Ritu</i> (<i>Saradṛitu</i>). <i>Vira Venkaṭapatidēva-Mahārāya.</i>
A	18	Śaka 1655, Pramādīcha, Chaitra, śu. 4, Sunday, Kṛittikā. Irregular. Probably = A. D. 1734, March 27, Wednesday (not Sunday); .66; .25. GAJAPATI. <i>Pratāparudra.</i>
"	7	Śaka 1223 (mistake for 1423), Durmati, Vaiśākha, Monday, lunar eclipse. = A. D. 1501, May 3, Monday, lunar eclipse. <i>Uṇḍīśvārādēva of the Solar race.</i>
"	13	Śaka 1299, Piṅgala, Mithuna, śu. 5, Wednesday = A. D. 1377, June 10, Wednesday; the tithi was śu. 4 which ended at .98 of the day and then śu. 5 commenced. <i>Tripurārīdēva (Kāyastha).</i>
B	391	Śaka 1226, Krōdhin, Vaiśākha, śu. 6, Thursday = A. D. 1304, April 9, Thursday; śu. 3; .13. MADURA NAYAKA. <i>Muddaḷakādri.</i>
"	31	Śaka 1602, Siddhārthin, Vṛīschika, Wednesday, Chitrā = A. D. 1679, November 19, Wednesday; the tithi was ba. .12; .99. GENERAL.
"	5	Śaka 1419, Piṅgala, Karkāṭaka, ba. 4, Tuesday, Pūratṭādi = A. D. 1497, July 18, Tuesday; .62; .39.
"	11	Śaka 1590, Kīlaka, Makara, śu. 13, Sunday, Rōhiṇī = A. D. 1669, January 3, Sunday; f. d. t. .95; .37.
"	13	Śaka 1411, Saumya, Rīshabha, śu. 10, Sunday, Uttiram = A. D. 1489, May 10, Sunday; .36; .18.
"	17	Śaka 1453 (in chronogram), Manmatha, Uttarāyaṇa, śu. 5, Wednesday, Pūratṭādi. Manmatha corresponded to Śaka 1457. The details were current on A. D. 1535, December 29, Wednesday .11; .34. It was a day of Uttarāyaṇa-saṅkrānti.
"	21	Śaka 1514, Nandana, Mithuna, śu. 7, Tuesday, Uttiram = A. D. 1592, June 6, Tuesday; .36. The nak. commenced on the previous day and ended at .02 of Wednesday.
"	22	Śaka 1405, Śōbhakṛit, Sīṃha, ba. 11, Thursday, Pūsam. Irregular.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, culculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	28	Śaka 1451, Virōdhi, Mēsha, ba. 9, Friday, Śravaṇa = A. D. 1529, April 2, Friday ; f. d. t. '8 ; f. d. n. '00.
"	32	Śaka 1450, Sarvadhāri, Mīna, Navamī, Thursday, Pushya/ = A. D. 1529, March 18, Thursday [śu. 9] ; '56 ; f. d. n. '15.
"	41	Śaka 14[3]6, Bhāva, Vriśchika, śu. 12, Friday, Rēvati = A. D. 1514, October 30, Monday (not Friday) ; '50 ; '97.
"	42	Śaka 1442, Vikrama, Mīna, śu. 5, Wednesday, Rōhini = A. D. 1521, March 13, Wednesday ; '40 ; '89.
"	45	Śaka 1556, Śrīmukha, Mithuna, śu. 12, Friday, Chittirai = A. D. 1633, June 7, Friday ; '06. The tithi was śu. 10, which was current till '15 of day.
"	50	(a) Krōdhi, Chittirai, Kēṭṭai, Monday = A. D. 1424, April 17, Monday ; '44. (b) Viśvāvasu, Tai, pañchamī, Uttiram, Sunday = A. D. 1425, December 30, Sunday (śu. 6) ; '80 ; '39. (c) Plavaṅga, Ādi, Saturday, Rōhini = A. D. 1427, July 19, Saturday ; '64. (d) Plavaṅga, Arpaśi, daśamī, Makhā, Wednesday = A. D. 1427, October 15, Wednesday ; ba. 10 ; '79 ; '64. (e) Kilaka, Kārttika, Wednesday, Uttiram = A. D. 1428, November 3, Wednesday ; '23. (f) Saumya, Tai, Āyana, Tuesday, Śravaṇa, doitiya = A. D. 1430, January 24, Tuesday ; '06. (g) Saumya, Maśi, Friday, Uttirattādi = A. D. 1430, February 24, Friday ; '18.
"	58	Śaka 1250, Kilaka, ba. 12, Wednesday, Uttiram = A. D. 1428, October 6, Wednesday ; '21 ; '89. The month was Tulā.
"	60	Manmatlā, Jyēsthā, Sunday, Rēvati. Manmatha corresponded to Śaka 1337. The details agree for A. D. 1415, June 2 ; '40.
"	61	Śaka 1588, Viśvāvasu, Rishabha, śu. 7, Thursday, Pushya = A. D. 1665, May 11, Thursday ; '48 ; the nak. had, however, ended at '11 of the previous day.
"	62	Śaka 1393, Khara, Mīna, ba. 7, Sunday, Kēṭṭai = A. D. 1472, March 1, Sunday ; '89 ; '93.
"	67	Śaka 1542, Raudri, Vaiyāśi, 19, Rishabha, ba. 10, Tuesday, Aśvati = A. D. 1620, May 16, Tuesday ; '98 ; the nak. was, however, Rēvati which ended the next day, and then Aśvati commenced.
"	71	Śaka 1332, Vikṛiti, Simha, ba. 3, Sunday, Uttirattādi = A. D. 1410, August 17, Sunday ; '87 ; '28.
"	77	Śaka 1305, Rudhirōdgāri, Māgha, śu. 15, Makhā, Sunday, lunar eclipse = A. D. 1384, February 7, Sunday, '84 ; '85 ; lunar eclipse.

APPENDIX C—*concl.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	80	Śaka 1504, Chitrabhānu, Karkāṭaka, ba...., Wednesday, Rēvatī = A. D. 1582, July 11, Wednesday; b.a. (6); .24; .78.
"	87	Śaka 1305, Kārttika, śu. 15, Krittikā, Tuesday = A. D. 1383, November 10, Tuesday; .78; .58.
"	105	Śaka 1496, Bhāva, Mithuna, ba. 7, Friday, Uttirattādi = A. D. 1574, June 11, Friday; .53; the nak. commenced at .33 of day.
"	144	Śaka 1421, Siddhārthi, Vriśchika, śu. 11, Wednesday, Rēvatī = A. D. 1499, November 13, Wednesday; .69; .98.
"	202	Śaka 153[7], Ānanda, Mīna, śu., Paurṇamī, Sunday, Uttirām = A. D. 1615, March 5, Sunday; .29; .54.
"	203	Śaka 1523, Plava, Makara, śu. 5, Monday, Rēvatī = A. D. 1602, January 18, Monday; .42; f. d. t. .09.
"	205	Śaka 1382, Mēsha, śu. 11, Friday, Uttirām = A. D. 1459, April 13, Friday; .58; f. d. n. .50. The Śaka year was 1381.
"	236	Dhātu, Vaiyāśi 15, Monday, Rēvatī = A. D. 1756, May 24, Monday; the nak. Rēvatī was current the whole of this day and ended at .01 the next day.
"	294	Śaka 1692, Vikṛiti, Tai 16, Saturday, daśamī, Rōhiṇī = A. D. 1771, January 26, Saturday; .20; .75.
"	295	Śaka 1692, Khara, Makara, śu. 10, Saturday, Rōhiṇī = A. D. 1771, January 26, Saturday; .20; .75. The cyclic year Khara is wrong for Vikṛiti (see No. 294 above).
"	296	Śaka 1700, Viḷambi, Chittirai, 10, Sunday, Uttirattādi, aṣṭamī = A. D. 1778, April 19, Sunday; f. d. t. .30; Uttirattādi (not Uttirattādi); .85.
"	345	Śaka 1222, Śārvari, Jyēshṭha, śu. 5, Monday = A. D. 1300, May 23, Monday; .96.
"	346	Śaka 1225, Śōbhakṛit, Śrāvaṇa, śu. 10, Friday = A. D. 1302, August 3, Friday; f. d. t. .00.
"	355	Śubhakṛit, Kārttika, ba. 4, Monday = A. D. 1662, October 20, Monday; .76.
"	356	Śaka 1639, Hēmaḷambi, Māgha, śu. 15, Monday = A. D. 1718, February 3, Monday, f. d. t. .21.
"	358	Śaka 1766, Krōdhin, Nija-Śrāvaṇa, ba. 12, Monday = A. D. 1844, September 9, Monday; .54.
"	366	Śaka 162[9], Sarvadhāri, Kārttika, śu. 15, Friday Irregular.
"	383	Śaka 1440, Bahudhānya, Āshāḍha, śu. 12, Sunday = A. D. 1518, June 12, Sunday; .46.
"	384	Śaka 1319, Īsvara, Māgha, śu. 5, Thursday = A. D. 1398, January 24, Thursday; śu. 6 (not 5); .64.
"	385	Śaka 1342, Plava, Vaiśākha, ba. 30, Thursday = A. D. 1421, May 1, Thursday; .84.
"	394	Śōbhakṛit, Vaiśākha, ba. 12, Monday. Śōbhakṛit corresponded to Śaka 1465, and the details agree for A. D. 1543, April 30, Monday; .71.
"	441	Śaka 1692, Vikṛiti, Māgha, śu. 15, Monday = A. D. 1771, January 28, Monday; śu. 14 (not 15); f. d. t. .87.
"	449	Śaka 1056, Ānanda, Pauṣya, ba. 15, solar eclipse = A. D. 1135, January 16, Wednesday, solar eclipse

APPENDIX D.

List of Photographs taken during the year 1938-39.

Number.	District—Locality.	Description.	Size.
1738	Bijapur-Bādāmi	Fresco paintings on the inner surface of the caves in Cave No. III.	Full.
1739	Do.	• Mālegitti Sivalāya—Sculptures on the door-jamb of the central shrine (proper right of entrance).	Half.
1740	Do.	• Do. Do. (proper left of entrance).	Quarter.
1741	Do.	• Bhūtanātha temple—Seated figure of an ascetic in a shrine (identified with king Amōghavarsha I).	Do.
1742	Bijapur-Rāma-tirtha near Bādāmi.	A dolmen—General view	Full.
1743	Do.	• Do. (another)—Front view	Half.
1744	Bijapur-Mahākūṭa.	Mahākūṭēśvara temple—Two shrines in Orissan style.	Do.
1745	Do.	• Do. A third shrine in the Orissan style	Do.
1746	Do.	• Do. Stone image of Sarasvatī kept in a room in the compound.	Do.
1747	..	Two leaves from a Telugu palmleaf manuscript	Full.
1748	..	Reverse side of one of the leaves mentioned above	Do.
1749	..	Copper-plate No. 8 of 1908-09 (of Amma II, Vijayāditya) (Side II B).	Do.
1750	..	Do. (Side IV B)	Do.
1751	..	Do. Seal	Do.
1752	..	Copper-plate No. 18 of 1938-39 (Obverse)	Do.
1753	..	Do. (Reverse)	Do.
1754	..	Circular tray with embossed Hebrew inscription (C. P. No. 17 of 1938-39) kept in the Jamkhandi Palace Museum at Rāmatīrtha.	Do.
1755	..	Two bronze images of god Annamūrti kept in the Government Museum, Madras.	Do.
1756	..	Seal of Copper-plate No. 3 of 1938-39 (of Eastern Chālukya Vijayāditya III).	Half.
1757	..	Seal of Copper-plate No. 14 of 1938-39 (of Chālukya Vīra-Satyāśraya).	Do.
1758	..	Seal of Copper-plate No. 2 of 1938-39 (Chandavōlu plates of Eastern Chālukya Vijayāditya II).	Quarter.
1759	..	Seal of Copper-plate No. 3 of 1913-14 (Chūra grant of Pallava Vishnugōpavarman).	Do.]
1760	..	Seal of Copper-plate No. 4 of 1938-39 (of Haihaya Kōna Manmamalla).	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1938-39.

Number.	District—Locality.	Description.	Size.
1761	..	Seal of the Mayidavōlu plates of Pallava Śiva-Skandavarman (copied from <i>Ep. Ind.</i> , Vol. VI, page 84).	Quarter.
1762	..	Seal of the Hirahadagalli plates of Pallava Śiva-Skandavarman (copied from <i>Ep. Ind.</i> , Vol. I, page 2).	Do.
1763	..	Seal of the Pikira grant of Pallava Simhavarman (copied from <i>Ep. Ind.</i> Vol. VIII, page 159).	Do.
1764	..	Seal of Copper-plate No. 3 of 1924-25 (Pedavēgi grant of Śālaṅkāyana Vijaya-Dēvavarman).	Do.
1765	..	Seal of Copper-plate No. 1 of 1924-25 (Kantēru plates of Śālaṅkāyana Vijaya-Skandavarman).	Do.
1766	..	Seal of Copper-plate No. 2 of 1924-25 (Kantēru plates of Śālaṅkāyana Nandivarman).	Do.
1767	..	Seal of Copper-plate No. 6 of 1938-39 (Arumbāka grant of Eastern Chālukya Bādapa).	Do.
1768	..	Seal of Copper-plate No. 7 of 1938-39 (of Gajapati Pratāparudra).	Do.
1769	..	Seal of Copper-plate No. 13 of 1938-39 (of Uṇḍisvara of the Solar race).	Do.
1770	..	Seal of Copper-plate No. 2 of 1919-20 (Mattēpāḍ plates of Dāmōdaravarman).	Do.
1771	..	Gold coin received from the Government Epigraphist for India (Obverse).	Do.
1772	..	Do. (Reverse)	Do.
1773	..	Two copper coins from Ghaṇṭasāla (Obverse) . . .	Do.
1774	..	Do. (Reverse)	Do.
1775	..	Do. (Obverse, enlarged)	Do.
1776	..	Do. (Reverse, enlarged)	Do.
1777	..	Two lead coins from Ghaṇṭasāla (Obverse) . . .	Do.
1778	..	Do. (Reverse)	Do.
1779	..	Do. (Obverse, enlarged)	Do.
1780	..	Do. (Reverse, enlarged)	Do.
1781	..	Copper coin received from the Director General of Archaeology in India (Obverse and Reverse).	Do.
1782	..	Two copper coins from Śrī Seshadri Sastri of Guntur (Obverse).	Do.
1783	..	Do. (Reverse)	Do.

PART II.

The earliest record in the year's collection comes from Nāgārjunakoṇḍa in the Guntur district (No. 452) and is engraved on a white marble pillar now kept in the Archaeological Museum of the place. It is in Brāhmī characters of about the 3rd century A.D. and is dated in the 6th year of the Ikhāku king Vāsīṭhīputa Ehuvuḷa Chātamūla. This inscription records the foundation of a [stone maṇḍapa] for the benefit of the *Āriya-saṅgha* (Ārya-saṅgha), versed in the Mahānikāya and belonging to the Buddhist sect Apamahāvīnasēliya of Vijayapura in Siripavata, by an *upāsaka* named Chaiṇḍasiri for the merit of his parents and descendants. This adds one more number to the few inscriptions of this king found in the locality.

2. Next in point of time come two labels in Pallava-Grantha characters of the 7th century A.D. found at Nāmakkal in the Salem district (Nos. 328 and 329). One of them is engraved on a rock near the spring to the right of the Raṅganātha cave-temple and reads 'Manōmaya' and the other is found in the Lakshminarasimha cave-temple and gives the *birudas* 'Śrīdhara' and 'Śilibhṛitam'. All these three are apparently *birudas* or surnames of the Adiyamān chief in whose time the rock-cut temple of Raṅganātha called the 'Adiyēndra-Vishnugriha' came into existence, as testified to by a long Sanskrit inscription found in it (No. 7 of 1906).

3. A few inscriptions in archaic characters of the 7th-9th centuries A.D. have been secured from the Cuddapah, Guntur and Nellore districts. The earliest of these is a damaged epigraph (No. 402) of about the 7th century A.D. from Nandimaṇḍalam in the Cuddapah district giving the name 'Tribhuvanā-Singambu', probably of a local chief. On the pillar containing this inscription is another record (No. 401) in later characters, which mentions Thākura Sattikomāra, probably a religious teacher. Some other inscriptions of this period recording names come from Gōli in the Guntur district and read 'Puṇyalābhunḍu' (No. 450), 'Ajaḷullatanṇu', 'Dayāchittunṇu' and 'Nagapriyunṇu' (No. 451).

An inscription in characters of about the 9th century A.D. (No. 445) was copied at Nalajanampāḍu in the Nellore district at the suggestion of the Director General of Archaeology for Mr. Master of the Bombay Civil Service (retired). This has been published in the *Nellore Inscriptions*, Vol. II, pp. 676-77, but the readings given there are not satisfactory. The inscription records an endowment by Bādi-rāju, son of Bādi-rāju, who bears the *birudas* 'Paramamāhēśvara', 'Paramēśvara' and 'Pellavāditya' and calls himself a devotee at the feet of Bhagavad-Arṇata Parama-bhaṭṭāraka. Judging from the epithet 'Pallavāditya' assumed by his father, the donor might be taken to be a scion of the Pallava family.

A huge stone image of a *dvārapālaka* exhibiting early bold workmanship was recently acquired by the Madras Museum from Bezvada in the Kistna district. On the back of it is an inscription of two lines in Telugu characters of about the 9th century A.D. (No. 447) which gives the names 'Veṅginātha Vaḷaṇḍu' and above it 'Guṇḍaya' indicating probably the donor and sculptor respectively of the image.

THE EASTERN CHALUKYAS.

4. This dynasty is represented in the year's collection by 3 sets of copper-plates. One of these (C. P. No. 2) which was secured from Chandavōlu in the Guntur district belongs to king Vijayāditya, who bears the titles 'Mahārājādhirāja', 'Paramēśvara' and 'Bhaṭṭāraka', the son of Vishṇuvardhana-Mahārāja and grandson of Vijayāditya-Mahārāja. The early angular characters

of the record and the legend 'Śrī-Tribhuvanāṅkuśa' engraved on the seal of the grant make it assignable to **Vijayāditya II** (Narēndramṛigarāja ; Śaka 716-764) of whom another copper plate grant was also secured in 1917 from the same district (C. P. No. 5 of 1916-17). It records a grant of land sowable with paddy at Maṅgavēdugrāma in Gudravāra-*vishaya* to the Vedic scholar Yajña-sarman, son of Bandhuśarman and grandson of Kuppaśarman of the Bhārad-vāja-*gōtra*, who was a resident of Krōvaśīri. The executor (*ājñapti*) of this grant is said to be Paṇḍaraṅga, 'the bee at the lotus-feet of Guṇagāṅka-Vijayāditya'. These two persons are identical with the famous general **Paṇḍaraṅga and his master Guṇaga-Vijayāditya III**, the grandson of the king. The gift-village is probably identical with Maṅginapūdi in the Bandar taluk of the Kistna district. The village Krōvaśīri mentioned in the record is evidently the same as the modern village Krōsūru of the Sattenapalle taluk, Guntur district.

5. To Vijayāditya III belongs a grant found this year, which like the later grants of the family, gives elaborate information about the ancestors of the king and the periods of their rule. (C. P. No. 3). We learn from it that the

Vijayāditya III.

king's mother was Śilakāmbā, the daughter of a certain Chandrarāja. The Pōṇaṅgy plates of Guṇaga-Vijayāditya mention Śīlāmbikā as a Rāshtrakūṭa princess (*Ep. Rep.* for 1909, p. 56) and hence this **Chandrarāja should have been a member of the Rāshtrakūṭa family** though his identity is not clear. The record states that the king, 'having achieved all his ambitions in the world, turned his attention to Dharma', thus indicating that the grant should have been issued late in his reign. It records the gift of the village Kāṭlaparru in the Vēṅgi-sahasra-*vishaya* by the king to his Brahman general Rājāditya who distinguished himself in the king's wars by his valour and won for him enormous wealth from the enemy kings. This Rājāditya's son was Peddana who was equally famous and powerful and was greatly attached to the king by ties of loyalty. We also get an account of the donee's ancestors in the record. His great-grandfather was Kumāramūrti who came of a line of great scholars, who was the master of the villages Kaṭūru and Vāyalūru, evidently identical with the present villages of the same name in the Chingleput district, and who was held in great esteem in his locality. Unwilling to submit to the insolent treatment of the then Toṇḍaimān king Kāḍuveṭṭi, this high-spirited Brahman migrated to the Vēṅgi country and settled at Uṇḍi. His son was Viddiśarman of spotless character whose son was Kumāra *alias* Peddana. This Peddana married Chānamāmbā and to them was born Rājāditya the donee of the present grant. It is to be noted that this grant gives the earliest epigraphical reference to the village Uṇḍi.

6. An interesting record of Bādapa (C. P. No. 6) was secured from Arumbāka in the Repalle taluk of the Guntur district, wherefrom another grant of the same king was also obtained in 1920-21, and has been published in *Epigraphia Indica*

Bādapa.

Vol. XIX, pp. 137 ff. The political events narrated in the latter vary slightly from those found in the present plates. While giving the account of each king the present inscription mentions against Guṇaga-Vijayāditya that he killed in battle the Nolamba king Maṅgi and overthrew Saṅkila and Ugra-Vallabha. Maṅgi and Saṅkila are already known from C. P. No. 15 of 1918 and that **Maṅgi was a Nolamba chief** is known from the present grant as well as the Maliyapūṇḍi grant of Amma I (*Ep. Ind.* Vol. IX, pp. 47ff). In place of Ugra-Vallabha, the other grant mentions Baddiga. After his brother's great-grandson Amma I ruled for 7 years, the latter's young son Chālukya-Bhīma (I) was superseded by Tāla, son of Yuddhamalla of the collateral line, who ruled for 1 month. The Arumbāka grant mentions in place of this Chālukya-Bhīma, his elder brother Vijayāditya. Tāla, according to the present record was killed by the powerful Vikramāditya who ruled for one year, though he is stated in the other Arumbāka grant to have been defeated. After Vikramāditya came a period of confusion for 5 years, when three *dāyāda* princes Yuddhamalla, Rājamārttāṇḍa and Kaṇṭhikā-Vijayāditya with their supporters, each bent on securing the kingdom for himself, were fighting with each other, oppressing the subjects. Of these Rājamārttāṇḍa, was killed and the other two were driven away from the kingdom by Rāja-Bhīma, *i.e.*, Chālukya-Bhīma II, son of Vijayāditya, who restored order and ruled the kingdom for 12 years. The other

Arumbāka grant, however, gives a reign of 7 years to Yuddhamalla II while our grant merely states that it was a period of confusion at the end of which Vikramāditya succeeded after driving out Yuddhamalla. Chālukya-Bhīma II's son by Lōkamahādēvi was Amma II, who after being crowned while still young, was in turn ousted by Bādapa, the son of Yuddhamalla II. Amma II is stated in the other Arumbāka grant to have ruled both the Vēṅgi country and Trikaṅga and to have been forced into exile by Bādapa with the help of Karna-rāja-Vallabha (Kṛishṇa III), facts which are both omitted in the present grant.

This Bādapa ruled the kingdom with the help of his faithful younger brother Tālapa, when he made a grant to his venerable minister Māveṇaśarman of the Kuṇḍina-gōtra of the village of Intēru, probably identical with the present Itēru in the Bapatla taluk of the Guntur district, for being given in turn to his son who bore the king's father's name Yuddhamalla or Malla. No date is given in the present grant. But from the Māṅgallu plates (*Ep. Report* for 1917, para 24) of Amma II it can be surmised that the **usurpation of Bādapa took place in the 11th year after the coronation of Amma II (i. e.) in A. D. 957** and the present charter might have been issued shortly thereafter.

THE HAIHAYAS.

7. This family of chiefs who ruled over portions of the Godavari district called Kōṇa-maṇḍala as subordinates to the Eastern Chālukyas, is represented by a copper-plate inscription (C. P. No. 4) of Kōṇa Manma-Malla, dated in Śaka 1140, which was secured from Kandikuppa in the Amalapuram taluk of the East Godavari district. It is important as being the only copper-plate grant of the family known so far. The genealogy of the chief is traced from Rājaparēṇḍu, 'the hero of many battles'. In this genealogy, **Manma-Malla is said to have had an elder brother by name Bēta or Manma-Bēta** who is omitted in the table given in para. 58 of the *Epigraphical Report* for 1932-33, wherein, however, his younger brother Sūrya is noticed, while he is omitted in the present grant. It records the endowment by the chief, of the village Kandikuppa separated from Pallamakurti in Guddēśa-Vishaya to the temple of Chōḍēśvara-Mahādēva evidently in the same village for the merit of the donor's father. This grant has been published in *Bhārati* for June 1938 (pp. 555 ff.).

THE KAKATIYAS.

8. There is a single record of the Kākatiya king Pratāparudradēva in the collection (No. 79) which comes from Śrīraṅgam. It is engraved in Grantha script though the language is Telugu. It is highly damaged and the latter half containing the details of grant is completely lost. The prefatory portion states that while Kākatiya Virapratāpadēva Mahārāja was ruling from Oruṅgallu, **his commander (Nāyaka) Dēvari-Nāyaka**, son of Māchaya-Nāyaka, who is given the *virudas* 'Kākatārāya-sthāpanāchārya' and 'Svāmīdrōharagaṇḍa' marched with an army to the South against the five Pāṇḍyas, defeated Vīra-Pāṇḍya and the Malayāla-Tiruvadi Kulaśēkhara at Tiruvadikunḍram and **established Sundara-Pāṇḍya at Viradhāvaḷam**. The inscripior is dated in Śaka 12[39, Piṅgala] and the astronomical details given work out correctly for A.D. 1317, March 28, Monday. The last two lines of the inscription suggest that the purport of the grant was probably some *sarvamānya* gift, evidently to god Raṅganātha of the place. A similar inscription still more damaged, is found at Jambukēśvaram close by (S. I. I., Vol. IV, No. 430). In the war of the Pāṇḍya succession which started between the brothers Sundara-Pāṇḍya and Vīra-Pāṇḍya when their father Māravarman Kulaśēkhara overlooked the claims of the former and was murdered by him in consequence, both the Travancore king Ravivarman Kulaśēkhara and later, the Muhammadans, took part. Taking advantage of the weakness of his ally Vīra-Pāṇḍya, Ravivarman Kulaśēkhara seems to have marched as far north as Conjeevaram where he crowned himself on the banks of the Vēgavatī in A.D. 1312-13 (*Ep. Ind.* Vol. IV, p. 146). The present inscription is important in this connection, as it reveals the part played in this war by Pratāparudra who sent an army to the South under Dēvari-Nāyaka which, as stated above, established Sundara-Pāṇḍya at Viradhāvaḷam. The village Tiruvadikunḍram may be identified with Tiruvadikunḍram in the Ginjee taluk of the South Arcot district,

while Viradhāvaḷa is not easily identifiable. It was known to the Muhammadan historians as Bīr Dhōl and from the way in which they refer to the place, it appears to have been a coastal town. It has been identified with Marakkānam in the South Arcot district (*J. A. H. R. S.* Vol. XIII, pp. 1 ff.), but an inscription from Alagarkōyil, dated in the 35th year of Māṇavarman Kulaśēkhara 'who was pleased to take every country' definitely locates this place in Uṛaiyūr-kūrṇam, a subdivision of Teṅkarai Rājagambhīra-vaḷanāḍu (No. 319 of 1929-30) and the place may therefore have to be looked for in the vicinity of Uṛaiyūr itself.

9. The Kāyastha subordinate of the Kākatiya kings **Gaṇḍapendāra Jannigadēva-Mahārāja**, is represented by an inscription from the Cuddapah district, dated in the cyclic year Siddhārthin corresponding to Śaka 1181 (No. 347).

Kāyastha chiefs.

He is stated to have made a gift of the village Turumḍlapāḍu for the worship of the god Indrēśvara at Chintalapattūru. Another chief of this family was **Tripurāridēva**, brother of Jannigadēva, whose inscription copied this year at Lēbāka (No. 391) in the Cuddapah district is dated in Śaka 1226. He is said to have been ruling from Vallūripattana situated in Mulki-nāḍu and bore the usual *virūdas* of the family viz. *Māṇḍalika-Brahmarākshasa* and *Gaṇḍapendāra*. Though there is no mention of his Kākatiya overlord who must be Pratāparudra at this time, it need not be supposed that this chief set up an independant principality with Valūr (Vallūr in the Cuddapah taluk) as his capital. The date given in the present inscription is the latest year known so far for him.

10. A copper-plate grant (C. P. No. 5) of Prōlaya-Nāyaka, the cousin and predecessor of Kāpaya-Nāyaka who built up a principality on the ruins of the Kākatiya kingdom after its fall at the hands of the Muhammadans, was secured

Prōlaya-Nāyaka.

for examination from Mr. M. S. Sarma of the *Bhārati* office. It gives an interesting account of the capture and imprisonment at Delhi of the Kākatiya-king Pratāparudra, the misrule of the Mussalmans of that period and the attempts made by Prōlaya to re-establish Hindu rule. It states that while Pratāparudra was ruling his kingdom Triliṅga from his capital Ēkaśilā, the great lord of the Turushkas, Ahammadu Suratrāṇa entertained great enmity towards him and in the encounter that ensued, Vīra-Rudra (Pratāparudra) vanquished him as many as seven times, but was ultimately taken captive and while being taken to Delhi he died on the way on the banks of the river Śōmōdbhavā (Narmadā). Then darkness overshadowed the earth (i.e., Triliṅga), people were dispossessed of their wealth, images were broken, Brahmins forsook their avocations and many were killed, *agrahāras* were forfeited and the ploughmen were ruined by the wicked Yavanas. No one could call anything his own in this great calamity and life became intolerable. Then appeared, as if by *avatāra* a king named Prōla of the Śūdra caste, born of the Mussinūri family. He overthrew the Yavanas to whom his name became a terror. Under him the very people who were oppressed formerly now turned against their oppressors, the Turushkas and routed their armies and the old order of things was restored in every way. This Prōla established his capital at **Rērapalle** on the banks of the Gōḍāvarī, which excelled Amarāvati (evidently the Puranic residence of Indra) in splendour with its rich emporium beaming with costly gems, pearls and other precious articles. Prōla, in course of time, entrusted the administration of the kingdom to his cousin **Kāpaya-Nāyaka** and devoted himself to the performance of *Dharma*. The record then states that Prōla, after enquiring about the most deserving persons, granted the village Vilasā on the banks of the Gōḍāvari in Kōṇāvanimaṇḍala to the scholar Vennayaśarman of the Bhāradvāja-gōtra who in turn, along with his brother Gaṇapaya, settled it as an *agrahāra* among 108 Brahmins well versed in the *Vēdas* and *Sāstras*.

11. From the Collector of East Godavari was received a set of copper-plates, dated in Śaka 1299 (C.P. No. 13). It is said to have been issued by the chief Uṇḍīśvaradēva of the solar race. Another copper plate grant of the same chief under the name Uṇḍirāja, dated 5 years later, i.e., in Śaka 1304 has been reviewed in *Ep. Report* for 1918, para. 82. The ancestry of the chief is given in the present record for 6 generations and starts from Rājarāja whose son was Uṇḍīśvaradēva (I), while that in the other begins with the latter's son Dēvarāja. It mentions the grant, made on previous

occasions of 3 villages renamed Tamnavaram, Viravaram and Uṇḍīśvarapuram by the chief after the names of his father, mother and himself, to several learned Brahmans. The purpose of the present record is to register the gift, made now, of the village Uṇḍīśapuram surnaming it as Uṇḍīśapuram after his own name to a number of learned Brahmans. The other villages granted by him were in the Pāvunāra-vishaya and Vēṅgidēśa, which indicate the extent of his principality. The donor Uṇḍīśvara is said to have held sway over many towns in the Guṇṭūri-Vṛitti-dēśa and had his **residence at Sūravaram** which may perhaps be identical with the village of the same name in the present Bhadrachalam taluk of the East Godavari district. He bore the *birudas Rājavēśyā-bhujāṅga, Paramēśvara, Dānadikshāguru, Nāḍa-gōṭamalla* and *Nandimēru*. It must be noted that the seal of the grant bears the figure of a **couchant bull**.

THE CHOLAS.

12. The Chōla kings are well represented in the collection, most of their inscriptions being found in the Trichinopoly and North Arcot districts. The records of the early rulers of the dynasty are comparatively meagre numbering a little over a dozen in all.

Of king Parakēsarivarman without any distinguishing epithet, there are a few inscriptions. No. 283 from Kāppalūr, dated in the eighth year of this king records a gift of money for feeding Brahmans in the local temple by Gaṅgap-
 Parakēsarivarman.
 perundēvi, the wife of Kāmadigal, son of Mādēvar of Paṅgala-nāḍu. This Mādēvar is known to have been a subordinate under Pallava Kampavarman (*Ep. Ind.* Vol. VII, p. 193). As the writing of the inscription also closely resembles that of the records of Kampavarman found in the same place (No. 282) it may be assigned to that period. Hence it is reasonable to identify the Parakēsari of this inscription with Vijayālaya an inscription of whose reign was found at Vira-śīlapuram in the South Arcot district about 50 miles south of Kāppalūr (*A. R.* No. 51 of 35-36). In the genealogy of the Paṅgala-nāḍu chiefs given in para. 8 of *Epigraphical Report* for 1930-31, Gaṅgamārttāṇḍa *alias* Sēmbiyan Prithivī-gaṅgaraiyar is shown as the son of Mahādēva and so Kāmadigal of the present inscription might be supposed to be a brother of Gaṅgamārttāṇḍa.

Another inscription of Parakēsarivarman (No. 286) from the same place is dated in his 3rd year and mentions this Gaṅgamārttāṇḍa *alias* Prithivī-gaṅgaraiyar and his son (name lost) who is said to have made a gift of lands to the temple of Saṅkaranārāyaṇa. As this Gaṅgamārttāṇḍa figures in the 26th year of Rājakēsarivarman Āditya I (No. 177 of 1928) the Parakēsari of the present inscription must be identified with Āditya's son Parāntaka I. Another inscription of Parakēsari (No. 302) which comes from Poonamallee near Madras and which, from its characters may also be assigned to Parāntaka I, refers to a Vishṇu temple of Neḍuñjēli[ya*]-Vinṇagar-Irundadēvar at Pūṇḍan-mali in Puliyūr-kōṭṭam. Neḍuñjēliyaṇ is the well-known Pāṇḍya king, the 'victor at Talaiyālaṅgaṇam' over the Chēra and Chōla kings (*S. I. I.*, Vol. III, Pt. IV, p. 445), and it is rather curious how a temple named after this early Pāṇḍya king could have sprung into existence so far north as Poonamallee in the Chingleput district. There is, however, an early Pāṇḍya record mentioning Poonda-malli (*A.R.E.*, 43 of 1908). The present inscription is engraved on a slab which is now lying loose in the compound of the mosque of which, however, the basement consists of inscribed stones, which go to show that it must have originally formed part of a Hindu temple. No. 268 from Kāppalūr is also a record of Parakēsari, dated in his 13th year. It records a sale of land by the *sabhā* of Kāmappullūr to Muḍumbai Ilaiya Attiṇḍakramavittan, a member of the *ālum-gaṇam* of the place for the maintenance of a Vedic school (*Chhandōga-kīḍaiṇṇuram*). As this transaction is again referred to in a record of the 6th year of *Madiraiḱonda* Rājakēsari (*i.e.*) Sundara-Chōla (No. 270) from the same place, the present record has to be assigned to Parāntaka I.

To the end of Āditya's reign belongs a record from Kāppalūr, dated in Śaka 826 without however mentioning the ruler of the region (No. 271). It registers an endowment of land as *dēvabhōga* to a Vishṇu temple of the place by Nandipōsar Tālipērumāṇ who was probably a local chieftain. The omission of the ruling king's name in the inscription probably indicates the unsettled

state of the country prior to the firm establishment of the Chōla rule under Parāntaka I.

13. Āditya II Karikāla under the surname 'Parakēsari who took the head of Vira-Pāṇḍya' is represented by 4 inscriptions from Kāppalūr, all of them dated in the 5th year of his reign (Nos. 247, 248, 266 and 267). Nos. 248 and 267

Āditya II Karikāla.

record endowments made, one to the Śiva temple called Śrikāmainakkar and the other to that of Viṣṇu known as Kaliyāditta-Viṇṇagardēvar by Tiruvaḍigal Piriḍirāma-Setti, son of Pārthivaśekharaṇ of Kōliyakkudi, a merchant of Kōmal in Sōṇādu. The name of the Viṣṇu temple indicates that it owes its origin to Āditya-Karikāla. The third inscription (No. 247) also records a gift to the Śiva temple by a merchant of Tañjāvūr named Aiyāraṇ Nūrreṇmak-Kavara Setti, son of Māyilaṭṭi, while the 4th mentions a certain Tirumalaiyaraiaṇ, son of Pūḍānai, a *maṇṇādi* residing at Koduvākkuttai in Koduvāykkuttai-nādu. This village may be identified with the present Kaḍavāykoṭṭai in the Arantangi taluk of the Tanjore district.

14. Of Uttama-Chōla there is an inscription from Śrīraṅgam (No. 65) which makes provision for ghee and camphor (Bhīmasēni-kappūram) for a lamp in the temple. The practice of burning lamps with ghee in which camphor is dissolved, is still in vogue at Tiruvannāmalai in the North Arcot district.

Uttama-Chōla.

15. Of Rājārāja I there are 5 inscriptions in the collection. Of these, No. 276 from Kāppalūr (North Arcot district) records in 3 Sanskrit verses the

Rājārāja I.

construction of a channel after the king's name from the northern bank of the river Dūranadi up to the great tank at Kāmappullūr under orders of king Mummaḍi-Chōla by his minister Korraṁaṅgalaṅkiḷāṇ. Another inscription (No. 290) from Kalaśapākkam close by records the endowment of a thousand *kūḷi* of land for the maintenance of two persons singing the *Tiruppāḍiyam* (*Dēvāram*) during the three services in the temple of Tiruvachchirappākkattālvār at Vaṣugūr by an officer called Sundaraśōla-Mūvēndavēḷāṇ. The 3rd (No. 265) inscription (from Kāppalūr) is dated in his 21st year and records an endowment of land to the temple of Kaliyāditta-Viṇṇagarālvār (see para. 13 above) by a member of the *āḷuṅṅa* of the village named Abhyaṇḍi Rishikēśava (Hrishikēśa)-Kramavittāṇ.

16. Rājēndrachōladēva is represented by 4 inscriptions of which three are dated. The earliest of these (No. 273) is dated in the 2nd year of his reign and

Rājēndra-Chōla.

comes from Kāppalūr which is surnamed Rājachūḷmaṇi-chaturvēdimāṅgalaṁ and is stated to be situated in Maṇḍaikūḷa-nādu, while in earlier inscriptions of the same place it is said to belong to Paḷkunra-kōṭṭam, in Vaṣugūr-nādu. In another inscription of the same king at Kāppalūr (No. 262) this Maṇḍaikūḷa-nādu is said to have formed the southern division of Paṅḡala-nādu in Jayaṅkoṇḍaśōla-maṇḍalaṁ. *Rājachūḷmaṇi* is a well-known surname of Rājārāja.

17. Of his successor Rājādhirāja I, there are 2 inscriptions, one from Kalaśapākkam in the North Arcot district (No. 291) and the other from Śrī-

Rājādhirāja I.

vāñjiyam in the Tanjore district (No. 234), both dated in the 33rd year of his reign. The former records an endowment of land by the *Nānādēśis* (merchant guild) for feeding people during the annual festival in the temple in the *Maṇḍapas* called 'Nānādēśiyaṅ-sālai' and 'Aiñṇūruvaṅ-ambalaṁ'. The other inscription is found near a sluice at Śrīvāñjiyam and records the remission of taxes by the assembly of Abhimānabhūṣaṇa-chaturvēdimāṅgalaṁ in Tirumaraivūr-nādu on a land endowed by Brammagal, wife of the Commander **Rajēndraśōla-Brahmaṁārāyar**, to a Viṣṇu temple probably built by her. This *Tirumaraivūr* being in the present Kumbakonam taluk, the village Abhimānabhūṣaṇa-chaturvēdimāṅgalaṁ might be located there. This village is mentioned in the larger Leiden Plates of Rājārāja I with its other name *Tuṅgaṁgalaṁ* (*Ep. Ind.*, Vol. XXII, p. 236).

18. Of Rājēndradēva and Virarājēndra, there are only two inscriptions one of each (Nos. 235 and 257), while Kulōttuṅga I is represented by 14 inscriptions ranging from the 13th (No. 118) to the 47th year (No. 117) of his reign. Of

Kulōttuṅga I.

these, No. 56 from Śrīraṅgam which is partly built in mentions **Vāṇādhirāja, the minister of Jayadhara** (i.e., Kulōttuṅga-Chōla I) as the donor probably of a *prākāra* to the temple. Three records from the same place refer to his military officers (*sēnāpati*) Virarājēndra-Adiyamāṇ (No. 118) who made a gift of a flower-garden to the temple and Arigaṇḍadēvaṇ Āyarkkoḷundinār *alias* Gaṅgaikondaśōla-Munaiyadaraiyar of Kōttūr (Nos. 122 and 123). Still another officer of the king was **Adhikāri Nishadharāja** (No. 124). Another inscription (No. 130) mentions as donors to the Raṅganātha temple certain Malayāla officers attached to the *Perundanam* and *Śirudanam* of the king. It is probable that these persons were engaged as custodians of the king's treasures. The *chauri* which was presented by them to the temple is called 'Āyiravaṇ' after their surname which perhaps indicates their number in the Chōla king's employ.

No. 129 from Śrīraṅgam dated in his 34th year states that the assembly of Rājāsraya-chaturvēdimāṅgalaṁ, a *brahmadēya* in Uraiyūr-kūṛṅgam, who made a gift of land to the temple, met in a hall called Rājēndraśōlaṇ maṇḍapa in their village and it is interesting to note that they counted the number of the members present before beginning their deliberations.

19. The next king represented in the collection is Vikrama-Chōla for whom there is a single inscription from Tiruppaṅgili (No. 164). This is dated in his 14th year and refers to the endowment

Vikrama-Chōla.

made for worship and offerings to the god in the temple of Tiruppaiṇṇili-Uḍaiya-Nāyaṇār and to Vikramachōliśvaram Uḍaiyār consecrated therein by the king. From the reference in the inscription to the temple of Tiruppaiṇṇili-uḍaiyār as being situated at Tiruvellaṛai, a village about 3 miles away, it may be presumed that the present Tiruppaṅgili where this is now found, formed part of Tiruvellaṛai in the days of Vikrama-Chōla.

20. Inscriptions of Kulōttuṅga-Chōla III in the collection are dated between his 8th (No. 258) and 35th (No. 208) regnal years. Of these, No. 258 from

Kulōttuṅga-Chōla III.

Kāppalūr, dated in the 8th regnal year of the king records a gift of land in Kāmpullūr *alias* Śaṅgantavirttaśōlach-chaturvēdimāṅgalaṁ by **Prithvigaṅgaṇ** for maintaining a flower-garden in the Periyakōyil at Tiruvaraṅgam, i.e., Śrīraṅgam. The land endowed was situated in the North Arcot district and evidently its income alone was to be utilised for rearing the flower-garden at Śrīraṅgam. The donor Prithvigaṅgaṇ whose full name is not given in the record was probably a chief of Paṅḡala-nāḍu. In the time of Kulōttuṅga-Chōla III two chiefs of this nāḍu are mentioned in epigraphs at Tiruvaṇṇāmalai, viz., Kūttāḍundēvaṇ Prithvigaṅgaṇ Vaṇṇiyamāḍēvaṇ Aḷagiyaśōlaṇ and Aḷagiyaśōlaṇ Varantarum-perumāl *alias* Chōlēndraśiṅgaṇ-Prithvigaṅgaṇ (Nos. 546 and 558 of 1902), and it is possible that the chief mentioned in the present record is identical with one of these two chiefs. These chiefs figure as father and son in another inscription secured this year from Kāppalūr (No. 260) wherein the father assumes the title 'Āṇaikkattina'. It states that the *prākāra* wall and the kitchen in the temple of Tirukkāmiśvara of the place were constructed by Aḷagiyaśōlaṇ, son of *Āṇaikkattina* Prithvigaṅgaṇ Kūttāḍundēvaṇ.

An inscription from Tiruppaṅgili (No. 156) refers to the consecration of the images of 'Emberumakkaḷ' in the temple of Tiruppaiṇṇili-uḍaiya-Nāyaṇār by Nambāṇḍāl, daughter of Periya-Nāchchi, an *agambāḍi-peṇḍu* residing at Āragalūr in the Arūr-kūṛṅgam. Among the persons from whom this donor purchased land for endowment, figures one Narasiṅgaṇ Sundarattolūḍaiyaṇ bearing the title 'Kavikēsi' by which we have perhaps to understand that he was a poet of some repute. 'Emberumakkaḷ' are evidently the four chief Śaiva-Nāyaṇmārs whose images are found installed invariably in all Śiva temples. The term 'Emberumakkaḷ' as connoting the *Nāyaṇmārs* is found in

an inscription from Śrīvāññiyam (No. 229), dated in the 25th year of the king, wherein the image of saint Śiruraittār, i.e., Mānikkavāchagar is also mentioned.

21. The name of **Andāl**, known also as Kōdai and Śūlikkoḍutta-Nāchchiyār, canonised as a Vaishṇava saint, is intimately connected with Śrīraṅgam where she is stated to have attained divine union with god Raṅganātha of the place. A separate shrine dedicated to her in the

A flower-garden called after Saint
Śūdikkoḍuttāl.

west side of the sixth *prākāra* of the Raṅganātha temple is said to mark the spot of her first halt when she came to Śrīraṅgam as the bride-elect with her father Viṣṇuchitta. An inscription of Kulōttuṅga dated in the 9th year (No. 119) from the place, records an endowment for the formation of a flower-garden called 'Śūdikkoḍuttāl' after this lady-saint, to provide for the supply of a garland to the god on some specified occasions. Garlands from this garden would seem to have special significance as, according to tradition, god Raṅganātha is said to have given preference to the garlands previously worn by Kōdai who, on this account, came to be known as *Śūdikkoḍuttāl*, i.e., 'She who wore and offered' (to god Raṅganātha).

22. Of literary importance are two inscriptions (Nos. 207 and 208) secured from Tiruvellaṛai in the Trichinopoly district, which are dated in the 31st and

Poet Sakalavidyāchakravartti.

35th years of Tribhuvanavīradēva, i.e., Kulōttuṅga-Chōla III and mention one Sakalavidyāchakravartti, distinguished by the titles of *Kavirāja* and *Tribhuvanakavi-chakravartti*. He was a *Vājapēyayājin* and a native of Madhurāntakachaturvēdi-maṅgalam. His full name is given in the inscription as **Tiruttēr-poṇṇmēynda-perumāl Karpakavilli-Vājapēyayāji**. He is further distinguished as the headman of Ālambākkam 'on the northern bank'. The epithet 'Tiruttēr-poṇṇmēynda-perumāl' was evidently assumed by this poet in deference to his patron the Bāṇa chief Poṇṇmēynda-perumāl Magadaipperumāl of Āragalūr whose panegyrics engraved in several temples are said to have been the composition of this 'Kavichakravartti', for which he is stated to have been honoured with gifts of elephants (No. 371 of 1925). The present inscriptions record endowments of 5,000 and 15,240 *kāṣu* respectively by this scholar for feeding persons, more than a thousand in number, who offered their services during the festivals in the temple in the Karpakavilli-maṭha. Karpakavilli's greatness as a poet is indicated by his attribute 'Kavichakravartti' which according to Rājāśekhara's *Kāvya-mīmāṃsa* was considered a higher title than 'Mahākavi'. We know of some poets bearing the surname 'Vidyāchakravartti' who flourished in the Hoysala court. In the time of Ballāla II, there was a poet of this title and his grandson, also a 'Vidyāchakravartti', the contemporary of Sōmēśvara was the author of *Gadyakarnāmrta*. The latter's grandson with the same surname was a protégé of Ballāla III and the author of *Rukminīkalyāṇa*, in the introduction to which are given some details about the Hoysala kings and of this family. The scholar mentioned in the two inscriptions of the present collection seems to have been identical with the first 'Vidyāchakravartti' who should have originally enjoyed the patronage of Ballāla II and thereafter attached himself to the Bāṇa chief Magadaipperumāl whose title *Poṇṇmēynda-perumāl* was also subsequently added to the scholar's name.

23. The erosion of the river Kolliḍam (Coleroon) into the lands belonging to the temples of Śrīraṅgam and Tiruvānaikkā and the consequent necessity for the resettlement of their boundary, is mentioned in a long record engraved in the Raṅganātha temple at Śrīraṅgam

A settlement of boundary between two
temple lands.

(No. 113). This inscription records the order of the king, evidently Kulōttuṅga-Chōla III issued in the 20th year on the 213th day, through the officer Gaṅgēyarāyar of Annavāyil. The king commissioned his *puravu-vari-kūṭṭi-seyṇār* and *puravu-vari-nāyakañcheyṇār* officers to settle the boundary, who, in consultation with the representatives of both the temples, representatives from the *sabhā*, accountants of the two villages and the superintendents of both the temples, adjudged their award by taking into account the holdings of the two temples as they were before the erosion in the 19th year of the king, and the actual enjoyment-rights of both the parties and by suggesting suitable exchange of lands in some cases. This award satisfied both the parties and they demarcated their respective portions by planting boundary-stones with the mark of *tiruvāli*-(*chakra*) and *sūla*.

A few inscriptions of Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ without giving the name of the king, may from internal evidence, be assigned to Kulōttuṅga-Chōla III. His royal secretary Mīnavāṇ-Mūvēṇḍavēlaṇ figures as signatory in two records from Tiruvellaṇai (No. 194)

Other inscriptions assignable to
Kulōttuṅga III.

and Tiruppaṅgili (No. 167), and the latter also mentions Śōlakōṇ and Vāṇādarāyaṇ, two other officers of the king, who are again mentioned in No. 168 without the king's name. No. 159, dated in the 36th year of Tribhuvana-chakravartin Kōṇēriṇmaikoṇḍāṇ is also to be attributed to Kulōttuṅga-Chōla III from the mention of Śōlakōṇ and the royal secretary Neriyudaiyachchōla-Mūvēṇḍavēlaṇ, the latter of whom especially figures in the reigns of this king and of his successor Rājarāja III. Another record of the same (36th) year (No. 192) signed by Vāṇādarāyaṇ probably belongs to Kulōttuṅga-Chōla III. It records the gift of the village Periya-Kalikkudi in Mēlai-Valluvappādi-nādu for constructing the *gōpura* of seven storeys in the Nilivaneśvara temple at Tiruppaṅgili. Though another village, viz. Adaṇūr in Valluvappādi-nādu had also been granted for the same purpose in the 31st year of the king (*S. I. I.*, Vol. IV, No. 541) the *gōpura* remains unfinished even to this day.

24. There are about 20 inscriptions of Rājarāja III in the collection, ranging between the 4th (No. 256) and 32nd years (No. 210) of his reign. The Paṅgalanādu chiefs who were subordinates under Kulōttuṅga-Chōla III figure in the reign of Rājarāja III also. Nilaiyitta-perumāl Araśagalnāyaṇ *alias* Kulōttuṅgaśōla-Prithvigaṇaṇ, chief of this *nādu* is mentioned in five inscriptions, dated in the 4th (Nos. 255, 256 and 275); 8th (No. 288) and 14th years (No. 279) of the king.

Rājarāja III.

No. 158 from Tiruppaṅgili commences with the historical introduction of the king, *Śīrmaṇṇi*, etc. It is dated in his 11th year and records a sale of 60 *vēli* of land by 3 members of the *sabhā* of Todaiyūr, a *brahmadēya* of Mipilāru in Pāchchil-kūṛṅgam for 6,000 *kāṣu* to Kālādi Saṅkaraṇ Aḷagaṇ *alias* Maḷavarāyaṇ of Malaimaṇḍalam, a *maṇḍala-mudali* of Perumāl Sundara-Pāṇḍya of Pāṇḍimaṇḍalam. This Pāṇḍya king may be identified with Māra-varman Sundara-Pāṇḍya I who was a contemporary of Rājarāja III. The presence of the Pāṇḍya king in the Chōla country seems to indicate the friendship that should have existed between the two kings at this period.

His relationship with the Pāṇḍya.

It was stated in the *Epigraphical Report* for 1936-37 (paras. 33 and 48) that Sōmalādēvi was the queen of Rājarāja III. An inscription from Śīraṅgam (No. 133), dated in the 28th+1st year of the king secured this year mentions as

And with the Hoysala.

donor Sōmakkaṇ, son of Māchcharvai, an attendant (*dādi*) of this queen. The **Chōla-Hoysala friendship** about this time is revealed in 3 inscriptions of the collection from Śīraṅgam. No. 102, dated in the 31st year of Rājarāja records a gift of 1,200 *varāha-gajjāṇam* equivalent to 840,000 *kāṣu* for worship and offerings during the *śandi* instituted in the name of his son **Singanna-Daṇḍanāyaka** in the Raṅganātha temple by **Saṅkadēvaṇṇaṅgaḷ**, the *Mahāpradhāni* of the Hoysala king Sōmēśvaraḍēva who bears all the usual Hoysala titles, such as 'Yāḍavakulāmbaradyumani', 'Malaparōḷugaṇḍa', 'Śanivārasiddhi', Chōla-rājyapratishthāchārya, 'Niśśanka-pratāpa', etc. This Singanna is again mentioned (as Singa-Daṇḍēsa) in another record from the same place, dated in the 32nd year of Rājarāja (No. 134). An invasion of this Hoysala general, evidently on behalf of the Chōla king is referred to in the 29+1st year of Rājarājadēva from Vēḍāranyaṇ (No. 501 of 1904). He figures also in a record of Rājarāja's successor Rājendra-Chōlā III from Tiruvannāmalai recording a gift of land to the god Tiruvannāmalai-udaiya-Nāyaṇār for the welfare of his maternal uncle (*ammāṇ*) Kampaya-Daṇḍanāyaka (*S. I. I.* Vol. VIII, No. 88). His presence in different places of the Chōla country such as Vēḍāranyaṇ, Śīraṅgam and Tiruvannāmalai and also at Śembāttūr (*Pudukkottai Inscriptions* No. 667) would probably indicate local troubles which necessitated his presence. In the Śembāttūr record he is called *Mhā-pradhāna* Singanna-Daṇḍanāyaka, son of Saṅkaradēva-Daṇḍanāyaka. In another inscription of Rājarāja from Śīraṅgam, dated in the 32nd year (No. 147), a gift of 15 *varāha-gajjāṇam* of gold was made for the daily supply of a garland to god Raṅganātha for the welfare

of Kāmadēvar who is stated to have been a son (*pillai*) of Tikkānai-Nāchchiyār, one of the queens of Vira-Sōmēśvaradēva.

Another record which is from Tiruvellārai (No. 204) and is dated in the 20th year of the king is of some interest as it registers a decision of the *Mūla-parishat* of the place which was convened in the *tirumurram* of Vāsudēva-vinnagar-Emberumān of Narasingamaṅgalam, a hamlet of Tiruvellārai with regard to the lease of some villages belonging to the king. According to the decision, the existing committee of probably four members was replaced by another consisting of eight, who should settle the *kaḍamai* and *kuḍimai* dues to be collected on lands therein. The members of this committee were remunerated for their service and were to be changed annually. It was further ruled that a person who once served on this committee should not be selected again for the next four years.

No. 186 from Tiruppaṅgili, dated in the 3[2]nd year of Rājārāja III refers to the *Āṣṭaya-līṅga* called Tiruttālīśvaram-udaiya-Nāyanār set up in the temple by Pugaḷan Tiruttālaiyaṅ, a horse dealer of Kulamukku in Malai-maṇḍalam.

Another horse dealer named Koṇḍanambi hailing from the same place figures in No. 77 of 1936-37 from Srīraṅgam as donor to the Raṅganātha temple. Malai-maṇḍalam occurs frequently in inscriptions in connection with horse-dealers and hence it would appear as if they had their guild in Malai-maṇḍalam (Travancore) where they imported horses and distributed them according to demand to different places of South India.

25. The merchant Tiruttālaiyaṅ (or Tiruttāla-Manavāḷaṅ) mentioned above figures again in a record of the 4th year of Rājēndra-Chōla III (No. 185) as donor of money for worship and offerings to the deity set up by him in the temple at Tiruppaṅgili. There are two other inscriptions of Rājēndra-Chōla in the collection, of which No. 148, dated in the 4th year, records a gift of money for providing garlands daily to god Raṅganātha for the merit of Ilaiyaperumāḷ, son of Śiṟuśiṅgāndai of Ālvārkaṇmaṭṭam and of Tirupparakaḍar-dāsar, a Vaiṣṇava of Srīraṅgam (*Tiruppati-Srīvaiṣṇava*), while the other (No. 169), dated in the 7th year registers a gift of land to the temple at Tiruppaṅgili by a certain Karuṅkōyaṅ Chēraśiṅgadēvaṅ of Maṅgalam in Pūndurāi-nāḍu.

THE PANDYAS.

26. The Pāndya records of the year come from the Tanjore and Trichinopoly districts and a few from Āḷagarkōyil near Madura. Among the latter is a fragmentary inscription (No. 218) engraved on a broken pillar now lying in the 3rd *prākāra* of the Saundararāja-Perumāḷ temple of the place. It commences with the introduction *Tirumadandaiyum*, etc., and belongs to the 5th year of Jaṭavarman ūaiyār Śrīvallabhadēva (acc. A.D. 1132). It seems to record an endowment for offerings to god Tirumāliruṅjōlai-Ālvār at Kil-Iraṇiyamuṭṭam. This is the only known inscription of this king at Āḷagarkōyil, the other secured in 1929-30 (A.R. No. 313 of 1929-30), dated in the 2nd year of Tirbhuvana-chakravartin Kōṇēriṇmaikondāṅ Śrīvallabha being assignable to the later king of the name (accn. A.D. 1291), on account of the mention in it of the Sundara-pāndya-maṇḍapa which is known to have been constructed by Jaṭavarman Sundara-Pāndya I (accn. A.D. 1251; A.R. No. 84 of 1928-29).

27. Of the inscriptions of Māṇavarman Sundara-Pāndya I, No. 196 from Tiruvellārai which can be assigned to him is important. It is in verse and states that the Pāndya king who threatened to trample his unyielding enemies under the feet of his elephants, partitioned the Kāvēri-nāḍu between the Valavaṅ (*i.e.*, Chōla) and the Māḡadar-kōṇ. It is known from the titles *Sōnāḍu-kondarūḷiya*, *Sōnāḍu-Valaṅgiyarūḷiya* and from the specific mention of the restitution of the crown and Muḍikondaśōḷapuram to Kulōttuṅga-Chōla III (No. 9 of 1926) and his anointment at Āyirattaḷi (No. 47 of 1937-38), that Sundara-Pāndya did not annex the conquered Chōla territory to his dominions. That the whole of this territory was not restored to the Chōla king but a portion of it was sliced away and given to the Māḡada chief, perhaps for assistance

rendered to the Pāṇḍya king, is known only from the present record and it is confirmed also by the existence of the records of the Bāṇas in the Pudukkōttai State and the surrounding region.

Another inscription of the king from Tiruppaṅgili (No. 161), dated in the 9th year and 140th day, with which is also connected No. 160, records a royal order issued from the seat 'Maḷavarāyaṇ' in the *Palliyarai-kūḍam* of the palace at Tiruvarāṅgam at the instance of Alagapperumāl, the brother-in-law (of Sundara-Pāṇḍya). The order is signed by Uyyaniṇṇāḍuvāṇ *alias* Kurūkularāyaṇ and minister Rāmaṇ Pallavarāyaṇ of Perumāṇalūr in Aṇḍa-nāḍu. Alagapperumāl mentioned here is also referred to as brother-in-law in a record of Jaṭavarman Kulaśekhara beginning with the introduction 'Pūvinkilatti' etc. (No. 298 of 1927-28), dated in the 13+14th year of his reign corresponding to A.D. 1217, from Chaturvēḍimaṅgalam in the Ramnad district. So also figure Uyyaniṇṇāḍuvāṇ in No. 548 of 1922 from Tiruttāṅgal and Rāmaṇ *alias* Pallavarāyaṇ in a copper-plate record at Tirupūvaṇam (*Ep. Rep.* for 1899, para. 42 and *Ep. Ind.* Vol. XXV, p. 112, text line 113) in the same district both belonging to Kulaśekhara. *Machchālvar* (brother-in-law) Alagapperumāl also figures as donor in a record, dated in the 31st year of Māravarman Kulaśekhara (No. 198) where he is mentioned as hailing from Kīlaikkoḍumālūr *alias* Madurai-Udaya (Madurōdaya)-nallūr. He might be identical with Alagapperumāl mentioned above, and the title Māravarman quoted in the record may be a mistake for Jaṭavarman, as, otherwise, the 31st year of Māravarman Kulaśekhara, i.e., A.D. 1299 would give him an impossible date. Jaṭavarman Kulaśekhara's (accn. 1190 A.D.) highest regnal year is known to be 31+3rd (No. 431 of 1929-30 from Āttūr in the Tinnevely district).

28. A few inscriptions of Jaṭavarman Sundara-Pāṇḍya I have been secured this year also from Śrīraṅgam in addition to those of previous years. Of these No. 84 assignable to this king is dated in the 10th year and 45th day and records a royal order issued to his officer Vāṇadārāya to appoint the *Āriyar* and the *Ullūrār* to guard the treasuries (*porkāṭu*) of the temple of Rāṅganātha from the month of Āvaṇi in the 10th year of the king. The management of this temple which was hitherto vested with one group (*kottu*) of officials was now extended to members of the other groups (*kottus*) also. No. 89 secured from the same temple and dated in the next month (i.e., Pūrattādi of the 10th year gives more explicit information on the subject. This inscription begins with the introduction 'Samasta Jaḡadādhāra' etc., and purports to be an order issued at the request of the king by the God himself while seated with his consorts on the 'Bhūpālarāyaṇ' lion-throne in the bed-chamber of the temple. It states that the administration of the temple was hitherto conducted by a body of ten persons belonging to the *Kōvaṇavar-kottu*. The benefactions of the king are then recounted. Sundara-Pāṇḍya is said to have defined the activities of the temple, made gifts as *aḍukkalaippuram* for the maintenance of the kitchen, instituted services, gilded the *viṇānas* like *Śrīraṅga-vimāna* as also Sundara-Pāṇḍyaṇ-madil and the *gōpura*, made duplicate sets of ornaments for the god, constructed a palanquin (*śi'igai*) and presented several other articles made of gold. This increase in the wealth of the temple necessitated closer supervision and consequently a change in the management, which was now entrusted to a body of ten, not exclusively of the *Kōvaṇavar* as hitherto, but selected 2 from the *Kōvaṇavar*, 2 from *Śrīraṅgamaraiyōr*, 1 from *Toduvattuttūmaraiyōr*, 2 from *Talāi iduvār*, 1 from *Vāsal-Āriyar* and 2 from *Arattinukki-Āṇukkar*. The inscription is attested by the Royal Secretary Kaṇṇuḍaiyaṇ Pallavaṇ Viḷupparaiyaṇ of Puḍuchchēri, and it is said to have been engraved at the instance of Śrīraṅganārāyaṇa-Dāsaṇ, Mattūr-kiḷavaṇ Kurukulattaraiyaṇ, the manager of the temple (*viṭṭukkāriyamārāygira*), the *Kōvaṇavar* and the *Kuḍavar*.

Management of the temple property.

29. Another interesting record from Śrīraṅgam (No. 81) states that this Pāṇḍya king defeated the Kēraḷa and Hoysala kings, and that he made his younger brother Vira-Pāṇḍya the ruler of Koṅkaṇa-rāja. There was a Vira-Pāṇḍya with the initial date A.D. 1254, who claims to have conquered the

Vira-Pāṇḍya, ruler of Koṅkaṇa.

two Koṅṅus. It may also be noted that there was a Pāṇḍyachakravarti Vira-Pāṇḍya Ālupēndra who was ruling in the Mangalore district in Śaka 1183 (*A.R.* No. 370 of 1927) corresponding to A.D. 1261. If a Pāṇḍya king called Vira-Pāṇḍya was really made the ruler of Koṅkaṇa, then this fact is very suggestive and **may establish a hitherto unknown link in the later Pāṇḍya connection with the West Coast.**

An inscription of the king from Tiruppaṅgili (No. 191), dated in the 10th year, states that the village Puṭakam *alias* Nilivaṇapperumānallūr which was presented as a *tirunāmattukkāṇi* to the temple of Tiruppaiṇṇili-udaiya-Nāyaṇār by Nāṭṭaraśaṇ Sūlpagaivenṇrāṇ had ceased to be such as a result of unsettled condition (*duritam*), when the tenants had migrated, and that it was restored to the temple by the exertions of Tavapperumāl-Mudaliyār, the administrator (*pēṇuvār*) of Chirāppalli (modern Trichinopoly) and was set apart for conducting worship and offerings on the day of the king's natal star Mūlā. The confusion referred to above was probably due to the Pāṇḍya-Hoysala hostilities in which Sōmēśvara lost his life (*Ep. Ind.*, Vol. III, p. 14).

30. Māṇavarman Kulaśēkhara with the specific title 'Emmaṇḍalamum-konḍaruliya' is represented by a single inscription from Tiruppaṅgili (No. 189).

Māṇavarman Kulaśēkhara.

This is dated in the 27th year of his reign, and the astronomical details given in the record work out for A.D. 1295, February 11 as its equivalent. It commences with a panegyric of the **agricultural community called Chitramēli-periyanāṭṭār**, the members of which call themselves 'Bhūmiputras' and 'the children of Ayyāpoḷil-Paramēśvari', to whom 'the plough-share was the deity and the pedlar's pack (*paśumpai*) their torch'. They bear a number of other *tiruvias* indicative of their prosperity. The inscription records an agreement made by the members of this community to contribute a specified quantity of paddy and money per *vēli* for resuming work on the unfinished 'Periyanāṭṭāntirumāligai' and 'Periyanāṭṭāntirugōpuram' in the temple of Tiruppaiṇṇili-udaiya-Nāyaṇār, which Mudaliyār Tavapperumāl-Mudaliyār (mentioned above) had undertaken to complete. This community has figured largely in inscriptions copied in previous years (*Ep. Rep.* for 1936-37, para. 43). Tavapperumāl-Mudaliyār mentioned above is evidently identical with the person of the same name referred to as the administrator of Chirāppalli in No. 191, attributable to Jaṭavarman Sundara-Pāṇḍya I (accn. A.D. 1251).

In two other records, the title Māṇavarman is given for the king without any other attribute (Nos. 173 and 198). Of these No. 198 has

Rathakāras.

been shown in para. 27 above to belong to Jaṭavarman Kulaśēkhara. The other inscription (No. 173) records a grant of the village Śēndiṇai as a *tirunāmattukkāṇi*, for expenses of a service in the shrine of the goddess at Tiruppaiṇṇili by the Nāṭṭavar of Vaḍavali-nāḍu and Pāchchilkūru-nāḍu. This inscription further states that Sumkaṇ Kālamēgam *alias* Gaṅgēyārāyaṇ instituted a *śandi* after his name to the same goddess. No. 222 from Poyyakaraipatti in the Madura district refers to the 39th year of Kulaśēkhara without any surname. The high regnal year of the king makes the inscription assignable to this Māṇavarman Kulaśēkhara. It records the conferment of certain social rights on the *Samayasāṅkētis* (religious teachers) and a certain Tiruvāykkalum-udaiyaṇ Tirumalaiyālvāṇ, a *Tāḍānambi* (*Dāsanambi*) of the (Aḷagar) temple, in appreciation of his services to their community by the 'four classes of *Rathakāras*' who are stated to have pursued 'six kinds of vocations pertaining to three divisions of work'. This classification of work is not clear, but towards the end of the record, they are called 'padinen-vishayattār' by which name this community was also known (No. 125 of 1937-38).

31. A few inscriptions of Jaṭavarman Sundara-Pāṇḍya without any distinguishing titles (Nos. 175, 179, 180, 184 and 297) are to be assigned to the second king of that name (accn. 1303 A.D.) from internal evidence and the astro-

Jaṭavarman Sundara-Pāṇḍya
accn. 1303 A. D.

nomical details given in them. Of these, Nos. 184 and 175 from Tiruppaṅgili, dated in his 9th and 11th years respectively record an endowment by Śiruveṇṇainalluḷḷaṇ Uyyakkonḍāṇ Sōlappillai *alias* Śiṅḡalarāyaṇ of Ānattūr for worship, offerings and lamps to God Uyyakkonḍa-Nāyaṇār whose image he had set up in the east side of the *tirumalai-māligai* in

the second *prākāra* of the temple. No. 171 from the same temple wherein the king's name is given merely as Tribhuvanachakravartin Kōnēriṇmaikonḍaṇ is to be assigned to this Sundara-Pāṇḍya to judge from the provision made in it for conducting the service called 'Kōḍaṇḍarāghavaṇ-śandi' in the temple (*Ep. Rep.* for 1936-37, para. 43). Another inscription (No. 174) from the same place belonging to Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya is dated in the 4th year. The astronomical details given in it work out for the reigns of 3 Pāṇḍya sovereigns with accession dates A.D. 1251, 1276 and 1318. This inscription is signed by Periyānāṭṭu-vēlāṇ who also figures as signatory with his official designation *Nāṭṭukkaṇakku* in No. 191, dated in the 10th year of Jaṭavarman Sundara-Pāṇḍya I corresponding to A.D. 1261. Since before this year Jaṭavarman Sundara-Pāṇḍya I had not occupied Śrīraṅgam (*Ep. Rep.* for 1936-37, para. 39) and the adjoining area, the present record, dated as it is in the 4th year cannot be assigned to him. Hence it has to be referred either to Jaṭavarman Sundara-Pāṇḍya II (accn. A. D. 1276) or to Jaṭavarman Sundara-Pāṇḍya IV (accn. A.D. 1318), and more probably to the former, judging from the signatory figuring in it. No. 326 from Nāmakkal is to be assigned to Jaṭavarman Sundara-Pāṇḍya IV (accn. A.D. 1318) from the astronomical details given in it.

32. From Śrīvāṇḍiyam in the Tanjore district come 5 records of Jaṭavarman Vira-Pāṇḍya ranging in date from his 13th (No. 231) to the 23rd regnal year (No. 232). These record sales of land to the temple of Tiruvāṇḍiyam-Udaiyār by Aḷagiyanāyaṇ Tiruvambalapperumāl, the headman of Śirupaṇṇūr (Nos. 230, 231 and 232), and Aḷagiyatiruchchirāmbalam-Udaiyāṇ Gāṅgēyaṇ of Tiraṅguḍi (No. 233). No. 149 from Śrīraṅgam, dated in the 21st year of Tribhuvanachakravartin Kōnēriṇmaikonḍaṇ is probably to be assigned to this Vira-Pāṇḍya. It records the confirmation by the king of a tax-free grant of the village Chittiravalli *alias* Kēraḷa-chaturvēdimaṅgalam in Kōṭṭaikkarai-nāḍu made by *Ayyaṇ* (father) Kulaśekhara for the expenses of a service called 'Kulaśekharaṇ-śandi' instituted in his own name in the temple. The original grant owing to some unknown reason had probably fallen into desuetude which necessitated its revival by the son. This son could not be Sundara-Pāṇḍya (accn. A.D. 1303) as his latest date is not known to have extended up to the 21st regnal year as given in the present record. Hence this may only refer to Sundara-Pāṇḍya's half-brother Vira-Pāṇḍya. At Śrīvāṇḍiyam has been copied an inscription (No. 226) of Māṇavarman Vira-Pāṇḍya, dated in some year (2) opposite his 22nd, which records a sale of land to the temple by a certain Maṅgalankiḷaiyāṇ Dēvarganḍaṇ. As the inscription is damaged, the details of date cannot be correctly worked out, but it might be noted that the only Māṇavarman Vira-Pāṇḍya with this high regnal year was the one with accession date A.D. 1334, and hence it is very probably this Vira-Pāṇḍya who is meant in the inscription.

33. Two records secured from Śrīraṅgam (Nos. 115 and 116) are both dated in the 5th year of Kulaśekhara. They purport to be an order issued by the God himself assigning to the 48 *Bhāṭṭas* of Kōḍaṇḍarāma-chaturvēdimaṅgalam round the Vellaimurram-maṇḍapa near the *Ellaikurū* founded by Karumāṇikkālvāṇ of Pāṇḍi-maṇḍalam, the offered food of the God from the two services *Ponmēyndāṇ-śandi* and *Kōḷaṇḍarāmaṇ-śandi*. The second inscription which is closely connected with the first clearly states that this *agrahāra* was formed for the welfare of Perumāl Sundara-Pāṇḍya, and also makes reference to the two services in the temple, one as a recent institution and the other as an earlier one. 'Ponmēyndāṇ' is well known as a title of Jaṭavarman Sundara-Pāṇḍya of accession A.D. 1251 and 'Kōḷaṇḍarāmaṇ' as that of a later Sundara-Pāṇḍya of accession A.D. 1303. The Kulaśekhara of these two records must therefore be identical with Māṇavarman Kulaśekhara of A.D. 1314.

34. A single record of Parākrama-Pāṇḍya bearing no distinguishing epithet was secured from Śrīvāṇḍiyam in the Tanjore district (No. 225). It registers a gift of land by Aḷuginaipperumāl of Piraīyūr in Nāḍuvil-maṇḍalam to the goddess Vēyaṇṭōliyār consecrated by him as a consort to Puṇḍumśvaramuḍaiya-Nāyaṇār in the temple of Tiruvāṇḍiyamuḍaiya-Nāyaṇār. From the writing of the record, the inscription may be assigned to the 14th century A.D., and

Māṇavarman Kulaśekhara
accn. A. D. 1314.

Parākrama-Pāṇḍya accn. A.D. 1334.

in the absence of any other evidence, the king may be tentatively identified with Māṇavarman Parākrama-Pāṇḍya of accn. A.D. 1334 (*S.I.I.*, Vol. VII, No. 125).

35. Two inscriptions (Nos. 181 and 183) from Tiruppaṅgili in the Trichinopoly district belong to the 29th year of Kōṇērinnaiḱōṇḍāṇ and record endow-

Māṇavarman Vira-Pāṇḍya accn. A.D. 1420 :
his titles 'Kaliyugarāmaṇ' and 'Tirunelvēlip
perumāl'.
ments of villages for the expenses of the
service, 'Kaliyugarāmaṇ-śandi', instituted
by the king in his name in the temple.

He also calls himself 'Tirunelvēli-udaiyār'. No. 182 from the same place, registering a memorandum issued by the king in his 29th year from Vīradhāvaḷam (see para. 8 above) is also connected with the above two inscriptions. All these epigraphs are engraved in characters which may be assigned to the 15th century A.D. We know that Māṇavarman Vira-Pāṇḍya (*Ep. Rep.* 1905, p. 48) of accn. A.D. 1420 bore the surnames 'Kaliyugarāmaṇ' and 'Tirunelvēlipperumāl' and hence it is not impossible that these records also belong to this king. It has however to be noted that his inscriptions have not hitherto been found so far north as Trichinopoly. A certain Māṇavarman Vira-Pāṇḍya however, with the title 'Kaliyugarāmaṇ' is mentioned in two inscriptions from the South Arcot district (*A.R.* Nos. 281 and 282 of 1928-29), but the omission therein of the surname 'Tirunelvēli-Udaiyār' would seem to preclude his identification with the king of the present inscriptions.

THE HOYSALAS.

36. There is only one inscription in the year's collection belonging to the Hoysala dynasty. It is No. 193 engraved on a slab set up in a street at Tirup-

Vira-Sōmēśvara.

pāṅgili in the Trichinopoly district, and belongs to the time of Vira-Sōmēśvara who is introduced with all his *birudas* such as *Ekāṅgavīra*, *Samivārasiddhi*, *Magadharājya-nirmūḷana*, *Pāṇḍyadīśāpaṭṭa* and *Chōlarājya-pratishṭhāchārya*. It relates to the erection of a *maṭha* apparently at the site where the slab is now planted by the king Pratāpachakravartin Pōsalar Vira-Sōmēśvaradēva and his queen (*dēviyār*) whose name is not specified. A crudely cut figure of a tiger at the top portion of the slab evidently indicates the banner of the dynasty. The record does not bear the regnal year; and though the denomination of the *maṭha* is not mentioned, it may be presumed that it was a Śaiva *maṭha* founded by the king at Tiruppaṅgili. This *maṭha* has now disappeared completely and a stone-riveted well with a low kerb of rounded stones is all that remains of this institution. Two inscriptions (Nos. 133 and 147) from Srīraṅgam which belong to the 29th and 32nd years of Rajarāja III mention king Sōmēśvara (No. 147) and (princess) Sōmalādēvī (No. 133), probably identical with the queen of Rajarāja III.

THE YADAVAS.

37. An undated Kannaḍa inscription from Pushpagiri (No. 410) belongs to the Yādava king Pratāpachakravarti Siṅghaṇadēva. It records an endow-

Yādava Pratāpachakravarti Siṅghaṇadēva.
ment made by his general Mahāpradhāna
Nārāyaṇa Lakshmīdēva-Daṇḍanāyaka for

the worship of the local deity and for the maintenance of a feeding house. This general is introduced with a number of *birudas* such as *Samasta-sēnādhipati*, *Bāhattara-nīyōgādhipati*, *Giridurgamalla* and *Paścimārāja-Bhōjadēva-dīśāpaṭṭa*, etc. Siṅghaṇa's capture of the hill fort at Gutti is known to have taken place in A.D. 1239 (*Ep. Car.*, Vol. VIII, Sorab 319) and his attempts to collect revenue were resisted by force (*ibid.* Sorab 425 and 217). It is but natural, therefore, to find an inscription of his general in this region, which calls him the right arm (and) general (*dakṣiṇabhūja-daṇḍanāyaka*) of the king.

THE VIJAYANAGARA KINGS.

38. The inscriptions belonging to the Vijayanagara dynasty secured this year come mainly from the Trichinopoly and Tanjore districts, while a few are

Harihara (I) 'ruling from Vidyānagara'.
from Cuddapah. The earliest of them
are two copper-plate grants from the
Anantapur district belonging to king Harihara (I), 'ruling from Vidyānagara'
and dated in Śaka 1270 and 1271. (C.P. Nos. 8 and 9). They are engraved
in the Telugu script which is however much too late for the period claimed for

the documents. Both of them are connected together and purport to register grants of lands in the villages Dēvarapalle *alias* Bhāskara-kshētram, and Jambulaviṇḍla *alias* Bhāskara-kshētram, in Gutti-rājya as *śartan ānya* to a certain Hampā-jōsya, after allotting specified portions to the members of the different village services (See also C.P. No. 9 of 1920-21). It is not unlikely that they are fabrications of a late period.

39. Next in chronological order is a record of Bukka from the Cuddapah district (No. 338), dated in Śaka 1292. It registers the establishment of a village named after the god **Ahōbalēśvara** at Vōyinūtula by **Maṅgayadēva-Mahārāja** for the merit of his parents Saṅkidēva and Mummalaḍēvī, while he was ruling at Tummalūru Peṇḍlimaṛi in Mulki-nāḍu. This chief is the same as Sāluva-Maṅgu who later on became the general of Kampa and assisted him in the campaign against Śambuvārāya. A point of interest in the present record is a reference to an iron-mine (*inuparāla-ghani*) as one of the boundaries of the gift village

Bukka (I).

40. We next come to Kampaṇa-Uḍaiyar whose inscription (No. 47), dated in Pramādi corresponding to Śaka 1295, mentions his *pradhāni* **Viṭṭappar**, son of Apparāju of the Bhāradvāja-gōtra, as a donor to the Śrīraṅgam temple. This Viṭṭappar is already known to us from other records as an officer of the king (treasurer) in Śaka 1283 (No. 309 of 1912), and from No. 88 of 1937-38 from Śrīraṅgam itself he is known to have had a son named Sōmanātha.

Kampaṇa-Uḍaiyar.

41. A set of impressions of a copper plate grant belonging to Harihara II (C.P. No. 19) was received in this office from the Kandukur taluk of the Nellore district. It is dated in Śaka 1298 and records the gift of the village Krāku evidently identical with the present Brāhmaṇa-Krāka in the Kavali taluk of the same district, surnamed Bukkarāyapuram by the king to a number of Brahmans.

Harihara II.

42. Of Virūpāksha (II), son of Harihara II, there are eight inscriptions, all copied at Śrīraṅgam and ranging in date from Śaka 1305 (No. 77) to 1318 (No. 72). No. 153 consists of two Sanskrit verses, one of which states that the king was the son of Harihara and grandson of Bukka and the daughter's son of Rāma-bhūpati, while the other records the construction by the king of the *vimāna*, *gōpura* and *mandapa*, and his gift of the village Pāchchil, to the temple. The first of these verses is identical with the one occurring in the drama *Nārāyaṇi-vilāsam*, the authorship of which is claimed by the king (*Sources of Vij. Hist.* p. 53). Another verse inscription in the same place (No. 86) purports to expound the creed of the king, *viz.*, that only he who imparts knowledge is a father, that all those who do good are (real) relations and only she who is faithful (to her husband) is a wife. The authorship of this verse can perhaps be assigned to the king himself. In two records (Nos. 77 and 76) dated in Śaka 1305 and 1307, a *pradhāni* of the king by name **Dēvarāja**, son of Saṅgamamātya or Saṅgamarasa figures as donor. Another officer of the king was minister (*mantrin*) **Muddarasa** of the Kāśyapa-gōtra who figures in Nos. 87, 88 and 154, in the last of which he is stated to have constructed a bridge over the Kāvēri. The latest inscription of the king which is dated in Śaka 1318 (No. 72) records the benefactions to the Raṅganātha temple at Śrīraṅgam by **Anṇappar Chaudappar**, son of Viṭṭappaṅgaḷ of the Śrīvatsa-gōtra, evidently different from Viṭṭappa mentioned above under Kampaṇa who was of the Bhāradvāja-gōtra. These benefactions comprised the gift of a *tiruvāṣigai* (aureola) to the god, the construction of pavement to the 1,000-pillared mandapa in the temple, the consecration of god Viṭṭhala (therein), the gilding of the central shrine (*Kōyilālvār*) and provision for offerings and worship to the god.

Virūpāksha II.

43. Of Dēvarāja I, the brother of Virūpāksha, there is an inscription (No. 407) from Peṇḍlimaṛi in the Cuddapah district, which records a *daśavāṇḍa* grant of land made by Mallā-Nāyanin-gāru who held Peṇḍlimaṛi in Mulki-nāḍu as his *nāyanikara*. We also get in this inscription the names of several village officials such as *Rāju*, *Redḍi*, *Adhikāri*, *Karaṇam*, *Angajāla* and *Kōribōyu*.

Dēvarāja I.

Another inscription of Dēvarāya (No. 60) from Śrīraṅgam consists of 3 verses in praise of the king, Uttama-Nambi and Chakrarāya. The first verse extolling the king, plays a pun on the words expressing the cyclic years and states that having become king (Pārthiva) in the year Pārthiva and destroyed his enemies (*ripu-vyayam*) in Vyaya, Dēvarāya would become all-conquering (Sarvajit) and the all supporting (Sarvadhāri). Since the cyclic year Pārthiva corresponded to Śaka 1327, we have to identify the king with Dēvarāya I. The second verse states that Uttama-Nambi got from king Dēvarāya, a pearl umbrella, a big *kāhala*, two lamps, a *bhadrāsana* and similar royal emblems. In the last year's Report (para. 63), it has been stated that Uttama-Nambi was the recipient of similar gifts from king Praudhadēvarāya (Dēvarāya II), but from the present inscription, it would appear that he received the same honours from Dēvarāya I also. The third verse of the inscription states that in Manmatha (Śaka 1337) an image of Garuḍa was consecrated by Chakrarāya. The consecration of this image is also mentioned in the *Kōyilolugu* where it is stated that the copper-image of the deity which had been endowed by the Chōla king had become mutilated in the troublous times (*kalāpam*) that followed and was recast and set up in the Maṇavālaṭaperumāl-tirumaṇḍapa by Chakrarāya in the cyclic year Manmatha. This Garuḍa image seems to be different from the one mentioned in No. 50 which is stated to have been consecrated by Chakrarāya in the year Viśvāvasu, corresponding to Śaka 1347.

44. Vira-Bhūpati, the son of Bukka II and Vijaya-Bhūpati, son of Dēvarāya are each represented by a single inscription from Śrīraṅgam. Of these, No. 59, belonging to the former is dated in Śaka 1331 and records a gift of money for the conduct of a nine-day festival to god Raṅganātha in the month of Tai ending with the king's natal star Punarvasu. This was entrusted to Uttama-Nambi who held an important position in the temple in the time of Dēvarāya II (*Ep. Rep.* for 1937-38, para. 63). The inscription of Vijaya (No. 53) is dated in the cyclic year Subhakti, corresponding to Śaka 1344 and registers the gift of the village Kumarakkudi as a *daṇḍikai-jīvitam* to the same Uttama-Nambi, the *sthāmika* of the temple.

45. Two records of Dēvarāya II (Nos. 199 and 55) both from the Trichinopoly district, dated in Śaka 1352 and 1351, register gift of two villages named Paṇṇaṅguḍi and Hasticholēndramaṅgalam to the temples at Tiruvellaṅgai and Śrīraṅgam by Vyāsa Bhārati, the disciple of Rāmachandra-Sarasvatī and the son of Dakṣiṇāmūrti and Marakatavallī of Chīllamantāgrahāram. The records consist of several Sanskrit verses which are stated to have been composed by the donor himself. This Vyāsa-Bhārati figures also in an inscription at Lālguḍi (No. 131 of 1929) of the time of the same king.

Another inscription (No. 7) of the king, dated in Śaka 135[5] records the gift of the villages Koḍiyālam and Śirudavūr by [Anna]-Chauṇḍappa, son of Āḍitya-dēva for conducting a car-festival in the temple at Śrīraṅgam on the day of Uttirāḍam, the natal star of his father (Āḍitya). This Anna-Chauṇḍappa is known from No. 134 of 1936-37 from Jambukēśvaram, as the donor of some structural additions to that temple. The donor of another gift to the Śrīraṅgam temple was Annadāta-Da[n]ṇāyaka-Uḍaiyar of the Harita-gōtra (No. 34) who must be different from Mahāpradhāni Annadāta-Uḍaiyar, son of Chauṇḍappa-Uḍaiyar mentioned in No. 568 of 1902 as the latter was of the Vasishṭha-gōtra. No. 57 from Śrīraṅgam refers to a certain Annapa-mantri whose son Śrīpati is said to have constructed a window (*dvāra*) to the pinnacle (*valabhī*) of the *vimāna* of the temple. The identification of this Annapa however, is not clear.

The benefactions of Chakrarāya (mentioned in para. 43 above), the brother of Uttama-Nambi, to the Raṅganātha temple at Śrīraṅgam are noticed in a Tamil verse inscription secured from the place (No. 50). It is known that Chakrarāya flourished in the time of Dēvarāya II (*Ep. Rep.* for 1937-38, para. 63). The cyclic years quoted from Krōdhi to Saumya in this record when the gifts were made severally must be equated with the Śaka years 1346 to 1351. No. 46 which is dated in the cyclic year Virōdhikṛit registering a sale of the village

Valavanallūr in Paḍaiviḍu-śāvaḍi to *Rāyarsavāttu Annappa-Nāyaka*, son of Bukka-Nāyaka of Dēvagiri must be assigned to Dēvarāya II as it is attested by Uttama-Nambi and Chakrarāya.

46. Mallikārjuna is represented by a C.P. record (C.P. No. 16) dated in Śaka 1383, Vṛisha, wherein he is called Immaḍi Praudhadēva and is said to be the son of Dēvarāya II by Ponnalādēvī. It records the gift of

Mallikārjuna : his governors.

an *agrahāra* by the king called Mallikārjunarāyapuram after his name in Kaḷat-tūr-kōttam among several Brahmans, in the presence of the god Virūpāksha at Hampi. No. 33, dated in Śaka 1369, also refers itself to the reign of Praudhadēvarāya-Mahārāya. This is in Grantha characters and in Kannaḍa language and gives details of provision made for the requirements of offerings to the deity in the Śrīraṅgam temple endowed in the names of donor (name lost) and of Mādanna-Dannāyaka, Śirupparasa, Hiriya-Śirupparasa, Nāgāyamma and Ammakamma. **Mādanna** of this record figures as the **Governor of Muḷuvāy** under Dēvarāya II in Śaka 1362 (No. 196 of 1910), and **Śirupparasar** is mentioned in an inscription of Śaka 1353 (No. 497 of 1926) as the **Governor of Paḍaiviḍu** under the same king. Another record from the same place (No. 106), dated in Śaka 1370, Vibhava, which may be assigned to this king, mentions as donor a certain officer by name *Karaṇikka* Ponnambalanātha, son of *Karaṇikka* Bhārati Viṭṭanna of the Śrīvatsa-gētra. This also, like the above is in Grantha characters and Kannaḍa language, thus indicating the mother-tongue of the donor. Still another inscription of the king, dated in Śaka 1378 (No. 92), while describing the boundaries of a gift-land makes mention of 'Nāmmuga-gōpuram', 'Akalaṅkaṅ-tirumadil' and 'Tirumaṅgai Ālvār-tirumadil' all of which retain the same names even now.

47. A record from Śrīraṅgam (No. 22), dated in Śaka 1405, does not mention any ruling king, though an epigraph of Virūpāksha, dated 3 years later, is found at Anbil a few miles from this place (No. 593 of 1902). The present record

Sāluva Narasiṃha.

gives the name of the donor as **Mahāmaṇḍalēśvara Timmaya**, son of Sāluva Kamparaśar Mallayar with a few *virudas* added to his name. This chief figures in an inscription at Tirupati in Śaka 1403 (No. 57 of 1889). It is evidently on the representation of this Timmarāja (called Periya Timmarāja in the inscription) that an additional endowment of a village (recorded in No. 239 from Kāṅganūr in the North Arcot district) was made by Sāluva Narasiṅgadēva-Mahārāya in Śaka 1413 for the worship of the deity during festivals while halting in the Sāluvarāyaṅ-maṇḍapa at Tiruvaṇṇāmalai.

48. Sāluva Narasiṅga's son Immaḍi-Narasiṃha is called **Immaḍi Timmaya-dēva-Mahārāya** in two inscriptions (Nos. 240 and 243), dated in Śaka 1415

Immaḍi-Narasiṃha.

and 1416, and **Chikka Narasā-Nāyaka**, son of Narasā-Nāyaka in No. 54, dated in the cyclic year Nāḷa corresponding to Śaka 1418. No. 243 records the remission of some taxes on a village by a certain Tirumalai-Nāyaka on behalf of Narasā-Nāyaka. The other inscription (No. 240) which like No. 243 refers to the king as the son of Bhujabalarāya Sāluva Narasiṅgarāya, records the gift of the village Śirupākkam surnamed Timmarāyapuram after the king, to the god at Tiruvaṇṇāmalai. No. 144 from Śrīraṅgam, dated Śaka 1421, evidently in the reign of Immaḍi-Narasiṃha, mentions as donor **Viramarasa, son of Sōmarasar of Muḷvāy**. He is called 'the Lord of the Southern Ocean' in an inscription from the same district (No. 664 of 1909) dated in Śaka 1422 in the reign of Bhujabala Immaḍi-Tammayadēva (*i.e.*, Immaḍi-Narasiṃha).

Another inscription from the same place (No. 5) which does not refer itself to the reign of any king, is dated in Śaka 1419, which falls into the period of Immaḍi-Narasiṃha. It mentions an endowment made by Narasamman, the wife of **Kommarāja Periya Timmarāja-Uḍaiyar** who is identical with the chief of the same name referred to in an inscription from Viriñchipuram in the North Arcot district (*S.I.I.* Vol. I, No. 115). This Narasamman also figures in an inscription dated in Śaka 1415 from Conjeevaram (No. 638 of 1919).

49. Vira-Narasiṃha, son of Tuḷuva Narasā-Nāyaka, is called Virapratāparāya Vasantarāya Bhujabalarāya Vira Narasiṅgadēva-Mahārāya in No. 155 from

Vira-Narasiṃha.

Śrīraṅgam, dated in Śaka 1428, Prabhava. The titles *Vasantarāya* and *Bhujabala* have been applied to this king in another inscription of his (No. 408 of 1913). The latter was a well known title assumed by Sāluva-Narasiṃha.

50. Of Krishṇadēvarāya there are a dozen inscriptions in the collection. No. 98 dated in Śaka 1438 gives a detailed account of his conquests, which are also mentioned in other inscriptions of his like the one at Tiruvannāmalai (No. 574 of 1902). It states that he paid a visit to the Śrīraṅgam temple in that year, when he endowed five villages to the temple. His other inscriptions, from Śrīraṅgam mention his officers, viz. *Vāśal-bokkiṣham* Timmappa-Nāyaka, son of Peddappa-Nāyaka (No. 68), *Dandanāyaka* Virayya (No. 44), (minister) Sāluva Timma (No. 30) and *Rāyasam* Koṇḍamarasa (No. 66). Another officer of the king was Tirumalai-Nāyaka who held the *nāyaṅkara* under the king at Pūvirundamalli (Poonamalle) (No. 300). A new chief named Kāmal-Nāyaṅgāru who is described as 'the Commander-in-chief of the king's forces' is introduced in No. 403 from Nandiṁḍalam in the Cuddapah district. From Śrīraṅgam we also get two inscriptions (Nos. 73 and 74) mentioning Periya-Rāmappa and Sīriya-Rāmappā, sons of Vasavayya-Nāyaka and grandsons of Kōbaḷa Tippana-Nāyaka as the donors of a village named Guhapriyam for the expenses of special offerings to the deity on the anniversary day of their father's demise. Periya-Rāmappa is known to have continued as an officer under Achyutarāya also (*Ep. Rep.* for 1936, para. 68). The remission of *jōḍi* and *śūlavari* made by the king to the several Śiva and Viṣṇu temples of his realm is also recorded in an inscription (No. 228) from Śrīvāṅṇiyam in the Tanjore district copied this year.

No. 425 from the Cuddapah district dated in Śaka 1451 mentions Turimilladina (*i.e.*, the modern Tuḍumulinne) as the *agrahāra* of Nāchirāju-Sōma, who can be no other than the poet Nāchana-Sōma patronised by Bukka I (*Ep. Rep.* for 1907, para. 53). The memory of this gift seems to have been preserved even a few centuries later as evidenced by No. 422 in characters of the 18th century, which states that this Turimilladinne was the *ekabhōga-agrahāra* of Nāchana-Sōma, given (to him) by Praudha-Dēvarāya.

51. Krishṇadēvarāya's son Tirumalarāya is represented by an inscription from the Cuddapah district dated in Śaka 1446, Tāraṇa (No. 416) recording a gift of a village in his *nāyaṅkara* of Ūtukūri-sima by Timmayadēva-Mahārāja, son of Āravīti Rāmayadēva-Mahārāja to the temple at Pālagonḍa. Only about a dozen inscriptions have been found so far of this short-lived prince all of them dated in Śaka 1446, and the present inscription adds one more to the number.

52. Of Achyutadēvarāya there are about 25 inscriptions most of which are from Śrīraṅgam. No. 16 is an interesting record which is prefaced by an introduction enumerating his achievements as in No. 49 of 1900 from Conjeeveram. His visit to this latter place with his queen Varadāmbā and prince Venkaṭādri in the year Nandana (Śaka 1454) and the several gifts made to the temples there, after his *tulābhāra* ceremony, find mention in this record also, which further adds that the king visited Śrīraṅgam in the next year, *i.e.*, Vijaya (Śaka 1455 A.D. 1533, July 18) and made endowments of money and of three villages to god Raṅganātha in the names of himself, his queens Varadāchchi-Ammaṇ (*Varadāmbā*) and Ōduva-Tirumalaiammaṇ and prince Chikka-Venkaṭādri. The inscription incidentally refers to a certain Nallār-Aiyaṅār as the king's preceptor (*nammulaiya gurukkal*). No. 15 from Śrīraṅgam states that in Śaka 1461, Vikāri, corresponding to A.D. 1539, August 26, Tuesday, the king performed the *tulābhāra-mahādāna* (evidently different from the one mentioned above), in commemoration of which his *rājamahishī* Ōduva-Tirumalaidēvi-Ammaṇ composed two verses celebrating the *ānanda-nidhi-dāna* made by the king on the occasion. It is stated that these verses were recorded on stone along with this inscription at Śrīraṅgam during the regime of Śrīraṅgappa-Nāyaka, son of Tuḷuva Veṅḷala-Nāyaka, an officer under the king, with the hope that if they were engraved here and in such other sacred places, the descendants of prince Chikka-Venkaṭādri would rule the earth as emperors (*Sārvabhaumas*). And actually more than a dozen copies of them in different scripts are found in distant places of the empire.

Achyutadēvarāya.

His visit to Raṅganātha temple at Śrīraṅgam.

His *rājamahishī* Ōduva-Tirumalaidēvi-Ammaṇ.

From No. 91 from the same place we learn that this officer Śrīraṅgappa-Nāyaka was in charge of Madura-araśar-Padaiviḍu in Śaka 1460, Viḷambi,

and that he made some gift of land to the temple in the names of the king, Varadāchchiyamman and Chikka-Venkaṭādri.

53. A few members of the Salakam family, to which Varadāmbā, queen of Achyuta belonged, figure in the year's collection. Prominent among these

Members of the Salakam family.

was Mahāmaṇḍalēśvara Salakarāja Peda-Tirumalayyadēva-Mahārāja, the brother-in-law and the *Sarvaśirahpradhāni* of the king mentioned in No. 334 from the Cuddapah district. He is introduced in this inscription with a number of *birudas* such as *Kāvērī-vallabha*, *Kaṭaka-praticūrakāra*, etc. He is also mentioned in a record from the North Arcot district (No. 251) dated in Jaya corresponding to Śaka 1456. His father's name is given in No. 40 from Śrīraṅgam as Salakayadēva-Mahārāja, and in No. 9 as Peddayadēva-Mahārāja. The latter inscription registers a gift of gold and other ornaments to the Śrīraṅgam temple by Akkā-jamma, the daughter of Salakam Timma (Tirumala). Tirumala's mother was Anantamma (No. 70) and his wife was Periya-Kōṇamma (No. 3).

A subordinate under Salakam Timma in the Cuddapah district was Mahāmaṇḍalēśvara Tirumalayya, son of Jagatāpi Sōmalarāju, who held the Chennūru division as his *nāyankara* (No. 379). The epithet 'Jagatāpi' is also known to have been borne by members of the Telugu-Chōla family like Daṇḍidēva-Chōla-Mahārāja (No. 345 of 1920), Koṇḍayadēva-Chōla-Mahārāja *alias* Kulaśēkharayya (*Ep. Rep.* for 1932-33, para. 41), Gaṅgayadēva-Chōla-Mahārāja (No. 308 of 1935-36), Errayadēva-Chōla-Mahārāja (No. 414 of 1912), and it is possible that Tirumalayya of the present record was connected with this family.

Some of the king's officers and subordinate chiefs mentioned in the collection are : *Avasaram* Mallarasayya, son of Āndalai Saṅkarasar of the Sāṇḍilya-gōtra (Nos. 25, 37 and 39) ; (his ?) brother's son, another Saṅkarasar (No. 36) ; *Adai-*

Achyuta's officers.

pattu Śīru-Mallappa-Nāyaka (No. 26), probably identical with Chikka Mallappa-Nāyaka of Penugonda mentioned in No. 163 of 1922 ; Ayya Maṅgarasayya (with unspecified office), different from (?) *Karaṇika* Maṅgarasa, the governor under Kṛṣṇadēvarāja (No. 289) ; Mahāmaṇḍalēśvara Chennaya-Bālaya of the Kāsyapa-gōtra with titles 'Uṛaiyūr-puravarādhiśvara,' 'Chōlakula-tilaka' etc. (No. 2) ; Rāmabhaṭṭa, son of Bhūtanātha Tittishna-Bhaṭṭar of the Gautama-gōtra (No. 114) ; Ayya Varadappayya (No. 245) probably identical with Kṛṣṇāpuram Varadappaya of No 118 of 1931 ; (minister) Ayyaparasa with his *nāyankara* of Ghaṇḍikōṭa-sīma (No. 341) ; *Rāyasam* Veṅgalappa (No. 10), son of Pōchirāju Timmaya evidently the same as Udayagiri Viranodayala Timmarāja whose preceptor is said to have been Tāllapākkam Tirumalayyāṅgaru (No. 393) ; Bācharasa referred to as the *kāryakarta* of the king, governing the Ghaṇḍikōṭa-sīma (No. 337) ; and lastly Kachchi Viśvanātha-Nāyaka, probably the founder of the Madura Nāyaka line of rulers and a hitherto unknown son of his named Tirumalai-Nāyaka who consecrated some image in the temple at Śrīraṅgam in Śaka 1460, Viḷambi, for the merit of prince Chikkarāja (Nos. 43 and 111).

54. More than a dozen inscriptions are dated in the reign of Sadāśivadēva-Mahārāja which come mainly from the Cuddapah district. They mention his

Sadāśivadēva-Mahārāja.

feudatories of the Nandyāla and Āraṇḍu families. Of the former are Timmayadēva (No. 335), (his son) Nāraparāja (No. 388) who was given Ghaṇḍikōṭa-sīma as *nāyankara* by the king, Nandēla Avubhalarāja (Nos. 364, 368 and 371), his son Vōbularāja and the latter's son Pina Vōbularāja (Nos. 367, 369 and 370). Of the latter family, the members represented are Rāmarāja China or Timmayadēva-Mahārāja (Nos. 331, 373 and 374) and Aubaladēva-Mahārāja son of Rāmarāja Kōṇēti-Ayya (No. 206). Two more chiefs with the title Dēvachōla-Mahārāja mentioned in his records are Mahāmaṇḍalēśvara Manumballi Chenakēśavarāja (No. 373) and Manumballi Gaṅgayya (No. 331).

No. 388 records that Peda Mallamarāja, son of Andugula Parvatarāja, under orders of Nārapa mentioned above, remitted the taxes *grāma-kaṭṇam* and *suṅka-sthāvaram* on the *agrahāra* villages

Irregular levy of taxes on certain villages redressed.

Koppōlu *alias* Kṛṣṇarāyapuram and Tippalūru which were hitherto being collected wrongly, as the villages had been granted formerly as *sarvamānya* by king Kṛṣṇadēvarāja. The village Koppōlu referred to here is evidently the same as the one said to have been presented to

a certain Bodducherla Timmana by the king in appreciation of his proficiency in the game of chess (*Studies in the History of the Third Vij. Dyn.*, p. 419). No. 374 recording a remission of dues on the *mānya* and *vritti* lands belonging to the *karanam* of Ambavaram which is called a *hōra-grāma*, contains at the end, a verse in Telugu addressed to China-Timmabhūpa of which a copy is also found in 'Local Records' (*Ibid.* p. 355). It states in effect that the Brāhmins merely by virtue of their taking up to accountancy and other service do not fall from their high estate, and reminds the king of his promise not to levy even 1/16 of the tax on lands given to Brāhmins. The insertion of the verse here is probably meant to emphasise his obligation to adhere to this promise.

The *Vīramushtis* and the *Dommaris* are mentioned in two records from Vallūru in the Cuddapah district. No. 431, dated in Śaka 1475, records the gift made by some Domhari leaders, of the taxes due to them from the village Pedavallūru to the local temples for the merit of the 24 families of their community. These 24 families are also referred to in an undated inscription (No. 417) from the same district. The other inscription (No. 430) which should also belong to this king, registers a grant of the tax called '*Vīramushti-pannu*' by a certain Mandala Basavaya for the merit of his preceptor Bhikshāvritti-Ayya and the *Vīramushti* community. The *Vīramushtis* are said to be a professional class of acrobats and mendicants who attached themselves to the *Dēvāṅga* and *Kōmatī* communities from whom they made their living. They were Vīra-Śaiva by faith and were followers of some Vīra-Śaiva *maṭha* to which they paid a portion of their income. They also served as guards in Śiva temples, and during processions accompanied the deities for protection. It is said that if on any account, the processional car would not move they even went to the length of cutting themselves with swords to make it run (*Castes and Tribes* : by Thurston, Volume VII, pp. 407 ff).

55. Of Śrīraṅga II, son of Tirumala, there are five inscriptions. One of these from the North Arcot district (No. 280), dated in the cyclic year Pramādi corresponding to Śaka 1501, states that the *mandapa* in the Viṣṇu temple at Kāppalūr was built for the merit of Timmappa-Nāyaka, the agent of Sevvappa-Nāyaka, Kumāra-Raṅgappa-Nāyaka and of Koṇḍama-Nāyaka. Sevvappa-Nāyaka is evidently the same as the Tanjore Nāyaka ruler of that name who reigned from A.D. 1549 to 1572, but it may be noted that the date of the present record referring to him is 7 years later than his last date. Another inscription of the king (No. 103) from Śrīraṅgam refers to the officer *Rāyasam* Tirumalayya who is already known as a subordinate under the king (No. 378 of 1921). The present inscription gives the additional information that he was the son of Timmappa of the Gautama-gōtra and that he was a native of Hanumaṅkurichchi.

A record from the Cuddapah district (No. 380) mentions Tirumala, the king's subordinate of the Matla family, who is known to have issued a copper-plate grant in the reign of Śrīraṅga's father Tirumala I, wherein the name of some more members of his family are given (*Ep. Rep.* for 1913, para. 61). A later member of this family was Tiruveṅḷalanātha whose inscription secured from the Cuddapah district this year, No. 377, is dated in Śaka 1528 without referring to any overlord. He is evidently identical with the father of Ananta-rājayya, the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Lower Tirupati (*Ep. Rep.* 1917, para. 51).

56. Of the 7 inscriptions of Venkaṭapatidēva-Mahārāja in the year's collection, one is a copper-plate record (C.P. No. 15) from the Anantapur district dated in Śaka 1511. It registers a grant of three villages in Kundurpi sima, a subdivision of Rāyadurga-rājya to a Brāhman named Siṅgari-Bhaṭṭa of the Jāmadagnya-Vatsa-gōtra. It has been noticed in the *Mys. Arch. Rep.* for 1921, page 31. The stone inscription No. 8 from Śrīraṅgam dated in Śaka 1534 registers a gift of money for offerings in the temple on the occasion of a festival in the month of Chittirai, in honour of *Emberumānār* (Rāmānuja) by one Rāmānuja-dāsan who calls himself a disciple of Piḷḷailōkāchārya, himself the disciple of Paravastu Nayinārāchārya 'who had his abode at Veṅgaḍam'. The prefatory portion of the record follows the usual Vaishṇava style in its wording and refers to the great reformer in glowing terms. He is called 'a

rājahansa at the lotus-feet of Śrīraṅgarāja, a bee at the feet of Parāṅkuśa, one born to save the whole world, one who improved the wealth of the temple (by reforming its administration) and as one who was thrilled by the very mention of the name of Poṇṇaraṅgam'. It is stated that this gift was dedicated by the donor to Piḷḷailōkāchārya by which is evidently meant his image which should have been set up in the temple, since the date of the teacher is long anterior to that of the present record.

Another record (No. 49) from Śrīraṅgam, dated in Śaka 1530, makes mention of a certain Vēdavyāsa-Bhaṭṭarayyaṅgār Kōvilappayar whose disciple Ēkāṅgi-Bhaṭṭar Tiruvēṅgaḍayan is said to have made a gift of money to the temple for worship and offerings every month on the day of his natal star Chitrā. For conducting the Chitrā-paurṇamī festival in the same temple, an endowment of land was made by Peddaṇa-Nāyaka Kastūri-Raṅgappa-Nāyaka (No. 99). Provision is made in No. 35 from the same place by some merchants for the recitation in the temple, of *Iyarpā*, i.e., the Third Thousand of the Vaishṇava work *Nālāyiraprabandham*. We learn from an epigraph from Tiruppaṅgili (No. 190) dated in Śaka 1514 that the tenants occupying the lands of the temple had left their holdings on account of increase in the rents due by them and gone to different places and that they were induced to return to their lands by the offer of favourable terms.

57. A late inscription dated in Śaka 1556 from Śrīraṅgam (No. 45) makes mention of a *maṇḍapa* built by Nāgarāja, son of Achyutayyārāja of the Gautama-gōtra who is referred to as the *tānāpati* (local agent) of Rāmadēvarāyar. This latter chief was probably identical with Rāma, the successor of Venkaṭa I, whose latest date, however, known so far is A.D. 1630, i.e., 4 years earlier than the date of this record.

Rāmadēvarāya.

58. The latest inscription of the dynasty belongs to Mahāmaṇḍalēśvara Dharmarāja Śrīraṅgarāja and is dated in the cyclic year Śrīmukha (No. 188). This record, from its paleography, may be assigned to the 17th century A.D. and would be one of Śrīraṅga whose inscription dated in Śaka 1619 is already known (No. 241 of 1935-36). The cyclic year Śrīmukha of the present record would then correspond to Śaka 1615. This inscription registers a grant of land on favourable terms to the *dēvaradiyār* (maid-servants) of the temple at Tiruppañṇīli, who had till then only the lease-right for cultivation.

Śrīraṅga (Śaka 1615).

MISCELLANEOUS.

59. There are only two inscriptions of the Pallavas, both from Kāppalūr in the North Arcot district (Nos. 277 and 282) and these are mere fragments belonging to Dantivarman and Kampa-varman. The record of the latter registers a gift of land by the *sabhā* of Kāmappullūr to a certain Uṇuppuṭṭūr Narasiṅga-Tiruvēdi, probably as a *bhaṭṭa-vṛtti*.

Pallavas.

60. Pārthivēndravarmaṇ has two inscriptions in the collection. Of these one found in a temple at Madras (now in the Museum) (No. 306) is dated in his 8th year and records a gift for a lamp to the temple at Tiruchchuram, a hamlet of Nayadhīramaṅgalam in Surattūr-nāḍu, a subdivision of Puliyūr-kōṭṭam. Judging from the contents, the inscribed stone should have been removed from its place in the temple at Triśūlam near Pallāvaram in the Chingleput district. 'Nayadhira' was the surname of the Pallava king Nandivarman Pallavamalla. The other inscription (No. 238) which is from Kīlachchūr in the North Arcot district, refers to Uttamaśivanāthaṇ, an officer under . . . Soḷa . . . Prithvigaṅgaraiyar who is stated to have been administering the region up to Kallaḍuppūr, evidently as a feudatory of Pārthivēndra.

Pārthivēndravarmaṇ.

61. Kannaradēva 'who took Kachchi and Tañjai', i.e., Krishna III is represented by 4 inscriptions in the collection (Nos. 242, 269, 272 and 274), all of which are from the North Arcot district and are dated in the 25th and 26th years of his reign. Of these, No. 242 dated in the 26th year is engraved on a slab set up in front of the Gaṇapati shrine at Puduppālaiyam and records the construction of the *gōpura* in the temple at Vaṣugūr and the consecration

Kannaradēva, 'who took Kachchi and Tañjai'.

of an image of Gaṇapati therein by **Paramaiyaṇ** who is called an officer (*adīlārī*) of **Virasōlar**. By Virachōla is evidently meant the Chōla king Parāntaka (T.A.S. Vol. III. p. 111), under whom Paramaiyaṇ should have served in the region before transferring his allegiance to the new ruler Kṛishṇa III. It may be noted that near this Puduppālaiyam in the Polur taluk is a village by name Vaśūr with which Vaśugūr of the present inscription may be identified. Another inscription (No. 269) dated in the 25th year of the king, records a sale of land by the *sabhā* of Kāmappullūr in Vaśugūr-nādu to four persons who were members of the *ālum-gaṇa* of the village for being utilised as a *dānappuram*. The beneficiaries of the gift are stated to be those who were bound by the agreement (*sāsanabaddhar*), their children born after their assumption of the ownership of the land and those who could expound the *pañchavārikāṇigai* (?). Among the boundaries of the land is mentioned a tank called Narasingaputtēri, probably named after the Pallava king Narasimhavarman.

62. An inscription on a hero-stone at Mācherla in the Guntur district (No. 448) dated in Śaka 988 records that certain Āchakuñjunḍu, evidently a soldier under **Birudu-Gāmaya**, perhaps a local chief, offered his head to the goddess Paḍlasāṇi for (the victory of) his master. This may have some reference to a local skirmish of the period in which Birudu-Gāmaya was involved. This warrior is said to have been the son of Uriya-Bētarāju and his wife Mahādēvi Mēḍama. The sculpture of the hero by the side of which this is engraved is stated to have been carved by Iruga, son of Venkōja.

A copper-plate grant belonging to a certain Vira-Satyāśrayadēva-Chakravarti, son of Viranārāyaṇa 'ruling from his *nelaviḍu* at Ayōdhipura', was secured on loan from the Historical Research Society, Dharwar (C.P. No. 14). It is engraved in characters of about the 12th century A.D., and the language is an obscure mixture of Mahrāṭhī and Kannaḍa. The king claims to belong to the Chālukya family and bears a number of high-sounding *virudas* such as *Mahārājādhirāja*, *Paramēśvara*, *Prithivī-vallabha*, *Ajaparāya-nirmūlana*, *Suvarṇa-varāha-lāṅchchhana-dhvaja*, etc. He is stated to have made a gift of land in the village Maramuri in Kundirige-20, a subdivision of Kūṇḍi-3000, to a certain Rāma-Gāvunḍa in the course of his victorious campaign in the south. From the nature of its contents, this grant seems to belong to the class of spurious copper-plates of which another specimen is the grant purporting to belong to Vira-Nonamba-Chakravarti which has been noticed in detail in my *Report* for 1935-36, para. 10.

63. The Kēraḷa ruler Ravivarman Kulaśēkhara is represented by a single inscription from Tiruppaṅgili in the Trichinopoly district (No. 172). It is prefaced by the same sanskrit verses said to have been composed by the court poet Kavibhūṣaṇa, which are also found recorded in his inscription at Śrīraṅgam published in *Ep. Ind.* Vol. IV (pp. 149 ff.). It records the gift of the village Neṛkuppai in Kāṇakkilī-nādu as a *dēvadāna* for the expenses of worship and offerings during the service instituted in his name and for festivals in the temple, from the 4th year of the king (*i.e.*, A.D. 1315-16). The present inscription adds one more number to the few records of his reign found outside his own territory.

64. Of the Gajapati kings of Orissa there are two records this year, one being a stone inscription of Hambīra from Śrīraṅgam (No. 140) and the other, a copper-plate grant of Pratāparudra from the Nellore district (C.P. No. 7). The former is an incomplete record dated, in Śaka 1386, Subhānu, which refers itself to the reign of Dakṣiṇa Kapilēśvaraṇ Hambīra Kumāra-Mahāpātraṇ who is stated to have made a gift of 1,000 cows for offerings and lamps to god Śrīraṅgarāja. The existence of this record so far south marks the **extreme limit of the Gajapati invasion of south India** which also finds mention in inscriptions found in a number of places specially in the South Arcot district, where several temples affected by the *Oddiyan-galabai* are said to have been brought again under worship (*Ep. Rep.* for 1936-37, para. 59). His two inscriptions at Munnūr in the South Arcot district (Nos. 51 and 92 of 1919) which are dated in Śaka 1386, Tārana, *i.e.*, perhaps a few months later, must have been incised on his return from Śrīraṅgam to his capital. It may be mentioned in this connection, that

another inscription from Śrīraṅgam (No. 62) dated in Śaka 1393 without specifying the king's name refers to a garden called 'Mahāpātram-tōppu', evidently reminiscent of the sojourn of this king (Hambira) at Śrīraṅgam.

The copper-plate grant of Pratāparudra (C.P. No. 7) was received from Mr. B. Ramachandra Reddi of Buchchireddipālem in the Nellore district. It is stated to have been discovered while digging a field at Duvvūru in the Kovur taluk of the same district. Another copper-plate grant of the king dated in Śaka 1432, Pramōda, found in the same district has been noticed in the *Epigraphical Report* for 1921, para. 70. The present grant is dated in Śaka 1223 expressed by the chronogram *gunalōchanārka* which is, however, evidently a mistake for Śaka 1443. The wording of the grant is also very faulty and the sense in several places obscure, and hence it raises a suspicion about its genuineness. The king is here called 'the lord of Kalabaragadēśa (Gulbarga) and of the Kannaḍas of Karnāṭa'. He claims to belong to the Ikshvāku family of the Solar race in which was born king **Kapilēśa**. His son was **Purushōttama** and the latter's son was **Pratāparudra**, the donor of the grant. The king is stated to have halted at Saṅgamēśvara in the course of his *dig-jāṭra-yātrā*, and after bathing in the river Pinākinī, to have granted an *agrahāra* formed to the north of the Paidipāḍu village and called Rājamāmbāpūram to two Brahmans, Nārāyaṇa and Nannaya of the Śrīvatsa-gōtra.

65. A copper-plate grant belonging to the Keḷadi dynasty was received from the District Munsif of Kundāpūr in the South Kanara district (C.P. No. 1).

It is dated in Śaka 1596 and records an order by Chennammāji, the wife of Sōmaśēkhara-Nāyaka, making a gift of all the income from the villages Sēnāpura and Beḷagrāma in Halasa-nādu for the expenses of worship in the temple of Venkaṭēśvara at Gaṅguvali in Muguvina-sīme. Sōmaśēkhara is believed to have lived on till Śaka 1599 (1677 A.D.), though the administration of the principality was carried on by his queen Chennammāji, even during his life time (*Vij. Seecent. Com. Vol.*, p. 265).

66. A record of the Tanjore Nāyaka chief Achyutappa-Nāyaka, son of Sevvappa, dated in the cyclic year Prabhava was copied this year at Śrīraṅgam (No. 104). It describes the ten *avatāras*

Achyutappa-Nāyaka of Tanjore. of Viṣṇu and records the provision made by the chief by an endowment of money for lamps and offerings in the temple of Raṅganātha.

67. There are two records of the Madura Nāyaka chief Muddalākādrī (Mudduliṅga-Nāyaka) in the collection (Nos. 27 and 31) copied from Śrīraṅgam, of which No. 31, dated in Śaka 1602,

Madura Nāyaka chief Muddalākādrī. Siddhārthin, records a gift of a *kañchuka* (vest) inlaid with precious stones for God Raṅganātha. From a copper-plate record of this chief (*Mys. Arch. Report* for 1917, para. 138), it is known that he was at Śrīraṅgam in the month of Vaiśākha of the year Siddhārthin, when he made a gift of a village in the Srivaikuntam taluk of the Tinnevely district, to the teacher Yōgindratīrtha Śrīpāda-Oḍeyar. In the other record (No. 27) which gives a list of his other benefactions to the temple such as ornaments and provision for offerings and worship, a certain teacher of his is mentioned by the appellation **Achārya Vādhūla-Chūḍāmaṇi**. These two records do not give the name of any overlord, but a copper-plate of his dated in Śaka 1600, Kāḷayukti noticed by Sewell (*List of Antiquities*, Vol. II, No. 20), is dated in the reign of Śrī Raṅgarāya-Mahādēvarāja.

The latest inscription of this dynasty in the year's collection is a single copper-plate grant (C.P. No. 18), a photograph of which was taken with the permission of the Madras High Court

Queen Minākshī. where it was kept in deposit in connection with some civil suit. It is dated in Śaka 1655, Pramāḍiḥa and refers itself to the reign of Venkaṭadēva-Mahārāya 'ruling at Ghanagiri'. This inscription records the grant of the village Samayavaram (near Trichinopoly) by queen Minākshī to a certain **Ramudulla-Sāyabu**. Sewell in his *List of Antiquities*, Vol. I, p. 267, refers to two grants made by this queen in the same year, one in Hindustani and the other in Tamil. The present one is evidently a different

version of the same grant being written in the Telugu language. It is probably the same grant that is also incised on a stone set up at Kaṇṇanūr, close to Samaya-varam (No. 161 of 1936-37) wherein the purpose of the gift is stated to be the maintenance of a mosque. In the *Epigraphical Report* of that year (para. 64) a list of Vijayanagara overlords mentioned in the grants of the Madura Nāyaka rulers is given down to Śaka 1651 in the reign of Srīraṅgarāya. But the present inscription is dated 4 years later and in the reign of a Venkaṭadēva-Mahārāya. A stone inscription of the same queen was also secured from Srīraṅgam (No. 101), which is engraved on a beam of a polished stone *maṇḍapa* on the west side of the second *prākāra* of the Raṅganātha temple. It is dated in Ananda, corresponding to Śaka 1656, a year subsequent to the copper-plate grant noticed above, and states that the *maṇḍapa* was the gift of the queen.

68. On the pillars of the *maṇḍapa* in the east side of the second *prākāra* in the Raṅganātha temple at Srīraṅgam are four bilingual inscriptions (Nos.

Tupākula Rāmakṛṣṇappa-Nāyaka.

107-110) in Telugu and Tamil, one of which (No. 108) mentions a certain Rāmakṛṣṇappa-Nāyaka, son of Tupākula Periya Rāmabhadra-Nāyaka. The other inscriptions mention his wife (*paṭṭapudēvī*) Chinna-Maṅgamma (No. 109), his mother Nilavēṇiyamma (No. 107) and his *vāśal-pradhāni* Muttu-Mudaliyār (No. 110). From their writing the inscriptions may be assigned to the 17th century A.D. This Rāmakṛṣṇappa seems to have been a chief of some celebrity of that period and may perhaps be identified with Tupākki Kṛṣṇa-Nāyaka, the donor of a gift to the temple at Tiruvellore in Śaka 1516 (Rangachari's *Inscriptions of the Madras Presidency*, p. 467, No. 1196). The Daḷavāy Agarāham plates of Ativīrārāma-Pāṇḍya of Śaka 1517, give the name of the *vijñapti* of the grant as Rāmakṛṣṇappa-Nāyaka (*Trav. Arch. Series.*, Vol. I, p. 144), who is however called the son of one Haridāsa, but his identity with the chief mentioned in the Srīraṅgam inscription cannot be posited at present.

69. A Persian inscription engraved on a slab set up in a mosque at Poonamallee near Madras was copied during the year (No. 303). On the same slab is also engraved a Telugu version of the same record (No. 304). The Persian

Persian inscriptions at Poonamalle and Gingee.

version was sent for decipherment along with the Telugu one to Mr. G. Yazdani who has since published both the versions in *Epigraphia Indo-Moslemica* for 1937-38, pp. 52 ff. It records that the mosque was built and completed by **Rustam, son of Dhu'lfiqar of Astrābād**, a servant of Nawab Jumlat-ul-Mulki Mir Muhammad Sa'id (Mir Jumla) in the reign of **Sultān Abdulla Qutb Shāh**. In the margin of this stone in slightly smaller characters are incised two Persian couplets which are however much obliterated. From the portion now available it can be gathered that the mosque was raised after demolishing a temple belonging to the 'infidels'. This is confirmed by the structure of the mosque of which the basement contains fragmentary Chōla records in Tamil characters of about the 10th century A.D., thus indicating its Hindu character. In the Telugu version of the inscription (No. 304) this Rustam is given the additional name of Sujāyita Āsāri and is called the *Havaldāru* of the fort at Poonamalle and the agent of Hazarati Nawābu Sāhēbulugāru who was himself the agent of Hazarati Ālampanna Sultānu Abdulla Qutubu Saharājūgāru, 'the lord of Gōlkoṇḍa'. There is a slight discrepancy of a week in the citation of the dates in the two versions, the Persian inscription being dated in 20 Shawwāl 1063 H., corresponding to 3rd September 1653 A.D., while the Telugu portion which is engraved below the Persian inscription gives an anterior date, viz., Śaka 1578 (wrong for 1575) Vijaya, Bhādrapada, śu. 13, corresponding to 26th August 1653 A.D.

Gingee in the South Arcot district which is famous for its strong rock fortresses is known to have passed through various vicissitudes and to have been in the middle of the 17th century in the hands of the Bijapur Sultans who seem to have strengthened its fortifications. A Persian inscription engraved on a slab which is built into a bastion of the fort was copied during the year (No. 309). It states that this was built in the year 1063 H., corresponding to A.D. 1653 by a certain **Husaini** who must have been an officer in charge of the locality. Two later inscriptions on slabs, one built into the mosque and the other near a water-trough close by (Nos. 307 and 308) in the same place, are of the 18th century A.D. and are dated in 1130 H. (1718 A.D.) and 1135 H. (1723 A.D.), during the period when it was under the Moghul rulers. They

record the construction of the mosque and the water trough by **Sa'id, the Governor of Gingee, evidently under the emperor Farrukh-Sniyar.** These three inscriptions have since been published in *Ep. Indo.Mos.* for 1937-38, pp. 42 ff.

70. The mention of libraries in connection with temples or religious institutions like *mathas* is somewhat rare in inscriptions. The reference to a library attached to the temple at Śrīraṅgam. (*Sarasvatī-bhaṇḍāraṃ*) attached to the temple at Śrīraṅgam mentioned in an inscription copied during the year (No. 139) is therefore of considerable interest. According to the *āgamas*, a temple of the first magnitude should have a library attached and the Śrīraṅgam temple being of this type and being an important centre of religious activities in the mediaeval centuries, it is but natural that it must have been provided with such an institute for the dissemination of the Vaiṣṇava religion. The library under reference is stated to have been **founded by Pālappalli Nilakanṭha-Nāyakar**, who from No. 4 of 1938, is known to have made an endowment in the 14th year of the Hoysala king Vīra-Rāmanāthadēva. He also appropriately **set up the images of Hayagrīva, Sarasvatī and Vēdavyāsa**, the three presiding deities of learning in the *maṇḍapa* in which this library was situated and made provision for their daily worship. Reference may be made in this connection to a record of the Western Chālukya king Tribhuvanamalla Sōmēśvara from Nāgai in the Hyderabad State (*Hyd. Arch. Series*. No. 8), which records the provision made for the maintenance of six *Sarasvatī-bhaṇḍārikas* or Curators who looked after the library attached to the college endowed by a general of the king; and to two records of the Vijayanagara kings Bukka II and Dēvarāya secured from the South Kanara district mentioning a library attached to the Śrīgēri-*matha* which received royal patronage (*Ep. Rep.* for 1936-37, para. 55). There should have been many such institutions and these should have greatly helped the spread of learning in ancient times. Besides these, royal encouragement was given to individual scholars in the shape of *bhaṭṭa-vṛtti* gifts.

71. A record from Śrīraṅgam (No. 51) engraved in characters assignable to the 14th century A.D. purports to be an order issued by God Rāṅganātha himself directing a council of 23 members—ten selected from out of the 10 *kottu* of the temple, 4 from the *Sanyāsins* and the *dēsāntris*, 5 representing the 18 *maṇḍalas* and 4 representing the Chēra, Chōḷa, Pāṇḍya kings and the Kshatriyas of the north—to appoint *sanyāsins* versed in Vaiṣṇava lore and with the interest of the temple at heart, to look after the properties of the temple situated in several places, with provision made for their maintenance. The mention of armed *Vēlaikkāras* placed at their disposal to help them in the discharge of their duties is interesting. The appointment of *sanyāsins* for the management was probably dictated by the belief that besides being disinterestedly they would also command respect among the people.

72. An estampage of a unique inscription of Dupleix, the French Governor at Pondicherry, dated in A.D. 1745 was sent to me by Mon. Dubreuil (No. 319) along with those of certain fragmentary Tamil inscriptions ranging from 13th to 15th centuries A.D. (No. 320). The record is found on a slab built into the wall of the fort at Pondicherry, and it states that at the request of the inhabitants of the place, for the security of the town and for its embellishment, this '**Porte Marine**' along with the fortifications on the shore was built by the Governor, Joseph Francois Dupleix, in the reign of Louis XV, king of France. In a note sent to me along with this inscription Mon. Dubreuil states that in A.D. 1745, Dupleix came to know that the English of Madras would attack Pondicherry and that on his recommendation, the French authorities gave him permission to build fortifications on the sea fort, but since there was no money in the treasury of the town, Dupleix defrayed the expenses from his private purse and finished the work by the end of A.D. 1745. This inscription, besides perpetuating the noble benefaction of the French Governor, may be said to be the only stone record of his found in the place.

73. An inscription of about the 18th century A.D. from Kāppalūr in the North Arcot district (No. 261) mentions a certain Tirukkāmi Avadhāniyār as the recipient of a gift of land from Sakkappillai, agent of Appayyan and the *tānattār* of the Tirukkāmiśvara temple, for having composed an *ulā* and for

Appointment of a new committee to select *Sanyāsins* for looking after the properties of the Rāṅganātha temple.

Dupleix's inscription at Pondicherry.

Tirukkāmi-Avadhāniyār, author of an *ulā*.

conducting a festival for Kumārasvāmin. This *ulā* was probably composed in praise of the local deity.

74. Pachchayappa-Mudali, the well known philanthropist of South India, finds mention in a few stone inscriptions, of which mention may be made of the

Endowment for teaching English by Pachchayappa-Mudali.

one secured from Śrīraṅgam this year (No. 145). A similar inscription is also found at Jambukēśvaram close by

(No. 79 of 1937-38). Both of them refer to a deposit of a lakh of *varāhaṇ* in the Government treasury by order of the Honourable Supreme Court, who appointed the Hindu Sabhā at Chennapatnam to allocate the interest accruing therefrom for different charitable purposes. By this order the Raṅganātha temple was allotted 240 *varāhaṇ* for feeding Brahman pilgrims in the temple, while the Jambukēśvara temple got 120 *varāhaṇ* for the *ardhajāma*-service in the shrine of the goddess in the Śiva temple. Provision is made at the end of the Śrīraṅgam inscription for the appointment of a teacher on 5 *varāhaṇ* per month to teach English to the Hindu boys of the place.

APPENDIX E.

**List of Stone Inscriptions in the Bombay-Karnatak
copied during the year 1938-39.**

NOTE.—This appendix is paged in continuation of Appendix F to the *Annual Report on South Indian Epigraphy* for 1937-38.

Inscriptions copied at the following thirty-two villages of the Bombay-Karnatak during 1938-39 are registered in Appendix E.

Serial Number.	District or State.	Taluk.	Village.	Number of Inscriptions.
1	Bijapur	Badami	Bādāmi	1-34
2	Do.	Do.	Mahākūṭa	35-36
3	Ramdurg . . . .	....	Asūti	37
4	Do. . . . .	....	Haḍli	38
5	Do. . . . .	....	Mudenūr	39-40
6	Do. . . . .	....	Muḷlūr	41
7	Do. . . . .	....	Pañchgāv	42
8	Do. . . . .	....	Rāmdurg	43-44
9	Do. . . . .	....	Sōpaḍla	45
10	Do. . . . .	....	Sārebān	46
11	Jamkhandi	Jamkhandi	Algūr	47-49
12	Do.	Do.	Chikkalgi	50
13	Do.	Do.	Jamkhaṇḍi	51-57
14	Do.	Do.	Kalabūgi	58
15	Do.	Do.	Kalhaḷi	59-60
16	Do.	Do.	Kannōli	61
17	Do.	Do.	Kuñchanūr	62
18	Do.	Do.	Madarakhāṇḍi	63
19	Do.	Do.	Sāvalige	64
20	Do.	Do.	Tadalbāgi	65-66
21	Do.	Do.	Takkōḍ	67
22	Do.	Do.	Tuṅgaḷ	68-70
23	Do.	Kundgol	Bēṭadūr	71-72
24	Do.	Do.	Kamdolli	73-77
25	Do.	Do.	Kundgōḷ	78-88
26	Do.	Do.	Kuyibāḷ	89-93
27	Do.	Do.	Sāmsi	94-97
28	Do.	Do.	Shirūr	98-101
29	Do.	Do.	Yelivāḷ	102-107
30	Miraj (Junior) . . . .	.....	Gudigēri	108-114
31	Dharwar	Hanagaḷ	Āḍūr	115-118
32	Do.	Kalghatgi	Kāmadhēnu	119-121

APPENDIX E.

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
BADAMI TALUK.						
1	Bādāmi.—Pillar in double-storeyed mandapa on the northern fort wall.	....	....	....	Kannada (archaic)	Reads 'Śrī-Nāḷayan'.
2	Do. . . . .	....	....	....	Do.	Reads 'Śrī-Tanuchalvan'.
3	Another pillar in the same mandapa . . . . .	....	....	....	Do.	Reads 'Śrī Gōindan Viprananāharan'.
4	Slab built into the back wall of the Išvara temple in the northern fort.	....	....	....	Do.	Reads 'Śrī-Sarvadaśan'.
5	Rock wall to the left of the passage leading up to the same fort.	....	....	....	Do.	In characters of the 8th century A.D. Mentions one Ovaraka of Sripuram.
6	Same place . . . . .	....	....	....	Do.	Reads 'Śrī-Ranaparā[kā]ma[n] Śrī'.
7	Do. right . . . . .	....	....	....	Do.	Reads 'Śrī-Chālugēsi'.
8	Same place . . . . .	....	....	....	Do.	Reads 'Be[dde] Chālugēsi'.
9	Do. . . . .	....	....	....	Do.	Reads 'Śrī-Charanāṅkabha[dra]n', a correction from Śrī-Rapakā[bhadra]n].
10	Do. . . . .	....	....	....	Do.	Reads 'Sigṭimañchi' (for 'Singimañchi').
11	Do. . . . .	....	....	....	Do.	Reads 'Śrī-Gaṇasvāmī[n]'. Reads 'Śrī Śendrakā [Mahāgnīśōrbhu]'. Reads 'Śrī-ohi[tra]kā si'
12	Cliff overhanging the temple of Baṭṭerappa	....	....	....	Kannada	Incomplete. Seems to mention a school of the city of Bādāmi.
13	Same place . . . . .	....	....	....	Do.	States that the bastion was constructed by <i>Hadapada</i> Erra-kriṣṇappa-Nāyaka in the service of Sadāsivarāya.
14	Pillar in the Mālegitti Śivālaya . . . . .	....	....	....	Do.	Reads 'Śrī Yaśamantan'.
15	Another pillar in the same temple . . . . .	....	....	....	Do. (archaic)	Seems to inscribe the names of two champions; Śrī Senka-payveyar and Mānsikhe Dharmarājan Vikrāntarāśi Murujan.
16	Slab built into the right wall of the gate leading to the cave No. 3.	....	....	....	Do.	Reads 'Śrī-Kōttalan'.
17	Do., left wall . . . . .	....	....	....	Do.	Written in a peculiar script resembling shell characters; not clear.
18	Outer rock wall to the right of the above cave.	....	....	....	Do.	
19	Same wall . . . . .	....	....	....	Do.	

APPENDIX E—*contd.*

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> BADAMI TALUK— <i>contd.</i> Bādāmi— <i>contd.</i>					
20	Near the above . . . . .	....	....	....	....	Written in a peculiar script resembling shell characters; not clear.
21	Boulder to the left of the house of Appanna-bhattara Appappa.	....	....	....	Kannada	Records the obseance of a person (name lost) to 'Jagadīvara, Caṇapaṭi and Nārāyaṇa'.
22	Slab built into a wall of the Jumma Masjid at the foot of the rock-cut caves in Bādāmi.	'Adil Shāhi (?)	....	....	Arabic style of writing. <i>Thulīḥ</i> of a crude type.	Islamic creed and the <i>Nād-i-Ālī</i> (Ref. <i>E.I.M.</i> , 1917-18, p. 46, Pl. XVIII a). Nos. 22 to 34 kindly read by the Government Epigraphist for Moslem Inscriptions).
23	Another stone in the same place	Do. . . . .	....	....	Do.	<i>Qur'ān</i> , Chapter XLVII, verses 1-3.
24	A third stone built into 'he wall of the same masjid.	Do. . . . .	....	....	Do.	<i>Qur'ān</i> , Chapter XVIII, verses 1-6.
25	A fourth stone in the same masjid	Do. . . . .	....	....	Do.	<i>Qur'ān</i> , Chapter II, verse 256, Chapter LXI, verse 13 and Chapter XII, verse 64.
26	Another stone in the same place . . . . .	....	....	....	Arabic script <i>Thulīḥ</i> .	Islamic creed.
27	A stone built into a wall of the Karigumata near Jumma Masjid.	....	....	....	Arabic script <i>Naskḥ</i> .	<i>Qur'ān</i> , Chapter II, verse 256.
28	Another stone built into a wall of the same masjid.	....	....	....	Arabic script of an ornamental type.	<i>Nād-i-Ālī</i> .
29	Stone built into a wall of the Gumaz at the foot of a rock-cut cave.	....	....	....	Arabic script Mixed <i>Naskḥ</i> and <i>Thulīḥ</i> .	<i>Qur'ān</i> , Chapter XLVII, verses 1-4.
30	Another stone in the same place	'Adil Shāhi . . . . .	....	....	Persian script <i>Naskḥ</i> .	Arch built by Malik 'Abdu'-Azīz, son of Malik Yaḡūt in memory of his wife Shāma Bibi.
31	A third stone close by	'Adil Shāhi (?)	....	....	Arabic script Mixed <i>Naskḥ</i> and <i>Thulīḥ</i> .	<i>Qur'ān</i> , Chapter II, verses 256-57.
32	A fourth stone built into a wall of a rock-cut cave.	Do. . . . .	....	....	Do.	Islamic creed in two different forms.
33	A fifth stone in the same place	Do. . . . .	....	....	Arabic and Persian script Mixed <i>Naskḥ</i> and <i>Thulīḥ</i> .	<i>Nād-i-Ālī</i> .
34	A sixth stone in the same place	Do. . . . .	....	....	Arabic script <i>Naskḥ</i> .	<i>Qur'ān</i> , Chapter XVIII, verses 1-9.

35	Mahākūṭa.—Pillar in the temple of Saṅgamēśvara in the compound of the Mahākūṭēśvara temple.	....	....	....	Kannada (archaic) (See No. 1 above).
36	Pillar inside the same temple	....	....	Saka 856, Jaya, Kārttika śu. 5, Wednesday.	Records a grant made by the <i>Mahādāmanta Bappavarasa</i> . (Published in the <i>Indian Antiquary</i> , Vol. X, pp. 104 ff.)
RAMDURG STATE.					
37	Aśṭī.—Broken pillar standing in front of the Kalamēśvara temple.	Rāshṭrakūṭa .	Indra .	Vikrama	Registers the grant of <i>gōśaśvara</i> and some land.
38	Hadi.—Slab standing in front of the village Chādvajī.	Western Chalukya .	Tribhuvanamalla .	Chalukya-Vikrama year 9, Raktākshi, Chaitra, śu. 1, Monday.	Records gift of land to the god Garasēśvara by the sage Nyāsakṣi, who purchased it from the 420 Brahmans of the <i>agrāhara</i> of Peḍad.
39	Mudenūr.—Stone lying in front of the temple of Rāmalingasvamin.	....	....	....	In characters of the 13th century A.D. The language is corrupt. Seems to register a gift of land by Sireyapa- Gaunda of the royal palace, for the benefit of the god Lak- maṇēśvara.
40	Hero-stone standing in the temple of Sōnalīnga.	....	....	....	Damaged. Refers to Bamma and seems to record the death of a hero (name lost) in a cattle-raid.
41	Majūr.—On the pedestal of hero-stone standing near the Iṅvara temple at Rāmātirtha, about two miles from the village.	....	....	Saka 895, Śrīmukha, Vaiśākha, puṇṇama, Monday.	Incomplete. Seems to record the death of Nālchuga, the youngest brother of [A]dalahakālamma.
42	Pañchgāv.—Slab standing near a <i>dharmaśāla</i>.	....	....	....	Seriously damaged and worn out. Eulogises at great length a feudatory chief called Brahmanbhūpa.
43	Bāmdurg.—Stone built into the outer fort wall near the Kariyavva temple	....	....	....	Fragmentary. The characters are a mixture of Mōḍi and Nāgarī.
44	Another stone near the above	....	....	....	Reads 'Dakṣinapādāvara'.
45	Soparjila.—Slab lying in the temple of Saṅgamēśvara in survey No. 32.	....	....	....	In characters of the 13th century A.D. States that it is the house of oil mill, belonging to the god Śrī Mulasthana-Mallī kārjuna.
46	Sōrebān.—Stone window in the left outer wall of the temple of Sabari (Sōravva) in a valley about two miles from the village.	....	....	Saka 1031, wrong for 1011 Śukla, Vaiśākha.	Records the commencement of the car festival on the specified date.
JAMKHANDI STATE.					
47	Algur.—Slab built into the wall of the Kalamēśvara temple.	Vāḍava .	Singhana .	41st year, Viśāvasu, Vaiśākha, śu. 14, Wednesday.	Records gifts made for the benefit of god Mallikārjuna by the <i>Mahājanas</i> and the residents of [Vā]lguruva.
48	Pedestal of the image of Ādinātha-tirthahara.	....	....	Saka [13]66, Raktākshi, Māgha, ba., Sunday.	Damaged. Seems to record the installation of the image of Ādinātha.
49	Broken stone lying in the same temple	....	....	Saka 939, Pingala	Damaged and broken. Seems to record the installation of a stone pillar by Veijjayappa and others at the instance of the <i>Kaḍḍiverrigade Pojjalamayya</i> and some gifts made by the <i>gaundas</i> of [Vā]lguruva.

APPENDIX E.—*contd.*List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
<i>JAMKHANDI STATE—contd.</i>						
50	Chikkakali.—Slab built into the wall of the Siddhēśvara temple.	Kalachurya .	Bijjala	5th year, Īvara, Kārttika, śu. 9, Monday.	Kannada .	Damaged. Registers the gift of land, house-site, etc., of the benefit of Kalidēva of Mūlaśthāna by Mādīrajyavāva Kiriyaśikhalige and others during the reign of Bijjanad and prince Maḷavīdēva.
51	Jamkhandi.—Slab in the Māruṭi temple at Takkeḷige, now kept in the house of Mr. W. T. Apte.	....	....	Śaka 1086, Tārāpa	Do. . . .	Seriously damaged and worn out.
52	Slab near the Īvara temple at Kāyibīgi, now kept in the house of Mr. W. T. Apte.	Yādava . .	Rāmachandra . .	Śaka 1228, Parābhava, Śrāvāna, śu. 10, Monday.	Do. . . .	Registers gifts of land, etc., made for the benefit of god <i>Mūlaśthāna</i> Kallinātha of Bejjalige belonging to the division of Karahadu-4,000 at the instance of <i>Mahāpradhāna sarvadhikārti</i> Ranganātha by Nagagaṇḍa and others.
53	Broken slab from the Īvara temple at Madurakhaṇḍi now kept in the same place.	Do. . . .	Siṅghana	.. th year śu. 3, Monday	Do. . . .	Damaged and worn out. Registers certain gifts for the benefit of the god <i>Mūlaśthāna</i> of Madurakhaṇḍi.
54	Fragment of stone at Chennabasappa Arakeri's house, now kept in the same place.	....	....	....	Sanskrit in Kannada	Seriously damaged and worn out.
55	Broken piece of a slab from Mādīyava-hola at Kadkol, now kept in the same place.	Western Chālukya (?)	Tribhuvanamalla (?)	....	Kannada .	Seriously damaged and broken. Seems to record certain gifts by Tribhuvanamalla for the maintenance of the <i>agnihōra</i> and other activities to the 400 <i>Mahājuna-Brahmanas</i> of the great <i>agrahāra</i> of Jambukhaṇḍi.
56	Broken slab from Olyappa's <i>matha</i> , now kept in the same place.	....	....	Dundubhi, Chaitra, śu. 5, Monday, Vishuva-sankrānti, Vyatipāta, solar eclipse.	Do. . . .	Records gift of 500 <i>maṭṭa</i> of land for the benefit of the god Uttareśvara of Jambukhaṇḍi.
57	Hero-stone standing in the temple of Nandigeppa.	Kalachurya .	Sōvidēva	8th year, Manmatha, Mār-gaśira, śu. 8.	Do. . . .	Damaged and broken.
58	Kalabīgi.—Slab built into the wall of the Hanumān temple.	Western Chālukya .	Trailōkyamalla . .	6th year, Byaya, Pushya śu. 14, Friday, Uttareśvara-sankrānti.	Do. . . .	Damaged. Broken and built into the wall. Seems to register gift for a certain god of Kalabīgi by all the <i>Mahājnas</i> of Gotte which was a <i>sartanamasya-agrahāra</i> of Tribhuvanamalla.
59	Kalhalli.—Stone built into the left wall of the Varāha shrine in the Venkaṭēśvara temple.	....	....	Śaka 1729, Prabhava, Phāl-guṇa 12, Wednesday.	Sanskrit .	States that a certain Śēsha constructed the temple of Varāha.
60	Stone built into the right wall of the same shrine in the Venkaṭēśvara temple.	....	....	Śaka 1730, Vibhava, Vaiśākha, śu. 12, Monday.	Do. . . .	States that the image of Varāha was installed by Śēsha of the mountain of Kallali.
61	Kannoli.—Slab built into the wall of the house of Siddagaṇḍa Patil.	Kelaciurya	Bijjala . . . .	....	Kannada .	Badly damaged and mutilated.

62	Kanchanar.—Broken slab lying in the temple of god Mallikarjuna.	Do. . .	Sankama . . .	Śaka 1166, Kārtika, full-moon, . . .	Do. . .	Damaged. Seems to refer to the gift of lands by Trimbhuvan-asmalla as in No. 55 above.
63	Madankhandi.—Hero-stone standing in the temple of Rānēśvara.	..	....	....	Do. . .	Damaged. Seems to record the death of one Māchaya Bop-payya.
64	Sāvalige.—Stone set up behind the temple of Sōmēśvara.	..	....	....	Do. . .	States that this is the boundary stone of an endowed piece of land belonging to the Brāhmaṇas.
65	Tadalabagi.—Stone beam of the Išvara temple called Dēgula outside the village.	Yādava . .	Maḥādēva. . .	10th year, Śukla, Śrāvana, su. 10, Wednesday.	Do. . .	Damaged. Seems to record a gift for the construction of the pinnacle and the upper storey of the temple of god Sōma-nātha at Tadalabage.
66	Slab lying in the above temple. . .	Kalachurya . .	Hemnāgi . . .	12th year, Sunya, Chaitra, ba. 13, Monday, solar eclipse.	Do. . .	Registers a gift of land and other gifts for the benefit of the god Somanātha at Tadalabage on the bank of the river Kishnā by Chāṇḍaḍeva Bhaṭṭopādhyāya who was highly respected by the emperor.
67	Takkēd.—Slab standing in the temple of Hunumit.	..	....	.. 92, Full-moon day, Monday.	Do. . .	Badly damaged and worn out. Seems to record a gift, for the benefit of the Brahmins, by a chief.
68	Tungāl.—Fragment of stone built into the wall of the temple of Mallayya.	..	....	....	Do. . .	Seriously damaged and worn out. Seems to register certain gifts made for the benefit of a god at the <i>agrāhāra</i> of Tungāl.
69	Stone standing near the Paramānanda temple outside the village.	..	....	....	Do. . .	Badly damaged. Mentions certain charities bestowed by the residents of Tungāl.
70	On a slab at the same place . . .	Kalachurya . .	Sōvidēva . . .	....	Do. . .	Badly damaged and worn out. Mentions one Chiddarasa-Daṇḍanayaka and records gifts of land by the <i>Mahājanas</i> of the <i>agrāhāra</i> of Tungāl and their chief Chaidēpiya-Bhaṭṭopādhyāya for the benefit of some gods including Chennakēśava.
71	Brādūr.—Slab lying in front of the temple of Kāmēśvara.	Western Chālukya (?)	....	Śaka 1045, Subhakti, ba. 15, Friday, solar eclipse.	Do. . .	Damaged. Registers a gift of land (details not clear). Mentions a Kadamba feudatory.
72	Stone lying near the village <i>chāvanī</i> . .	..	....	....	Do. . .	Badly damaged. In characters of the 16th century A. D. Seems to refer to a field of a certain Mādappa.
73	Kamdojli.—Stone built into the ceiling of the Kāmēśvara temple.	..	....	....	Do. . .	Damaged. In characters of the 12th century A. D. Describes a heroic king by name Nākilūpa.
74	Lintel of the door-frame in the above temple.	..	....	....	Do. . .	In characters of the 12th century A. D. Contains verses in praise of Nāla Nipāla.
75	Slab lying near the above temple . .	Western Chālukya	....	....	Do. . .	Very badly damaged and effaced.
76	Slab standing in the Siddhēśvara temple	Do. . .	Jayasinhā . .	....	Do. . .	Seriously damaged and worn out.
77	Stone leaning against the front wall inside the Kusavayana temple.	..	...	....	Do. . .	Badly damaged. The characters are of the 16th century A. D.
78	Kundōl.—Slab standing in front of the Durgā temple.	Yādava . .	Śaṅghana . . .	22nd year, Śārvatī, Chaitra, ba. 11, Wednesday.	Sanskrit and Kan-nada in Kannada.	Records a gift of land and certain other gifts for the benefit of the goddess Durgā by Taliyara Mallaya.
79	Pedestal of the Trithankara image built into the wall of the A. V. School.	..	....	....	Kannada . .	Seriously damaged and worn out. Refers to the Mīla-sangha.

KUNDGOL TALUK.

APPENDIX E—*contd.*List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	JAMKHANDI STATE— <i>concl.</i> KUNDGOL TALUK— <i>concl.</i> Kundgōl — <i>concl.</i>					
80	Stone standing in the compound of the District bungalow (brought from Kuyibāl).	..	....	....	Kannada	Damaged and worn out. The writing belongs to the 17th century A. D. Refers to a certain Ellappanayaka and Kuyibāla grama.
81	Hero-stone standing in front of the Hanu-mantadeva temple.	Western Chālukya	Jagadekamalla	....	Do.	Seriously damaged and worn out.
82	Stone built into the front wall of the same temple.	Vijayanagara	Dēvarāya	Śaka 1366, Rektākahi, Kārtika, Śu. 5.	Sanskrit and Kannada in Kannaḍa.	Records the installation of an image of god Hanumān at Kundhāngalla (Kundgōl) by Vallabharāja of the Solar race.
83	Pedestal of the <i>māsī</i> stone near the same temple.	..	....	....	Do.	Worn out and damaged. The characters belong to the 14th century A. D. The writing is illegible.
84	Broken slab built into the window of the Raṅganandapa in the Sambhulinga temple.	Kaḷachurya	Sōvitēva	Friday, lunar eclipse	Do.	Damaged and worn out. Seems to register some grants for the benefit of god Śrī-Svayambhū by Peḍḍanāyaka, Mahā-pradhāna Lakṣmīdhara-Daṇḍanāyaka and others.
85	Pillar in the same temple.	..	....	....	Nāgarī (language not known).	Seriously damaged and worn out. Mentions 'Śrī-Raghu-nātha'.
86	Broken slab built into the wall of the Gaḅḡadhareśvara temple.	Yādava	Siṅghaṇa	....	Kannuḍa	Badly damaged and effaced.
87	Fragment of a slab built into a wall of the same temple.	Western Chālukya	Tribhuvanamalla (?)	....	Do.	Damaged, broken and worn out. Seems to refer to certain gifts by Barmōja (?) who was the <i>sūtradhāri</i> of the god Svayambhū.
88	Broken slab lying in a field called Bruhma-dēvara-hola (about two miles from the village).	Do	Ahavamalla	Śaka 965, Tīraṇa, Chaitra, Śu. 5, [Tuesday].	Do.	Damaged and effaced. Seems to register a gift to the god Bhāḷachandresvara by the <i>Maḷajānas</i> of a certain place (name lost).
89	Kuyibāl .—Hero-stone standing in front of the temple close to the village <i>chāvaṇi</i> .	Yādava	Siṅghaṇa	14th year, Subhānu, Mārgaśīra, bn. 15, Sunday.	Do.	Damaged and worn out. Mentions the death of a certain hero.
90	Hero-stone standing close to the temple near the village <i>chāvaṇi</i> .	Do.	Do.	Chaitra, Śu. 3, Thursday	Do.	Badly damaged and effaced.
91	Broken slab standing close to the village <i>chāvaṇi</i> .	Western Chālukya	Trailōkyamalla	Śaka 980, Vilambi, Pushya, Śu. ..., Sunday, Uttarāyaṇa-sankrānti.	Do.	Damaged and effaced. Refers to <i>Mahāścamanta</i> Indrakesai-araṣaru as governing the province of Purigere in the capacity of a <i>Rāṣṭrapati</i> (<i>aka</i>), and registers two gifts of lands; one of them by him and some <i>gaurādas</i> , in the presence of Loka-bharaṇa-Papḍita, for the benefit of god Jōḡēśvara.

		..	....	Vaiśākha, śu. 10, Monday.	Do. . .	Damaged. Mentions the death of a certain hero (name not clear).
92	Hero-stone standing near the mosque close to the village <i>chāraji</i>.	..	....			
93	Slab set up near the same place . .	Western Chālukya .	Jagadēkamalla .	11th year, Vibhava, Chaitra, śu. 1, Sunday.	Do. .	Badly damaged and worn out. This is a Jaina record.
94	Saṁsi .—Broken slab leaning on the wall near the Śūkaralinga temple.	..	....	....	Do. .	Seriously damaged and effaced. The characters belong to the 11th century A. D. Registers certain gifts (details lost).
95	Slab . set up near the Kalamēśvara temple.	Western Chālukya .	Tribhuvanamalladeva .	....	Do. .	Very much damaged and worn out.
96	Slab lying near the house of Gurubasappa Kunbi.	Do.	Jagadēkamalla (II)....	Pushya, Amāvāsyā, Monday, Udarāyana-sukrānti, solar eclipse.	Do. .	Damaged. Describes the Four Hundred <i>mahājānas</i> of the <i>agravāra</i> of Tapasipura (modern Samśi). It seems to register grants to the god Siddhēśvara of the place by the trade guild of <i>Vīrabāva/ajas</i> and the One Thousand <i>Tambu-lijas</i> .
97	Slab standing in front of the temple of Siddhēśvara.	Do.	Bhuvannikamalla .	....	Do. .	Badly damaged and worn out.
98	Śivūr .—Pedestal of a Jaina Tīrthaṅkara image.	..	....	....	Do. .	States that the image of Pārśvanātha-Bhātāraka was presented by Kālīsetti for the Kusuma-Jinalaya of the Yāpaniya-saṅgha and Vīriksha-Mūla-saṅgha. Seems to mention Oreyṇṭru].
99	Stone lying in the village <i>chāraṇḍi</i> . .	..	....	....	Do. .	Damaged and worn out. In characters of the 14th century A. D. Refers to a certain god of Huligere.
100	Broken stone in the same place . .	..	....	....	Do. .	Worn out and badly mutilated.
101	Stone standing on the tank bund . .	..	....	....	Do. .	Badly mutilated and completely worn out. The characters probably belong to the 12th century A. D.
102	Yelivēl .—Hero-stone built into the wall of the Kalamēśvara temple.	..	....	Śaka 1171, Kīlaka, Chaitra, ba. 3, Sunday.	Do. .	Records the death of Engaya-Nāyaka of the <i>Anāḍi-agravāra</i> Kundgol after encountering Jōyidēva of Gutḷāla in a cattle-raid made at the instance of Chattudēva of Halasi-ge-nāḍu.
103	Another hero-stone near the above . .	..	....	Śaka 1171, Kīlaka, Chaitra, ba. 3, Sunday.	Do. .	Narrates the death of another warrior named Jakāva (?) under the same circumstances and the erection of the hero-stone in his memory.
104	Slab built into a wall of the same temple	Western Chālukya .	Tribhuvanamalla.	Chālukya-Vikrama era 32, Sarva-lhāri, Aśāḍha, amāvāsyā, Wednesday, solar eclipse.	Do. .	Records the gift of three shops by Kēṣiyanna, one of the Thousand <i>mahājānas</i> of Kundgol.
105	Slab lying in a ruined well near the same temple.	..	....	Śārvari, Māgha, śu. 1, Sunday	Do. .	Broken and lost. Mentions a certain Lakumi-Nāyaka.
106	Another slab in the same wall . .	..	....	Śaka 1115	Do. .	Describes in detail the history of Emmēra Mādāyva and his charities.
107	Hero-stone standing near the Dyanayva temple.	..	....	Śaka 1106 (?)	Do. .	Seriously damaged and effaced.

APPENDIX B—*concl.*List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MIRAJ (JUNIOR).					
108	Gudigere.—Slab built into the back wall of the Kūṭamēśvara temple.	..	....	Pārthiva, Kārtika, śr. 7	Kannaḍa	Seems to record a gift of land to Chandraśara by Bammaṇṣana Khān Sāhēb.
109	Pillar in the Jaina basti	..	....	....	Do.	In characters of the 13th century A. D. Records gift of oil from all the oil-mills of the village by Kēṭayya-Setṭi for the benefit of the Muṭṭiya-based of Gudigere.
110	Slab built into the wall of the store-room in the Jaina basti.	Western Chālukya	Bhuvanāśikamalla	Śaka 834, Pārithāvi, Pushya, śr. 12, Monday, Uttarīyana-samkrānti.	Do.	Informes that Kañchala-Mahādevī was carrying on the Government of the headquarters at Mulgunda, with Mahāpradhāna Dandāyaka Rudrabhaṭṭopādhyāya administering the endowment of Gudigere and Dandāyaka Išvara-bhaṭṭa in charge of all the departments. Records the revival of the endowment of the Gudigere-grāma with the consent of Rudrabhaṭṭopādhyāya in favour of Nandi-paṇḍitaḍḍa in the presence of the king and other authorities mentioned above on the occasion of the victorious return of Baddabbhaṭṭopādhyāya from the northern expedition. <i>Prakara</i>
111	Pillar in Kalmaṭha	Yādava	Singhana	7th year, Iṣvara, Śravana, ba. 15, Thursday, solar eclipse.	Do.	Registers a gift of oil for a perpetual lamp to god Kāḷēśvara of Gudigere by the <i>Telligār-Avattunakkala</i> , i.e., fifty families of oil-mongers.
112	Another pillar in the same <i>maṭha</i>.	..	....	....	Do.	The characters belong to the 12th century A. D. Records gifts of land for the worship of the Śiva-linga named Kālī-deva installed by the 12 <i>ganaḍas</i> of Gudigere.
113	Stone standing near the Parvatadēva temple.	Rāshtrakūṭa	Amoghavarsha	....	Do.	Incomplete. Refers to the reign of Sarbamahārāja [Amoghavarsha]. Mentions Subbachandrapaṇḍita and a <i>gōśāla</i> .
114	Fragments (2) of a slab standing in the Taluk office.	Western Chālukya	Jagadekamalla	Siddhārthin, Pushya, śr. 5, Thursday.	Do.	Badly damaged and broken. Seems to register certain gifts (details lost) to god Nāgēśvara.
115	Āgār —Stone standing on the top of a hill (Survey No. 146).	Do.	Kirtivarman	....	Sanskrit and Kannaḍa in Kannaḍa.	The characters belong to the seventh century A. D. Registers gift of a field for the <i>dēnaśālā</i> of a Jinālaya constructed by a <i>gāmaṇḍa</i> . Records again the grant of a paddy-field to the west of Karmagālūr, for the benefit of the same temple of Jinēndra by Dōṇa gāmaṇḍa and others with the permission of the suzerain Mādhavatti, while Kirtivarman was ruling the world and Sindarasa was governing the city of Pāṇḍivāra. (Published in <i>Ind. Ant.</i> Vol. XI, p. 69 ff.)

116	Slab standing in a field to the west of the village.	Do.	Jayastimha . . .	Saka 956, Bhāva, saṅkrānti	Kannada	Damaged. Refers to Peragāde [Mithinayal] as governing Banavasi Twelve-Thousand with the inclusion of Satalige One-Thousand and Mayūravarmā as administering Pānugal Five-Hundred. Records grants for the benefit of the temple of Banasamkaradēva.
117	Slab standing near the Kalameśvara temple.	Do.	Trailōkyamalla Āhavamalla .	....	Do.	Damaged and worn out. The characters belong to the 12th century A. D. Mentions the general Ēchāya and refers to the [Kadamba] Mayūravarmā of Banavasipura as governing Pānugal Five Hundred.
118	Another slab near the same temple KALGHATGI TALUK.	..	....	Saka 980, Pravāṅga, Pushya, ba. 1, Sunday, Uttarāyana-saṅkrānti.	Do.	Badly damaged and worn out. Registers some grants for the renovation of the temple of god Kālēśvara and for feeding and clothing the ascetics, by Aytavarmā and other <i>Gauḍiḍae</i> .
119	Kāmadhēnu.—Arch-stone at the top of the door-way in the temple of Kālēśvara outside the village.	..	....	....	Do.	The characters are of the 12th century A. D. States that this is the workmanship (<i>basa</i>) of Maṇḍajika Maḍiga.
120	Slab lying in front of the same temple	Western Chālukya	Bhūlōkamalla . . .	Chālukya-Vikrama year 54, Saṁvatsara, Chaitra, śu. 2, Monday, Saṅkrānti.	Do.	Damaged. States that the feudatory Koṅkaṇa-chakravarti Jayakēśi was governing Koṅkaṇa Nine Hundred and Palsage Twelve-Thousand. Describes Śāsala in Palsage-nādu. Records gifts for the benefit of the god Kālādēva by Malliseṭṭi.
121	Another slab in front of the same temple	Kadamba	Śivachitta-Permāḍi . .	25th year, Khara, Pushya, śu. 14, Monday, Uttarāyana-saṅkrānti.	Do.	Records a gift of land and <i>maṭha</i> for the benefit of god Kālādēva at Śāsala in the Palsage-nādu while Mahāmaṇḍalēśvara Śivachitta-Permāḍidēva was governing the Koṅkaṇa Nine-Hundred and Palsage Twelve-Thousand from his capital Chandrapura.

APPENDIX F.

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

No. of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHĀLUKYA.	
<i>Jagadēkamalla (I).</i>	
114	Siddhārtin, Pushya, śu. 5, Thursday (Bṛīhāvāra) =A. D. 1036, December 25, Saturday (not Thursday).
<i>Āhavamalla (Sōmēśvara II).</i>	
88	Śaka 965, Tāraṇa, Chaitra, śu. 5, [Tuesday] =A. D. 1044, March 6, Tuesday ; f.d.t. '15.
<i>Trailōkyamalla (Sōmēśvara I).</i>	
58	6th year, Byaya, Pushya, śu. 14, Friday, Uttarāyana-Saṅkrānti. The details work out correctly to Krōdhin. =A. D. 1064, December 24, Friday. Irregular. The Uttarāyana-saṅkrānti corresponding to Pushya, śu. 14, fell on a Friday only in the cyclic year Krōdhin (A. D. 1064) which would not however be his 6th year.
91	Śaka 980, Viḷambi, Pushya, śu. . . , Sunday, Uttarāyana-saṅkrānti =A. D. 1058, December 24, Thursday (not Sunday) ; the tithi was śu. 7-69
<i>Bhuvanaikamalla (Sōmēśvara II).</i>	
110	Śaka 994, Paridhāvin, Pushya, śu. 12, Monday, Uttarāyana-saṅkrānti =A. D. 1072, December 24, Monday ; f.d.t. '11.
<i>Tribhuvanamalla (Vikramāditya VI).</i>	
38	Chālukya Vikrama year 9, Raktākshi, Chaitra, śu. 1, Monday =A. D. 1084, March 10, Sunday (not Monday).
104	Chālukya Vikrama year 32, Sarvadhāri, Āshāḍha, amāvāsyā, Wednesday, solar eclipse. Irregular. Probably, A. D. 1108, June 11, Thursday. The solar eclipse took place on the Jyēsthā amāvāsyā, Thursday and not in Āshāḍha as quoted in the record.
<i>Bhūlōkamalla (Sōmēśvara III).</i>	
120	Chālukya Vikrama year 54, Saumya, Chaitra, śu. 2, Monday, saṅkrānti. Probably A. D. 1129, March 24, Sunday (not Monday) ; the tithi was however śu. 3, '84.
<i>Jagadēkamalla (II).</i>	
96	Pushya, amāvāsyā, Monday, Uttarāyana-saṅkrānti, solar eclipse. Probably A. D. 1144, December 26, Tuesday (not Monday). The saṅkrānti specified in the record occurred on Pushya, śu. 14, Monday and the solar eclipse on the following day.
93	11th year, Vibhava, Chaitra, śu. 1, Sunday =A. D. 1148, March 21, Sunday ; f.d.t. '74.
KALACHURYA.	
<i>Hemmāḍi.</i>	
66	12th year, Saumya, Chaitra, ba. 13 (mistake for 15), Monday, solar eclipse. =A. D. 1129, April 20, Saturday (not Monday), solar eclipse.
<i>Bijjana.</i>	
50	5th year, Īśvara, Kārttika, śu. 9, Monday =A. D. 1157, October 14, Monday ; '44.
<i>Sōvidēva.</i>	
57	8th year, Manmatha, Mārgaśīra, śu. 8 =A. D. 1175, November 23, Sunday ; '36.

APPENDIX F—*contd.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—concl'd.*

No. of inscription.	Details of dates with their English equivalents and remarks.
KADAMBA.	
<i>Śivachitta-Permādi.</i>	
121	25th year, Khara, Pushya, śu. 14, Monday, Uttarāyana-saṅkrānti =A. D. 1171, December 13, Monday ; 25. The Uttarāyana-saṅkrānti however, occurred on December 26, Sunday, when the tithi was ba. 13.
YĀDAVA.	
<i>Singhana.</i>	
111	7th year, Īśvara, Śrāvana, ba. 15, Thursday, solar eclipse =A. D. 1217, August 4, Friday (not Thursday).
89	14th year, Subhānu, Mārgaśīra, ba. 15, Sunday =A. D. 1223, December 23, Saturday (not Sunday) ; 59.
78	32nd year, Śārvari, Chaitra, ba. 11, Wednesday =A. D. 1240, March 20, Tuesday (not Wednesday), ba. 11 ending on the previous day at 92.
47	[41]st year, Viśvāvasu, Vaiśākha, śu. 14, Wednesday =A. D. 1245, April 12, Wednesday ; 72. The regnal year is a mistake for 34.
<i>Mahādēva.</i>	
65	10th year, Śukla, Śrāvana, śu. 10, Wednesday =A. D. 1269, July 10, Wednesday ; 47.
<i>Rāmachandra.</i>	
52	Śaka 1228, Parābhava, Śrāvana, ba. 10, Monday =A. D. 1306, August 4, Thursday (not Monday) ; 82.
VIJAYANAGARA.	
<i>Dēvarāya.</i>	
82	Śaka 1366, Raktākshi, Kārtika, śu. 5. =A. D. 1444, October 16, Friday ; 36.
MISCELLANEOUS.	
36	Śaka 856, Jaya, Kārttika, śu. 5, Wednesday =A. D. 934, October 15, Wednesday ; f.d.t. 03.
41	Śaka 895, Śrīmukha, Vaiśākha, punname, Monday =A. D. 973, April 20, Sunday (not Monday) ; 27.
118	Śaka 989, Plavaṅga, Pushya, ba. 1, Sunday, Uttarāyana-saṅkrānti =A. D. 1067, December 23, Sunday ; f.d.t. 54. The Uttarāyana-saṅkrānti however, occurred on Tuesday, i.e., two days later.
71	Śaka 1045, Subhakṛit, ba. 15, Friday, solar eclipse =A. D. 1122, March 10, Friday, solar eclipse. This was the first day of Chaitra month. The Śaka year was current.
102-103	Śaka 1171, Kilaka, Chaitra, ba. 3, Sunday =A. D. 1248, March 14, Saturday (not Sunday) ; 14.
59	Śaka 1729, Prabhava, Phālguna 12, Wednesday =A. D. 1808, March 9, Wednesday.
60	Śaka 1730, Vibhava, Vaiśākha, śu. 12, Monday =A. D. 1808, May 7, Saturday (not Monday) ; 58.