TAMIL NADU STATE DEPARTMENT OF ARCHAEOLOGY
LIBRARY
MADRAS

ANNUAL REPORTS

அன்பளிப்பு
அமரர். ஆர். திருமலை. இ.ஆ.ப.
ON
GIFTED BY
R. TIRUMALAI I.A.S. (Late)

SOUTH INDIAN EPIGRAPHY

FOR THE YEARS 1939-40 to 1942-43.

1939 to 1945

BY

THE LATE MR. E. R. KRISHNAMACHARLU, B. A.,
Government Epigraphist for India

AND

N. LAKSHMINARAYAN RAO, M. A.,
Superintendent for Epigraphy.

1943-44
1944-45
NO NEED TO SCAN

सत्यमेव जयते

PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI
PRINTED BY THE GOVERNMENT OF INDIA PRESS, CALCUTTA, INDIA.
1952.

CONTENTS.

PART I

Page.

Tours of the Superintendent and the Assist[ant] and work done during the years 1939-40 to 1942-43 1-12

List of villages where inscriptions were copie[d] 13-19

Appendix A—

List of copper-plates examined during the ye[ars] 20-34

Appendix B—

List of stone inscriptions copied during the [years] 35-178

Appendix C—

Principal dates from Appendices A and B c[ol]lected 179-202

Appendix D—

List of photographs taken during the years [1939-40 to 1942-43] 203-227

PART II.

Early Prākṛit inscriptions—

Cavern at Māmaṇḍūr with Brāhmī inscriptio[n] . . . 228

Pañchavarṇapaḍukkai at Paḷani . . . 228

Brāhmī inscription in the Cuddapah Distric[t] . . 228

Khaṃḍuvula, queen of Ehuvula Chāṃtamū . . . 228

Vēlpūru Brāhmī inscription of Hāritīputra . . 229

The Pallavas—

Copper-plate record of Nandivarman II 229

Kaṃpavarman 230

Aparājita 230

The Chōḷas of Rēnāṇḍu—

Copper-plate grant of Puṇyakumāra 230

Early Chāḷukyas of Bādāmi—

A spurious grant of Vinayāditya 231

Vijayāditya 232

Bāṇa subordinates of the Western Chāḷ[u]kya—hūpāditya 232

Balavaramarāja 232

The Eastern Chāḷukyas—

Jayasiṃha I 233

Sakalalōkāśraya Jayasiṃha 233

Chāḷukya-Bhīma II 233

Rājarāja I 234

Vishṇuvardhana-Mahārāja (Kulōttuṅga) 234

The Western Gaṅgas—

A spurious Western Gaṅga record 235

Pṛithivīpati 235

The Rāshṭrakūṭas—

Dhruva 235

Kṛishṇa III—his *praśasti* in Tamil 235

The Vaidumbas—

Iruṁgaya-Mahārāja 236
Gaṇḍatriṇētra 236

The Chōḷas—

Āditya I 236
Parāntaka I 237
Inscriptions with Śaka dates 237
Sundara-Chōḷa 237
Uttama-Chōḷa 238
Rājarāja I 238
His Lāḍa chieftain 238
Levy of death duty 239
Rājēndra-Chōḷa I 239
Rājādhirāja I 239
Rājēndradēva 240
Vīrarājēndra 240
Kulōttuṅga-Chōḷa I 240
Vikrama-Chōḷa 241
Kulōttuṅga-Chōḷa II 241
Rājarāja II 241
Rājāḍhirāja II 241
Kulōttuṅga-Chōḷa III 242
His subordinates 242
Rājarāja III 243

The Pāṇḍyas—

Early Pāṇḍyas 244
Jaṭāvarman Parākrama Pāṇḍya of the 12th century A.D. 244
Māṟavarman Śrīvallabha 244
Jaṭāvarman Śrīvallabha 245
Jaṭāvarman Kulaśēkhara 245
Māṟavarman Sundara-Pāṇḍya I—acc. 1216 A.D. 245
Māṟavarman Sundara-Pāṇḍya II—acc. 1238 A.D. 246
Māṟavarman Vikrama-Pāṇḍya—acc. 1249 A.D. 247
Jaṭāvarman Sundara-Pāṇḍya—acc. 1251 A.D. 247
Kīḻai gōpura at Madura built by him 247
Jaṭāvarman Vira-Pāṇḍya—acc. 1253 A.D. 247
Māṟavarman Kulaśēkhara I—acc. 1268 A.D. 248
Royal Palace at Vīradāvaḷam 248
And at Kaṇṇanūr 248
Title 'Rājagajakēsari' of Kulaśēkhara 249
Jaina temple at Ōdalavāḍi 249
Encouragement to music in the time of Kulaśēkhara 249
Vikrama-Pāṇḍya—acc. 1283 A.D. 250
Kulaśēkhara-Śambuvarāya in the reign of Vīra-Pāṇḍya (acc. 1296 A.D.) 250
Patañjali maṭha at Chidambaram 251
Jaṭāvarman Sundara-Pāṇḍya—acc. 1303 A.D. 251
Jaṭāvarman Sundara-Pāṇḍya—acc. 1318 A.D. 252
Māṟavarman Parākrama-Pāṇḍya—acc. 1334 A.D. 252
Later Pāṇḍya rulers 252
Rebellion of Veṅgaḷarāja in Śaka 1469 253

The Śambuvarāyas—

Kulaśēkhara Śambuvarāya 253
Rājanārāyaṇa Śambuvarāya 253
Date of Vijayanagara conquest of Śambuvarāya territory 254
Rājanārāyaṇaṇ Tirumalināthaṇ Tirunirṟuchchampaṇ 254

The Telugu-Chōḍas—

Vaṁkeya-Chōḷa Mahārāja 254
Bijjidēva-Chōḍa Mahārāja 254
Nallasiddha 255
Tirukkāḷattidēva (Tikka) 255
The Haihayas of the Telugu country 256
The Kalukaḍa Chiefs—
Sōmēśvara 256
The Hoysaḷas—
Vīra Rāmanātha . . 256
The Velanāṇḍu chiefs—
Vīra Rājēndra Chōḍa at Śrīśailam 256

The Kākatīyas—
Gaṇapati : his preceptor (*Rājaguru*) Viśvēśvara-Śiva . 257
Rudrāmbā 257
Pratāparudra . 257
Kāyasthas 257

The Reḍḍi chiefs 257

The Gajapatis —
Kapilēśvara : his conquests . 258
His son, Haṁvīra . . . 258

The later Chālukyas
Vikramāditya VI . 258
Sōmēśvara III . 259
The Kalachuryas of Kalyāṇa . . 259
The Yādavas of Dēvagiri : Rāmachandra 259
The Śilāhāras 260

The Vijayaṇagara Kings—
Sāvaṇa 260
Kaṁpaṇa II 260
Harihara II 260
His Gadag grant of Śaka 1301 Spurious 261
His subordinate Ĭchappa-Vaḍeya entitled 'Karṇāṭa-Mahāpradhāna' . . 261
His minister Anantarasa, son of Gōparasa and grandson of Baichaya-Daṇḍanātha . 261
His Reḍḍi subordinate Gaṇapati Reḍḍi, son of Māchā Reḍḍi . 262
Bukka II . . 262
Viruppaṇa-Uḍaiyar II 262
Dēvarāya I . . 262
Vīra-Bhūpati and Vijayarāya 263
Dēvarāya II 263
Maḷḷikārjuna 263
Virūpāksha . 263
Rājaśēkḳara . . . 264
Sāḷuva Narasiṁgadēva-Mahārāja . 264
Immaḍi Narasiṁha . 264
Kṛishṇadēvarāya . . . 265
His officer Immaḍi Tirumalai Nâyaka 265
Maṇḍalapurusha identified with the Tamil lexicographer of the name . 265
Royal remission of the *jōḍi* tax . 265
Rāyasam Rāmachandra Dīkshita . 266
Rāyasam Koṇḍamarasa and Ayyapparasa 266
Other officers of the king 266

Tirumalaidēva-Mahārāja 267
Achyutarāya 267
His relations with Śāḷuva Daṇṇāyaka Śellappa 267
His subordinates, Vaiyappa-Nāyaka and Narasabhūpāla of Bejavāḍa . 267
His *Vākiṭi-śiraḥpradhāni* Salakarāju Peda Tirumalayyadēva . 267
Sadāśiva 268
A branch of the Āravīḍu family ruling Kandanavōlu 268
His subordinates . 268
Śrīraṅga . . 269
Veṅkaṭapati I 270
His subordinate : Bommu Nāyaka of Vēlūr 270
His rule from Chandragiri 270
Rāma (IV) . 270
Veṅkaṭapati II 270
His subordinate Mudu-Veṅkaṭa Bhūpati (of Gingee) . 270
Śrīraṅga VI 271
His subordinate Tupākula Kṛishṇappa-Nāyaka ruling Nārāyaṇavanam-*sīma* . 271
Rāmarāja Rāmappayya . . . 271

Miscellaneous—
Jaina saint Vṛishabha 271
Inscriptions in Pallava-Grantha characters of the 7-8th centuries A.D. 271
Early stone inscriptions in the North Arcot and Nellore Districts . 272
Pallava and Buddhist vestiges at Kāñchī . 272
Sculpture of Īśānadēva in the city 272
Cavern with beds at Tiruniraṅgoṇṛai (South Arcot Dt.) 272
Jaina temple of Āppāṇḍār 273
Yakshi image with inscription at Śembāṭṭūr (Pudukottai State) 273
Pārthivēndravarman 273
Paṅgaḷa-nāḍu chief, Attimallar *alias* Kaṇṇaradēva-Pṛithivīgaṅgaraiyar 273
Verse inscription of the Bāṇa chief Magadēśaṇ at Tirupparaṅkuṇṛam . 274
The Gaṇḍagōpālas 274
Peruñjiṅga I 275
Peruñjiṅga II 275
Vīra Narasiṅga Yādavarāya 275
Śāḷuva Guṇḍayadēva-Mahārāja 275
Kōnēridēva-Mahārāya 275
A fourteenth century chief with Eastern Chāḷukya *praśasti* . . . 275
Hūliya Mallayadēva, a Vijayanagara subordinate—Śaka 1388 . 276
Kāchaya Reḍḍi 276
Chiefs of Aṟantāṅgi 276
A late Gaṅga chief 276
The Travancore chief, Bhūtalavīra . 277
Śeñji chief, Kṛishṇama Nāyaka . 277
Raghunātha Nāyaka of Tanjore . 277
Nāyakas of Madura 277
Chinna-Bommu Nāyaka of Vēlūr . 277
Gobbūri Etirāja 277
Velugōṭi chiefs 278
Mahratta general, Ēkōji 278
Mīr Jumla 278
Local chieftains of the Salem District 278
Chanda Saheb 279
Vāṇādarāyar chiefs in Madura and Ramnad Districts 279
Sētupati chiefs 279
Śivagaṅga chief Muttu Vijaya Raghunātha Periya Uḍaiyār Tēvar . . 280
Copper-plate of the Mysore chief Immaḍi Vīrarāja Uḍaiyar 280
A Chengāḷva chief at Śrīśailam 280
Hunḍe chief, Dēmappa Nāyaka 280
Kalu-maṭha and Arśi-maṭha at Śrīśailam 280

The Bīḷigi Chiefs 281
Spurious copper-plate grant of Hemmāḍidēva 281
A copper-plate grant of Rukumāṅgadēva 282
The Kadambas of Goa 282
Kadamba Kāmadēva of Chandāura 282
Sāḷuva chiefs of Nagire 283
A spurious copper-plate record of Narapatirāya Chōḷa-chakravarti . . . 283
Copper-plate records from Mūḍabidure 283
Saṅgamēśvaram—its sanctity 284
The Mercantile Corporation : *Padineṇbhūmi-Tiṟai-Āyirattu-aiññūṟṟuvar* . . . 284
A miracle recorded 284
Iḍaṅgai-Māsēṉaiyār 285
Construction of tanks in Tiruttani Division by Kāvēṭṛāju Bahadūr . . . 285
Kīḻai-gōpura at Madura built by Sundara-Pāṇḍy 285
Cases of self-immolation 285
Damage done to the temples at Madura and Tirupparaṅkuṉṟam by an European regiment 285
Benefaction of Pachchayappa-Mudali 286
Coin 'Cheṉṉapaṭṭaṇam-Varāhaṉ' 286

Appendix E—
List of Stone Inscriptions in the Bombay-Karnatak copied during the years 1939-40 to 1942-43 225
Appendix F—
Principal Dates in Appendix E calculated 263

ANNUAL REPORTS ON SOUTH INDIAN EPIGRAPHY FOR THE YEARS 1939-40 to 1942-43.

PART I.

1939-40.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS.

During 1939-40 the Superintendent (Rao Bahadur C. R. K. Charlu) was on tour for a total period of 62 days between January and March 1940, and visited several important places in the Madras and Bombay Presidencies. At Māmaṇḍūr near Conjeeveram in the Chingleput district of the Madras Presidency he examined a Brāhmī inscription engraved on the brow of a natural cavern discovered by Mr. A. S. Ramanatha Aiyar, the Second Epigraphical Assistant. The interest of this cavern is increased by its proximity to Conjeeveram, a flourishing Buddhist centre in the early centuries of the Christian era.

The Senior Epigraphical Assistant was on tour for 18 days from the 9th to 26th February 1940. From the 9th to 11th February he was engaged, along with the Second Assistant, in examining *in situ* the descriptive labels engraved above the sculptures in the Vaikuṇṭhaperumāḷ temple at Conjeeveram in connection with a monograph on the subject prepared by the late Dr. C. Minakshi. Some inscriptions which had not been noticed previously were also copied in the same village. He then visited Tiruvattiyūr in the Cheyyar taluk of the North Arcot district where he secured 47 inscriptions in the Vēdapurīśvara temple. He has noticed some very fine images in stone and metal in that temple deserving detailed study. Among his collection, the most outstanding is a copper-plate grant of the Pallava king Nandivarman Pallavamalla discovered at Pullūr in the Pōlūr taluk of the North Arcot district.

The Second Epigraphical Assistant was on tour for one month and 22 days between the 21st December 1939 and 16th March 1940 during which time, besides examining the label inscriptions in the Vaikuṇṭhaperumāḷ temple at Conjeeveram referred to above, he visited 20 villages in the North Arcot, South Arcot, and Chingleput districts and copied 44 inscriptions. He also accompanied the Superintendent for Epigraphy first to Nellore where he helped him in examining and classifying a collection of coins which were in the possession of a lady, and then to Bālasamudram, Uyyakoṇḍāṉ-Tirumalai, Peruṅguḍi and Pēṭṭaivāyttalai in the Trichinopoly district.

The Tamil Assistant was on tour for a period of 2 months and 28 days from the 25th December 1939 to 22nd March 1940 during which period, he completed the village-to-village survey of the Tirukkōyilūr taluk of the South Arcot district, and also visited some places in the Cuddalore, Gingee (South Arcot district), Vellore (North Arcot district), and Chittoor (Chittoor district) taluks. In all he collected 162 inscriptions. Among the most interesting of his discoveries mention may be made of two wing-stones with an inscription of the Chōḷa king Parāntaka and bearing in relief at either end the Chōḷa emblem of a seated tiger along with a parasol in the Bhaktajanēśvara temple at Tirunāmanallūr. He has noticed early Jaina figures in the village of Pudukkaḷaṇi in the Tirukkōyilūr taluk. These are cut on a big boulder of rock and the largest of them is the figure of Pārśvanātha represented with the serpent hood and the triple umbrella. Another very interesting discovery made by him is a natural cavern with beds and two rows of drip-lines on the top, among a chain of hillocks near the village of Tirunaṟungoṉṟai in the same taluk. A little to the north of this cavern are

found two boulders of rock meeting at the top and leaving a triangular space below. The inner face of one of the boulders contains an image of Pārśvanātha, locally called Appāṇḍār, with a serpent hood and triple umbrella.

The village of Vaḷudilampaṭṭu in the Cuddalore taluk of the South Arcot district which was also visited by him appears, as is suggested by its very name, to have had its origin in Pāṇḍya times. In and about the village are found mounds and sometimes while tilling land for agricultural purposes the villagers are reported to have come across old copper coins including the type bearing in Tamil characters the legend *Puduchchēri* (modern Pondicherry), about 30 miles from Vaḷudilampaṭṭu.

The Telugu Assistant was on tour in the North Kanara district of the Bombay-Karnatak from the 6th to 31st December 1939, when he trained Mr. P. B. Desai, the newly appointed Reader in the method of examining ancient monuments and copying inscriptions. He then took up and completed the village-to-village survey of the Siddhavaṭṭam taluk of the Cuddapah district which yielded 71 inscriptions. Besides inscriptions, he has noticed some typical and interesting specimens of sculptures of the time of the later Telugu-Chōḍas of the 10-11th centuries A.D. at Paṭṭapurāyi, Doṅgalasāni and Guṇḍlamaḍa in the Siddhavaṭṭam taluk. He also discovered the existence of dolmens at Kalikiri and Alidena and pre-historic stone circles covering a wide area at Gaṅgapērūru, all in the Cuddapah district. In the last named village he has copied a Brāhmī inscription in characters assignable to about the 3rd-4th century A.D. The site on which this inscription is found, is on a higher level than the surrounding area, and is strewn over with fragments of pottery and shell ornaments. Small gold coins bearing the figure of a lion either embossed or etched are also reported to have been found here by the villagers.

The Reader took up the Sirsi taluk of the North Kanara district of the Bombay-Karnatak for epigraphical survey. After receiving training in the work from the 6th to 31st December 1939, he toured independently from the 1st to 26th January and again from the 1st to 29th February 1940. From the 27th to 31st January 1940, he visited along with the Superintendent for Epigraphy the villages of Yasaḷe, Banavāsi, Hulēkal and Dhārwar. In all he visited 118 villages in the Sirsi taluk and secured 95 inscriptions besides seven copper-plate records. He also visited Gōkarn in the Kumṭa taluk of the North Kanara district and collected 18 inscriptions. The Sirsi taluk has revealed many an interesting specimen of architecture, sculpture, and iconography. The temple of Śrīnivāsa at Huṇsi Hoṇḍa is a fine specimen of architecture found in these parts. The doorways, walls and the parapets are richly carved with friezes portraying a large variety of scenes including elephant and ram fights, crocodiles, monkeys, sages, etc. This temple is hidden in the midst of dense jungle and deserves to be protected. A group of 15 pillars of a peculiar shape was discovered on an ancient site near the dilapidated Śiva temple in the forest near Yasaḷe, 4 miles from Sirsi. These are set up in two groups of 9 and 6 pillars respectively in rows of three each and bear at the top some interesting sculptures in relief such as an elephant beside a tower, a pair of bullocks yoked to a ploughshare, the legend of the speaking tortoise, etc. Some of the pillars bear inscriptions of the time of the Western Chāḷukya king Taila II and his Kadamba feudatory Chaṭṭayya.

Work done during the Year.

During the year under review 228 villages were visited in the Madras Presidency and 127 in the Bombay Presidency; 402 inscriptions were copied in the former and 1'3 in the latter. Sixteen copper-plate documents were secured for examination. Forty-nine photographs of objects of archæological interest and importance were taken.

The Pallava Volume of inscriptions forming Vol. XII of *South Indian Inscriptions* was read through in proof. Two batches of manuscripts of 778 and 368 manuscript pages containing inscriptions of the early Chōḷa and Pāṇḍya dynasties respectively were also sent to the press during the year.

1940-41.

Tours of the Superintendent and Assistants.

During the year 1940-41 the Superintendent for Epigraphy was on tour for a total period of 1½ months between 20th January and 24th March 1941, and visited about 40 villages in the Madras Presidency. At Ādichanallūr (Tinnevelly district) the hillock containing the Pāṇḍya-Rāja Kōyil was inspected. The whole area was found strewn over with bits of pottery of the thick type generally seen on ancient sites in this part of the country. In one place was seen the broken upper portion of a huge burial urn. This site is immediately to the north of the archæologically conserved area and the two are divided from each other by a road. Sir Leonard Woolley who inspected the site in 1939 thought that the area north of the road was an early Iron Age town to which the one to its south served as a cemetery. The existence of a burial urn on this site is therefore somewhat intriguing. Trial excavations on this hillock are necessary before formulating any theory on this site and determining the relative position of the two sites.

A similar site was discovered near the village of Paḷaṅkōṭṭai in the Saṇkaranainārkōil taluk of the Tinnevelly district. The area comprises a flat ground of about 5 acres in extent on the north-east side of the southern half of the Vaḍakkumalai hill within the limits of the village. Broken parts of burial urns of the red-thick variety are seen strewn all over the place. An urn that was removed from this site some years back is now preserved in the house of Kutti-Achāri, a stone cutter and resident of Kaḷugumalai. Here and there are also seen a number of small stone boulders which probably formed circles round some of these burials.

On the invitation of the Pudukkottai Durbar several villages such as Tirumayam, Koḍumbāḷūr, Kuḍumiyāmalai and Nārttāmalai were inspected by the Superintendent and some suggestions relating to the better preservation of monuments made to the State authorities. In the village of Kuḍumiyāmalai, on a hillock to the west of the temple was discovered a rock-cut cavern with drip-line. A similar cavern with drip-line measuring about 30 feet long was discovered on the hillock called the Tēni-malai adjoining the village of Tēni. This cavern must have originally been a Jaina resort as suggested by the presence of a rock-cut Jaina figure on a boulder to the proper right of it. As the rocky floor of the inside of the cavern was covered over with a thick layer of mud flooring it was not possible to examine it for beds or inscriptions, but it is very likely that there are rock-cut beds here as in the Śittannavāśal and Ammāchatram caverns.

A few points of outstanding interest were observed in the Tripurāntakēśvara temple at Tripurāntakam in the Kurnool district. There is a panel of early painting, probably of the Kākatīya times, on the ceiling of one of the *maṇḍapas* as well as on its cross-beams and capitals depicting *purāṇic* and historic scenes. The *kalyāṇa-maṇḍapa* of this temple contains, in low relief, sculptures of a broad-branched tree, cow and calf, a man, evidently a shepherd, with a stick in his left hand and lastly a woman, somewhat richly dressed, with an umbrella bearer behind and facing the other sculptures. Near the entrance into the *chīkaṭi-midde* is found buried in the ground a big stone dagger nearly four feet long, a rather rare object to be met with in temples. Close to this is a white marble pillar bearing the figure of a half-blossomed lotus which is strongly

reminiscent of such pillars found in close association with Buddhist *stūpas*. There are also greenish-white pillars (one broken) in the precincts of the temple with devices such as *pūrṇa-ghaṭa*, lotus, etc., commonly found on pillars of this category. Near the eastern *gōpura* are two small elevations composed of old brick-bats. All these seem to suggest that either here or in its vicinity there might have been a small Buddhist *stūpa*.

At Satvel in the same district were examined the Rāmaliṅgēśvara and Brahmaliṅgēśvara temples, a detailed note on which appears elsewhere in this report.

A small rock-cut temple of Śiva has been noticed, and photographed for the first time now, on the north side of the Telegraphic Hill (locally called the Piṇḍi-guṭṭa) at Bezwada.

The Senior Epigraphical Assistant, Mr. G. V. Srinivasa Rao, was on tour from the 20th January to 11th March 1941 and visited 29 villages in the Tinnevelly, Ramnad and Madura districts securing in all 96 inscriptions. He has discovered nteresting Jaina vestiges at Śiṅgikuḷam in the Nāṅgunēri taluk of the Tinnevelly district and at Tirupparaṅkuṉṟam in the Madura taluk of the Madura district. The former of these are on a hill called the Bhagavatī-malai, a mile to the north of the valley of Śiṅgikuḷam. The mediaeval inscriptions copied here refer to the hill as Jinamāmalai. There are several natural springs on the hill besides several hollows, inside the rocky boulders of which two, called the Dammaḷap-pāṟai (probably rock producing a sound as of a drum) and the Pallākkup-poḍagu (palanquin rock), are the largest. The natural setting of the rocks together with its Jaina associations hint at the possibility of the area having once been a Jaina colony. The Jaina vestiges at Tirupparaṅkuṉṟam consist of two panels of sculptures cut at an inaccessible height above a natural spring on the top of the hill. One of these contains a naked standing figure of a Tīrthaṅkara (Bāhubali?) with a female attendant on either side. The other standing image with serpent hood overhead in the second panel is probably to be identified with the Tīrthaṅkara Pārśvanātha.

The Second Assistant, Mr. A. S. Ramanatha Ayyar, was on tour for a total period of 23 days between 20th December 1940 and 5th February 1941 and collected 94 inscriptions from among 15 villages in the Chingleput, South Arcot, and North Arcot districts. He could not continue his tour further as he suddenly took ill and after a brief stay in the hospital, expired on the 28th April 1941. South Indian Epigraphy has suffered a great loss by his premature death. He joined the department in 1918, after serving for a short period in the Secretariat of the Government of Madras. His services were lent to the Travancore State in 1922 and as Superintendent of Archæology in the State he did very valuable work. His services in Travancore won him the approbation of the Durbar and scholars. Prof. F. W. Thomas has referred in his Presidential address to the IX Oriental Conference to the excellent work done by Mr. Ayyar. He reverted to the department in 1926 and continued his work in this office with the additional knowledge gained in the West Coast, till his demise. The publication of the early Pāṇḍya inscriptions collected by this office was entrusted to him. The manuscript prepared by him in this connection is with the Government Press, Madras, and will be published posthumously. He was a sound scholar, a keen archæologist and an experienced epigraphist.

The Junior Assistant, Mr. V. Venkatasubba Ayyar, visited Mahābalipuram in May for taking photographs of the Royal Pallava statues required for illustrating the volume of Pallava inscriptions which he is editing (subsequently published) for the *South Indian Inscriptions* series. He was on tour from the 18th December 1940 to 25th March 1941 in the North Arcot Chingleput, Trichinopoly, Tanjore, South Arcot, Guntur and Kurnool districts and the Pudukkottai State.

In all he visited 67 villages and secured estampages of 146 inscriptions. The Chakramallūr temple which he visited is a good specimen of Chōḷa architecture. The central shrine is apsidal and the whole temple is built on a raised platform as at Jayaṅgoṇḍaśōḷapuram and Tanjore. Mr. Ayyar accompanied the Superintendent to Satvel near Giddalūr in the Kurnool district where they examined the two temples dedicated respectively to Rāmaliṅgēśvara and Bhīmaliṅgēśvara, situated close to each other inside one compound. Salient features of their architecture approach very nearly what is designated the Orissan style. The two structures are of stone from basement to *śikhara*. The *vimānas* of both the shrines rise in tiers, eleven in the Bhīmaliṅgēśvara and fourteen in the Rāmaliṅgēśvara, with a slight bulge in the middle, and end with a circular *śikhara* capped over by a fluted *kalaśa*. There is a protruding *maṇḍapa* with a waggon-roof attached to each of these *vimānas*. The front part of it in the Bhīmaliṅgēśvara temple is decorated with the image of Kāli in stucco in the act of killing a demon while in the Rāmaliṅgēśvara temple it is the figure of Naṭarāja. To the south of the Rāmaliṅga shrine is an apsidal subsidiary shrine which is suggestive of Buddhist influence. The style of architecture employed in these temples is somewhat peculiar to this region. The architectural affinities of these temples thus deserve detailed study as a probable link between the Orissan and Chaḷukyan designs of temple architecture. These temples which show signs of decay deserve to be conserved.

A few more instances of the baneful practice of rebuilding temples without proper care being taken for preserving the inscriptions in them have been brought to light. The most glaring of them is afforded by the temple at Tiruppʻraitturai or Tiruppalāṭṭuṟāi in the Trichinopoly district where 80 inscriptions have been copied by the Department formerly. The temple has been completely renovated recently by the rich Nagarattār community with the result that all but one epigraph have disappeared, the inscribed stones having been either built into or broken and completely lost. Even the *gōpura* has been built anew with hideous painted figures all round. No less regrettable is the action of treasure-seekers, greedy landowners and house builders who have no qualms of conscience whatsoever in demolishing shrines in quest of hidden treasure or in utilising the stones for private house construction. The rapacity of this class of *art enemies* has been observed in its worst form at Paḍaivīḍu in the North Arcot district where a number of small ancient shrines have been pulled down. A whole temple has been dismantled in this village and the stones heaped up to be utilised in the construction of another. The entrance to the Rēṇukāmbā temple in the same village, is entirely made up of stones removed from the Sōmanāthēśvara temple. These practices must be stopped in the interest of art, archæology, and history.

The Junior Assistant, Mr. H. K. Narasimhaswami, was on tour for 3 months and 6 days from the 10th October 1940 to the 16th January 1941. He took up and completed the village-to-village survey of the Jammalamaḍugu taluk in the Cuddapah district and also visited some villages in the Chittoor, Anantapur, Kurnool, Guntur, Krishna, and West Godavari districts. He visited 116 villages in all and copied 148 inscriptions besides securing two copper-plate records. In the Āñjaneya temple at Peddapasupula in the Jammalamaḍugu taluk of the Cuddapah district, he noticed two 'lion pillars' which closely resemble the pillars at Mahābalipuram. Although there are now no traces left of any temple to which these pillars might have originally belonged, it seems possible, from the existence in the village of two inscriptions of the 8th centruy A.D., to trace their origin to a temple in the vicinity, built by the Telugu Chōḍas, who like the Pallavas adopted the lion as their emblem.

At Penikelapāḍu in the same taluk was noticed an inscription in Sanskrit language, palæographically assignable to about the 7th century A.D., on a

rock at the entrance of a cave. The rock is locally called *Sanyāsi guṇḍu* and the inscription is in praise of a teacher called Vṛishabha, evidently a Jaina monk. At Konakoṇḍla, in the Gutti taluk of the Anantapur district, the Assistant noticed vestiges of a Jaina settlement. On a hillock called Rasāsiddhulaguṭṭa to the north of the village he found images of two Jaina Tīrthaṅkaras in standing posture with triple umbrellas overhead. On some of the boulders close by are engraved, in characters of the 7-8th century A.D., names probably of saints or monks who frequented or inhabited the place. To the south of the same village, on another hillock, is a natural cave formed by an overhanging boulder and known locally as Gavi-Veṅkaṭēśvarasvāmin temple. There is a label inscription on this boulder, of more or less the same period as the labels on the Rasāsiddhulaguṭṭa. The Assistant also visited Nāgārjunakoṇḍa where he copied a Prākrit inscription in Brāhmī characters of the 3rd century A.D. on the base of a mutilated image said to have been found along the river bank and subsequently removed to the Museum there.

The Reader, Mr. P. B. Desai, toured in the Bombay-Karnatak for nearly 5 months from the 7th October 1940 to 3rd March 1941 during which time he completed the village-to-village survey of the Saundatti taluk of the Belgaum district and the Jath State besides visiting some select villages in the Sholapur district. In all, he visited 210 villages and secured copies of 138 inscriptions and a set of copper-plates.

A very interesting type of hero-stone was discovered by him near the village Arṭagal in the Belgaum district. It commemorates the death of a *leṅka* (feudal servant) who ascended the funeral pyre after the death of his lord, a *sāmanta*. The three stages in his act of self-immolation, viz., the hero being honoured for his courage and sacrifice, his prayers, etc., before entry into the fire and lastly, his determined leap into the enveloping flames are all depicted in three panels on the stone. The inscription on the hero-stone belongs to the time of the Western Chāḷukya king Tribhuvanamalladēva and it gives the name of the hero as Narasuga. Sculptures representing important episodes from the *Purāṇas* have been noticed on the pillars in the *raṅga-maṇḍapa* of the Viṭṭhala temple at Paṇḍharpūr, the well-known place of pilgrimage in Mahārāshṭra

Work done during the Year.

During the year 220 villages were vistied in the Madras Presidency and 210 in the Bombay-Karantak. 480 stone inscriptions were copied in the former and 138 in the latter. 39 copper-plate grants were also examined and 169 photographs of objects of Archæological and Epigraphical interest were taken. Vol I, part I, of the *Bombay-Karnatak Inscriptions* was issued during the year. 82 pages of the first proof of part II of the same volume were corrected and sent to the press.

Facilities were, as usual, given to Professors and students of the Indian History Department of the Madras University and to other scholrars and the public for consulting impressions and transcripts of this office.

1941-42.

Tours of the Superintendent and the Assistants.

During the year 1941-42 the Superintendent was on tour for a total period of one month and 23 days from the 12th November to the 22nd December 1941 and from the 7th to 20th March 1942, when he visited 23 important places in the Tinnevelly, Madura, Trichinopoly, Tanjore, Anantapur and Bellary districts of

the Madras Presidency and 13 villages in the Bombay Karnatak. He also inspected some of the more important monuments in 7 villages in the Pudukkottai State. His inspection of a *maṭha* called the 'Bhāvāji Mutt' at Adoni in the Bellary district revealed the existence of some interesting mural paintings which are at least 300 years old, of which the painting of Virāṭ-svarūpa-Vishṇu is the best done. These are typical of the mural paintings of these parts.

A number of natural caverns were noticed at Kuppagallu and Kosigi in the Ādōni taluk of the Bellary district. In the latter place there are traces of primitive settlement on the slope of a hillock which is locally called 'Mōriyara-mane'. Certain pre-historic sites have been noticed also at Śāsanakōṭa in the Anantapur district. The most extensive of them are two mounds, locally called the Pedda-Partigaḍḍa and the Chinna-Partigaḍḍa covering an area of 13 and 9 acres respectively. The former of these which is entirely filled with old pottery, bricks and other ancient relics has already been noticed, but the latter one is a new discovery. It is reported that, some time back, villagers dug up an old wall composed of large bricks in this site and used them in the construction of a well in the village. Traces of buried bricks and pottery are met with here in the sub-soil even up to a distance of three furlongs from these mounds towards the west as far as the banks of the Jayamaṅgali river, a tributary of the Pennār. At another elevated spot to the west of the *Rudrapādas*, on the bank of the Pennār, are also found old bricks and pottery pieces. A small piece of pottery bearing the check pattern painting on the surface was discovered at a depth of 3 feet in the course of a trial excavation.

Similar pre-historic sites were also examined in some of the villages in the Bombay-Karnatak. On the slopes of the hillock near the old village site of Herkal inspected by the Superintendent in company with the Director of Kannada Research, Dharwar, there are traces of cyclopean foundations of ancient walls. A number of interesting potsherds of both the thick and thin variety in red colour, as well as a few specimens of painted pottery were collected. Bits of iron slag were also picked up. It is possible that this locality, if properly explored, will reveal clearer traces of palaeolithis. The village of Vadagaon-Mādhavpūr near Belgaum has two extensive old sites of which one is the old fort area near the village and the other is a gravelly mound on the way to Belgaum and not far from the first. Casual diggings in both these places revealed, at a depth of 3 feet from the surface, potsherds of the red thick variety, a fact which suggests that both the areas formed part of one and the same settlement. These sites deserve closer examination and excavation.

The Senior Assistant, Mr. G. V. Srinivasa Rao, was on tour from the 26th to the 29th November and from the 6th to the 26th December 1941 during which time he trained the newly appointed Reader, Mr. S. Vijayaraghavachari, in the method of copying inscriptions and other aspects of tour work. After visiting 9 select villages in the Ponnēri and Saidāpet taluks in the Chingleput district from which 4 inscriptions were secured, he took up the Pōḷūr taluk of the North Arcot district for village-to-village survey which was continued by Mr. Chari from 1st to 31st January. In all 94 villages were visited in the Polur taluk and 121 inscriptions copied. Of the objects of interest examined in the Ponnēri taluk mention may be made of the interesting series of sculptures belonging to the post-Vijayanagara epoch found in the *maṇḍapa* of the Vīrarāghavaperumāḷ temple at Peruvayal. Some of these represent Mahāvishṇu in the Ananta-śayana form, as Gōvarddhanōddhārī, and in his *avatāras* of Matsya, Varāha, Nṛisiṁha, Rāma, and Kṛishṇa. The sculptures of Kṛishṇa in the act of wresting butter from the Gōpis and of a Yakshiṇī playing on the *Vīṇā* are the most graceful of the lot. In the village of Vasūr, 2 miles due south of Pōḷūr, was discovered, amidst a heap of ruins of a Śiva temple, an interesting sculpture of an early type with a head-gear resembling that found on some of the images

at Mahābalipuram. The image is seated in the *padmāsana* pose and bears the *śaṅkha* and *chakra* in its upper arms. The lower left arm rests on the thigh and the right is broken. It is probably an early image of Vishṇu in the *chinmudrā* pose.

The village of Tachchāmbāḍi, about 15 miles from Pōḷūr, is a prosperous Jaina centre with a temple for Varddhamāna Tīrthaṅkara. There are in the temple, beautiful metallic images of Vṛishabhanātha, Supārśva, Śānti, Nēminātha, Pārśvanātha, Mahāvīra, a group of 14 images (Vṛishabhādi-Ananta), another group of 24 images (the *chaturvimśa-Tīrthaṅkaras*), images of the Navadēvatā, Mahāmuni, Jvālāmālinī, Dharmadēvī, Padmāvatī, Yaksha and Yakshiṇī. The temple is built entirely of stone and may be assigned to the 15th century A. D. on architectural considerations.

The Second Assistant, Mr. Venkatasubba Ayyar, was on tour from the 10th December 1941 to the 15th January 1942 during which time he visited 15 villages in the Chingleput, Tanjore and Madura districts and secured 81 inscriptions. Noteworthy among the places visited by him is the town of Arantāṅgi which was the seat of the local chiefs who ruled over this part of the country in the 15th and 16th centuries A. D. There is a ruined fort in the town. The temple at Kuṟumbūr, a village about 8 miles from Arantāṅgi, contains very fine bronze-images, such as those of Chandraśēkhara, Naṭarāja, Sōmaskanda, etc. A panel of Jyēshṭhā images was discovered in the rock cut cave temple at Tiruppaṟaṅkuṉṟam, about 5 miles from Madura. This panel which is in its pristine glory is not exposed to view now and access to it lies through a long cramped dark passage. It consists of 3 seated images, as found at Kumbhakōṇam and illustrated in *The Elements of Hindu Iconography* (plate facing page 395). In this connection it may be noted that the image now worshipped as Subrahmaṇya at Tirupparaṅkuṉṟam is an image of Jyēshṭhā. The panel now discovered is different and is found at the extreme right corner of the lower wall of the monolithic cave. It is evidently this group that is referred to in an inscription at the place dated in the 6th year of Māṟaṉ Śaḍaiyaṉ (*A. R.* No. 37 of 1908).

The Telugu Assistant, Mr. H. K. Narasimhaswami, was in camp from the 4th September to 8th December 1941, when he took up and completed the village-to-village survey of the Badvēl taluk of the Cuddapah district, besides visiting some villages in the Nellore, West Godavari, Krishna, and Guntur districts. In all he copied 71 inscriptions. Near the old village site at Prabhalavīḍu, Badvēl taluk he found a number of hero-stones and sculptures depicting saints, some in a seated posture and others standing. One of the sculptures is of a sage in meditation and bears a label inscription in characters of about the 13th century A. D., which reads *Siṅgha Jīyalaṅgāri tāta Yalla-Jīyalu*, (Yalla-Jīya, the grand-father of Siṅgha-Jīya). Among the important sculptures noticed by him and attributable to the 10th century A. D. may be mentioned the image of Durgā (standing) with her vehicle, the lion, behind her, at Palugurāḷḷapalle, and of Mahishāsuramardiṇī at Kōḍūru, both in the Cuddapah district. On the tank bund at Perimiḍi in the Veṅkaṭagiri division of the Nellore district were discovered 7 sculptured stones of which five bear inscriptions in Telugu script of about the 8-9th century A. D. One of these stones bears the figure of a man kneeling down and offering his severed head as if in fulfilment of some vow. Similar sculptures have been observed in the district of Guntur at Mācherla and Tērāla. While the Tērāla sculpture is quite similar to the one found here, the one in Mācherla depicts a gruesome act of self-mortification, by a hero seated, with the tuft of hair on his head tied to a fixed pole planted at a distance and bent under tension. It may be pointed out here that a subject of this kind is portrayed in one of the sculptures at Halebīd in the Mysore State.

Kāmavarupukōṭa in the Chintalapūḍi taluk of the West Godavari district

and Kollēṭikōṭa in the Kaikalūr taluk of the Krishna district are of interest from the point of view of prehistoric archæology. In the former village is a low hill called the Vāli-Sugrīvula guṭṭa, a mile and half north-east of the village. It has been found that in most places, traditionally associated with monkeys and named after Vāli or Sugrīva, there are traces of early settlement. And aptly enough, the fields round about the temple at Kāmavarapukōṭa are strewn over with old bricks and potsherds. In the other village is an uninhabited plain of a few acres in the bed of the Kolair lake and surrounded by a wall-like ridge of earth, which evidently served as a fortification. This site was probably a dwelling place in prehistoric times like similar settlements near the shallow waters at Ennore, Pulicat, etc. A detailed and thorough examination of the area is necessary to deduce the nature of the settlement.

In the Bombay-Karnatak, the epigraphical survey of a part of the Hubli taluk was conducted by Mr. P. B. Desai, Junior Assistant. After visiting 59 villages from which he secured an equal number of inscriptions, he accompanied the Superintendent for Epigraphy to a number of places in the Sholapur, Bijapur, Belgaum and North Kanara districts. In the village of Buḍarasinghi, about 4 miles from Hubli on the Baṅkāpūr road, he discovered some ancient house sites and traces of fortifications. According to local tradition this area, in the distant past, comprised a big city known as Bharatarāyanapaṭṭaṇa extending some 9 miles from the modern village of Kaḍapatti in the east to Misrikōṭi in the west.

Work done during the Year.

During the year under review 289 inscriptions were secured from 252 villages in the Madras Presidency. In the Bombay-Karnatak, the epigraphical survey of the Hubli taluk yielded 59 inscriptions. Nine copper-plate grants were also examined and 185 photographs of objects of archæological and iconographical interest taken.

As regards publication, the *Annual Report on South Indian Epigraphy* for 1937-38 was sent to the press for final printing.

1942-43.

Tours of the Superintendent and the Assistants.

During the year 1942-43 the Rao Bahadur C. R. K. Charlu (Government Epigraphist for India) was on tour for a period of 2 months and 5 days from the 15th January to 19th March 1943. Twenty-three selected places were visited by him in the Madras Presidency. He observed in the course of his inspection that the authorities of some temples had taken earnest steps in the direction of cleaning the age-long accretions of white and colour wash covering the inscriptions and sculptures. Prominent among them are the Śrī-Raṅganātha temple at Śrīraṅgam and the Great Temple at Tanjore whose example the managements of other temples may follow with advantage.

Some of the places visited this year are interesting on account of their architecture, sculpture or iconography. The Mahimālīśvara temple at Erode is a unique structure which may date back to the 9-10th centuries A. D. It has all the features, proportions and majesty of a late Pallava structure.

The Kailāsanatha temple at Tāramaṅgalam which is famous for its exquisite workmanship was inspected and photographs were taken for the first time, of a series of unique carvings, found on the massive wooden doors opening into

the *ardha-maṇḍapa*. The most noteworthy among these carvings are a couple of standing Vighnēśvara figures of which one with 14 arms bearing martial weapons is posed in an attitude of attack and the other has ten arms bearing weapons such as *triśūla*, *gadā*, sword, etc. There are a few paintings in the ceiling of the dark corridors adjoining the *mahāmaṇḍapa* and these can only be examined and studied if provision is made for light and ventilation by raising some of the ceiling slabs.

The finest specimens of 18th century painting in the South are found in the Sarasvati Mahal Library at Tanjore. These are religious and historical and some of them exhibit exquisite technique in the use of gilt paper.

Among the portraits of contemporary rulers exhibited here may be mentioned those of Chokkanātha Nāyaka of Madura and the Mahrāṭṭa rulers Śivāji, the Great, Sarfōji and Śivāji III. As representative types of later South Indian Art necessary steps should be taken for their proper preservation.

The large number of sculptures in the Aruṇāchalēśvara temple at Tiruvaṇṇāmalai were examined and photographs taken of the more important of them. On the walls of the *Periya-Gōpuram* of this temple were noticed 140 panels of sculptures depicting different poses in dancing but without any labels as at Chidambaram. As illustrations of the poses in *Bharata Nāṭya* these deserve careful study. On three of the pilasters at this place are seen sculptures of a two-armed standing figure dressed in a lose and a long gown, with a round halo behind the head and a top knot decoration. The left arm is in the *abhaya* pose while the right rests upon a *gadā*. In all probability these sculptures represent Vishṇu in the Buddhāvatāra. The long frieze of panels on the outer side of the fourth *prākāra* wall represents two kings seated on separate thrones, one of them touching the crown of the other who is invariably represented on a comparatively miniature scale. These figures are accompanied by sculputres of the fish and of a rod with a curved handle which perhaps represents the elephant goad. They seem to depict the coronation by the Pāṇḍya king, of perhaps a Chōḷa king.

The village of Buddhām, 8 miles from Bāpaṭla in the Guntur district, appears as its very name indicates, to have been a Buddhist settlement. It is reported that about 20 years ago, in a cattle-yard in the village, was unearthed a big statue, possibly of Buddha, and that in course of time it was broken to pieces by the ignorant villagers and used up in house construction. In the same cattle-yard was now excavated a piece of marble pillar with the lotus and band ornament usually found on *stūpa* rail pillars. Similar pillars with figures of lions are also found in other parts of the village. The most interesting of these Buddhistic vestiges is a marble stone bearing the sculpture of a royal procession.

Sites of prehistoric settlements were inspected at Tāramaṅgalam and Kiḻānal ūr in the Salem district, Sircar Periyapāḷayam in the Coimbatore district and Duvvūr in the Nellore district. A wall formed of big boulders and extending from north to south was seen on the hillock near Tiruvaṇṇāmalai. It is quite possible that it runs round the entire hill as traces of it could be seen extending as far as the northern end of the hillock. This feature is also to be noticed on the hills near about the prehistoric slag mound at Kudatini near Bellary.

Several interesting stone implements and pieces of pottery which include some inscribed potsherds collected in the Museum of the Rev. Brother Faucheaux

at Pondicherry were examined and photographed. The archæological excavations that were being conducted at Arikamēḍu under the auspices of the French India Government were visited and photographs taken of some sectional views showing old brick foundations and wells.

Of iconographic interest is a bronze image of Pārvatī in penance found in the Kāmākshiamman temple at Māṅgāḍu near Poonamallee (13 miles from Madras) in the Chingleput district. The icon depicts the goddess as standing on one leg over the five fires with the *akshamālā* held in one hand over the head with a sublime countenance which admirably expresses the austerity of her meditation.

The Senior Assistant, Mr. G. V. Srinivasa Rao, did not undertake any tour this year.

The Second Assistant, Mr. Venkatasubba Ayyar, was on tour from the 17th November 1942 to 24th February 1943 during which time he visited 147 villages in the Tiruttani taluk of the Chittoor district and secured estampages of 79 inscriptions. He discovered 4 caverns with the so-called Pāṇḍava beds at Kannikāpuram and Nagari, two villages close to each other in the Chittoor district. These do not contain any inscriptions but their association with the Jaina religion is suggested by the existence of Jaina images in the surrounding villages, such as Ichchipuptūr, Arumbākkam, Aruṅkulam and Nallāttūr.

The Kannaḍa Assistant, Mr. P. B. Desai, took up the epigraphical survey of the Nandikoṭkur taluk of the Kurnool district and copied 70 inscriptions, visiting 49 villages between the 18th January and 11th March 1943.

In the compound of the Saṅgamēśvara temple at Śaṅgamēśvaram in this taluk, he found a group of very interesting figures of which the most arresting was an image of a goddess locally called Bhūdēvī (earth-goddess) and worshipped by women desiring progeny. The figure is depicted nude with outstretched legs; it has no head, and in its place is a *chakra* or wheel with spokes.

The Reader, Mr. Vijayaraghavachari, was on tour from the 26th August to 5th December 1942. During this period he completed the epigraphical survey of the Pōḷūr taluk of the North Arcot district which was commenced by him the previous year, and then took up the Tiruttani division of the Chittoor district for village-to-village survey. In the former taluk 52 villages were visited and 44 inscriptions copied. From the 2nd to 22nd October Mr. Chari was deputed to Tiruviḷambūdūr near Trivellore in the Chingleput district, to inspect the temple which would be submerged under water in the Poondi Reservoir scheme and arrange to have the old images and the valuable stone inscriptions in it removed and set up in a new construction proposed to be built in the vicinity.

On a hillock called the 'Pañcha Pāṇḍavar tippa', about a mile west of the village Śēdarampaṭṭu in the North Arcot district, are a series of 'beds' which are canopied by an overhanging rock. Although there are no inscriptions on the rock, there is a carving of the 'triple umbrella' on one of the beds indicating their Jaina association. In a field in the village of Murukkampaṭṭu in the Tiruttani division of the Chittoor district, Mr. Chari found a dolmen containing a slab bearing in relief the sculptures of a hero and his wife ascribable to about the 17th century. Such instances of dolmens being used in later times as shrines for hero stones or even images of gods are not uncommon in South India.

The Telugu Assistant, Mr. H. K. Narasimhaswami, took up for epigraphical survey the Hukēri taluk of the Belgaum district where from the 19th January to 23rd February 1943, he visited 49 villages and copied 15 inscriptions. The Jaina *basti* at Anmaṇagi is a big granite structure, comparing well with the Jaina

structures at Kārkaḷa in South Kanara. The Tīrthaṅkara worshipped here is Pārśvanātha who is represented by an image about 4 feet high cut out in highly polished black granite. A number of *sati* stones with elaborate sculptures have been noticed in the villages of Aṅkaḷe, Karajgi and Aikwāṭ. Of these the one found in the last place is of interest. The sculptures on it are in two rows. The top row represents two men fighting on horse back and the lower one depicts seven persons with bows and arrows facing one another. On one side are depicted some cows. On top of all is the carving of a hand, bent at right anlges, the palm pointing upwards. The stone evidently commemorates an act of *sati* by a lady whose husband died fighting, probably in a cattle raid.

In May of the year under review the office of the Superintendent for Epigraphy was shifted from Madras to Ootacamund as a war measure and the Departmental publications were also temporarily suspended. In spite of the limitations placed by the conditions of war, the office was able to collect 212 inscriptions in the Madras and the Bombay Presidencies, 197 in the former and 15 in the latter, and secure 10 copper-plate records and 96 photographs of archæological and iconographic interest.

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

Serial Number.	District.	Taluk.	Village.	Number in the Appendix
1	Cuddapah	Siddhavattam	Aṭlūru	1—2
2	Do.	Do.	Brāhmaṇapalle	3
3	Do.	Do.	Chelamāreḍḍipalle (near Māchupalle)	4
4	Do.	Do.	Chenḍuvāyi	5—7
5	Do.	Do.	Chiṭṭāyapalle, hamlet of Malinēni paṭnam.	8
6	Do.	Do.	Doṅgalasāni, hamlet of Kuruguṇṭapalle.	9—14
7	Do.	Do.	Gānelapalle, hamlet of Rāvulakollu	15
8	Do.	Do.	Gaṅgapūru	16—22
9	Do.	Do.	Guṇḍlamaḍa	23—25
10	Do.	Do.	Jōti	26
11	Do.	Do.	Kamalakūru	27—28
12	Do.	Do.	Koṇḍūru	29—30
13	Do.	Do.	Kōṭapāḍu	31—32
14	Do.	Do.	Māchupalle	33
15	Do.	Do.	Māḍapūru	34
16	Do.	Do.	Maddulētigaḍḍa, hamlet of Kuruguṇṭapalle.	35
17	Do.	Do.	Maddūru	36—37
18	Do.	Do.	Malinēnipaṭṭam	38—40
19	Do.	Do.	Maṇṭapampalle	41—42
20	Do.	Do.	Naravakāṭipalle, hamlet of Oṇṭimiṭṭa.	43—44
21	Do.	Do.	Obalam	45—46
22	Do.	Do.	Oṇṭimiṭṭa	47
23	Do.	Do.	Paṭṭapurāyi	48—49
24	Do.	Do.	Pennapērūru	50—51
25	Do.	Do.	Ponnavōlu	52
26	Do.	Do.	Rāchāyapēṭa, hamlet of Chintarājupalle.	53
27	Do.	Do.	Rāchupalle, hamlet of Rāchaguḍipalle.	54
28	Do.	Do.	Siddhaveṭṭam	55—61
29	Do.	Do.	Tūḍūru	62—63
30	Do.	Do.	Varikuṇṭa	64—65
31	Do.	Do.	Vēmalūru	66
32	Do.	Do.	Veṅkaṭaśeṭṭipalle	67
33	Do.	Do.	Virūru	68
34	Do.	Do.	Viśvanāthapuram	69
35	Do.	Do.	Ōgūru	70—71
36	Guntur	Palnad	Mācherla	72
37	Do.	Bapatla	Chēbrōlu	73
38	South-Kanara	Karkal	Mārūru	74—75
39	North Arcot	Cheyyar	Tiruvattiyūr	76—122
40	Do.	Do.	Veliyanallūr	123—125
41	Do.	Do.	Sumaṅgali	126—128
42	Do.	Do.	Karandai	129—145
43	Do.	Do.	Tiruppaṇamūr	146—155
44	Do.	Do.	Ukkal	156—170
45	Do.	Do.	Māmaṇḍūr	171
45a	Do.	Do.	Narasamaṅgalam	171(a)
46	Do.	Do.	Kūḷamandal	172
47	Do.	Vellore	Tippasamudram	173—174
48	Do.	Do.	Viriñchipuram	175—215
49	Do.	Gudiyattam	Poguḷūr	216—217
50	South Arcot	Gingee	Gingee	218—219
51	Do.	Do.	Tiruvadikkuṇram	220
52	Do.	Do.	Kaḍali	221—222
53	Do.	Cuddalore	Valudalampaṭṭu	223—224
54	Do.	Tirukkoyilur	Tirunāmanallūr	225—273
55	Do.	Do.	Śēndamaṅgalam	274—279
56	Do.	Do.	Kaḷḷakuṭichchi	280
57	Do.	Do.	Orattūr	281
58	Do.	Do.	Pādūr	282
59	Do.	Do.	Perumbākkam	283
60	Do.	Do.	Māmbākkam (Pullūr)	284
61	Do.	Do.	Kiḷḷanūr (Pullūr)	285—286
62	Do.	Do.	Pullūr	287—288
63	Do.	Do.	Maḷavarāyaṇūr (Elavanaśūr)	289
64	Do.	Do.	Tiruppayar	290
65	Do.	Do.	Śiruvattūr	291
66	Do.	Do.	Puttamaṅgalam	292
67	Do.	Do.	Idaikkal	293
68	Do.	Do.	Kumāramaṅgalam (Elavanaśūr)	294
69	Do.	Do.	Vēlūr	295
70	Do.	Do.	Pāchchāpāḷaiyam	296
71	Do.	Do.	Kaḷamarudūr	297—298
72	Do.	Do.	Tiruniṟaṅkoṇṟai	299—320
73	Do.	Do.	Kuṇṇattūr (Malaiyappaṭṭi)	321
74	Do.	Do.	Nattāmūr	322
75	Do.	Do.	Kūttaṇūr	323
76	Do.	Do.	Pūvaṇūr	324
77	Do.	Do.	Vaḍa-Kurumbūr	325—326
78	Do.	Do.	Tenkuṇam	327
79	Madras	Madras	Santhome	328
80	Chingleput	Sriperumbudur	Kōvūr	329—331
81	Do.	Tiruvallur	Tiruvūr	332—342
82	Do.	Conjeeveram	Conjeeveram	343—354

Inscriptions copied at the following places are registered in Appendix B of 1939-40—*con ld.*

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
83	Chittoor	Chittoor	Kalavaguṇṭa	356—365
84	Salem	Namakkal	Bommasamudram	366—367A
85	Do.	Do.	Naṅgavalli	368—369
86	Do.	Do.	Kuḷippaṭṭi	370
87	Do.	Do.	Pillūr	371—372
88	Do.	Do.	Pāṇḍamaṅgalam	373
89	Do.	Do.	Chinna-Karūr, near Tūṟai	374
90	Do.	Do.	Nāmakkal	375—376
91	Trichinopoly	Trichinopoly	Uyyakkoṇḍāṉ Tirumalai	377—389
92	Do.	Do.	Pāṭṭaivāyttalai	390
93	Do.	Do.	Peruṅguḍi	391—401
94	Malabar	Palghat	Peruvamba	402

Inscriptions copied at the following places are registered in Appendix B of 1940-41.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	North Arcot	Walajapet	Kaniyanūr	1—4
2	Do.	Do.	Pudūr (hamlet of Kaniyanūr)	5
3	Do.	Do.	Ānaimallūr	6
4	Do.	Do.	Punganūr	7—15
5	Do.	Do.	Perunganji	16—23
6	Do.	Do.	Śakkaramallūr	24—43
7	Do.	Polur	Padavēdu	44—85
8	Do.	Do.	Āttuvāmpādi	86—90
9	Do.	Arni Division	Śamburāyanallūr	96—100
10	Do.	Do.	Śēdarampaṭṭu	101—103
11	Do.	Tiruvannamalai (Chengam).	Malayanūr	104—106
12	Do.	Do.	Aradāpaṭṭu	107—109
13	Chingleput	Saidapet	Palavantāṅgal	110
14	Do.	Do.	Valaśaravākkam	111
15	Do.	Tiruvallur	Tiruvi'ambūdūr	112—134
16	South Arcot	Vriddhachalam	Vriddhāchalam	135—136
17	Do.	Do.	Śāttakkudal	137
18	Do.	Do.	Rājēndrapaṭṭaṇam	138—141
19	Do.	Do.	Nallūr	142—165
20	Do.	Kallakurichi	Ulaganallūr	166—180
21	Do.	Do.	Varañjaram	181—191
22	Do.	Tirukkoyilur	Iraiyūr	192
23	Do.	Do.	Kulattūr (Elavanasūr)	193
24	Do.	Do.	Śikkādu	194—201
25	Do.	Do.	Kāttu-Idaiyūr	202—205
26	Do.	Do.	Śirunāvalūr	206
27	Trichinopoly	Udayarpalayam	Śendurai	207—210
28	Do.	Pudukottai State	Kodumbāḷūr	211—214
29	Do.	Do.	Śittannavāśal	215
30	Do.	Do.	Nārttāmalai	216
31	Do.	Do.	Viśalūr	217
32	Do.	Do.	Śembāṭṭūr	218
33	Do.	Do.	Nirppalaṇi	219—220
34	Do.	Do.	Malaikkōṭṭai	221
35	Do.	Do.	Kunnāṇḍārkōvil	222
36	Madura	Madura	Nilaiyūr	223
37	Do.	Do.	Kūttiyārguṇḍu (hamlet of Nilaiyūr)	224
38	Do.	Do.	Vadapaḷaṇji	225—226
39	Do.	Nilakkottai	Meḷḷipaḷḷam	227—228
40	Do.	Melur	Kōṭṭainattappaṭṭi (near Ambalakkāranpaṭṭi).	229
41	Ramnad	Srivilliputtur	Śēttūr	230—238
42	Do.	Do.	Dēvādānam	239—252
43	Tirunelveli (Tinnevelly)	Nanguneri	Tisaiyanvilai	253
44	Do.	Do.	Chittoor	254
45	Do.	Do.	Śingikuḷam	255—270
46	Do.	Tiruchchendur	Kulaśēkharapaṭṭaṇam	271—272
47	Do.	Do.	Pallakkurichchi	273
48	Do.	Do.	Kurumbūr	274—282
49	Do.	Do.	Ten-Tiruppērai	283—291
50	Do.	Tirunelveli	Tirunelvēli (Tinnevelly)	292—296
51	Do.	Kovilpatti	Kōvilpaṭṭi	297—299
52	Do.	Do.	Davēlaṅgāl	300—309
53	Do.	Do.	Vaippār	310—311
54	Do.	Do.	Vilāttikuḷam	312
55	Do.	Do.	Vānaramutti	313—318
56	Cuddapah	Jammalmadugu	Jammalamadugu	319
57	Do.	Do.	Dommara-Nandyāla	320—322
58	Do.	Do.	Kannelūru	323—325
59	Do.	Do.	Dēvagudi	326—336
60	Do.	Do.	Peddapasupala	337—342
61	Do.	Do.	Chinnapasupala	343—344
62	Do.	Do.	Mēdidinne	345—346
63	Do.	Do.	Chidipirāladinne	347—348
64	Do.	Do.	Gariśalūru	349
65	Do.	Do.	Chinnamudiyam	350
66	Do.	Do.	Nemaḷḷa-dinne	351—354
67	Do.	Do.	Uppalūru	355
68	Do.	Do.	Jangālapalle	356—57
69	Do.	Do.	Peddamudiyam	358
70	Do.	Do.	Pāḷūru	359—63
71	Do.	Do.	Bōditippanapādu	364—65
72	Do.	Do.	Vēparāla	366
73	Do.	Do.	Torrivēmula	367—68
74	Do.	Do.	Pāpāyapalle	369
75	Do.	Do.	Bhīmagundam	370—73
76	Do.	Do.	Bhūtamāpuram	374
77	Do.	Do.	Avvavāḷḷasambhāladinne	375—375A
78	Do.	Do.	Gollala-Uppalapādu	376—77
79	Do.	Do.	Bestavēmula	378—79
80	Do.	Do.	Chinnaventurla	380
81	Do.	Do.	Vā[illegible]	381—83
85	Do.	Do.	Ghandikōta	384—385A
84	Do.	Do.	Gudimetheruvu	386
85	Do.	Do.	Pūrva Bayanāpalle	387
86	Do.	Do.	Sannapuraḷḷapalle	388—89
87	Do.	Do.	Pommatota	390—91

Inscriptions copied at the following places are registered in Appendix B of 1940-41—*concld.*

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
88	Cuddapah	Jammalamadugu	Kosinēpalle	392—94
89	Do.	Do.	Timmāpuram	395
90	Do.	Do.	Rājulaguruvāyapalle	396
91	Do.	Do.	Penikelapāḍu	397—401
91a	Do.	Do.	Vēlpucherla	402—407
92	Do.	Do.	Pedda-Dudyāla	408—411
93	Do.	Do.	Bondalakunṭa	412
94	Do.	Do.	Āravēṭipalle	413
95	Do.	Do.	Chintakunṭa	414—415
96	Do.	Do.	Yāmavaram	416
97	Do.	Do.	Korrapāḍu	417—28
98	Do.	Do.	Chautapalle	429
99	Do.	Do.	Mutsumarri	430—31
100	Do.	Do	Erraguḍi	432
101	Do.	Do.	Saṅkēpalle	433
102	Do.	Do.	Kibilē-Sugumañchipalle	434—436
103	Do.	Do.	Tāḷḷaproddaṭūru	437—38
104	Do.	Do.	Enumulachintala	439—40
105	Do.	Do.	Timmāpuram	441
106	Do.	Siddhavattam	Siddhavaṭṭam	442
107	Chittoor	Vayalpad	Kalakaḍa	443—45
108	Do.	Do.	Tarigoṇḍa	446—48
109	Do.	Chandragiri	Tirupati	449
110	Anantapur	Gooty	Konakoṇḍla	450—58
111	Kurnool	Markapur	Tripurāntakam	459
112	Do.	Cumbum	Satvēl	460—66
113	Guntur	Ongole	Santanūtulapāḍu	467
114	Do.	Sattenapalle	Vēlpūru	468—69
115	Do.	Palnad	Nāgārjunakoṇḍa	470
116	West Godavari	Nidadavolu	Niḍadavōlu	471—479
117	Kistna	Kaikalur	Kaikalūr	480

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

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Vizagapatam	Vizagapatam	Appikonda	1—2
2	West Godavari	Ellore	Muṇḍūru	3
3	Kistna	Gannavaram	Ailūru (Ayyalūru)	4—5
4	Do.	Do.	Śāyapuram	6
5	Do.	Kaikalur	Gōkarṇapuram (hamlet of Kollēṭikōṭa).	7—8
6	Guntur	Palnad	Reṇṭachintala	9
7	Do.	Do.	Mācherla	10—18
8	Do.	Guntur	Guṇṭūr	19—20
9	Kurnool	Banganapalle State	Yāganṭi	21—23
10	Cuddapah	Badvel	Anantarājapuram	24
11	Do.	Do.	Goḍugunūru	25
12	Do.	Do.	Akkalareḍḍipalle	26—27
13	Do.	Do.	Śaṅkhavaram	28—30
14	Do.	Do.	Varikuṇṭa	31
15	Do.	Do.	Pōrumāmiḷḷa	32—38
16	Do.	Do.	Taṅgēḍupalle	39
17	Do.	Do.	Pāta-Prabhalaviḍu	40—41
18	Do.	Do.	Pandiviḍu	42—44
19	Do.	Do.	Goḍḍaviḍu	45
20	Do.	Do.	Palugurāḷḷapalle	46
21	Do.	Do.	Kōḍūru	47
22	Do.	Do.	Sōmireḍḍipalle	48
23	Do.	Do.	Tēḷḷapāḍu	49
24	Do.	Do.	Iṭiguḷḷapāḍu	50
25	Do.	Do.	Śāviśeṭṭipalle	51
26	Do.	Do.	Kēsavulanāyani Koṭṭāla (hamlet of Katteragaṇḍla).	52
27	Do.	Do.	Kōḍigudlapāḍu (hamlet of Katteragaṇḍla).	53
28	Do.	Do.	Pagaḍālapalle	54
29	Nellore	Venkatagiri Zamindari	Nindali	55—57
30	Do.	Do.	Māṭumaḍugu	58—59
31	Do.	Do.	Kayyūru	60
32	Do.	Do.	Chilamannūru	61
33	Do.	Do.	Perimiḍi	62—67
34	Anantapur	Anantapur	Chiyyēḍu	68
35	Do.	Do.	Rāchānapalle	69—73
36	Bellary	Adoni	Adōni	74—76
37	Chingleput	Saidapet	Mādavaram	77—78
38	Do.	Do.	Puliyūr	79—80
39	Do.	Ponneri	Peruvāyal	81
40	Do.	Do.	Arugatturai	82
41	North Arcot	Polur	Vasūr	83—87
42	Do	Do.	Māmbaṭṭu	88—89
43	Do	Do.	Eḷuvāmbāḍi	90—91
44	Do	Do.	Jaṭādhārikuppam	92—93
45	Do	Do.	Karappūṇḍi	94
46	Do.	Do.	Reṇḍērippaṭṭu	95
47	Do.	Do.	Kuṇṇattūr	96—111
48	Do.	Do.	Kuruvimalai	112
49	Do.	Do.	Āṇaivāḍi	113
50	Do.	Do.	Nammiyandal	114
51	Do.	Do.	Tiruśūr	115
52	Do.	Do.	Veṇmaṇi	116
53	Do.	Do.	Maṇḍakuḷattūr	117—124
54	Do.	Do.	Murugāppāḍi	125
55	Do.	Do.	Pōḷūr	126—27
56	Do.	Do.	Kaliyam	128
57	Do.	Do.	Panappāmbaṭṭu	129
58	Do.	Do.	Tiṇḍivanam	130—131
59	Do.	Do.	Śanikkavāḍi	132
60	Do.	Do.	Karaiyāmbāḍi (hamlet of Āṇaivāḍi)	133
61	Do.	Do.	Kurālpākkam	134
62	Do.	Do.	Palāśūr	135—136
63	Do.	Do.	Periyagaram	137
64	Do.	Do.	Ālampūṇḍi	138—30
65	Do.	Do.	Padiyambaṭṭu	140
66	Do.	Do.	Ilaippaṛai	141
67	Do.	Do.	Oḍalavāḍi	142—146
68	Do.	Do.	Āṭṭurai	147
69	Do.	Do.	Chittāturai	148
70	Do.	Do.	Narasingapuram	149—152
71	Do.	Do.	Tumbūr	153
72	Do.	Do.	Śeyyānandal	154
73	Do.	Do.	Tachchāmbāḍi	155—158
74	Do.	Do.	Kuḷakkaraivāḍi	159
75	Do.	Do.	Manśurābād	160
76	Do.	Do.	Śēttuppaṭṭu	161—164
77	Do.	Do.	Appēḍu	165
78	Do.	Do.	Ōlagambaṭṭu	166
79	Do.	Do.	Induravāṇam	167—168
80	Do.	Do.	Alliyāḷamaṅgalam	169
81	Do.	Do.	Pādagam	170—171
82	Do.	Do.	Śittambaṭṭu	172
83	Do.	Do.	Kiḷkarikāṭṭūr	173—174
84	Do.	Do.	Rāyaṇkuppam	175
85	Do.	Do.	Śāḍuppēri	176

Inscriptions copied at the following places are registered in Appendix B of 1941-42—*concld.*

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
86	North Arcot	Polur	Gūḍalūr	177—178
87	Do.	Do.	Tenpaḷḷippaṭṭu	179—180
88	Do.	Do.	Puḷḷūr	181—182
89	Do.	Do.	Śeṅgapuṭṭēri	183
90	Do.	Do.	Mēlāraṇi	184
91	Do.	Do.	Mēlvilvarāyanallūr	185—190
92	Do.	Do.	Elattūr	191
93	Do.	Do.	Kachchērimaṅgalam	192
94	Do.	Do.	Kilpotturai	193
95	Do.	Do.	Chōḷapuram	194—202
96	Do.	Do.	Pūvambaṭṭu (hamlet of Śōḷapuram)	203
97	Trichinopoly	Trichinopoly	Śrīraṅgam	204
98	Do.	Lalgudi	Peruvaḷanallūr	205
99	Do.	Do.	Pudūr Uttamanūr	206
100	Do.	Pudukottai State	Kuḍumiyāmalai	207—208
101	Do.	Do.	Ammāchatram	209—210
102	Tanjore	Arantangi	Piḷḷaivayal	211
103	Do.	Do.	Śilaṭṭūr	212—215
104	Do.	Do.	Kurumbūr	216—229
105	Do.	Pattukotai	Mahārājasamudram	230—231
106	Do.	Tanjore	Tirukkaṇḍiyūr	232—233
107	Do.	Do.	Tiruvālampoḻi	234—235
108	Do.	Do.	Veṇḍaiyampaṭṭi	236—237
109	Madura	Madura	Tirupparaṅkuṇram	238—265
110	Do.	Do.	Madura	266—289

Inscriptions copied at the following places are registered in Appendix B of 1942-43.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Kurnool	Nandikotkur	Bannūru	1—3
2	Do.	Do.	Bhairāpuram	4
3	Do.	Do.	Chautkūru	5
4	Do.	Do.	Cherukucherla	6—7
5	Do.	Do.	Chintalapalle	8—9
6	Do.	Do.	Dēvanūru	10—11
7	Do.	Do.	Kaḍumūru	12
8	Do.	Do.	Kōnēṭiammanapalle	13
9	Do.	Do.	Mandlem	14—15
10	Do.	Do.	Nāgalūṭi	16
11	Do.	Do.	Nandikoṭkūr	17—22
12	Do.	Do.	Pagiḍyāla	23—25
13	Do.	Do.	Paipālem	26
14	Do.	Do.	Pālamarri	27
15	Do.	Do.	Pārumañchāla	28—30
16	Do.	Do.	Sangamēśvaram	31—36 a, b and c
17	Do.	Do.	Sātānikōṭa	37
18	Do.	Do.	Siddhēśvaram	38—41
19	Do.	Do.	Śrīśailam	42—62
20	Do.	Do.	Tartūru	63—65
21	Do.	Do.	Vaddamānu	66—67
22	North Arcot	Polur	Kaṭṭagarampāḷaiyam	68—75
23	Do.	Do.	Kiḍāmpāḷaiyam	76
24	Do.	Do.	Gaṅgavaram	77
25	Do.	Do.	Nawābpāḷaiyam (hamlet of Gaṅgavaram).	78
26	Do.	Do.	Perumāḷpāḷaiyam (hamlet of Ādamaṅgalam).	80
27	Do.	Do.	Gaṅgalamahādēvi	79
28	Do.	Do.	Śīnandal	81—87
29	Do.	Do.	Vēḷānandal (hamlet of Dēvarāyampāḷayam).	88—90
30	Do.	Do.	Siruvaḷḷūr	91—94
31	Do.	Do.	Mēl-Pālūr	95
32	Do.	Do.	Kēḷūr	96
33	Do.	Do.	Śittēri	97—98
34	Do.	Do.	Turiñjikuppam	99—101
35	Do.	Do.	Kalvāśal	102—103
36	Do.	Do.	Śantavāśal	104
37	Do.	Do.	Kalkuppam	105
38	Do.	Do.	Kuppam	106
39	Do.	Do.	Anantapuram	107
40	Do.	Do.	Kaḷambūr	108
41	Do.	Do.	Kaḍalāḍi	109—111
42	Chittoor	Tiruttani Division	Dharaṇivarāhapurami	112
43	Do.	Do.	Murukambaṭṭu	113—114
44	Do.	Do.	Vēḷañjēri	115—116
45	Do.	Do.	Kōramaṅgalam	117
46	Do.	Do.	Tekkuḷūru	118—120
47	Do.	Do.	Vadakkaḷūru	121
48	Do.	Do.	Śatruñjayapuram or Śrīgirikuppam	122
49	Do.	Do.	Aruṅgoḷam	123—128
50	Do.	Do.	Pōnpadi	126
51	Do.	Do.	Perumāḷtāṅgal	127
52	Do.	Do.	Tiruttani	128—143
53	Do.	Do.	Tālavēḍu	144
54	Do.	Do.	Paṭṭābhirāmapuram	145
55	Do.	Do.	Nemali	146—161
56	Do.	Do.	Nallāṭṭūru	162—163
57	Do.	Do.	Chivvāḍa	164
58	Do.	Do.	Illattūru	165—166
59	Do.	Do.	Pūnimāṅgāḍu	167
60	Do.	Do.	Ārkāḍu	168—173
61	Do.	Do.	Puppūru	174
62	Do.	Do.	Panapākkam	175—176
63	Do.	Do.	Neḍamharam	177—178
64	Do.	Do.	Kānjipāḍi	179—180
65	Do.	Do.	Sītāpuram	181—182
66	Do.	Do.	Raghunāthapuram	183
67	Do.	Do.	Attipaṭṭu	184—187
68	Do.	Do.	Tiruvāḷaṅgāḍu	188—195
69	Do.	Do.	Maṅgalam	196
70	Do.	Do.	Hariśchandrapuram	197

APPENDIX A.

List of copper-plates examined during the year 1939-40.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. P. Sheik Mol.deen, Merchant contractor, Trichinopoly, through the late Sir T. Desikacharya.	Western Ganga	Mādhava Mahārāja (Mādhavavarman III).	Śaka 24(?), Śōbhakṛit, Kārttika, śu. [7], Wednesday, Śravaṇa.	Kannaḍa		*South Indian Inscriptions.*	Only a set of photographs of the written sides of the plates has been received for examination. The inscription is full of mistakes in phraseology. Seems to record the grant issued by the king from Talavanapura, of the village Bhintavāḍi situated in Kuḍugu-nāḍu to a few specified Gāvuṇḍas in appreciation of their valour in killing the king's opponents in a fight and capturing their wives and treasures.
2	A resident of Purushottampuri, H. E. H. Nizam's Dominions, through the Director of Archæology, Hyderabad.	Yādava	Rāmachandrādēva	Śaka 1232, Sādhāraṇa.	Sanskrit in Nāgarī	Returned to the Director.	Published in *Epigraphia Indica*, Vol. XXV, pp. 199 ff.	Registers the grant of four villages in Kānhairī-Khampaṇaka by the king to *Mahāmaṇḍalika* Purushōttama *alias* Purushai-Nāyaka of the Vāsishṭha-gōtra who made them over as *agrahāra* to 80 Brāhmaṇas on the day of Kapila-shashṭhī in Bhādrapada of the same year. Gives some details of the king's conquests and those of his ancestors.
3	Sri Vēmparla Suryanarayana Sastri, Telugu Pandit, Board High School, Amalāpuram, through the late J. Ramayya Pantulu, Muktēśvaram.	Eastern Chāḷukya	Sarvalōkāśraya Vishṇuvardhana Mahārājādhirāja.		Sanskrit in early characters.	Returned to the owner.	*Epigraphia Indica*	Records a grant by the king of the village Kōḷūru in Pañchūrikūṟu-vishaya, free of all taxes to his three generals Bhīmana and his sons Vijayāditya and Daṇḍi in appreciation of their valour in destroying his enemies in several battles. The donee's ancestry is given.
4	District Judge, Ramnad, Madura	Sētupati	Muttu Rāmaliṅga Vijaya Raghunātha Sētupati-kāttadēva.	Śaka 1703, Kali 4882, Śubhakṛit, Uttarāyaṇa, Vasanta-ṛitu, Vaigāśi, ba. amavāsyā, Monday, Rōhiṇī, Siddhiyōga, Chatushpādakaraṇa.	Tamil	Deposited in the Madras Museum.	*South Indian Inscriptions.*	Records the gift, made by the king, of the village Kuḷavippatti-pāḍi to a certain Suppiramaṇiya-ayyaṉ, son of Rāmaṇ Śivaṉ of the Bhāradvāja-gōtra, Āpastaṁpa(mba)sūtra and Yajuś-śākhā.
5	Government Epigraphist for India, Ootacamund.	Eastern Chāḷukya	Vikramāditya II		Sanskrit in Telugu	Returned to the Government Epigraphist.	Published in *Epigraphia Indica*, Vol. XXV, pp. 186 ff.	Records an order of the king to the *Rāṣṭrakūṭas* and others inhabiting the Kaṇḍēruvāḍi-vishaya. The grant portion and date are lost since a later inscription recorded below was engraved as a palimpsest over the erased portions of the plate.

6	Do.	Vijayanagara	Triyambaka	Śaka 1377 (expressed by chronogram), Yuva, Kārttika, full-moon, Monday.	Sanskrit in Nandi-Nāgarī.	Do.	Do.	Records the grant of the village Bommahāḷu renamed Lakshmīpura after his mother, by the king, to the Brāhmaṇa Māchivōkta, son of Vallabhōkta of the Śukla-Yajuś-śākhā.
7	Sri Virabhadrayya, Kaulūr Math, Sirsi, North Kanara district, through Mr. P. B. Desai of this office.	Biḷigi chiefs	Sōmaśēkhara-Nāyaka	Śaka 1631, Virōdhi, Phālguṇa, ba. 5.	Kannaḍa	Returned to the owner.	*South Indian Inscriptions.*	Records a gift of land belonging to the suburb Baluganī *alias* Chennamaḷāmbāpura of Bēḍakani-grāma by the queen Chennamallammāji to Basavaliṅgadēva, disciple of His Holiness Mahattadēva of Uppinahaḷḷi.
8	Sri Sanjiva Rao Desai, High Court Pleader, Gulbarga, Hyderabad State, through Mr. P. B. Desai of this office.	Western Chāḷukya.	Vinayāditya Satyāśraya Vallabha.	Śaka 516(?), Ānanda, Vaiśākha, Paurṇamāsī, Thursday, Vyatīpāta.	Sanskrit in Nāgarī	Do.	Do.	Evidently a forgery. Records the grant of the village Niḍagundi in Kisukāḍu-70 by the king to a certain Brāhmaṇa by name Bhāskara Chauvēra-Bhaṭṭa of the Kammeya family and the Kāśyapa-gōtra. The king is said to have been ruling from his capital at Raktapura on the north bank of the river Malāpahārī. The phraseology of the inscription is very incorrect. See below Part II, para 11.
9	The residents of Pullūr, Polur taluk, North Arcot district, through Mr. G. V. Srinivasa Rao of this office.	Pallava	Vijaya Nandivarman (II) Pallavamalla.	33rd year	Sanskrit and Tamil in early Pallava characters.	Purchased by the Indian Museum, Calcutta.	*Epigraphia Indica*	Records the grant of four villages situated on the southern bank of the Cheyyār in Kīḻvēṇāḍu, a subdivision of Palguṇrakōṭṭam, which were clubbed into one and called Nayadhīramaṅgalam after his own surname, by the king, as an *agrahāra* divided into shares among 108 learned Brāhmaṇas of various *gōtras* and *sūtras*. The grant was made at the request of his feudatory chief Avanichandra-Yuvarāja 'the lord of Vilvalapura', and the executor (*ājñapti*) of the grant was his minister Nāga-Śarma *alias* Brahmādhirāja.
10	Sri Kasinath Ganapati Dikshit Mārigōḷi, Gōkarṇ, North Kanara district, through Mr. P. B. Desai of this office.	Kadamba	Vīra-Kāvadēvarasa (Kāmadēva) 'ruling from his capital at Chandāura'.	Śaka 1177, Rākshasa, Māgha, śu. 15, Thursday, lunar eclipse.	Kannaḍa	Returned to the owner.	Do.	The king is styled *Paśchimasamudrādhipati*, etc. Records a *sarvamānya* gift by the king at the *anādi-agrahāra*, Mārūru to some Brāhmaṇas.
11	Sri G. R. Hegade, Teacher, Hulekal, North Kanara district, through Mr. P. B. Desai of this office.	Vijayanagara	Vīrapratāpa Harihara-Mahārāya.	Śaka 1326, Svabhānu, Phālguṇa, śu. 1, Sunday.	Kannaḍa and Sanskrit in Nāgarī.	Do.	*South Indian Inscriptions.*	Records the endowment of the village named Hebbāruvana Taṭṭagāra to Sarvajña-Sarasvati of the Ādityēśvara temple at Gōkarṇa by the 'Kārṇāṭa-Mahāpradhāna' Ichappa-Vaḍeya of Gōvā, at the instance of the king, on the occasion of a solar eclipse.
12	Sri Hāḷatakaṭṭi Gangadhara Bhat of Siddhāpur, North Kanara district, through Mr. P. B. Desai of this office.	Biḷigi chiefs	Sōmaśēkhara-Nāyaka	Śaka 1692, Virōdhi, Śrāvaṇa, śu. 6, Monday.	Kannaḍa	Do.	Do.	Records a gift of land in the village of Siruvaḷige and the appropriation of its revenue for the expenses of worship and offerings and of the car festival in the temple of god Gaṁgādharēśvara at Sidhāpura by Biḷigi Sōmaśēkhara-Nāyaka.

List of copper-plates examined during the year 1939-40—*concld.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
13	Sri Guggari Virabhadrappa of Siddhāpur, North Kanara district, through Mr. P. B. Desai of this office.	Biḷigi chiefs	Sōmaśēkhara-Nāyaka	Śaka 1638, Manmatha, Māgha, ba. 10.	Kannaḍa	Returned to the owner.	*South Indian Inscriptions.*	Records a gift of land in the village of Chika-Biḷilahaḷḷi of the Gutti-vēṇṭhe (subdivision) in Banavāsi 12000 to Mallikārjunadēva, son of Sātenahaḷi Mallappadēva by Chennamallammāji and Sōmaśēkhara-Nāyaka, 'the great lord (*Mahāprabhu*) of Biḷigi'.
14	Sri Hālatakatti Gangadhara Bhat of Siddāpur, North Kanara district, through Mr. P. B. Desai of this office.	Do.	Do.	Śaka 1692, Virōdhi Śrāvaṇa, śu. 10.	Do.	Do.	Do.	Records a gift of the customs duties on all articles of merchandise passing through the *nāḍu*, by the chief, the *mahānāḍu*, *śettis*, etc., for the *rathōtsava* of god Gaṅgādharēśvaradēva near Hāḷitakaṭṭi at Siddāpura.
15	The Pontiff of the Jaina Bhaṭṭāka .mka-matha at Sōṇḍa, North Kanara district, through Mr. P. B. Desai of this office.		Immaḍi Dēvarāja Oḍeyaru	Śaka 1444, Vishu, Śrāvaṇa, śu. 5, Thursday.	Do.	Do.	Do.	Only the last plate of a set, the others being lost. States that a certain Malli-Śeṭṭi made, after purchase from the chief, a *sarvamānya* endowment (of land) in the Māsūru Mosaḷeyakuruvu for the maintenance of certain services in the Śaṁkha-Jinara-Basti of Huligere, on the advice of Chandraprabhadēva, a disciple of Vijaya-kīrtidēva of the Dēsi-gaṇa.
16	The Pontiff of the Sri Balaga Bāvāji-matha, Chicacole, Vizagapatam district, through the Sub-Collector, Chicacole.	Eastern Gaṅga	Dēvēndravarman, son of of Bhūpēndravarman.		Sanskrit in archaic characters.	Do.	Do.	Records the royal grant of the village Nāpitavāṭaka in Kōḷuvartani (division) to two learned Brāhmaṇas, viz., Narasiṁha-Bhaṭṭa and his brother Mādhava-Bhaṭṭa of the Kāmukāyana-gōtra, well versed in the Bahvṛicha-Vīda and all the *Śāstras*, on the occasion of Uttarāyaṇa to secure religious merit for the king and his parents. Published in the Telugu Journal, *Bhārati*, Vol. XIV, Part 2, pp. 67 ff.

List of copper-plates examined during the year 1940-41.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Chārukīrtti Paṇḍitāchāryavarya of the Jaina Matha, Mūḍabidure, Karkala taluk, South Kanara district through Mr. H. K. Narasimhaswami of this office.			Śaka 1485, Rudhirōdgāri, Mēsha [13], Friday.	Kannaḍa .	Returned to the owner.	*South Indian Inscriptions.*	Records an endowment in money made by Śaṅkarasetti *alias* Birapantara at the request of his sister, Śaṅkaradēvī, for the benefit of Chaṇḍōgra Pārisva-Tīrthaṅkara (*basti*) of Bidure. The grant was made into the hands of the *Settikāras* at the command of Abhinava Chārukīrtti-Paṇḍita. Out of this amount lands were purchased. Records also another endowment of 1250 *varāhas*.
2	Do. .	Biḷigi chiefs .	Vīrappoḍeya .	Śaka 1468. Viśvāvasu, Kārttika śu. 1; and Parābhava, Prathama Āshāḍha, śu. 10.	Sanskrit and Kannaḍa in Kannaḍa.	Do. .	Do. .	Gives the ancestry of the chief for six generations. Records the gift, by the chief, of the income from certain lands in the village Kuḍuginabayalu included in the Chikkamāḷige-nāḍu for worship in the *basti* called Tribhuvanachūḍāmaṇi at Bidure. Records also a gift by the chief of a silver cup and of money for the provision of rice-offering to god Chandranātha in the (same) *basti* in the name of Vīramamma, the wife of his uncle Timmarasa. Refers also to a gift of money for the milk-bath of the deity in the name of Timmappa, son of Ghaṇṭoḍeya.
3	Do. .			Śaka 1493, Prajōtpatti, Pushya, śu. 8, Sunday.	Kannaḍa .	Do. .	Do. .	Records an endowment of land at Marakata in Mīchāra-māgāṇe for *āhāradāna* (feeding) in the *basti* (at Bidure) by Abbakkadēvī of the Chauṭa (family) for the merit of her sister Padumaladēvī. Contains the injunction that the chiefs of Puttige should not destroy the charity.
4	Do. .			Śaka 1554, Āṅgirasa, Dīvāḷi.	Do. .	Do. .	Do. .	States that the two sections of Jaina residents living in Beṭṭakēri and Mādalaṅgaḍikēri at Bidure, who were celebrating the Dīvāḷi festivals hitherto by mutual fights with sticks, slings, stones and shields, were, by solemn vow, made to give up this violent method as it was against the tenets of their faith and to observe the festival in future by harmless diversions of *dīpārādhana* and other special worship in the Chandranātha-basti, at the instance and intercession of their Pontiff, Samanta-

APPENDIX A—*contd.*

List of copper-plates examined during the year 1940-41—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
								bhadradēva of the Sēna-gaṇa who, with the assistance of his immediate disciples and the ascetics of the four *gaṇas* and the active sympathy of his friend Dēvaṇṇa, brought pressure upon them by threats of suicide by starvation.
4	Chārukīrtti Paṇḍitāchāryavarya of the Jaina Maṭha, Mūḍabidure, Karkala taluk, South Kanara district, through Mr. H. K. Narasimhaswami of this office.	Keḷadi	Veṅkaṭappa-Nāyaka	Śaka 1544, Rudhirōdgāri, Vaiśākha.	Kannaḍa	Returned to the owner.	*South Indian Inscriptions.*	Records separately in the same plate the earlier activities of this Samantabhadra who is stated to have visited the king at Ikkēri and his local officer Chinnabhaṇḍāra Dēvappa and secured their financial and official assistance for the renovation of the *chaityālaya* called Tribhuvanatilaka, dedicated to Chandranāthasvāmi at Bidure.
5	Do.		Lakshmapparasa *alias* Bhaira[ra*]sa 'of the Kadamba family'.	Śaka 1426 (expired) Krōdhin, Āśvīja, ba. 5. 1475	Do.	Do.	Do.	States that the chief conceded certain ecclesiastical rights and privileges over some part of his dominions to a disciple of Chārukīrtti Paṇḍitāchārya, the high pontiff of the 72 religious *saṁsthānas* of the Jainas.
6	Do.	Vijayanagara	Vijaya Sadāśiva Mahārāya 'ruling at Vidyānagara'.	Śaka 1670, Rākshasa, Mārgaśira, śu. 1.	Do.		Do.	Records an endowment of certain lands in the village Bennegāve in the Sōde province by the chief Immaḍi Arasappoḍeya, son of Arasappa-oḍeya of Sōde, to his teacher Chārukīrtti Paṇḍitadēva who bears a number of *birudas* like *Rāya-rājaguru*, etc.
7	Do.			Durmukhi, Vrishabha, 15, Sunday.	Do.	Do.	Do.	Records that Barmananda and his younger brother Kungiya Barmisetti of the *Kurbarabali* agreed to pay into the treasury of the *basadi* of Chandōgra Pārśvadēva built by Chārukīrtti Paṇḍitadēva, 600 *gadyāṇas* from out of the income of lands in their enjoyment. Also records another endowment of 110 *gadyāṇas* from the Vrischika month of the Hēviḷambi year by the same brothers.
8	Do.	Keḷadi	Vīrabhadra-Nāyaka 'ruling the Maṅgaḷūru and Bārakūru kingdom'.	Śaka 1562, Vikrama, Mārgaśira, ba. 2, Friday.	Do.	Do.	Do.	Records an agreement given in the presence of Narasiṁhoḍeya who was holding the *mudra* of Maṅgaḷūru by Chikkarāya Oḍeya of Puttige belonging to the Chauṭa family to Abhinava Chārukīrtti Paṇḍitadēva and the several *setṭis* and others of the mercantile guild of Bidure undertaking not to encroach, in future, upon the

								civic rights and privileges hitherto enjoyed by the latter and to preserve intact the property of the gods and the priests since the excesses of his subordinates had resulted in their abandoning their homes and settling elsewhere.
	Do.			(*a*) Tārana, Vrishabha, 22, Thursday.	Do.	Do.	Do.	(*a*) Records an endowment of 200 *kāsus* for offerings to the 24 Tīrthaṅkaras by Chandrakīrttidēva. This amount was advanced to a certain Vishṇu-Kaḷūmvaru (?) who mortgaged some of his lands for the amount received and agreed to pay 16 maunds of rice as interest thereon every year.
				(*b*) Svabhānu, Karka-[taka] 9, Wednesday	Do.	Do.	Do.	(*b*) Records a similar agreement entered into with the treasury of the Pārśvanātha *basti* at Bidure by Śrīdhara-paḍikōḍi, who after mortgaging his lands, received 2100 *Virarāya-phana* and agreed to pay as interest thereon 28 *muḍa* of rice every year. This was to be utilised for providing offerings and worship to the bronze image of the deity in the *basti* set up by Lalitā-dēvī of Gerasoppe.
				(*c*) Nandana, Mēsha, prathamā, Sunday.	Do.	Do.	Do.	(*c*) The third record is an agreement by three brothers to pay a fixed sum every year as interest for the amount borrowed by them from the *basti* of Pārśvnātha out of the endowments made by Lalitādēvī.
10	Do.			Śaka 1671, Śukla, Māgha, ba. 13.	Do.	Do.	Do.	Records a gift of money to reclaim a land at Paḍuvakōḍu in Perañjada-māgāṇe which had been endowed by his ancestors for worship in the *basti* of Chandranātha-svāmi at Mūḍabidure, by Timmanarasa *alias* Achela, as the land had become fallow after sometime and consequently worship in the *basti* had stopped.
11	Do.			Yuva, Mithuna, 16, Thursday.	Do.	Do.	Do.	Records the mortgage of his lands for 15 years by Mañjiseṭṭi of Peīāra to the several *seṭṭikāras* of Bidure for 200 *varāhas* of gold received by him from the treasury of the *basti* of Chaṇḍōgra Pārśvadēva at the instance of (the pontiff) Abhinava-Chārukīrtti Paṇḍitadēva.
12	Do.			Śaka 1643, Plava, Māgha, śu. 10.	Do.	Do.	Do.	Records a gift of land to the *Kallu-basti* of Chandranātha-svāmi at Mūḍabidure by Sātabeḷe-Ballāḷa of Marōvōḍi-grāma in Keḷada-māgāṇe, a subdivision of Achela-sime. The land was entrusted to a lady by name Chandramati-avva Biyyāni for performing the *Śalākshaṇika-nōḍi* (festival) in the *basti*.

List of copper plates examined during the year 1940-41—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
13	Cāārukīrtti Paṇḍitāchāryavarya of the Jaina Maṭha, Mūḍabidure, Karkala taluk, South Kanara district, through Mr. H. K. Narasimhaswami of this office.			Śaka 1589, Plavaṅga, Kārttika, śu. 5, Friday.	Kannaḍa . .	Returned to the owner.	*South Indian Inscriptions.*	Records an endowment of land made into the hands of Lakshmīṣēṇa-Bhaṭṭāraka of the Śēṇa-gaṇa, the family preceptor of the chiefs of Puttige, by Abakadēvi Chaṭṭaru for the maintenance of a feeding house and worship in it.
14	Lokanathacharya of the same place through Mr. H. K. Narasimhaswami of this office.			Raudri, Mēsha, 15, Sunday.	Do. .	Do. .	Do. .	Seems to record an endowment in money for offerings to the images of Chandranātha and Ananta-Tīrthakara by two brothers Gōvindāraṇa and Rāmāraṇa of Yēṇūru (Vēnūr) who pledged their *brahmadēya* lands for the purpose, redeemable by themselves only after a period of 40 years.
15	Do. .	,,		Śaka 1544, Durmati, Kārtikka, śu. 1, Saturday.	Do. .	Do. .	Do. .	Records an endowment in lands for the performance of *pañchāmṛita* and other rites to the image of Śāntīśvara, Vardhamāna and Pañchaparamēshṭhī by Rāmanātha Arasaru of *Kabigara-baḷi* in the time of Madurakadēvi *alias* Ammāji, the disciple of Lalitakīrti Bhaṭṭāraka of the Śāntīśvara-chaityālaya of Yēṇūr.
16	Secretary, Gandhi Museum, Kanara High School, Mangalore.	Keḷadi .	Basavappa-Nāyaka .	Śaka 1621, Bahudhānya, Chaitra, śu. 15.	Do. .	Do. .	Do. .	Records an endowment of land by Basappa-Nāyaka, son of Sōmaśēkhara-Nāyaka of Keḷadi to a *maṭha* constructed at the village of Māḷari Kaḍagōri in Munināḍa-sime by Anemahal Viraṇṇa in clearance of a debt owed by the former to the latter.
17	Śri Prasad Ganapa Venkataramana Bhat of Gōkarṇa, Bombay Presidency, through Mr. P. B. Desai of this office.	Biḷigi chiefs .	Sōmaśēkhara-Nāyaka .	Śaka 1608, Krōdhana, Chaitra, ba. 12.	Do. .	Do. .	Do. .	Records an endowment of money to be derived annually from several sources by the chief for the performance of various services to the god Mahābaḷēśvara of Gōkarṇa.
18	Subordinate Judge, Guntur .	Reḍḍi .	Ana-Vēma Reḍḍi . .	Śaka 1300, Kāḷayukta, Mārga[śira], śu. 15 Saturday, lunar eclipse.	Sanskrit and Telugu in Telugu.	Returned to the Sub-Judge.	Do. .	Grant of village Pedapalkaḷūru by the king to Āhōbaḷa-Paṇḍita of the Hārita-*gōtra* as an *ayaṅkāra* near Maṅgaḷagiri on the southern banks of the Kṛishṇā to be shared by him with 8 other Brāhmaṇas as *vṛitti*.
19	Śri Chadikivāḍa Venkatakrishnayya of Pāḍēru village, through the Deputy Tahsildar, Sullurpet taluk, Nellore district.	Vijayanagara .	Dēvarāya .	Śaka 1347 (expressed by chronogram), Viśvāvasu, śu. 12.	Sanskrit in Nāgarī .	Returned to the owner.	Do. .	Records the grant by the king, of the village Dēvarāyapuram divided into shares among Brāhmaṇas of various *gōtras*.

20	The Secretary, Karnataka Historical Research Society, Dharwar.	Do.	Sadāśivarāya	Śaka 1481, Siddhārthin, Āśvayuja, śu. 8, Sunday, Uttarāshāḍha.	Kannaḍa in Malayāḷam.	Returned to the Society.	Do.	Records the grant of land called Kaḍu-Ilīya-sthāla in the village Gadebaḍi as a *brahmaṇa-dēvasa* village to Bhairava Bhaṭṭa, son of Kēśa[va]-Bhaṭṭa of Muruginakuḷi by Mādhava Hebāruva, son of Viṭhala-Hebāruva, during the administration of Sōdeya-rājya by Immaḍi Araśappoḍeya for performing worship in the temple of [Nara]simhadēva at Mōḍabhi[dure].
21	Do.			Śaka 1559	Telugu	Do.	Do.	Badly engraved. Seems to record an endowment to the *ēkāngi-maṭha* at Śrīraṅgam by certain disciples of the *maṭha*.
22	Do	Vijayanagara	Harihara	Śaka 1301, Siddhārthin, Jyēshṭha, Tuesday, lunar eclipse.	Sanskrit and Kannaḍa in Nāgarī.	Do.	Do.	Records the endowment of 22 villages in Gadag-dēśa for the maintenance of worship in the two temples of Trayambakēśa and Vīranārāyaṇa at Gadag, made by the king in the presence of god Virūpāksha on the banks of the Tungabhadrā at the instance of his preceptor Kriyāśakti-guru, and the appointment of Sammaṇāchārya, son of Śarvāchārya and grandson of Śaṅkhaṇāchārya of the Kāśyapa-gōtra, a resident of Kratupura, to supervise the worship in the temples and manage their property.
23	Do.	Do.	Do.	Do.	Sanskrit in Nāgarī	Do.	Do.	Connected with copper-plate No. 22 above States that Gadag-dēśa of 66 villages was divided by the king into three parts, one part being set apart as *Rājāmśa*, the second part for the worship of the two gods mentioned above and the third made into an *agrahāra* to be enjoyed by the scholar Sammaṇāchārya, the accountant of the Gadag-dēśa and other persons of various *gōtras* and *sūtras* selected by him. (Text published in J.B.B.R.A.S., Vol. XII, pp. 352 ff.)
24	Diwan Bahadur C. S. Srinivasachārya, Annamalai University, Chidambaram.	Do.	Veṅkaṭadēva (II)	Śaka 1558, Īśvara, Pushya, śu. 15, lunar eclipse.	Sanskrit in Nāgarī	Do.	Do.	Records the *sarvamānya* grant of the village Pennalūru *alias* Bhūvarāga-samudram in Naḍumaṇḍalam, a sub-division of Vaḷidalambaṭṭu-chāvaḍi, in Tirumunē-pāṇḍya-vaḷanāḍu by the king as an *agrahāra* divided into shares among scholars of various *gōtras* and *sūtras*.
25	Sri Basanna Gauda Patil, Yaraganavi, Saundatti taluk, Belgaum district, through Mr. P. B. Desai of this office.	Chāḷukya	Hemmāḍi 'ruling from Kalyāṇapura'.	Śaka 1102, Saumya	Kannaḍa in Nāgarī	Returned to the owner.	Do.	Written in very faulty characters. Seems to record a grant of several plots of land in two villages Shaṭṭiyakere (Seṭṭigere) and Mūḍamgere in the division Kuṇḍi 3000 to a *sāvanta* named Kāṭeya by the king who was pleased with some exploits of the former.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
26	Sri Revanapp[illegible] Battali, Dalal, Hubli, Dharwar district, through Mr. P. B. Desai of this office.		Rukumāṅgadēva-chakravarti 'ruling at Ahichapura'.	Prabhava, Chaitra, śu. 8, Monday.	Marāṭhī and Kannaḍa in Nāgarī.	Returned to the owner.	*South Indian Inscriptions.*	In characters of about the 13th century A.D. The language seems to be a corrupt dialect of Mahrāṭhī with an admixture of old Kannaḍa. Purports to record a grant of land at Maṇināga-grāma in Kuṇḍi 3000 province to twelve *gāvuṇḍas* of the place by the king, on the occasion of his victorious campaign in the southern region while he was camping on the bank of the Malāpahāri river at Kōḷanūr, probably in recognition of some service rendered by them.
27	Sri Gaudappa Gauda Ayyana Gauda, Patil, Sattigēri, Saundatti taluk, Belgaum district, through Mr. P. B. Desai of this office.	..		Sura San (Hijri) 1084.	Mōḍi script and Marāṭhī language.	Do.	Do.	Records the grant of the *mirāsi* of the Patil to a Gauḍa named Lakha-Gauḍ over *kasabe* Huḷavāḍ on the condition that he should populate it and disband three small settlements subsisting in the neighbourhood.
28	Do.				Kannaḍa (verse)	Do.	Do.	Characters are modern and may be of the 18th century A.D. Seems to record the heroism of a certain Gauḍa (name not clear) in a battle-field.
29	Do.		....		Mōḍi script and Marāṭhī language.	Do.	Do.	Seal with Persian writing is engraved on the right margin. The characters are of the 17th century. Seems to be some title-deed.
30	Sri Dharappa Channa Basappa, Basarkod, Hire-Bāgevāḍi, Belgaum taluk and district, through Mr. P. B. Desai of this office.	Yādava	Kandharadēva Mahārāja	Śaka 1171, (expired) Saumya, Śrāvaṇa, śu. 12, Thursday.	Sanskrit in Nāgarī	Do.	Do.	Records the confirmation by the king, at the request of his minister Chauḍi-seṭṭi, of the grant of a village named Tāmrapuri in Vēṇugrāma-dēśa to 110 Brāhmaṇas which had been made by the minister *Mahāmātya* Mallisetṭi, the father of Chauḍisetṭi, in the presence of god Vishṇu at Puṇḍarīka-kshētra, for securing prosperity to the king's dominion.
31	Mrs. Rucravva, wife of the late Basappa-Dalavāyi of Murugod, Saundatti taluk, Belgaum district, through Mr. P. B. Desai of this office.	Kadamba	Parmāḍidēva	22nd year of reign, Vibhava, Māgha, Pūrṇimā, Monday.	Do.	Do.	Do.	Records the grant of the village Doḍḍavāḍa in the Naviḷugunda-kampaṇa of the Beḷuva-dēśa to Brāhmaṇas of various *gōtras* by the king.
32	Sri Annamalai Mudaliar, Appar-madam, Tiruvaṇṇāmalai, North Arcot district, through Mr. V. Venkatasubb[illegible] Ayyar of this office.	Vijayanagara	Krishṇadēva Mahārāya	Śaka 14[3]5, Āṅgiras, Makara, śu. 5, Thursday, Uttarāḍam.	Tamil	Returned to the Mutt.	Do.	Records an endowment of the village Māl-Pālaiyūr and of 400 *paṇ* in cash by the king for worship and offerings to the images of Aḷiyāviradaṅgoṇḍa-Vināyaka and Appar Tambirānār which had been set up in the Periyanāṭṭumaḍam built by the

								nāṭṭavar of the 84 *vaḷanāḍus* outside the temple of Aruṇādri-Īśvara near the main *gōpura* at the instance of Alivāvirādankoṇḍa-Tambirānār and for sacred bath and offerings during one service of the day for the god Aruṇādri-Īśvara and goddess Unnāmulaiammaṇ. Further, it records an agreement among these 84 *nāṭṭavar* to collect certain imposts among themselves on specified occasions for the maintenance of a feeding charity in the *maṭha*, and the appointment of a person by them to look after the management of the affairs of the *maṭha*. In the preamble of the inscription reference is made to the construction of the 1000 pillared *maṇḍapa* by the king within the precincts of the temple at Tiruvaṇṇāmalai in the place occupied by the *Periyanāṭṭamaṭam* after paying a compensation of 500 *pon* to the latter (Cf. No. 574 of 1902).
33	The Pontiff of the Vēmbattūr Mutt, South car street, Tinnevelly, through Mr. G. V. Srinivasa Rao of this office.		Dēvaśikhāmaṇi Mahābali-Bāṇādhirāya.	Śaka, 1499, Īśvara, Uttarāyaṇa, Hēmanta-ṛitu, Makara, ba. Amāvāsyā, Monday, Śravaṇa.	Do.	Returned to the Pontiff.	Do.	Records the endowment of the village Śendottiyēndal in Vaigai-vaḷanāḍu, a subdivision of Mūvarāśaṅkōṭṭai-śīrmai in two equal shares to the temple of Kailāsanātha at Vēmbattūr in Kulaśēkhara-chaturvēdimaṅgalam in Teṅkarai Vēḷvināḍu and to the Śaiva-śikhāmaṇi-*maṭha* situated in the Tirumaḍaivilāgam of the temple and presided over at the time by Śaṅkara-Nārāyaṇāchārya of the Naidhruva-Kāśyapa-gōtra and of the Dakshiṇa-Gōḷaki-*maṭha*.
34	Do.	Madura Nāyaka	Vīrappa-Nāyaka	Saka 1493, Kollam 747, Prajōtpatti, Paṅguṇi 14, ba. 11 Monday, Śravaṇa.	Do.	Do.	Do.	Records the grant of the villages Āraikkuḷam and Kinattāṅguḷam in Ōmanallūr-śīrmai of Teṅkarai-nāḍu, a subdivision of Teṇmaṇḍalam, made at the instance of the chief by the *nāṭṭavar* of Teṅkarai-nāḍu including those of Siṅgikuḷam for the worship of god Aḻagiyaśokkanāthasvāmi set up in the *Teṟku-maṭha* at Tirunelvēli in Kīḻvēmbunāḍu and for the maintenance of feeding and for other expenses therein. The *maṭha* is said to have been presided over by Īśānaśivāchārya, the disciple of Pushpalaka- Śivāchārya who was again the disciple of Sarvaśikhāmaṇ. Vēmbattūr Mudaliyār Aghōra-Śivāchārya of the Naidhṛiva-Kāśyapa- gōtra.
35	Śri Nallagantla Chenchi Reddi of Dommara-Nandyāla. Jammalamadugu taluk, Cuddapah district, through Mr. H. K. Narasimhasvami of this office.	Chōḷa	Puṇyakumāra 'the lord of Hiraṇyarāshṭra'.	10th year, Phālguna, Paurṇamāsī.	Sanskrit in early Telugu-Kannaḍa characters.	Presented to the Archaeological Department by the owner.	*Epigraphia Indica*	Records a grant of land in the village to four Brāhmaṇas of Nandigāma-grāma and to one Brāhmaṇa in the village of Pāṇḍikūṟu-grāma by the king in equal shares.

TAMIL NADU STATE DEPARTMENT OF ARCHAEOLOGY LIBRARY, Date 20

APPENDIX A—*contd.*

List of copper-plates examined during the year 1940-41—*concld.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
36	Śrī Bhūmarāla Seshacharlu, Archaka, Mādhavasvāmin temple, Peddapasupula, Jammalamadugu taluk, Cuddapah district through Mr. H. K. Narasimhaswami of this office.			Śaka 1685, Pārthiva, Āshāḍha, śu. 15.	Telugu	Returned to the owner.	*South Indian Inscriptions.*	Records a grant of land to a certain Vīṇe Krishṇamāchārlu by the Reḍḍi and Karaṇam of Kūlūru for worship of god Āñjanēyasvāmin of the place. Also refers to an agreement entered into between Vīṇe-Krishṇama and others on Vaiśākha, śu. 15, in the cyclic year Vikṛiti, but the details of the agreement are lost.
37	Do.			Śaka 1683, Tāraṇa, Vaiśākha, śu. 15.		Do.	Do.	Registers grant of lands as *bhaṭavṛitti-mānya* by the Reḍḍis and Karaṇams of the villages Paiḍela and Arakatavēmula to Vīṇe Krishṇamāchāryulu, the *archaka* of the village Paiḍela. The first few lines on this plate (lines 1 to 10) seem to be connected with the agreement entered into between Vīṇe Krishṇama and others referred to above (No. 36) and lines 11 to 57 to another agreement entered into by the same person with certain others on Mārgaśira, śu. 12, in the cyclic year Virōdhin.
38	Prof. S. V. Venkateswara, M.A., Gopalapuram, Madras.	Sāḷuva	Immaḍi Nṛisiṁharāya	Śaka 1414 (expressed by chronogram), Parīdhāvi, Vaiśākha, śu. paurṇamāsī.	Sanskrit in Nāgarī	Do.	Do.	Records the grant of the village Māgenagere as an *agrahāra* under the new name Immaḍi Śrī-Narasiṁhapuram in the Roḍḍa nāḍu, a subdivision of Penugunḍa sthala, by the king, divided into 28 shares among several learned Brāhmaṇas of various *gōtras* and *sūtras*.
39	The Tahsildar, Gurazala, Guntur district, through Mr. G. C. Chandra, Archaeological Superintendent, Southern Circle, Madras.	Eastern Chāḷukya.	Jayasiṁhavallabha-Mahārāja (I).	30th year, Āśvayuja, śu.[5], Chandravāra, Śravaṇa.	Sanskrit in early Telugu characters.	Acquired for the Indian Museum, Calcutta.	*Epigraphia Indica*	Records the grant of the village Kōneki in Paḷḷi-rashṭra by Vishṇuvardhana-Mahārāja, son of Indravarma-Mahārāja, the younger brother of the ruling king, on the occasion of the lunar eclipse in the month of Māgha. The village was divided into 120 shares and allotted to several Brāhmaṇas in specified proportion. Refers to a previous donee of part of the village by name Vidu-Śarmā of Āṭukūru, the son of Mahāsēna-Śarmā, who is said to have been known as *Aḍiṭakāla-Vararuchi* on account of his great scholarship.

APPENDIX A.

List of copper-plates examined during the year 1941-42.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Krishnattevar of Kuppaṇāpuram, Kadambur Zamindari.			Śaka 1579, Kollam, 833, Friday, daśami, Mṛigaśirshā.	Tamil	Returned to the owner.	*South Indian Inscriptions.*	Records the conferment of the title of *Valangai-puli* and the insignia of a *Hanumakodi* (monkey-flag), with the right of collecting certain matrimonial and funeral dues in the neighbouring localities, by the heads of seventy-four families of the goldsmith community, on Nallaperumāḷ Tēvaṇ for his victory over their opponents.
2	Dr. N. Venkataramanayya, M.A., Ph.D., Madras University, Madras.	Pallava	Simhavarma Mahārāja	12th year, Jyēshṭha, ba. 13.	Sanskrit in Pallava characters.	Do.	*Epigraphia Indica*	Registers the grant of the village Neḍuṅgarāya in Muṇḍarāshtra, by Yuvamahārāja Vishṇugōpavarman, the son of Skandavarman, the grandson of Viravarman and the great-grandson of Skandavarman of the Bhāradvāja-*gōtra*, to the three doners Doḍḍisvāmin, Kaṇṇasvāmin and Nandisvāmin, of whom the first is given half the share, the second two-thirds of the remaining half, and the third the rest of the village which was converted into a *Śāraṇika-rāma* (asylum) and was exempted from the 18 kinds of impositions (?), the *dēvabhōga* lands in it being set apart. These exemptions were ordered to be maintained by the state officers such as the *āyuktakas*, *naiyōgikas*, *rājavallabhas* etc. (Edited in the Telugu Journal, *Bhārati* Vol. XVIII part 1, pp. 699 ff.)
3	Rao Bahadur S. T. Srinivasagopalacharya, Advocate, Vepery, Madras.		Narapatirāya Chōḷa-Chakravarti.	Virōdhi Śrāvaṇa, śu. 5, Saṅkramaṇa, Monday.	Kannaḍa	Do.	*South Indian Inscriptions.*	Records the purchase of the village Hebbaṭa by Nariya of that place, for which transaction Chōḷa-Baicha advanced the money at a specified interest and Gururāja and Gaṅga-Perma stood as witnesses. The engraver of the record was Rāyēndra-chōḷāchāri. In characters of about the 13th century A.D.
4	Dr. N. Venkataramanayya, M. A., Ph.D., Madras University, Madras.	Gajapati	Pratāpa Haṁvīra	Śaka 1383, Vṛisha, Bhādrapada, śu. 1, Friday.	Sanskrit and Telugu in Telugu.	Do.	Do.	Registers the grant of the village Chiruvṛōlu together with Mēḷamirruṛu situated on the bank of the Krishṇā, as a *caturvēdaya-agrahāra* to several Brāhmaṇas of various *gōtras* by the king, renaming the village Pratāpa-Haṁvīrakumāra-pura, after his own name.
	Do.				Uriya	Do.	Do.	

APPENDIX A—*concld.*

List of copper-plates examined during the year 1941-42—*concld.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	Sri Venkata Reddi, Branch Post Master, Nossam, Koilkuntla taluk, Kurnool district, through Sri. M. S. Sarma, Guntur.	Western Chāḷukya.	Vijayāditya	Śaka 622, Vaiśākha, Paurṇamāsi, 4th regnal year.	Sanskrit in early characters.	Returned to the owner.	*Epigraphia Indica.*	Registers the grant of the village Yukrōmbe to the west of Viñchivichēḍu and situated in Pe[re]kkal-vishaya by the king from his victorious camping place [Pō]taḷikānagara in Bāvihāra-vishaya to Māra-Śarman of the Vatsa-gōtra who was well versed in the Vēdas, etc., as *ēkabhōga* and free from all impositions.
7	Rao Bahadur, S. T. Srinivasagopalacharya, Advocate, Madras.	Vijayanagara	Kṛishṇadēvarāya	Śaka 1435, Āṅgirasa, Māgha, Makarasaṅkramaṇa, Kṛishṇapaksha, Monday.	Sanskrit in Nāgarī	Do.	*South Indian Inscriptions.*	Registers the gift of the village Haralakaṇṭa *alias* Kṛishṇarāyasamudra in Kōḷājamahārājya as *sarvamānya* and *ēkabhōga* to the Brāhmaṇa Varadarāja who belonged to the Kauṇḍinya-gōtra and Āpastamba-sūtra, who was well versed in the Vēdas, Vēdāṅgas, Śāstras and Alaṅkāras and who adorned, like the moon, the sea (i.e., the family) of Kēśava. The gift was made in the presence of god Virūpāksha on the bank of the Tuṅgabhadrā.
8	Do.	Do.	....	....	Do.	Do.	Do.	The set of plates is incomplete. The preserved portion which consists of the first and the last plates of the set gives the genealogy of the dynasty as in other records commencing with the moon and as far as Narasa of the Tuḷuva dynasty. The portion delineating the boundaries of the gift village mentions its name as Kālavaṃgapāḍi *alias* Basavāpuram.
9	Pūjāri Appayya of Sōmaghaṭṭa, Hindupur taluk, Anantapur district.	....	....	Śaka 1413, Bahudhānya, Kārttika, su. 15, Wednesday.	Telugu	Do.	Do.	Records that Pedda Hōbaḷa Reḍḍi, administering the six *samutus* under Mahāmaḍaḷēśvara Mahārāja Śrī Munnā Kṛishṇarāyaḷavāru ruling from Penugoṇḍa-paṭṭaṇa, having undertaken to go on a pilgrimage to Ahōbilam to fulfil a vow made by his forefathers, was instructed by the god in a dream, to construct a temple for him at Śāṇḍilya-kshētra near Sōmaghaṭṭa, wherein he (the god) would appear as Madhugiri Lakshmī-Narasimha, and that having constructed the temple accordingly he secured the village Kaṇirāḷapalle in the Gōraṇṭla-*samutu* to the god as *rāyadatti* from the king and also arranged for endowments for an *archaka* to conduct worship of the god.

APPENDIX A—*contd.*

List of copper-plates examined during the year 1942-43.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. Periyaswami Iyer of Tārāmaṅgalam, through the Tahsildar of Ōmalūr, Salem district.	Mysore chiefs .	Immadi Vīrarāja-Uḍaiyar 'ruling from Maisūr'.	Śaka 1698, Kali 4876, Manmatha, Dakshiṇāyana, Varsha-ṛitu, Śrāvaṇa, śu. 5, Friday, Pushya.	Tamil .		*South Indian Inscriptions.*	Records a grant of land by different persons for worship of God Sōmēśvara at Vanavāsi included in the Kāvēripuram-śīrmai of Vañji-nāḍu. Also records a subsequent endowment of land to the same temple in the next year, Durmukhi, by different officials. Same as C. P. No. 195 of Sewell's *List*.
2	Śiva temple at Sarugani, (Paramagudi taluk), through the Revenue Divisional officer, Dēvakōṭṭah, Ramnad district.	Sētupati chiefs .	Kumāra Muttu Vijaya Raghunātha Sētupati.	Yuva, Āḍi 26. .	Do. .			Records a gift of land besides authorising a levy of 2 *paḍi* of paddy per family, for the upkeep of a *matha* and a tank, evidently at Śivaganga. The Sētupati chief is introduced with a number of high-sounding titles.
3	The Deputy Tahsildar, Rādhāpuram, Tinnevelly district.			Śaka 1703, Kollam 956, Plava, Āṇi 13, śu. 2, Saturday, Punarvasu.	D .			Records the levy of a small duty on every new shop opened in the Vijayāpati-śīmai for conducting a service in the temple of Varaguṇa-Pāṇḍēśvara at Rājarājapuram in Murattā-nāḍu included within the trading jurisdiction of Kaḷakkāḍu, by Tānappa-Mudaliyār Kāntimatinātha Piḷḷai, the *āyam-adhikāri* of the southern region (*Dakshiṇa-śīmai*), for the merit of *Dalavāy* Tirumalaiyappa Mudaliyār and others.
4	Do.	Travancore chiefs.	Veṇrumaṇkoṇḍa Bhūtalavīra Ravivarma of Jayatuṅga-nāḍu.	Kollam 715, Chittirai 5, ba. 10, Thursday, Tiruvōṇam.	Do.		*South Indian Inscriptions.*	Records an order of the king issued from his camp at Paṅguḍi, granting lands for conducting the service called *Ravivarman-śandi*, instituted evidently after the name of the king in the temple of Varaguṇēśvaramuḍaiya-Nāyanār and his consort Kalyāṇasundara-Nāchchiyār at Pūśaṅguḍi *alias* Rājarājapuram in Murattā-nāḍu. Also states that this is a copy of a stone record engraved on the east side of the central shrine of the Śiva temple at Rādhāpuram (No. 356 of 1930).
5	Trustee, Vishṇu temple, Vellarivaḷḷi, through the Tahsildar, Tiruchchengode, Salem district.			Manmatha, Āvaṇi 1	Tamil (modern) .		Do. .	Records gift of land by Kaṅgireḍḍi Pōttureḍḍi and Naṅjayan, the agents of Lakshmikāntayyarājāvaiyyan, for conducting worship daily to god Kāñchi-Varadarāyap-Perumāḷ.

APPENDIX A—*concld.*

List of copper-plates examined during the year 1942-43—*concld*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of original.	Where to be published.	Remarks.
6	Dr. N. Venkataramanayya, University of Madras, Madras.	Eastern Chālukya.	Rājarāja I		Sanskrit and Telugu	Returned to the owner.	*Epigraphia Indica*	Records grant of land in the village of Maṇḍa in Guddavāḍi-vishaya by the king to Āṁkaya *alias* Samastabhuvanāśraya Brahmamahārāja, son of Rāmadēva and grandson of Śivakumārabhaṭṭa of the Bhāradvāja-gōtra and Āpastamba-sūtra. The land granted is stated to have been measured by the rod called *Hummaḍi-Bhīmakōla*. Published in *Bhārati*, Vol. XX, pt. 2, pp. 177-193.
7	Śiva temple at Śivagaṅgs, Ramnad, through the Revenue Divisional Officer, Devakottai.	Sētupati	Vijayaraghunātha Sētupati.	Śaka 1673, Prajōtpatti, Uttarāyaṇa, Māgha, ba. 13, Śravaṇa, Śivarātri.	Tamil		*South Indian Inscriptions.*	Records the construction of the Śiva temple on the east bank of the tank at Chaturvēdimaṅgalam *alias* Śivagaṅgai and the consecration of the god and goddess therein under the name of Śaśivarṇa Īśvarasvāmi and Periyanāyaki Amman and the endowment of land for their worship by prince Mudduvaḍuganātha-Periya-uḍaiyārttēvar. The king, among other *birudas*, bears the title Araśu-nilaiyitta Śaśivarṇattēvar.
8	Do.	Do.	Muddu Vaḍuganātha Periya Uḍaiyāttēvar, son of Araśu-nilaiyitta Vijaya Raghunātha Śaśivarṇap-Periya-Uḍaiyār.	Śaka 1674, Āṅgiras, Arpaśi 5, Tuesday, śu. 10, Vijayadaśami, Aviṭṭam.	Do.		Do.	Records the grant of a fresh deed in place of the old one said to have been lost, by members of the Kaṇmāḷa community of Śivagaṅga, assembled in the temple of Śaśivarṇa-Īśvara on the bank of the tank in their village agreeing to pay a small levy to meet some of the requirements of the temple.
9	Senior Ināmdār of Kumārapāḷayam agrahāram, through the Tahsildar of Tiruchchengode.	Mysore chiefs	Kṛishṇarāja Oḍeya	Śaka 1682, Vikrama, Viśākha, śu. 3.	Kannaḍa		Do.	Registers sale of the village Tagudappāḍi with its 14 hamlets included in the *kōbaḷi* of Saṅkhagiri to four Brāhmaṇas for 50,000 *Rājagōpāla-varāhas*.
10	Trustee, Śembonnāthasvāmin temple, Āṇḍānkōvil, Papanasam taluk, Tanjore district.		Muttu Vijaya Raghunātha Periya-Uḍaiyārttēvar 'the ruler of Śivagaṅgai-rājya'.	Śaka 1711, Kali 4890, Saumya, Paṅguni 15, śu. 10, Thursday, Pūśam.	Tamil	Returned to the owner.	Do.	Records gift of the village Mīṇāpūr in the Śākkai taluk of the Śivaganga division by Attavanai Mēvāṇḍiyā-Piḷḷai for worship in the temple of Śembonnāthasvāmin at Tenputtūr *alias* Āṇḍānkōvil in the Chōḷa country.

APPENDIX B

List of stone inscriptions copied during the year 1939-40.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT.					
	Siddhavattam Taluk.					
1	**Atlūru.**—Two fragments of a slab lying near the Gangamma temple.	Kākatīya .	[Ru]dradēva-Mahārāja, 'lord of Anumakoṇḍapura.'	Śaka 1190, [Pra]bhava, Phālguna, śu. 15, Thursday.	Telugu . .	Fragmentary. Registers certain grants of money-income made for the worship of the god, probably at Jvōti by a subordinate (name lost) of the king, of whose titles *Maṇḍalika-brahmarākshasa* and *Jagadēkaḷa-Gaṇḍapeṇḍāra* are preserved.
2	Slab lying in a field about a furlong to the east of the Gangamma temple.	Vijayanagara . .	Sadāśivarāyadēva-Mahārāya .	Śaka 1464, Parābhava (wrong), Āshāḍha, ba. 14.	Do. .	Registers the grant of several taxes such as *Kaṭṭapannu (?) Kāṇike, Vettikūḍam* and *Dommaripannu* to the barber, Koṇḍōju of Aṭlūru, by Mādrāja Rāmarājayyadēva-Mahārāja at the instance of Rāmarāja and with the permission of the king.
3	**Brāhmaṇapalle.**—Slab set up in the tank-bed to the north of Gaṭṭupalle.	Kāyastha .	Ambadēva-Mahārāja .	Śaka 1212, Vikṛita, Bhādrapada, śu. 5, Thursday.	Do. .	Damaged. Records the construction of the tank at Rāvulakolanu, the demarcation of its boundaries and gift of some land (?) by *Mahāpradhāni* Gōḍerāya Gaṅgidēvayamgāru.
4	**Chelamāreḍḍipalle.**—Slab set up near the well on the way to Ponnavōlu.				Do. .	Characters are of the 17th century A.D. Registers a grant of land as *baṭṭaṇitu (bhaṭṭavṛitti)-mānyam* made by the *sthānikas* of the Ishṭakāmīśvara and Bhairavēśvara temples to Kāmarusu Timmayamgāru for having constructed a tank and channels at Ponnavōlu.
5	**Chenḍuvāyi.**—Slab in a field (Survey No. 50) near the *satra*.	Kākatīya .	Pratāparudra .	Śaka 1241, [Si]ddhārthin, Śrāvaṇa, śu. 15, Wednesday.	Do. .	States that while *Mahāpradhāni* Juttaya-Leṅka was ruling over Pottapi, Sakhali and Mulkināṇḍu, his younger brother Rudraya-Leṅka, who was staying at Kaḍapa in Mulkināṇḍu, having taken a sacred bath on the day of the lunar eclipse, granted for the merit of the king, the several incomes such as the *rācha śrōtriyam*, the *arigōru-pannu, kāṇika*, etc., in the village Chenḍuvāyi, situated in Sakhali-bhūmi, for the midday offerings of the god Siddhanātha.
6	Slab set up near the temple of Ellamma .			Śaka 1694, Nandana, Chaitra, śu. 15.	Do. .	Registers grants of land made by the *Reḍḍi* and *Karaṇam* of the village to Ellamma, the village goddess situated on the bank of the Pinākinī and the god Mallēśvara of Kūrmagiri.
7	Step leading into the well called 'Peddabhāvi.'				Do. (archaic) .	In characters of about the 8th century A.D. Mentions a certain Bōdarāviti and seems to refer to some writing executed by Bārāṇuṇḍu in accordance with the former's wish (?).
8	**Chittāyapalle** (hamlet of **Malinēnipaṭṭaṇam**).—Broken slab lying near the ruined temple of Śiva to the east of the village.			Śaka 1172, Sādhāraṇa, Pushya, Ardhōdaya.	Telugu . .	Damaged and fragmentary. Registers certain grants of land made by *Mahāsāmanta* Kāṭama-Nāyaka, and his brother, for the merit of their overlord.
9—12	**Doṅgalasāni** (hamlet of **Kuruguṇṭapalle**).—Slab set up by the side of the image of Āñjanēya.	Telugu-Chōḍa .	Nallasiddharasa-Dēvachōḍa-Mahārāja .	Śaka 1081, Pramādi, Māgha, śu. 15, Ardhōdaya.	Kannaḍa .	Records that Nallachiddarasa (Nallasiddharasa) ruling at Nellūrupaṭṭaṇa, having started out on a campaign of victory, his subordinates *Mahāpradhāni, Sandhivigrahi* Rēvaṇa-Heggaḍe and his brother Pōtaṇa-Heggaḍe encountered.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.* SIDDHAVATTAM TALUK—*contd.*					Mallidēva and Sōmēśvaradēva, the chiefs of Pottapidēśa, at Doṅgalasāni and that the former, *i.e.*, Rēvaṇa-Heggaḍe having routed Mallidēva and killed Sōmēśvaradēva along with twelve other chiefs and a thousand men, dispersed several others and lost his life in the battle field. His brother Pōtaṇa-Heggaḍe, along with others, having reported the success of the fight to his overlord Nallachiddarasa, installed perpetual lamps at the *mahāsthānas* of Mallikārjuna, Tripurāntaka, Siddhavaṭa, Aṇampura and Māhēśvara for the merit of his brother and himself. Also records the *pratishṭhā* of a Vishṇu image at the frontier of Peḍanāḍu and the endowment of 10 *vṛittis* of land made to it by Kāvaṇa-Heggaḍe, son of Rēvaṇa-Heggaḍe, for the merit of his parents Rēvaṇa and Dāramāmbike. The Telugu (in Telugu and Nāgarī characters) and Tamil versions of the same inscription are written in order after the above. The Tamil version, besides mentioning the above details, adds that Sōmēśvara and Mallidēva were the sons of Vimalāditya and that the inscription was engraved in the time of Kulōttuṅgadēva.
13	Slab lying in front of the Āñjanēya temple	Telugu-Chōḍa .	Vaṁkēya-Chōla Mahārāja .	[4]1st regnal year (in words), Chitte (Chaitra), [śu.] daśami, Sunday.	Telugu (archaic) .	Commences with the *praśasti* 'Svasti charaṇa-sarōruha', etc., registers grants of land made by the king, who bears the titles *Ṭeṅkaṇāditya*, *Komarara-Bhīma* and *Pusiyilladāmta*, to the goddess Kuruva-Bhaṭāri. The characters belong to about the 9-10th century A.D.
14	Back of the slab containing the image of Āñjanēya.	Vijayanagara .	Dēvarāya-Mahārāya .	Hēvilaṁbi .	Telugu .	Seems to register a remission of some tolls in favour of a certain individual (name lost).
15	Gāṇalapalle (hamlet of Rāvulakollu)—A *yantra* stone in the village.				Do. .	A *yantra* stone with some incantations in modern characters.
16	Gaṅgapērūru—Fragment of a slab lying in a field near a well to the west of the village.	Telugu-Chōḍa .	Tirukkāḷattidēva, son of Manmasiddharasa.	. .	Tamil .	Fragmentary. Refers to a *digvijaya* of the king and his victory over Pṛithivīśvara.
17	Fragment of a stone lying in the old village site (now removed and kept in the Śiva temple).				Prakrit in Brāhmī .	Mentions a certain Śivadāsa as the (spiritual) son (pupil ?) of a certain āchārya and refers to a 'Chhāyā-khabaṇa'. The characters belong to about the 3rd—4th century A.D.
18	Two broken slabs lying in Survey No. 186	Vijayanagara .			Telugu .	The beginning of the inscription on one slab is lost. It registers a gift of taxes collected at the Li gāla-tīrtha by the *Reḍḍis* and *Karaṇas* of Gaṅgapērūru to the goddess Yuṭa-lamma of the village, the goddess Gaṇa-Kaḷidēvi of Māṭa-

						ōtupalle and other deities for the annual worship. The other inscription which is a fragment refers to (god) Rāma seated on the throne in the Ēkavīra-mukhamaṇḍapa at Māchupalle and to the *śiṣṭis*, who were probably the devotees of the god. The characters of both the inscriptions belong to about the 15th century A.D.
19	Slab set up in Survey No. 136 near the image of Vīrabhadra.	Do.	Sadāśivadēva-Mahārāya	Śaka 1481, Siddhārthin, Āshāḍha, śu. 12, Friday.	Do.	Damaged. Registers a gift of land made by Nā[ga]rājayyadēva-Mahārāja under the orders of the king in the village Gaṅgapērūru, situated in the Siddhavatam-sīma in Ujayagiri-rājya which was a *nāyaṅkara*, probably of the donor, for worship of god Raghunāyakulu of Oṭṭimitta.
20	Slab set up near the image of Vīrabhadra	Chōḷa			Telugu (archaic)	Fragment. Refers to the son of Chōḷa-Mahārāja.
21	Pedestal of the Vīrabhadra image				Telugu	Reads 'Viriṇilēṅka Gōparāju rakshimpu'. The characters belong to about the 15th century A.D.
22	A tomb-stone in the tamarind grove to the north of the village.			1816, 5th July	English	Records the death of Edward Wrangham Shippey, aged 25 years.
23	Guṇḍlamaḍa.—Slab set up in the Muktikōṭīvarasvāmin temple.			Śaka 1457, Manmatha, Chaitra śu, 15.	Telugu	Damaged. Registers gift of land made by Nainārayya, the *Kāryakartta* of *Mahāmaṇḍalēśvara* Salakarāja China-Tirumalayyadēva-Mahārāja to god [Muktikō]ṭīśvarasvāmin of Kalikiri in the Siddhavatam-sīma, for daily worship.
24	Another slab set up in the same place				Do. (archaic)	Contains only a few letters in characters of about the 8th century A.D.
25	Slab set up in front of the image of Āñjanēya in the tank-bed to the north-east of the village.	[Vijayanagara]		Śaka 146[6]	Telugu	Highly damaged. Seems to register gift of taxes made by Mādrāju.... rājayyadēva-Mahārāja at Jonnavaram, probably to the local temple. To the north of the same village is a broken slab lying in the 'nīlitoṭṭi' containing a damaged inscription in which only a few letters in Telugu and Tamil are alone legible.
26	Jōṭi.—Stone built into the wall near the steps leading to the river.				Do.	States that the *ālera* (steps ?) was built by Rāyasam Koṇḍamarusayya.
27	Kamalakūru.—Slab near the forest boundary, 3 miles to the east of the village.				Do.	States that the inscribed stone demarcating the boundary between Mādupūru and Nārāyaṇarājupēṭa was set up by Gōgulapalle Gura(m)ppayya.
28	Slab set up in a rice field, 4 furlongs to the east of the village.	Chōḷa			Do. (archaic)	Damaged and worn out. Mentions Chōḷa-Mahārāju and Puṇyakomāra.
29	Koṇḍūru.—Two fragments of a slab lying near the foot-path, east of the village.				Telugu	Fragmentary. Seems to refer to an enquiry into the revenue taxation in the time of Bahadūr Sultānu Moga[lāyi]vāru
30	Two other fragments in the same place				Do.	This also refers to the regime of Bahadūr Sultān Muga[lāyi*]vāru and seems to refer to a similar transaction.
31	Kōṭapāḍu.—Slab in the Āvulamāla, 1½ miles to the west of the village.			Śaka 1530 (wrong), Paridhāvin, Māgha, śu. 1.	Do.	States that Kōṭapāṭi Basi-Reḍi, China-Māchu Māchi-Reḍḍi, *Karaṇam* Vīrappa and China-Rāmanna conducted a *parsha* for the cattle belonging to Rāvivāru, had the cows and bulls sculptured (on slabs) and endowed lands at Kōṭapāḍu in the name of Ellappa, probably for having carved the sculptures.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	SIDDHAVATTAM TALUK—*contd.*					
	Kōtrupāḷḷi—*contd.*					
32	Sculptured slab in the same place . .			Paridhāvin Māgha, śu. [5].	Telugu . .	Seems to record that Pālēṭi Buchchana was the artisan who had the sculptures of the [5]0 cows carved.
33	I. Śāṟuppalle.—Slab set up near a well called Guruvi Reḍḍi-bhāvi near the ruined temple of Śiva.		Traiḷōkyamalla Sōmidēva-Mahārāja	Śaka [11]78, Rākshasa, Kārkaṭaka, śu. Paurṇamāsi, Tuesday, Tiruvōṇam.	Tamil .	Records the grant of the village Māśaruppaḷḷi near the southern gateway of Śrīparvata by Gangaiyasāhaṇivār, the chief of Vallūr in Mutti-vaḷanāḍu, to a certain Kāḷaḍi Vāsudēva-Nāyakar of Malaimaṇḍalam, who in turn endowed some lands therein for early morning service in the temple of Siddavaḍam-uḍaiya-Nāyaṇār and for feeding *Sanyāsis* and *Brāhmaṇas* coming from Malai-maṇḍalam.
34	Mādapūru.—Slab lying near the image of Mādhavarāya on the hill to the west of the village.			Śaka 1451, Virōdhin, Kārttika, śu. 1[5].	Telugu .	Damaged and worn out. Records a gift of land at Mādapūru made by Pōtināyani Nāgamanāyaningāru to Mādhavayangāru, the *Karaṇam* of the village, probably for the worship of god [Tiru]vengaḷanātha. The village Māḍupūru is stated to have been included in the Udayagiri-durga and to have been given to the donor by Ayyaparusu-Nāyamkulu, son of Rāyasam Timmarusu.
35	Kōḍulēṭigaḍḍa (hamlet of Kuruguntapalli)—Slab lying on the hillock west of the tank.	Telugu-Chōḍa . .	Tirukāḷetidēva-Chōḍa-Mahārāja 'ruling at Kāñchīpuram'.	Śaka 1153, Nandana	Do. .	Mutilated. Registers grants of land made into the hands of Sigabaḷa and [Vi]llinambi probably for the worship of god Śrī Rāmadēva and for paying certain wages and maintaining some evening lamps, etc. The donor's name is lost.
36	Muddūru.—Slab set up in front of the Namaśśivāya-maṭham.	Vijāyanagara . .	Achyutadēva-Mahārāya .	Śaka, 1454, Khara, Chaitra, śu. 15, lunar eclipse.	Do. .	Registers a gift of the taxes, realised at Muddūru on several items such as cattle, weights, etc. by the tax officer (*Sunkamaniyagāndu*) Pāparāju-Koṇḍaya for worship of the gods Iṣhṭakāmēśvara and Bhairavēśvara of Siddhavaṭam.
37	Another broken slab in the same place .				Do. .	Registers the gift of certain lands (?) to the temples of Iṣhṭakāmēśvara and Bhairavēśvara and to a certain Māda-Lachi, daughter of Mahāsāni, the *dēvaraḍiyāḷu* of the temple.
38	Malinenipaṭnam.—Slab set up in a field about a mile to the south of the village, near the river Penna.			Manmatha, Māgha, ba. 14.	Do. .	Registers a gift of land in Malināyanipaṭṭam situated in Sagali, made by Nāgarasayya, the *Kāryakartta* of Rāmābhaṭṭayya, to a certain Vissarāju for one daily offering to god Kumārasvāmin and (?) Siddhēśvara at Siddhavaṭam for the merit of Rāmābhaṭṭayya.
39	Slab near the image of Perumāḷ in the threshing ground, east side.	Vijayanagara . .	Sadāśivadēva-Mahārāya .	Śaka 1476, Rākshasa, Kā[rttika], [śu]. 11.	Do. .	Damaged. Seems to register some gift, probably of land, to god Chennakēśavamūrti. The details regarding the donee are lost.

40	Same slab, back side	....		Śaka 158[6], Śvabhānu, Pushya, [ba. 30].	Do.	Damaged and worn out. Seems to register some gifts to god Kēśava-Perumāḷ. The details of the gift are lost.
41	Mantapampalle.—Three hero-stones set up near the 'Viralakunta' to the north of the railway line and by the side of the Mauāli Mosque.				Tamil	In characters of about the 13th century A.D. Much damaged. A slab nearby contains a damaged inscription in characters of about the 11th century and seems to record a gift of land for a lamp in a Vishṇu temple (name lost).
42	A fourth hero-stone in the same place				Telugu	The inscription reads 'Ayiri Seṭṭi Vīrapa'. The characters belong to about the 16th century A.D.
43	Naravakāṭipalle (hamlet of Oṇṭimitta).—Slab set up near the Āvulamāla on the eastern boundary of the village.				Do.	The slab bears the figure of a bull with trappings and of three men in a worshipping pose. Below these is the label which reads *Śiṁt'apuvu sāriyeddu*.
44	Another slab set up in the same place				Do.	Records the several births and transmigrations of a certain (cow) Andanāla Komaramma which lastly flourished in the house of Veyyāvula Māchi-Reḍḍi of Chennūru-Gūḍūru. States also that the heroine, Nimatyamma, the daughter of Māchi-Reḍḍi, took her (final) stand to the north of the Rāmasvāmin temple at Oṇṭimiṭṭa.
45	Ōbalam.—Slab set up in front of the Mallamkoṇḍēśvarasvāmin temple on the hill.	Vijayanagara	[Dē]varāya-[Mahā]rāya	Śaka 1[360], Kāla-[yukti], Jyēshṭha, ...5.	Do.	Seriously damaged.
46	Slab set up in front of the same temple			Sarvadhārin, Chaitra, śu. 10.	Do.	States that the temple was built by Rāmi-Reḍḍi, son of Koṇḍa-Reḍḍi and that the steps (leading up to the hill) were constructed by Vupuvaṭūri Pōti-Reḍḍi and Yallayya.
47	Oṇṭimitta.—On the base of the main *gōpura*, west side, proper right of entrance.			aka 1780, Subhakrit (wrong).	Do.	Registers a gift of ten rupees per annum, made by Peda-Narasayya and Pina-Narasayya, sons of Narasayya for burning lamps in front of god Rāmasvāmin.
48	Pattapurāyi.—Two pieces of a broken slab lying on the river bank to the north-east of the village.				Do.	Portions lost. Registers some gifts as *Usava* (*Utsava*)-*mānya* by a subordinate, name lost, for the prosperity of the chiefs [Am]badēva-Mahārāja and Jannayadēva-Mahārāja.
49	Another broken slab in the same place	Telugu-Chōḍa	Tirukāḷtidēva-Chōḍa-Mahārāja	Vibhava, Chaitra, śu. 8, Thursday.	Do.	Registers a gift of land made by a certain Bhīmi-Nāhiḍu and another to Kaṁtha-Jiyyaṟ for the worship of god Rāmēśva[radēva].
50	Penna-Pērūru.—Slab lying in Survey No. 115, close to the river bank.				Do.	Seems to register a gift of *pannasa* in the reign of some chief name lost. The characters belong to about the 8th century A.D. Refers to Siddhavaṭambu.
51	An image in the ruined temple called Bhairavuni-tippa on the river bank.			Sādhāraṇa, Bhādrapada, ba. 1[2], Wednesday.	Do.	Incomplete. Mentions a certain Vaḍḍipāṭi-Siṁgarāju, his wife Akkasāni and their sons Timarāju and Yaṟamarāju. Mentions also Kottaballe-kōṭa in Yēruva. The purport of the inscription is not clear. The characters belong to about the 14th century A.D.
52	Ponnavōlu.—Slab set up in the shrine near the Gaṅgamma temple.				Do.	States that Kōmarusu Timmayya constructed a tank and dug channels to it at Ponnavōlu and endowed some lands to the temples of Iṣṭakāmēśvara and Bhairavēśvara.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*concld.*					
	SIDDAVATTAM TALUK—*concld.*					
53	Rāchāyapēṭi (hamlet of Chintarāju-palle).—Slab set up on the tank bund.			Śaka 1710, Saumya, Māgha, ba. 5, Friday, Hastā.	Telugu	States that Appalreḍḍi-Gaṅgireḍḍi, Peda-Pōlreḍḍi, Vengalreḍḍi and China-Pōlreḍḍi, sons of Kaluvāyi Buchchi-Rāmireḍḍi Nārāyaṇamma, having decided to construct a tank across the Tummalayēru at Rāchāyapalle, Ādūri Pāpireḍḍi, the *Reḍḍis* and Saṁbaṭūri Rāmachandruḍu and others, and the *Karaṇams* of the village obtained permission of the government (*divānamvāru*), constructed the tank, established an *agrahāra* on śu. 15 in Māgha in the year Ānanda, on the occasion of a lunar eclipse, and settled in it Brahmaṇas of the three sects granting them 10 *vṛittis* of land. Also gives details of the taxes levied on lands cultivated under the tank, the *mānyas* given to the *bōyas* who constructed the tank and to the others who were entrusted with its upkeep.
54	Rāchupalle (hamlet of Rāchagudipalle).—Slab lying in the Mitta Chēnu to the east of the village.			Prabhava, Jyēshṭha, śu. 3.	Do.	States that the pillar was erected by Prōlōju, one of Kāḷe Bōgōju on behalf of a certain Yiruga Mahārāju. The alphabet is of about the 14th century A.D.
55	Siddhavattam.—Slab set up at the entrance into the Jumma Masjid.	Vijayanagara	. . . pratāpadēva	Śaka [13]51, Pramādhi (wrong), Māgha, śu. 1[3].	Do.	Seriously damaged. Seems to register a gift of land.
56	Slab lying in front of the ruined temple of Śiva in the fort.	....	....	Śaka 1607, Krōdhin, Phālguṇa, śu. 15.	Do.	Records the obeisance of Gaṅgi-Reḍḍi and others to god Siddhēśvara and the goddess Kāmākshamma.
57	Wall of the Jāmi Masjid	Mughal	Aurangzeb	1113-H (1701 A. D.)	Persian verse in *Thulth*.	The mosque was built by Sayyid Muhammad in 1113-H during the reign of Aurangzeb. Sayyid Muhammad also laid out a garden around the mosque. This and the following four inscriptions were kindly deciphered and translated by Mr. G. Yazdani, the Government Epigraphist for Moslem Inscriptions.
58	Lintel of the main entrance of the same Masjid.	Do.	....	1186-H (1772 A.D.)	Arabic and Persian script. *Thulth* and Nasta'liq.	An epitaph from the tomb of some saint, containing the Islamic creed and the chronogram of his death, in Persian verse.
59	Three tomb-stones in the burial ground attached to the same Masjid.	Do.	....	1152-H (1739 A.D.)	Persian verse in *Thulth*.	(1) The inscription records the death of one Asghar'Ali in 1152-H.
				1112-H (1709 A.D.)		(2) Gives the chronogram of the death of one Qāḍiu.
				1114-H (1702 A.D.)		(3) Records the death of a lady, called Nargis, in 1114-H.
60	Wall of the Chowk Masjid	Do.	....	1181-H (1767 A.D.)	Do	Records the building of a mosque in 1181-H.

61	Wall of the Qutb-Sāh Masjid	....	..	1222-H (1807 A.D.)	Persian verse in Nasta'liq.	Records the building of a mosque by Muhammad Qāsim in 1172-H. (1758 A.D.) during the reign of Nawab Abul Mujid. It also mentions the restoration of the mosque by Muhammad Munawwar in 1222-H.
62	Vāḍūru.—Pillar set up near the temple of Ellamma.	Telugu-Chōḍa .	Bijjidēva-Chōḍa-Mahārāja .	[Śaka 999, Nala], ba. 15, Thursday.	Telugu	Commences with the *praśasti*, 'Charaṇa-smaraṇa', etc. Registers the gift of the village Bijjāvuram in Śakā-dēśa, free of all taxes, by the king to the teacher Uttamaśiva-gurudēva.
63	Slab set up outside the compound of the same temple.			Prajāpati, .. śu. 15 .	Do.	In modern characters. Registers grants of land made by some private individuals to the goddess Kalidēvamma.
64	Varikuṇṭa.—Slab set up in front of the Gaṅgamma temple.	Vijayanagara . .	Sadāśivadēva-Mahārāya .	Śaka 1[4]67, Parābhava, Āshāḍha, ba. 12.	Do.	Registers the remission of several taxes such as *kēgiṭu*, *setti*, *dommaripanna*, etc., on the barbers of Varikuṇṭa by Mādrāju Nāgarājayyadēva-Mahārāja at the instance of Rāmarāja and under the orders of the king.
65	Slab lying in the compound of the Śiva temple.	Kāyastha .	Tripurāridēva, son of Ambadēva-Mahārāja.	Śaka 1226, Krōdhin, Chaitra, śu. 7, Thursday.	Do.	Registers the gift of the village Varikuṇṭa situated in Śakali along with such incomes as *śidasuṅkam* and the *ashṭāyas*, as *sarvamānya* to the god Siddhanātha for the daily worship.
66	Vēmalūru.—Slab set up in the temple of Vēmalamma.				Do.	Damaged. Gives a long list of names of Brāhmaṇas of various *gōtras* and mentions god Bētēśvara. In characters of about the 13th century A.D.
67	Veṅkaṭaśettipalle.—Slab set up in front of the shrine of Rāma.			Śaka 1[09]3, Jyēshṭha, śu. 1.	Do.	Very much damaged and worn out. The imprecatory portion mentions Laṅka Mat[sya]kēśvara and Á[kāśa]bhairava.
68	Vīrūru.—Broken slab lying near the image of Vīrabhadra.			Śaka 1446, Sarvajit, Vaiśākha, ba. 15, Monday.	Do.	Seems to register a grant of their incomes by Śarasvati Mādhavarāju, Tāligaḷa Tirumalarāju, Kūtari Tirumalayya Gōvindayya, etc., at the instance of the twenty-four families of their community to a person named Bōḍiliṅgaya for worship of Mahāliṅga, Vīrēśvara, Perumāḷu, Akkaladēvī and other deities of Vīrūru, and for offering food to the local people (*suradēśis*, i.e., *svadēśis*) as well as the outsiders (*paradēśis*). The grant was made in the presence of the assembly of the members of Ayyāvaḷi.
69	Viśvanāthapuram.—Slab set up in the bed of the tank called Chintakuṇṭa.			Śaka 1608, Krōdhana, Phālguṇa, śu. 12.	Do.	Damaged. Seems to refer to the construction of a tank to the east of Boḍḍecherla *alias* Achchutarāyapuram and west of Mallemkoṇḍa in Ōbaḷam situated in Siddhavaṭam-sīma included in the Udayagiri-sīma, and to the grants of land made probably for its upkeep.
70	Ōgūru.—Broken slab in a field about a furlong to the east of the village.				Do.	Fragmentary and damaged. Only the imprecatory portion of the inscription is preserved. The characters belong to about the 16th century A.D.
71	Slab in a field near the shrine of Gaṅgamma.	Telugu-Chōḍa . .	Tirukāḷattidēva-Chōḍa-Mahārāja	Śaka 1159, Hēmaḷambin, Māgha, śu. 11, Monday.	Do.	Records the *pratishṭhā* of god Mallināthadēva at Ōṅgūru and the gifts of land made to the temple for daily worship of the god by Nala-Sūrapa-Nāhidu, a servant of *Mahāmaṇḍalēśvara* Kāmayadēva-Mahārāja of the Mukaṇṭi Kāḍuveṭṭi family. Mentions also Mallajiyya, Mupajiyya and Pinnajiyya, the *sthānapatis* of the temple.
	GUNTUR DISTRICT.					
	PALNAD TALUK.					
72	Māchērla.—A hero-stone lying by the side of the stream Chandravaṅka.				Do	Records that *Mahāmaṇḍalēśvara* Mallidēvarāja, son of Vijayaladēvī, along with his uncle Vallamarāja, killed a certain Bamdabolle (?). The characters belong to about the 11th century A.D.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—*concld.*					
	RAPATLA TALUK.					
73	Chēbrōlu.—White marble pillar in front of the Bhīmēśvara temple.		Chōḍa	Śaka 1089, . . . rākā, i.e., Paurṇamī.	Sanskrit in Telugu	Built in towards the end. Registers a gift of ten perpetual lamps made by Kāṭama-Śeṭṭi, the son of Nārāyaṇa and the grandson of Kāṭama-Śeṭṭi who belonged to the Māsaṁta-gōtra.
	SOUTH KANARA DISTRICT.					
	KARKAL TALUK.					
74	Mārūru.—Broken slab set up in front of the Pārśvanātha-basti.	....		Śaka 1520, Viḷaṁbi, Chaitra, śu. 3, Thursday, Rōhiṇī.	Kannaḍa	Registers gifts of lands made by Pārśvadēvī Binnāṇi, the sister of Pāṇḍyapparasa-Binnāṇi and others for the worship of the deities such as Pārśvanātha, Ananta-Tīrthaṁkara, the 24 Tīrthaṁkaras, Chandranātha, etc., in the temple.
75	Another broken slab set up behind the same basti.			Śaka 1520, Hēmaḷaṁbi, Pushya, śu. 2, Friday.	Do.	Registers a gift of land made by the donor mentioned above, i.e., Pārśvadēvī Binnāṇi, to the temple for worship of the deities, Mēgaṇaṇele Chandranātha, Ananta-Tīrthaṁkara, Chavis-Tīrthakaras, Vardhamāna-Tīrthakara, etc.
	NORTH ARCOT DISTRICT.					
	CHEYYAR TALUK.					
76	Tiruvoṭṭiyūr.—South wall of the first *prākāra* (outside), Vēdapurīśvara temple.			Vijaya, Tai 16	Tamil	Incomplete. Seems to record a grant of land in Kāḻiyūr, as the gift of Rāyasam Rāmachandra-Dīkshitar-Ayyaṉ for conducting the third day festival in the month of Chittirai of the god Tiruvoṭṭūruḍaiya-Nāyiṉār.
77	Same wall			Śaka 1542 (wrong), Pramāḍi, Chittirai 20.	Do.	Seems to record a grant of land at Yiḍaittuṟai left in charge of three persons as inalienable tenants, by Yirākkuḍapperumāḷ, as the gift of his master Sadāśiva-Nāyaka for offerings and lamps to the temple of Tiruvoṭṭūruḍaiya-Nāyaṉār.
78	Do.		....	Śaka 14[6]4, Plava, Mithuna, śu. 10, Monday, Punarpūśam.	Do.	Records the appointment of Kōnēri, son of Śelva-Kōṉ of Dūṇi, for the maintenance of a lamp in the temple, as the gift of Ayyaṉ Veṅkaṭapar-A[y°]yaṉ.
79	Do.		....	Śaka 1519 (wrong), Naḷa, Mārgaḷi.	Do.	Records the assignment of certain taxes due from Kiḻaiyūṟṟūr by Tātti-Nāyaka as the gift of Yīśura-Nāyaka for a lamp before the god.
80	East wall of the same *prākāra*	Vijayanagara	Hari[ya]ppa (Harihara)-Uḍaiyar	Śaka 1300, Kāḷayukti, Rishabha, ba. 5, Monday, Tiruvōṇam.	Do.	Records an endowment of land after purchase by Mādarasar Vaṭavaṉaṅgaḷ of the Pūtimāṭha-gōtra, Āśvalāyana-sūtra and Ṛigvēda to the temple, for the maintenance of a flower-garden and *maṭha*, and also of house sites for a *satra*.

81	Same wall	Pāṇḍya	Jaṭāvarman Tribh. Vīra-Pāṇḍyadēva	13th year, Kaṉṉi, śu. 9, Monday, Tiruvōṇam.	Do.	Records an agreement made by a shepherd of Viṇṇagaḍ to provide ghee and milk daily in return for 30 cows entrusted by him, to the god at Tiruvoṭṭūr in Kāḷiyūr-nāḍu, a sub-division of Kāḷiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
82	Do.		....	Viśvāvasu, Paṅguṇi	Do. .	Records the conferment of the hereditary office of supervisor of stores (*pala-paṇḍaṅgaḷ*) of the temple on Āriyaṉ Mudaḷi *alias* Tiruvāṉaikkāvuḍaiyāṉ of Śāṇḍilya-gōtra.
83	Do. . . .	Chōḻa	[Tri]bh. Rājarājadēva	15th year	Do.	Beginning of lines built in. Records gift of cows and a lamp-stand of brass for a lamp in the temple by a maid-servant of Atti *alias* Kēraḷāntakanallūr in Perunagar-nāḍu, a sub-division of Veṇkaṉṟa-kōṭṭam.
84	Do. . .	Do.	Parakēsarivārman *alias* Tribh. Vikrama-Chōḻadēva.	5th year (in words) .	Do.	Beginning of lines built in. Commences with the introduction *Pūmādu-puṇara*, etc., of the king. Records gift of land, after purchase, by Kuṟichchi-uḍaiyāṉ [Tiru]chchiṟṟambalam-uḍaiyāṉ of Kuṟichchi in Kiḻiyūr-nāḍu, a subdivision of Pāṇḍikulāśaṇi-vaḷanāḍu in Śōḻa-maṇḍalam, for feeding devotees (*apūrviy-āṇḍār*) in the temple on the days of new-moon.
85	Do. .	Do.	Tribh. Rājarājadēva.	19th year .	Do.	Records gift of cows by Kiḻiyappallavaraiyaṉ Ammaiyappaṉ *alias* Adiyamāṉ for a lamp in the temple.
86	Do. . .	Do.	Parakēsarivarman *alias* Tribh. Vikrama-Chōḻadēva.	6th year (in words) .	Do.	Begins with the introduction *Pūmādu-puṇara*, etc. Records an agreement given by the assembly in charge of the central shrine (*tiruvuṇṇāḻigai-sabhai*) to take out the image of the god in procession on new-moon days for the interest on 6½ *kaḻañju* of gold received by them from Seṅgēṇi Ammaiappaṉ Śīyaṉ.
87	Do. . .	Pāṇḍya	Tribh. Kōṉēriṉmaikoṇḍāṉ Vīra-Pāṇḍyadēva.	37 + 1st year, Mēsha, śu. 2, Sunday, Bharaṇi.	Do. .	Records gift of golden ornaments to the god in her name Kaliyugarāmaṉ tiruttōḷ-piriyāda-Tirunaṅgai, by the queen Ulagamuḻudumuḍaiyār.
88	Do. . .	Chōḻa	Parakēsarivarman *alias* Tribh. Vikrama-Chōḻadēva.	7th year (in words) .	Do.	Commences with the introduction *Pūmādu-puṇara*, etc. Stops in the middle and again begins with the introduction *Pūmāṉ-miḍaindu*, etc. Records gift of land, after purchase, by a *Śivayōgi* worshipping in the temple for providing offerings to the god with the *Śeṉ-nel* variety of paddy.
89	Do. . .	Pāṇḍya	Tribh. Kōṉērimēlkoṇḍāṉ Vīra-Pāṇḍyadēva.	14th year, Siṁha, śu. 8, Monday, Aṉiḻam.	Do.	Records an agreement by the *Śrī-Rudra-Śrī-Māhēśvaras* of the temple to provide offerings to the god Sōmanāthadēva set up in the temple by a certain Śivaṇammaṉ and for burning a lamp before this deity in lieu of the interest on 400 *kalam* of paddy received by them from the latter in the 13th year (of the king), when the temple was without funds.
90	Do. . . .	Vijayanagara .	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1290, Kīlaka, Kaṉṉi, śu. 2, Monday, Pūśam.	Do.	Records a royal grant of 4 *vēli* of land in Tiravēṅgaḍanallūr situated in Atti-parru, to Bhāradvāja Śaivādhirāja of Kāñchikuṟi.
91	Do. . .	Chōḻa .	Rājakēsarivarman *alias* Tribh. Kulōttuṅga-Chōḻadēva.	6th year (in figure and words).	Do.	Incomplete. Begins with the introduction *Pāṁōriyaḷar*, etc. Records gift of cows for a lamp.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	CHEYYAR TALUK—*contd.*					
	Tiruvattiyūr—*contd.*					
92	West wall of the Naṭarāja-*maṇḍapa* in the same temple.	Pāṇḍya	Māṟavarman Tribh. Sundara-Pāṇḍya-dēva.	1[2]th year, Kārttigai 6, Sunday, Hastā.	Tamil	States that the Turivāyppāḍi-nāṭṭavar of the eighteen countries assembled in the hall called Amudavallavan-tirumaṇḍapa, agreed to give for each *tiram* (i.e., herd of 80 sheep, 80 cows and 80 buffaloes), a heifer, a lamb and a young buffalo to the god Tiruvottūruḍaiya-Nāyaṇār for the favours received by their 'caste and family'.
93	Same wall		Tribh. Vijaya-Gaṇḍagōpāladēva	27th year (in words)	Do.	Records a gift of land in Perumbākkam as *Piḍāri-paṭṭi* by Śeṅgēṇi Vīrākaraṇ Āḷappiṟandār *alias* Rājarāja-Śambuvarāyar with the permission of Āḷappiṟandār *alias* Rājarāja-Śambuvarāya, to goddess Kāṅgaṟai Śelvi-Ammai set up in the village by the daughter of a maid-servant (*dēvar-aḍiyāḷ*) attached to the temple of Tiruvottūruḍaiya-Nāyaṇār.
94	Do.	Pāṇḍya	Māṟavarman Tribh. Vīra-Pāṇḍyadēva	20th year, Mīna, śu. 10, Monday, Anuḷam.	Do.	Records an agreement made by a shepherd residing at Vaḷḷai in Parāśūr-nāḍu, a subdivision of Veṇkuṇṟa-kōṭṭam, to supply a stipulated quantity of milk and ghee by the measure called *Iraṇaṭṭyāgi* to the god for the cows received by him from the temple.
95	Do.		Tribh. Vijaya-Gaṇḍagōpāladēva.	28th year (in words)	Do.	Records a gift of land in Aṇukkāvūr by the person mentioned in No. 93 above, as *dēvadāna* to god Subrahmaṇya and his consorts set up in the temple of Tiruvottūruḍaiya-Nāyaṇār by the daughter of a maid-servant of the temple.
96	Do.	Pāṇḍya	Māravarman Tribh. Sundara-Pāṇḍya-dēva.	10th year, Mēsha, śu. 1, Sunday, Hastā.	Do.	Records an agreement similar to that of No. 94 above made by two shepherds residing at Tiruvottūr, to supply milk and ghee daily to the temple by the standard measure *Iraṇaṭṭyāgi* for 32 cows and 1 bull received by them.
97	Do.	Do.	Tribh. Kōṉērimāḷkoṇḍāṉ Vīra-Pāṇḍya-dēva.	10th year	Do.	Records a royal gift of the village Tavaṭi-Perumbākkam in Pārāśūr-nāḍu, a subdivision of Aṭṭipparṟu, free of taxes as *dēvadāna*, for meeting the expenses of the *Vīra-Pāṇḍyaṉ-śandi* instituted in the name of the king in the temple by Muṉaiyadaraiyar *alias* Kaṇḍiyadēvar, and for offerings and festival in the month of Āṉi.
98	Do.	Do.	Māravarman Tribh. Sundara-Pāṇḍya-dēva.	11th year, Mīna, ba. 1, Sunday, Hastā.	Do.	Records an agreement similar to that of No. 96 above made by a shepherd of Aṭṭi to supply milk and ghee to the temple daily in return for the cows received by him.

99	Do.			Śaka 1520 (wrong), Piṅgaḷa, Mēsha.	Do.	Records the provision made for burning a lamp before the god at Tiruvottūr by Tāttu-Nāyaka, the agent of Yīśura-Nāyaka, on behalf of his master.
100	South wall of the same *maṇḍapa*	Chōḷa	Tribh. Rājādhirājadēva	11th year (in words)	Do.	Records a political pact made by Seṅgēṇi Attimallanāyaṉ *alias* Rājēndraśōḷa-Śambuvarāyar and his younger brother Ōduvāṉ *alias* Rājagambhīra-Śambuvarāyar with Seṅgēṇi-Miṇḍaṉ Śīyaṉ Pallavadaraiyaṉ *alias* Śambuvarāya to stand together as against Attiyāṇḍāṉ *alias* Vikramaśōḷa-Śambuvarāya. See *A. R.* No. 252 of 1919 from Maḍam, connected with this transaction.
101	Same wall	Śambuvarāya	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	7th year (in words), Karkaṭaka, śu. 5, Friday, Pūśam.	Do.	Records an agreement made by two shepherds of Tiruvottūr to measure a stipulated quantity of milk and ghee to the temple in return for the cows received by them from the temple.
102	Do.	Vijayanagara	Bukkaṇṇa-Uḍaiyar, son of Ariyarāya (Harihara).	Chitrabhānu, Tai 10	Do.	Records a fixed levy of 100 *paṇam* per year imposed on the *Kaikkōḷas*, *Sēṉaikkaḍaiyār* and *Vāṇiyar* of Tiruvagattūr with the assurance that nothing more would be collected from them.
103	Do.	Chōḷa	Tribh. Rājarājadēva		Do.	Damaged.
104	Do.	Do.	Tribh. Rājādhirājadēva	13th year (in words)	Do.	Records an agreement made by the *tiruvuṇṇāḻigai-sabhai* to maintain a perpetual lamp in the temple for the gold received by them from a certain Tiruvīraṭṭāṇamuḍaiyāṉ.
105	Do.	Do.	Tribh. Rājarājadēva	14th year (in words)	Do.	Records the gift of the village Śiṟṟiyāṟṟūr in Māvaṇḍūr-ērivāyp-paṟṟu, in Kāśirambēḍu-nāḍu, a subdivision of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Seṅgēṇi Vīrapperumāḷ Attimallaṉ Ediriliśōḷa-Śambuvarāyaṉ as *dēva-dāna* to the temple. States further that the chief confirmed the order of his great-great-grand-father remitting the taxes on the *dēvadāna* villages of Tiruvottūr, Vayalūr, Aṇḍili, etc. for worship and offerings to the god.
106	Do.	Do.	Do.	17th year (in words)	Do.	States that the village Śiṟṟiyāṟṟūr mentioned above was resumed by Vikramaśōḷa-Śambuvarāya, and that Dāmō-daraṉ Perumāṇḍi-Nāyaka, with the permission of Gaṇḍa-gōpāḷa, got back half of this village as *dēvadāna* of the temple, while the other half was assigned as *maḍappuṟam* for feeding itinerant *Māhēśvaras* in the Puṭpagiri (Pushpagiri)-jīyar-maṭha. This new order was engraved in the temple with the permission of Vīrapperumāḷ *alias* Ediriliśōḷa-Śambu-varāyaṉ.
107	Do.	Sāḷuva	Mahāmaṇḍalēśvara Narasiṅgayyadēva-Mahārāja.	Virōdhi, Māgha, śu. 15.	Kannaḍa	States that on information being received from his officers Mādirāja Chennaya and Chokka-Nāyiṉār that the village and the temple lands were completely washed away by the floods, the king remitted an amount of 150 *honnu* (gold) out of the *jōḍi*, *śūlavari*, *paṭṭaḍai* and *nūlāyam* due from the temple and the village, to provide for the repair of the breaches and for conducting festivals in the temple.
108	Do.		Tribh. Vijaya-Gaṇḍagōpāladēva.	27th year (in words), Kaṉṉi, Shashṭhī, Monday, Kārttika.	Tamil	Records gift of land free of taxes, in Veṇkuṉṟam by Seṅgēṇi Vīrapperumāḷ Gaṇḍagōpāḷaṉ *alias* Kulōttuṅgaśōḷa-Śam-buvarāyaṉ for burning two perpetual lamps in the temple.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	CHEYYAR TALUK—*contd.*					
	Tiruvattiyūr—*contd.*					
109	Same wall			Vijaya, Arpaśi 8	Tamil	Records a grant of 1,500 *kuḻi* of land as *tirumugakkāṇi* by the trustees of the temple to Sōmadēvar, son of Avadātu Aṇṇappar, a Kannaḍiya Brāhmaṇa residing at Marudaraśar Paḍaiviḍu.
110	East wall of the same *maṇḍapa*	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1466 (1469 ?), Plavaṅga, Pushya, ba. 10, Thursday.	Telugu	Records the renovation of the *Pāgaśāla* and the kitchen in the temple of god Vēdapurīśvara at Tiruvattūr and the gift of some ornaments to the god by Daḷavāyi Gōpa Nāyiniṅgāru.
111	Same wall	Śambuvarāya	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	6th year, Mārgaḻi, 20	Tamil	Records the details of taxes to be collected per loom from the *Kaikōḷas* of Tiruvottūr.
112	Do.	Chōḷa	Tribh. Rājarājadēva	16th year (in words)	Do.	Built in towards the end. Records gift of 12,000 *kāśu* by Śeṅgēṇi Attimallaṉ Śambuvarāyaṉ *alias* Ediriliśōḷa-Śambuvarāyaṉ for providing daily, from the interest thereon, sandal-paste and camphor to the god.
113	Do.	Śambuvarāya	Sakalalōkachakravartin Rājanārāyaṇa-[Śambuvarāya].	6th year	Do.	Records an order of the chief communicated to the trustees of the temple conferring the right of worship (in the temple) on Bhuvanēkabāhudēvar, son of Alagiya Tiruchchirrambalamuḍaiyār-Aiyyaṉ and the grandson of Bhuvanēkabāhudēvar.
114	Do.	Do.	Do.	6th year, Siṁha, ba. 14, Saturday, Pūśam.	Do.	Records the communication of the above order to the party by the *Śrī-Rudra-Śrī-Mākēśvaras* of the temple.
115	Do.	Pāṇḍya	Tribh. Vīra-Pāṇḍyadēva	4th year, Mīṉa, śu. 9, Sunday, Pūśam.	Do.	Records the gift of the village Maḍurai *alias* Tiruvambalapperumāḷ-nallūr *in* Pārāśūrnāḍu, a subdivision of Veṅkuṉṟakōṭṭam, as *maḍappuṟam* by the *Nōṭṭavar* of Aḷiviḷaiṭāṅgippaṟṟu in Aṭṭipaṟṟu, a subdivision of Jayaṅgoṇḍaśōḷamaṇḍalam, for worship and offerings to the image of Viśvēśvara-Nāyaṉār and for feeding *tapasviṉs* in the Bhikshāmaṭhs of Paṭaṉjali-Mahāmaṇḍēvaṉ of Mēlaichchēri in Perumbaṟṟapuḻiyūr.
116	Do.			Parābhava, Puraṭṭāḍi, 20.	Do.	Records an agreement made by the trustees of the temple to conduct a festival in honour of (saint) Sambandapperumāḷ in the months of Chittirai and Āṇi with the *mēḷavaram* produce of a piece of land purchased by them with the endowment of 100 *paṇams* made for the purpose by two persons.

117	Do.		Tribh. Vijaya-Gaṇḍagōpāladēva	9th year	Do.	Records a gift of land by Uḍaiyāḷvār-Aḍigaḷ Mittāṇḍa-Nāchchiyār, wife of Kūḍal Āḻappirandār Kāḍavarāyar as *tiruvamāttukkāṇi* for worship, offerings, etc., to the three images of the Śaiva saints (*Mūvar*) in the temple of Tiruvottūr-uḍaiya-Nāyaṇār.
118	West wall of the Chidambarēśvara shrine in the same temple.	Chōḷa	Parakēsarivarman	[15]th year (in words)	Do.	Records the gift of 25 *kaḻañju* of gold by Ārūraṇ Ambalattaḍigaḷ, the senior queen (Mahādēvī) of Uttama-Chōḷa, for burning a lamp in the temple.
119	West and south walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.		Do.	Damaged. Begins with the introduction *Tirumaṇṇi vaḷara, etc.* Seems to record a sale of land by the assembly of Tiruvottūr, a *dēvadāna-brahmadēya* in Kāḷiyūr-nāḍu, to the temple for a flower-garden.
120	North wall of the Ēkāmrēśvara shrine in the same temple.	[Śambuvarāya]	Sakalalōkachakravartin Rājanārāyaṇaṉ.	[18]th year	Do.	Unfinished. Seems to record an endowment for worship to the god Aṇṇāmalai-Nāyiṉār set up in the temple by Vīra-[kaḷampa-Nāyiṉār *alias* Vīra-Vallāḷadēvar.
121	West wall of the inner *gōpura*, right of entrance in the same temple.			Śukla, Kārttigai 4	Do.	The wording of the inscription is faulty and obscure. Seems to record a usufructuary mortgage, by three persons, of their shares of lands in the village to the temple for the money received by them.
122	East wall of the same *gōpura*, right of entrance.			Ānanda, Tai 5	Do.	Records an agreement made among the trustees, the *Māhēśvaras* and the accountant of the temple, in the regime of Annadāna Pōrēṟṟuppiḷḷai, the agent of Kōnēṭi Timmayadēva-Mahārāja, not to lend out any of the articles belonging to the temple, such as *tirupparivaṭṭam*, poles of temple vehicles (*tiruvāḍudaṇḍu*), rope and ornaments of the temple-car, umbrella, etc.
123	Veḷiyanallūr.—Boulder near a ruined Śiva temple on a hillock.	Chōḷa	Rājarāja Rājakēsarivarman 'who destroyed ships at Śālai'.	15th year	Do.	Records that the temple of Brahmīśvara *alias* Mahādēva at Veḷiyanallūr in Kāḷiyūr-nāḍu, a subdivision of Kāḷiyūr-kōṭṭam, was constructed by Kañjāṟu Pōśaṉ Vēṅgaḍavaṉ-Śūṟṟiyadēvaṉ who, along with his younger brother Śūryadēvaṉ also presented land for providing offerings to the deity during the midday and night service.
124	Same boulder		Pārthivēndrādhipativarman	3rd year	Do.	Records a gift of land in Śāttaṉallūr by Kannāḍu-Kiḻāṉ for offerings to the god at Veḷiyanallūr.
125	Same boulder	Chōḷa	Rājarājakēsarivarman *alias* Rājarājadēva.	27th year	Do.	Begins with the introduction *Tirumagaḷpōla* etc. Records gift of sheep by the two persons mentioned in No. 123 above for burning two perpetual lamps in the temple.
126	Sumaṅgali.—South wall of the central shrine in the ruined Śiva temple.	Pallava	Kōpperuñjiṅgadēva	21st year (in figures and words).	Do.	States that the temple of Āḷuḍaiyār Tevvai-Nāyaka at Tirukkāmakōṭṭapuram-Sumangali in Kāyirambēḍu-nāḍu, a subdivision of Kāḷiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷamaṇḍalam, was in ruins for a long time and that it was dismantled and re-constructed of stone by three persons of Vāvalūr named Uḍaiyaṉ Orrikoṇḍāṉ, Āḍuvāṉ Śelvaṉ and Perumāṉ Agattiyāḷvāṉ.
127	Slab built into the west wall of the *maṇḍapa* in front of the same shrine.		Kāḍupaṭṭi	7th year (in words)	Do.	In characters of about the 9th century A.D. States that Kaṭṭāyakaṉ, son of Ottūraṉ, the headman of Kommai, constructed the temple and that he presented lands for its upkeep.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	CHEYYAR, TALUK—*contd.*					
	Sumaṅgali—*contd.*					
128	East wall of the same *maṇḍapa*	Chōḷa	Tribh. Rājarājadēva	25th year (in words)	Tamil	States that the *maṇḍapa* in the temple of Śevvai-Nāyaka was constructed by Selvan *alias* Vaḷavadaraiyaṉ Mādāṇḍai, the headman of Vāvalūr.
129	Karandai.—Base of the central shrine in the Kunthu-Tīrthaṅkara temple.	Do.	Rājakēsarivarman *alias* Chakravartin-Vīrarājēndradēva.	5th year (in words)	Do.	Records a sale of land, made tax-free, by three members of the assembly (*ūr*) as *tiruvilāppuṟam* to the Jaina temple at Karandai, hamlet of Tirukkāmakōṭṭapuṟam.
130	Same base		....	....	Do.	Beginning lost. Registers gift of sheep for a perpetual lamp in the temple of Arugardēvar (Arhat) Vīrarājēndrapperumbaḷḷi-Āḻvār by Tugilikiḻāṉ Arayaṉ Uḍaiyāṉ of Paṟambūr in Kāḻiyūr-nāḍu, a subdivision of Kāḻiyūr-kōṭṭam.
131	Wing-stone of steps leading to the *maṇḍapa* in front of the same shrine.	Chōḷa	Rājarājadēva	11th year	Do.	Gives a list of lamps endowed by the Nagarattār of Arumoḻidēvapuram, a *nagara* in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, for burning during the waking ceremony (*tiruppaḷḷiyeḻuchchi*) in the Jaina temple of Vīrarājēndrap-perumpaḷḷi at Tiruppaṟambūr.
132	Second wing-stone of the same steps	Do.	Do.	10th year	Do.	Records gift of cows by a Veḷḷāḷa of Ūṟṟukkāḍu in Ūṟṟukkāṭṭuk-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, for a perpetual lamp in the same temple.
133	Pedestal kept inside the same *maṇḍapa*		....		Sanskrit in Grantha	States that only they are the *Siddhas* whose mouths recite the *mantras* invoking certain specified sacred names.
134	Another pedestal with a pair of feet in the same *maṇḍapa*.				Do.	Gives the name Munibhadrasvāmin.
135	West and south sides of the base of the Vardhamāna shrine in the same temple.	Chōḷa	Tribh. Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva 'who exempted tolls and ruled the world after removing darkness'.	45th year (in words)	Tamil	Records sale of land as *paḷḷivilāgam* by the assembly (*ūr*) of Tiruppaṟambūr in Tirukkāmakkōṭṭappuṟam situated in Kāḻiyūr-nāḍu, a subdivision of Kāḻiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, to the temple of Tirukkāṭṭāmpaḷḷi-Āḻvār in the village.
136	East base of the Dharmadēvī shrine in the same temple.		....	Śaka 1669, Kali 4848, Prabhava (expired), Vibhava, Vaiyāśi, Jyēshṭha, śu. 5, Friday, Punarvasu.	Do.	Records the renovation in mortar of the *gōpura* of the shrine of Kunthunāthasvāmi Dēvarājasvāmi in Munigiri by Agastiyappa-Nayiṉār.
137	Slab built into the wall of the *prākāra* near the *gōpura* in the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Rāmadēva-Mahārāya.	Śaka 1541, Kāḻayukti, Chittirai 3.	Do.	Incomplete. Records gift of land in Karandai as *sarvamānya* by Vāḷa (Bāḷa) Nāgama-Nāyaka and the *talattār* to (the scholar?) Kayilāyappulavar.

138	West wall of the same *prākāra*		Vijaya-Gaṇḍagōpāladēva	20th year	Do.	Records gift of 3 *paḷaṅkāsu-māḍai* and paddy by Āṟṟūr-uḍaiyāṉ Āṇḍāḷ Tiruchchōṟṟuttuṟai-Uḍaiyār of Ponnūr for burning six twilight lamps for a *jāmam* (*i.e.*) 3 hours in the temple.
139	Same wall	Chōḷa	Rājarājadēva	18th year	Do.	Fragment. Mentions Tirunilaikiḷāṉ Maḷḷaṉ Pūvaṉ of Iḷaṅkāḍu.
140	Inner wall of the *gōpura*, right of entrance, same temple.	Pallava			Tamil (verse)	Three verses in praise of Pallavar-kōṉ who fought at Taḷḷāṟu and imprisoned the Vaḷavaṉ (*i.e.*) the Chōḷa king.
141	Same wall	Chōḷa	Rājarājadēva	10th year	Tamil	Records an agreement given by the *Kāṇiyāḷar* of the temple to burn, for 300 *kāśu* received by him, a twilight lamp before the image of Tirumēṟṟiśaipperumāḷ in the temple of Vīrarājēndrap-perumpaḷḷi at Tirukkāmakkōṭṭam *alias* Tiruppurambūr in Iḷaṅkāḍu situated in Veṇkuṉṟak-kōṭṭam.
142	Same wall, left of entrance				Tamil (verse)	Verses in praise of the chief mentioned in No. 140 above, who is here called Tiribuvanatt-irājākkaḷ-Tambirāṉ, and of his encounter with the Chōḷa king.
143	Door-jamb of the entrance in the same *gōpura*.				Do.	Three verses in praise of the prowess of Kōpperuñjiṅga.
144	Slab set up in front of the same temple	Vijayanagara	Krishṇadēva-Mahārāya, son of Narasiṁhadēva-Mahārāya.	Śaka 1431, Śukla, Makara, śu. 10, Thursday, Punarpūśam.	Tamil	States that owing to the levy of *jōḍi* tax on temple lands by Rāmappa-Nāyaka, the *Muṉṉappārāḍai* officer of Narasiṁharāya, many temples became neglected, and that Krishṇadēvarāya, on the occasion of his accession to the throne, made all the *dēvadāna* lands *sarvamānya* including those belonging to the Jaina and Buddhist temples in Paḍaivīṭṭu-rājya, and Chandragiri-rājya, by which the Jaina temple Vīrarājēndraśōḷapperumbaḷḷi at Karandai was also benefited.
145	Pedestal with marks of two feet cut in relief, set up near the same *gōpura*.				Sanskrit in Grantha	An invocation for the undying fame of Samantabhadra, the sun to the lotus heart (i.e., teacher) of Puṣhpasēna-yōgīndra. In characters of about the 16th century A. D.
146	Tiruppaṇamūr.- South wall of the ruined Śiva temple.	Chōḷa	Rājakēsarivarman *alias* Rājarājadēva	2* year	Tamil	Fragment. Has a portion of the historical introduction commencing with the words *Tirumaṇalpōla*, etc. Seems to record gift of sheep.
147	Same wall	Do.	Tribh. Vīrarājēndra-Chōḷadēva	7th year (in words)	Do.	Incomplete. Records a gift of two lamps by Āḷavandāṉ, son of Śevvi, a Veḷḷāḷa residing at Piḷḷaippākkam, to the temple of Āḷuḍaiyār Tiruvirāmēśvaram-Uḍaiyār at Tiruppurambūr.
148	Do.	Do.	[Parakēsari]varman *alias* Rājēndra-Chōḷadēva.	(Lost)	Do.	Built in in the middle. Begins with the introduction *Tirumaṇṇi vaḷara*, etc. Seems to record an agreement given by the *ūrār* of Paṟambūr to measure out a specified quantity of paddy in the temple for the money endowed by a certain Paṇḍārakkiḷāṉ Ravi of the village. On the top of this inscription is a record of two lines stating that a certain Ottūr Śivaṉ set up a *pāda-pīṭha* for Mahādēva.
149	Do.				Do.	Records a gift of two cows for a twilight lamp in the temple and of a vessel by the headman of Pārimaṅgalam.
150	Do.	Chōḷa	Kulōttuṅga-Chōḷadēva	46th year	Do.	Stops with the date of the king and mentions Paṟambūr (hamlet) of Tirukkāmakkōṭṭapuṟam.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	CHEYYAR TALUK—*contd.*					
	Tiruppaṇamūr—*contd.*					
151	**Same wall**	Chōḷa	. . . . rivarman	1[6]th year	Tamil	Fragmentary. Begins with the introduction *Tirumagaḷpōḷa*, etc., of Rājarāja I. Records a gift of sheep for a lamp in the temple of Mahādēva at Paṟambūr by a certain Cṟāṉṟ Nakkaṉ.
152	**Do.**	Do.	Madiraikoṇḍa Parakēsarivarman	3*year	Do.	Incomplete. Seems to record an endowment of land. Another fragmentary inscription close by assignable to about the 9th century A.D. records the construction of the *mukha-maṇḍapa* in the temple by a merchant.
153	**North wall of the same temple**		Trībh. Vijaya-Gaṇḍagōpāladēva	[23]rd year	Do.	Highly damaged. Seems to record a gift of land to the temple of Tiruvirāmīśuramuḍaiya-[Nāyaṉār].
154	**Same wall**	Chōḷa	[Rājakēsari]varman *alias* Rājarājadēva	[23]rd year (in words)	Do.	Incomplete. Commences with the introduction *Tirumagaḷpōḷa*, etc. Seems to record an endowment for lamps to the *parivāradēvas* such as Gaṇapati, Sapta-mātrikas, Subrahmaṇya, Tirukkēṭṭaikkiḻatti-Bhaṭāri, i.e., Jyēshṭhādēvī, Durgā Chaṇḍēśvara and Kshētrapāla, in the *tiruvuṇāḻigai* of the temple of Cṟāṇi-Nakkaṉ at Paṟambūr in Śṟīkāmakkōṭṭapuram.
155	**Do.**	Do.	Do.		Do.	Stones lost in the middle. Begins with the introduction *Tirumagaḷpōḷa*, etc. States that the officer, *Sēnāpati* Rājarāja-Mārāyar, made arrangements for burning lamps before the goddess Mukkaṟai-Naṅgai at Tiṟupparambūr, including those endowed previously and in the 25th year of Kaṇṇaradēva.
156	**Ukkal**—North wall of the central shrine, Vaidyanāthasvāmin temple.	Pāṇḍya	Māṟavarman Tribh. Vīra-Pāṇḍyadēva	25th year and 360th day.	Do.	Records an order of Kulaśēkhara Śambuvarāya remitting certain specified taxes due from the *tirumaḍaivilāgam* of the temple.
157	**North and west walls of the same shrine**	[Śambuvarāya]	Sakalalōkachakravarttin Rājanārāyaṇaṉ	7th year (in words) Āḍi.	Do.	Records a remission of taxes due from Paḷampaṭṭu including Attipparṟu, by the chief, to provide for offerings, worship, lamps, etc., to the temple of Peruntirukkōyiluḍaya-Nāyaṉār at Ukkal.
158	**West wall of the same shrine**	Chōḷa	Pṟakēsarivarman *alias* Rājēndra-chōḷadēva 'who took Pūrvadēśam, Gaṅgai and Kiḍāram'.	29th year	Do.	States that this stone temple was constructed by the officer Kumārakāḷaṉ Vāsudēvaṉ *alias* Atiśayaśōḷa-Mūvēndavēḷār of Ukkal.
159	**Same wall**	Do.	Do.	Do.	Do.	Records the same fact as the above.

160	South wall of the same shrine	Do.	Rājakēsarivarman *alias* Uḍaiyār Rājādhirājadēva.	27th year	Do.	Damaged. Records a sale of 20,000 *kuḻi* of land, free of taxes to the temple of [Madhurāntaka]-Īśvaramuḍaiyār by the *sabhā* of Vikramābharaṇa-chaturvēdimaṅgalam. Mentions a channel called Parākramachōḻa-vāykkāl.
161	North wall of the *maṇḍapa* in front of the same shrine.	Vijayanagara	Vīra Hariyaṇṇa-Uḍaiyar	Śaka 132*..Mēsha, ba. Sunday.	Do.	Beginning of lines built in. Damaged. Seems to record a sale of house-site to the temple at Ukkal in Pāgūr-nāḍu in Kāliyūrkōṭṭam.
162	North and east walls of the same *maṇḍapa*	Śambuvarāya	Sakalalōkachakravarttin Rājanārāyaṇaṇ Śambuvarāya.	2[6]th year, Śaka 1284, Śubhakrit, Mēsha, śu. 4, Wednesday, Rōhiṇi.	Do.	Records sale of the village Pādiritāṅgal by the assembly of Ukkal *alias* Vikramābharaṇa-chaturvēdimaṅgalam in Pāgūr-nāḍu to two persons for 200 *Vīrachampa-kuḻigaḷ* to provide funds for renovating the sluice of the tank to the south of the village, which had been in disrepair for a long time.
163	Stone built into the east wall of the same *maṇḍapa*.	Chōḻa	Rājarājadēva (I)	[29]th year	Do.	Fragmentary. Seems to record gift of land as *tiruviḻāppuṟam* by the king for conducting a seven-day festival every year in the temple. Mentions Vikramābharaṇa-chaturvēdimaṅgalam.
164	Another stone built into the same wall	Do.	Rājarājakē[sarivarman] 'who destroyed ships [at Śālai].	292nd day	Do.	Fragmentary. Seems to record some provision made for the supply of ghee every day to the temple of Perutirukkōyil-Mahādēva.
165	A third stone built into the same wall	Do.	Parakēsari.....	[Lost]	Do.	In characters of about the 10th century A.D. Incomplete. Seems to record an endowment of land to the temple by a merchant of the village named Marudampāk-kiḻāṉ Uṟṟiyāṭṭai.
166	Three stones built into the same wall	Do.	Parakē.....	15th year	Do.	Fragmentary. Seems to record a sale of land by the Mahāsabhā of Vikramābharaṇa-chaturvēdimaṅgalam to 'Vīra-śōḻaterinda-Kaikkōḷar' for being endowed to the temple. Two other fragments in slightly later characters found on the same wall record an endowment of land for providing offerings during the last service of the day in the temple of Peruntirukkōyil-perumāṇaḍigaḷ, by a number of persons.
167	Pillar in the same *maṇḍapa*				Do.	States that this pillar is the gift of Aiyyanāyaṉ, son of Araṇaḷattār, a *Kaikkōḷa* of the temple.
168	Lintel of the same *maṇḍapa*				Do.	States that this *maṇḍapa* was constructed by Vīrapperumāḷ Āḷappiṟandāṉ *alias* Rājarāja-Śambuvarāyaṉ.
169	Slab in the same *maṇḍapa*			Pārthiva, Kārttigaḷ 15.	Do.	Modern. States that the *Sōpāna-maṇḍapa* in front of the central shrine and the Nāchchiyār-maṇḍapa were the gift of Timmarasar of Pāṇḍyanallūr.
170	Base of the *maṇḍapa* of the Amman shrine in the same temple.				Do.	Fragmentary. Seems to mention some regulation of taxes regarding the colonisation of temple land by an agent of Bommu-Nāyaka. Mentions Koppu-Nāyaka and Pāppu-Nāyaka, probably the grand-father and father of Bommu-Nāyaka.
171	**Māmaṇḍūr.**—Brow of a natural cavern on the hill.				Early Brāhmī	Seems to record that this cavern was the gift of a certain chief (name lost) who captured Toṟūr and was the work of a mason (?) called Chālāvaṉ.
171*a*	**Narasamaṅgalam.**—On the north wall of the Śiva temple.	Pāṇḍya	Tribh. Jaṭāvarman *alias* Sundara-Pāṇḍyadēva.	7th year, Vṛischika, ba. 2, Monday, Mṛigaśīrsha.	Tamil	Incomplete. Mentions the four *nambis* who acted as priests in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	CHEYYAR TALUK—*concld.*					
172	**Kōḷamandal.**—West and south walls of the central shrine in the ruined Śiva temple.	Vijayanagara . .	Kṛishṇadēva-Mahārāya .	Śaka 1451, Virōchchi (Virōdhi), Mithuna, ba. 10, Monday, Attam (Hastā).	Tamil .	Incomplete. Seems to record the sale of the tenancy right over two villages called Ēḷāyirachchēri and Kurukaṁbichchēri belonging to Ukkal *alias* Vikramābharaṇa-chaturvēdimaṅgalam in Kāliyūr-Pākka-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam by their four joint owners Śirāmaṇ Baṭṭar Periyanādar Piḷḷai, Śirunādar Piḷḷai, Kēśavabaṭṭar Achchā Piḷḷai and Gaṅgaiyāḍi Nārāyaṇa Piḷḷai, to certain Mudaliyārs residing at Śaṇṇaiviḷāgam, in specified proportion.
	VELLORE TALUK.					
173	**Tippasamudram.**—Stone called 'Śūlakkal' set up in the village.	Vijayanagara . .	Mahāmaṇḍalēśvara Śrīraṅgadēva-Mahārāya.	Śaka 1497, Yuva, Makara, ba. trayōdaśi, Wednesday.	Do. .	Records the gift of the village Valiviḷattimaṅgalam *alias* Tippasamudram by Chinna Bommu-Nāyaka of Vēlūr with the permission of Kṛishṇappa-Nāyaka and Śrīraṅgadēva-Mahārāya to the temple of Jvarakaṇṭhēśvara-svāmi at Vēlūr. The other face of the stone contains in relief the figures of a *śūla*, sun and moon.
174	**Stone** set up on the bund of the lake .	Pallava .	Kampavikramavarman .	17th year (in words)	Do. .	Records that Prithiyaṅgaraiyar and his wife Iḷādapperundēviyār constructed as the gift of their daughter Ayyakkuṭṭi, a channel, called Viḷuppēraraiyaṉ, from the river to the tank at Valivalakkumaṅgalam.
175	**Virūchchipuram.**—North wall of the central shrine in the Mārgasahāyēśvara temple.	Chōḷa .	Rājarājadēva .	Śaka 1159, 22nd year (in words), Āḍi.	Do. .	Records gift of land by Āṭkoṇḍaviḷḷi Eppōduminiyāṉ, the headman of Valivalam after purchase from *Piḷḷaiyār* Ēdirilisōḷa-Śambuvarāyar for burning a perpetual lamp in the temple of Uḍaiyār Vaḷittuṇai-Nāyaṉār.
176	**Same wall** . .	Do. . .	Tribh. Rājarājadēva. .	Śaka 1166 (in words), 21st year, Āḍi.	Do. .	Stops after giving the date.
177	Do. .	Pāṇḍya . .	Tribh. Māravarman Vīra-Pāṇḍyadēva.	Śaka 1239, 21st year (in words), Māśi, śu.13, Sunday, Rēvatī.	Do. .	Damaged at the end. Seems to register remission of a number of specified taxes by Ēkāmranāthaṉ Kulaśēkhara Śambuvarāyaṉ in favour of Vaḷittuṇai-Nāyaṉār at Tiruviruṁchuram.
178	Do. .	Do. . .	Vīra-Pāṇḍyadēva .	14th year .	Do. .	Damaged. Seems to record an order of Kulaśēkhara-Śambuvarāyar to the *ūrāṇar* of the village Uḷḷigai making a gift of some taxes due from them, to the temple.
179	Do. .		Tribh. Vijaya-Gaṇḍagōpāladēva.	17th year, Taḷi . .	Do. .	Records gift of cows by Ārāyumperumāḷ, wife of Rājagambhīra-Śambuvarāya, for a perpetual lamp in the temple.
180	West wall of the central shrine in the same temple.	Pāṇḍya .	Vīra-Pāṇḍyadēva .	12th year, Aṟpaśi .	Do. .	Records an order of Śambuvarāya similar to that registered in No. 178 above, to the *ūrāṇar* of Murugaiyūr, to meet the expenses of the festival called 'Aṇḍaliveṉṟāṉ-tirunāḷ'.

181	Same wall	Chōḷa	Tribh. Rājarājadēva	Śaka 1165 (in words), 28th year, Karkataka 16, Monday, Rōhiṇi.	Do.	Records a gift of the village Tiruviruñchuram as *dēvadāna* with all its taxes to the temple of Valittuṇai-Nāyanār by Śeṅgēṇi Vīrāśani Ammaiappaṇ Aḷagiyaśōḷaṇ Palavāyudavallavaṇ Taṇivāśikāṭṭit-taṇiniṃru-veṇra Ediriliśōḷa-Śambuvarāyaṇ.
182	Do.	Do.	Rājarājadēva	41st year, Makara, śu. .... Monday, Hasta.	Do.	Ends of lines built in. Records gift of 32 *Gaṇḍagōpālaṇ paḍumādai* by a certain Kumaraṇ Śaṅkaraṇ for burning a perpetual lamp in the temple.
183	South wall of the same shrine	Pāṇḍya	Jaṭāvarman . . . [Pā]ṇḍyadēva	Śaka 1[2*]28,. . . [Ku]mbha, śu.. . Sunday, . .	Do.	Built in by a wall in the middle. Seems to record a tax-free gift of the village Āraṇi in Murugamaṅgalap-parru to the god by Vīrachampaṇ Ediriliśōḷa-Śambuvarāyaṇ.
184	Same wall	Chōḷa	Tribh. Rājarājadēva	Śaka 1147, 10th year (in words), Karkaṭaka 8, Friday, trayōdaśī, Mṛigaśīrsha.	Do.	Damaged at the end. Records that the donor mentioned in No. 181 above renovated the temple with stone, repaired the *Śrīvimāna* and the *gōpura*, put up a compound wall called Aḷagiyaśōḷaṇ and that he constructed a car and also presented certain utensils to the temple of Valittuṇai-Nāyaṇār of Iruñchuram.
185	South wall of the *maṇḍapa* in front of the same shrine.	Do.	Sundara-Chōḷa		Sanskrit in Grantha	Three verses in praise of the sword of the king called here *Vīra-Chōḷa*.
186	Same wall	Do.	Tribh. Kulōttuṅga-Chōḷa	33rd year (in words)	Tamil	Damaged. Records gift of 32 *kāśu* by Śeyyaperumāḷ *alias* Villavarāyaṇ for a perpetual lamp in the temple.
187	East wall of the same *maṇḍapa*	Do.	Kulōttuṅga-Chōḷa	33rd year	Do.	Damaged in the middle. Seems to record a gift of land by the *nāṭṭavar* of Śeruvāḷai for a perpetual lamp in the temple.
188	Same wall	Do.	Tribh. Kulōttuṅga-Chōḷa	31st year	Do.	Records gift of land by Vīrāśaṇi Ammaiappaṇ Aḷagiyaśōḷa-Śambuvarāyaṇ for a perpetual lamp in the temple.
189	Do.	Pāṇḍya	Jaṭāvarman Sundara-Pāṇḍyadēva	Śaka 1227 (in words), Mīṇa 2, .. Friday, .. and 2nd year (in words).	Do.	Damaged at the end. Seems to record grant of certain specified taxes from the village Korramangalam in Karaivaḷi Āndi-nāḍu, in Paṅgaḷa-nāḍu, a subdivision of Paḍuvūr-kōṭṭam, by Vīrachampaṇ *alias* Ediriliśōḷa-Śambuvarāyaṇ.
190	North wall of the same *maṇḍapa*	Pallava	. . . . chakravattigaḷ [Kōpperuñjiṅgadēva].	[32]nd year, [Māśi]	Do.	Highly damaged. Seems to record an agreement given by the *tiruvunṇāḻigai-sabhā* of the temple for some endowment left in their charge. Another inscription of three lines above this is erased and only the date, Śaka 1229, is clear.
191	South wall of the *mahā-maṇḍapa* in the same temple.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1437, Yuva, Tulā.	Do.	Stops unfinished after the date portion.
192	East wall of the same *maṇḍapa*	Chōḷa	Tribh. Rājarājadēva	44th year	Do.	Records that the *nṛitta-maṇḍapa* in the temple of Valittuṇai-Nāyiṇār at Iruñchuram in the northern division of Paṅgaḷa-nāḍu, a subdivision of Puliyūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, was constructed by Oṭṭuvār-Nāyaṇ *alias* Ilaṅgēśuradēvaṇ, son of Nambāttāḷ of Aḷagiyaśīyanallūr, a palace maid-servant (*agampaḍip-peṇḍu*) of Pallavāṇḍār *alias* Ediriliśōḷa-Śambuvarāya.
193	Same wall				Do.	In characters of about the 13th century A.D. Records the imposition among themselves of the *magamai* tax on articles of merchandise at certain specified rates, in favour of the god Valittuṇai-Nāyaṇār 'who changed green-gram into pepper', by the 'merchants of the 18 countries trading in the four directions.'

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.* VELLORE TALUK—*contd.* **Viriñchipuram—*contd.***					
194	Same wall	Vijayanagara	Kampaṇa-Oḍaiyar, son of Bokkaṇṇa-Oḍaiyar.	Viśvāvasu, Ṛishabha ..... Hastā.	Tamil	Highly damaged. Records the grant of the hereditary right of *Āriya-kaṅkāṇi* by the trustees of the temple to Perumākkaḷ Nāyaṇār, an *ārya* of Śāṇḍilya-gōtra and Bōdhāyana-sūtra [and a native of Rājamahēndri].
195	North wall of the same *maṇḍapa*	Do.	Achyutadēva-Mahārāya	Śaka 1454, Nandana, Māśi 8.	Do.	Records sale of Ponnēri, the temple village, with all its income in taxes as *kāniparru*, by the *bhaṇḍārattār* of the temple and Nāgarasayyaṇ to Timmappayyar, son of Śaṅkaradēva, a *Kannaḍiya-Brāhmaṇa* of Rāmakuppam in Muḷvāy-rājyam.
196	East wall of the second *prākāra* in the same temple.	Śambuvarāya	Sakalalōkachakravarttin Rājanārāyaṇa-Śambuvarāya.	3rd year, Mīṇa, ba. [10], Wednesday, Uttiraṭṭādi.	Do.	Damaged. Records grant of land and house-site by the trustees of the temple of Vaḷittuṇai-Nāyaṇār at Tiruviriñchipuram to Arippāḷidēva of Perumbarrapuṇḍiyūr for the consideration of a *tūṇi* of paddy every day and 20 *panam* per year to be paid by him to the temple.
197	South wall of the same *prākāra*	Do.	Do.	5th year, Āḍi	Do.	States that the grant made by the temple to *Aṇāḷi* Arippāḷidēva (see the number above) should also be extended to god Varadarāja on the same terms.
198	Same wall			Dundubhi, Āḍi 9	Do.	Damaged. Refers to the destruction of a channel by floods in the river and to the digging of a tank and a channel in the limits of the village Vēppūr. Registers re-grīt of 1500 *kuḻi* of land presented for that purpose by the *ūrār* to Araśar Viṭṭappar, in return for which the authorities (*bhaṇḍārattār*) of the temple agreed to maintain taree lamps before the god.
199	West wall of same *prākāra*	Vijayanagara	Viruppaṇṇa-Uḍaiyar, son of Hariharārāya.	Āṅgira, .., śu. 13, Monday, Aniḻam.	Do.	Purports to be an order of the god granting 7¼ *vēli* of land and house-sites for *adhyayana* to the *Uttirai-bhaṭṭas* (*Rudra-bhaṭṭas*) under the lake Okkaṇiṇāṉ-ēri instead of at Sivaṇagaram *alias* Umāpati-chaturvēdimaṅgalam as the latter proved unsuitable for their living.
200	Same wall	Do.	Bukkaṇa-Uḍaiyar, son of Harihara-Mahārāja.	Śaka 1324, Chitrabhānu, Kumbha, śu. 5, Sunday, Aśvati.	Do.	Purports to be an order of Chandēśvara-Nāyaṉār ratifying the grant of 3 *vēli* of land under the tank at Paṭṭumaṭṭūr *alias* Maraṭakavallinallūr belonging to the god Vaḷittuṇai-Nāyaṇār, and a house-site in the Śeyyāṟṟuvenṟaṉ-tiruvīḍi at Tiruviriñchipuram by the *ūrār* to Tiruvāṉḻyaṉḍaiyaṉ, a *maṭhapati-māheśvara* of the place, for a *maṭha* and for feeding therein five *Māhēśvaras* daily, in consideration of his efforts in having the tank dug.

201	North wall of the same *prākāra*	Pāṇḍya	Tribh. Kulaśēkharadēva	25th year	Do.	Portions left unengraved in the middle. Seems to record gift of cows to the temple, by Amarakōṉ *alias* Periyāṉ, a shepherd of Tiruvallam.
202	Same wall	Vijayanagara	Prauḍha Immaḍi Mallikārjunadēva-Mahārāya, son of Dēvarāya Bhūpatirāya, 'who witnessed the elephant hunt.'	Sarvajit, Mēsha, śu. 10, Rōhiṇī, Friday.	Do.	Records the grant of the hereditary right of *tirunundāviḷakku-kuḍi* for the maintenance of a perpetual lamp in the temple, to Varitta-kōṉ, a shepherd of Śevvūr *alias* Pāḍi.
203	Do.	Do.	Mallikārjunarāya, son of Dēvarāya-Mahārāya, 'who witnessed the elephant hunt.'	Śaka 1370, Prabhava, Mēsha, śu. 1, Uttirāḍam.	Do.	Records a similar assignment, by Deyvaṅgaḷ-P rumāḷ Vayirava-Nāyiṉār, of the *tirunundāviḷakku-kuḍi* right of the temple of Vaḷittuṇai-Nāyiṉār, to the sons of the shepherd Ariyāṅkōṉ.
204	Two stones found in the third *prākāra* of the same temple, now kept in the first *prākāra*.				Do.	One of the pieces seems to record a gift of land as *tirumaḍaviḷāgam* for the temple of Ādīśvaramuḍaiyār. The other mentions a *vaittīyku-bhāga*.
205	Another stone removed to the same place	Chōḷa	Madiraikoṇḍa Parakēsarin	[3]rd year (in words)	Do.	Damaged. Refers to a cattle raid and records the death of a warrior whose figure, holding in his hands a bow and an arrow, is cut in relief beside the inscription. This inscription is published in *South Indian Inscriptions*, Vol. I, No. 126, where, however, only the first two lines are given.
206	Third stone in the same place	Pallava	Nandivikramavarman	9th year (in words)	Do.	Fragment. Mentions Viḍēlviḍugu. Published in *South Indian Inscriptions*, Vol. I, No. 124, where only the first two lines are given. Seems to record a royal order to the *Nagaraṭṭār* of Śeruvāḷai-maṅ[galam*] making a *sarvaparihāra* gift.
207	Fourth stone set up in the same place	Do.	Do.	47th year (in words)	Do.	Damaged. Mentions Kaḷanippā[kka*]m in Mēyāṟu-nāḍu and refers to a *[ka]ṉṉāḍu* evidently erected in memory of the hero, who is represented in relief near the inscription with a bow and arrow in his hands. First two lines of the record are published in *South Indian Inscriptions*, Vol. I, No. 125.
208	Fifth stone set up in the same place	Chōḷa	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	5th year	Do.	Begins with the introduction *Tirumagaḷ-tiruṃba*, etc. Records a gift of land by a certain Appaṇ Karpakam *alias* Śōḷa[chūḷā]-maṇi-Viḷupparaiyaṉ, after purchase from the assembly (*ūr*) of Gaṅgamāttāṇḍapuram in Miyarai-nāḍu, a subdivision of Adhirājēndra-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam, for worship, flowers and lamps to the god Sōmīśvaramuḍaiya-Mahādēva and also for worship in the temple of Durgā in the village. The earlier portion of this inscription is published in *South Indian Inscriptions*, Vol. I, No. 127.
209	Hero stone set up in the same place				Do.	Highly damaged. Seems to refer to the grant of a *kaṇṇāḍu* to the hero represented, by the side of the inscription, with a bow and a dagger in his hands. The characters are of about the 10th century A.D.
210	Inner side of the *gōpura* at the entrance to the same *prākāra*.	Vijayanagara	Dēvarāya-Mahārāya	Śaka 1352, Sādhāraṇa, Vaiśākha, śu. 5, Wednesday.	Kannaḍa	Stones misplaced and portions erased. Records the remission of the taxes such as *jōḍi* and *śūlavari* by the king for providing offerings and worship in the temple.
211	Wall of the *Kalyāṇa-maṇḍapa* on the north side of the 3rd *prākāra*.	Nāyakas of Vēlūr		Śaka 1523, Plava, Paṅguṇi 7.	Tamil	Records the completion of the Vasanta-maṇḍapa which was the gift of Liṅgama-Nāyaka, son of Bommu-Nāyaka of Vēlūr.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*concld.*					
	VELLORE TALUK—*concld.*					
	Viriñchipuram—*concld.*					
212	West wall of the front *gōpura* in the same temple.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya	Śaka 1527, Viśvāvasu, Rishabha, śu. 10, Śrīvāra, Hasta.	Tamil	Records an order of Mahāmaṇḍalēśvara Jillēḷḷa Ōbaḷadēva to his *pārapatyam* officer Periya Kēsava-Nāyaka fixing the rates of taxes on specified professions, made over to the temple, from Viriñchipuram on the south bank of the Pāḷāru in Karaivaḷi Āndi-nāḍu, a subdivision of Paluvūr-kōttam, in Jayaṅgoṇḍaśōḷa-maṇḍalam, for the merit of Kṛishṇamarājayaṇ.
213	Slab set up in front of the Sundarēśvara shrine in the west Māḍa street.			Kali 4994, Nandana, Chittirai 5.	Do.	States that Mahādēvēndra-Sarasvatisvāmi of the spiritual lineage of Upanishad-Brahmēndra-Sarasvati of Kāñchipuram, repaired the Mīnākshi-Sundarēśvara temple constructed by Appaya-Dīkshita at Viriñchipuram with the help of Rāju-Dīkshitar belonging to the family of the latter and others, celebrated the *kumbhābhishēka* and also provided for the worship and offerings of the god therein.
214	Stone set up in the south Māḍa street			Śaka 1535, Pramādīcha.	Do.	Damaged. Mentions the goddess Marakatavalli at Tiruviruñjaipuram and Sadāśiva-Uḍaiyar.
215	Stone set up in the north Māḍa street				Telugu	Mentions Jaḍa Rāmappanāyanivāru and seems to record a grant of land to a *maṭha*. In characters of about the 18th century A.D.
	GUDIYATTAM TALUK.					
216	**Pogaḷūr.**—Rock to the north of the village.			Pramādīcha, Āḍi 10	Tamil	Records a grant of land as *sarvamānya* to Padalachchar by Iḷaiyappa-Nāyaka, the agent of Kāṭṭāraṇṇar for having dug a tank with a sluice at Pugarūr. In characters of about the 16th century A.D.
217	Another rock in the same place			Do.	Do.	Records the same order of Iḷaiyappa-Nāyaka probably left incomplete.
	SOUTH ARCOT DISTRICT.					
	GINGEE TALUK.					
218	**Gingee (Señji).**—Rock near the magazine in the Rājagiri hill.				Nāgarī (peculiar)	The writing seems to be a peculiar mixture of northern and southern varieties of the script and may be assigned to about the 10th century A.D. Mentions Narasimha-nṛipa as the donor of some village.
219	North wall of the Veṅkaṭaramaṇa temple	Vijayanagara	Viruppaṇa-Ōḍaya	Śaka 1313, Prajāpati, .. Monday, Pañchami.	Tamil	Fragment. Mentions Śiṅgapura in Señjipparru, a subdivision of Śiṅgapura-nāḍu.

220	Tiruvadikkunnam — Rock on the hill	Do.	Kampaṇṇa-Uḍaiyar, son of Bukkaṇṇa-Uḍaiyar.	Śaka 1287, Viśvāvasu, .. tṛtīyā, Wednesday, Avittam.	Do.	Damaged and incomplete. Records a royal order issued to the *tānattār* of the temple at Tiruvēṟṟukkuṉṟu remitting certain specified taxes on the lands belonging to the temple.
221	Kaḍali.—Lamp-post set up near the tomb of Mohabat Khan.				Persian	Indistinct.
222	Rock by the side of the road to Valatti				Tamil	States that this (the site where this inscription is found) is the *dēvadāna* land belonging to Tiruttaṅgīśuramuḍaiya-Nayiṉār at Malaiyaṇūr.
	CUDDALORE TALUK.					
223	Vaḷudalampattu.—Pillar set up in front of the Subrahmanya temple.			Jaya, Arpaśi 10 .. Thursday, Pūrāḍam.	Do.	Damaged. Engraved in characters of the 18th century A.D. Records the offer of asylum and the grant of exemption from *āḷ-amaṅji* and *talaiyāri-vari* to the settlers in the hamlet of Iḍaṅkoṇḍāpattu, for the merit of Ayyaṉ Gōvindap ..... by the son of Kayilappar.
224	Another pillar set up in the same place	Chōḷa	Rājarājakēsarivarman *alias* Rāja-[rājadēva].	[20]th year	Do.	Begins with the introduction *Tirumagaḷpōla* etc. Highly damaged. Records the setting up of (this) lamp post. On a stone at the entrance into the temple is a seriously damaged record of about the 15th century A.D., which mentions Vaḷudalambattu-śāvaḍi.
	TIRUKKOYILUR TALUK					
225	Tirunāmanallūr.—North wall of the *maṇḍapa* in front of the central shrine, Bhaktajanēśvara temple.	Do.	Parakēsarivarman *alias* Rājēndra-chōḷadēva.	6th year.	Do.	Commences with the introduction *Tirumaṇṇi-vaḷara*, etc. Records a grant of land by the *nagarattār* of Tirunāvalūr *alias* Rājāditṭadēvapuram, a city in Tirumuṇaippāḍi Mēlūr-nāḍu, a subdivision of Jayangoṇḍaśōḷa-maṇḍalam, for offerings to the images of Sūryadēva and Nambiyārūrāṉār (*i.e.* Sundararaūrti-Nāyaṉār) in the temple of Tirutoṇḍiśvaramuḍaiyār. Records also a further grant of land, after purchase from the same assembly, as *dēvadāna* to the same temple, by Nārakkan Śrī Aranga[ṉ*] Irāmaṉ *alias* *Sēnāpati* Rājēndraśōḷa-Brahmamārāyar.
226	Same wall	Do.	Parukēsarivarman	3rd year	Do.	Records grant of land to five persons (*tirumeḻukiḍum-aḍigaḷmār*) for cleaning the precincts of the temple of Tiruttoṇḍiśvarattāḻvār.
227	Do.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	6th year (in words)	Do.	Begins with the introduction *Tirumaṇṇi-vaḷara*, etc Records a gift by Āyppāḍi Maḷapāḍi, a *Viraśōḷa-aṇukkaṉ* of Śellūr, on behalf of Rājēndraśōḷa-Brahmamārāyar, of a bronze vessel, sheep for providing curds daily to the images of Āḍavalār Nambiyārūraṇār and Ganapati, and cows for supplying milk for the bath of the god during the early morning service on Sundays. He arranged for further supply of milk and curd daily to the temple in return for the 32 cows and sheep presented by different persons.
228	Do.	Do.	Do.	12th year (in words)	Do.	Commences with the same introduction. Records the details of expenditure in the temple as fixed by Āyppāḍi Gunanidhi of Viḷiyūr, the *Kaṅgāṇi-nāyaka* of Tirumuṇaippāḍi Mēlūr-nāḍu along with the *Karaṇattān*, *Bhaṇḍāri*, *Vāriyar*, *Nagarattār*, etc., from its income of 1473 and odd *kalam* of paddy and 79 *kaḻañju* of gold.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOVILUR TALUK—*contd.*					
	Tirunāmanallūr—*contd.*					
229	South wall of the same *maṇḍapa*	Chola	Parakēsarivarman *alias* Rājēndra Chōḷadēva.	12th year	Tamil	Do. Records gift of sheep by Vadavāyil Ulagan on behalf of Pichchan Vadavāyil of Parikkal, for a lamp in the temple of Tiruttoṇḍīśvaramuḍaiya-Paramasvāmigaḷ at Tirunāvalūr *alias* Rājāḍittapuram.
230	Same wall				Do.	Records grant of land as *archanā-bhōga* by Munaiyadaraiyan *alias* Aparājitan Kulamāṇikkan Mahādēvan. The inscription is engraved carelessly.
231	Do.	Chōḷa	Chakravarttin Vikrama-Chōḷadēva.	3rd year	Do.	Incomplete. Mentions Eran Eḷuvan and Ilavan Kotti, two *paḷḷi* residents of Semmanangūr and Śiruvārappūr respectively, probably as donors to the temple.
232	Do.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva.	23rd year	Do.	Commences with the introduction *Tirumagaḷpōla*, etc. States that the *sabhā* of Aviyannūr endowed a lamp in the temple of Tiruttoṇḍīśvaramuḍaiya-Mahādēva and a half lamp in the shrine of Perunguḷattūrdēva (in the same temple) in expiation of their unfounded charge against Sengan Adigal Kuṭṭēran and Kāman Eḷuvan of Perunguḷattūr Virasundarapperaiyan.
233	Do.	Do.	Chakravarttin Kulōttuṅga-Chōḷadēva	32nd year	Do.	Records a grant of land (to the temple), after purchase from the *nagaratṭār*, as *ērippatti* for the maintenance of the tank to the south of Tirunāvalūr *alias* Rājāḍittapuram, a *dēvadāna* in Tirumuṇaippāḍi Mēlūr-nāḍu in Gangaikoṇḍaśōḷa-valanāḍu, by Iñjippāran Irāman Śirāḷan, a merchant of Tirukkōvalūr.
234	Do.	Do.	Uḍaiyār Kulōttuṅga-Chōḷadēva	14th year	Do.	Records grant of land after purchase, by Araiyan Munaiyan Mōgan *alias* Rājēndraśōḷak-Kāḍavarāyan of Kūḍalūr in Peruganūr-nāḍu for offerings during the awakening service (*tiruppaḷḷi-eḻuchchi*) of the god.
235	Do.	Rāshṭrakūṭa	Kannaradēva	17th year (in words)	Do.	Same as No. 362 of 1902.
236	East wall of the same *maṇḍapa*	Chōḷa	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōḷadēva.	35th year	Do.	Commences with the introduction, *Tirumaṇṇivaḷara*, etc. Damaged. Records a gift of sheep by several persons for a lamp in the temple.
237	Same wall	Do.	[Rā]jakēsarivarman	9th year	Do.	Built in at the beginning. Records gift of sheep for a lamp by the headman of Kurukāḍi.
238	Do.	Do.	Parakēsarivarman	16th year	Do.	Records gift of a gold plate (*paṭṭam*) to the god by Taṇḍikan Chēḻaṉ *alias* Kuṭṭippaṭṭaṉ of Vakkāṇpākkam, the royal scribe (*Uḍaiyār maṇḍira-ōlai eḻudum*).

239	Do.			29th year	Do.	Built in at the beginning. Records gift of sheep for a lamp by Munaiyamāttāṇḍaṉ Kali Rāmaṉ, a merchant of the village.
240	Do.	Chōḷa	Rājarāja Rājakēsarivarman (Rājarāja I).	18th year	Do.	Damaged and built in towards the end. Commences with the introduction *Tirumagaḷpōla*, etc. Seems to refer to two gold *paṭṭams* presented to the god by . . . Uttamaśōḷa Neṇmali-nāṭṭu Mūvēndavēḷār and Arumoḻi-Mūvēndavēḷār and to their subsequent loss in weight, which was later on detected and reported by a temple official to Maṅgalaṅkiḻāṉ Kāḷappaṉ Pāḷi Nakkaṉ, an officer of the *nāḍu*, who after enquiry had the loss made good.
241	Do.				Do.	In characters of about the 10th century A.D. States that Śāttukuṭṭi Mādēvaṉ *alias* Vāmaśivaṉ consecrated the image of Chaṇḍēśvara and constructed a shrine of stone for this deity, in the temple of Tiruttoṇḍīśvara at Tirunāvalūr.
242	North wall of the *mahā-maṇḍapa*	Pallava	Sakalabhuvanachakravartin Peruñjiṅgadēva.	6th year, Aṟpaśi	Do.	Records an order of Peruñjiṅgadēva granting land free of taxes in Kōvaḷai Kurumbūr situated in Tirumuṇaippāḍi-nāḍu as *tirunāmattukkāṇi* to god Viśvēśvaradēva set up by Gaṅgōli-Jñānaśiva *alias* Svāmidēva, in the temple of Tiruttoṇḍ-Īśvara-muḍaiya-Nāyaṇār.
243	Same wall	Do.	Do.	19th year (in words). śu. 13, Wednesday, Mṛigaśīrsha.	Do.	Records a gift of 32 cows and a bull by the chief for a perpetual lamp in the temple.
244	Do.	Do.	Sakalabhuvanachakravartin Peruñjiṅgadēva.	18th year, Māśi 18	Do.	Records an agreement given by Trimū[r*]tti-Bhaṭṭaṉ Dēvapi[ḷḷa]i, a Śivabrāhmaṇa of the temple, to burn a lamp before the god for the cows received by him from one Daṇḍuśāyi Udayaraṇḍitar.
245	South wall of the same *mahā-maṇḍapa*	Do.	Do.	5th year	Do.	Records the details of ornaments and utensils presented to the temple, by Piḷḷaiy[ār] *alias* Sundarapāṇḍya-Viḷupparaiyaṉ, son of Śēkkiḻāṉ Āṇḍukoṇḍāṉ, the warden (*tirumeykāppāṉ*) of the temple.
246	Same wall			[Ānanda, Āḍi 4]	Do.	Damaged. In characters of about the 17th century A. D. Seems to record the renewal of a gift of land for worship, offerings, etc., to the god Toṇḍīśvāramuḍaiya-Nāyiṉār, which was probably in abeyance.
247	Do.	Chōḷa	Tribh. Tribhuvanavīra-Chōḷadēva	34th year	Do.	Records the gift of a golden *paṭṭam* to the god by Iyakkam-poṉ of Rāyarnallūr in Veḷḷappaṉāḍu, a subdivision of Malaimaṇḍalam.
248	Do.			Saumya, Chittirai 2	Do.	The first three lines are engraved over an erasure. Seems to record a sale of the *sēvuṟam* (service) right with its perquisite of half *mā* of land and a house site.
249	East wall of the same *mahā-maṇḍapa*			Śārvari, Tai 10	Do.	States that the walls and the *maṇḍapas* in the temple of Toṇḍaṉ-Nayiṉār at Tirunāvalūr had fallen, that worship in it had also been in abeyance, and that Śidāruḍaiyāṉ Śēdirāyar represented the matter to his lord Tiruvēṉgaḍaṉādar Toṇḍaimāṉ who is given the titles, 'Pagaittavargaḷ-kāḷaṉ' 'Gaṇḍa-Nārāyaṇaṉ' and 'Tiruppaḍi-Vēḷaikkāraṉ' and with the latter's permission and for his welfare, made a gift of land, for reviving worship along with the services *Pagaittavarkāḷaṉ-śandi* and *Śidāruḍaiyāṉ-śandi*.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.* TIRUKKOYILUR TALUK—*contd.* Tirunāmanallūr—*contd.*					
250	Same wall	Sāḷuva	Narasiṅgadēva Mahārāja	Vikriti, Mārgaḷi 16	Tamil	States that the temple of Toṇḍagaḷ-Nayiṉār at Tirunāvalūr, an independent village in Karuma[v*]ūr-parru, situated in Vaḷudilampaṭṭu-śāvaḍi, had become desolate for some years with the *maṇḍapas* and *gōpuras* fallen and that Annamarasar, the *avasaram* officer of the king, repaired them and after rehabilitating the village, made a gift of certain taxes accruing therefrom for reviving worship in the temple, for the merit of the king. (See *A.R.* Nos. 111 and 213 of 1934-35). The order regarding this gift was communicated to the trustees of the temple.
251	South side of the verandah round the central shrine.			Śukla, Āvaṇi 10	Do.	In characters of about the 16th century A.D. Records sale of the *tirumeykāval* right in the temple of Toṇḍargaḷ-Nayiṉār at Tirunāvalūr by the trustees to Tirumalaikkoḷundar *alias* Ālakālasaundara Vāṇavadaraiyar, son of Vāṇavadaraiyar Śellapperumāḷ.
252	Same side	Pāṇḍya	Vikrma-Pāṇḍyadēva	2nd year	Do.	Commences with the introduction *Samasta-bhuvanaikasīra* etc. Records a royal gift of the village Ōgūr in Śēṇḍamangalapparru, made free of taxes, as *tirunāmattukkāṇi* for offerings during the service called *Ulagamuḻuduḍaiyār-śandi* in the temple.
253	Do.	Do.	Do.	8th year	Do.	Commences with the same introduction. Records gift of the village Urattūr renamed Vikramapāṇḍya-chaturvēdimangalam in Śēṇḍamaṅgalapparru by the king (*Sundaśōḻar*) among 44 Brāhmaṇas for reciting the *Vēdas* during the early morning service in the temple.
254	North side of the same verandah		Tribh. Kōnērimaiḷkoṇḍāṉ	5th year	Do.	Beginning of lines built in. Records gift of the village Ēkadhīrak-Kaḷattūr in Kāṇa-nāḍu to the south of the river Gaḍilam by Aḷagiya Tiruchchirrambalam-Udaiyār Maḷavarāyar of Kuruchchi in Śevvirukkai Śembi-nāḍu, a subdivision of Pāṇḍi-nāḍu for offerings to the god Aḷagiya Tiruchchirrambalamuḍaiya-Nāyaṉār, evidently set up by him in the temple.
255	Same side			Chitrabhānu, Puraṭṭāśi 2.	Do.	In characters of about the 16th century A.D. Records the grant of the *tirumeykāval* right in the temple along with its perquisites, by the trustees to Nāvuḷaippiḷḷai-Nayiṉār (See also No. 251 above).

256	East side of the same verandah		Tribh. Kōnērimē	. . . śu. 2, Saturday, Rōhiṇi.	Do.	Built in at the right end. Seems to record a royal gift of land free of taxes, for worship and offerings to the god Sundara . . . set up by [Tiruchchirṟambalam-uḍaiyār *alias* Kulaśēkhara-Maḷavarāyar in the street to the south of the temple of Tenḍagaḷ-Nāyaṉār at Tirunāvalūr.
257	West side of the platform containing the *navagṛaha* images in the first *prākāra*.	Chōḷa	Tribh. Rājarājadēva	19th year	Do.	Stops unfinished after mention of the temple.
258	East wall of the second *prākāra*.	Do.	Tribh. Kulōttuṅga-Chōḷadēva.	21st year (in words).	Do.	Stones missing in the middle and incomplete. Seems to record an endowment made by Marudulān Pakkaṉ Śāttaṉ, a merchant of Tirunāvalūr *alias* Rājādittapuram for a lamp in the temple.
259	Same wall	Do.	Do.	Do.	Do.	Records the agreement given by a *Śivabrāhmaṇa* of the temple to burn a twilight lamp before the image of Kshētrapāla-Piḷḷaiyār with (the interest on) 4 *kaḻañju* of gold received by him from a merchant of the village by pledging as security, his right of worship in the temple for 2 days out of his share of 3½ days in a month.
260	Do.	Do.	Rājakēsarivarman *alias* Tribh. Kulōttuṅga-Chōḷadēva.	3rd year	Do.	Commences with the introduction *Pūmēruvaḻar*, etc. Records the gift of village Aviyaṉūr which had been a *brahmadēya*, after converting it into *tirunāmattukkāṇi* under the name Kalikadindaśōḷanaḷūr, for providing offerings to the god Tiruttoṇḍīśvāramuḍaiya-Mahādēva at Mēlūr-nāṭṭu Tirunāvalūr in Tirumuṇaippāḍi *alias* Rājēndraśōḷa-vaḷanāḍu, a subdivision of Rājarāja-vaḷanāḍu.
261	Do.	Do.	Tribh. Kulōttuṅga-Chōḷadēva	(Lost)	Do.	Engraved in continuation of the previous inscription. Beginning of lines built in. Records a gift of 240 *kāśu* by the merchant, Tiruñāṉasambandaṉ Periyanāyaṉ of Nerkuḷam, for two twilight lamps in the temple.
262	Do.	Do.	Do.	21st year (in words)	Do.	Records gift of 480 *kāśu* by two persons for 4 twilight lamps in the temple.
263	Do.	Do.	Do.	Do.	Do.	Incomplete. Stones misplaced and some lost. Records a gift of 720 *kāśu* by six persons for 6 lamps in the temple.
264	Do.	Do.	Do.	(Lost)	Do.	Fragment. Seems to record gift of money for burning lamps before the image of Tiruvīḍi-Nāchchiyār set up in the temple by a certain Śiruttoṇḍaṉ.
265	Do.	Do.	Do.	9th year	Do.	Incomplete and stones misplaced. Records the gift of a gold vessel to the temple by Śembai-Nāyaka *alias* Kulōttuṅgaśōḻa Magadai-Nāḍāḷvāṉ of Āragaḷūr in Aṟṟūr-kūṟṟam, a district of Milāḍu *alias* Jananātha-vaḷanāḍu.
266	Do.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 145[7], Manmatha, Dhanus, śu. [8] Thursday, Uttiraṭṭādi.	Do.	Stones lost in the middle. Seems to record the assignment of the income of 50 *poṉ* due from the village Mēṭṭu-Urattūr as *umbali-poṉ* to Pāpparāja and seven others for carrying the *taṇḍigai* (palanquin) and umbrella, evidently of the god at Tirunāvalūr. Also records a gift of 1 *mā* of land at Mēṭṭu-Urattūr by the beneficiaries to Meññāna-māmuni, the disciple of Śīkāḻivaḷḷal-Paṇḍāram for the benefit of the *maṭha* at Tirunāvalūr. Mentions Śalakarāja Tiru[malai]dēva-Mahārāja and Tipparājar Bhōgaiyar belonging to the family of Uṟaiyūr Chōḷas.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.* TIRUKKOYILUR TALUK—*contd.* **Tirunāmanallūr**—*concld.*					
267	Same wall	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	7th year	Tamil	Records a gift of 1 *vēli* of land in Pēriṅgūr as *maḍappuram* made free of taxes by Kulōttuṅgasōḷa-Kachchiyarāyan to Tōṇrādatunaiāṇḍār for feeding devotees in the *Eḻuvaṉōgan-matha* situated in the temple of Tirumagilandurai-Āḷuḍaiyār at Perundāmanallūr in Tirumuṇappāḍi-Kīḻāmūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
268	South wall of the same *prākāra*	Do.	Do.	21st year (in words)	Do.	Stones misplaced in the middle. Records a gift of 240 *kāśu* by two persons for two lamps before the deity, Tirukkalinār-Iśuramuḍaiyanār *alias* Periyanāyanār at Tirumuṇaippāḍi-Tirunāvalūr *alias* Rājāḍi[tya*]dēvapuram in Rājarāja-vaḷanāḍu. (See also No. 376 of 1902 in the same village.)
269	Stone set up in the pavement at the entrance to the Varadarāja shrine in the same temple.				Do.	Modern. Mentions the Narasiṅgamunaiya-Nāyaṉār-*maṭha* and the Nandikēśuran Niṟaindadēva[rai]yaṉār-*matha* situated to the east, probably of the temple.
270	Inner wall of the *gōpura*, left of entrance		....		Tamil verse	In characters of about the 14th century A.D. Two verses in praise of Vaṅgaraṟaṉ who fought a battle at Veḷḷāṟu.
271	Same wall, right of entrance	Pāṇḍya	Perumāḷ Vīra-Pāṇḍyadēva	4th year	Tamil	Records a gift of 50 cows by Kuruchchi Araiyan Sundarattōḷudaiyār *alias* Kūpakarāyar for supplying milk for bath and offerings to god Tiruttoṇḍīśvaram-uḍaiya-Nāyanār.
272	Lintel of the doorway of the same *gōpura*				Do.	In characters of about the 14th century A.D. Gives the name Tirunalluḷān Kulaśēkharadēvaṉ Amarakōṉ.
273	West and south belts of the same *gōpura*	Vijayanagara	Śrīraṅgadēva-Mahārāya	Āṅgiras, Tai 21	Do.	Records the deed given to *Rāyasam* Tiruvaḷḷaiyar-Ayyaṉ, agent of Krishṇappa-Nāyaka who was himself the agent of the king, by the *tāṉattār* and the *nāṭṭār* regarding certain privileges, such as *paṟiyattam*, etc., to the masons, carpenters and goldsmiths of Tirunāvalūr-śirmai and Kuppa-śirmai, similar to those enjoyed by the *Kaṉmāḷar* of Padaiviḍu, Señji and Tiruvaṇṇāmalai.
274	**Śāndasaṅgalam.**—South wall of the *maṇḍapa* in front of the central shrine, Āpatsahāyēśvara temple.				Grantha	In characters of about the 13th century A.D. Gives the name of the *maṇḍapa* as 'Ariṟājavēśyābhujaṅgaṉ-tirumaṇḍapa.'

275	East side of the base of the *nandi-maṇḍapa* in the same temple.				Do.	Do. Gives the name 'Mādaiyamārtti'.
276	A beam of the same *nandi-maṇḍapa*				Do	Do. Reads 'Śrī-Raṇaraṅgarākshasan'.
277	East wall of the *prākāra* (outside) of the same temple			Plava, Āḍi 5	Tamil	In characters of about the 15th century A.D. Records an undertaking given by a *vēlaikkāraṉ* named Ānandatāṇḍava-perumāḷ Toṇḍaimāṇār, promising to collect only 8¼ *paṟam* from the weavers residing in the *tirumadaiviḷāgam* of the god, Āpattukāttaruḷiya-Nāyaṉār at Śēṇḍaṉaimaṅgalam.
278	Same wall			Rākshasa, Chittirai	Do.	In characters of about the 16th century A.D. Records the grant of 1 *mā* of land and a house-site by the temple as *viḷirappaṭṭi* to the descendants of Perṟāṉ who cut off his head when the god Āvattukkāttaruḷiya-Nayiṉār was taken out in procession during festival.
279	Stone set up in the pavement of a private house in the south street.				Do.	In characters of about the 12th century A.D. Records the oath of fealty taken by Appaṉ, the younger brother of Pallavaṉ Piraiyaṉ and the son of Viraśōḻap-Piraiyaṉ of Puttaṉūr, not to survive his master Aḷagiyapāḷlavaṉ Śāḍumperumāḷ.
280	Kaḷḷakkuṟichchi.—Slab set up near the ruined Chandraśēkhara temple.			Kīlaka, Āvaṇi 10	Do.	Modern. Damaged at the end. Records a gift of land as *sārvamānya* at Kallaikuṟichchi, to god Chandraśēkhara, by Peddu-Reḍḍiyār of Vallūr, the agent of Veṅgappayyaṉ, for the merit of Śūrappa-Nāyakarayyaṉ, Veṅgappaiyar, the *nāṭṭār* of the 12-*paṟṟu* and the *tāṇattār* of Śēṇḍavaṉmaṅgalam. Kallaikuṟichchi is stated to have been the *tiruviḷaiyāṭṭam* of god Āvattaikkāttaruḷiya-Nayiṉār.
281	Oraṭṭūr.—Two stray stones lying in a street.		Sakala		Do.	Fragment. Seems to record a gift of land, made free of taxes, from the 16th year of the king's reign, to god Bhūmīśvaram-uḍaiya-Nāyaṉār. Mentions Vāḻvallaperumāḷ.
282	Pāḍūr.—Slab set up in the tank bund		Śrīraṅga-nṛipati	Dundubhi	Sanskrit in Grantha	Modern. Damaged. Seems to refer to the celebration of a festival in honour of goddess Lakshmī and the construction of a channel by a certain Janārdana.
283	Perumbākkaṉ.—Stone set up in a dry land to the east of the village.				Tamil	Modern. The inscription is engraved on a stone bearing the *triśūla* mark. Mentions the *tirunāmattukkāṇi* (land) belonging to (god) Toṇḍaga-Nayiṉār.
284	Māmbākkam Puḷḷūr.—Stone set up behind the Ādikēśava-Perumāḷ temple.	Vijayanagara	Veṅkaṭapati-Mahārāya	Śaka 15[11], Virōdhi, Paṅguṇi 5, śu, Monday, Saptamī.	Do.	A *triśūla* is engraved above this inscription and hence it should have belonged to a Śiva temple. The reverse side of the inscribed stone is highly damaged. Seems to record the gift of the village, Mūmbākkam, for offerings in a temple (name lost) at Vriddhāchalam by Koṇḍama-Nāyakkar-Ayyaṉ, son of Krishṇappayya-Nāyakkar-ayyaṉ.
285	Kiḷḷanūr (Puḷḷūr).—Stone set up in a dry land to the east of the village near the railway line.				Telugu	Modern. Reads 'Śrī-Chennakēśvaravaram Virāṭa-Bālachakra Vēmanārāyaṇa'. There is a Teṅgalai Vaishṇava mark with a *chakra* on the stone.
286	Stone set up in front of the Ādikēśava-Perumāḷ temple.			Śobakiri, (Śōbhakṛit), Arpaśi 10.	Tamil	Highly damaged. Seems to record an agreement between the *rājagaram* (government) and some tenants, the nature of which is not clear.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	PERIYA TALUK—*contd.*					
287	Pu[illegible] on a dry land to the [illegible] village.	Pallava	Peruñjiṅgadēva (I)		Tamil	States that the *ūravar* and other residents of Puḷḷūr made themselves responsible, by setting apart 700 *kuḻi* of land out of their service lands (*iḷaikkai-nilam*) for the maintenance of worship in the temple of god Śokkachchiya-Viṇṇagar-āḻvār consecrated in the village by Perrāṉ Teṉṉavadarāyaṉ, for the welfare of the king.
288	[illegible] one [illegible] land called 'Kil-muḍi'.		Vijaya [illegible]		Do.	The characters are of about the 14th century A.D. Records a gift of 480 *kuḻi* of wet land as tax-free *tiruvuḍaiyāttam* to god Kēśava-Perumāḷ by Perumāḷ Toṇḍaimāṉār.
289	Malavarāyanūr alias Elavanasūr.—Stone set up [illegible] of Kaḷuvattarāyaṉ temple.		....		Do.	Do. Above the inscription are carved the Pāṇḍya emblems of two carps and an anchor (?). States that Malavarāyanallūr *alias* Parākrama-Pāṇḍyaṉ-paṭṭiṇam is a place of resort for the refugees (*añjiṉāṉ-puguḷidam*).
290	Tiruppayar.—Stone set up in the bed of the lake in front of the Nīrāṭṭūr-Amman temple.				Do.	The writing belongs to about the 13th century A.D. Records the digging of this tank and the construction of a sluice for it by Nīrvēḷi Kūttaṉ *alias* Kōvalrāyaṉ.
291	Śiruvattūr.—Stone known as *Sanyāśikkal* set up [illegible] and to the north of the village.		Vikāri, Māśi		Do.	The characters are of about the 16th century A.D. Prescribes the standard land-measuring rod at 48 feet for dry lands in the village Śiruputtūr by Seṉṉaravuttu Naṇḍiṉāyakkar, the agent of Ĕchchama-Nāyakkarayyaṉ.
292	Puttamangalam.—Stone set up in the bed of an irrigation channel.		Vijaya		Do.	Modern. Records a gift of 480 *kuḻi* of wet land as tax-free *dēvadāna* to the temple of Kāyilāyamuḍaiya-Nāyaṉār at Puttamangalam by Āṉandatāṇḍavapperumāḷ-Toṇḍaimāṉār.
293	Iḍaikkal.—Rock to the north of the village.		Prajōtpatti		Do.	The characters are of about the 16th century A.D. Damaged. Seems to record the gift of a garden-land to provide for a lamp in a temple (name lost) by an agent (name lost) of Pāṇai Sadāśiva-Nāyakkar.
294	Kumāramangalam (Elavanasūr).—Stone found [illegible] the debris of the ruined Śiva temple.		Śaka, 1767, Kali 4947, Viśvāvasu, Paṅguṇi.		Do.	Seems to record the construction and consecration of the temple of Tribhuvaneśvarasvāmi and Tripurāmbāḷ-Amman in the village by Subbarāya-Iḍaiyāṉ of the Kshatriya (caste) who was the trustee of the temple, and by another person called Meyyaṉ Muttayyaṉ. Refers to a certain Kaḷyāṇa-Gurukkaḷ as being instrumental for this work.
295	Vēḷūr.—Slab set up in a dry field to the north of the village.	Chōḷa	Tribh. Rājarājadēva	7th year	Do.	Records the confirmation of the remission, previously granted, of the *āḷ-amaṇji* and other taxes due from the *dēvadāna* village Mēḷūr made by Āḷappiraṇdāṉ Mōgaṉ *alias* Rājarāja-Kāḍavarāyaṉ. This remission is stated to be confined only to the Āḷappiraṇdāṉ-ēri and the channel Āṭkoṇḍāṉ-kāḷ.

296	**Pāchchāpāḷaivam.**—Rock near the tank called Gōvindaṅkuḷam to the west of the village.			Sādhāraṇa, Tai 21 .	Do. .	The characters are of about the 13th century A.D. Incomplete. Records the remission granted by Tiruvēṅgaḷa-Ayyaṉ of all the taxes for a period of twelve years to the artisan families who colonised Pēṭṭai, a *tiruvīḷaiyāṭṭam* of god Aḻagar.
297	**Kaḷamarudūr.**—East wall of the Śelliyammaṉ temple by the side of the road.			Sādhāraṇa, Ādi .		The characters are of about the 16th century A.D. Records an order of one Vīramarasaiyaṉ granting full remission of taxes for the first six months and levying for the subsequent period three-fourths of the prevailing taxes on the artisan families colonising Ayyaṉ-[Śeru]ḍaiyāṉ-Marudūr situated in the *śīrmai* (jurisdiction) of Veṅkappaṉ, the agent of Sūrappa-Nāyaka.
298	Stone set up on the west side of the basement of the Muniyappaṉ shrine near the tank-bund.	Chōḷa .	Parakēsarivarman *alias* Rājēndra-[Chōḷadēva]. Uḍaiyār	Lost .	Do. .	Fragmentary. Contains only a small portion of the historical introduction of the king. Records a gift of sheep for a perpetual lamp in the temple (name lost). A fragment of another inscription close by, of the same king, mentions god Mahādēvar Tiruchcheṅgēṇi-Nakkar at Kaḷamarudūr.
299	**Tiruniṟaṅkoṉṟai.**—West side of the base of the verandah round the Chandranātha shrine in the Appāṇḍār Jaina temple on the hill.				Tamil (verse) .	The characters are of about the 13th century A.D. States that Nallūr granted by king Kulōttuṅga-Chōḷa to the temple of Kanakach-chinagiri Appar is sacred ground.
300	Rock on the west side of the same verandah	Chōḷa .	Parakēsarivarman *alias*	(Lost) .	Do. .	Damaged, and right and left ends built in. Begins with the historical introduction *Tirumaṇṇi-vaḷaru*, of Rājēndra-Chōḷa I. Records a gift of 96 sheep for a lamp to god . . . Pāḷiyilava (?) by Kalimānaṉ Vijayāḷayamallaṉ of Tirumaṇaṅjēri in Rājēndrasiṁha-vaḷanāḍu.
301	Rock at the entrance into the main shrine in the same temple.	Do. .	Rājakēsarivarman *alias*	....	Do. .	Fragmentary and damaged. Contains the introduction of Kulōttuṅga I beginning with the words *Puṟaḷmādu-viḷaṅga*. Seems to record an endowment of paddy for a lamp in the temple by Rājēndraśōḷa-Chēdirā[jaṉ]. Mentions Uḍaiyār Mallishēṇa, evidently a Jaina deity.
302	Lintel over the entrance into the same temple.				Do. (verse) .	The characters are of about the 16th century A.D. A verse in praise of Guṇabaddira-Muṉivaṉ, evidently a Jaina saint who was famous in the southern land as a great scholar both in Tamil and in Sanskrit and who was a native of Koṇḍaimalai.
303	East wall of the front *maṇḍapa* right of entrance, in the same temple.			Śaka 1283, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārttigai.	Do. .	Records a gift of land for a perpetual lamp in the temple of Appāṇ[ḍār] by a person (name lost), son of Śembādi Villavadaraiyaṉ of Paḷampaṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Śembūr-kōṭṭam in Jayaṅkoṇḍaśōḷa-maṇḍalam. Tirunaruṅgoṇḍai is said to have formed part of Ādanūr in [Kuru]kkai-kūṟṟam in Tirumuṇaippāḍi-nāḍu, a subdivision of Naḍuvil-maṇḍalam. Mentions Gōppaṇṇa-Uḍaiyar as being instrumental for this gift. On the same wall is a short inscription in characters of about the 16th century A.D. mentioning Guṇabhadrāchārya, called also Vīrasaṅghapratiṣṭhāchāryan.
304	Same wall, left of entrance .			Do. .	Do. .	Records another gift of land for the same purpose by the *Nāṭṭavar* of Ādanūr-paṟṟu.
305	Do.			....	Do. (verse) .	Built in at the right end. Records the Śaiva doctrine that all our actions have their origin in the Supreme Śiva. The characters belong to about the 13th century A.D.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*concld.*					
	TIRUKKOYILUR TALUK—*concld.*					
	Tirunirāṅkoṇṟai—*concld.*					
206	Above the entrance of the natural cavern on the same hill.				Tamil	In characters of the 9th century A. D. States that the east *mana*[illegible] and the *chaturmugattirukkōyil* of the Kilaippaḷḷi (Jaina shrine) at Tirunarungoṇḍai were the works of Viśaiyanalluḷāṉ Kumaraṉ Dēvaṉ of Taḷakkuḍi in Miraināḍu on the south bank of the Kāviri river.
207	West side of the same cavern				Do.	Two incomplete pieces in characters of about the 9th century A. D. one mentioning Vāṇakōvaraiyar and the other (much damaged) Ārulagaperumāṉ (?).
208	Rock to the west of the same cavern			....	Do.	In characters of about the 9th century A. D. Records the gift of ten *poṉ* to the two *paḷḷis* (Jain shrines) by a certain Śiṅgaṉār Periyavaḍuganār of Nariyappāḍi.
209	Same rock				Do.	Do. Damaged in the middle. Seems to record a similar gift by an individual (name lost), probably the son of Periyanakkaṉār of Nariyappāḍi.
210	Do.	Chōḷa	Parakēsarivarman *alias* Tribh. Vikrama-Chōḷadēva.	16th year	Do.	Unfinished. Seems to record a gift of land under Kundavaiēri (tank) after reclamation, by Malaiyaṉ Mallaṉ *alias* Vikramachōḷa-Malaiyaṉ as *Śivigaippuṟam* (palanquin-maintenance) of the images of Arumoḷidēvar and Nityakalyāṇadēvar on the festival occasions in Vaigāśi at Tirunarungoṇḍai in Kuṉṟattūr-nāḍu of Tirumuṇaippāḍi, a subdivision of Rājarāja-vaḷanāḍu.
211	Do.	Do.	Tribh. Kulōttuṅga-Chōḷa [dēva.]	4th year (in words)	Do.	Records an endowent of 420 *kalam* of paddy by the measure *Āṟkoṇḍāṉ-marakkāl*, out of the annual *paḍikaval* income from the village Ja[na*]nā*tha-maṅgalam by Āḷappiraṇḍāṉ Mōgaṉ *alias* Kulōttuṅgaśōḷa-Kāḍavarāyaṉ for offerings to (the image of) Kachchi-Nāyaṉār.
212	East wall of the *Āḷoṟṟama-maṇḍapa* on the same hill.				Do.	Fragment. Seems to record a gift of cows by some persons (probably for lamps in the temple).
213	Same wall	Chōḷa	[Tribh]. Rājarājadēva	5th year	Do.	Do. Seems to record a gift of certain taxes due to him from the village Tirunaruṅgoṇ[ḍai] by Kūḍal Āḷappiraṇḍāṉ Ēḻiśaimō[gaṉ]..... śōḷa-Kāḍavarāyaṉ as endowment to the god (name lost).
214	West wall (inside) of the *prākāra* of the same temple.	Pallava	Sakalabhuvanachakravartin Perumāṇjiṉgadēva.	3rd year (in words)	Do.	Records the construction of this stroll-pavilion (*Śiruṇaḍaimāḷigai*) to the temple to the south of Tirunarungoṇḍai by.....Siṅgaṉ, a native of Pāḷaiyūr.

315	North wall of the *gōpura* (inside) of the same temple.			Yuva, Paṅguṇi, 2, dvitīya, Rēvati, Sunday.	Do.	Modern. Records the completion, on this date, of the stone work of this *gōpura* of the Appāṇḍār temple at Tirunaruṅgoṇḍai by Parama Jinadēva-Jīyar.
316	Rock on the way to the tank at the foot of the same hill.				Do.	The characters are of about the 13th century A. D. Records the construction of these steps by Guṇaviradēvaṉ Paṇḍitadēvaṉ, a goldsmith of the place.
317	South side of the basement of a defunct shrine situated outside the south *prākāra* wall of the same temple.	Chōḷa	Tribh. Rājarājadēva	9th year	Do.	Records a gift of certain tax-incomes due to him from the village Tirunaruṅgoṇḍai by the chief Kiḷiyūr Malaiyamāṉ Atti Śokkaṉ *alias* Rājagambhīra-Chēdiyarāyaṉ for offerings to the deities, Appar and Pāḷiyiḷāḷvār of the temple.
318	Rock near the same basement				Do.	States that this is the measuring span. This is engraved between two marks the length between which is 16 spans.
319	Pedestal of a bronze image of Chandranātha in the Appāṇḍār temple.				Do.	In characters of about the 13th century A. D. States that the image of Kachchi-Nāykkar was endowed by Āḷappirandāṉ Mōgaṉ Kachchiya[rāyar*] at Tirunaruṅgoṇḍai.
320	Stone set up at the sluice of the tank				Do. (verse)	In characters of about the 10th century A. D. Records the construction of this sluice to the tank at Naruṅgoṇḍai by Āraipperumāḷ.
321	Kuṉṉattūr (Malaiyappaṭṭi). South wall of the dilapidated Śiva temple	Chōḷa	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	3rd year	Do.	Begins with the introduction *Iraṭṭapāḍi*, etc. Records an agreement given by the *ūr* (village assembly) of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a subdivision of Tirumuṇaippāḍi in Rājēndraśōḷā-vaḷanāḍu, to burn 5 twilight lamps in the Kailāsamuḍaiyār temple on behalf of Śiṅgaṉ Ambalattāḍi a native of the village. A piece of land was endowed (by themselves) for this purpose.
322	Naṭṭāmūr.—Stone set up on the east bund of the tank.			Pramādi, Māśi 5	Do.	Modern. States that this is the tank dug by Śēkku Māmuḍali, the servant of Ajaratu Ammuddārulikān-Sāyabu under the orders of his master.
323	Kūttaṉūr.—Rock standing near the main road.			Śaka 1612, Śukla, Āvaṇi 16.	Do.	States that this is the *eḍuvai* (channel) for the wet lands at Eraiyūr-Kūttaṉūr.
324	Pūvaṉūr.—Stone set up near the platform below a pipal tree.	Rāshṭrakūṭa	'Kaṇṇaradēva who took Kachchi and Tāṇjai.'	24th year	Do.	Records a gift of land after reclamation as *ēripaṭṭi* (tank maintenance) by a certain Paḍugaṉ Olagaṉ of Pūvaṉūr in Dāmar-nāḍu, a subdivision of Muṇaipāḍi.
325	Vaḍakurumbūr.—Stone set up near a dilapidated Śiva temple.				Do.	States that this (surrounding land) is the *tiruviḍaiyāṭṭam* of (god) Aruḷāḷanātha of Kāñchīpuram. In characters of about the 14th century A. D.
326	Another stone lying near the same temple	Chōḷa	(Lost)	(Lost)	Do.	Fragment. Contains part of the *praśasti* of Rājarāja I beginning with the words *Tirumagaḷpōḷa*, etc. Mentions Milāḍu *alias* Jananātha-vaḷanāḍu.
327	Teṉkuṇam.—Stone set up in a field to the east of the village.			Prabhava, Paṅguṇi 25.	Do.	Modern. States that the Vrittivanasamudram (tank) was constructed for the merit of Rāya Tirumalai-Ayyaṉ.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADRAS DISTRICT.					
228	San Thome.—Triangular slab kept in the Bishop's house				Portuguese	Reads LOVVADA SEA A PVRISSIMA CONCEICAO (Praised be the most pure conception). The stone has a relief image of Our Lady in the centre. In the same place is kept another stone containing a part of the historical introduction of Rājēndra-Chōḷa.
	CHINGLEPUT DISTRICT.					
	SRIPERUMBUDUR TALUK.					
229	Kōvūr.—South wall of the Sundarēśvara temple.		Tribh. Vijaya-Gaṇḍagōpāladēva	3rd year, Makara, śu. 5, Monday, Uttaraṇ.	Tamil	Records an agreement given by Perumāḷ-Bhaṭṭaṉ, a *Śiva brāhmaṇa* of the temple of Rājarājēśvaramudaiya-Nāyaṉār at Kōvūr, to burn a twilight lamp in the temple for the ten *paṇam* received by him from Kāman Peruṅgāṭṭuppiḷḷai who claims to belong to one of the 70 families including that of Ēlēlaśiṅgaṉ at Tirumayilāppūr and whom Karikāla-Chōḷa is stated to have settled at Rāmadēvachchēri in Kāñchī.
230	Loose pillar lying in the *prākāra* of the same temple.	Chōḷa	Rājakēsarivarman	9th year	Do.	Damaged and mutilated. Seems to record an endowment of land for the daily worship of the god Tirumē..... dēva at Kōvūr.
231	Slab lying in the Vishṇu temple in the same village.	Vijayanagara	Vīrapratāpa Kṛi[shṇa] yadēva-Mahārāja.	Śaka 14[38], Dhātu, Makara, śu, [Monday].....	Do.	Seems to record a grant of land which had formerly been in the enjoyment of the *Mahājanas*, to Vishṇu-Māśayaṉ as *sarvamānya*. Mentions Muṇiya-dāvaḷam at Chaturvēdi-maṅgalam *alias* Kōvūr.
	TIRUVALLUR TALUK.					
232	Tiruvūr.—North and west walls of the central shrine of the Śiva temple.	Do.	Kṛishṇadēva-Mahārāya	Śaka 1449, Vyaya, Kārttigai 28.	Do.	Records the gift of a house-site as *nadavilāgam* to the temple of Siṅgēśvaramudaiya-Nayiṉār at Tirumalai *alias* Turugūr by Sadāśiva-Nāyaka, the agent of Immaḍi-Tirumalai-Nāyaka after purchasing the same from the *Mahājanas* of the village.
233	West wall of the same shrine	Pāṇḍya	Jaṭāvarman *alias* Tribh. Sundara-Pāṇḍyadēva.	11th year	Do.	States that this sacred stone temple was the work of Tiruaṇṇāmalai-Uḍaiyāṉ, the headman of Paiyūr-[Tugaḷūr] and a native of Oḷugarai *alias* Kulōttuṅga-śōḷanallūr.
234	Same wall	Do.	Do.	18th year	Do.	Records the gift of a piece of land as *dēvadāna* to the temple by a merchant named Periya-Vāṇdavar *alias* Kollattaraiyaṉ of Oḷugarai *alias* Kulōttuṅga-śōḷanallūr.

335	South wall of the same shrine		Tribh. Vijaya-Gaṇḍagōpāladēva	18th year	Do.	Records the restoration of the old *dēvadāna* village Ayattūr to the temple of Rishyaśringīśvaramudaiya-Nāyaṉār at Turugūr forming part of Perumuḷaiyūr *alias* Ulagaḷandaśōḷa-chaturvēdimaṅgalam in Ikkāṭṭu-kōṭṭam for the usual worship and special festivals in Chittirai month by Pichchadēvaṉ *alias* Villavarāyaṉ by regularising the accounts as it was not in the enjoyment of the temple till the 17th year (of the king).
336	Same wall	Pāṇḍya	Jaṭāvarman *alias* Tribh. Sundara-Pāṇḍyadēva.	11th year.	Do.	A copy of No. 333 above. The donor is here called Maḷaiyan Tiruvaṇṇāmalai-Uḍaiyān.
337	Lintel above the entrance into same shrine.				Do.	In characters of about the 14 century A. D. States that this (*muga-maṇa*) is the gift of Aṇukki Purushōttama-Bhaṭṭar Varadar, a native of the village.
338	Inner wall of the *gōpura*, right of entrance, of the same temple.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya.	[Nandana, Tai 29.]	Do.	Damaged. Seems to record the grant of the incomes from Tiruvūr and Perumuḷaipaṭṭu to (the shrine of ?) Kariyamāṇikka-Perumāḷ in the temple of Rishyaśringīśvara by Śivaram Nāraṇappa-Nāyakkar, an agent of the king.
339	Slab set up in front of the same *gōpura*	Do.	Mahāmaṇḍalēśvara Tammayadēva-Mahārāya.	Śaka 1424, Dundubhi, Māśi 10.	Do.	Records the gift of a cocoa-nut garden to the temple of Śiṅgīśuram-Uḍaiyār at Turugūr which was his *nāyakattanam*, by Kaśavarāya and the *Mahājanas* of the village for the merit of the former's father Tippayadēva-Mahārāya.
340	Second slab set up in the same place	Do.	Mahāmaṇḍalēśvara Kṛishṇadēva-Mahārāya.	Śaka 1441, Vyaya, Kārttigai 21.	Do.	Records the grant of the annual income of 6 *pon* due as *nirkūli* (water cess) to the village Turugūr from the *dēvadāna* villages Maṇḍalapurushaṇpaṭṭu and Varadarājaṉ-paṭṭu, to the temple of Śiṅgīśuram-uḍaiya-Nāyiṉār by Immaḍi Tirumalai-Nāyakkar and the *Mahājanas* of Turugūr.
341	Third slab set up in the same place			Sarvajit, Tai 2	Do.	In characters of about the 16th century A.D. Records the grant of the monthly income in money and paddy due to him as *kaḍaikkūṭṭ-ilakkai* from the Śiṅgēśvaram-uḍaiya Nāyiṉār temple by Iśuraiyar, the agent of Tirumalai-Nāyakkar, for the morning worship and offerings and for the night lamps in the shrine of Attakka-Piḷḷaiyār at Turugūr.
342	Slab set up in a field near the same village.			Sarvajit, Tai 5	Do.	Highly damaged. Mentions Iśuraiyar referred to above and the *Mahājanas* of Turuvūr.
	CONJEEVARAM TALUK.					
343	Conjeevaram.—Slab built into the wall of the outermost *prākāra* of the Ēkāmranātha temple.				Do.	The writing is of the 13th century A. D. States that the Iśānadēvar-maḍam was the gift of Periyanāṭṭār. On the top of the slab is engraved a human figure seated on a pedestal holding a lotus stalk in either hand. To its right is a long-necked pitcher (?) and to its left a triangular object. Below the pedestal is an ornamental *kumbha* with a lamp on either side.
344	Slab built into a cross wall, adjacent to the above.				Pallava Grantha	A label reading *Grihēśailā* in characters of about the 7th century A. D.
345	Five stones built into the outer walls of the same temple.	Chōḷa	Rājādhirājadēva(I)	33rd year, 280th day	Tamil	In disconnected pieces with introduction commencing with *Tiṅgaḷērtaru*, etc. Mentions a flower-garden belonging to the temple of Tiruvēkampaṁ-Uḍaiyār. Seems to record the formation of a new village with its boundaries specified.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT—*concld.*					
	CONJEEVARAM TALUK—*concld.*					
	Conjeevaram.—*concld.*					
346	Slab built into the same wall			Śaka 1403, Śubhakṛit, Makara 22, śu. 10, Rōhiṇī, Saturday.	Tamil	Records the establishment of a *maṭha* called Ālālasundaran-maḍam near the east *gōpura* of the temple and an endowment of land for its maintenance by Kūḍaluḍaiyān Taluvak-kulaindān, a *chetṭi* of Tirunāvalūr, who was a disciple of Pudukōḍu Marundavaḷḷal of the Siḍāli-Tiruneṛi lineage.
347	Another slab built into the same wall				Pallava-Grantha	A fragmentary inscription of one line reading *Nṛipachū[ḍā]-maṇi*.
348	Base of the *gōpura* near the thousand-pillared *maṇḍapa* in the same temple.	Vijayanagara	Vijayarāya-Mahārāya	Śaka 1379, Dhātu, Phālguṇa, śu. 10 and Śaka .. .. 8, Dhātu, Mīna śu. 10, Sunday, Pūśam.	Kannaḍa and Tamil	This is a bilingual record stating that the sixteen-pillared *chitra-maṇḍapa* in front of the Tāṇḍavadēva shrine (Kākku Nāyaka in the Tamil portion) and the Tryambakēśvara shrine were the gifts of Tryambakadēvī, the daughter of the king.
349	Same base	Do.	Mallikārjunadēva-Mahārāya	Śaka 1378, Dhātu, Tulā, śu. 5, Friday, Hasta.	Tamil	Unfinished. Mentions the villages Puduppākkam and Veḷiyūr as gifts made for the requirements of the temples of Tiru-vēkampamuḍaiya-Nāyaṇār and of Kāmākshī-Dēviyār respectively.
350	Fifteen pillars of the 1000-pillared *maṇḍapa* in the same temple.				Do.	In characters of about the 13th century A.D. These are labels giving the names of the donors of the pillars.
351	Slab lying near the tank in the same temple.	Chōḷa	Parakēsarivarman	(Lost)	Do.	Fragment. Mentions Kāvirippākkam *alias* Amani..... and refers to the big stone temple at Kachchippēḍu.
352	Another slab lying in the same place	Do.	(Lost)	26th year	Do.	Fragmentary. Records a gift of sheep to the temple of Rājasimhēśvaragrihattu-Mahā[dēva].
353	Slab set up on the road-side near the Taluk office.			Prajōtpatti, Kārttika, ba. 1.	Telugu	Records an endowment made for the worship of a deity installed in a Jangama-matha by one Pavāḍada Chikkavāmappayya.
354	West wall (inside) of the *maṇḍapa* known as Kaikkōḷarchāṛaḍi at Śittēri-mēḍu near Conjeevaram.	Moghul		Śaka 1647, (1637?), Jaya, Māśi 13, Thursday, Hasta.	Tamil	The ruling king is merely mentioned as Dilli-Pādshah with his name not specified. Records a sale of land by the residents of Śittēri-mēḍu to the (community ?) Āyirattuṭuḷāyira-Mudalis of Kāñchipuram who are also called Dēvasingadāna-Karttar for the purpose of being endowed by the latter for any charity they thought fit.

CHITTOOR DISTRICT.

CHITTOOR TALUK.

355	Kalavaguṇṭa.—South wall of the central shrine, Mukkaṭṭîśvara temple.	Vijayanagara . .	Achyutadêva-Mahârâya . .	Śaka 1467 (1457 ?), Jaya, Makara, ba. [3], Uttiram, Friday.	Do. .	Registers an endowment of the village Śâttambâkkam for the expenses of daily worship and offerings and of special festivals in the temple of Mukkaṇṭîśvaram-Uḍaiya-Nayiṉâr at Kalvâykuṭṭai in Iruvârapparru, a subdivision of Tîyanâdu in Toṇḍaimaṇḍalam by Mahânâyaṅkara (Vayyappa)-Nâyaka, son of Chinna-Timmappa-Nâyaka, for the merit of the king, of his own family and of the Nâṭṭavar of Iruvârapparru.
356	North wall of the same shrine .	Do. .	Kṛishṇarâyadêva-Mahârâya .	Śaka 1439, Îśvara, Makara, śu. 5, Monday, Śravaṇa.	Do. .	Registers a similar endowment of the village Mêlai-Murukkampaṭṭu in Iruvârapparru for the requirements of the temple by one Râmachandra-Dîkshita, for the merit of the king, the *Nâḍu* and his own family.
357	North wall of the *maṇḍapa* in front of the same shrine.			Śaka 1485, Rudhirôdgâri, Kârttika 6, pañchami, Friday, Pushya.	Do. .	Records the allotment of lands at Pârâipûttai for the several requirments of the temple by Vaḍamalai Nâyakar, the officer (*maniyakâraṉ*) under Basavappa-Nâyaka, the agent of Aḷiya-Râmappaiyyadêva-Mahârâjayya, for the merit of the latter two, and the fixation of the extent of lands held as tenants by the several temple craftsmen and artisans in the *dêvadâṉa* village Śâttambâkkam.
358	East wall of the Subrahmaṇya shrine in the same temple.	Vijayanagara . .	Śrîraṅgarâyadêva-Mahârâya .	Śaka 156 [1], [Pramâdi], Kârttika, ba. 15.	Telugu	Records the gift of a village (name not clear) as *sarvamânya* to god Mukkaṇṭîśvara at Kalavaguṇṭa by Daḷavâyi Tipâ-Nâyaṇayya.
359	Stones built into the pavement near the *gôpura* in the same temple.	Do. .	Do. .	Śaka 1560, Sarvajit, Pushya, ba. 12.	Do. .	Damaged. Seems to record a gift of land to the temple by the donor mentioned above, who is called the agent of the king.
360	Inner wall of the same *gôpura*, left side .			Śaka 1480, Kâḷayukti, Puraṭṭâḍi 27, paurṇami, Rêvatî, lunar eclipse.	Tamil . .	Records an endowment of land for meeting the expenses of worship and offerings to the deity on the 4th day of the festival in the month of Vaigâśi, by Bojjai Kâḷatti-Uḍaiyâr and Śânti-Uḍaiyâr for the merit of their spiritual teacher and their parents.
361	Same wall, right side . .			Śaka 1514, Nandana	Telugu .	Much damaged. Seems to record a grant for offerings and worship in the Mukkaṇṭîśvarasvâmin temple.
362	Do. .				Tamil (verse) .	Records the provision made by Âṇavallai Vîraiyaviṟaṉ for the celebration of the *Vasanta-tirunâḷ* and Pavitra-tirunâḷ festivals in the temple of Mukkaṇṇar at Kalavây.
363	Do. .			Śaka 1567, Pushya, śu. 7.	Telugu .	Seriously damaged. Mentions [Ti]pâ-Nâyani..... and Mukkaṇṭîśvara at Kaluvaguṇṭa.
364	North and west walls of the same *gôpura*	Vijayanagara . .	Sadâśivadêva-Mahârâya .	Śaka 1480, Kâḷayukti, Mêsha ba. 7, Uttirâḍam, Sunday.	Tamil .	Records the grant of their income of 50 *panam* accruing from their *kâval-vartiyam* right in the *dêvadâna* village Śâttambâkkam by the Mahânâyaṅkâchârya Mukarâla Timmappa-Nâyaka, Narasingappa-Nâyaka, Râghava-Nâyaka, Koṇḍama-Nâyaka and others for the expenses of one day's worship and offerings during the festivals in the month of Vaigâśi in the temple.

APPENDIX B—*contd.*

List of stone inscriprions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOR DISTRICT—*concld.*					
	CHITTOOR TALUK—*concld.*					
	Kalavaguṇṭa—*concld.*					
365	East wall of the *maṇḍapa* in front of the central shrine in the Lakshmiṇārāyaṇa-Perumāḷ temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1473, Virōdhikṛit, [Mithuna], ba. 5, Śadayam, Monday.	Tamil	Much damaged, and intercepted in the middle by pillars. Seems to record a provision made for offerings in the temple of Tiruvēṅkaṭanātha at Kalavāykkuṭṭai by Chinna Timmayadēva-Mahārāya.
	SALEM DISTRICT.					
	NAMAKKAL TALUK.					
366	**Bommasamudram.**—Two stones built into the walls of the central shrine in the Śiva temple.				Do.	Fragments in characters of about the 10th century A. D. One of them gives the 10th year of a king whose name is lost and seems to record a gift of land to the temple for a perpetual lamp.
367	Two other stones built into the same walls.	Chōḷa	..... 'who took Madura'	40th year	Do.	Fragmentary. This evidently belongs to Parāntaka I. Mentions a wall starting from Viraikkōṭṭai and refers to Śāttamaṅgalam in Muḷaiyūr-nāḍu. A third stone near these contains a fragmentary record in the same characters, and records a provision made for offerings and worship to the deity. Mentions a grain measure called *Śōḻagam*.
367A	Three other stones built into the same walls.	Do. (?)	(Lost)	17th year	Do.	The characters may be assigned to about the 10th century A. D. Fragmentary. Mentions Rāśiyūr.
368	**Naṅgavalli.**—Wall of the Garuḍa-*maṇḍapa* in the Bazar street.			Śaka 1806, Pārthiva, Chittirai 1.	Do.	States that the Garuḍaśērvai-maṇḍapa was built by Tittaṉ Śeṭṭiyār, son of Tiruvambala-Śeṭṭiyār of the Śāttandai-*gōtra*, one of the *Nagarattār* (merchants) living in Pudupēṭṭai near Salem.
369	Three slabs lying on the bund of the tank by the road side.				Do.	The inscriptions on two of the slabs are complete ones and are dated, one in Vikṛiti, Aṟpaśi and the other in Ānanda, Āṇi, 30, and are both modern. The former refers to a gift by one Ādimūla-Śeṭṭi and the latter to the setting up of a Vināyaka image by one Śeṅgaḷani-Mudaliyār, son of Kāvāṇḍai Mudaliyār.
370	**Kuḷippaṭṭi.**—Boulder in a field			Vikrama, Chittirai 2	Do.	Modern. States that this land to the south of Rāmipuram was endowed as *sarvamānya* for the maintenance of a water shed by Rāmi-Reḍḍiyār of Nāmakkal-ālrmai-subai (*subai* ?).
371	**Pillūr** (near Paramatti).—South wall of the Central shrine in the Tiruviraṭṭāṇam temple.	Chōḷa	Parakēsarivarman	[1]7th year	Do.	Damaged. Mentions a Vāṇigaṉ named Kōṇāgaṉ residing at Perumpuḷḷūr and god Tiruviraṭṭāṇa .....

372	Same wall				Do.	In characters of about the 10th century A. D. States that a gift of 14 *kalañju* of gold was made to the temple of Tiruvirattānattu-Perumānadigal for two forehead-plates and two gold-flowers to the god by the *Pāraṇa-Nagarattār*. These were also responsible for the payment of interest in paddy to the temple for the 33 and odd *kalañju of gold* (received by them).
373	Pāṇḍamaṅgalam.—Slab set up on the roadside near the ruined Śiva temple.			Śaka [167]9, Īśvara, Vaigāśi 27, ēkādaśī, Thursday, Uttiram.	Do.	Records the gift of a house-site with its income from trees, etc., for the expenses of *abhishēkha* and for twilight lamps in the temple of Kāśi Viśvanāthasvāmi at Pāṇḍamaṅgalam.
374	Chinnakarūr, near, Tūṟūr-Rock in a field near the village.			Śaka 1590, Kīlaka, Kārttigai, śu. Paurṇamāsi, Sunday, Kārttigai (Kṛittikā), lunar eclipse.	Do.	Records a grant of land by Immaḍi Rāmachandra-Nāyaka to Veṇrumālaiyiṭṭa-Perumāḷayyar for forming an *agrahāra*.
375	Nāmakkal.—Side of rock opposite the Munīśvara temple.			Rudhirōdgāri, Āvaṇi 8.	Do.	In characters of about the 17th century A. D. Incomplete. Records an agreement (the nature of which is not clear) given in the temple at Tiruvāraikkal in Ēḻūr-nāḍu by the 17 families of stone masons (*Kambuḷattār*) to a certain Śukkāḍar. Mentions Jagadēvarāya as wielding sway over Kuṇrattūr-durgam and a number of other petty officers or chieftains of Pūndurai-nāḍu, Paruttippaḷḷināḍu and Rāśipura-nāḍu. Same as No. 327/38-39.
376	Same rock	Pāṇḍya	Jaṭāvarman *alias* Tribh. Sundara-Pāṇḍyadēva.	4 + 1st year, Karkaṭaka 13, ba. 11, Saturday, Rōhiṇī.	Do.	Incomplete. Records grant of a thousand *kuli* of land as *sarvamānya* to Pariśārrūr Sarvadēva-bhaṭṭa-Sarvakratunārāyaṇa-bhaṭṭa residing at Muppavaisamudra-chaturvēdimaṅgalam in Teṇpūvāṇiya-nāḍu, a subdivision of Koṅgu *alias* Vīraśōḻamaṇḍalam by the *sabhā*, the *nāṭṭār* and the *Nagarattār* of Eḻu-nāḍu in Nāḍāḷvā-nāḍu. Same as No. 326/38-39.

TRICHINOPOLY DISTRICT.

Trichinopoly Taluk

377	Uyyakkoṇḍān-Tirumalai.—Base of the Chidambarēśvara shrine in the Ujjīvanātha temple.	Do.	Tribh. Vīra-Pāṇḍyadēva	(Lost)	Do.	Slightly damaged. Records an endowment of 4 *mā* and odd of tax-free land at Aḷagiyaśēmanallūr for the worship of certain deities in the temple at Tirukkārkudi in Uraiyūr-kūrram, a subdivision of Rājagambhīra-vaḷanāḍu, by Aḷagiyaśēman Araśarganḍarāman Tiruvambalapperumāḷ.
378	Wall of the Amman shrine in the same temple.			Saumya, Āvaṇi 5	Do.	In characters of about the 15th century A. D. Purports to record an order of god Ādi-Chanḍēśvara on behalf of god Vīḷumiya-Nāyiṉār to a *Kaikkōḷa* named Vayittaya-nādak(Vaidyanātha)-Kāliṅgarāyaṉ *alias* Peruvēḷppaiyaṉ, son of Tirumēṉiaḷagiyāṉ of Tirumaḷapāḍi making a *sarvamānya* grant of land and house-site to him out of the temple property through Kōnēridēva-Mahārāja (see No. 384 below).
379	Inner wall of the outermost *gōpura* in the same temple, left of entrance.	Pāṇḍya	Māravarman, *alias* Tribh. Kulaśēkharadēva, 'who was pleased to take all countries'.	29th year, Mēsha, ba. 7, Monday, Tiruvōṇam.	Do.	Records an endowment made by the *Mahāsabhā* of Jagadēkavīra-chaturvēdimaṅgalam of tax-free land for providing sixty *kalam* of paddy annually for offerings to god Uyyakkoṇḍa-Nāyiṉār on the 12 days of festival in the Vaigāśi month.

List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Uyyakkoṇḍāṉ-Tirumalai—*concld.*					
380	Same wall	Vijayanagara	Dēvarāya-Mahārāya 'who witnessed the elephant hunt'.	Śaka 1366, Raktākshi, Makara, ba. 9, Friday, Chittirai.	Tamil	Records an endowment of tax-free land by the *Sabhaiyār* and *Nāṭṭavar* of Rājagambhīra-vaḷanāḍu for the expenses of the four days festival called the *Vasantan-tirunāḷ* in the temple of Viḷumiya-Nāyiṉār at Tirukkaṟkuḍi Uyyakkoṇḍāṉ-Tirumalai.
381	Do.		Tribh. Kōṉēriṉmaikoṇḍāṉ	39th year, 229th day.	Do.	Records a royal gift of 20 *mā* of land at Śōḻakulanallūr, a hamlet of Jagadēkavīra-chaturvēdimaṅgalam for worship and offerings to the images of Śellapiḷḷaiyār and Iḷaiyanāyaṉār consecrated in the name of the king's father in the garden-land attached to the royal palace at Viradāvaḷam. The land after being entered into the tax remission accounts was added to the *dēvadāṉa* of the Viḷumiya-Nāyanār temple. The record is signed at the end by Ponnāṇḍāṉ Pallavarāyaṉ of Tuñjalūr in Miḻalai-kūṟṟam.
382	Same wall	Pāṇḍya	Māṟavarman *alias* Tribh. Kulaśēkharadēva, 'who was pleased to take all countries'.	32nd year, Aippaśi.	Do.	Records the remission of the *kaḍamai* and *kuḍimai* taxes on the village Neḻkuṇṟam *alias* Iruṉṟikkiṉaperumāḷ-naḷḷūr which was a *tirunāmattukāṇi* of the temple of Viḷumiya-Nāyaṉār at Tirukkaṟkuḍi in Uṟaiyūr-kūṟṟam, by the *Nāṭṭavar* of Vaḍa-kōnāḍu in Urattūr-kūṟṟam as ordered by the king (Ulaguḍaiya-Perumāḷ) to provide for the usual and special festival requirements of the temple.
383	Do.		Tribh. Kōṉēriṉmaikoṇḍāṉ	28th year (in words), Māśi.	Do.	Records the royal gift of two plots of land in the village Neṟkuṇṟam *alias* Iruṉṟikkipperumānaḷḷūr in Kōnāḍu *alias* Kaḍaladaiyāḍilaṅgaikoṇḍasōḻa-vaḷanāḍu, free of all taxes, for services in the temple of Viḷumiya-Nāyanār and for a festival in the Paṅguṉi month instituted formerly by king Aḷagiyaśokkaṉār.
384	Same wall			Saumya, Āḍi 21	Do.	Records grant of the several kinds of taxes due to the king from the village for the expenses of worship and services in the temple by Mahāmaṇḍalēśvara Kōnēriḍēva-Mahāraja. See No. 378 above.
385	Same wall, right of entrance	Vijayanagara	Pratāpadēvarāya-Mahārāya 'who witnessed the elephant hunt'.	Śaka 1365, Rudhirōdgāri, Puraṭṭāḍi-15.	Do.	Records a gift of 3 *vēli* of land and a house site by Annappuḍaiyar for the midday worship in the temple and for the expenses of a day's festival in the Paṅguṉi month.
386	Do.				Do.	In characters of about the 12th century A. D. States that this is the gift of Terri-Periyāṉ *alias* Ediriliśōḻa-Mūvēnda-vēḷāṉ of Kūṟṟūr in Kuṉṟa-kūṟṟam in Uttuṅgaśuṅga-vaḷ nāḍu.

387	Do.	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅgaśōḷadēva.	3[0] th year	Do.	Begins with the introduction *Paṟaṟśūḷada*, et . Damaged. Seems to record a gift of land after purchase by a native (name lost) of Kākkaḷūr-nāḍu in Ikkāttu-kōṭṭam, a subdivision of Jayaṅkoṇḍaśōḷa-maṇḍalam, for the expenses of the *ardhajāma* service in the temple.
388	Do.		Tribh. Kōṉēṟimaikoṇḍāṉ.	24th year	Do.	Much damaged. Seems to record the formation of a new colony of merchants after acquiring lands and house-sites for the purpose in the village, under the name Koṅgu[koṇḍaj-śōḷapuram, by order of the king, at the request of Toṇḍaimāṉ fixing the annual revenue payable to the State thereon at 23,000 *kalam* of paddy on cultivable lands and 1000 *kāśu* on dry lands (by the inhabitants). Quotes the 14th year of Kulōttuṅga-Chōḷadēva, 'who abolished the tolls'.
389	Same wall, right of entrance	Chōḷa	Tribh. Rājarājadēva	26 + 1st year, Rishabha, ba. 11, Wednesday, Rēvati.	Do.	Records a tax-free gift or land after purchase at Jagadēkavīra-chaturvēdimaṅgalam by Piḷḷaiyāḻvār *alias* Dēvargaḷ Sēnāpatinaṅgai, a maid-servant of the temple, for worship and offerings and special festivals in honour of the goddess installed by her.
390	Pēṭṭaivāyttalai.—South wall of *maṇḍapa* in front of central shrine Madhyārjuna temple.	Vijayanagara	Dēvarāya [Mahārāḷya, son of Vīra Vijayarāya-Mahārāya.	Śaka 1 *** Kīlaka, Mithuna, ba. 10, Monday, Aśvati.	Do.	Built in at the ends of lines and incomplete. Seems to record the re-consecration of two temples, viz., of Avaniśvara and Tiruvakkīśvara, while renovating the temple of Madurāntīśvaramudaiya-Nāyaṉār at Rājēndraśōḷa-pēṭṭai in Śūraḷūr-kūṟṟam, a subdivision of Rājagambhīra-vaḷanāḍu, by the *nagarattār* of the place, who also made provision for worship in them.
391	Peruṅguḍi.—North wall of the central shrine, Agastyēśvara temple.	Pāṇḍya	Jaṭāvarman Tribh. Sundara-Pāṇḍyadēva.	10+1st year, Karkaṭaka, śu. 5, Friday, Uttiram.	Do.	Gift of land by the *Peruṅguri-Mahāsabhā* of Jagadēkavīra-chaturvēdimaṅgalam in Uraiyūr-kūṟṟam, a subdivision of Rājagambhīra-vaḷanāḍu on the southern bank, for conducting a festival in the temple of Tiruvagastīśvaramudaiya-Nāyanār at Peruṅguḍi, a hamlet of their village.
392	Same wall	Chōḷa	Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya'.	3rd year	Do.	Gift of land after purchase by Kāmamperumāṉ, the wife of Śembiyaṉ Urattūrnāttukkōṉ *alias* Mayilai-Tiṇḍaṉ of Pudukkuḍi for a perpetual lamp in the temple of Tirupperumuḍi-Paramēśvara.
393	West wall of the same shrine		Tribh. Kōṉēṟiṉmaikoṇḍāṉ	12 year, 49th day	Do.	Records a remission of taxes granted by the king on a land belonging to the temple for conducting a festival for the deity in Chittirai month.
394	South wall of the same shrine	Hoysaḷa	Vīra Rāmanāthadēva	10th year, Kaṉṉi, ba. 13, Sunday, Punarpūśam and 19th year.	Do.	States that a goldsmith of the place, named Kūttaṉ gave three *kaḷañju* of gold for completing an unfinished portion of the temple and that he presented a forenead plate to the god in the 19th year, in gratitude for the recovery of the eye-sight of his son Naḷḷamaṅgai.
395	North wall of the *maṇḍapa* in front of the same shrine.	Chōḷa	Rājakēsarivarman	14th year	Do.	Records an endowment of land after purchase by Mayilai Tiṇḍaṉ, mentioned in No. 392 above, for the several requirements of the temple.
396	Same wall	Do.	Rājarājadēva	9th „	Do.	Records an agreement by two *Śivabrāhmaṇas* of the temple to burn a twilight lamp before the deity for 2 *kāśu* received by them from Triyambakaṉ, a *Kaikkōḷa* of Peruṅguḍi.
397	Do.	Do.	Rājakēsarivarman	8th „	Do.	Gift of sheep for a lamp in the temple by Maṇjaṉ Śēndi, the wife of a resident of Vayalūr (name lost).

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1939-40—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*concld.*					
	Trichinopoly Taluk—*concld.*					
	Perungudi.—*concld.*					
398	**East** wall of the same *maṇḍapa* .	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. Sundara-Pāṇḍyadēva.	12th year .... ba. 10, Sunday, Uttiram.	Tamil .	Records an agreement given to the temple by the *dēvakanmis* to pay at a *kalam* of paddy on every *mā* on 84 *mā* of land belonging to the village (which they had probably taken out on lease) for meeting the expenses of the festival in the month of Āṇi.
399	**Pillar** in the *Nandi-maṇḍapa* of the same temple.			....	Do. .	The characters are of about the 11th century A. D. States that this pillar was set up by Śandaṇ Kāḍaṇ of Arumuḷai.
400	**Another** pillar in the same temple . .	Vijayanagara . .	Vīra Vi[rūpaṇṇa], son of [Ha]rihara	Śaka 13 [1] 8, ... Kaṇṇi, *su.* 15.	Do. .	Portions hidden by wall and damaged. Mentions [Vi]rūpākshapuram.
401	**East** side of the base of the Amman shrine in the same temple.			Śaka 1362, Raudri, Chittirai 5.	Do. .	Damaged. Seems to record the consecration of the image of goddess Śivakāmasundari-Nāchchiyār in the temple by Tiruvānaikkāvuḍaiyāṇ, a member of the *sabhā* of the village.
	MALABAR DISTRICT.					
	Palghat Taluk.					
402	**Peruvamba.**—Slab set up in the precincts of the ruined temple of Nandiśvara.				Vaṭṭeḻuttu .	Highly damaged. The writing may be assigned to about the 11th century A. D. Mentions some *chēṭṭis* and [Padi]-neṇbhūmi Tisaiy-Āyirattaiññūṟṟu[var] communities and the *Vaḷañjiyar*.

List of stone inscriptions copied during the year 1940-41.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT.					
	WALAJAPET TALUK.					
1	**Kaṇiyanūr.**—Slab lying near the Vīrarāghava-Perumāḷ temple.	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	24th year (in words)	Tamil	Beginning lost. Gives a portion of the historical introduction commencing with the words, *Tirumaṇṇi-vaḷara*, etc. Records a gift of land, made tax free for a perpetual lamp in the temple of Aṇigōva-Viṇṇagarāḷvār by the assembly of Vīradivākara-chaturvēdimaṅgalam situated in Peruntimiri-nāḍu, a subdivision of Paḍuvūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
2	Proper right door-jamb of entrance into the Aṇigōpanāthēśvara temple.	Do.	Kulōttuṅga-Chōḷa	27th year (in words)	Do.	Incomplete. Mentions Kaṇikainallūr *alias* Vīradivākara-chaturvēdimaṅgalam, a *brahmadēya* in Peruntimiri-nāḍu, a subdivision of Paḍuvūr-kōṭṭam.
3	Stone lying near the well in the same temple.			13th	Do.	Beginning damaged. Seems to specify the taxes and other levies to be collected, evidently from the village.
4	Boulder in a field (S. No. 447) to the south of the village.	Chōḷa	Rājarājakēsarivarman	17th	Do.	Begins with the introduction *Tirumagaḷpōḷa*, etc. Records the sale of 400 *kuḻi* of land as *kuśakkāṇi* to a certain potter of the village, by the assembly of Kaṇiñallūr in Peruntimiri-nāḍu.
5	**Puḍūr**, hamlet of **Kaṇiyaṇūr.**—Boulder in Survey No. 107 near the south bund of the Nettapākkam lake.			Śaka 1558, Śōbhakṛit, Chittirai 29.	Do.	Records purchase of land in *Agaram* Kaṇiyaṇūr for the lake at *Agaram* Veḷḷambai and refers to the construction of a channel, evidently in the same land.
6	**Aṇaimallūr.**—Boulder near the east bund of the lake.				Do.	States that (the lake called) Sāḷuva-samudram was the foundation of Sāḷuva Tippayadēva-Mahārāja.
7	**Puṅgaṇūr.**—North wall of the deserted Śiva temple.	Chōḷa	Tribh. Kulōttuṅga-Chōḷa	16th year	Do.	States that on the representation of the villagers that Puṅgaṇūr and its hamlets were without a blacksmith, Vēḍaip-perumāḷ *alias* Vikramaśōḷa-Śambuvarāyaṇ appointed Tēttāṉ, a blacksmith of Śembai, to serve in the locality.
8	Same wall	Do.	Rājarājakēsarivarman	15th	Do.	Begins with the introduction *Tirumagalpōḷa*, etc. Registers a gift of land for offerings and lamps to the god Mahādēva at Puṅgaṇūr in Peruntimiri-nāḍu, a subdivision of Paḍuvūr-kōṭṭam, by Ilāḍamādēviyār, wife of Ilāḍarāyar Vīraśōḷar.
9	West wall of the same temple	Do.	Rājakēsarivarman, 'who destroyed ships at Kāndaḷūr-śālai.'	11th	Do.	Records a gift of land, after purchase, as *taragu-bhōga* by Ponnayaṇ, son of Tiruvārūr-aḍigaḷ, the headman of Aṇiyūr in Aṇiyūr-nāḍu, a subdivision of Veṇkuṇṛa-kōṭṭam for providing water during summer and firewood during winter in the hall called Vīraśōḷaṉ constructed by him at Puṅgaṇūr in Peruntimiri-nāḍu.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.* WALAJAPET TALUK—*contd.* Punganūr.—*concld.*					
10	West and south walls of the same temple				Tamil	Records the order of Lāḍamādēviyār, wife of Vīraśōḷar, granting land as *tiruppalibōgam*, for conducting the *śribali* ceremony in the temple during three *sandis* with 5 persons. Ponnayan mentioned above was entrusted with this endowment.
11	South wall of the same temple	Chōḷa	Rājarājakēsarivarman, 'who destroyed ships at Kāndaḷūr-śālai'.	11th year	Do.	Records gift of land, after purchase, from the assembly (*ūr*) of Puṅganūr, to the temple by the same Ponnayan. The assembly also undertook to maintain a lamp in the temple in lieu of the interest on the money received by them from Ponnayan.
12	Slab lying near the same temple	Pallava	Nṛipatuṅga-vikramavarman	17th „ (in words)	Do.	Incomplete. Refers to the construction of a well and a water-trough by Ariganḍan and Parikkutti.
13	Another slab set up in the same place			Śaka 888	Do.	States that Īśvarapichchap of Tiśaiyāira]t*]taiñnūrrunagara released the lake of the village, probably from encumbrances, by payment of gold.
14	Broken slab lying near the same temple			Śaka 9	Do.	In characters of the 10th century A. D. Records an endowment of (the taxes) *kannālakkānam* (marriage fee), *ūrppadinkāḍi* and *pidānāḷi* accruing from the village Puṅganūr by (the chief) Ānaiyammaṉ, son of Iḷāḍarāyaṉ Tattāḷaṉ, for the maintenance of a tank called Paramaṇḍalāḍittappērēri, dug by the donor in the village.
15	Stone set up in S. No. 68 to the north of the village.			Kīlaka, Vaygāśi 3	Do.	An endowment of 200 *kuḻi* of land at Puṅganūr by one Rāmakrishṇappa-Nāyakkar of Vēlūr for the maintenance of a watershed (on the way from the village to Vēlūr).
16	Perumgāñji.—North wall of the central shrine in the Agastyēśvara temple.	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	(Lost)	Do.	Fragment. Seems to record a gift of land to Tiruvagattīśvaramuḍaiya-Paramasvāmin at Perumgāñji and mentions Śōḷakulasundari-chaturvēdimangalam, an independent village in Orukaivalla-nāḍu.
17	Pillar in the *maṇḍapa* in front of the central shrine in the same temple.	Do.	Parakēsarivarman, 'who took Madura and Īḻam'.	41st year (in words)	Do.	Records the gift of a forehead-plate to god Agastīśvarattu-Perumānaḍigaḷ in the temple to the north of the village, made out of the 5 *kaḻañju* and odd of gold realised as fine from a certain Nūṟṟaimbaḍinman and his sons of Tiruvēngaḍappuram *alias* Vijayāḍittachaturvēdimangalam in Kaḍa[mūr]-kōṭṭam by the *sabhā* of the village.

18	Another pillar in the same place	Do.	Kulōttu[ṅga-Chōḷa]	31st „	Do.	Beginning damaged. Registers gift of money by Śaṅkiramavittaṉ of Prayāgai for a lamp in the temple of Agastīśvaramuḍaiya-Paramasvāmi. Refers also to gift of gold by several persons for 10 lamps and entrusted to the *Śivabrāhmaṇas* of the temple.
19	East wall of the same *maṇḍapa*	Do.	Rājēndradēva	2nd „ (in words)	Do.	Beginning lost. Gives a portion of the historical introduction of the king beginning with the words *Tirumagaḷ-maruviya*, etc. Seems to record an agreement by Karumāṉikka Ammai-appaṉ *alias* Śōḷakulasundara-Āchāriyaṉ who had the *tachchakkāṇi* of the village Śōḷakulasundari-chaturvēdimaṅgalam, to supply an *uḻakku* of ghee every day for a perpetual lamp in the temple.
20	Same wall	Do.	Rājakēsarivarman *alias* Uḍaiyār Rājādhirājadēva.	34th „	Do.	Begins with the introduction *Tiṅgaḷēr-peṟa*, etc. Records the remission of the taxes *irai* and *antarāyam* on a piece of land endowed after purchase as *vyākaraṇa-bhaṭṭavṛitti* by (the temple of) Rājarājaviṇṇagar-Āḻvār in Śōḷakulasundari-chaturvēdimaṅgalam in Mēlmaḷai Ogaivaḷḷa-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam by the *mahāsabhā* of the village, in consideration of a lump-sum of 20 *kāśu* received by them from the temple. Mentions *Sēnāpati* Arumoḷi-Vikramaśōḷaṉ *alias* Rājādhirāja-Mahābalivāṇarāyar on whose initiative the endowment was made.
21	East and north walls of the same *maṇḍapa*.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷa.	11th „	Do.	Built in and incomplete. Stops with the mention of Jayaṅgoṇḍaśōḷa-maṇḍalam after the regnal year of the king.
22	North wall of the same *maṇḍapa*				Do.	Ends of lines built in. In characters of about the 11th century A. D. Seems to record an acknowledgement of some endowment made to the temple of Tiruvagattīśvaramuḍaiya-Mahādēva by a *Veḷḷāḷa* resident of Śēṇaikuḷattūr, by the *Śivabrāhmaṇas* of the temple.
23	Wall near the left door-jamb of the southern entrance into the same *maṇḍapa*.				Do.	In characters of about the 14th century A. D. States that this flight of steps was the gift of Virundaṉ, the headman of Ulliyam.
24	Śakkaramallūr.—North wall of the central shrine in the Tirukkaṇḍīśvara temple.	Chōḷa	Tribh. Rājarājadēva	15th year (in words), Makara, śu. 13, Saturday, Punarpūśam.	Do.	Records an endowment of 500 *kuḻi* of land for the early morning service in the temple of Mukkaṇṇadēvar at Chakramūdūr, an independent village in Dāmar-kōṭṭam of Jayaṅgoṇḍaśōḷa-maṇḍalam, made by order of the king through the agency of Piḷḷaiyār Madhurāntakap-Pottappichchōḷar *alias* Gaṇḍagōpāla, by Dāmōdaraṉ Aruḷāḷapperumāḷ, the headman of Sōmaṅgalam in Maṅgala-nāḍu, a subdivision of Tirumuṇappāḍi-nāḍu in Rājarāja-vaḷanāḍu.
25	Same wall			Śaka 1683, Kali 4862, Vishu, Arpaśi 6.	Do.	Registers a sale of land by the *Mudaliṉār* of Chakramūdūr to Pushpanātha-Nayiṉār and to Agastīva[pa] Nayiṉār, son of Kuntiyapa [Nayiṉār] two Jaina residents of Tirupparambūr for 405 *Cheṉṉapaṭṭi iṉaṉ-Varāhaṉ*.
26	Do.	Pallava	Peruñjiṅgadēva	22nd year, Ṛishabha	Do.	An agreement by the *Śivabrāhmaṇas* of the temple of Mukkaṇdēvar to burn a twilight lamp in the temple in return for 300 *kāśu* received by them from Tāmattaṉ Aruḷāḷapperumāḷ of Sōmaṅgalam (evidently the donor mentioned in No. 24 above).

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.* WALAJAPET TALUK—*contd.* Śakkaramallūr—*contd.*					
27	Same wall	Chōḷa	Tribh. Rājarājadēva	19th year	Tamil	A similar agreement to burn three twilight lamps in the temple in return for the gift of a buffalow costing 3 *māḍai* by Taḷuvinān, the son of Dēvargaḷsundaran, the *pāḍikāppān* of the village.
28	Do.				Do.	An order of Śambuvarāyar issued to the *ūravar* of Chakramūdūr to take 100 *vēli* of land in their village as coming under *taram* (for purpose of taxation) from the 5th year onwards (of the reign of the king) and to record the fact on the walls of the Mukkaṇṇadēvar temple.
29	West wall of the same shrine	Chōḷa	Do.	14th (?) year, Vṛiśchika, śu. 6, Sunday, Uttirāḍam.	Do.	An agreement by the *Śivabrāhmaṇas* to burn a perpetual lamp before the god in return for 600 *kāśu* endowed by Periyanāchchi *alias* Periyanāṭṭunangai, a *dēvaradiyāḷ* of the temple, and the bestowal by the *sthānattār* on her and her descendants the right of owning the first house in the *tirumaḍaiviḷāgam* and of precedence of honour on festival occasions in the temple in consideration of another gift of 500 *kāśu* made by her.
30	West and south walls of the same shrine	Do.	Rājakēsarivarman *alias* Tribh. Vikrama-Chōḷadēva.	7th year (in words)	Do.	Begins with the introduction *Pūmādu puṇara*, etc. Gives a detailed list of the lands with their extent specified in each case, which had been endowed to the temple for its various requirements and recorded on its wall prior to its renovation by Tiruchchirrambalamuḍaiyān Tirunāgaidēvan *alias* Śembiyan-Mūvēndavēḷān of Ālattūr in Ālattūrnāḍu, a subdivision of Nittavinōda-vaḷanāḍu in Śōḷa-maṇḍalam and which were now confirmed by the *ūrār* of the place. A few donors of the lands mentioned in the list also figure as signatories at the end of the record.
31	Do.	Do.	Do.	Do.	Do.	Records the gift of lands in Naralōkaviṇṇagallūr measuring 13500 *kuḻi* in extent as *dēvadāna* to god Mukkaṇḍēvar by the *ūrār* of the village so as to provide for expenses of festivals in the temple with the *vēlikkāśu*, *vetṭimuṭṭaiyal* and other taxes accruing therefrom. All the signatories of the previous inscription figure in this record also.
32	South wall of the same shrine	Do.	Vikrama-Chōḷadēva	11th year	Do.	A gift of two lamps to the temple, weighing 588 *palam* by a certain Śīyāṟadēvan.

33	Same wall	Do.	Rājakēsarivarman	6th „	Do.	States that the gold and paddy received as *nirvāha* from the tax-free lands of the village as well as from the *dēvadāna* and *paḷḷichchandam* lands were set apart for the celebration of the festivals in the temple of Sōmēśvaramuḍaiya-Mahādēva by the *ūrār* in lieu of the interest on a lump-sum received by them for the purpose from a certain lady named Achchaṉa-arasi, wife of Vikkaladēvaṉ.
34	Do.	Do.	Tribh. Kulōttuṅga-Chōḷadēva	25th „	Do.	An agreement by the *Śivabrāhmaṇas* to burn two twilight lamps in the temple for the two *paḷam-kāśu* which they had received from Siddarāman, the headman of Puṉṉai, but which had accumulated with the interest thereon to 4 *pudukkāśu* by their default.
35	Do.		Tribh. Allun-Tirukkāḷattidēva Gaṇḍa-gōpāla.	6th	Do.	States that the circuit round the temple was built of stone by Sūrappa-Nāyaka of Viṉṉamalai in Mēlaippaṭṭai-nāḍu, a chief in under Tyāgasamudrappaṭṭai Vīmaraśar, who also made a gift of all the (*āyam*) income (due to him) from the *dēvadāna* (lands) of the temple and of the taxes on looms working in the *tirumaḍaivilāgam* area and also of the fee in oil realised from the oil-presses in the village, for the sacred cloth and other requirements of the god and for burning 4 twilight lamps in the temple.
36	Do.	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	14th „	Do.	Records remission of certain taxes like *antarāyam*, *kāttigaikāśu*, *kaikkūli* and *kuṟṟadaṇḍam* due to the chief Seṅgēṇi Vīrāsani Ammai-appaṉ Tirumēṇḍāṉ Kaṇṇuḍaiperumāḷ *alias* Vīra-viṉōda-Vikramachōḷa-Śambuvarāya in favour of the temple.
37	Do.	Pāṇḍya	Tribh. Jaṭāvarman *alias* Sundara-Pāṇḍyadēva.	12th „	Do.	A gift of two cows left in charge of the *Śivabrāhmaṇas* for a twilight lamp in the temple of Mukkaṇṇadēva by Kariya-perumāḷ Champaṉ Jiṉattaraiyaṉ of Kayirūr near Śōḷakula-vallinallūr, the headman of Maṇaṟpākkam.
38	Slab built into the pavement on the west side of the same shrine.	Chōḷa	Rājarājadēva	1[2]th „	Do.	A gift of a buffalo for a *śayadai* (cart ?) to the temple by Dēvagasundaraṉ *alias* Maddiyarāyapparaiyaṉ, son of Toṇḍaimāṉ Śōḷapparaiyaṉ, the *pāḍikāppāṉ* of the village
39	Wall behind the Gaṇapati image in the *mahā-maṇḍapa* of the same temple.				Do. (verse)	In characters of about the 13th century A. D. Praises the liberality of Siddhināṭha *alias* Śaivaśēkarappiraṭā-paṉ, a resident of Mandiradara, who is said to have supplied the people of Chakrapuri with abundance of rice during a severe famine.
40	Slab set up in a street	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	29th year (in words), Paṅguṇi.	Tamil	Damaged. An order of [Ammai]-appaṉ Aḷagiyaśōḷa-Śambu-varāyaṉ, probably remitting the taxes on some lands in Chakramūḍūr in connection with the formation of a new village called Śittiramēḻi-Paḍineṇbūmippaṭṭiṇam *alias* Vijayapaṭṭiṇam.
41	South wall of the central shrine in the Sundararāja-Perumāḷ temple.	Pāṇḍya	Jaṭāvarman *alias* Tribh. Sundara-Pāṇḍyadēva.	12th year	Do.	Gift of two cows for a twilight lamp in the temple of Būmi-sundara-Viṉṉagar-Emberumāṉ by Kariyaperumāḷ Champaṉ Jiṉattaraiyaṉ, the headman of Kayirūr Maṇaṟpākkam and a native of Śōḷākul..vallinallūr.
42	Same wall			Pramōdūta, Māśi 15	Telugu	Modern. Gift of money for a lamp in the Saundarya-Perumāḷ temple by Peddabōya for the merit of China-Tirumala-Dīkshita.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	WALAJAPET TALUK—*concld.*					
	Śakkaramallūr—*concld.*					
43	North wall of the same shrine	Pāṇḍya	Jaṭāvarman *alias* Sundara-Pāṇḍya-dēva.	9th year (in words)	Tamil	Gift of money for a cow for supply of ghee for a lamp during the morning service in the temple by Tiruvēṅgadamuḍaiyāṉ, son of Periyaperumāḷ Tāḍaṉ of Śrīpāḍūr, a hamlet of Vīrāṇam.
	POLUR TALUK.					
44	Paḍaivīḍu.—South wall of the central shrine in the Rēṇukāmbā temple.	Vijayanagara	Mahāmaṇḍalēśvara Narasiṅga-r[ā *]ya Uḍaiyar.	Śaka 1394, Durmukhi, Vaigāśi 2.	Do.	Order of Pradhāna-Nayiṉār of Paḍaivīḍu, the agent of the king, treating as *māṉya*, the fees received in the temple of Ekkalā-dēvi-Ammaṉ on ordinary days and on festival occasions.
45	East wall (inside) of the *mahā-maṇḍapa* in the same temple.	Do.	Śrīraṅgadēva-Mahārāya	Śaka 1484 (wrong for 1488), Akshaya, Āḍi.	Do.	Order of Idaitturai Tambikkōṉ and Kāvanāṭakakkōṉ, the agents of China-Bommu-Nāyakaṟaiyaṉ of Vēḷūr, appointing four persons as *tiruviḷakkuk-kuḍi* for the annual supply of a *tūṇi* of ghee for burning lamps and for the sacred bath of goddess Prasanna Ekkalādēvi-Ammai of Maruḍaṟaśar-Paḍaivīḍu on the days of Tiruvādirai and of four sheep each day on the days of Mahānavami and Paṅguṉi-Uttiram (evidently for sacrifice), in lieu of certain taxes they had to pay in Kalavai.
46	Wall near the western entrance into the same temple.	Do.	Vīra-Praṭāpa-Mallikārjuna-dēvarāya	Śaka 1367 (wrong for 1379), Īśvara, Tai 5, Monday, Tiruvōṇam.	Do.	Appointment of two persons as the *tiruviḷakkuk-kuḍi* for (the temple of) Sōmanāthadēva-Nayiṉār at Paḍaivīḍu.
47	Same wall			Dhātu (expired), Īśvara (current), Chittirai 8.	Do.	In characters of about the 17th century A.D. Order of Nayiṉār, agent of Īśvara-Nāyakkar appointing one Perrāṉ Kōvaṉ 'paying *śūḷam* (tax) to Puttūr', as the *tiruviḷakku-kuḍi* of Ilaiya-Nayiṉār (Subrahmaṇya) in the temple of Sōmanāthadēva.
48	Do.		....	Bahudhānya, Vaigāśi [23].	Do.	A similar order of Nāyaṉār appointing Ilaiyaperumāḷ and others of the family paying *śūḷam* to Āṇḍi-nāḍu as the *tiruviḷakku-kuḍi* of the same deity.
49	Do.		Mahāmaṇḍalēśvara Kumāra Timmarāja-Uḍaiyar.	Chitrabhānu, Puraṭṭāḍi.	Do.	Ends of lines built in and fragmentary. Seems to record an order by an agent (name lost) of the king to one Aiya-Nāyaṉ to supply a flower-garland (to the temple on specific occasions). Mentions a garden called Sōmadēvaṉ-tōṭṭam.
50	Side of rock below Vaḷḷimalai (hill), a few furlongs to the north of the same temple.	Vijayanagara	Vīra-Viruppaṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar.	Kshaya	Do.	Gift (by king, of land) to the east of the irrigation channel flowing from the *anicut*, as *dēvadāna* to the temple of Virūpākshadēva.
51	Same rock	Do.	Vijaya Vīra-Rāya Uḍaiyar	Vijaya, Āḍi	Do.	Grant of (land irrigated by the channel from ?) the lower *anicut* by Mallarasar on behalf of the palace for offerings and oil for lamps to the temple of Rāmanātha.

52	South wall of the central shrine in the Sōmanāthēśvara temple.			Śaka [1]327, Kali 4506, Pārthiva, Āśvayuja, ba. 5, Monday, Rōhiṇi.	Kannaḍa in Grantha	Records an endowment of 1000 *kuḻi* of land in Āndi-nāḍu for (the remuneration of two persons) blowing the conch during service in the temple of Sōmayadēva at Paḍaiviḍu by *Mahāpradhāni* Mallarasa, son of *Mahāpradhāni* Heggappa, who is also stated to have made a gift of two *Dharaḷaśukha* for the purpose, cased in gilded copper-plate.
53	Same wall . .				Tamil .	Portions lost. Seems to record the grant of the permanent tenancy right over lands belonging to the temple of Sōmanāthadēva to a certain Ariyūr-Nāyaka by the trustees of the temple in consideration of a sum of money received by them.
54	North wall of the same shrine .	Vijayanagara . .	Vīra-Vijayarāya Uḍaiyar, son of Vīra Dēvarāya.	Śaka 133[4], Nandana, Āḍi 2, Wednesday, Aviṭṭam.	Do. .	An allotment of three *vēli* of temple-land as *nattuvak-kāṇi* and the appointment of three musicians in the temple with their remunerations specified.
55	Same wall . .			Nandana, . . . śu. . . . Avi[ṭṭam].	Do. .	Continuation of No. 56 below. Records the appointment made by Mallarasar, of two persons for blowing the conch in the temple (during services) and an endowment of 2000 *kuḻi* for their maintenance including the 1000 *kuḻi* mentioned in No. 56, below.
56	Do. .	Vijayanagara . .	Vira-Vijayarāya Uḍaiyar .	Śaka 133[4], .	Do. .	Fragment forming the first part of No. 55, above.
57	East wall of the *maṇḍapa* in front of the same shrine.			Śaka 1436, Bhāva, Ṛishabha, śu.... Friday, Hastā.	Do. .	An endowment of land for a flower-garden made to the deity by Ariyara-Nāyakkar as the gift of Īśura-Nāyakkar and left in charge of a certain Sōmāṇḍi and his descendants who were to supply daily 2 pairs of garlands, two fillets of flowers for the forehead and 20 pendants.
58	Same wall .	Vijayanagara . .	Vīrapratāpa Dēvarāya-Mahārāya, son of Vīra-Vijayarāya-Mahārāya.	Śaka 13[48], Parābhava, Arpaśi 1, Amāvāsya, Monday, Hastā, Dīpāvaḷi.	Do. .	Confirmation of Mañjakkōṉ Attigirināthaṉ in the appointment of *tiruviḷakkuk-kuḻi* of the temple of Sōmanātha-Nāyiṉār at Vaḍapuri *alias* Marudarasar-Paḍaiviḍu by Eḷumbōḍaḷagiyāṉ, the *adhikāram* of Iḍaitturai. Paḍaiviḍu is stated to have been situated in Murugamaṅgalaparru in Paṅguḷa-nāḍu, a subdivision of Paḷkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
59	North wall of the same *maṇḍapa* .	Do. .	Do. .	Śaka 1351 (current), Kīlaka, Tai, Saṅkramaṇa.	Do. .	A similar appointment by Mallappa Daṇṇāyakkar of a certain Bemmu 'paying *śūlam* to Kaḷamūr-K . . vai' as the *tiruviḷakku-kuḻi* of the temple to supply one *kuḷam* of ghee every year.
60	North wall of the Ammaiyappēśvara temple.	Do. .	Dēvarāya-Mahārāya, 'who witnessed [the elephant-hunt]'.	Śaka 1366, Rudhirōdgārin], Makara, śu. 1, Friday.	Do. .	Another appointment of a certain Attigirināthaṉ, son of Eṭṭikkōṉ Ōbuḷanāthaṉ 'paying *śūlam* to Paḍaiviḍu' for the supply of money or ghee to the temple of Ammaiyappa-Nayiṉār for a lamp by Malaipperumāḷ Duvarāpativēḷāṉ, the supervisor of the *śūḍāmaṇikam* of Paḍaivṭṭu-rājyam, to secure 'bodily strength and universal sovereignty' to the king.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
	Paḍavēḍu—*contd.*					
61	Same wall	Vijayanagara	Immaḍi-Narasiṅgadēva-Mahārāya, son of Sāḷuva-Narasiṅgadēva-Mahārāya.	Śaka 1416, Ānanda, Mīna, śu. 10, Friday, Pūśam.	Tamil	Appointment of two shepherds Chinnāṅgōṉ and Śōḷakōṉ of Mukkarambai 'paying *śādam* to Paḍaivīḍu-kottu' as the hereditary *tiruviḷakkukkuḍi* of Ammaiyappa-Nayiṉār, by Tamiḻadaraiyar Iruḷnīkkiṉār Vallāḷanāthar Rāj narāyaṇa-vēḷār, the agent of Tirumalai-Nāvakkar Iśurā-Nāvakkar and the *śāḷamaṇikaṉ* of Paḍaivīḍu-rāḻyam for securing 'universal sovereignty' to king Immaḍi-Narasiṅga-Mahārāyar. The appointees were to pay 24 *paṇam* a year in monthly instalments and were exempted from the *śammādam* and *kūṉikkai* taxes.
62	Do.	Do.	Virapratapa Dēvaraya-Mahārāya who witnessed the elephant-hunt',	Śaka 1366 (current), Rudhirōdgārin, Makara, śu. 1, Monday, Aviṭṭam.	Do.	Appointment of the shepherd Dēvakkōṉ Eṭṭiāppaṉ as the *tiruviḷakkuk-kuḍi* of the temple to which he was to pay 3 *paṇam* a year, by two persons who 'managed the *śādam* of' the eastern half of Murugamaṅgalap-paṟṟu.
63	Do.	....	....	Raktākshi, Tai 15	Do.	Engraved in similar characters as the above. A similar appointment of two persons Tōṉṟi and Namamaṉ by the 'superintendents of the *śādam*' of [Attippaṟṟu].
64	Do.	....	....	Raktākshi (expired), Krōdhana, Āṉi 31.	Do.	Another similar appointment of Śellakkōṉ Vēlaiyiṭṭāṉ by the *Bōlabōyiṉḍar*, who were the 'superintendents of the *śādam*', of Puttūr-śīrmai.
65	South wall of the same temple	Vijayanagara	Virapratapa Dēvarāya-Mahārāya 'who witnessed the elephadt-hunt'.	Śaka 1366, ... Āḍi.	Do.	Another similar appointment of Tēśu, son of Nallappa-Nāyakkar of Kaṇṇamaṅgalam, by Maḷavarāyaṉ, the 'superintendent of *śādam*' of that place.
66	Same wall	Do.	Dēvarāya-Mahārāya	Śaka 1369, Prabhava, Chittirai 10.	Do.	Appointment of Perrāṉ, son of Śeyyāṉkōṉ, who 'paid *śādam* to Āṇḍi-nāḍu' by Vayiravanāthaṉ, the 'superintendent of *śādam*' of the same *nāḍu*.
67	Do.	Do.	Vira-Bhūpati-Uḍaiyar	Śaka 1335 (mistake for 1332), Vikṛiti, Mēsha, śu. 10, Friday, Ti[ruvōṇa]m	Do.	Records the consecration of the temple of Ammaiappa-Nāyiṉār and the appointment of *śrīvaishṇavas*, *śrīmāheśvaras* and *sthānikas* for the several services therein with their duties and remunerations specified.
68	Do.	....		Raktākshi, Chittirai 2.	Do.	Characters are of about the 15-16th century A.D. Appointment as *tiruviḷakkuk-kuḍi* to the temple, of the shepherd Vēṅgavaṉ, who 'paid *śādam*' to the northern suburb of the place, by Sāḷuvavēḷār and others who 'supervised the *śādam*' of the locality.
69	East wall of the same temple	....			Do. (verse)	In praise of god Ammaiāppa-Nātha.

70	Same wall			Śaka 11[9]* (in words), Āṇi	Tamil	States that the metallic image of Vighnēśvarap-Piḷḷaiyār was set up in the temple by a person whose name is not from the inscription. Mention is made of the wife of Rājagambhīra-Śambuvarāyar and Ārāyumperumāḷ.
71	North wall of the central shrine in the Rāmachandra-Perumāḷ temple.	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya, son of Vīra Vijayarāya-Mahārāya.	Śaka 1348, Parābhava, Makara, Chaturdaśī, Friday, Mūlam, Makarasaṅkra[ma*]ṇa.	Do.	Appointment of Kariyamāṇikkam, son of Vijayagaṇḍagōpāla, a farmer of Paṅgaḷa-nāḍu, as the *tiruviḷakku-kuḍi* of the Rāmachandradēva temple by Karuṇjirutta-Nāyiṉār, the officer (*adhikāri*) of Paṅgaḷa-nāḍu in Iḍaitturai-Śeṇjipperru and his brother Tiruvēṅgaḍam-Uḍaiyāṉ.
72	Same wall	Do.	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1351, Saumya, Vṛiśchika, śu. 1, Friday, Aniḷam.	Do.	A similar appointment of Tikkili-Pemmaṉ and other *Vaḍuga* shepherds of Tevidāvaṉ-pāḷaiyam to the same temple by Saptanātha-Uḍaiyar.
73	Do.	Do.	Tammayadēva-Mahārāya	Naḷa, Tai 2	Do.	Another similar appointment of Māṇikkakkōṉ, a shepherd of Vēḷūr by Tādi-Nāyakkar, the agent of Īśura-Nāyakkar.
74	Do.	Do.	Vīrapratāpa Dēvarāya-Mahārāya, son of Vīra Vijayarāya-Mahārāya.	Śaka 134[7], Viśvāvasu, Kārttika 13.	Do.	Appointment of Aḷaginiyapiḷḷai of Pākkapparru as the *tiruviḷakku-kuḍi* to the Rāmachandra-Perumāḷ temple by Chinnamarāja, the *adhikāri* of Iḍaitturai.
75	North and west walls of the same shrine	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya.	Śaka 1435, Śrīmukha, Mēsha, śu. 10, Monday, Hastam.	Do.	Records the sale of the tenancy right over some wet and dry lands and house-sites belonging to the Rāma-perumāṉ temple to a *Kannaḍiya-Nāyakkapāḍi* of the village by name Arivā . . . ., son of Kattiya Maḷḷappa-Nāyakkar, for 500 *paṇam*, with the stipulation that he should pay as *rāḍā-off* every year 15 *paṇam* and 20 *kalam* of paddy to the temple.
76	East side of the base of the *mahā-maṇḍapa* in the same temple.			Śārvari, Kārttika 6	Do.	A gift of some money income at Kēḷūr by a certain Ayyaṉār-Nāyakkar for a lamp in the temple.
77	East wall of the Kōṭṭai-Varadarāja-Perumāḷ temple.	Vijayanagara	Vīra-Dēvarāya-Mahārāya	Śaka 1353, Virōdhikṛit, Āḍi 10.	Do.	Records the appointment of Naḷḷatattaṉ, son of Periyāṇḍāṉ for the collection of certain taxes (due) to the temple of Attimalaip-Perumāḷ from the Vaṇḍuvarāpati (community ?) at Kaṇṇamaṅgalam by Toṇḍaimāṉ, the officer in charge of the village.
78	North wall of the same temple	Do.	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1352, Sādhāraṇa, Vaigāśi 5.	Do.	Appointment of Aṅgakkōṉ son of Vēṅgaḍakkōṉ as the *tiruvaṇḍāviḷakkuk-kuḍi* of the temple of Attimalaip-Perumāḷ by two persons.
79	Same wall	Do.	Do.	Sādhāraṇa (expired), Virōdhikṛit (current), Āṇi 16.	Do.	Appointment of the shepherds Dēśaṉaṉ and others 'paying *śāḍam* for the Kaṇṇamaṅgalam group' as the *tiruviḷakkuk-kuḍi* of the Attimalaip-Perumāḷ temple.
80	Do.	Do.		Saumya (expired), Sādhā[raṇa] (current).	Do.	Ends of lines lost. Seems to record an appointment of a person 'paying *śāḍam* for Brahmadēśappparru' as the *tiruviḷakkuk-kuḍi* of the same temple. Two loose stones lying near this wall contain a fragmentary inscription of the reign of Vīrapratāpa Dēvarā[ya], mentioning the village Tēṉūr.
81	Do.	Do.	Vīra-Bukkaṇṇa-Uḍaiyar, son of Vīrapratāpa Harihara-Mahārāyar.	Śaka 1325, Subhānu, Makara, śu. 5, Thursday, Rēvaṭi.	Do.	An agreement among the Nandagōpālar and others of the Vaṇḍuvarāpati-vāṭṭār community residing in the Śōḷamaṇḍalam and Maḷanāḍu and having the right to hoist the *gāruḍa*-banner, to collect annually among themselves from each family half a *Virachampaṇ gaḷiyai* and conduct the services and grand festival in the Attimalaip-Perumāḷ temple.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*concld.*					
	Paḍavēḍu—*concld.*					
32	South wall of the same temple	Vijayanagara	Vīra-Bukkaṇa-Uḍaiyar, son of Vīrapratāpa Harihara-Mahārāyar.	Śaka 1325, Svabhānu, Kumbha, ba. 7, Sunday, Viśākhā.	Tamil	Incomplete. Seems to record a similar agreement among other members of the Vaṇḍuvarāpati-[nāṭṭār] community of Paḍaiviḍu and its suburbs.
33	North, west and south walls of the same temple.	Do.	Do.	Śaka 1325, Svabhānu, Vaigāśi, śu. 10, Wednesday, Uttiram.	Do.	Beginnings of lines lost. Seems to record an agreement similar to that mentioned in No. 31 above among (other) members of the shepherd community and the Vaṇḍuvarāpati-nāṭṭār of Marudaṉēśar-Paḍaiviḍu for conducting the grand annual festivals on ten days, and special festivals on the days of Vishuvayana-Saṅkrama, Śrījayanti, etc.
34	Stray stone lying near the same temple	Do.	Sadāśivadēvarāya-Mahārāya		Do.	Fragment. Mentions a certain Tāttaiyyaṉār of Rāmarājapuram.
35	East wall of the *maṇḍapa* on the Subrahmaṇya hill near the village.	Do.	Mallikārjunadēva-Mahārāya, son of Vīrapratāpa Dēvarāya.	Śaka 1386, Chitrabhānu, Tai, śu. 7, Tuesday, Rēvati, Saṅkrama.	Do.	Appointment of the shepherd Dēvakkōṉ Kōṉēri 'paying *śōdam* to Kalavaipparru' as the *tiruvākkuḍi-kuḍi* of the temple of Tiruvīrāmīśuramudaiya-Nāyiṉār on the Paḍaiviḍu-hill, by Rāmakṛishṇa-Nāyiṉār with the prayer that Īśura-Nāyakkar 'should rule the earth'.
36	Āttavāmpāḍi.—North and west walls of the Dharmaliṅgēśvara temple.	Do.	Vīra-Āṇaigondi-Veṅkaṭapatirāya	Śaka 1554, Āṅgiras, Kaṉṉi, śu. 2, Sunday, Uttiram.	Do.	An agreement by the *tiṉaṭṭār* of the Dharmaliṅgasvāmin temple to make a specified quantity of daily offerings to the deity in return for an endowment in money received by them from a maid-servant of the temple.
37	Same walls	Do.	Mahāmaṇḍalēśvara Kṛishṇadēva-Mahārāya.	Śaka 14[5]0, Sarvadhāri. Monday, Śada[yam].	Do.	Records an endowment in land made by Ekkappa-Nāyakkar, son of *Bokkiśam* Rāma-Nāyakkar, a *Kannaḍiya-Nāyakappāḍi* of the *dēvadāṉa* of the Panmīśuramudaiyār temple for special offerings to the deity on the day of his natal star in Mahā-Saṅkrānti each year.
38	Slab built into the pavement of the *Mahāmaṇḍapa* of the same temple.		....		Do.	In characters of about the 14th century A.D. States that Āruḷāppāḍi *alias* Vīrakumāra-Kamparājaṉ-pēṭṭai is a 'place of refuge'.
39	Another slab built into the same pavement	....		Kīlaka, Kārttigai	Do.	Do.
40	Third slab built into the same pavement	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1[7]70 (wrong for 1468), Parābhava, Mithuna, śu. 12, Rōhiṇi.	Do.	Fragmentary. Seems to make some provision for a lamp in the temple by a certain Śūrappa-Nāyakkar.

91	East wall of the Durgā temple			Śōbhakṛit, Tai 5	Do.	Appointment of two shepherds, Uaiyaperumāḷ and Pirāṭṭiyār paying taxes at *5 paṇam* each to Murugamaṅgalapparru and Āṇḍi-nāḍu respectively as the *tiruviḷakkuk-kuḍi* for measuring out ghee of that value to the Prasanna-Durgādēvī temple for a perpetual lamp on behalf of Id: Iturai Chinnamarāiar.
92	Same wall	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1434, Āṅgirasa, Makara, śu. 7, Wednesday, Hastā.	Do.	Records the sale of the village Malaiyāmpattu for 500 *paṇam* to Tirumalai-Nāyaka, son of Ekkappa-Nāyaka, a *Kannaḍiga-Nāyaka* of Marudaraśar-Paḍaiviḍu, by a number of persons who fixed its rent as 20 *paṇam* and 45 *kalam* of paddy per annum which had to be paid by the purchaser to the Durgā temple.
93	West wall of the same temple	Do.	Narasiṅgarāya-Mahārāya	Śaka 140[9], Plavaṅga, Makara, śu. 13, Friday, Mṛigaśīrsha.	Do.	Records an order of Būpparaśar, the agent of Nāgama-Nāyakar who was the *muṉgappāvāḍai* of the king, making a gift of the tax *kāḍukāval-varttanai* realised from the hill-forest near Arruvānpāḍi to provide for scented unguents and other materials for the goddess Prasanna-Durgādēvī on special occasions, for the increasing prosperity of the king and of Nāgama-Nāyaka.
94	Same wall	Do.	Vīrapratāpa-Prauḍha-Mallikārjunadēva Mahārāya.	Śaka 1374, Āṅgiras, Tulā, śu. 10, Monday, Pūśam.	Do.	An order of *Mahāpradhāna* Gaṇapaṇṇa-Daṇṇāyakkar to the *tānattār* of the several temples including Dharmīśvaramuḍaiya-Nāyaṇār and Umāpatīśvaramuḍaiya-Nāyaṇār allotting their annual contribution of *jōḍi* and *śilavari* taxes amounting to 90 *paṇam* payable at 7½ *paṇam* a month for the daily midday offerings and worship in the temple of Prasanna-Durgādēvī, for the merit of the king.
95	Do.	Do.	Vīrapratāpa Vīra-Bhū[patirāya]-Mahārāya.	Śubhakṛit, Āshāḍha, śu.....	Kannaḍa in Grantha	Highly damaged. Seems to record the endowment of the (entire) village, Arruḷāmpāḍi for offerings and worship to Durgādēvī.
	ARNI TALUK.					
96	Śamburāyanallūr.—West wall of the central shrine in the Virūpākshēśvara temple.	Do.	Vīra Virupaṇa-Uḍaiyar	Śaka...., Dundubhi, Vriśchika, śu. 7, [Monday, Tiru]-vōṇam.	Tamil	Built in in the middle. An order of Maṅgappa-Uḍaiyar to the *ūravar* of Śambuvarāyanallūr endowing a *vēli* of land and house-sites round the temple for offerings and worship to god Virūpākshadēva and appointing one Ekāmranātha as priest in the temple.
97	South wall of the same shrine	Do.	Mahāmaṇḍalēśvara ....., (son of ?) Hari[hara]-Uḍaiyar.	Śaka 1304 (in words), Vriśchika, śu. 7, Monday, Tiruvōṇam.	Do.	Do. Gives detailed description of the land mentioned above and states that it was entered in the Revenue accounts.
98	East wall of the *maṇḍapa* in front of the same shrine.				Do. (verse)	Built in at the ends of lines. Seems to record the construction of the temple for Śaṅkara by a certain Ēkambaṇ.
99	Same wall	....	....	....	Do.	Records the same fact in another verse.
100	West wall of the deserted Vishṇu temple	....	....	Viya (Vyaya), Āvaṇi	Tamil	Appointment of a shepherd (name lost), as the *tiruviḷakkuk-kuḍi* (for supplying oil or ghee for lamps) to the temple of Pērarul-āḷa-Perumāḷ at Śambuvarāyanallūr, by Śūrappavēḷaṉ Koṅgarāyaṇ-Periyāvaṇ who was responsible with others for the (payment of) *śōḍam* to Murugamaṅgalapparru.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*concld.*					
	ARNI TALUK—*contd.*					
101	**Śāḍarampaṭṭu.**—Side of rock known as 'Karuvēṭṭuppārai' to the east of the railway bridge.			Īśvara, Mārgaḻi 8	Tamil	Records the settlement made by Nañjana-Uḍaiyar fixing the flow of water through the channel, Ariyappan-kāl, from the tank at Kāmakkaṇallūr for one day in eight for irrigating certain lands at Śambuvarāyanallūr.
102	**Same rock**				Do.	States that the water flowing through the Ariyappan-kāl (channel) is not to be dammed within the limits of Sambuvarāyanallūr (for purposes of storage and irrigation).
103	**Rock near the left bank of the Padaiviḍu river to the west of the railway bridge.**				Do.	States that the canal newly dug from the tank at Śēḷiyadaraiyanpaṭṭu was, after irrigating lands in the village, to be let in into the tank at Kāmakkaṇallūr and then continued therefrom into the village Śambuvarāyanallūr (for irrigation).
	TIRUVANNAMALAI TALUK.					
104	**Malaiyaṇūr.**—Hero-stone set up on the right bank of the Pāmbanāru (stream).	Chōḷa	Rājakēsarivarman	20th year	Do.	In characters of about the 9th century A.D. States that this represents Vāṇagō-Vettuvadi-araiyagal. The inscription is engraved above the figure of a warrior with a sword in the right hand and a bow in the left.
105	**Another hero-stone set up in the same place.**				Do.	In characters of about the 9th century A.D. This is also engraved above the figure of a warrior holding a sword by his right hand and bow by his left. Refers to a cattle-raid in which a certain Nandikutti seems to have lost his life.
106	**A third hero-stone set up in the same**				Do.	In similar characters. Fragment. Mentions a certain Nandikutti, son of Mīnagarkāḻi and Malaiyaṇūr in Mīkoṇraināḍu which he was probably administering.
107	**Araṇāppaṭṭu.**—Lintel over the entrance into the *maṇḍapa* of the dilapidated Śiva temple.			Khara, Āṇi 18	Do.	In characters of about the 14th century A.D. Records the perpetual donation (to god), of Vīrappaṉ, the *Kaḍukkāṉ* of Vāṇāḍarāya-Paṇjāram. Perhaps the gift of this beam was made by the person named above.

108	West wall, right of entrance, of the front *gōpura* of the same temple.	Vijayanagara . .	Sadāśivadēva-Mahārāya .	Śaka 147[9], Piṅgala, Mārga.i 25, śu. 12, Monday, Rēvatī.	Do. .	Left unfinished. Seems to record an endowment of land for the daily worship and festivals of (god) Viśvanātha-Nayiṇār at Ariyalndaiyā[r*]pattu in Vāṇagōppāḍi-nāḍu, a *dēva-maṇḍalam* of god Aṇṇāmalaiyār (Aruṇāchalēśvara at Tiruvaṇṇāmalai) by Viśvanātha-Nayiṇār.
109	Slab set up to the west of the village .	Do. .	Do. .	Śaka 1474, Parīdhāpi, Vṛiśchika, śu. 3, Friday, Mūlam.	Do. .	Records the grant of the different kinds of taxes realised from the wares brought for sale in the Sunday market newly opened by Viśvanātha-Nāyaka for the same purpose mentioned above.
	CHINGLEPUT DISTRICT.					
	SAIDAPET TALUK.					
110	Paḷavantāṅgaḷ.—On a stone set up in the village.	Vijayanagara . .	Achyutarāya-Mahārāya. .	Śaka 1452, Vikṛiti, Dakshiṇāyana, Vṛiśchika, śu. Paurṇami, Friday, Kṛittikā.	Do. .	Damaged. Records the grant of the villages Gaṅgainallūr and Palavantāṅgal as *dēvadāna* to the temple of Subrahmaṇya called Seruvidi-Nayiṇār at Kōyampēḍu for the merit of the king by *Mahāpradhāna* Śeḷḷappa Sāḷuva-Daṇṇāyaka of Kāñchīpuram. Nearby is another slab containing a highly damaged inscription of the same king which seems also to record the gift of a village (name not clear) to the same temple.
111	Vaḷḷaśaravākkam.—West wall of the ruined Śiva temple on the roadside.	Chōḷa .	Tribh. Vīrarājēndradēva .	4th year, Simha, śu. 11, Punarpūśam, Sunday.	Do. .	An agreement by the *Śivabrāhmaṇa* Mahāvrati Kāśyapaṉ Taḷuvakkulaindāṉ-Paṇḍitaṉ Iḍaṟikki-Bhattaṉ to burn a twilight lamp in the temple of Tiruvēḷviśuramuḍaiya-Nāyaṉār at Vaḷḷiśērpākkam in Mēlūr-nāḍu for 1¼ *Gaṇḍa-gōpāḷaṉ-puḍumādai* received by him from a lady, the wife of another *Śivabrāhmaṇa* of a temple at Kommaipākkam.
	TIRUVALLUR TALUK.					
112	Tiruviḷambūḍūr.—North wall of the central shrine in the Uṟṟīśvara temple.	Do. .	Rā[ja*]rā[ja*]dēva .	19th year .	Do. .	Records an agreement given by the *Śivabrāhmaṇas* of the temple at Tiruviḷambōgi in Perumūr-nāḍu, a sub-division of Ikkāṭṭuk-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam, for a twilight lamp to the god for 4 *kāśu* received by them from Tiruvāṇḍai, wife of the headman of Neṇmali.
113	Same wall	Do. .	Tribh. Tribhuvanavīradēva, 'who was pleased to take Madura and Iḷaṁ' (Ceylon).	35th year . .	Do. .	Records a similar agreement by the *Śivabrāhmaṇas* to burn a twilight lamp for 3 *kāśu* endowed by four brothers.
114	Do.	Do. .	Rā[ja*]rā*[ja]dēva . .	16th year .	Do. .	Records a similar agreement by the *Śivabrāhmaṇas* for 4 *kāśu* received by them from Kayilāyamuḍaiyāṉ Uyyavandāṉ a resident of the village.
115	Do .	Do. .	Tribh. Rājarā[ja]dēva .	[10]th year .	Do. .	Another agreement similar to the above, for an endowment of 4 *kāśu*, for a lamp in the temple of Tiruvuḷambōgi-Uḍaiyār.
116	Do. .	Do. .	Do. .	7th year (in words) .	Do. .	Similar agreement for 3 *kāśu* endowed for a lamp by a resident of Māḷigaikkāvaṉūr in the name of his wife, Aṭkoṇḍanāchchi-Ammai.
117	Do. .	Do. .	Do. .	28th year, Mīṇa 2, Thursday, Uttiram, Paurṇami.	Do. .	Records gift of cows for a lamp in the temple by Nārāyaṇa Śaṅkaraṉ of Neṇmaliśēri in Malai-maṇḍalam.
118	Do. .	Do. .	Kulōttuṅga-Chōḷadēva .	49th year .	Do. .	Records the gift of money for a twilight lamp in the temple by a certain Malaikiniyaniṉṟāṉ.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT—*concld.*					
	TIRUVALLUR TALUK—*concld.*					
	Tiruviḷambūdūr—*concld.*					
119	Same wall	Chōḷa	Kulōttuṅga-Chōḷadēva	49th year (in words)	Tamil	Records a similar gift of money for a twilight lamp by Śōḷapāṇḍiyaṉ Kunikkumpirāṉ of Nallāḍi.
120	Do.	Do.	Tribh. Rājarājadēva	(Lost)	Do.	Fragment. Seems to record some gift for half a lamp in the temple.
121	Do.	Do.	Do.	24th year, Karkaṭaka 4, Sunday.	Do.	Incomplete. Records some endowment made to the temple by two persons.
122	North and west walls of the same shrine	Do.	Vikrama-Chōḷadēva	5th year (in words)	Do.	Registers a remission of taxes by the *ūrār* of Tiruviḷambōgi on a land endowed by a certain Ayyaṉ Rājarājadēvaṉ of Iḍaikkurumbūr in Śĕṟṟūr-kūṟṟam, a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu in Śōḷa-maṇḍalam to provide for worship and offerings in the temple on the days of the new-moon and the *viṣu ayanas* of the year.
123	Same wall	Do.	Do.	6th year (in words)	Do.	Records gift of lamp to the temple by Śivapādaśēkharaṉ Śōḷapāṇḍiyaṉ of Nallāḍi.
124	West wall of same shrine	Do.	Tribh. Rājarājadēva	9th year	Do.	Carelessly engraved. Records an agreement given by the *Śivabrāhmaṇas* of the temple to burn a twilight lamp before the god for 3 *kāśu* received by them from a resident of Kuṟumbākkam.
125	Same wall	Do.	Do.	Do.	Do.	Similar agreement given by the same *Śivabrāhmaṇas* to a resident of Vayalikkāvūr in Paḻuvūr-nāḍu, a sub-division of Kāḻiyūr-kōṭṭam.
126	Do.	Do.	Rā[ja°]rā[ja°]dēva	17th year	Do.	Records gift of 4 *kāśu* for a twilight lamp in the temple by Viśśāḍaraṉ Śāttaṉ Kēttaṉ, a resident of the village.
127	South wall of the same shrine	Do.	Tribh. Tribhuvanaviradēva, 'who was pleased to take Iḷam and Karuvūr'.	35th year	Do.	Records an agreement by the *ūrāttār* of the temple to provide for worship and offerings to the images of Umbaṟtaṇitṭuṇaiperumāḷ, his consort and Vināyakap-Piḷḷaiyār set up in the temple by Kavilāvamuḍaiyāṉ Tamburāṉtōḷaṉ, a merchant of Pāḍi in Puḷar-kōṭṭam, for 2,000 *kuḻi* of land endowed by the donor who is also stated to have presented 10 *kaḻañju* of gold for ornaments to these deities.
128	Same wall	Do.	Rā[ja°]rā[ja°]dēva	10th year	Do.	Records gift of 6 *kāśu* for a lamp in the temple by a certain Narasiṅgapaṉmaṉ Udaiyaraśaṉ of Viḷāṭṭu-vaṅśam.

129	Do.		Tribh. Kōnērimēlkoṇḍāṉ	12th year	Do.	Damaged. Records a royal order making a gift of land as *dēvadāṉa* for offerings and worship to the god and for making a *tirumaḍaiviḷāgam* and a flower-garden for the temple.
130	Do.	Chōḷa	Rājarājadēva	[3]0th year	Do.	Records gift of 2 *māḍai* of gold for a twilight lamp in the temple by a resident of Tiruvarambūr.
131	Do.	Do.	Pa[rakēsa]rivarman Tribh. [Vikrama-Chōḷa]dēva.	[8]th year	Do.	Records gift of land by purchase for a perpetual lamp in the temple by Ponnambalakkūttaṉ Madhurāntakaccivaṉ *alias* Mādavarāyaṉ.
132	East wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya	Tribh. Sundara-Pāṇḍyadēva	[1]6th year	Do.	States that the *tirunaḍaimāḷigai* of the temple was the foundation of a certain Dēvarga[-nambirāṭṭiyār, daughter of a servant (*dēvaraḍiyāḷ*) of the temple.
133	Same wall	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, the crowned head of the Pāṇḍya, Īḻam and Karuvūr'.	13th year	Do.	States that the taxes including *āyam* and *antarāyam* on the *dēvadāṉa* lands of the temple were got remitted by Pudōliyā Dēviyār, the senior wife of Yādavarāyar *alias* Tirukkāḷattidēva of the Chandra-vaṁśa and the daughter of Parraiyār Pattiyaraiśar of Maddimadēśa (Madhyamadēśa).
134	Slab set up in the village	Rāshṭrakūṭa	[Kaṇṇara]dēva		Do.	Damaged. Seems to record a gift of 45 sheep for a half-lamp (in the temple).
	SOUTH ARCOT DISTRICT.					
	VRIDDHACHALAM TALUK.					
135	Vṛiddhāchalam.—Wall of the *maṇḍapa* at the head of the steps leading into the river.			Kali 4815, Śaka 1636, Jaya, Ārpaśi.	Do.	States that the stone steps of the Maṇimuktā river were constructed by Śeṭṭiyappa-Jñāniyār of Olagamādēvipuram with the financial help of Kāḷatti-Śeṭṭiyār, a merchant of Chennapaṭṭaṇam and that this was recorded on stone by Aruṇāchala-Paṇḍāram of the Aiyāyira[r]-maḍam who supervised the construction.
136	East wall (inside) of the outer *prākāra* of the Vṛiddhagirīśvara temple.			Śaka 1524	Telugu	Fragmentary. Seems to record the construction of the *prākāra* wall by Muddukṛishṇappa-Nāyaka, [son of] Kṛishṇappa Nāyaka.
137	Śāttakkuḍal.—Slab set up in a field			Śaka 1659, Kāḷayukti, Tai, Friday.	Tamil	Records a *sarvamānya* gift of wet land made in the time of Chandā-Sāhib at Śāttukkūḍal situated in the *subā* of Piḷaiporukkira-Piḷḷai by Sāmināda-Piḷḷai Ariyaṇā-Piḷḷai for midday worship in the temple of Kaḷīśvarasvāmi.
138	Rājēndrapattaṇam.—Wall of the *gōpura*, Śiva temple.	Vijayanagara		Śaka....,	Do.	Built in at the beginning for the major portion. Seems to record a gift of land free of all taxes for worship in the temple (name lost).
139	Pillar in the *maṇḍapa* of the Śiva temple				Sanskrit and Tamil in Pallava-Grantha.	In characters of about the 8th century A.D. Mentions Śāriputra, disciple of Buddhavarmā.
140	Another pillar in the same *maṇḍapa*				Do.	In characters of about the 7th century A.D. Reads 'Śrī-Mahē[ndra].....
141	Third pillar in the same *maṇḍapa*				Do.	In characters of about the 8th century A.D. Reads 'Śrī Śāntamati'.
142	Nallūr.—North wall of the central shrine in the Vilvāraṇyēśvara temple.				Tamil	In characters of about the 12th century A.D. States that this image of Durgā (in the niche ?) was consecrated by Vaigāvuḍaiyāṉ Śenni Nallanāgavēḷāṉ.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	VRIDDHACHALAM TALUK—*contd.*					
	Nallūr—*contd.*					
143	West wall of the same shrine	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	(Lost)	Tamil	Records the sale by the *tānattār* of the temple, of the right of singing the hymns (*Tiruvembāvai-Mudalpāṭṭu*) in the temple of Nallanāyaṇār and of accompanying the god on foot and in the car in procession, to two *dēvaradiyār* for a *kalañju* and a half.
144	Same wall	Do.	Do.	9th year	Do.	Unfinished. Seems to record a similar sale of the right to the *dēvaradiyāḷ* named Mādu[mai] *alias* Kōvaṇavarkulā.
145	Do.	Do.	Rājarājadēva	19th year	Do.	Registers the gift of the whole village of Nallūr consisting of 360 *vēli* of land and of other pieces elsewhere amounting to ten *vēli* and odd with their income in taxes like *mākkalam*, *āyam* and *kiḻiṟaiyiḷam* for the requirements of the temple of Nallanāyaṇār at Nallūr by Āḷappirandāṉ Mōgaṉ *alias* Kāḍavarāyaṉ.
146	South wall of the same shrine	Do.	Kulōttuṅga-Chōḷadēva	34th year	Do.	Records the gift, with its income in taxes like *pāṭṭāvaṇ*, *tariyiṟai*, etc., of 5 *mā* of land other than those mentioned in No. 145 above by Irumuḍiśōḷa-Mūvaraiyaṉ Amattai of Karuppūr.
147	Same wall	....	....		Do.	Seems to be connected with No. 145 above. Registers a gift of 370 *vēli* of land, of which 360 *vēli* were in Nallūr, 5 *vēli* of flower-garden on the banks of Vaḍavār and 5 *vēli* at Kāchchavakkudi as *archanābhōga* to god Nallanāyaṇār at Nallūr by a person called Dhanmaputtiraṉ (evidently Kāḍavarāyaṉ).
148	Do.				Do.	In characters of about the 12th century A.D. Records the consecration of the image of Dakshiṇāmūrtti and an endowment of wet lands for worship to the deity by a certain Maṇḍai Ponnaṉ *alias* ... śōḷa-Malaiyamāṉ of (village) Śāttiyakkam.
149	Do.	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	20th year	Do.	Registers the sale of the right of singing the *Tiruvemāḍi*[*yai*] *kaḍaikāppu* in the temple of Nalla-Nāyaṉār to the *dēvaradiyāḷ* by name Uḍaiyanāchchi *alias* Kulōttuṅgaśōḷa-māṇikkam by the *tānattār* of the temple.
150	Do.	Do.	Virarājēndradēva	6th year (in words)	Do.	Records the construction of a shrine for and consecration of the image of Kshētrapāla in the temple of Nalla-Nāyaṉār at Nallūr by Āḍavalla-Nambi of Kodumbunaṉ, who is stated also to have endowed a quarter *vēli* of wet land for offerings and lamps to the deity.

151	Do.	Do.	Tribh. Vīrarājēndradēva	Do.	Do.	Registers an endowment of the village Kāchchavakkudi in Kīlārārrūr-kūrram, a subdivision of Milādu *alias* Jananāthavaḷanāḍu, as *dēvadāna* to the temple of Nalla-Nāyaṇār by Rājarājadēvaṇ *alias* Vāṇakōvaraiyaṇ of Āragalūr. This is signed at the end by Magadainādāḷvāṇ *alias* Vāṇakōvaraiyaṇ who was perhaps the donor himself or the officer who issued the order.
152	North wall of the *maṇḍapa* in front of the same shrine.	Do.	Tribh. Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	18th year	Do.	Gift of millet received in specified quantity on each *vēli* of land in the *dēvadāna* village from the tenants as the *pādikāval* fee by Rājarājadēvaṇ Poṇparappiṇāṇ Vāṇakōvaraiyaṇ for offerings to god Poṇparappīśvaramuḍaiya-Nāyaṇār set up as an *āśrayaliṅga* in the temple by Tillaināyakavēḷāṇ.
153	Same wall		Tribh.	Lost	Do.	Highly damaged and fragmentary. Mention the *nāṭṭavar* of Chittiramēḷi-Iṉaṇḍukarai of Iruṅgōḷapāḍi and of Rājarājapāḍi.
154	West wall of the same *maṇḍapa*	Chōḷa	Kulōttuṅga-Chōḷadēva	10th year	Do.	Damaged. Records an endowment of 7 *mā* of land after purchasing it from the temple itself by Tappili Tāḷviyāḷvi *alias* Tirukkaḷirruppaḍi-Naṅgai, a *dēvaraḍiyāḷ* of the temple for special worship on festival days.
155	South wall of the same *maṇḍapa*	Pāṇḍya	Jaṭāvarman Tribh. Sundara-Pāṇḍya-dēva.	15th year, Puraṭṭāḍi	Do.	Begins with the historical introduction *Samastajagadādhāra*, etc. Records a royal order making a tax-free *dēvadāna* endowment of the village Nallūr to the temple of Nalla-Nāyaṇār for the maintenance of a service in the name of the king and for the (expenses of the) festival in the month of Tai.
156	Same wall	Do.	Kōnērinmaikoṇḍāṇ Tribh. Rājagaja-kēsari Kulaśēkharadēva.	. . . . Tulā, śu. 5, Sunday, Mūla.	Do	Records a similar royal order issued to the *tānattār* of the temple making a tax-free gift of the village Vaṇṇāttūr in the proportion of three shares to one for the expenses of a festival called after prince Sundara-Pāṇḍya and of a service in the name of the king and for the worship of the images of Vīrapāṇḍīśvaramuḍaiya-Nāyaṇār and Dēśamikka-Perumāṇāchchiyār consecrated by the same prince in the temple. Sundara-Pāṇḍya is called in the inscriptions *Ubhayadaḷakumāraśārdūla*.
157	Do.	Chōḷa	Tribh. Vīrarājēndra-Chōḷadēva	6th year (in words)	Do.	Records an endowment of land for singing of *Tiruchchāḷal* and for offerings to the goddess in the temple of Nalla-Nāyaṇār by Kōvaṇ Vaḷaiya-maḷagiyāṇ *alias* Vāṇarāyappēraiyaṇ.
158	Do.			Śaka 1415, Ānanda, Kumbha, ba. Monday, Punarpūśam.	Do.	Records the grant of Tiruppēru, a hamlet of Tōḷiyūr on the north bank (of the river), with all its taxes, as *sarvamānya* for the expenses of special worship and offerings on the days of Makhā in the temple of Nalla-Nāyaṇār, for the welfare of Rājā Kōnēridēva-Mahārāja who is given the *birudas*, *Pattukaṭṭārirāyaṇ*, *Vasaraśaṅkaraṇ*, *Madiyūḍamannar-maṇavāḷaṇ* and *Kāñchīpuravarādhīśvaraṇ*.
159	Do.				Do.	States that this *maṇḍapa* is (the gift of) Rājarājadēvaṇ *alias* Poṇparappiṇāṇ and that it was constructed by Sundaṇ-Baṭṭaṇ *alias* Tillaināyaka-Vēḷāṇ of Ārrūr.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	VRIDDHACHALAM TALUK—*concld.*					
	Nallūr—*concld.*					
160	Same wall	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	24th year	Tamil	Damaged. Seems to record the appointment of Būmāḷvi, daughter of Porkōyil-Naṅgai, as the *dēvaraḍiyāḷ* of the temple for performing the *śākkai* on festival occasions and to sing the *Tiruvembāvai* (*Kaḍaikkāppu*), before the deity on certain terms (details lost) on the demise of one Uḍaiyanāchchi *alias* Kulōttuṅgaśōḷa-māṉikkam, daughter of Tiruvēgamba-Naṅgai.
161	Do.	Do.	Do.	22nd year	Do.	Records a similar appointment by the *tānattār* of the temple, of Āḷvi Vaḷaiyamaḷagiyāḷ Padineṇbūmi-Naṅgai, a *dēvaraḍiyāḷ*, to sing the *Tiruvembāvai* (*Iraṇḍām-tiruppāḷḷu*) and to dance before the deity on specified occasions, for 3 *kaḻañju* of gold received by them.
162	South and east walls of the same *maṇḍapa*	Pāṇḍya	Jaṭāvarman Tribh. Vikrama-Pāṇḍya-dēva.	8th year	Do.	Incomplete. Seems to record a gift of land to the temple of Kailāsamuḍaiya-Nāyaṉār [at Vaṇṇaṭṭūr].
163	East wall of the same *maṇḍapa*			Śaka 1227 (mistake for Śaka 1287), Viśvā-[vasu].	Do.	Records an endowment of land at . . vindalūr, a suburb of Pāṇḍapuram in Ālārrūr-kūrram, a subdivision of Malāḍu *alias* Jananātha-[valanāḍu], for a perpetual lamp in the temple at Na[llūr] which is stated to be in the same *kūṟṟam*, by Māṇikkanāyaṉ Gaṅgayarāyaṉ, son of Śembōḍi Villavadaraiyar of Paḷampaṭṭiṇam in Paṭṭiṉa-nāḍu, a subdivision of Śembūr-kōṭṭam. (*Vide*: A.R. No 480 of 1937-38; 308 and 304 of 1939-40).
164	Same wall				Do. (verse)	Two verses in praise of Paruvūrnāṭṭu-Naml.. as a devotee of Śiva and a patron of poets.
165	North wall of the outer *gōpura* in the same temple.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.		Tamil	Ends of lines built in. Seems to state that the gateway of the *sabhā* was the gift of Āḷappiraṇḍāṉ Kōppe[ruñjiṅga].
	KALLAKKURICHCHI TALUK.					
166	Ulaganallūr.—North wall of the central shrine in the Śiva temple.	Vijayanagara	Immaḍi Narasiṁharāya	Śaka 1418, Naḷa, Makara, su. Pūrṇai, Wednesday, Āyilyam, lunar eclipse.	Do.	Records the remission granted by Tyāgaṇa-Nāyakkar who held the *nāyakattanam* over Malāḍu (?), for the welfare of Svāmi Narasā-Nāyakkar-Uḍaiyar, of the tax *nāluvēli-kāṇikkai* which had been unjustly levied in the time of *Daḷavāy* Kon[ṉa]ṉar of Kil-Arai, on the *dēvadāṉa* village Ulagiyavaḷiyanallūr of (god) Maḍḍiyāṉa-Varadar *alias* Puṉparappiṉa-Nāyiṉār and other temple lands in villages round about Kallaikkurichchi.

167	Same wall				Do.	The characters are of the 13th century A.D. A deed by some officers of the king and the *Puravu-variyār* granting exemption from the payment of *ponvari* on the *dēvadāna* lands belonging to god Ponparappiṉa-Chōḷīśvaramuḍaiya-Nāyaṉār at Ulagiyavaliyanallūr from the seventh year of the king's reign.
168	West wall of the same shrine				Do.	Gives a list of some lands presented to the temple. Mentions a certain Iruṅgōḷappāḍivēḷāṉ. The writing belongs to about the 13th century A.D.
169	South wall of the same shrine		....		Do.	Records a royal order granting half a *vēli* of land tax-free for worship to god Vaṉ neñja-Chōḷīśvaramuḍaiya-Nāyaṉār consecrated in the temple by Vāṇādarāyaṉ as *ārāyaliṅga*, with effect from the 16th year (of the king). The inscription is signed at the end by Vāṇakōvaraiyaṉ and Viḻuppādarāyaṉ. The writing belongs to about the 13th century A.D.
170	North wall of the *maṇḍapa* in front of the same shrine.				Do.	Grant of 500 *kuḻi* of land tax-free in their village by the *sabhā* and the *ūravar* of Ulagilvaliyanallūr under royal orders, (for worship) to the goddess Tirukkāmakkōṭṭamuḍaiya-Periyanāchchiyār in the temple with effect from the 7th year (of the reign of the king).
171	Same wall			Plava, Māśi, 10	Do.	Records an assurance given on oath on *Svāmi* Iśura-Nāyakkar by Tippaya-Nāyakkar, to the *Nāṭṭavar* of Magadai-maṇḍalam that he would not levy any taxes from them beyond the rates specified in the *adai-ōlai* executed by him nor disturb any household (as a consequence). This assurance was the result of a representation made by the *nāṭṭavar* that their families were broken up on account of several hardships suffered by them.
172	South wall of the same *maṇḍapa*				Do.	A royal order making an endowment of 500 *kuḻi* of land tax-free to the goddess Tirukkāmakkōṭṭamuḍaiya-Periyanāchchiyār in the temple with effect from the 11th year of the reign of the king. The signatories at the end are Vāṇakōvaraiyaṉ, Villavaraiyaṉ and Viḻuppādarāyaṉ.
173	Same wall	Chōḷa	Vīrarājēndradēva	6th year (in words), Puraṭṭādi.	Do.	An order of Vāṇakōvaraiyaṉ issued to the *sabhaiyār* and *ūrār* remitting the taxes on a thousand *kuḻi* of temple land (*tirunāmattukkāṇi*) for the welfare of Vaṇṇaṇja-Nāyaṉār (king).
174	Do.	Do.	Tribh. Rājarājadēva	6th year, Karkaṭaka, śu. 10, Monday, Aviṭṭam.	Do.	Gift of 4 *vēli* of land tax-free by *Ulagaṅgātta* Vāṇakōvaraiyar for the prosperity of his house, to the temple of Ponparappinēśvaramuḍaiya-Nāyaṉār at Ulagilvaliyanallūr in Vaḍa Naraiyūrkūṟṟam in Malāḍu *alias* Jananāthà-vaḷanāḍu. This was supplemented later by another gift of 4½ *vēli* of land at Ambaṉattūr by order of the king.
175	Wall of the west verandah (over the entrance into the central shrine).				Do.	A (royal) gift of 500 *kuḻi* of tax-free land for offerings to the goddess from the 7th year (of the king), by order of Vāṇakōvaraiyar.
176	East wall of the second *prākāra*			10th year	Do.	Specifies the names of the dancing women who were to dance and sing before the god on each of the days of certain festivals in the temple. Signed by Vāṇādarāyaṉ at the end.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	KALLAKURICHCHI TALUK—*concld.*					
	Ulaganallūr—*concld.*					
177	Slab lying in the same *prākāra*	Vijayanagara	Immaḍi Narasiṁharāya, son of Bhujabalarāya Narasiṁharāya.	Śaka 1422, Raudri, Tai, 1.	Tamil	An agreement by the *nāṭṭavar* of Kallaikkuṟichchi to make an annual gift of 12 *kalam* of oil for a perpetual and a twilight lamp in the temple and for torches on the days of festival every month.
178	Inner wall of the *gōpura* in the same temple.				Do.	In characters of about the 15th century A.D. Records the construction by Andāvanīttа-Śēḷiyadaraiyar, son of Iruṇḍkkinaperumāḷ Śēḷiyadaraiyar, and his wife Muttu Nāchchiyār, of the high wall of the Ardhanārīśvara temple, *gōpura*, the shrine for the goddess (*Periyammai*), the sacred tank with its steps and *maṇḍapa*, the cowshed, the kitchen and the car and the gift of several requirements for the festivals in the temple.
179	Below sculptured panels containing human figurines in the outer *gōpura* of the same temple.				Do.	Gives the names of the figures above. One is in characters of the 16th century A.D. and reads Nayināttai-Piḷḷai. The other labels which are earlier gives the names of Pachchaḷ-Āśāri Āraṇipperumāḷ-Āśāri of Tiruvadikuṇḍam and Ara-[mai]-Āśāri of the same place.
180	East wall of the *maṇḍapa* in front of the ruined Vishṇu temple.				Do.	In characters of the 14th century A.D. States that this *maṇḍapa* is the gift of Pichchaṇ Śiṅgaḷarāyaṇ of Neḍuvāyḷūr.
181	Varañjaram.—North wall of the central shrine in the Paśupatīśvara temple.			Śaka 1227, Viśvā-[vasu*], Dhanus, ba. 1, Sunday, Tiruvādirai.	Do.	Gift, after purchase, of land at Karuppuḍaiyūr forming part of Pāṇḍapuram in Malāḍu *alias* Jananātha-vaḷanāḍu, for a perpetual lamp in the temple of Tiruvalañjuramuḍaiya-Nāyaṇār by Mānattanāyaṇ Gāṅgayanāyaṇ, son of Śembōḍi Villavadaraiyar of Palampattiṇam in Paṭṭiṇa-nāḍu. (*Vide* No. 163 above; and *A.R.* 480 of 1937-38; 303, 304 of 1939-40).
182	West wall of the same shrine	Pāṇḍya	Tribh. Kōnērimāḷkoṇḍāṉ Vira-Pāṇḍyadēva.	4th year	Do.	Records the remission of all the taxes due to the *nāḍu* (*nāṭṭuniṅgal*) on three *dēvadāna* villages Tiruvarañjuram, Guṇamangalam and Nāvalūr-kiḻvaḷi in favour of the temple by order of the king.
183	South wall of the same shrine	Do.	Jaṭāvarman Tribh. Sundara-Pāṇḍya-dēva.	13th year	Do.	Records the addition of the first inner tier and belt to the platform of the temple by a *Kaikkōḷa* named Amarakōṉ.
184	North wall of the *maṇḍapa* in front of the same shrine.	Chōḷa	Tribh. Rāja[rāja]-dēva	11th year	Do.	Records the admittance into the *Idaṅgai* community, of the *Malaiyarmakkaḷ* and *Nattarmakkaḷ* of Jananātha-vaḷanāḍu by the *nāṭṭavar* of the several *nāḍu* assembled at Tiruvalañjuram.

188	West wall of the same *maṇḍapa*			Ānanda, Mārgaḻi 23	Do.	In characters of about the 14th century A.D. Records a gift of 3 *mā* of land at Maruvūr (a hamlet) of Pāṇḍipuram in Mēlai Āḷārram, for offerings and a perpetual lamp in the temple by Sattappa-Nāyakkar and Mallappa-Nāyakkar, sons of one Śadiraiya-Nāyakkar. Above this are three lines of writing which give the date Śaka 1293. Vi[rōdhikṛit], . . ba. 1, Sunday, Tiruvādirai.
186	South wall the same *maṇḍapa*	Chōḻa.	Tribh. Rājarājādēva	17th year	Do.	Records the permission given to the temple by Kuṉṟaṉ Vāṉiṟirundāṉ *alias* Eḷubattoṉbadunāttu Vaḷavakōṉ, the headman of Maṇaṟpākkam (evidently an officer), to utilise for burning 60 lamps every day during service, the yield of additional trees which had been planted in the *dēvadāna* lands, over and above the quarter share of the produce already allotted to it by the state.
187	Same wall	Do.	Tribh. Kulōttuṅga-Chōḻadēva	22nd year	Do.	An agreement by three Śivabrāhmaṇas of the temple to maintain a twilight lamp in the temple for a hundred *kāśu* received by them from a resident of Māmpūṇḍi. Tiruvaraṇjiram is here stated to be situated in Meyyāṟṟūr-kūṟṟam.
188	Do.				Do.	The characters are of about the 14th century A.D. Incomplete. Seems to record a gift of the land belonging to Maṟuvūr-uḍaiyāṉ at Guṇamaṅgalam to the temple.
189	Do.	Chōḻa	Tribh. Vīrarājēṉdra-Chōḻadēva	6th year (in words)	Do.	Records the endowment of the village Malaiyaṇūr together with all its taxes for worship and service in the temple by Magadainādāḷvāṉ Rājarājadēvaṉ *alias* Vāṇakōvaraiyaṉ.
190	Do.	Vijayanagara	Vīrapratāpa Bhujabaladēva-Mahā-[rāya].	Śaka 1422 (wrong for 1420), Kāḷayukti, Makara, śu. 7, Friday, Ratha-saptamī.	Do.	Records the endowment of the village Gaṇḍarādittamaṅgalam in Pāṇḍapura-paṟṟu, a subdivision of Āḷārrūr-kūṟṟam by Salakaiyadēva Mahārāja and the *Nāttavar* of the *paṟṟu* for special worship during the asterism Makhā for the victory (*digvijaya*) of the king (Svāmi Mahārāyar).
191	Do.				Do.	In characters of about the 12th century A.D. Gift of a vessel weighing 37 *palam* to the temple by a shepherd named Irāṇaṉ Nakuṟaṉ.
	TIRUKKOYILUR TALUK.					
192	Iraiyūr.—Broken stone lying in a street.	Chōḻa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḻadēva.	11th year	Do.	Fragment. Mentions Iraiyūr.
193	Kulattūr (Elavanaśūr). Stone set up in a dry field to the south of the village.			Nandana, Tai, 10	Do.	Records gift of the village Kulattūr (renamed Kāśi-Viśvanāthapuram) in Śikkāṭṭup-paṟṟu for worship to the images of Viśvanātha and Koṇḍēśvara by Krishṇaya-Nāyakar Koṇḍama-Nāyakar, on the occasion of the Mahōdaya.
194	Śikkādu.—North and west walls of the central shrine in the dilapidated Śiva temple.				Do.	Built in and incomplete. Seems to record a royal grant of 9½ *paṇam* for a perpetual lamp before the image of Vināyaka in the temple of Agastyēśvara, re-consecrated for the welfare of king Achyutaiyadēva-Mahārāya.
195	West wall of the same shrine		Tribh. Kōnēri[n*]maikoṇḍāṉ		Do.	A royal order to the *tānattār* of the temple of Śikkāḍuḍaiya-Nāyaṉār granting some specified plots of land for the expenses of the service conducted in the name of (king) Vikrama-Pāṇḍya, for the monthly festivals and for a perpetual lamp.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*concld.* KALLAKURICHCHI TALUK—*concld.* Varañjaram—*concld.*					
196	South wall of the same shrine	Vijayanagara	Name lost)	Śaka 1366 (wrong for 1362), Raudri, Āḍi [3]0.	Tamil	Ends of lines lost. Seems to record an endowment of a village (name lost) on the [southern] bank of the river Peṇṇai in Vaḷudilambaṭṭu-chāvaḍi by *mahāpradhānaṇ* Aṇṇa . . .
197	Same wall	Pāṇḍya	Māṟavarman Tribh. Vīra-Pāṇḍya-dēva.	8th year	Do.	Incomplete. Seems to record a gift of land to the temple of Tiruvakkīśvaramuḍaiya-Nāyaṇār by Vīraṇ Kaṇṇuḍaiperumāḷ *alias* Vaṇiyapurandaraṇ of Nerkuṇram, a member of the *Paḍiṇeṇvishayam* (guild).
198	Do.	Chōḷa	Tribh. Rājā[dhirā]jadēva	16th year	Do.	Records the construction of the tiers, entrance, etc., in the temple of Tiruvakkīśvaram-Uḍaiyār otherwise known as Periyanāṭṭāṇ-tirukkaṟṟaḷi, by a certain Pagaḍaṇ Ūraṇ Dēvaṇ.
199	East wall of the *maṇḍapa*, right of entrance in the same temple.	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1434, Āṅgiras, Āḍi 10.	Do.	Records an agreement given by Appaṇ, the agent of Kōnērippar Piḷḷai to the temple, to receive certain specified amounts evidently at reduced rates on the different kinds of produce grown on some lands at Śikkāḍu which had gone fallow and lay neglected (and which had now been brought under cultivation).
200	Stone set up in front of the same temple	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	3[3]rd year	Do.	States that two residents of the village built the *tiruvelluttukaṭṭi* (wall) of the temple, reclaimed certain (temple) lands and instituted a festival for the goddess.
201	Rock on the hill			Śaka 1412, Sādhāraṇa.	Do. (verse)	Records the construction of a tank by Kōnērirāya for growing red lilies for worship to the god Śikkāṭṭu-Īśar.
202	Kāṭṭu-Uḍaiyār.—North wall of the Chidambarēśvara temple.		Tribh. Kōṇērimmaikoṇḍāṇ	5th year, Paṅguṇi	Tamil	Records the endowment of Attiyāṇpaṭṭu, a hamlet of Iṟaiyāṉaṟaiyūr, as tax-free *dēvadāna* to the temple of Tirunaḍampurindaruḷiya-Nāyaṇār (*Naṭarāja*) at Uḍaiyāṟu belonging to Āḍaṇūr, for the expenses of worship and offerings during the service called Rājākkaṇāyaṇ-śaṇḍi instituted in the name of the royal donor and during festival days.
203	East wall of the same temple	Pāṇḍya	Māṟavarman *alias* Tribh. Parākrama-Pāṇḍyadēva.	[9]th year	Do.	States that the *paṭṭigaiṉpaḍai* of the *snapana-maṇḍapa* in the temple to the length of three cubits was the gift of Paṭṭaṇ Nambi, son of Maṅgalanāṭṭupparaiyaṇ Periyāṇ.
205	Stone set up in front of the same temple	Chōḷa	Vijayarājēndradēva	14th year	Do.	States that the *tirumaḍaivilāgam* known as *Śeyyaśēvagan* was (the gift) of the king who is here styled a devotee of Ahagiya Tiruchchiṟṟambalam-Uḍaiyār.

205	Stone set up in a dry land about a mile to the north of the village.			Nandana, Āṇi, 10 .	oD. .	The characters are of about the 15th century A.D. Records the gift of (the village) Śōḷapāṇḍ[yapuram] by the *ūrāar* of Śeṅgaṇāṅgoḷḷai as the *tirukkaivaḷakkam* of the god at Tirukkōvalūr for the maintenance of the Śivandakāḷaḷagiyār-*matha*.
206	Śirunāvalūr.—Rock in a dry land to the south of the village.	Pallava . .	Nandippōttaraiyar .	6th year (in words) .	Do. . .	Carelessly engraved and fragmentary. Mentions (village) Irasai.
	TRICHINOPOLY DISTRICT					
	UDAIYARPALAIYAM TALUK					
207	Śendurai.—West wall of the Śiva temple	Chōḷa .	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷur-śālai'.	1[9]th year .	Do. .	Incomplete. Records a gift of land after purchasing it from the *sabhā* of Śendurai by a certain [Teṇṇaṉ Pāttiraśēkharaṉ to the temple of Śendurai-Mahādēva for the conduct of a festival in the asterism Viśākhā in the Vaigāśi month. Śendurai is stated to have been a *dēvadāṉa-brahmadēya* situated in Tuṇḍanāḍu.
208	Same wall . .			Śaka 1535 (wrong for 1533), Virōdhi-kṛit, Chittirai 15.	Do. . .	Damaged. Seems to register a gift of land for worship in the temple. Mentions the temple of Kōdaṇḍa-Tambiraṉār.
209	South wall of the same temple .				Do. .	Connected with No. 207 above.
210	Same wall . .	Chōḷa .	Vikrama-Chōḷadēva .	7th year (in words) .	Do. .	Records gift of a bell to the temple by Pēraiyaṉ Śēndan Kūttan of Paḷḷiveḷḷūr.
	PUDUKKOTTAI.					
211	Koḍumbāḷūr.—East tier of the *maṇḍapa* of the recently excavated Aivar temple.	Do. .	Rājakēsarivarman .	15th year (in words)	Do. . .	Unfinished. Stops with the mention of a lady by name Aṉaṁtam Paḷiyili of Uṟattūr-kūṟṟam.
212	Same tier .	Do. .	Parakēsarivarman	6th year (in words) .	Do. .	Records a gift of ten *poṉ* for a perpetual lamp in the temple of Tiru-Aindaḷi-Mādēva at Koḍumbāḷūr in Uṟattūr-kūṟṟam by Tāḷi Śāttaṉ *alias* Rāśiṅgappallavaraiyaṉ on behalf of (his wife) Tāḷi Araṇjigai.
213	South tier of the same *maṇḍapa* .	Do. .	Rājakēsari[varman] . .	[1]8th year .	Do. .	Gift of 30 *kaḷaṉju* of gold for a perpetual lamp to the same temple by Kōmāṉ Pūdi.
214	Same tier .	Do. .	Rājarājakēsarvarman,'who destroyed the ships at Kāndaḷūr-śālai and took Gaṅgapāḍi, [Noḷa]mbapāḍi and Taḍigaivaḷi'.	1[4]th year .	Do. .	Gift of 16 *kaḷaṉju* of gold for another perpetual lamp by Dēvaputtiraṉ Māraganḍaṉ Kaṟṟāḷi.
215	Śittannavāśal.—Wall to the left of the rock-cut cave.				Do. (verse) .	Same as A.R. No. 368 of 1904. Records the renovation of the temple of Paṇṇavar (Jaina god) and provision made for worship therein by gifts of money by Iḷaṅgōṭaṭumaṉ of Madura in the reign of Śrīvallabha Avaṇipaśēkhara. (See also *A. R.* for 1930, pt. II., para. 4).
216	Nārttāmalai.—East wall of the *maṇḍapa* in front of the central shrine in the Śiva temple.				Tamil .	States that this temple (originally) founded by Śāttampūḍi *alias* Iḷaṅgō-[A]diaraiyar having been destroyed by (heavy) rains, was renovated by Maḷḷaṉ Viḍumaṉ *alias* Teṉṉavaṉ Tamiḻ-Adiaraiyaṉ.
217	Viśalūr.—North wall of the Śiva temple.	Chōḷa .	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai'.	1[2] the yea	Do. .	Records tax-free endowment of lands made to the temple of Vāsukīśvaramuḍaiya-Mahādēva by the *ūrār* of Viśalūr in Miśeṅgiḷi-nāḍu for worship and offerings to the deity.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*concld.*					
	PUDUKOTTAI STATE—*concld.*					
218	**Śembāttūr.**—Pedestal of a seated Yakshī image found in the Śiṅgārattōppu near the Śiva temple.				Tamil .	States that this Yakshī (image) was made by Mūvēndaḷūrdēvar of Jayaṅgoṇḍaśōḷakkuḷamaṅgala-nāḍu.
219	**Nirppaḷaṇi.**—Slab with *triśūla* figure set up in front of the Vaḷarmadīśvara temple.				Do. .	Lower portion built in. Records the consecration of this *Śūla-tammadi* by a certain Kaṇṇi Araiyan of Nirppaḷaṇi who calls himself 'the foremost of the Tāmaraikkulam.'
220	**Same slab** .	Pāṇḍya . .	**Mārañjaḍaiyaṉ** . .	(Lost) .	Do. .	Do. Gives a list of gifts in money evidently made to the temple by several persons.
221	**Malakkōṭṭai.**—Wall of the eastern rock-cut cave.	..			Pallava-Grantha and Tamil.	A rectangular space marked off by thick lines contains the inscription *Parivādiniḥ*. Below this are three lines in the same script and to its proper right are two which seem to refer to the divine qualities of this (instrument).
222	**Kuṇṇāṇḍārkōyil.**—Wall of the rock-cut cave.				Tamil .	In characters of the 8th century A.D. Mentions Kandavārchēni, wife of Śiṅgan.
	MADURA DISTRICT.					
	MADURA TALUK.					
223	**Nilaiyūr.**—South side of the sluice called Pillaimaḍai near the tank bund.				Grantha .	In characters of about the 9th century A.D. Gives the name Śrī Vira-Nāraṇan.
224	**Kūttiyārgunḍu.** (hamlet of Nilaiyūr).—Slab lying near the village Chāvaḍi.	Vijayanagara .	Achyutadēva-Mahārāya.	Śaka 1458, Hēviḷambi, Āḍi.	Tamil .	Records an *adai-ōlai* given to a lady resident of Nilaiyūr by a certain Aṇṇāmalai-Nāyakkar. Mentions Kūttiyār-guṇḍu.
225	**Vaṉa-Palañji.**—Slab set up in front of the Vināyaka shrine.				Do. .	Seems to record a *sarvamānya* gift of the village Mūvarāyar-gaṇḍaṉ-pēṭṭai *alias* Vadapalañji by *Mahāpradhāna* Māvali-Vāṇāḍarāyar (probably to the temple at Madura).
226	**Slab** lying in a garden in the same village				Do. .	In characters of about the 12th century A.D. Records an oath (of fealty) taken by Dēvaṉ Āṇḍāṉ *alias* Muṇaiyil Mugamaḷagiyāṉ that he would not survive (his master) Vāḻavandāṉ Dēvaṉ *alias* Kallagarāyaṉ.
	NILAKKOTTAI TALUK.					
227	**Mallippaḷḷam.**—Two stones lying in the premises of the dilapidated Śiva temple.	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. Śrī-Vallabha.		Do. .	Fragmentary. Seems to record a gift (of sheep) for a perpetual lamp (in the temple) by Periyāṇḍāḷ, wife of Kārāmbisheṭṭu Udayadivākara Bhaṭṭaṉ of the 5th *cheri* (quarter of the village).

228	Two other stones lying in the same place	Do.	Jaṭāvarman *alias* Tribh.....		Do.	Commences with the *praśast* *Tirumadandaiyum*, etc. Seems to record some endowment to the temple by a native of Kōṭṭūr. Mentions (an officer?) Rājēndraśōḷa-Āmarakōṉār.
	MELUR TALUK.					
229	Kōṭṭainattappatti (near Ambalakkāran-patti).—Door jamb to the proper right of entrance into the dilapidated Śiva temple.			Rākshasa, Vaigāsi 22.	Do.	Modern. Records the construction of this Īśvara temple by three persons.
	RAMNAD DISTRICT.					
	SRIVILLIPUTTUR TALUK.					
230	Śēṭṭūr.—North wall of the central shrine in the Sulōchanēśvara temple.	Do.	Dharmapperumāḷ Kulaśēkharadēva.	Śaka 1483, 13th year, Durmati, Dakshiṇāyana Mēsharitu, Kaṇṇi-Ravi 19, śu. 10, Thursday, Uttirāḍam.	Do.	An order purporting to have been issued by god Dṛishṭīśvara ratifying the appointment made by prince Alagaṉ Perumāḷ Ativīrarāma of Ūruḍaiya-Mudali *alias* Vīrapāṇḍi[ya*]n śūḍikkoḍutta-Mudali of the temple of Tiruvālavāyuḍaiyār at Māḍakkuḷakkīḻmadurai as the accountant of this temple, with the remuneration pertaining to the post specified. Śēṟṟūr is stated to be situated in Āṉmarai-nāḍu.
231	Same wall	Do.	Māravarman *alias* Tribh. Vikrama-Pāṇḍyadēva.	5+1st year	Do.	Records the remission by the king, of the taxes on quarter *vēli* of land endowed by Alagaṉ Siṅgaṉ *alias* Siṅgaḷarāyaṉ of Śemmaram *alias* Kulaśēkharapuram in Āṉmā-nāḍu for feeding *tapasvins* in a *matha* built by the donor to the south of the temple of Kaṇṇuḍai-Īśvaramuḍaiya-Nāyaṉār.
232	Stone built into the west wall of the same shrine.	Do.	Māravarman *alias* Tribh.....		Do.	Fragment. Seems to record a mortgage deed (*oṟṟi-ōlai*).
233	North wall of the Saundaryanāyaki-Amman shrine in the same temple.			[12]th year	Do.	Beginning of lines lost. Records the construction of the shrine of Tirukkāmakkōṭṭam Aḷagiyanāchchiyār in the temple at Śemmaram *alias* Kulaśēkharapuram in Āṉmā-nāḍu, by Śāttaṉ Iravi of Kīḻkuḷam in Malaimaṇḍalam.
234	West wall of the same shrine	Do.	Māravarman *alias* Tribh. Kulaśēkhara-dēva.	3rd year, Tai	Do.	An agreement by the Śivabrāhmaṇas of the temple of Kaṇṇuḍaiya-Īśvaramuḍaiya-Nāyaṉār to maintain a twilight lamp in the shrine of the goddess Aḷagiyanāchchiyār for the money received by them from Kuḷaiñjāṉ Śaṅgaṉ *alias* Tavapperumāḷ, a *tapasvin* of the place.
235	North wall of the central shrine in the Śrīnivāsa-Perumāḷ temple.	Do.	Jaṭāvarman Tribh. Kulaśēkharadēva.	13th year, 3356th day.	Do.	Begins with the introduction *Pūviṉkiḻatti*, etc. Records a royal order granting the village Tiruvaraṅganēri, tax-free, for the expenses of worship and offerings in the temple of Śēraṉārāyaṇa Viṇṇagar Āḻvār built by Viradamuḍitta-Perumāḷ. The village was left in charge of the *nagarakkaṇakku* by name Puḷivalamuḍaiyāṉ and his descendants as tenants.
236	South wall of the same shrine	Do.	Do.	Do.	Do.	Do. Records another gift of half a *vēli* of land to the temple by the king at the request of his brother-in-law Viradamuḍitta-Perumāḷ (mentioned above). The king is said to have been seated on his throne (*Paḷḷippīḍam*), Malavarāyaṉ, in his palace at Madura, east of Māḍakkuḷam in Maduröḍaya-vaḷanāḍu. Mentions *Mantri* Rāmaṉ *alias* Pallavarājaṉ of Perumaṇalūr in Aṇḍa-nāḍu.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—*concld.*					
	SRIVILLIPUTTUR TALUK—*concld.*					
	ŚĒTTŪR.—*concld.*					
237	Stones built irregularly into the walls of the same shrine.	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. Kulaśēkharadēva.	13+12th year (in words).	Tamil . .	Begins with the introduction *Pūvinkiḻatti* etc. Records an endowment of land made for daily offerings and worship in the same temple by the *nagarattār* of Kulaśēkharapuram excluding the pieces already endowed by them to the temples at Tirumāliruñjōlai (Aḻagarkōyil) and at Śrīvilliputtūr.
238	North side of a hillock known as Moṭṭaimalai near the same village.			21st year .	Do. .	Highly damaged. Seems to record a gift of land. Mentions Vāḻavandāṉ-ēri.
239	**Dēvadānam.**—North wall of the central shrine in the Nachchāḍiśvara temple.	Do. .	Tribh. Kōnērimaikoṇḍāṉ Perumāḷ Aḻaganperumāḷ Ativīrarāman *alias* Śrīvalla[bha]dēva.	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Makara, śu. 7, Monday.	Do. .	Records an endowment, evidently by the king, of three pieces of land at Śēttūr-piḍāgai in Āṇmā-nāḍu for special offerings and worship to god Nachchāḍaitavittaruḷiya-Nayiṉār at Tiruppagavaṉ-pārai in the same *nāḍu*. Mentions a tank called Kōvalaṉ-ūraṇi among the boundaries.
240	Same wall . .			Śaka 1407, (in words) Rishabha 26, ba. 8, Sunday, Uttiram.	Do. .	Purports to record an order of the god appointing a certain Maṇṇarvāḻanōkkiṉāṉ of Veḷiārrūr as a scribe for the temple granting a piece of land as his remuneration.
241	North and west walls of the same shrine .	Do. .	Jaṭāvarman *alias* Tribh. Perumāḷ Parākrama-Pāṇḍyadēva.	33+1st year (in words), Simha 20, śu. 11, Wednesday, Chittirai.	Do. .	An order of the king to the *tānattār* of the temple of Āḷuḍaiya-Nayiṉār at Tiruppagavaṉ-pārai belonging to Semmaram *alias* Kulaśēkharapuram in Āṇmā-nāḍu granting a piece of land in Parāndēvaṉ (Parāntakaṉ)-Maṅgaḷapparṟu in Āṟi-nāḍu for the expenses of the morning service to the deity, instituted by the royal donor.
242	West wall of the same shrine .	Do. .	Māṟavarman *alias* Tribh..... .	Mithuna 25, śu. 11, Friday.	Do. .	Built in in the middle. Registers a similar gift of land called Perṟāṉēri by the king for the evening service of the deity, instituted by him in the temple.
243	Same wall . .	Do. .	Māṟavarman *alias* Tribh. Śrīvallabhadēva.	31st year (in words), Kumbha 26, śu. 1, Friday, Pūraṭṭādi.	Do. .	Records an order of the king issued from his office room (*eḻuttu-maṇḍapa*) at Varatu[ṅga*]dēvanallūr in Āṟiyanāḍu granting the village Toṇḍaṅkuḷam for the expenses of the service called *Āṟavārmaṉ-śandi* instituted by the king in the temple, of festivals and of the sacred bath on *aṣṭami* days in the dark fortnights. Pūraṭṭādi is stated to be the natal star of the king. Refers to some previous gifts made by the king in his 28+2nd year and by *Nāyaṉār* Parākrama-Pāṇḍyadēva. Refers also to a donation made for conducting *Parākrama-Pāṇḍyaṉ-śandi*.
244	West and south walls of the same shrine .	Do. .	Jaṭilavarman *alias* Tribh. Perumāḷ Vīra-Pāṇḍyadēva.	2+4th year, Mithuna 25 śu. 5, Monday, Uttiram.	Do. .	Gift of the village Tārāṅkuḷam by the king for the expenses of the midnight service in the temple and of the sacred bath during the Paṅguṉi-uttiram festival.

245	South wall of the same shrine .	Do. .	Dharmapperumāḷ Kulaśēkharadēva	Śaka 1476, 12th year, Ānanda, Dakshiṇāyana, Vṛiśchika, 22, ba. 12, Wednesday, Svāti.	Do. .	Records the appointment by prince Alaganperumāḷ, of Urudaimudali *alias* Vīrapāṇḍyadēvan of the Tiruvālavāyudaiyār temple at Madurai east of Mādakkulam to the post of *Māḍāpatyakkaṇakku* in the temple with his remuneration specified. The king is also called Parākrama-Pāṇḍyadēva in the body of the record.
246	Same wall . .	Do. .	Jaṭāvarman *alias* Tribh. Parākrama-Pāṇḍyadēva.	32+1st year, Mithu-[na*], śu. 9, Tuesday, Chittirai.	Do. .	Records the order of the king while staying at Dēvadānam appointing a certain Mudivaḷaṅgumpāṇḍya-Brahmādarāyan *alias* Sūrya-Bhaṭṭaṉ, the *dēvakarmi* of the Tirukkaḷāṭṭaiya-Nāyaṉār temple at Karuvanallūr in Āri-nāḍu, for worship in the temple of Tirruppagavaṉ-pāṟai-Āvuḍaiya-Nāyaṉār, after its renovation.
247	North wall of the *maṇḍapa* in front of the same shrine.	Do. .	Māṟavarman *alias* Tribh. Śrīvallabhadēva.	2+14th year, Kārttigai 28, ba. 2, Thursday, [Mṛi]gaśīrsha.	Do. .	Records a similar order of the king issued from his camp at Dēvadānam endowing a piece of land as *tiruppaṇippuṟam* (for service) to the temple.
248	Same wall . .	Do. .	Māṟavarman *alias* Tribh. [Su]ndara-Pāṇḍyadēva, 'who, having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍikoṇḍaśōḷapuram'.	15th year .	Do. .	Fragmentary. Records a gift of land by the *nagaraṭṭār* of Semmaram *alias* Kulaśēkharapuram to a certain Tiru üḍaiyāṉ-Dēvaṉ *alias* Piṭṭai Śēra-[kōṉār] of the place as *pulamai-vṛitti* (for his scholarship).
249	Do. .	Do. .	Māṟavarman *alias* Tribh. Kulaśēkharadēva, 'who conquered all countries'.	30th year, Paṅguṇi .	Do. .	Fragmentary. Seems to record a gift of land for the repairs, etc., of the temple (*tiruppaṇiśēsham*).
250	South and east walls of the same *maṇḍapa*	Do. .	Śeṇbaga Parākrama-Pāṇḍyadēva *alias* Vīra-Pāṇḍyadēva.	Śaka 1409 (in words), 2nd year (in words), Mithuna 16, ba. 7, Wednesday, Uttiraṭṭādi.	Do. .	Incomplete. Built in below. Stops with the mention of a native of Anaigondi belonging to the Vaśishṭha-gōtra and Āpastamba-sūtra.
251	Same walls . .	Do. .	Do. .	Do. .	Do. .	Built in at the end. Purports to record an order of the deity appointing a certain Śaṅkaraṇārāyaṇa-Bhaṭṭa of the Vaśishṭha-gōtra and Āśvalāyana-sūtra for the service of *Adhyayana* in the temple, with his remuneration duly fixed by the grant of tax-free lands and house-site.
252	North and west bases of the Amman shrine in the same temple.	Do. .	Jaṭilavarman *alias* Tribh. Kōṉēr[in]-maikoṇḍāṉ Perumāḷ Abhirāma Varatuṅgarāmaṉ *alias* Vīra-Pāṇḍyadēva.	Śaka 1520, 10th year, Hēviḷambi, Māśi 22, śu. 7, Saturday, Anusham.	Do. .	Built in at the end. Records a gift of money by Ilikakuṭṭiyār Pērvāśiyariyum Perumāḷ of Puduvūr, a *dēvadāna* in Aṇmā-nāḍu for purchasing and maintaining a flower garden to the temple.
	TINNEVELLY DISTRICT.					
	NANGUNERI TALUK.					
253	**Tisaiyanviḷai.**—East wall of the Aḍaikkalankāṭṭa-Vināyaka temple.			(Kollam) 967, Āvaṇi 26.	Do. .	States that Aḍaikkalaṅgāṭṭa-Vināyaka is the protector of Miṉākshināṭha-Piḷḷai, son of Śrī-Subrahmaṇya Piḷḷai of Āḻvār-Tirunagari, probably meaning that he built this temple.
254	**Chittoor.**—Slab built into the south wall of the *prākāra* of the Mahārājēśvara (Śāstā) temple.				Do. .	Fragment. In characters of about the 13th century A.D. Seems to record an endowment of some plots of land as tax-free *dēvadāna* (to a temple) from the 40th year (of the king).

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT—*contd.* NANGUNERI TALUK—*concld.*					
255	Śīṅgikuḷam.—South wall of the central shrine, Kailāsanātha temple.	Pāṇḍya	[M]āṟavarman *alias* Tribh. Sundara-Pāṇḍyadēva.	3rd year .	Tamil .	Beginnings of lines built in. Records an endowment of land made tax-free by the *nagarattār* of Pūlam *alias* Rājarājapuram in Tenkarai-nāḍu, through Uḍaiyāṉ Malaiyaṉ *alias* Mādidaṅgoṇḍāṉ, probably a member of their guild for feeding *Maheśvaras* and *dēśāntiris* in the *Kūpariyaṉ-maṭha* attached to the temple of Kulaśēkhara-lévaram-Uḍaiyār of the place on certain festival days.
256	[S]outh wall	Do.	..... *alias* Tribh. Kulaśēkharadēva	7th year (in words), Māśi.	Do.	Unfinished.
257	Do.	Do.	Māṟavarman *alias* Tribh. .		Do.	Built in in the middle by the Dakshiṇāmūrti shrine. Seems to record an order of the king issued from his palace at Kaṇṇaṉūr, remitting the taxes on some lands endowed to the temple by the *nagarattār* of Pūlam.
258	Do.	Do.	Māṟavarman *alias* Tribh. .	32nd year, [2]83rd day], Vaiḵāśi.	Do.	Built in in the middle by the Dakshiṇāmūrti shrine. Records an order of the king issued while he was seated on the throne called Tiruvāṉaikkā-Uḍaiyaṉ in his palace at Viṟadhāvaḷam remitting taxes on several plots of land which had been endowed to the temple as *adhyayana-vṛitti*, *snapana-vṛitti* *tirumēṟpūchchu-puṟam* (for unguents) and *tirunandāvana-puṟam* (for flower garden), etc.
259	Eastern wall of the same shrine				Do.	This is connected with no. 257 above. The date is given as 11+1+1st year of the king. The lands endowed are stated here to have been left in charge of Aiyaṟaṉ *alias* Sundarapāṇḍya-Brahmādaṟāyaṉ who had the right of worship in the temple.
260	[S]outh wall .	Pāṇḍya .	Māṟavarman *alias* Tribh. Sundara-Pāṇḍyadēva.	11+3rd year .	Do.	Records a sale of land by the *nagarattār* of Pūḷam to the temple making it tax-free. The sale is said to have been necessitated by the default in the payment of the taxes *paṉjupili* and *sandhivigrahappāṟu* by Viḷuppāḍaṟāyaṟ.
261	North wall of the same shrine	Do.	Māṟavarman *alias* Tribh. Sundara-Pāṇḍyadēva.	11+1+1st year .	Do.	Another sale of house-site by the same community to the temple for the erection of an oil mill and for the oilmonger to live in, with the *maṉaiyiṟai-tōṭṭakkaḍamai* and other taxes being remitted.

262	Same wall	Do.	Māravarman *alias* Tribh. [Kula]-śēkharadēva, 'who took all countries'.	33rd year, 61st day	Do.	The inscription reads from bottom upwards. Built in at the ends of lines. Seems to record an endowment made in the 30th year of the king, of land for worship to the image of Tirukkāmakkōttamuḍaiya-Nāchchiyār (goddess) consecrated in the temple by a *dēvaradiyāḷ* of the temple, to whom the *kārāṇmai* (tenancy) right over the land endowed was given.
263	South wall of the *maṇḍapa* in front of the same shrine.		Tribh. Kōṇērimēlkoṇḍāṉ		Do.	Records an order of the king ratifying the decision of the *nagarattār* of Pūlam *alias* Rājarājapuram fixing the amount of produce due from the several lands to the temple. Mentions a shrine and a land called after .... Perumāḷ *alias* Uḍaiyār Māḷuvachakravattigaḷ.
264	West wall of the same *maṇḍapa*	Pāṇḍya	Māravarman *alias* Tribh. Sundara-Pāṇḍyadēva, 'who was pleased to take all countries'.	13th year (figures), Āvaṇi 29, ba. 12 Wednesday, Āyilyam.	Do.	Records an agreement by the *Śivabrāhmaṇas* of the temple to burn two perpetual lamps before the deity for 60 *paṇam* received by them from Aṇḍanāyakaṉ Uḍaiyār *alias* Adiśayapāṇḍyachchila-śeṭṭi, a member of the *nagarattār* of the place.
265	Same wall	Do.	Māravar[ma*]n *alias* Tribh....	3[1]st year, Āḍi, 24	Tamil	A similar agreement by the *Śivabrāhmaṇas* to burn twelve twilight lamps from morning till midnight on some special Sundays in the year for 20 *paṇam* received by them from a person whose name is lost.
266	Door jamb to the proper right of entrance into the temple.				Do. (verse)	Modern. Records the construction by Savundara-Pāṇḍiyaṉ of a *maṇḍapa* round the central shrine in the temple and a gold-plated *dhvajastaṁbha*. Records also the digging of an irrigation channel for a land purchased by the donor for the expenses of worship.
267	Boulder called *Vaḷukkāvapāṟai* on the river bed near the same temple.			[Kollam]772, Ā[ṇi] 3, Āśvati.	Tamil	Records the digging of a spring channel by a certain Mālaiyiṭṭāṉ for irrigating some lands on the banks (of the river) at Śiṅgikuḷam.
268	Same boulder			Śaka 1643, Kollam 897, Śōbhakṛit, Chitrai 14, śu. 5. Monday, Anusham.	Do.	States that the river-channel to the south-east of Pūlam *alias* Rājarājapuram was dug for the merit of Amudukhān Kimār Khān Paṭṭāyittu Sāyabu, son of Mīrēkhān Paṭṭāyittu, who was the elder brother of Khān-ē-Ajamśā-Mahammadu Khān-Paṭṭāyittu by a person whose name is not clear.
269	North wall of the Bhagavati temple on the hill in the same village.		Tribh. Kōṇēriṉmaikoṇḍāṉ	15th year, 388th day (in words).	Do.	Records the *ulvari* giving effect to an order of the king issued at the request of (the minister) Aṇṇaṉ Tamiḻappallavaraiyaṉ, remitting the taxes on two plots of land endowed after purchase from the *nagarattār* of Rājarājapuram by Madisāgaraṉ Ādibhaṭṭārakaṉ of Pugaḷōkarnāthanallūr in Puṟaḷōkanātha-vaḷanāḍu as *kārāṇmai-paḷḷichchandam* for the worship to the image of Eṇakkunalla-nāyakar in the Jaina temple of Nyāyaparipāla-Perumbaḷḷi set up by the donor on the hill at Tidiyūr called Jiṇagirimāmalai in the name of Tamiḻappallavaraiyaṉ, who is called Oruvāṟuṇarndāṉ Eṇakkunallaperumāḷ and who is stated to be a native of Rājavallavapuraṁ in Kiḻvēṁba-nāḍu.
270	West and south walls of the same temple	Pāṇḍya	Māravaraman *alias* Tribh. Sundara-Pāṇḍyadēva.	15th year and 360th day (in words).	Do.	Begins with the introduction *Būmiyum Tiruvum*, etc.; connected with the above inscription and records the original order of the king.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT—*contd.*					
	TIRUCHCHENDUR TALUK.—*contd.*					
271	**Kulaśēkharapaṭṭaṇam.**—Slab set up in front of the Gaṇēśa shrine under a pipal tree.		....	Śaka....., Pramōdūta	Tamil	Records a deed given in the regime of Daḷavāy Tittārappa Mudaliyār by the several members of the *nāḍār* community of Kulaśēkarampaṭṭaṇam to those of three sections of the *Śāṇārs* agreeing not to levy any more dues on the latter than what had been recovered hitherto.
272	**Another slab set up in a waste land called Māppaṇār-vēḷai.**			[Kollam] 959, Śubhakṛit, Tai. śu. 15. Wednesday (Bundivāram), Puṇarpūśam.	Do.	Records the gift of a cocoanut garden to the temples of Kāñchi-Vijaiyakachchikoṇḍa-Pāṇḍīśvara and Aramaḷattammaṇ at Kulaśēkharapaṭṭaṇam in Mānavīra-vaḷanāḍu and of Subrahmaṇya at Tiruchendūr and to a *maṭha* in the same village by Chidambaranātha Mūppaṇār, son of Vīra-Kumārasvāmi-Mūppaṇār, a resident of Śēraṇaiyugandāṇ-paṭṭaṇam in Maḷai-nāḍu.
273	**Paḷḷakkuṟichchi.**—Slab lying in the premises of the Varaguṇa Pāṇḍīśvara temple.		....		Do.	Damaged. Seems to register a gift of land to the temple of Varaguṇa-Īśvaramuḍaiya-Nāyaṇār at Paḷḷakkuṟuchchi in Mānavīra-vaḷanāḍu by Karaṇikkam Vayīrava-nayiṉār, the agent of Viśvanātha-Nāyka.
274	**Kurumbūr.**—North west and south walls of the central shrine in the Ādinārāyaṇa temple.	Pāṇḍya	Māṟavarman *alias* Tribh. Sundara-Pāṇḍyadēva.	2nd year	Do.	Incomplete. Begins with the introduction *Pūmaruviya*, etc. Gives a list of several pieces of land endowed to the temple of Sundara-Pāṇḍya-Viṇṇagar-Emberumāṉ at Kurumbil *alias* Rājēndranallūr in Kuḍa-nāḍu, a sub-division of Pāṇḍi-nāḍu by the *ūrār* of the village and their predecessors. Refers to a gift made in the 11th year of a king whose name is not specified.
275	**North and west walls of the same shrine**	Do.	Jaṭāvarman *alias* Tribh. Kulaśēkharadēva.	3rd year (in words)	Do.	Begins with the introduction *Pāviṉ kiḻatti*, etc. Portions lost in the middle. Seems to record an agreement given by Vēḷāṉ Aiyanambi and Vēḷāṉ Ulaguttamaṉ to pay the *kuḍamai*, etc. taxes due on 2½ *mā* of land sold some time previously by their *jñāti* Śīrīraṅgō Irāṭṭiṅgaḍiyaṉ *alias* Alagiyapāṇḍya Karkuṟichchi-Muvēndavēḷāṉ to a certain Śeḷiyakōṉār, who endowed it for a perpetual lamp in the temple of Sundara-Śōḻapāṇḍya-Viṇṇagar-Emberumāṉ at Kurumbil *alias* Rājēndranallūr without however fulfilling his obligation of paying the taxes thereon. Kurumbil is said to be a *dēvadāṉa* village of god Tiruvānandaperumāḷ-dēvar.

276	North wall of the same shrine .	Chōḷa-Pāṇḍya .	Jaṭāvarman *alias* Chōḷa-Pāṇḍyadēva .	24th year .	Do. .	Fragmentary. Records an agreement by the *ūrār* of....ṇḍyanallūr to pay the taxes on two pieces of land endowed as tax-free *dēvadāna* to the temple by Appi Purushōttaman *alias* Uttamaśōḷachchēḷiyakōṉ and two other persons of the village for some consideration, the nature of which is not clear.
277	Same wall . .	Do. .	Sundara-Chōḷa-Pāṇḍya, son of Śeṉṉi Rājēndra-Chōḷa.	[2] 9th . .	Do. .	Portions lost. Seems to record the construction of the temple with all its adjuncts, the consecration of the images of Vishṇu with his two consorts and endowment of land for their worship by Kōḍai Uttaman Ūraṉ of Kurumbil and his son Uttaman Appi after purchasing the same tax-free from the *ūrār*.
278	Do. .	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. Vīra-Pāṇḍyadēva.	6th year .	Do. .	Records an endowment of two pieces of land, after purchase, by Korraṉ Viradamudittāṉ and other *agambaḍis* of Alagiya-pāṇḍiya-Vilupparaiyar of Viḷattūr for offerings and worship during *Tai-ayanam* in the temple of Sundarapāṇḍya-Viṇṇagar-Embernmāṉ. The tenancy right over the lands was to remain however with the donor and the taxes on the *puravu* lands were agreed to be paid by the *ūrār* who received a lump-sum for the purpose.
279	West wall of the same shrine .	Do. .	Jaṭāvarman *alias* Tribh. Śrīvallabhadēva.	6th year (in words),	Do. .	Begins with the introduction *Tirumaḍandaiyum*, etc. Records an endowment of a land tax-free by Appi Vīrrirundāṉ *alias* Rājēndra-Śēḷiyakōṉ for the expenses of offerings to the deity Sundara-Chōḷa-Pāṇḍya-Viṇṇagarāḷvār on *Amāvāsyā* days.
280	South wall of the same shrine .	Chōḷa . .	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	44 th year (in figures and words).	Do. .	Begins with the introduction *Pugaḻmādu viḷaṅga*, etc. Records a sale of land made tax-free by the *mahāsabhā* of Śivandala Gaṅgaimaṅgalam, a *brahmadēya* in Kudanāḍu in Uttamaśōḷa-vaḷanāḍu, a sub-division of Rājarājapāṇḍi-nāḍu, to Śōḷa Tirunīlakaṇḍaṉ *alias* Rājarāja-Kuḍanāṭṭu-muvēndavēḷāṉ for an endowment to the temple as *tirumaḍaippaḷḷiputam*.
281	Same wall . .	Do. .	Do. .	26th year .	Do. .	Unfinished. Begins with the same introduction as above. Stops with the mention of the temple of Sundara-Śōḷa-pāṇḍya Viṇṇagarāḷvār.
282	Do. .	Pāṇḍya	Tribh. Śrīvallabhadēva .	22nd year .	Do. .	Gift of 25 sheep for a twilight lamp in the temple by Nakkaṉ Piḷḷaiyāṇḍāṉ of Śōḷa-Pāṇḍya-chaturvēdimaṅgalam in Śōḷa-maṇḍalam.
283	Tentiruppērai.—Door jambs of the north entrance into the first *prākāra* from the *maṇḍapa* of the Makāraneḍum-kuḷaikkaḍar (Vishṇu) temple.	Ḷa .	Rājarājakēsarivarman *alias* Rājarājadēva.	26th year .	Tamil in Vaṭṭeḻuttu	Begins with the introduction *Tirumagaḷpōla*, etc. Records a sale of land made tax-free by the *mahāsabhā* of Kaitava-Kaitava-Chaturvēdimaṅgalam in Tiruvaḷudi-vaḷanāḍu to a certain Mādhavaṉ Udaya-divākaraṉ of Kalitavamaṅgalam in Kuḍa-nāḍu.
284	Slab built into the walls of the kitchen and *maṇḍapa* in the same temple.	Pāṇḍya . .	Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country'.		Tamil .	Records the construction of a *maṇḍapa* called Jñānasamudram in the name of the king, by Śoṇṇavāraiyāṉ Āṟāvamudāḷvāṉ, the headman of Peraiyūr-nāḍu. A fragment of an inscription on a second slab seems to refer to a sale of land by the *ūrār* of Rājarājanallūr for endowment by purchase (for worship) to Śrī Bhūmipirāṭṭiyār set up in the temple.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT—*contd.*					
	TIRUCHCHENDUR TALUK—*concld.*					
	TENTIRUPPĒRAI—*concld.*					
285	North side of the inner *gōpura* (right of entrance) of the same temple.			[Kollam] 757, Paṅguṇi 7.	Tamil . . .	Records a gift of 300 *paṇams* to the temple by Mainduvakramavitta-nambiyār Ariyapirān Tādan for offerings in the temple during the daily recitation (*adhyayana*) and on the days of festival in Paṅguṇi with a right to a share of the offered food to the donor and his descendants.
286	East wall of the *maṇḍapa* in front of the central shrine in the Kailāsanātha-temple.	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. Kulaśēkharadēva.	3+8th year . .	Do. .	Records an agreement by the *Śivabrāhmaṇas* of the temple of Kailāsam-Uḍaiyār at Ten-Tiruppēr *alias* Sundarapāṇḍyachaturvēdimangalam in Tiruvaḷudi-vaḷanāḍu, to burn twelve lamps daily before the deity for the money received by them from Iḷambarattuppiḷḷai, another *Śivabrāhmaṇa* of the same temple. Above this inscription is a fragmentary record dated in the 3rd year and 84th day of a king whose name is lost, confirming some endowment by the king made by his predecessor (*Svāmidēvar*) for the worship of goddess Tirukkāmak-kōṭṭattu-Āḷuḍaiya-Nāchchiyār consecrated in the temple by a certain Ponnachchi. From this endowment a portion of the paddy was allotted by the *Śivabrāhmaṇas* to one Āṇḍār Ponnārmēṇiyār for the worship of Gaṇapati probably within the same temple.
287	Same wall			6th year .	Do. .	Records the confirmation by the king of an order made by his predecessor to the *tāṇattār* remitting certain specified taxes in favour of the temple for the worship of the goddess.
288	North wall of the same *maṇḍapa* . .	Pāṇḍya . .	Māravarman *alias* Tribh....., who took the Chōḷa country and (anointed himself at) Muḍigoṇḍa-śōḷapuram'.		Do. .	Stones misplaced and some lost. Refers to the consecration of the images of Sundaraperumāḷ and his consort Paravai-Nāchchiyār and to the gift of a house-site.
289	West wall of the Aḻagiyasaundari-Amman shrine in the same temple.	Do. .	[Tribh. Sundara-Pāṇḍyadēva], 'who took the Chōḷa country and performed the anointment of heroes at Muḍikoṇḍaśōḷapuram'.	[1*]+1+1st year .	Do. .	Stones lost. Seems to record an endowment of land for worship to the goddess Aḻagiya-Poṉṉāchchiyār] by a person whose name is lost.
290	North wall of the same shrine .	Do. .	Māravarman *alias* Tribh. Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍikoṇḍaśōḷapuram'.	17+1+1st year .	Do. .	Records an endowment of tax-free land by the *mahāsabhā* in the village for worship to the same goddess.

291	Pillar set up at the entrance into the same temple.	Chōḷa .	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	39th year .	Do. .	Begins with the introduction *Puṉalmādu-vilaṅga*, etc. Records a *kaiyīḍu* (bond) given by the *mahāsabhā* of Taḷakulakāḷa-chaturvēdimaṅgalam in Tiruvaḷandi-vaḷanāḍu, a sub-division of Muḍigoṇḍaśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu to the temple of Virrirundaruḷiṉa-Āḻvār at Ten-Tiruppēr in the same nāḍu with regard to two *vēḷi* of land in their village endowed tax-free by king Rājamahēndradēva, in place of the old deed which was lost.
	TINNEVELLY TALUK.					
292	Tinnevelly (Tirunelvēli): South wall of the Vēmbattūr-maḍam in the south car street.	Pāṇḍya . .	(Name lost) .	(Lost) .	Do. .	Begins with the introduction *Pūmaḷar tiruvum*, etc. Portions lost. Records an endowment of several plots of land in different places made tax-free, by the king at the request of Aiyaṉ Maḷavarāyaṉ for feeding 38 persons including a number of *dēśāntri-tapasvins*, hymnists and other servants of the temple (at Tirunelvēli) in the *matha* called Śeyya-nambirāṭṭi-maḍam built by the king's aunt (*māmaṭṭi*) in her name in the south street at Tirunelvēli in Kīḻvēmbā-nāḍu.
293	Same wall . .		Kōṉēriṉmelkoṇḍāṉ .		Do. .	Records the royal order issued to the *tapasvins* in charge of the Śeyyanambirāṭṭiyār-matha communicating the above endowment, with effect from the 11th year and 184th day of the king's reign.
294	Do. .				Do. .	Records the *uivari* entered in the accounts giving effect to the endowment registered above.
295	Do. .	Pāṇḍya . .	Māravarman *alias* Tribh. Sundara-Pāṇḍyadēva.	11+1st year, Āṉi .	Do. .	Records an agreement given by the stone masons of the temple at Tirunelvēli to give a tenth of their income *Tachchakkūṟu* to a certain Tiruvaḷañjūḻi-Uḍaiyār, the *tānāpati*-*Muḍaliyār* of the Śeyyanambirāṭṭiyār-maḍam. At the end of the inscription is another agreement by the latter to pay a sixth of his emoluments for the *matha*.
296	Do. .	Do. .	Do. .	15+1st year, Arpaśi	Do. .	Records a similar agreement given by another set of masons or architects (*Śilpāchāryas*) to give one-eighth of their income to the same individual as *maḍappaṇipuram* (maintenance of the *matha*). This gift is referred to in the latter portion of the above record.
	KOVILPATTI TALUK.					
297	Kōvilpaṭṭi.—North wall of the first *prakāra* of the Bhuvanēśvara temple.	Do. .	Māraṉjaḍaiyaṉ .	14th year (in words)	Tamil in. Vaṭṭeḻuttu Characters.	Incomplete. Seems to record the consecration of some image (*Toḷakkaṉ*) by a certain Nakkaṉ Gaṇapati of Iraipōraḍai.
298	South wall of the same *prākāra* .		Tribh. ..... 'who conquerod Iḷam (Ceylon) and Koṅgu, and performed the anointment of heroes at Perum-paṟṟapuliyūr'.	16th year (in words), Mithuna 7, Sunday	Tamil .	Fragment. Seems to record some endowment for worship in the temple of Puravariśvaramuḍaiya-Nāyaṉār at Irambaram *alias* Rājapu[randaranallūr] in Muḍukuḍi-nāḍu, by a resident of the place.
299	Same wall . .	Pāṇḍya . .	Jaṭāvarman *alias* Ku..... -ṇḍyadēva.	6th year .	Do. .	Do. Records gift of a lamp-stand to the same temple by Ammaiyāḻvāṉ Uyyavan..... of Tirukkaḍavūr.
300	Iḷavēlaṅgāḷ.—Hero-stone set up in survey No. 247/6.			Śaka 1469. Kīlaka, Paṅguṇi, 22.	Do. .	Records the death of a certain Pōvāśi Maḷavarāya-Śiruvaṉ, the *Maravaṉ* of Kuṇḍaiyaṉkōṭṭai while fighting (his foes) on the occasion of the attack by Veṅgaḷarāja with his army during the sojourn of Tirunelvēlipperumāḷ *alias* Vēṭ-tumperumāḷ at Iḷavēlaṅgāḷ.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT—*concld.*					
	KOVILPATTI TALUK—*concld.*					
	ILAVĒLANGAL—*concld.*					
301	Second hero-stone in the same place			Śaka, 1469, Kīlaka, Paṅguṇi, 22.	Tamil	Records the death of another *Maṟava* warrior by name Śivanaimaravādadēvar Perumākkutti Pichchan (son of ?) Añjādagaṇḍapparaiyar of Kuṇḍaiyaṅkōṭṭai, during the same raid.
302	Third hero-stone in the same place			Śaka, 1469, Kīlaka, Paṅguṇi, [1]2.	Do.	Records the death of Añjādagaṇḍapparaiyar mentioned above.
303	Fouth hero-stone in the same place			..	Do.	Records the death of Śīvalavaṉ Venṟumudigoṇḍāṉ Viśālayadēvaṉ, son of Viśā[laya*]dēvaṉ Tiṉṉiyāṉ of Kuṇḍaiyamkōṭṭai, evidently in the same raid.
304	Fifth hero-stone in the same place			Śaka 1469, Kīlaka, Paṅguṇi [22],	Do.	Records the death of Śellapperumā[l Rāmakkutti, son of the *Maṟava* Araśunilaiṉiṟa... Pāṇḍiyadēvar of Iḷavēlangāl, after piercing (his enemy's) horse.
305	Sixth hero-stone in the same place				Do.	Damaged. Records the death of another warrior named Rājavengai, son of Toṇḍaimāṉ Mikkupiḷai of Paṉḍalai in a similar or same combat with a cavalier enemy.
306	Seventh hero-stone in the same place				Do.	Records the death of Pilaiporuttāṉ, son of Piriyādāṉ Toṇḍaimāṉ (of Kuṇḍaiyamkōṭṭai) at Paṉḍalai in a combat with the Vaḍuga army probably during the same raid.
307	Eighth hero-stone in the same place				Do.	Do. of Añjādāṉ Irāmāyeṭṭi, a *Maṟava* of the same place during the raid of Rāja (i.e., Veṅgaḷarāja mentioned above in no. 300).
308	Ninth stone (without sculpture) set up in the same place.	Pāṇḍya	Sundara-Pāṇḍyadēva	[1] 9th year	Do.	Fragment.
309	Tenth hero-stone set up in the same place.			Śaka 1469, Kīlaka, Paṅguṇi 22.	Do.	Records the death of the *Maṟava* warrior Ālpuli Tiruvaṉ, son of Āṇḍār of Iḷavēlangāl after piercing a horse on the occasion of Veṅgaḷarāja's raid.
310	**Vaippār.**—Stone built into the *balipīṭha* in front of the Śiva temple.	Pāṇḍya	.....ṇḍyadēva	11+1+1st year	Do.	Fragment. In characters of about the 14-15th century A.D. Mentions the Vishṇu temple of Manṇal-Viṇṇagar-Emberumāṉ. A modern damaged inscription on a pillar lying in front of the temple outside records the construction of the Sadirgal (?) by Mammadu Subānu-Śāyabu and mentions the goddess Viśālāṭchi-Ammaṉ.
311	Slab built into the ceiling of the deserted Viṣṇu temple.			[Kollam] 779, Vaigāśi, 16.	Do.	Records the construction in stone of a well at Kuḷattūr *alias* Kumāraśēkhara[nallūr], a *maḍappuṟam* village of gōṭi Iḷaiya-nāya[ṉar] at Tiruchchendūr, by Vēḷāyudachchiṟaṉ.

312	Vilattikulam.—Stone set up in a dry land at Sinnakāmanpaṭṭi hamlet.			Saka 1[56]6, Subhā-[nu*], Tai[1], Pushya, Monday, Saṅkramaṇa.	Do.	Records an endowment of three villages Śinnakāmanpaṭṭi, Kuraḷaiyanpaṭṭi and Ilandaikkuḷam, for worship and offerings in the temple of Chidambarēśvara and Śivakāmasundari-Amman, by Tummichi Nāyaka on behalf of Mūrtti-Śeṭṭiyār. The gift was left in charge of one Nallaperumāḷayyaṉ.
313	Vāṉaramuṭṭi.—*Gōmukha* in the north wall of the central shrine in the Rāmanāthasvāmin temple.	Pāṇḍya . .	Kulaśēkharadēva .	13th year .	Do. .	Records the gift of this *gōmukha* by Śokkaṉ Purushōttamaṉ *alias* Dēśiyar Śiriya-taṭṭāṉ of Ūṟṟandūr in Neṟchura-nāḍu.
314	Same wall .	Do. .	[Māṟa*] varman *alias* Tribh. Sun [dara-Pā] ṇḍya-dēva, 'who was pleased to present the Chōḷa country'.	11+1st year (in words).	Do. .	Records the sale of the village Śeṅguḷam to the temple of Tiruvirāmīśvaramudaiya-Nāyaṉār at Ūṟṟandūr *alias* Sundarapāṇḍyanallūr in Neṟchura-nāḍu a sub-division of Pāṇḍimaṇḍalam, by the *ūrār* of the village who agreed to pay all the taxes due thereon, themselves.
315	South wall of the same shrine .	Do. .	Māṟavarman *alias* Tribh. Vīra-Pāṇḍya-dēva.	34th year, Kaṉṉi, śu. 7, Monday, Anusham.	Do. .	Incomplete. Records the sale of the tenancy right (*kārāṇmai*) over a land in the *dēvadāṉa* village Koṉṟaikkuḷam to a number of persons by the authorities of the temple for 1000 *paṇams*.
316	East wall of the *mukha-maṇḍapa* (right of entrance) in front of the same shrine.				Do. .	Built in and stones lost. Seems to record sale of lands in a village in specified shares to several individuals by Dēvēndravarman (evidently an officer of the king) with the permission of Kaṇḍiyadēva, as the original holders had left the place without paying the dues thereon. A fragment of an inscription on the south side close by is dated in the reign of Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
317	East wall of the *mahāmaṇḍapa* in the same temple.	Pāṇḍya . .	Māṟavarmaṉ *alias* Tribh..... .	3rd year .	Do. .	Portions lost. Seems to record an agreement by the authorities of the temple at Ūṟṟandūr, given to a certain Īśānadēva *alias* Śēḷiyasiṅgaṉ to conduct worship and offerings to the images of Kūṭṭāḍudēva and his consort, for the land endowed by him.
318	Stone built into the pavement of the verandah in the same temple.			[Kollam] 934, Pramādi, Āṉi 21, Sunday Saptami, Uttiram.	Do. .	States that the *sōpāna-maṇḍapa* in the temple was completed on this date by Śiṉṉappāṭṭiyār, son of Vaiyppāṭṭiyār of Vāṉaramuṭṭi.
	CUDDAPAH DISTRICT JAMMALAMADUGU TALUK.					
319	Jammalamaḍugu.—Slab paved in the verandah of the post-office.			Solar eclipse.	Telugu .	Fragmentary and worn out. Seems to register the grant of their *vartanas*, by the *vipravinōdins* for the merit of their twenty-four families. The benefit was to go for the *makōtsavas* (festivals) of some deity. Mentions Jambulamaḍaka.
320	Dommara-Nandyāla.—Slab in the Chennakēśava temple.			Virōdhi, Vaiśākha, ba. 10.	Do. .	Records the obeisance of Veṅkaṭanārāyaṇa-dāsari, son of Tirumalaya of Anantapuram, to god Kēśava of Nandēla. In characters of about the 18th century A.D.
321	Wall of the same temple .			Jaya, Vaiśākha, ba. 1	Do. .	Registers a reciprocal deed given by Vēgūri-Nārasiṁharāju in favour of Pōṭi Apayyagāru to the effect that the amount of 5½ *varāha-gadyas* was paid in cash. In characters of about the 18th century A.D.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	JAMMALAMADUGU TALUK—*contd.*					
	DOMMARA-NANDYĀLA—*concld.*					
322	Slab in survey No. 77, 1½ miles to the west of the villlage.				Telugu	States that the field is the *mānya* land of god Chennarāya of Domari-Nandyāla and specified its extent as 4 *puṭṭis* and 5 *tūmus*. In characters of about the 17th century.
323	**Kamnelūru.**—Stone lying in the back-yard of the Śiva temple.	Rāshṭrakūṭa(?)	.....varsha Pṛithvīvalla[bha]		Kannaḍa	Damaged and fragmentary. Refers to Duggamār-Ereyappa who was ruling over (the territory) as far as the Kirudere from Nariyanūru.
324	Slab in the Liṅgamayya shrine behind the Śiva temple.	Vijayanagara	Achyutadēva-Mahārāya	Śālivāhana Śaka 1461, Vikārin, Āshāḍha, śu. 11.	Telugu	Damaged and incomplete. Seems to register certain grants of land made by Pāpināyiniṅgāru, son of Godugumari Būmināyudu, and (the former's wife) Pāpasāni at the village Kanyalūru granted to them by Salakarāju Peḍda Tirumala-rāju. (See the next number.)
325	A second slab in the same place	Do.	Do.	Śaka 1462, Vikārin, Kārttika, śu, 12.	Do.	Registers grant of land made by *Mahāmaṇḍalēśvara* Salakarāju Peda Tirumalayyadēva-Mahārāja, the brother-in-law of the king and his *Vākiṭi-śirahpradhāni*, to China-Pāpināyudu, son of Godugumari Būmināyudu at Kamnelūru, situated in the Cherunūru-sīma which was given as *naṇaṅkara* to him by the king, for the merit of the chief's father Salakarāju.
326	**Dēvagudi.**—Ceiling of the *maṇḍapa* at the entrance into the compound of the Talakaṇṭamma shrine.			Rudhirōdgāriu, Kārttika, śu. 3.	Do.	States that the *maṇḍapa* in front of the Talakaṇṭidēvi shrine was erected by Liṅgāreḍḍi of Chadupurēla while he was holding the two villages Dēviguḍi (and) Sugumañchipale obtained by him as *amara* from Pemmasāni Timmānēṇḍu.
327	Pillar in the *mukhamaṇḍapa* of the Talakaṇṭamma shrine, first face.			Śaka [1220], Viḷambi, Kārttika, ba. 7, Monday.	Do.	Records the release deed relating to his worshipping rights executed by the Bairaḷiya-Nāgeḷiya, the priest of the Talakaṇṭidēvi temple. The *vṛittis* are stated to have been sold by him for his maintenance during a period of famine in the years Jaya and Manmatha.
328	Same pillar, second face			Śaka [1220], Viḷambi, Kārttika, ba. 7, Monday.	Do.	Registers the release deed relating to the share of Nala-Bairaḷiya, the priest of the Talakaṇṭidēvi temple, formerly sold by him on account of the hardship experienced during a famine in the years Jaya and Manmatha.
329	A second pillar in the same shrine, first face.			Śaka 1[2]72, Piṅgaḷa, Āshāḍha, ba. 11, Thursday.	Do.	Damaged. Refers to a certain Bōmareḍi, Talaḷiya and Sirivōla Vallasāni. The purport of the inscription is not clear.

330	Same pillar, second face			Sādhārana, Pushya, śu. 7, Wednesday.	Do.	Damaged. Records that Muchchena and Viḷḷena should enjoy their *vritti* in equal parts. Refers to the temple of Talakaṇṭidēvi. In characters of about the 14th century A.D.
331	A third pillar in the same temple			Śaka 1[31]5, Bhāva, Kārttika, śu. 12, [Friday].	Do.	Registers the details regarding the enjoyment of the *vritti* land together with their worshipping rights amongst certain Jīyas of the Talakaṇṭidēvi temple.
332	Same pillar			Śaka 1316, Bhāva, Kārttika, ba. 12, Friday.	Do.	Records the sale of worshipping rights and attached land by Bācha-Jīya, Pōlams and others of the Talakaṇṭidēvi temple to 5 other Jīyas. As witnesses to this transaction are cited the *Sthānāpatis* of the temple of Rāmēśvara, Eramḍala-Jīya, the *Sthānāpati* of the Talakaṇṭidēvi temple and others.
333	Do.			Sādhārana, Māgha, śu. 7, Thursday.	Do.	Registers the apportionment of *vrittis* of the temple land between the two sons of a certain Jīya. In characters of about the 13th century A.D.
334	A fourth pillar in the same place; north face.			Krōdhana, Māgha, śu. 8, Tuesday.	Do.	Records a similar apportionment as decided by the *sthānāpatis* of Rāmēśvaram. In the same pillar is another chiselled-out record which is dated in Krōdhana.
335	Same pillar				Do.	Much damaged. Seems to register a similar agreement as the above. The witness mentioned towards the end of the record and the writer of the inscription are the same as those of the above number.
336	A fifth pillar in the same place			Śaka 1273, Kāḷayukti, Kārttika, śu. 13, Thursday.	Do.	Much damaged. Mentions a certain Naḷa Tāḷa-Jīya. Seems to be an apportionment of worshipping rights and attached holdings.
337	**Peddāpasupula.**—Slab set up in front of the Vīrabhadra temple.	Vijayanagara			Do.	Damaged and fragmentary. Seems to register a gift of lands by a Sāḷuva chief (name lost) on the occasion of a lunar eclipse for the merit of his father, Rāchirāju. Mentions gods Virūpākshadēva and Tiruvengaḷa[nātha]. Among the boundaries occurs the name Rāmachandrapuram.
338	Pillar near the compound of the Śiva temple.			Śōbhakṛit, Bhādrapada, śu. [15].	Do.	Is the tomb-stone of [Vōsi]reḍi. In characters of the 16th century A.D.
339	Stone in the back yard (*doḍḍi*) of the house of Jīvvimānu Pōchi-Reḍḍi.			Vaiśākha	Kannaḍa (archaic)	Mutilated. Refers to the rule of Bhūpāditya over Rēnāḍu in the reign of a king (name lost) and to an attack on Nandakūru and seems to record a gift made to Karaṇama, the offspring (*praje*) of Āyittama Gūmuṇḍa. In characters of about the 8th century A.D.
340	Hero-stone lying near the same house				Telugu (archaic)	Mutilated. Mentions a certain Mutta[rāju], probably the hero depicted on the stone and refers to a fight. In characters of about the 8th century A.D.
341	Slab in Survey No. 1033, 2¼ miles to the south of the village.	Vijayanagara	Vīra Dēvarāya-Voḍeya	Śaka 1304 (in words), Dundubhi, Māgha, ba. [3]0, Monday, solar eclipse.	Kannaḍa	Damaged. Registers gift of land at Hiriya-Pasupula in Mulikeya-nāḍu by the king to Rāyasaṇa Vithappa, son of Karaṇika [Āḍe]ppa of the Ṛik-śākhā and Kāśyapa-gōtra. Mentions (the village) Dānavanahāḷu (modern Dānavulapāḍu) among the boundaries.

GIFTED BY TIRUMALAI

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	JAMMALAMADUGU TALUK—*contd.*					
	Peddapasupula.—*concld.*					
342	Slab in survey No. 1278, 1¼ miles to the east of the village.			Śaka 1689, Virōdhin, Āśvīja, ba. 10.	Telugu	Records a gift of land as *sarvamānya* to Phakīru-Mamadu, son of Mamadu Husēnu Chōpudār by the *Reḍḍis* and *Karaṇams* of Khasupā-Pedapasupula on the request made by the former *viz.* Phakīru-Mamadu for the same and for the merit of Lālā Jamadār-Sāhebu.
343	**Chinnapasupula.**—Slab set up near the mosque.			Śaka 1643, Plava, Phālguṇa, ba. [10].	Do.	Registers a gift of land as *masīdu-mānya*, made by the *Dēśāyi*, *Reḍḍi* and *Karaṇam* of the village to Nayanasūku Pullasāni-va-husēnu for having erected a Masjid in the village in honour of Khudā-Rāsūl. At the top is engrayed the name Jamśara-Khānu.
344	Slab near the well in survey No. 204.		....	Plava, Phālguṇa, ba. ..	Do.	Registers a similar gift of land by the *Dēśāyi*, *Reḍḍi* and *Karaṇam* of Mēḍidinne to the same donee. The gift is said to have been made at the command of the Khānu-Sāhēbu.
345	**Mēḍidinne.**—Slab lying near the Āñjanēya temple.			Śaka 1[3]51, Durmati, Śrāvaṇa, ba. 8.	Do.	Records a gift of land made to the temple of Hanumān at Mēḍigudidinne by Katti Basavi-Nāyuḍu, son of Yerrama-Nāyuḍu, after renovating the temple which was in a dilapidated condition and reconsecrating the image of the god therein.
346	Another slab lying in the same place .	Vijayanagara .	**Sadāśivadēva-Mahārāya** .	Śaka 1477, Ānanda, Chaitra, śu. 10.	Do.	Registers the gift of the *Vipravinōdi-varttana* made by Pavvatayya and Anantayya, sons of Pedavallabhayya of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākhā of the *Vipravinōdin* community for the *daśami-mahōtsavas* of gods, Chennakēśava and Hanūmān of the village Mēḍigudidinne surnamed Krishṇarājasamudra in the Chandikōṭa-sīma of the Chandragiri-rājya. The gift was made on the holy occasion of Śrīrāmanavami.
347	**Chiḍipirāḷḷadinne.**—Slab lying near the ruined temple of Śiva.	Do. .	[**Achyu**]**tarāya-Mahārāya** . .	Śaka [1460], Viḷambi, Āshāḍha ..	Do. .	Damaged and worn out. Seems to register gift of the village Chidipirāḷadinne in Chāmgalamari-sīma for the worship and offerings of the local god (name lost).
348	Same slab. .				Do. .	Damaged and worn out. Records grant of the village Chadipirāḷadinne as *sarvamānya* by [Ba]savayadēva- Mahārāja, son of *Mahāmaṇḍalēśvara* [Va]llabhadēva-Mahāraja.

349	**Garisalūru.**—Slab lying near the ruined temple of Śiva.	Vijayanagara .	Achyutarāya-Mahārāya .	Śaka 1453, Khara, Chaitra, śu. 15 .	Do.	Registers gift of land made by Narasabhūpāla, son of Tirumalarāja and Tirumalādēvī and grandson of Kaṇṭhamarāja Timmarāja for the benefit of the god Chennakēśava at..... on the bank of the Kumudvatī in the Chēṅgalamari-sīma of Muliki-nāḍu in the Udayagiri-rājya. The donor bears a number of epithets such as *Bejavādapuravarādhīśvara, Mādhavavarmakula-pradīpa, Bejavādapālapratishṭhāpanāchārya*, etc. He belonged to the solar race and Vaśishṭhagōtra and is said to be a subordinate of the king. Also records a provision made to the pipers, etc., for service in the temple.
350	**Chinnamuḍiyam.**—Broken slab lying near the Chāvaḍi.			Yava, Mārgaśira, śu.	Do. .	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akajīya. Mentions Tippajīya and Sōmajīya.
350a	Pillar in the *mukha-maṇḍapa* of the Śiva temple.				Nāgarī . .	Reads 'Magaradhvaja Jōgīsiṁgha'.
351	**Nemalladinne.**—Slab set up in front of the Vishṇu temple.	Vijayanagara .	Sadāśivarāyadēva-Mahārāya .	Śaka 1480, Kālayukti, Pushya, śu. 2.	Telugu . .	Registers the remission made by *Mahāmandalēśvara* Rāmarāja Tirumalarājayyadēva-Mahārāja, of the several taxes on the barbers of the village Nēmalidinne, situated in the Avuku-sīma, similar to the remissions made to the barbers in his realm by the king at the request of Koṇḍōju.
352	Another slab set up in the same place .	Do.	Kṛishṇadēvarāya-Mahārāya .	Śaka 1439, Īśvara, Pushya, śu. 2, Monday.	Do. .	Records confirmation of a former grant of the *sthaḷa-sunka* made by the Vidvan-Mahājanas of the village Namilidinne and by Kṛishṇayyaṅgāru, son of Pōlipalle Tipparāju made previously by Rāmarāya (of Āravīḍu) for the *daśamī-mahōtsavas* of the Perumāḷ. The village Namilidinne is stated to be situated in Pōlūri-sīma and given as *nāyaṅkara* to Bukkarāja-Timmarāja.
353	A third slab set up in the same place .	Do. .	Veṅkaṭapatirāya, 'ruling at Chandragiri'.	Śaka 1533, Virōdhikṛit, [Mā]gha, ba. 10, Saturday.	Do. .	Registers a grant of land as *vṛitti* made by the Vidvanmahājanas of the village Nēmalidinne and *Mahāmaṇḍalēśvara* Jillēḷḷa Raṅgapatirājayyadēva-Mahārāja to the artisan Tirumalayya for his having made afresh the sculpture of god Nāgavula Chennakēśava.
354	Stone lying in the bastion (*burz*) .				Telugu (archaic)	Fragment. Seems to record a gift of *pannavīja* (*pannavīsa* ?) for the lamp (*dīpa*) at (the village) Chirikūru. Mentions Rēnāṇḍu-[7000]. In characters of about the 8th century A.D.
355	**Uppalūru.**—Slab lying in front of the Āñjanēya temple.	Vijayanagara .		Śaka.., Śrāvaṇa, śu. [2].	Telugu .	Much damaged. Mentions Sāḷuva Gōvindarāja and Timma-Nāyuḍu. Seems to record some grant, probably of land, made to the artisan (who made an image).
356	**Jaṅgālapalle.**—Slab lying near survey No. 519.				Do. .	Marks the boundary of Muḍivēmula-*agrahāram*. Ends with the invocation 'Śrī-Virūpāksha'. In characters of about the 14th century A.D.
357	Slab lying on the boundary of Survey No. 530-31.				Do. .	Another inscription similar to the above.
358	**Peddamuḍiyam.**—Slab paved in the floor of the *mukha-maṇḍapa* of the Lakshmī-Narasiṁha temple.			Ānanda, Nija-Jyēshṭha, ba. 5, [Wednesday].	Do. .	Registers a grant of land as *mānya* made by the 108 *mahājanas* of Brāhmalamuḍiyam-*agrahāram* to two artisans for having built the *śikhara* to the temple of Narasiṁha and for its permanent upkeep and repairs.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.* JAMMALAMADUGU TALUK—*contd.*					
359	**Pālūru.**—Slab built into the ceiling of the *mukha-maṇḍapa* of the Agastīśvara temple.			Śaka 1646, Kṣōdhin, Jyēshṭha, śu. 15.	Telugu .	States that the *maṇḍapa* for god Agastīśvara was built by Rāmi-Reḍḍi, son of Veṅkaṭi of Vuppalūru. Refers also to the construction of a *maṇḍapa* by three private people.
360	Slab built into the ceiling of the *kalyāṇa-maṇḍapa* of the same temple.			Śaka 1692, Khara, Jyēshṭha, ba. 10.	Do. .	States that the *kalyāna-maṇḍapa* was built for god Agastīśvara by Singaṛi, son of Peda-Gōpālayya, the *Karaṇam* of Pālūru.
361	Slab built into the ceiling of the *kalyāṇa-maṇḍapa* of the Kēśava temple.			Śaka 1690, Virōdhin, Vaiśākha, śu. 5.	Do. .	States that the *kalyāna-maṇḍapa* of god Lakshmi-Chennakēśava of Pālūru was built by Rāmi-Reḍḍi, son of Dēvi-Reḍḍi of Muḍiyam.
362	Slab built into the ceiling of the *mukha-maṇḍapa* of the same temple.			Śaka 1646, Krōdhin, Śrāvaṇa, śu. [5].	Do. .	States that the *maṇḍapa* was built by Veṅkaṭa-Reḍḍi and Nāgi-Reḍḍi, sons of Timmā-Reḍḍi and grandsons of Peda Singaḷ-Reḍḍi of Koṇuṇūru for god Chenna-kēśava-Perumāḷ.
363	Slab lying near the same temple .		?...	Śaka 1[6]33, Prajāpati, Chaitra, ..	Do. .	Damaged. Mentions Tippā-Nāyaningāru, son of Naravula Pedagangi-Nāyuḍu and Anantu and records grant of money made for the construction of the stone temple of Chennakēśvara-Perumāḷ of Pālūru.
364	**Bōditippanapāḍu.**—Slab fixed in the wall of the Gangamma shrine.			Śaka 1591 (wrong), Prabhava, Śrāvaṇa, ba. 10.	Do. .	Records the foundation of a grove by Ponnama-Reḍḍi, Chennā Reḍḍi and Pōti Pāpi-Reḍḍi to please god Sūryanārāyaṇa.
365	Slab lying in a field about a mile north-west of the village.			Yuva, Bhādrapada, ba. 2, Friday.	Do. .	Registers a grant of *māṇya* land at Pālūru-*agrahāra* made by Tipā-Nāyaningāru, son of Naravula Peḍag ngi-Nāyaningāru to [Kaṃbhasūtram Timmābattuḍu, son of Bukkapaṭṇam Peddōju. The village in which the gift land was situated is stated to have been given to the donor as *nāyaṅkara* by Vīra Narasingarāya Mahārāya.
365a	**Vēparāla.**—Slab lying near a field called Bhāvichēnu, 1½ miles to the west of the village.				Do. .	Damaged. States that the field belonged to god Virūpākshadēva of Duguvapaṭṇam.
366a	Another slab near the same place .				Do. .	[States that this field belongs] to Virūpākshadēva of Duguvapaṭṇam. See No. 366 above.
367	**Toṛṛivēmula.**—Slab set up in front of the Āñjanēya temple.	Vijayanagara	**Sadāśivarāya-Mahārāya** . .	Śaka 1465, Śōbhakṛit, Śrāvaṇa, [śu] 12.	Do.	Slightly damaged. Registers a gift of land made to the temple of Hanumān probably by Rāmarāja Chinna-Timmarāju who received, as *amāli*, the villages Toṛavemula and Kalumala in the Rāmēśvaram-Poḷaṭūri-sīma, granted to him as *nāyaṅkaru*.

368	Another slab lying in the same place .			Śaka 1420, Kāḷayukti, Jyēshṭha, ba. 12, Saturday.	Do. .	States that Kaunama-Nāyuḍu, son of Gaṇṭa Yerrama-Nāyuḍu had a step-well of stone masonry built for the merit of his parents and his elder brother Peda-Amma-Nāyuḍu.
369	Pāpāyapalle.—Stone lying near a well in the village.	Vijayanagara .	Rāmadēvarāya .	Śaka 1[5]45, Dundubhi, Mārgaśira, śu. 1[2], [Wednesday].	Do. .	Much damaged. Registers a grant of land made by Pemmasāni Timmā-Nāyuḍu to Chevaku Gōpaya for having dug and built a well.
370	Bhīmaguṇḍam.—Broken slab set up in front of the Chennakēśava temple.	Do. .	Sadāśivadēva-Mahārāya . .	Śaka 1477, Rākshasa, Chaitra, ba. 10.	Do. .	Registers a gift of their *tyāga-varttanas* made by the *Vipravinōdins* for the annual festivals of god Chennakēśava-Perumāḷ of Bhīmaguṇḍam *alias* Achyutarāyapuram.
371	Same slab . .			Śarvadhārin, Jyēshṭha, śu. 15.	Do.	Incomplete. Refers to the gift made by *Mahāmaṇḍalēśvara* Gūtikōna [Vīrō]bayyadēva-Mahārāja to (stone cutter) Kāse Liṅgābattuḍu. The nature of the gift is not known. Mentions Bhīmaguṇḍam.
372	Fragment of a slab lying in front of the Kēśava temple.				Do. .	Fragmentary and damaged. Seems to register a gift of land to (the artisan) Liṅgā[battuḍu] of Rāyalacheruvu for some construction in the Chennakēśava-Perumāḷ temple at [Bhī]maguṇḍam.
373	Another slab set up in the same place .			Vi[shuva,] Chaitra, śu. [1]5.	Do. .	In characters of about the 15th century A.D. Very indifferently written. Gives a number of fanciful epithets of goddess Durgā (?) and mentions Ghaṇḍikōṭa, Vōruganṭi Pratāparudra and the fifty-six countries.
374	Bhūtamāpuram.—Slab set up in the centre of the village.	Vijayanagara .	Achyutadēva-Mahārāya .	Śaka 1461, Vikārin, Vaiśākha, śu. 15.	Do. .	Incomplete. Mentions some members of the *vipravinōdin* community and god Chennakēśava of the village Būtumōpūru situated in the Rēnāṭi-sīma, north of the Pināki river.
375	Ayyavāri-Kaṁbāladinne.—Nandi pillar set up in front of the Śiva temple.	Do. .	Do. .	Śaka 1457, Manmatha, Pushya, śu. 5, Wednesday.	Do. .	Slightly damaged. Registers a gift of the village [Kaṁ]bhāladinne situated in the Ghaṇḍikōṭa-sīma by the donor (name lost), to Svayambhu Śrīliṅgachakravartī Mahādēva Goṅgaḍidēva for the merit of the king. The donor is stated to have held Ghaṇḍikōṭa-sīma as *amara-muganṭi* under the king.
375a.	Stone lying in a field belonging to Jamal-Reḍḍi.				Do. .	In characters of the 16th century A.D. States that the village belongs to Goṅgaḍiliṅga.
376	Gollala-Uppalapāḍu.—Broken slab lying in front of the Añjanēya temple.	Vijayanagara .	Sadāśivarāya-Mahārāya .	Śaka ...., ... Śrāvaṇa śu. 12, Wednesday.	Do. .	Damaged and incomplete. Registers gift of land at Gollala-Uppalapāḍu made by Aḷiya Rāmappayyadēva Mahārāja, of the Ātrēya-gōtra, Āpastamba-sūtra and Yajus-śākhā, who held the Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king, to Nāraṇayya, son of Narasimha-Bhaṭṭa of Pulivendala.
377	Another stone lying in the same place .	Do. .	Sadāśivadēva-Mahārāya .	Śaka 1490, Rākshasa, Āshāḍha, śu. 11.	Do. .	Records gift of land made by (*daḷavāyi* ?) Nārappa Nāyaniṅgāru, the *daḷa* of *Mahāmaṇḍaḷēśvara* Nandēla Timmayyadēva-Mahārāja, to the pipers and drummers for services in the temple of Chennakēśava-Perumāḷ at Gollala-Uppalapāḍu, situated in Ghaṇḍikōṭa-sīma which was given as *nāyaṅkara* to Timmayyadēva by the king.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	JAMMALAMADUGU TALUK—*contd.*					
378	**Bestavēmula.**—Boundary stone in Survey No. 34.				Telugu . .	States that this is the boundary stone between Bestavēmula *alias* Prasannarāghavapuram and Gollapalle.
378a	Boundary stone in Survey No. 138 .				Do. .	A similar boundary stone is found in Survey No. 138. States that this is the boundary stone between Bestavēmula *alias* Prasannarāghavapuram and Chavuḍampalle.
379	Stone in Survey No. 49				Do. .	Marks this land at Gollala-Uppalapāḍu (see No. 376 above) as the gift made by Aḷiya Rāmappayyadēva Mahārāja to Pulivendala Nārāyaṇayya.
380	**Chinnavenuturla.**—Slab lying in the court-yard of the Kēśava temple.	Vijayanagara .	Rāmarāja Rāmappayya 'ruling at Vijayanagara'.	Śaka 1612, Pramōdūta, Māgha, śu. 15, Monday.	Do. .	States that the *Kāpus* and the *Karanas* of Chinnavēnuturla granted lands to Rāmanna, son of Ghaṭṭu Kēśavaya, who renovated the temple of Chennakēśvara-Perumāḷ, originally consecrated by Paraśurāma and to the sculptors Tippaya, son of Rāla-Liṅgābattuḍu and Ayyana, son of Lakkoju Buchchana.
381	**Vaḍḍirāla.**—Slab behind the Vīrabhadra image.				Do. .	Reads 'Svasti-śrī Trayilōka-Ādittunṟu'. In characters of the 9th century A.D.
382	Basement of the *dhvajastambha* in front of the Kēśava temple.				Do .	Gives the standard length of a 'mūra' *i.e.* a cubit. In late characters.
383	Slab set up at the entrance into the compound of the same temple.			[Śaka 1606], Raktā-[kshi], . . ., ba. 10.	Do. .	Much damaged. Seems to refer to some reconsecration of images and to record gift of lands made to the gods Kēśava, Chennarāya, etc., by some *Kāpus* and *Karanas*.
384	**Gandikōta.**—Slab on the threshold at the entrance into the second *maṇḍapa* in the Mādhavasvāmin temple.				Do. .	Records the obeisance made to god Mādhavarāya by several individuals among whom figures Pāpa Timmarāju and their offer of a (garland *tōmāla*) to the god. In characters of about the 16th century A.D.
385	Rock called Tallētigunḍu in the river-bed, a mile north-west of the village.			Virōdhikṛit, Māgha, śu. 1, Friday.	Do. .	Damaged. Refers to the Dēvā-prithivī-Mahā. . and Mallikārjuna and a number of private individuals among whom figures a *kavi*. In characters of the 14th century A.D.
385a	Rock near the G. T. mark on the way to Khādarābād, on the south bank of the river.				Do. .	Records the obeisance of a certain Vellamā[lvi] Mahānadaya to Bhagavān. In characters of about the 14th century A.D.

386	Gūḍem cheruvu.—Slab fixed into the bastion.			Śaka 1666, Rudhirōdgārin, Śrāvaṇa, ba. 2, Wednesday.	Do.	States that the bastion was built by Veṅkata-dāsari, son of Koṇḍā-dāsari. The inscription was engraved by Karumala Veṅggaya Veṅggali.
387	Pūrva-Bommēpalle.—Slab near a well called 'Polimērabhāvi' to the east of the village.			Śaka 1665, Rudhirōdgārin, [Vaiśā-]kha, śu. 7.	Do.	Damaged. Seems to refer to the settlement of a certain boundary dispute between Gūḍemcheruvu and some other village.
388	Sunnapurāllapalle.—Wall of the Āñjanēya shrine inside the fort.			Śaka 1668, Īśvara, Āśvija, śu. 2.	Do.	States that the bastion was built by Saidu Abdulaghālu Havāludāru and the work was executed by Dumpa Jaṅgam Reḍḍi.
389	Slab built into the fort wall . .			Śaka 17[4]4, Chitrabhānu, Vaiśākha, śu. 15.	Do.	States that the fort was built by Madinā Sāni, wife of Havaldār Saidu Abdu-rasūla Mayā Sāhēbu and the work was executed by Chaṁḍā Sāhēbu.
390	Ponnaṭōṭa.—Stone lying at a distance of about a furlong from the temple of Āñjanēya.	Vijayanagara	Śrīraṅgarāyadēva-Mahārāya 'ruling from Penugoṇḍa'.	Śaka 1496, Bhāva, Jyēshṭha, śu. 15.	Do.	Slightly damaged. Registers a gift of land as *dasavanda* for having repaired a breach in the local tank. The names of the donor and the donee are lost.
391	Slab lying near the image of Gaṇēśa .	Do. .	Sadāśivadēva-Mahārāya .	Śaka 147[8], Rākshasa, Jyēshṭha, ba. 8.	Do. .	Damaged. Seems to register a gift of their incomes made by the *Vipravinōdins* probably to the local temple. The gift was entrusted into the hands of the Mahājanas of the village.
392	Kosinēpalle.—Slab lying in survey No. 71, about 2 furlongs south of the railway line.	Western Gaṅga .	Pṛithvīpati .		Do. .	Mutilated. Registers a gift of 30 *maruttus* of land as *pannasa* by the queen of Prithvīpati. The characters are of about the 9th century A.D.
393	Slab set up in front of the Āñjanēya image.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1476, Ānanda, Śrāvaṇa, śu. 2, Tuesday.	Do. .	Registers a gift of their *tyāga-varttana* income due from the Mahājanas of the village Kosinēpalle by certain *Vipravinōdins* to god Kōna-Tiruveṅgaḷanātha for the annual *cherapu* festival of the deity. The village was a *sarvamānya-agrahāra* and was surnamed Hariharārāyapuram and was included in the Chervūru-sīma.
394	Slab in the Chennakēśava temple . .			Siddhārthin, ba. 7, Monday.	Do. .	Incomplete. Registers a gift of land out of the god's holding (*perumāḍḷ-vritti*) made by Bhaṇḍāri-Nāyuḍu and three others (named) to Nandi Anantu for the merit of Valabayya, his wife and others. In characters of about the 15th century A.D.
395	Timmāpuram near Penikelapāḍu.—Stone near a wall near the Reddi's house.				Do. .	In characters of about the 17th century A.D. States that the stone marks the north-eastern boundary of Triyambakapuram. Contains invocation to god Lakshmīpati at the top.
395a	Stone in the road *poromboke* about 2 furlongs to the east of the village.				Do. .	States that the stone marks the northern boundary of Triyambakapuram. Contains invocation to god Narasiṁha at the top.
396	Rājula-Guruvāyapalle, hamlet of Timmāpuram.—Stone on the way to Penikelapāḍu.				Do. .	States that the land near the boundary between Nallapalle and Penikalapāḍu belongs to the artisan Rāchabattuḍu of Vēlupujla (jarla).

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	JAMMALAMADUGU TALUK—*contd.*					
397	**Penikelapāḍu.**—Slab in the compound of the Śiva temple.			Śaka 147[5], Bahudhānya, Vaiśākha, śu. 2.	Telugu	States that a certain Bairāju built a temple for god Mahādēva at Penukalapāḍu which was given to him by Vallabharāju, and granted land as *dasarunda* to Atla Malli Reḍḍi-Basvi Reḍḍi for the preservation of the temple.
398	Slab near the shrine of Rāma.			Śaka 1734, Āṅgirasa, Mākha, ba. 3.	Do.	Records that in the name of the thirty-three crores of gods and of his family deity Vīrabhadra and his ancestors, Vaḍḍu (*artisan*) Peddayya of Penikelapāḍu built a temple for Vighnēśvara on the platform and planted the ficus and margosa trees with a platfrom and consecrated on it an idol of Vighnēśvara.
399	Slab built into the platform in the same place.			Nandana, Vaiśākha, ba. 5, [Sunday].	Do.	States that the six sons (named) of Tippi Reḍḍi of Nandavaram endowed a trough (*gāḍi*) at Penukalapāḍu for the merit of their parents. In characters of about the 17th century A.D.
400	Slab set up near the tank a mile south-west of the village.			Śaka 1726, Raktākshin, Kārttika, śu. 13, Thursday.	Do.	Records that Voḍḍa Pedavīraṇṇa of Vēlpucharla constructed a tank in memory of his ancestors. States also that Viramma, wife of Peda-Vīrabattu of Penikelapāḍu built a charity pond on the way to Vuppalūru and to the west of Vāmikoṇḍa.
401	A rock called Sanyāsigunḍu on the Vāmikoṇḍa-hill.				Sanskrit verse in archaic Telugu.	States that 'the excellent teacher Vrishabha who was a cloud to the crops, namely the righteous (*bhavyas*) and an unshakable rock to his opponents in discourse, lived on this hill'. In characters of about the 7th century A.D.
402	**Vēlpucherla.**—Slab in survey No. 170, east of the village.	Rēnāṇḍu-Chōḷa	Ma[hi]chōḷa-Māhārāja		Telugu	Registers a gift of land at Vēlpucheruvu along with its tax-incomes (?) by Karikālachōḷa Kaṭhiḷavyrēṅga, a subordinate of the king, while ruling over Vēlpucheruvu. In characters of about the 9th century A.D.
403	Slab in survey No. 283, west of the village.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1468, Viśvāvasu, Vaiśākha, śu. 5.	Do	Records the grant of the perquisites excluding the *Mahārāja-prayōjana*, etc., that accrued in the form of money, rice, betel, etc., from the village Vēlpucherla in the Chāmuṇḍamarri-sīma, the *nāyaṅkara* of Nallan-Timarāyya, Pāṭḷāvāri-Uppalūru and Varadarājula-Dudyāla [illegible] Ghaṇḍikōṭa-sīma, the *nāyaṅkara* of Nandyāla Timmarājayya-Nāraparājayya, by the *asaṅkhyātas* of the villages to the goddess Āmkāḷaparamēśvari of Vēlpucharla for worship and festivals. Records also gift of daily rations to the artisan (*Vaḍla*) Timvōju of Vēlpucherla for having engraved this inscription.

TAMIL NADU ARCHIVES LIBRARY, Class No. — Date —

404	Slab in survey No. 282, west of the village.	Do.	Sadāś vadēva-Mahārāya	Śaka 1482, Raudri, Āshāḍha, śu. 12.	Do.	Registers a grant of some tolls made by Mahāmaṇḍalēśvara Koṇḍarā[jaya]deva-Mahārāja, son of China-Timmaya and grandson of Pedakoṇḍarāja of Āravīḍu for offerings to god Madanagōpālakrishṇa of Vēlpucherla (probably installed by the chief).
405	Another slab in the same place			Vikrama, Āshāḍha, śu. 5, Wednesday.	Do.	Fragmentary. Records gift of *mānya* and rations to (the artisan) Pōtularāju of Vēlpucherla by the *sakala-sandōha* (*i.e.* general body of devotees) from the fifty-six countries who assembled in the *maṇḍapa* of the goddess at Vēlpucherla.
406	Slab in survey No. 298, adjacent to the Sāmbaśiva temple.				Do.	Registers a grant of 40 *maruttus* of land at Vēlpucheruvu by Ayitāṇṇa Āribhālavyremgu, son of Kāthla-vyremgu to Varāsami Bhōlaśiva Komareya. As witnesses to the transaction are mentioned Chengālu, Enmulakālu, Eḍlakālu, Mēshikoṇḍlu, etc. In characters of about the 9th century A.D.
407	Another slab in the same place	Rēnāṇḍu-Chōḷa	[Manu] Chōḷa	Solar eclipse	Do.	Begins with the Anidurdhara-vara etc., *praśasti* and registers a grant of *punnasa* land of fifty *maruttus* extent yielding a *siddhāya* of 15 gold *rūkas* and 7 *puṭlis* of other land at Drommanamḍyāla and at Vēlpucheruvu to Mēyi Bhaṭlu by Kaḷi-Chōḷa, the son (*magaṇṛu*) and by one Vaḷa[bhāḷya]. In characters of about the 9th century A.D.
408	**Pedda-Dudyāḷa.**—Slab in the compound of the Chennakēsava temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1466, Krōdhin, Māgha, śu. 7, Monday.	Do.	Registers a grant of the *Durga-danāyani-vartana, bēḍige, kānike* etc., of the two villages belonging to god Varadarāja of Dudyāla by Mahāmaṇḍalēśvara Nandyāla Timmayyadēva-Mahārāja to the 6 *sthānikas* (named) of the village.
409	Slab paved on the floor in the *mukha-maṇḍapa* of the same temple.			Śaka 1625, Svabhānu, Bhādrapada, ba. 5.	Do.	Records the renewal of a grant formerly made by the members of the merchant guild of the 56 countries who were well versed in the *sajjana-śirāchāra*, headed by Riti Chenna-Mallappa for offerings and worship of god Varadarāja of Dudēla, the original grant having been lost.
410	Same slab			Śōbhakṛit, Phālguna, śu. 15.	Do.	Records the obeisance of Narasiṁha, son of Taḍaka Lakshmaya to god Varadarāja of Dudyāla.
410*a*	Do.			Virōdhikṛit, Jyēshṭha, ba. 7.	Do.	Records the obeisance of Gaṅgarāju, son of Inugalūri Apparāju.
410*b*	Do.				Do.	States that Ghaṇṭa Narasiṁha was a devotee of god Lakshmipati (*i.e.* Vishṇu).
411	Do.			Krōdhin, Māgha, ba. 13, Monday.	Do.	States that Pattikoṇḍa Varadarāja constructed the big tank for the merit of Nandyēla Nāraparāja.
411*a*	Do.			Śukla, Śrāvaṇa, ba. 7.	Do.	States that Mallēla Rāmaliṅgam came here and joined duty.
411*b*	Do.			Dundubhi, Chaitra, śu. 15.	Do.	Records the obeisance of Tippāvōjhula Basavaya to god Varadarāja.
412	**Bondalakunta.**—Broken slab set up in a field, a furlong east of the village.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka..67, Śrāva[ṇa].	Do.	Fragmentary.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	JAMMALAMADUGU TALUK—*contd.*					
413	**Āravētipalle.**—Slab in a field, a furlong west of the village.				Telugu .	States that the pillar marks the southern boundary of Chintakunṭa-agrahāram which was a *Rāyadatti*.
414	**Chintakunṭa.**—Rock near a tamarind grove on the way to Yāmavaram.			Śaka 1778, Naḷa, Śrāvaṇa, śu. 5, Wednesday.	Do. .	States that the grove was an endowment of Pedda Appayya. Refers to the Government of the East India Company (*Kumpiṇi doratanam Parangiladi*).
415	Rock under a banyan tree on the way to Yāmavaram.			Śaka 1767, Krōdhin, Śrāvaṇa, śu. 5.	Do. .	States that the grove was planted by *Kuraṇam* Subbayya.
416	**Yāmavaram.**—Slab set up in the centre of the village.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 147[6], Rākshasa, Mārgaśira, ba. 1[1].	Do. .	Registers a grant of their annual income of six *rākas* due from the *Mahājanas* of the village Vēmavaram-agrahāram in Ghaṇḍikōṭa-sīma by the *Viparināḍins* to the local god Lakshmīkānta-Perumāḷ for the annual Saṅkrānti festival in Dhanurmāsa.
417	**Korrapādu.**—Broken slab at the 'Kōḍikattirāḷḷa-kaṇama, 1½ miles south of the village'.		....	Śaka.... Krōdhin, Vaiśākha, śu. 10, Monday.	Do. .	States that Nārāyaṇa Reḍḍi, son of Vellēṭi Sūrra-Reḍḍi constructed the steps at the hill-pass called 'Kōḷikatti rāḷḷa-kaṇama'. In late characters.
418	Slab of the ceiling in the Śiva temple .	Western Chālukya .	Kīrttivarma Satyāśraya (II) .		Do. (archaic) .	Registers a gift of four *maruttus* of land made by Per-Bāṇādhirāja to (god ?) Āditya Bhaṭāra while Bāṇarāju was ruling over ...lgipattu and a certain Kuppadiyāru was ruling over Korrapāḍu and the donor himself was ruling over a tract (name lost).
419	Second slab in the same place .				Do. .	Records a gift of one *maruttu* of land at Maḷavuru by Per-Bāṇādhirāju. The donee's name is not mentioned The gift seems to have been made to the same deity as in the above on the occasion of an eclipse (not specified).
420	A third slab in the same place .				Do. .	Much damaged. Mentions Rāchamallunṛu. In characters of the 8th century A.D.
421	Slab on the platform outside the same temple.				Do. .	Incomplete. States that Kōk made a raid on Balavarumapāgu and died in the encounter while Saṅgrāmacheruvu was ruling over Korrapaṛu. In characters of the 8th century A.D.

422	Slab fixed near the steps leading to the above platform.				Kannaḍa (?) (archaic)	Much damaged and built in. Mentions Ka[liki] and [Ba-]lavarmapāgu. In characters of the 8th century A.D. Another slab in the same place with writing of about the same period mentions Korrapāḍu and seems to record a gift.
423	Stone beam lying by the road side near the Śiva temple.			Śaka 1807, Tāraṇa, Jyēshṭha, śu. 8, Sunday.	Telugu .	States that the villagers headed by the artisans Peddachennā Reḍḍi, Chennayya and Gurumūrti brought the five slabs. Another beam in the same place with the same details of date gives the name of Bhāskarayya of Māyalūru.
424	Slab paved on the platform round the *dhvajastambha* of the Kēśava temple.				Do. .	Registers a gift of land as *panaviśa* by Balavarmmarāja to Chiḷkapaṛa at Koṛa[pajṛu. In characters of the 8th century A.D.
425	A second slab in the same platform .	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 14[69], Plava, Mārgaśira, ba. 5.	Do. .	Registers remission of the several taxes such as *siddhāya, Kāvili-pannu*, etc., due by the barbers of Korapāḍu situated in Ghaṇḍikōṭa, by *Mahāmaṇḍalēśvara* Naṇḍēla Timmarājayyadēva Mahārāja by order of the king at the instance of Rāmarājadēva-Mahārāja.
426	Slab set up outside the same temple .	Do. .	Vīra Sadāśivadēva-Mahārāya	Śaka 147[3], Virōdhikṛit, Āshāḍha, śu. 12.	Do. .	Registers a grant of land at Paḍumaṭi-Korrapāḍu in Ghaṇḍikōṭa-sīma belonging to the Udayagiri-rājya, by *Mahāmaṇḍalēśvara* Naṇḍēla Pina-Avubhaḷēśvaradēva Mahārāja, grandson of Avubhaḷēśvaradēva-Mahārāja and son of Pina-Avubhaḷēśvaradēva-Mahārāja to Vāmana Nārāyaṇa-Jīya, the disciple of Shaṭagōpa-Jīya. The gift was made on the holy occasion of *prathama-dvādaśi*, in the presence of god Narasimha on the bank of the river Pināki.
427	Broken image behind the same temple .				Do. .	Fragmentary. In characters of about the 9th century A.D. Refers to the regime of one Prōlaya Budeya-Bōya. Purport not clear.
428	Slab near the well close to the railway line	Vijayanagara .	Vīra Kṛishṇarāya-Mahārāya . .	Śaka 1439, Iśvara, Jyēshṭha, ba. 30, Thursday, solar eclipse.	Do. .	Registers the gift of the village Tāḷḷapalle attached to Gaṇḍlūru belonging to the Ghaṇḍikōṭa-sthaḷa by Sāḷuva Gōvindarāja-Vodeya, the son of Rāchirāju-Ayya of the Kauṇḍinya-gōtra, Āpastamba-sūtra and Yajus-śākhā for worship of god Raghunātha of Ghaṇḍikōṭa.
429	Chautapalle.—Slab in front of the Kēsava temple.			Dundubhi, [Āshāḍha], śu. 5.	Do. .	Incomplete. Seems to record an agreement given by Mumaḍi-Nāyudu, the *Kāryakartta* of *Mahāmaṇḍalēśvara* Naṇḍyāla Nāraparāju-Kṛishṇappadēva-Mahārāja to the share-holders of the village (names not clear).
430	Mutssumarri.—Slab in front of the Mādhasvāmin temple.	Vijayanagara .	[Achyuta]dēva-Mahārāya .	Śaka 1454, Nandana, Āshāḍha, śu . . .	Do. .	Much damaged. Records a grant probably of land made to god Chennakēsava-Perumāḷ. The name of the donor is lost.
431	Slab on the boundary of survey No. 5, to the west of the village.			Śaka 136[2], Raudrin, Āshāḍha, śu. 11, Friday.	Do. .	Registers gift of land made by Hemmāṇḍi Dēvarāja Anantarāja for a garden for the benefit of god Śrīrangarāja.
432	Erragudi.—Boulder near the temple of Hanumān.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1470, Kīlaka, Vaiśākha, śu. 2.	Do. .	Registers the grant of the village Yaragudi by *Mahāmaṇḍalēśvara* Nārayadēva-Mahārāja, son of Naṇḍēla Narasingayadēva-Mahārāja for the benefit of god Ahōbala. The boundaries of the village are given in detail.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*concld.* JAMMALAMADUGU TALUK—*concld.*					
433	**Saṅkēpalle.**—Slab in front of the Hanumān temple.	Vijayanagara .	Sadāśivadēva-Mahārāya . .	Śaka 1466, Krōdhin, Kārttika, śu. 15.	Telugu . .	Records a gift of four looms free of the *siddhāya* and *kānike* taxes to god Janārdanadēva of Saṅkēpalle by *Mahāmaṇḍalēśvara* Varadarājula Chinavengaḷayyadēva-Mahārāja who held Gutti as *nāyaṅkara* from Aḷiya Rāmarājayya Mahārāja.
434	**Kibilē-Sugumañchipalle.**—Slab in front of the Śiva temple.	Do. .	Do. .	Śaka 1[47]0, Kīlaka, Māgha, śu. 7.	Do. .	Records the conversion of the *Karaṇika-mānyas*, *Vritti-mānyas* and the wet-lands given formerly to the *Karanams* of the village by *Mahāmaṇḍalēśvara* Chinna-Timmayyadēva-Mahārāja of Āravīḍu, into *sarvamānya* lands free from all taxes. The village Sukumaṇchipalle which is called a *padumaṭiśōra-grāma* is stated to be included in the Ghaṇḍikōṭa-sīma, held by the donor as *nāyaṅkara* from the king.
435	Second slab in the same place .	Do. .	Do. .	Śaka 1489, Siddhārthin, Jyēshṭha, ba. [1].	Do. .	Registers the remission of taxes such as the *kānike*, *kalnam veṭivēmula*, *dommaripannu*, *siddhāyam*, etc., due from the barbers in the Avuku-sīma, by *Mahāmaṇḍalēśvara* Rāmarāju Tirumalarājayyadēva Mahārāja.
436	Slab on the platform in front of the same temple.				Do. .	Much damaged and broken. Seems to refer to the settlement of some land dispute. In characters of about the 18th century A. D.
437	**Tāḷḷaproddatūru.**—Slab in the margosa grove on the road side, south of the village.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1466, Krōdhin, Pushya, śu. 15.	Do. .	Damaged. Registers a cultivation agreement given to the several persons of the *paḍaśāla bhaṇḍāruvāḍa* (village) Tāḷapodatūru by Rāmaliṅga Nāyuḍu, son of Pemmasāni Timmā-Nāyuḍu, who enjoyed the *nāyaṅkara* of the village.
438	A Nandi pillar on the road-side leading into the village.				Do. .	Much damaged. Mentions Tāḍipariti. In late characters.
439	**Enumulachintala.**—Slab in front of the temple of Āñjanēya.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1473, Saumya, Chaitra, ba. 30, Friday, solar eclipse.	Do. .	Registers the gift of the village Yanamalachintala in the Tāḷḷapodatūri-sīma included in the Gutti-māgani, by China-Timmā-Nāyuḍu, son of Pemmasāni Timmā-Nāyuḍu, to god Chintala-Tiruvengaḷanātha of Tāḍiparaṭi for the merit of the king, Aḷiya-Rāmappayya and the donor's parents Timmā-Nāyuḍu and Māchamamma.

440	Slab in survey No. 240 to the west of the village.	..		Śaka 13[88], Vyaya, Phālguṇa, ba. 30, solar eclipse.	Do.	Records the gift of the village Mēḍikuriti by *Mahāmaṇḍalēśvara* Huliya Mallayadēva-Mahārāja for worship of the deities Nīlakaṇṭhadēva and Gongaḍayya of Nittūru, stipulating that the net income from the various taxes of the village be equally shared between the two temples. The donor bears the titles *Gōḍeyarāya, Rūpa-Nārāyaṇa, Rāya-Huli, Rāya-Gaṇḍabhēruṇḍa*, etc. The gift was made for the merit of Narasiṅgarājoḍeya.
441	Timmāpuram near Enumulachintala.—Slab near a well west of the village.			Śaka 1[7].., ... Mārgaśira, śu. 12.	Do.	Damaged. Registers a grant of land to some persons (names lost), by the *Reḍḍis* and *Karaṇams* of the village Pendlijuvvi attached to the Jambulamaḍaka-samutu for their having dug a well and raised a grove for the merit of Hajarati Navābu Sāhebu (name not clear).
	SIDDHAVATTAM TALUK.					
442	Siddhavaṭṭam.—Slab in the mosque .				Persian .	Indistinct.
	CHITTOOR DISTRICT.					
	VAYALPAD TALUK					
443	Kaḷakaḍa.—Tier round the basement of the ruined Śiva temple.	Chōḷa .	Rājakēsarivarman Kulōttuṅgachōḷadēva.	49th year. . .	Tamil .	Records a gift of land to the Śiva temple at Karkaḍai in Kiḻai-Mārāyapāḍi situated in Iraṭṭapāḍikoṇḍa-Śōḷamaṇḍalam by Vaidumbarājan Tiḍallśan.
444	Front wall of the same temple .	Vaidumba .	Bhuvanatriṇētra Iruṁgeya-Mahārāja		Telugu . .	Registers the remission of all the taxes barring the *Dogarāchapannu, Paḍevāḷepannu, Paḍiyēripannu* and the *Sandhirigrahi-pannu* to certain *kāmpus* (names specified) of Vēnāṇḍu by the king on the occasion of his coronation. Also seems to record certain regulations in respect of the punishment for adultery and consequent murder (?).
445	Hero-stone in a field about a furlong to the west of the village.	Do. .	Gaṇḍatriṇētra Vaidumba-Mahārāja		Kannaḍa .	Records the death of a hero named Ajaḷa in a cattle raid. Mentions Pallavayya, the younger brother of the king. In characters of about the 9th century A. D. The slab contains a sculpture of the fighting hero.
446	Tarigoṇḍa.—Wall of the central shrine of the Narasimhasvāmin temple.	Vijayanagara	Sadāśivadēva-Mahārāya .	Śaka 1481, Siddhārthin, Chaitra, śu. 2.	Telugu .	Damaged and incomplete. Records remission of taxes on the barbers by *Mahāmaṇḍalēśvara* Jillēḷa Veṅgaḷarājadēva-Mahārāja with the sanction of the king and *Mahāmaṇḍalēśvara* Rāmarājadēva-Mahārāja.
447	*Prākāra* wall (inside) of the same temple			Śaka 1768, Parābhava, Phālguṇa, śu. 5, Wednesday.	Do.	Records the construction of a *Hōma-śāla* and the kitchen-*maṇḍapa* by Errappa, son of Jagamu-Śetti and grandson of Ram[gi]śetti, a devotee of Guru Bhāskarāchārya and the recipient of boons from the goddess Vāsavāmbā.
448	Slab at the entrance (inside) into the same temple.			Śaka 1784, Durmati, Phālguṇa, śu. 1 .	Do.	Records that Krishṇama-Śetti, son of Subbi-Śetti and grandson of Kaṁḍula Guravappa of the Vaiśya-kula built the *kalyāṇa-maṇḍapa* for god Lakshmī-Nṛisiṁha.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—*contd.*					
	CHANDRAGIRI TALUK.					
449	**Tirupati.**—In the temple				Persian	Modern. Dated 28th of August 1918 A. D. Mentions the name of the structure 'Gate of the Kalwala purch'.
	ANANTAPUR DISTRICT.					
	GOOTY TALUK.					
450	**Konakondla.**—Slab in the well near the mosque in the bazaar.			Āṅgirasa, Mārgaśira	Kannaḍa	In characters of the 12th century A. D. Records the construction of a well and the Mailāradēva-*chatra* (*satra*) by Ayipadēva-Ayyagaḷu.
451	Boulder on the hillock called the Rasā-siddhula-guṭṭa, north of the village.				Do.	In characters of about the 10th century A. D. Mentions the tomb (*nisidi*) of Śrī-Nāgasēnadēva.
452	Another boulder on the same hillock			Dundubhi, Pushya śu. 3.	Do.	In faint characters of about the 14th century A. D. Seems to mention Śrī Vidyānandasvāmin and Chippagiri.
453	Third boulder in the same place				Do.	Faint and damaged. Seems to mention Bōḷaya Nāga. In characters of about the 14th century A. D.
454	Fourth boulder in the same place				Do.	Seems to mention 'Singanandi-vanditan'. In characters of about the 7th century A. D.
455	A fifth boulder in the same place (from a photograph).				Do.	Reads 'Śrī Uriga-pasiṇḍi'. In characters of about the 7th century A. D.
456	Sixth boulder in the same place (do.).				Do.	Reads 'Śrī-Sūlākomaran'. In characters of about the 7th century A. D.
457	Seventh boulder in the same place				Kannaḍa	Damaged. Mentions Bramadēva, son of Gummi-Śe[illegible]. In characters of about the 12th century A. D. Incomplete.
458	Rock over the cave of Gavi-Venkatēśvara, on the hillock south of the village.				Telugu (?)	Seems to mention 'Śridhara(vijaya) . . .' and 'Śrī-Tammerakaṇḍu'. In characters of the 7-8th century A. D.
	KURNOOL DISTRICT.					
	MARKAPUR TALUK.					
459	**Tripurāntakam.**—Pillar set up outside the eastern *gōpura* of the Tripurāntakēśvara temple.	Velanāṇḍu	Rājēndra Chōḍaya	Śaka 1055, in figures and chronogram, lunar eclipse.	Sanskrit and Telugu in Telugu.	Registers a gift of 25 cows by Baṇḍaya *alias* Peṇḍaya, the younger brother, and 25 cows by Rājēndra-Chōḍa, the son, of Velanāṇṭi Gonka to Puṣhpātmaṇ[illegible], the *sthānādhipati*, for maintaining a perpetual lamp in the temple of god Mahādēva of Tripurāntakam.

	CUMBUM TALUK					
460	Satvôl.—South wall of the central shrine of the Rāmaliṅgēśvara temple.				Telugu	Gives the name of Paratra Bhēṭaḷa Mahāmuni, the disciple (*śishya*) of Charigi Bhēṭaḷa-Gorava. In characters of the 9th century A. D.
461	West wall of the same shrine				Do.	Reads 'Śrī-Śōḷadoḷu'. In characters of the 9th century A. D.
462	South wall of the *mahāmaṇḍapa* of the same temple.				Do.	Mentions Śrī-Kōchikīmunya[vam]tāra of Sēna[pankō]ta and seems to record his digging of the site. In characters of the 8th century A. D.
463	Pillar in the *mahāmaṇḍapa* (proper left) of the same temple.				Do.	In late characters. States that Koṇiki Bhadraya (the figure depicted in the sculpture) is worshipping god Rāmēśvara.
464	Another pillar in the same place				Do.	Refers to an assault made by the son (name not given) of Ga[ṇḍa]gga-battuḍu of Kaḍuru on Annayya for which he (the father) paid (a fine) of 40 *varāhas*. In characters of the 18th century A. D.
465	East wall of the apsidal shrine in the Rāmaliṅgēśvara temple.				Do. (archaic)	Reads 'Śrī-Buddhi-juddha-Siṅgam Śrī-Bhanni-Bhāskorunṛu'. In characters of the 7th century A. D.
466	Same wall				Do.	Reads 'Svasti Śrī-Boḷarāchiti' and 'Parbuta-ṛishi'. In characters of about the 8th century A. D.
	GUNTUR DISTRICT.					
	ONGOLE TALUK.					
467	Santanūtuiapāḍu.—Fragment of a slab excavated behind the Śiva temple.			Śaka ....., śu. 11, Saturday.	Telugu	Fragment. Seems to register a gift of land by Rā[mā]-nāyaniṅgāru in the presence of god Tiruvengaḷanātha. The donee's name is lost. In characters of about the 16th century A. D.
	SATTENAPALLE TALUK.					
468	Vēlpūru.—Pillar in the temple of the village goddess by the road-side.				Prākṛit in Brāhmī	Damaged and mutilated. Mentions a king (name lost) of the Aira clan who bears the epithets *Mahārāja* and *Hāriti-puto*. In characters of about the 3rd century A. D.
469	Marble pillar in the temple of Rāmaliṅga-svāmin.				Telugu (archaic)	Reads 'Ubhaya-bhīta'. In characters of about the 6th century A. D.
	PALNAD TALUK.					
470	Nāgārjunakoṇḍa.—Base of a mutilated image found on the river bank, now kept in local Archaeological Museum.		Ehuvula chāṇta mūla's queen		Prākṛit in Brāhmī	Seems to state that this (image) was caused to be made by Khamḍuvulā, the queen of Mahārāja Siri Ehuvula Chāṇta-mūla, who was an *avidhavā* and a *jīvaputā*. In characters of about the 3rd century A. D.
	WEST GODAVARI DISTRICT.					
	NIDADAVOLU TALUK.					
471	Niḍadavōlu.—Pillar found in a pit near a shepherd's house to the north of the Madanagōpālasvāmin temple.	Eastern Chālukya	Sarvalōkāśraya Vishṇuvardhana Mahārāja.	39th year, lunar eclipse.	Telugu	Registers a gift of 52 sheep (?) for a perpetual lamp in the temple of Kumārasvāmin of Niravadyavrōlu by Kommaya of Vēmulūru.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1940-41—*concld.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	WEST GODAVARI DISTRICT—*concld.*					
	NIDADAVOLU TALUK—*concld.*					
	Niḍadavōlu—*concld.*					
472	Pillar lying in front of the Madanagōpālasvāmin temple.			Śaka 1199	Telugu	Damaged. Registers a grant of land and 50 cows by Pubbaya of Niravadyaprōlu to Dēve-bōya for ghee for a perpetual lamp in the temple of Mahādēva stipulating an annual payment of one *Vardhana-vaḍya* and two *chi(nnas)* probably as interest (?) by the donee.
473	Pillar set up near the mosque			Śaka 1227, Pushya, śu. 1, Thursday.	Do.	Damaged. Seems to record the setting up of the pillar in the Mahādēva temple by a private person (name lost).
474	Pillar lying in the street to the south-west of the market site.				Do.	States that the pillar in the *maṇḍapa* of Mahādēvīśvaradēva was set up by Bōlōju, son of Nuṅkōju. In characters of about the 13th century A. D.
475	Stone pillar found near the old fort-wall now kept near the Ayurvedic dispensary.		....	Śaka 1227, Kārttika, ba. 2, Wednesday.	Do.	Damaged. Records gift of land by Kūchena, son of Dēvarāju-Peddiṅgāru of Ātukūru to god Chenna-Malladēva.
476	Same pillar .			Śaka 12 .. Chaitra, śu. 1, Thursday.	Do.	Registers gift of land made to the same god by certain *Jiyyas*.
477	Do.			Śaka 122[8], Vaiśākha, ba. 11, Monday.	Do.	Damaged. Seems to record a gift of land as *vṛitti* for offerings to god Chenna-Mallīśvara of Gurrāla-guṇṭa by Vishṇuvardhana Mahārāja.
478	Do.			.... 5, Saṅkrānti.	Do.	Damaged. Registers a gift of land at Maddūru for offerings to god Gaṭṭimdēṭi Mallīsvara at Gurālaguṇṭa by Vishṇuvardhana Mahārāja *alias* Mahēndradēva-Kumāra. In characters of the 13th century A. D.
479	Do.			Śaka 1225, Makarasaṅkrānti.	Do.	Damaged. Seems to record gifts of land to god Oṭṭi-Mallīśvara-Mahādēva at Gurālaguṇṭa. The name of the donor is lost.
	KISTNA DISTRICT.					
	KAIKALUR TALUK.					
480	Kaikalūr.—Pillar in the temple of Veṅkaṭēśvarasvāmin.			Śaka 1550, Vibhava, Jyēshṭha, śu. 15, Friday.	Sanskrit and Telugu	Records the foundation of certain temples at Kaikalūru *alias* Kaiṅkaryapura and gifts of lands made to them and their establishments by Khaṇḍērāya of the Kūḍalge family, who was a Mādhva of the Kāṇva-śākhā.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	VIZAGAPATAM DISTRICT.					
	VIZAGAPATAM TALUK.					
1	Appikoṇḍa.—A pillar in the Śiva temple on the sea-shore.	Eastern Chāḷukya .	Sarvalōkāśraya Vishṇuvardhana-Mahārāja Upēndradēva-Chakravarti.		Telugu . .	Incomplete. Begins with the Eastern Chāḷukya *praśasti*, *Sakala-bhuvana*, etc. Refers to god Sōmēśvara of Appakoṇḍa to whom some gifts were made by the king for the merit of his father Koppayadēva-Chakravarti. The king is mentioned as a devotee of god Chillēśvara-Mahādēva.
2	Another pillar in the same temple . .			Śaka 1053, Chāḷukya-Vikrama year 5[5], Sādhāraṇa, Phālguṇa, ba. 11, Wednesday.	Do. .	Incomplete. Seems to record the confirmation of the existing gift of the *dēvabhōga* village Appikoṇḍa to god Sōmēśvara of Dantivāra by the general Māchimayya-Nāyaka and the Commander Mārtaṇḍayya-Nāyaka. The former is stated to be the *pradhāna* of *Mahāpradhāna Daṇḍanāyaka* Annarāja, who bears several titles, and to be in charge of (*samastādhikāri*) Viśākhapaṭṭaṇa in the east of Paṁpavāḍi.
	WEST GODAVARI DISTRICT.					
	ELLORE TALUK.					
3	Muṇḍūru.—Broken pillar set up on the sluice of the tank called Kannasamudram, 1½ miles to the east of the village.				Sanskrit and Telugu prose and verse.	Fragmentary. Refers to the construction of a tank called Kannasāgara by the chief Mēdinīrāya of the Chintalapaṭla family in the name of his mother. A tenth portion of the produce under the tank is assigned to the engineer who built it. In characters of about the 16th century A. D.
	KISTNA DISTRICT.					
	GANNAVARAM TALUK.					
4	Ailūru. (Ayyalūru).—Pillar set up in the compound of the Vishṇu temple.	Kutbshāhis of Golkonda.	Hajarati Ālaṁpanah Sultān Abdullā Khutupa Śāha.	Śaka 1563, Vṛisha, Jyēshtha, Śu, 2, Friday.	Telugu . .	Registers the grant of the village Madhurāpura as an *agrahāra* to Vēmūri Anantanārāyaṇa-Sarvatōmukhayāji, for having performed the *sarvatōmukha-yajña*, by the local chief Mīr-Jumla Amīr Muhammad Sayyad Nawab at the instance of Maṅgalagiri-Pantulu. A worn-out inscription on the reverse of the pillar seems to define some land boundaries.
5	Back side of the Kṛishṇa image in the *Kanigalaṅka* in the Kṛishṇā river.			Fasli 124[9]	Do. .	Marks the boundary between Kanigalaṅka, the hamlet of Ayilūru and Annavaramlaṅka, the hamlet of Annavaram.
6	Śāyapuram—Pillar set up in front of the Vishṇu temple.			Śaka 150[0] (in words), Tāraṇa, Kārttika, Śaradṛitu, ba. 11, Thursday	Sanskrit and Telugu prose and verse.	Damaged. Gives the genealogy of the minister Anantaprabhu and records the foundation of an *agrahāra* named Lakshmi-Nṛisiṁhapura, by him and his wife Timmāmbā.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KISTNA DISTRICT—*concld.*					
	KAIKALUR TALUK.					
7	**Gōkarṇapuram** (hamlet of Kollēṭikōṭa) —The *pānavaṭṭam* of the *linga* in the temple of Gōkarṇēśvara.			Śaka 1175, Uttarāyaṇa Saṅkarānti.	Telugu . .	Registers gift of money, land and a house-site made by Vāsana-Bōyuṇḍu, son of Malle-Bōyudu of Guḍivāḍa and Erakāsāni, for a perpetual lamp in the temple of Gōkarṇēśvara-Mahādēva of Guḍipūṇḍi. Refers to the measure called *Nandimānika*.
8	Do.			Śaka 1134, Uttarāyaṇa.	Do. . .	Very much worn out. Records the gift of 50 *śapa-eḷḷu* for a perpetual lamp to the god Gōkarṇēśvara-Mahādēva. Seems to refer to a chief (?) called Kēśavabhūpati and one Sītāpati.
	GUNTUR DISTRICT.					
	PALNAD TALUK					
9	**Rentachintala.**—Slab fixed into the wall at the entrance into the temple of Mallēśvarasvāmin.			Śubhakṛit, Jyēshṭha, ba. 5, Thursday.	Telugu (modern) .	Records the obeisance of Vēṇappa, son of Tūmula Aṣhṭamūrti, and Sāmbhanna, son of Vīranna of the same family to god Īśvara.
10	**Mācherla.**—Slab set up near a channel close to the temple of Kāṭamayya, 3 miles south of the village.			Śaka [1....] . .	Sanskrit and Telugu	Registers a gift of 2 *maṛuttus* of land made by Chandubāvi-Amma, the younger sister of Gaṇḍapeṇḍāra Gangaya-Sāhiṇi for the daily offerings of god Ālāḷanātha of Kāñchchi (Conjeevaram). The Sanskrit portion mentions the Hastigiri (i.e., the hillock on which the god Varadarāja of Conjeevaram is installed).
11	Slab lying in front of a private house, now removed into the Chennakēśava temple.	Vijayanagara . .	Sadāśivadēva-Mahārāya .	Śaka.. Vi[bhava], Magha, śu. 15.	Telugu . .	Fragmentary and worn out. Records the remission of taxes due by barbers (*mangalipanam*) such as *retti-vēmulu*, etc.
12	Slab set up near a field close to the Chandravanka stream on the way to the temple of Chintala-Rāmalingēśvara.			[Śaka] 1719, Kīlaka,	Do. .	Damaged and worn out. Refers to the consecration of the god Chintala Rāmēśvarasvāmin and the goddess Bāla-Tripurasundari and registers an endowment of money made for their daily worship and offerings. The name of the donor who belonged to the Harita-gōtra is lost.
13	A broken Nandi-pillar lying in the compound of the same temple.	Kākatīya .	Rudradēva-Mahārāja .	Śaka 1210, Sarvadhārin, [Vaiśākha], śu. 15, Thursday.	Do. .	Registers a gift of land made by Mallikārjuna-Nāyaka the son of Bōl-Nāyudu and a subordinate of the king, to god Rāmanāthadēva of Mahādēvicherla in Pallināḍu 300, in the presence of god Mallināthadēva of Śrīparvata.
14	Sculptured stone lying behind the same temple.				Do. .	Much damaged. Mentions Bētarāju. The sculpture depicts an armed warrior riding a caparisoned horse. In characters of about the 13th century A. D.

15	Slab set up in the field of Mahaboob Sahib, teacher in the local Government School.	Vijayanagara . .	Krishnadēva-Mahārāya .	Śaka 1448, Vyaya, Kārttika, śu. 2, [Sunday].	Do. .	Records the grant of land at Mūcherl in the Nāgārjunakoṇḍasīma made by Kōnapa-Nāyudu, son of Koṇḍa Kūnapu-Nāyudu, the *Kāryakartta* of Triyambakarusayya who was the governor of Koṇḍavīḍu, for the daily offerings, vegetables and flowers, to the temples of the gods Ishṭa-Kāmēśvara and Vīrēśvara (of the place).
16	Broken slab kept in the compound of the taluk office.			Śaka 1056, (in chronogram), Ānanda, Pushya, ba. 15, solar eclipse.	Sanskrit and Telugu	Fragmentary. Registers the gift by Anumgum-Gāmabhūpati of the village Koppunūru in Pallināḍu-300 to the god Kāḍēśvara, consecrated by Trilōchana-Pallava at the city of Mahādēvitaṭāka, at the instance of *Mahāmāhēśvara* Mallika, son of Kēśava, for daily offerings.
17	Another broken slab lying in the same place.	,,		Śaka 1710, Kīlaka, Phālguṇa, śu. 15.	Telugu . .	Records the endowment of an annuity of 25 *varāhas*, for the daily worship and offerings of the god Rāmaliṅgēśvara and the goddess Bālā-Tripurasundarī on the banks of the river Chandrabhāgā, made by Nāgulapāti Appāji-Pantulu, son of Veṅkanna-Pantulu and grandson of Mṛityuñjaya-Dīkshita. The annuity was met by the tolls collected in the different villages of the 5 *parganās* and the endowment made with the consent of the *Dēśamukhs* and *Dēśapāndes* of the *parganās* (See No. 13 above which is a copy of the present record).
18	Broken slab found near the well about 2 miles from Māchērla on the way to Kambhampāḍu.	Eastern Chāḷukya .	Sakalalōkāśraya Jayasiṁhavallabha (II)	8th year .	Do.	Slightly damaged. Registers a grant of land made by Kalyāṇavasantulu, the son (?) (*muṭṭu*) of Dhanyavasanta-Prithivī-Dēśarattaguḍi, who was the son (?) (*muṭṭu*) of Dayāvasanta-Prithivī-Dēśarattaguḍi, to Arahanta-Bhaṭāra. The gift was to be maintained by the family of Rattaguḍis of Komthūru.
	GUNTUR TALUK.					
19	Guṇṭūru.—Fragment of a sculpture found at Dharaṇikōṭa, now in the possession of Dr. M. Rama Rao.				Do. (archaic) .	Reads 'Sidham Bhagavatē'. In characters of about the 4th century A.D.
20	Base of a sculpture found at Koṇḍavīḍu, now in the possession of Dr. M. Rama Rao.				Telugu . .	Reads 'Tirupa-[Nā]yaṁduvāru'. In characters of about the 15th century A.D.
	KURNOOL DISTRICT.					
	BANGANAPALLE STATE.					
21	Yāgaṇṭipalle.—Slab set up in the orchard called 'śāśanamguṇṭitōṭa'.	Western Chāḷukya .	Tribhuvanamalladēva	Chāḷukya-Vikrama year 36, [Kha]ra.	Kannaḍa .	Damaged and mutilated. Records a gift of land made to the temple of Indrēśvaradēva and entrusted into the hands of Kari-Mādhavajīya by Merikara Kētamalla-Nāyaka.
22	Slab set up in the compound of the temple of Yāgaṇṭīśvara.			Śaka 1....Raudri, Kārttika,	Telugu . .	Mutilated. Registers the gift of the village Prātapāḍu surnamed Vijaya-Bukkarāyapuram for the daily offerings of god Mallikārjunadēva of Yēṇṅgaṇṭi. The gift was entrusted into the hands of (*Guru*)*dēva*) Sōmajiyya, the priest of the temple of Mallikārjunadēva.
23	Fragments of a slab lying in the same compound.				Do. .	Refers to gifts of land made to certain artisans such as masons, cartmen, etc., who served in the construction of the temple. In characters of the 16th century A.D.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT.					
	BADVEL TALUK.					
24	**Anantarājapuram.**—Pillar in the *mukhamaṇḍapa* of the Prasanna-Veṅkaṭēśvarasvāmin temple.			Kīlaka, Pushya, ba. 11, [Sunday.]	Telugu . .	Damaged. Seems to refer to the consecration of god Śrīnivāsāchalasvāmin and the obeisance of Chakravartula Koṇḍappagāru to the god.
25	**Goḍugunūru.**—Slab standing in Survey No. 3014, south-east of the village.	[Kākatīya] .	Pratāparudradēva .	Śaka [1239, Pramōda]	Do. . .	Badly damaged and worn out. Seems to register a gift of lands, tolls on pack-bullocks carrying salt, etc., to the god [Gō]pinātha.
26	**Akkalareḍḍipalle.**—Slab set up in front of the temple of Mallikārjuna on the Gōśringaparvata.	Kāyastha .	Gaṇḍapeṇḍāra Tripurāridēva-Mahārāja.	Śaka 1205, Svabhānu, Vaiśākha, śu. 7, Monday.	Do. . .	Records the building of a temple of Śiva by Gaurēśvarabāyammagāru for the worship of God Gōśringadēva therein, and gift of lands made to Brahmans. Refers to the Malayāvatī-Gaṅgā river 'flowing westward,' Umāparvata, Śriparvata and Himaparvata.
27	**Hero-stone** set up near the above . .		.... ?		Do. . .	Slightly damaged. Mentions Śrī Gōyināthaṁḍu. In characters of about the 13th century A.D.
28	**Śaṅkhavaram.**—Slab lying in front of the Chennakēśavasvāmin temple.	Vijayanagara . .	Sadāśivadēva-Mahārāya .	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday.	Do. . .	Records the remission of the tax on the barbers in the villages in Ghaṇḍikōta-sīma by Naṇḍyāla Timmarājayya consequent on similar remission, made on the barbers of the empire by the order of the king, at the request of Koṇḍōju, son of Timmōju.
29	**Another slab** lying in the same place .	Do. . .	Do. .	Śaka 1471, Kīlaka, Āshāḍha, śu. 11.	Do. . .	Registers the grant by Muppinēni Paruvata-Nāyaṇiṅgāru of the village Muḍḍireḍḍipalle situated in the Sakalasīma in the Ghaṇḍikōṭa sīma held as *nāyaṅkara* by *Mahīmaṇḍalēśvara* Naṇḍēla Timmarājayya Nāraparājayyadēva-Mahārāja to god Chennakēśava-perumāḷ of Śaṅkhavaram for daily worship and offerings.
30	**Slab** set up by the side of the cart track to the west of the village.	Do. . .	Veṅkaṭapatidēva-Mahārāya 'ruling from Penugoṇḍa'.	Śaka 1517, Manmatha, Kārttika, śu. [15].	Do. . .	Damaged. Seems to record gifts of lands made to the artisans, etc. The names of the donor and the donee are lost. Refers to Naṇḍēla Aubhaḷarāja. Contains the Vaishṇava Vaḍagalai caste-mark with the *śaṅkha* and the *chakra* at the top.
31	**Varikuṇṭa.**—Slab set up near the well behind the Rāmasvāmin temple.	Do. . .		Śaka 1523, Śōbhakṛit, Mārgaśira, śu. 5.	Do. .	Damaged. Seems to register a gift of land as *śarvamānya* for a tank at Varikuṇṭa by Mahāmaṇḍalēśvara Saṁbaṭa Hanumarājayyadēva-Mahārāja. Mentions Demappa-Nāyaṇiṅgāru.

32	Pōrumāmiḷḷa.—Pillar in the verandah in front of the Lakshmīkāntasvāmin temple.	Do.	Sadāśivad va-Mahārāya	Śaka 14[66], Krōdhin, Māgha, śu. 7, Monday.	Do.	Damaged. Seems to record a *sarvamānya* gift of the taxes, such as the *durga-dandyani-varttana*, etc. and the tolls (*kānike kaṭṇam*, etc.) realised in the *agrahāra* village Korukupāḍu by *Mahāmaṇḍalēśvara* Nandēla Timmayadēva-Mahārāja to Narasimhapegaḍa Gōvindaya of the Bhāradvāja-gōtra and Āpastamba-sūtra.
33	Second pillar in the same place	Do.	Do.	Śaka 1469, Parābhava, Chaitra śu. 11.,	Do.	Records the remission of the taxes on barbers in all the villages of the Ghaṇḍikōṭa and Sakali sīmas which were held as *nāyaṅkara* by Nandēla Timmarāja, under the orders of *Mahāmaṇḍalēśvara* Rāmarāja Rāmappayyadēva-Mahārāja to Koṇḍōju, son of Timmōju of Kaṇḍanavōlu. The gift was made in the presence of the gods Virūpāksha and Viṭṭhalēśvara on the bank of the Tuṅgabhadrā.
34	Third pillar in the same place	Do.	Do.	Śaka 1469, Kīlaka, Mārgaśira, ba. 6.	Do.	Registers the grant of exemption by Nandēla Timmarāja, son of Narasiṅgarāja and grandson of Avubhaḷarāja from tolls for all food-stuffs such as rice, spices, etc., taken by the temple bulls from the Udayagiri-sīma and the Pākanāṭi-sīma to the Sakali-sīma, for offerings to god Ahōbalēśvara of Vēdādri-Garuḍādri.
35	The jamb of the main entrance into the same temple.	Do.	Kṛishṇadēva-Mahārāya	Śaka 14[4]8, Vyaya, Jyēshṭha, śu. 1[3].,	Do.	Records a grant of land made to Pōrumāmiḷḷa Aṇṇā[dvara]-Nāyaka by Veṅgaḷayya, son of Rēvūri Kṛishṇamarāju, for the construction of a well and raising of a flower-garden and an orchard near it. The gift was made at the instance of Aṇājayya who held the *pārupatyam* of the Sakali-sīma included in the Ghaṇḍikōṭa-sīma which was given as *nāyaṅkara* to Dēmarusayya by the king.
36	North wall of the same temple	Do.	Sadāśivadēva-Mahārāya	Śaka 1477, Rākshasa, Āshāḍha, śu. 12.	Do.	Registers the grant of land at Rāviguṇṭa made by *Mahāmaṇḍalēśvara* Varadarājayyadēva-Mahārāja, son of Rangarāja and grandson of *Mahāmaṇḍalēśvara* Nandēla Varadarāja for worship and offerings to the Twelve Āḻvārs, the goddess Chūḍikuḍutta-Nāchchiyār and Kṛishṇamāchāryulu and Nārāyaṇajiyyagāru of Pōrumāmiḷḷa *alias* Gōpināthapaṭṇam, in Pedasagali-sīma of the Ghaṇḍikōṭa-durga assigned as *nāyaṅkara* by the king to Nandēla Timmarāja.
37	Front wall of the 'Kṛishṇamma' temple.			Śaka 14[47], Pārthiva, Āśvija, śu. 10.	Do.	Registers a landsale-deed executed by Purāṇam Aubhaḷa-Bhaṭṭu in favour of god Gōpālakṛishṇa for twenty *varāhas*.
38	Slab set up by the road side opposite the Police station.				Do.	Much damaged. Mentions Tātayya-Bhikshāvṛitti, Dēvarāya-Mahārāya and god Narasimha. In characters of about the 14th century A.D.
39	Tangēḍupalle.—A hero-stone in survey No. 35/1.				Do.	Damaged. Mentions Raṇavīra and (his wife) Dommasāni. The sculpture depicts a warrior standing with his wife on his right side. The woman seems to hold som leaves in her left hand. The characters of the inscription are assignable to about the 13th century A. D.
40	Pāta-Prabhalaviḍu.—Sculpture of a seated sage lying on a mound on the western bank of the Sagilēru.				Do.	States that the sculpture depicted is that of Yallajiyya the grandfather of Siṅgajiyya.

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*concld.*					
	BADVEL TALUK—*concld.*					
41	Slab lying near the *Nīli-toṭṭi* outside the village.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 14[59], Hēmalambi, Śrāvaṇa, śu. 5, Thursday.	Telugu.	Incomplete. Refers to the *mahājanas* of Prabhuvulavīḍu, the *kāmpus* and the people of the 56 countries assembled in the *mukhamaṇḍapa* of Yakkalidēvamma of Kaulakuṇṭa.
42	Pandiviḍu.—Slab set up in front of the ruined temple of Śiva.				Do.	Fragmentary. In characters of about the 9th century A. D. Gives the epithets 'Śvētadhvaj-ādhipati' and 'Rishabhalāñchhana' of a chief (name lost), and mentions Niḍugla (for Niḍugala).
43	Same slab, reverse			Śaka [9]86, ..., amāvāsyā.	Do.	Mutilated. Registers a grant of twelve *vīsas* made by Brammi Reḍḍi and others, the lords of ....divōḍu to the god Nishṭhanāthadēva, for the merit of their parents, during the regime of Bramme-Nāyaka.
44	A Garuḍa-pillar lying on the bank of the Sagilēru.			Śārvari . .	Do.	States that Krāṇja Pōtarāja set up the Garuḍāḷvār (i.e., the Garuḍa pillar) in front of the temple of Chennakēśava.
45	Goḍlavīḍu.—Slab set up in the Chennakēśava temple.	Vijayanagara .	Mahāmaṇḍalēśvara Sāvaṇṇa-Oḍeya 'ruling from the Udayagiri-durganelavīḍu.'	Śaka 12[84], Śōbhakṛit, Māgha, śu. ...	Do.	Damaged and incomplete. Seems to record the construction of a temple by Ippasāni....and the grants made to it. The name of the donor is lost. Mentions [Pedi]rājugāru.
46	Palugurāḷḷapalle.—Broken slab lying in the compound of the Chennakēśava temple.				Do.	Beginning lost. Registers the remission of taxes like *kāvalikāṣike, rokha-dhānyas* (rents in cash and kind), etc., on lands granted to the donees (name lost) for the *ḍōlu* and *nāgasvara* services rendered by them in the temples of Sōmēśvara and Chennakēśava. The lands in question are called *kāṇāchi-mānyas*. (Same as No. 405 of 1926.)
47	Kōḍūru.—Broken stone lying behind a house to the west of the village.			[Lunar eclipse.]	Do.	Damaged and fragmentary. Only the imprecatory verses are preserved.
48	Sōmireḍḍipalle.—Slab set up near the ruined temple of Śiva on the Gangammamiṭṭa, a mile east of the village.			Svabhānu, Śrāvaṇa, śu. 15, Friday, lunar eclipse.	Do.	Records the grant of the village Goḍlavṭṭi Voḍḍe-Mādanapalli, now surnamed Jōtirājapuram, situated in the Sakalipāya (division) by *Mahāmaṇḍalēśvara* Jōtirāja Guṇḍayadēva-Mahārāja for the merit of his parents Jōtirāja and Maldēvī, as an *agrahāra* to his religious preceptor Aghōraśivāchārya. The chief bears the epithets *Triṇayanamalla, Bhuvanatrinētra, Jagaddāla Pāṇḍya-gajakēsari* and *Nissaṅkapratāpa*. The gift was made in the presence of god Tripurāntakadēva.

49	Tellapāḍu.—Slab lying in a field near the tank about ½ mile to the west of the village.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1472, Śādhāraṇa, Māgha, śu. 15.	Do.	Registers a grant of land as *dasavanda* made by Pedda-Vōbuḷnāyiniṅgāru, the son of *Mahānāyaṅkāchārya* Vonnam Ādināyuḍu, to three persons who repaired the breach in, and rebuilt, the bund of the tank at Tellapāḍu which was situated in the Kalaapāḍu division of the Sakali-sīma in the Ghandikōta-rājya which division was a *nāyaṅkara* given by Nandēla Timmarāja to the donor.
50	Itigullapāḍu.—Slab lying near a ruined temple in the old village site about 2 furlongs to the east of the village.	Kāyastha	Jannigadēva	Śaka..[82], Vikārin, Chaitra ba. ....., Thursday, Mēshasaṅkarānti.	Do.	Much worn out. Records the grant of the village Muḍumāla in the Sakali-bhūmi to Rājaguru Śāntaśiva, the pontiff of the Abhinava-Gōḷaki-matha at Śriparvata by the chief for the entertainment of the Brāhmaṇas and guests and for worship in the Vidyā-maṇḍapa attached to the Śivaliṅga-matha (of the place).
51	Sāvisettipalle.—Slab lying in a field near a well by the side of the cart-track leading to Kōḍiguḍlapāḍu.				Do. (archaic)	Fragmentary. Seems to record a gift of the *siddhāya* tax. The details about the donor and the donee are lost. Mentions Rācha-Perggaḍḷa Daṇḍiya, Kommaṇa-Raṭṭoḍi and a few others as witnesses. In characters of about the 9th century A. D.
52	Kēśavulanāyin-Kottāla. (hamlet of Kaṭṭeragaṇḍla).—Slab under a tamarind tree in a field to the east of the village.	[Rēnāṇḍu]-chōḷa	Chōḷa-Mahārāja		Do.	Damaged. Registers a gift of the *paṇṇāsa* income by the king to Urusa-Nambāru. In characters of about the 8th century A. D.
53	Kōḍiguḍlapāḍu (hamlet of Kaṭṭeragaṇḍla). Fragment of a slab lying near the cart-track to the west of the village.				Do.	Fragmentary. Records a gift of 80 *maṟuttus* of land as *brahmadēya*. In characters of about the 8th century A. D.
54	Pagaḍālapalle.—Slab lying in a field near the Erravanka.			Śaka 1466 (wrong for 1469), Plavaṅga, Āshāḍha, śu. 11.	Telugu	Registers a gift of land situated between Peda-Vaḍamāṇu and Sāviśeṭṭipalle in Kalachapāṭi-sīma, made by *Mahānāyaṅkāchārya* Pāpā-Nāyuḍu, son of Vonnam Vōbuḷ-Nāyuḍu to Subayyamgāru. The sīma was given as *nāyaṅkara* to the donor by Nandēla Timmarājayya.
	NELLORE DISTRICT.					
	VENKATAGIRI ZAMINDARI.					
55	Nindali.—Slab lying near a well in Survey No. 63/12.	Velugōṭi	Kumāra Yāchama-Nāyuḍu	Śaka 1710, Kīlaka, Kārttika, śu. paurṇamī, Thursday.	Do.	Records the construction of a well and a *maṇḍapa* at Niṇḍali by Śrīrāṁ Peda-Rāmanna and Chinna-Rāmanna, of the Granthiśāla-gōtra who were the clerks (*gumāstā*) of Chennappa-Śeṭṭi, the son of Dānappa-Śeṭṭi, born of the Sūgūrivaṁśa.
56	Nandi-slab set up in Survey No. 38/10.			Śaka 1[245], Rudhirōdgāri, Jyēshṭha, śu.	Do.	Records gift of the village Niṁḍḍ palli as *sarvamānya* to god Bhīmēśvara of Dākshārāma 'the best of the five *ārāmas*' by Malevaraganda Avuohaḷanāthadēva-Mahārāja, the lord of Vēngi-ishaya consisting of one-and-a-half lakhs of villages, and *Mahāmaṇḍalēśvara* Apratimalla Bāchaya-Dēvachōḍa Mahārāja. On the same slab at the bottom is another much damaged inscription in later characters, which mentions the name of the village Niṇḍali.
57	Slab set up in Survey No. 26	Velugōṭi	Veṅkaṭapatirāya	Śaka 1539, Dundubhi, Māgha, ba. 10.	Do.	Damaged. Mentions the village Niṇḍali given as *amara* to [Voḍe]palle Raṅgappa by the chief and records a gift of some *mānya* to him for the upkeep of the tank at the village.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NELLORE DISTRICT—*concld.*					
	VENKATAGIRI ZAMINDARI—*concld.*					
58	**Mâmiḍimaḍugu.**—Slab set up near a ruined temple.	Vijayanagara	Vîra Sadâśivadêva-Mahârâya	Śaka 1465, Śôbhakṛit, Âśvayuja, śu. 12.	Telugu	Registers the grant of the village Mâmiḍimaḍugu now surnamed 'Śrînivâsapuram' in the Velumpâṭi-sîma made by the king, as *êkabhôga*, to Tirumala Tâtâchârya of the Śaṭhamarshaṇa-gôtra. The gift was made in the presence of god Viṭhalêśvara on the bank of the Tuṅgabhadrâ.
59	Another slab set up close to the same temple.	Chôḷa	Tribhuvanachakravartin Râjarâjadêva.	Year 26.	Tamil	Records a gift of one *mâḍai* of money made by Puḍolli-Bôyiṇḍaṇ, son of Śûre-Bôyiṇḍaṇ for an evening lamp in the temple of Kêśava-Perumâḷ at Mârapûḍi-maḍuvu.
60	**Kayyûru.**—Slab lying on the tank bund.	Vijayanagara	Dêvarâya-Mahârâya	Śaka 1333, Kîlaka, Kârttika, śu. 10, Tuesday and śu. 12, Thursday.	Telugu	Registers a gift by the king, of land called Sûryanârâyaṇapuram near Koḍḍavâsali in Chandragiri-sîma made to Vâjapêya-Sômayâji on his representation that he had no place for residence.
61	**Chilamanûru.**—Slab set up in the street opposite the village headman's house.		....	Śaka 1389, Sarvadhâri, Mârgaśira, ...	Do.	Damaged. Records a gift of some grain income by *Mahâmaṇḍalêśvara* Gollaprôli Jaggarâjadêva-Mahârâja for the maintenance of the tank of the village.
62	**Perimiḍi.**—Sculptured stone set up near the tank bund.		....		Do. (archaic)	Gives the label as 'Iruga, son of Malu-Nâgu, a servant (?) of Bhîmarâja.'
63	A second stone in the same place				Do.	Damaged. Seems to record the death of some warrior (name lost) whose sculpture is given below the inscription, at the hands of Vasantôju. Gives the epithets (of the victim) *Śâsanâ-pajaṇ.ru*, *Ugrampuli*, etc.
64	A third stone in the same place		....		Do.	Damaged. Gives a number of epithets, such as *Prathâpaśûṇ.ru*, *Atiraṇa.ru*, *Chôḷakarâḍityaṇ.ru*, *Kali-dhîraṇ.ru-Bhuvi-râcha-mêṇ.ugu*, etc., and records his death in a fight. In characters of about the 9th century A. D.
65	A fourth stone in the same place				Do.	Badly damaged and covered by the roots of a banyan tree. Mentions Bhîmarâja. In characters of the 9th century A. D.
66	A fifth stone in the same place				Do.	Damaged. In characters of about the 9th century A. D. Seems to record the death of the warrior, [Rudra]maṇ.ru who was a servant of Ugrampuli, in a fight.
67	Slab set up in front of the Gaṇêśa temple			Śaka 1530, Plavaṅga, Mârgaśira, śu. 1.	Telugu	Records the grant of grain income (called *kuṇ.a-tômaḷu*) made by *Mahâmaṇḍalêśvara* Râmarâja Mûrti Kṛishṇ.amarâjayyadêva-Mahârâja for the maintenance of the tanks at Perimiḍi.

	ANANTAPUR DISTRICT.					
	ANANTAPUR TALUK.					
68	Chiyyēḍu.—Slab set up on the path near the mosque.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 14[8]0, Kāḷayukti, Āśvija, śu. [7], Friday.	Telugu . .	Registers a gift of the money income called *Vīramushṭipannu* of the villages in the Cheyyēṭi-sīma, made for the merit of the Siddhabikshāvṛitti-Aya and the Vīramushṭis by some śeṭṭi. Mentions the Ayyāvaḷi community.
69	Rāchānapalle.—Slab set up near a well by the road side.	Western Chālukya .	Tribhuvanamalladēva .	Chāḷukya-Vikrama year 45, Śārvari, Jyēshṭha, amāvāsyā, Sunday, solar eclipse.	Kannaḍa .	Registers grants of lands, houses and an oil-mill for a perpetual lamp, made by the chiefs *Mahāmaṇḍalēśvara* Rēviyarasa, the son-in-law of Bhuvanaikamalla-Mahārāja, *Mahāmaṇḍalēśvara* Kētamallarasa and *Mahāmaṇḍalēśvara* Mummaḍi Chōḷarasa, to Mallikārjuna-Paṇḍiṭa, the *dēvakarmi* of the god Mallikārjuna at Reḍiyapalli, the headquarters of Kuḍiya[ṇa]—40. The two latter chiefs bear a string of epithets such as *Śikhidhvaja*, *Siṁhalāñchhana*, *Oṟeyūrpuravarādhīśvara*, etc.
70	Same slab .	Do. .	Do.. .	Chāḷukya-Vikrama year 47, Nandana Chaitra, amāvāsyā, Sunday, solar eclipse.	Do. .	Records a grant of 1 *paṇa* from his *vaḍḍarārula* income realised in the Kuḍiyali-sthaḷa, made by *Daṇḍanāyaka* Anantadēva and a grant of one *paṇa* from the *herjjunka* tax made by *Daṇḍanāyaka* Sōvarasa and also a grant of some money income made by *Mahāmaṇḍalēśvara* Mācharasa for perpetual lamps in the temple of Mallikārjunadēva of Kuḍiyali-sthaḷa called also Kuḍiyapeya-sthaḷa.
71	Slab set up by the road side .	Do. .	Do. .	Chāḷukya-Vikrama year 45, Vaiśākha, puṇṇame, Sunday.	Do. .	Damaged and mutilated. Mentions Rēviyarasa and Mummaḍi Chōḷa[rasa], of whom the latter bears the *praśasti* beginning with *aridurdharavara*, and registers some gifts of land, oil-mill, etc., made by them to Sidharāśi-Paṇḍita, probably the servant of god Mūlasthāna.
71a	The same slab	Do. .	Do. .	Chāḷukya-Vikrama year 42, Hēvaḷambi, Bhādrapada, ba. .	Do. .	Mutilated. Seems to register some gift made to the god of Mūlasthāna. Another record near this mentions Roḍḍanāyaka, the god of Mūlasthāna and Kuḍiyali.
72	Hero-stone set up by the road-side near the village.			17th year, Rudhirōdgārin, Vaiśākha, ba. 5, Thursday.	Do. .	Registers the *manavārtte* agreement relating to rents, etc. made by *Mahāmaṇḍalēśvara* Chandarasa with his *pādamūlas* (followers or tenants). Another record on the slab seems to record the death of some hero in an attack on the village. Mentions *Mahāpradhāna Manevergaḍe Mahāprachaṇḍa-daṇḍanāyaka* Āneya Kēśimayya.
73	Slab set up by the road-side near the model village.				Telugu . .	In characters of about the 10th century A. D. Records the self-immolation of Kasavāḍa Gaṅga consequent on the death of (his master) Pallayya Arumu-rāju and registers a gift of 12 *maṟuttus* of land to his memory.
	BELLARY DISTRICT.					
	ADONI TALUK.					
74-75	Ādavani.—A boulder on the hill with a jaina figure and a pair of foot-prints carved upon it.				Do. .	Much damaged and worn out. In characters of about the 15th century A. D. The former inscription records a Śaka date (lost) while the latter seems to be a label.

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELLARY DISTRICT—*concld.*					
	ADONI TALUK—*concld.*					
	Ādavāni.—*concld.*					
76	On the back of the Gaṇēśa rock-cut image close to the entrance of the Bāvāji Math.				Kannaḍa	In characters of about the 13th century A. D. Seems to record a gift of land by Sūre-seṭi.
	CHINGLEPUT DISTRICT.					
	SAIDAPET TALUK.					
77	**Mādavaram.**—West wall of the central shrine in the Kailāsanātha temple.			(Lost)	Tamil	In characters of the 9th century A. D. Beginning lost. Records the gift of sheep by Tiruvēṅgaḍattān of Vaṅgipuram, a member of the *ālum-gaṇa* of Ēkadhīra-chaturvēdimaṅgalam in Pular-kōṭṭam, for a perpetual lamp in the temple of Śrī Kailāsadēva of the village.
78	Round the same shrine				Do.	Do. Fragmentary. Seems to record a sale of land by the *sabhā* of the village.
79	**Puliyūr.**—West wall of the central shrine in the Bharadvājēśvara temple.		Tribh. Vijaya-Gaṇḍagōpāla	29th year (in words)	Do.	Gift of 2 cows for a twilight lamp in the temple of Tiruvālakkōyiluḍaiya-Nayaṇār at Puliyūr in Puliyūr-nāḍu, a subdivision of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḻa-vaḷanāḍu, by Tillaikkūttaṇ Poṇṇappiḷḷai, the headman of Vēṟkāḍu.
80	North wall of the same shrine				Do.	In characters of the 13th century A. D. Gives the label 'Pottappichchōḻaṇ'.
	PONNERI TALUK.					
81	**Peruvāyal.**—Slab used as *gōmukhi* on the north side of the central shrine in the Vishṇu temple.	Rāṣṭrakūṭa	Kaṇṇaradēva 'who took Kachchi and Tañjai'.	[7th] year	Do.	Fragmentary.
82	**Arugatturai.**—Wall of the kitchen in the Varamūrtīśvara temple.			Śaka 1751, Kali 4930, Virōdhi, Kārttigai 17, Chaturthi, Monday, Uttirādam.	Do.	States that the kitchen of the temple of Varamūrtīśvara was built by one Subbarāya Mudaliyār, son of Nāchchiyappa Mudaliyār, a member of the Tuḷuva Veḷḷāḷa community of Kaṇṇigaiappērūr near Pūvirundavallee (Poonamallee) in the name of his deceased wife Vaḷḷiyammāḷ.
	NORTH ARCOT DISTRICT.					
	POLUR TALUK.					
83	**Vaśūr.**—Two sides of a slab set up in front of the Mutyālamma temple in the street.	Śambuvarāya	Sakalalōkachakravartin Rājanārāyaṇaṇ Tirumallināthaṇ Tirunīrruchchampaṇ.	[16th] year	Do.	Records a *sarvamānya* endowment of land (by the king) to meet the requirements of worship, etc., in the temple of Tiruvēgambamuḍaiya-Nayiṇār (in the village).

84	East side of the rock close to a natural spring on the hillock to the west of the village.	Chōḷa	Rājarāja Rājakēsarivarman	15th year	Do.	Begins with the introduction *Tirumagaḷpōla*, etc. Registers a gift of land by Teṅgaḷūr Ponkambattaiyan, a member of the governing body (*āḷuṅgaṇam*) of Vasugūr in Vasugūr-nāḍu, a subdivision of Palkuṇṟa-kōṭṭam for providing two *nāḻi* of rice for offerings during the evening worship to the goddess Ūrudaichchelvi-Śunaimēṇangai of the place. The land was made tax-free by payment of *iṟaiḍravyam* and water-fee (*nīrvilai-dravyam*) to the *sabhā* of the village by Inakkutti Nakkaṇ *alias* Rājarājappēraraiyaṇ of Vāḷaippandal in Vāḷaippandal-nāḍu.
85	Same place	Do.	Do.	14th year	Do.	Begins with the same introduction. Records a tax-free gift of land, after purchasing it from the *sabhā* of the place, for daily offerings to the same goddess by Śāttaṇ Maṇiṉāgaṇ of Pākkam in Pākka-nāḍu, a subdivision of Vēśāḷippāḍi.
86	Same place			Śaka 875	Do.	Records a sale of land made tax-free by the assembly of Vaśugūr in Vaśugūr-nāḍu, a subdivision of Palkuṇṟakōṭṭam to Avikāṉaṇ Pō[yā]pātakaṉ Duṭṭhagāmi, a bodyguard of Kaṇṇaradēva Chakravarti who endowed it for worship to the goddess during the three services, and left it in charge of Siddhappayaṇ, a member of the *āḷuṅgaṇa*. See No. 102 below.
87	Same place	Chōḷa	Rājakēsarivarman 'who destroyed the ships at Śālai'	12th year	Do.	Registers the sale of 500 *kuḻi* of land made tax-free by the assembly of Vaśugūr to Śūlapāṇi Kuñjiramallaṉ, a headman of Kōyilārrūr in Ūrrukkāṭṭuk-kōṭṭam to be endowed by the latter for daily worship and offerings to the goddess.
88	**Māmbaṭṭu.**—Slab built into the ceiling of the *maṇḍapa* at the entrance into the Svayaṁbhumātha temple.			Śaka 1538, Naḷa, Āḍi 5.	Do.	Damaged. Seems to record the construction of a *maṇḍapa* by the residents of the village with the income derived from a land endowed by a certain Pūvāḷappaṉ. Above this is an inscription recording an endowment of land (?) by Appai Ellappar for burning a *nakshatra-māla* of 27 lamps.
89	Slab set up in front of the same temple			Śaka 1310, [Vi*]bha-[va*], Āṇi 12, Wednesday.	Do.	Records a gift of land as *sarvamānya* for expenses of festival in the temple of Tiṉtōṉṟīśvaram-Uḍaiya-Nāyaṉār at Māmpaṭṭu by Gaṇḍabēruṇḍa Uḷiya Kāmaṇa Nāyakkar.
90	**Eḷuvāṁbāḍi.**—Rock by the side of a private house in the street.				Do.	States that 2 [*mā*] of land to the north of the temple garden is *sarvamānya*.
91	Two pieces of a broken slab lying on a vacant ground near the village Munsif's house.	Pāṇḍya	Jaṭāvarman *alias* Tribh. Sundara-Pāṇḍyadēva.	14th year	Do.	Records the gift of the village Eḷuvāṉpāḍi *alias* Chitramēli-chaturvēdimaṅgalam, in Palkuṇṟa-kōṭṭam, a subdivision of Jayaṅgoṇḍa-śōḷa-maṇḍalam a tax-free *agrahāra* to Varantarum-piḷḷai *alias* Pāḷigaivā[ṇ]-dāsari and others, by the *nāṭṭavar* of the place.
92	**Jaṭādhārikuppam.**—Slab lying near the tank.			Parābhava, Āḍi	Do.	In characters of about the 16th century A. D. States that the tank called Appaṉ Tirukkōṉēri was dug by a merchant named Śuḷavaṅgāṭṭu Veṁbāṇḍai.
93	Three stones set up under a *pipal* tree in a street.			Śaka 1399, Durmukhi, Māśi 9.	Do.	The writing on two stones seem to form one complete inscription, while that on the third stone is a copy of a portion of the inscription. Records an endowment of (land called) Iruṅgōḷaṉ Eṇḍal in Murugamaṅgala-paṟṟu as *maḍappuṟam* to Bhikshāmaḍam-Īśānaśivāchārya, by a certain Tirumala-nayiṉār.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.* POLUR TALUK—*contd.*					
94	**Karappūṇḍi.**—Slabs built into the ceiling of the Māriyammaṉ shrine.	Vijayanagara . .	.... 'who witnessed the elephant hunt'.	Śukla .	Tamil . .	Ends of lines lost. Seems to register grant of land as *sarvamānya* by a certain Śūrappa-Nāyaka. Mentions the temple of Sōmanā[tha] at Paḍaivīḍu [where the assembly of the village met].
95	**Reṇḍēripattu.**—Slab set up in front of the Draupadi Ammaṉ shrine at the entrance to the village.	Chōḷa . .	Tribh. Rājarājadēva . .	24th year .	Do. .	Records an endowment of 1300 *kuḻi* of land by Śālimēyaṉ *alias* Toṇḍaimāṉ to the god Tirukkāmīśuram-uḍaiya-Nāyaṉār at Śambukulapperumāṉ Tirumuppūḍi.
96	**Kunnattūr.**—Slab set up near a well at the entrance into the village.			Śaka 891 .	Do. .	Records a tax-free grant of land as *ērippaṭṭi*, by Mōndūr Aṭṭāḷichaḍaṅgavi, a member of the *āḷuṅgaṇam* of Kuṉṟattūr *alias* Māṟili-Mahākālachaturvēdimaṅgalam in Muhai-nāḍu.
97	North tier of the central shrine of the ruined Viṣṇu temple.		?	Pramōdūta, Puraṭṭāśi 13.	Do. .	Modern. Records the gift of 100 *kuḻi* of land in Agaram-Kuṉṟattūr to the *adikāri* of the village for midday worship (in the temple) by Veṅkaṭādri, son of Rāmu Reḍḍiyār of Peru[ve]ṅgaḍanallūr for the merit of Vēlūr Chinna Tippu Nāyaka.
98	Tiers of the west and south walls, same shrine.			Sādhāraṇa, Aṟpaśi 15.	Do. .	Do. Seems to record the endowment by Śūrappa-Nāyaka for burning lamps on the days of *ēkādaśi* and *amāvāsyā* in the temple of Vīṟṟirunda-Perumāḷ.
99	Tiers of the *maṇḍapa* in front of the same shrine.	Vijayanagara . .	Śadāśivadēva-Mahārāya .	....ba. 12, Uttirāḍam, Wednesday.	Do. .	Fragmentary. Mentions Kuppaṇa, the *maṇiyam* of Iḍaitturai.
100	Same tiers . .			Śaka [8]91 .	Do. .	Gift of 12½ *kaḻañju* of gold left in charge of the *sabhā* of the place for feeding (itinerants) by Kāmakkāṇi Tattabhaṭṭaṉ.
101	Two pieces of a broken slab set up in front of the same temple.	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. [Sun]dara-Pāṇḍyadēva.	14th year .	Do. .	Incomplete. Seems to record the revival of festivals in and repairs to the temple of Paramēśvara Viṇṇagara Vīṟṟirundaruḷiya Perumāḷ at Kuṉṟattūr and the assignment of some taxes due to them, by the *nāṭṭār* of the region for the purpose
102	Hero-stone set up in the same place .				Tamil in Vaṭṭeḻuttu	The inscription is engraved above the figure of a warrior holding a bow in his left hand and a dagger in his right, with an attendant to his right. Records the death of a warrior named Pēpāṭakaṉ, evidently the hero sculptured, after defeating (his enemies) in a fight. The village Varār is mentioned. (Cf. No. 86 above).
103	East wall of the Ṛishabhanātha *basti* near the same temple.			Śaka 1363 .	Tamil . .	Fragmentary. Seems to record the construction of the Arhat (Jaina) temple at Kuṉṟai (i.e., Kuṉṟattūr).

104	North and west walls of the central shrine of the Virajarūbukēśvara temple.	Vijayanagara	Krishṇayadēva-Mahārāya	Śaka 143[1], Śukla, Makara-śu, 2, Friday, Tiruvōṇam, Saṅkramaṇa.	Do.	Records the provision made from the *sudam* due to Idattṟai by Tirumalai-Nāyaka Iśvara-Nāyaka for conducting a festival as the gift of Tirumalai-Nāyaka on the day of Tiruvādirai and for burning lamps in the temple of Virachampēśvara at Kunṟattūr on the west bank (*mēlkarai*) of the Śeyyāṟu in Murugamaṅgalapparru, situated in Paṅgaḷa-nāḍu, a division of Pulkunṟa-kōṭṭam, in Jayaṅgoṇḍaśōḷa-maṇḍalam.
105	South wall of the same shrine	Pāṇḍya	Māravarman *alias* Tribh. Parākrama-Pāṇḍyadēva.	[8th] year, Makara.. 2, Friday, Śadayam.	Do.	Damaged. Records an order of Śambuvarāya remitting taxes on several bits of *dēvadāna* lands belonging to god Virachampēśvaramuḍaiya-Nāyaṉār.
106	Same wall			[Rau]dri, Tai	Do.	Fragmentary. Records the levy of 6 *paṇam* and mentions god Virachampa-Nāyaṉār.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					

107	South wall of the same shrine .	Vijayanagara . .	Śadāśivadēva Mahārāya	Śaka 1474, Virōdhikrit, Makara, śu. 11, Tiruvādirai, Monday.	Tamil . .	Records the assignment of taxes due from the Kaikkōḷas of Kuṉṟattūr for worship to god Vīra Champa-Naviṉār by [Na]llama Bommu-Nāyaka, son of Kāḷama-Nayaka of Vēlūr, for the merit of Kṛishṇama-Nāyakā, Śūrappa-Nāyaka and Kāḷama-Nāyaka.
108	Pillar in the *maṇḍapa* in front of the central shrine of the dilapidated Śiva temple.	Chōḷa .	Rājarājakēsarivarman .	[8]th year (in words)	Do. .	Begins with the historical introduction *Tirumagaḷpōla*, etc. Records sale of 250 *kuḻi* of land by the *sabhā* of Kuṉṟattūr *alias* Mārilimahākāḷīśvara-chaturvēdimaṅgalam in Mugai-nāḍu, a subdivision of Palkuṉṟak-kōṭṭam, to a merchant of Ādirāmapuram *alias* Mummuḍi-chōḷapuram, named Muḷḷūraḍiyāṉ *alias* Diśaimāṉikkachetti who assigned the same for burning a night lamp till day-break in the *abhishēka-maṇḍapa* constructed by him in the temple of Tirukkāri-Āḻvār.
109	Another pillar in the same *maṇḍapa* .				Do. .	Records that Puttuḷāṉ Āḷuḍaiyāṉ Vaśirāvaṇaṉ Pambaiyāḷvāṉ set up the Paḷḷiyaṟai-Nāchchiyār in the temple of Tirukkārīśuramuḍaiya-Nāyaṉār.
110	South, east and north walls of the same *maṇḍapa*.	Chōḷa .	Rājarāja Rājakēsarivarman *alias* Rājarājadēva.	1[9]th year .	Do. .	Begins with the historical introduction *Tirumagaḷpōla*, etc. Damaged and incomplete. Records a sale of land by the *sabhā* of Kuṉṟattūr *alias* Mārilīśamahākāḷa-chaturvēdimaṅgalam in Mugai-nāḍu, a subdivision of Palkuṉṟak-kōṭṭam, to a member of the *āḷuṅgaṇa* of the village. Another fragmentary inscription in the same place beginning with the same introduction records a sale of land by the same *sabhā*, to a Veḷḷāḷa of the village named Daṇḍēśvaramuttaṉ, who evidently assigned it for lamps during the three *śandis* in the temple of Daṇḍēśvara constructed by him. A third fragmentary inscription of the king engraved close by and beginning with the same introduction is dated in the 19th year.
111	Same walls .				Do. .	Incomplete. Records the setting up of the image of *Astradēva* in the temple of Tirukkāmīśuram-uḍaiya-Nāyaṉār by Śōḷavāṇḍai, a *dēvaraḍiyār* of the temple.
112	**Kuruvimalai.**—Pillar lying in the precincts of the Karaikaṇḍīśvara temple.	Chōḷa .	Para[kēsarivarman] *alias* [Rājē]ndra-Chōḷadēva.	[10]th year .	Do. .	Fragmentary. Refers to *Tiruvuṇṇāḻigai* of the god (*dēvar*). Another fragmentary inscription found on a broken pillar close by mentions Tiruvālanduṟai and records gift of money for providing offerings (to the god).
113	**Āṇaivādi.**—Slab built into the ceiling of the Mutyālamma shrine.	Vijayanagara . .	Vīrapratāpa Vīra-Narasiṅgadēva-Mahārāya.	Śaka 1[4]31, Vi-[bhava], Makara, śu. 10, Thursday, Rēvati.	Do. .	Beginning and end built in. Records a sale of land by the *tāṇattār* of the temple of Tiruvaṇṇāmalai-uḍaiya-Naviṉār to a certain individual of the *agara* Kamalaperumāḷpuṟam.
114	**Nammiyēṇḍal.**—Two pieces of a broken slab set up by the side of the new Vināyaka shrine.				Do. .	Damaged. Records an order (*ōlai*) of..... Gaṅgaraiyaṉ Āḷappiraṇḍāṉ who bears the titles, lord of Kuvaḷāḷa, Gaṅgakulōdbhavaṉ, Kāvēṟivallabhaṉ and Naṇḍagirināthaṉ to the *ūrāvar* of Ammai-ēṇḍal assigning their village with its taxes as *maḍappuṟam* to the *matha* of Aghōraśiva-Muḍaliyār at Tiruvaṇṇāmalai to be enjoyed permanently by him and his disciples in succession.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
115	**Tiruśūr.**—Rock known as Āṇaikkal on the south-bund of the tank, a furlong from the *kalingula*.	Vijayanagara . .	Dēvarāya Mahārāya, 'who was pleased to witness the elephant hunt and levy tribute from Īḷam (*i.e.*, Ceylon.)'	Śaka 1367, Krōdhana, Āḍi 20.	Tamil .	Damaged. Seems to record a gift in favour of the *ūravar* of Tiriśai in Murugamaṅgalapparru.
116	**Veṇmaṇi.**—Two sides of a hero-stone on the roadside, a furlong from the modern Piḷḷaiyār temple.				Do. .	In characters of the 9th century A. D. Engraved above the figure of a warrior represented with a shield in the left hand and a scimitar in the right. Records the death of Gaṇavaṇ, the disciple of the preceptor (Āśān) Teṇṇavaṇ, when Veṇmaṇi was destroyed in the time of Valluvik-Kaṅgaraiyar.
117	**Maṇḍakuḷattūr.**—Pillar in the *maṇḍapa* in the ruined Kuṇṭīśvara-temple.				Do. .	In characters of about the 13th century A. D. States that a merchant named Virpēḍu Kiḻāṉ Orri Poṇmēṇḍa Piḷḷai residing at Pāḍi *alias* Śīlachintāmaṇipuram, made a gift of one pillar (to the temple).
118	Another pillar in the same *maṇḍapa* .				Do. .	Gift of another pillar by the same individual.
119	A third pillar in the same *maṇḍapa* .				Do. .	Gift of a pillar by a merchant named Tevaṇḍai Uḍaiyāṉ Kaṇṇaṉ.
120	A fourth pillar in the same *maṇḍapa* .				Do. .	Another gift of a pillar by Orri Sambanda-Perumāḷ, the headman of Virpēḍu and a merchant residing at Pāḍi *alias* Śīlachintāmaṇipuram.
121	North wall of the central shrine in the same temple.			Sādhāraṇa, Tai 28 .	Do. .	Incomplete. Records gift of land entrusted to the assembly of Kuḷattūr *alias* Narasāṉāyakapuram and to Maṇḍulur Kāḷi, a *mudali* of Kuḷappaḷūr by Ellappar, son of Nāḍar for the worship to the goddess Tirumuṟṟināchchiyār.
122	South wall of *maṇḍapa* in the Sundaravaraḍa-Perumāḷ temple in the same village.			Rudhirōdgāri, Karkaṭaka ba. 2, Thursday . . .	Do. .	Fragmentary. In characters of about the 17th century A. D. Mentions Dēśināṟāyaṇapperumāḷ.
123	Door jambs at the entrance into the central shrine of the same temple.	Śambuvarāya . .	Veṉṟumaṇkoṇḍa Śambuvarāya . .	16th year .	Do. .	States that the façade (*muṉvāsal*) and the pillars (*tiruṇilaikal*) were the gifts of . . . . Śokkaṇār.
124	Four faces of the base of a *Vīrastambha* standing behind the Local Board school.				Sanskrit in Grantha	Highly damaged. Records salutation to Bōdhāyana.
125	**Muraṅgappāḍi.**—Rock on waste land south of Paḷḷitāṅgal tank, a mile north of the village.			Parābhava, Tai 10 .	Tamil .	In characters of about the 17th century A. D. Grant of land by the *Mahājanas* to Karaiyaṉ for maintaining a perpetual lamp (in the temple).

126	Pōliyūr.—Two pillars in the *maṇḍapa* in front of the Pōlākshi-amman shrine, near the market.	Chōḷa .	Rājarājakēsarivarman 'who destroyed the ships at Śālai.'	10th year (in words)	Do. .	Incomplete. Records gift of land, after purchase from the *sabhā* of Pōliyūr *alias* Mahādēva-chaturvēdimaṅgalam, in Paṅgaḷa-nāḍu, for offerings and lamp, evidently to the god in the village, by Kāmakkāṇi Appiyariñjipperumāṇ of Tiruvāḷi in Tiruvāḷi-nāḍu, a subdivision of Śōḷanāḍu.
127	Another pillar in the same *maṇḍapa* .	Rāshṭrakūṭa . .	[Kaṇṇa]radēva .	Lost .	Do. .	Records gift of land after purchase, from the assembly of Pōliyūr *alias* [Mahādēva]-chaturvēdimangalam, by Korrapirān *alias* Gaṇḍarabhīma Peruntiṇai, son of Aruguḷāṉ Nambi Chetṭi of Arugūr, in Miyyāṟu-nāḍu, a subdivision of Paḍuvūr-kōṭṭam, to Nārāyaṇa Śarman, son of Vēśāḷi of the Bhāradvāja-gōtra, for maintaining a lamp during nights in the big *maṇḍapa* constructed in the middle of the village as an adjunct to the *Peruntiṇai* of Arugūr-nāḍu and for providing in it water during summer and firewood during winter.
128	Kaḷiyam.—Threshold at the entrance to the Ōsūramma shrine.	Pallava . .	Kōpperuñjiṅgadēva . .	21st year .	Do. .	Fragmentary and highly damaged.
129	Paṇappambattu.—Two sides of a slab used as foot-rest in a well in a private field.	Vijayanagara . .	Kampaṇa Uḍaiyar, son of Vīra-Bokkaṇṇa-Uḍaiyar.	Plavaṅga, Makara, ba. 7, Wednesday. Chittirai.	Do. .	Damaged. Seems to record the gift of a village by the king as *umbaḷigai* to Māḷuvach-chakravartti.
130	Tiṇḍivanam.—Slab under a pipal tree .			Krōdhi, Chittirai 25.	Do. .	Highly damaged. Mentions Tiṇḍivanam and an agent of the local Muhammadan chief.
131	Two slabs near the ruined Śiva temple close to the hill.	Chōḷa .	Rājakēsarivarman *alias* Rājādhirāja-dēva.	27th year .	Do. .	Begins with the historical introduction 'Tiṅgaḷērtaru', etc. Records gift of land (1100 *kuḻi*) after purchasing it for 11 *kaḻañju* of gold from the *sabhā* of Vasuvūr *alias* Rājagāṇḍīva-chaturvēdimaṅgalam in Naḍuvilvagai-mugai-nāḍu, in Paṅgaḷa-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam, by the *Śribhaṇḍāram* of the temple of Tiruttiṇḍil-uḍaiya-Mahādēva for burning two perpetual lamps in the temple.
132	Śanikkavāḍi.—Both sides of a pillar in a private field.	Rāshṭrakūṭa .	\kālavarsha Pṛithvīvallabha 'who took Kachchi and Taṇjai'.	25th year (in words) .	Tamil verse .	Damaged. Begins with the *praśasti*, commencing with the words 'Tiruma[ga]l muyaṅga Śirmaga[l viḷaṅga'. Records the construction of a temple (?) at Śaḷukkipāḍi *alias* Kalaimali-kalakkilik-kaḍigaimaṅgalam, evidently by the king, who is given the titles Chalakanallāṭaṇ, Gajamallaṇ etc.
133	Kaṟaiyāmbāḍi.—(hamlet of Āṇaivāḍi). —Two sides of a slab set up in a private field.				Tamil .	In characters of about the 16th century A. D. Records an order to the *Kaikkōḷas* of Tiruvīrap[ā]ḍi, who had migrated and settled at another place consequent on the devastation of their village by flood in the year Durmati, promising to collect only 1/64 *paṇam* per loom from the next year.
134	Kurālpākkam.—Two sides of a slab set up by the side of a wall in a private field.	Chōḷa .	Parakēsarivarman *alias* Rājē[ndra]-chōḷadēva.	10th year (in words)	Do. .	Damaged. Begins with the historical introduction 'Tirumaṇṇivaḷara' etc. Records sale of land by the *ūravar* of Kurāppākkam in Maṇḍaikuḷanāḍu, a subdivision of Paṅgaḷa-nāḍu in Jayaṅgoṇḍaśōḷamaṇḍalam, to a *perundaram* officer, who endowed it for providing worship and offerings during two *sandis* in the temple of the village.
135	Palāśūr.—Three sides of a slab set up in a private field (Sur. No. 322/1).	Sāḷuva .	[Immaḍi Nara]simha Mahārāja . .	Śaka 1418, Naḷa, Kumbha.	Do. .	Damaged. Seems to record a gift for providing offerings (to the deity) in a *matha* on Kṛittikā-paurṇamī day and on the days of festival. Mentions Ēkappa Nāyaka and his son.
136	Rock in a private land bearing Sur. No. 323/5.				Do. .	States that from (the income from) Paḷaitāṅgal *alias* Periya-nāchchiyārpuram, offerings during the midnight service and lamps, should be provided to Tirumalaikoḷundar.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.* POLUR TALUK—*contd.*					
137	**Periyagaram.**—South wall of the central shrine in the ruined Vishṇu temple.				Sanskrit (in Grantha) and Tamil.	Fragmentary. Refers to (two) garlands of pearls.
138	**Ālampūṇḍi.**—Two sides of a slab set up in a private land.	Vijayanagara . .	Achyutadēva-Mahārāya, son of Narasiṅgadēva Mahārāya 'who was pleased to take all countries'.	Vilambi, Tai 22, śu., [Makara].	Tamil	Highly-damaged. Refers to Śrīraṅga-Nāyaka, son of Tuḷuva Veṅkaṭa-Nāyaka, an *umbaḷigai-grāma*, and to the concessions shown to the families settling in it.
139	Two sides of a broken slab lying near a well in a private land.				Do. .	Damaged. In characters of about the 14th century A. D. Seems to record gift of 3000 *kuḻi* of land at Ālampūṇḍi.
140	**Padiyambaṭṭa.**—Pillars in the *maṇḍapa* of the Draupadi temple.				Do. .	Beginning lost. States that the *mahā-maṇḍapa* and the *ardha-maṇḍapa*, evidently of the temple, of the god Tiruvachchirupākkattudēva at Korramangalam was constructed of stone and also that a stone image of Rishabhadēva was set up by Attimalla (Hastimalla) *alias* Kaṇṇaradēva Pṛithivigangaraiyaṉ, son of Vayiri Aḍigaḷ, and ruler of Kallaḍippūr-*maryādā* and that he gave the village Korramangalam for providing offerings to the deity and for feeding daily eight Brāhmaṇas. A portion of the historical introduction of Rājarāja I beginning with the words 'Tirumagaḷpōla' etc., is found close by. Another inscription on a pillar in the same place states that Perumānaḍigaḷ wishing to respect the gift of Pṛithivigangaraiyar issued an order to this effect through his *adhikāri* Mugaiyūruḍaiyāṉ and Minavaṉ Muvēndavēḷāṉ.
141	**Iḍaipparai.**—Two sides of slab set up in the Vēḍiappaṉ temple.	Pāṇḍya . .	Māravarman Tribh. Parākrama Pāṇḍyadēva.	8th year	Do.	Purports to be an *abhaya-śāsana* (*Abhayāṉpu alidam*) given by Kulaśēkhara Gaṅgaṉārāyaṇachakravarttī, promising to take ¼ *panam* per family from the *Kaikkōḷas, Vaṇṇiyar, Sēṉas* etc., settling at Iḍaipparai.
142	**Ōḍalavāḍi.**—South base of the central shrine in the Arhat (Jain) temple.	Do. .	Tribh. Kulaśēkharadēva . .	3rd year .	Do. .	Records gift of tax-free land as *paḷḷichchandam* by Ōḍalaṉ Śōḷaṉ Mūrttiyāḷvār of Ōḍalapāḍi, after purchasing it from the *śrāvar* of the village to the (Jain) temple of Nāyaṉār Aṇiyāḍaḷagiyār.
143	North wall of the same shrine .	Vijayanagara . .	Vīra Kaṇṇaṇa-Uḍaiyar .		Do. .	Stops after mentioning the name of the king.
144	Broken pillar lying in the street opposite to the same temple.	....		13th year (in words)	Do. .	Fragmentary. Records a gift by the *nāṭṭavar* of Murugamangalapparru for worship and cloth (*tirupparivaṭṭam*) to the deity.
145	Right door jamb of the ruined Perumāḷ temple.		Paṭṭaṇi . .		Do. .	Damaged. In characters of about the 9th century A.D. Fragmentary. Gives the boundaries of a piece of land.

146	Slab set up on tank bund in Sur. No. 355 .	Vijayanagara . .	Veṅkaṭapatidēva-Mahārāya .	Śaka 1564, Chitrabhānu, Vaigāśi 25.	Do. .	Records the order of Yirēpalli Mukunda Reḍḍi, agent of Timmā-Nāyaka to utilise the income from the trees (*Vēlamaram*) planted on the bund and that from the fisi. rent in (renovating) the tank at Ōdalapāḍi.
147	Ātturai.—Three sides of slab set up in tank bed (Sur. No. 212/1).	Do. .	Vīra Bokkaṇṇa Uḍaiyar .	Lost .	Do. .	Highly damaged. Seems to refer to the renovation of the tank in the village.
148	Chittāturai.—Two sides of a slab set up in the street near Mutyālamma temple.				Do. .	Damaged. Seems to refer to gift of the village Śir[rē]marai.
149	Narasiṅgapuram.—Both sides of slab set up in a private land.	Vijayanagara . .	Sadāśivadēva Mahārāya .	Śaka 1482, Raudri, Tulā, śu. 10, Monday, Anusham.	Do. .	Records the formation of a *pāḷaiyam* in Narasiṅganallūr situated in Tachchūr-nāḍu, a division of Murugamaṅgalaparru, in Palkunṟak-kōṭṭam, in the name of Tirumalai-Nāyaka, son of Muttu-Liṅgappa-Nāyaka, by Ekappa-Nāyaka. Emigrants of all castes were permitted to settle on it without payment of any taxes for three years, but thereafter a fee of 3 *paṇam* per annum was levied on each family. Sadāśiva is given the titles *Tribhuvanarāyagūḍi* and *Śambuvarāya-sthāpanāchārya*.
150	Another slab in a private land .	Do. .	Veṅkaṭapati-Mahārāya .	Plavaṅga, Paṅguṇi 2[4].	Do. .	Damaged. Registers gift of land to goddess Ellamman.
151	Three sides of a huge slab set up in another private land.	Do. .	Virūpākshadēva-Mahārāya .	Śaka 1404, Śubhakṛit, Siṁha, śu. [10], Monday, Tiruvōṇam.	Do. .	Damaged. Records sale of land in Ōdalapāḍi situated in Murugamangalapparru, as *Chandēśurap-peruvilai* to Tirumalai-Ayyar, a Kannaḍiyar of Marudaraśar-Paḍaiviḍu and the son of Kappa-Nāyakkar, living in Narasiṅgappāḍi by the *tānattār* of the temple at Tiruvaṇṇāmalai, an independent village in Peṇṇai-Vaḍagarai Vāṇagōppāḍi, in Śeṅguṇra-kōṭṭam, which was a district of Jayaṅgoṇḍa-sōḷamaṇḍalam.
152	Slab built into the platform at the entrance to Vināyaka shrine on a hill.				Do. .	In characters of about the 11th century A. D. Records grant of 3,000 *kuḻi* (of land) as measured by the rod of eighteen spans (*muvaṟuśāṇ-kōl*) by Mudar-śevvai Dēvādidēvan to a Brāhmaṇa named Mādhavayan.
153	Tumbūr.—Round the stone mortar lying outside the Śiva temple.				Do. .	In characters of about the 11th century A. D. States that the oil-press (*śekku*) was the gift of Mādēvaṇ, son of Iḷaichchāṇḍaṇ of Tumbaiyūr.
154	Śeyyānaṇḍal.—Three sides of a rock in a reserve forest.			Vikrama, Mārgaḻi 10.	Do. .	Records grant of land in Karuṇāmpāḍi included in his *sīma* of Śēttuppaṭṭu, by Nāraṇappa-Nāyaka, the agent of Vijaya-Raghunātha-Nāyaka as the gift of his lord (Periya-Nāyaka), for the early morning service of the god Tirumalaikoḻundar at Dēvikāpuram.
155	Tachāmbāḍi.—Walls of the *gōpura* of the Jain temple and south wall of the ruined Śiva temple on the hillock.	Vijayanagara . .	Dōvarāya-Mahārāya .	Śaka 136., ... śu. 10, Thursday, Punarpūśam .	Do. .	The *gōpura* of the Jain temple was constructed with the stones from the ruined Śiva temple on the hillock. Some of the inscribed stones are missing. Seems to record the decision arrived at by the *Valaṅgai* and *Iḍaṅgai* communities granting certain villages to the temple of Ammaiappa-Nāyiṇār at Marudaraśar-Paḍaiviḍu with the right of collecting a small cess (*aḷḷu*) in them. Also states that these communities bestowed upon Tiruvēṅgaḷanāthar, son of Malai-Appanāyakkar, the title 'Maraipukkār-kāvalaṇ.'

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
	Tachchāmbāḍi—*concld.*					
156	Slab set up in a private land .	Do.	Vīrapratāpa Virūpākshadēva-Mahārāya.	Śaka 1403, Śārvari, Āḍi 2.	Tamil .	Records gift of land in Tachchulānpāḍi according to the order (*rāyasam*) of Narasiṅgarāja-Uḍaiyar, for providing cake offerings to the god Iḷaiya-Nayiṉār.
157	Another stone in a private land .			5th year (in words) .	Do.	In characters of about the 10th century A. D. Records gift of land by Śēṟipperumaṇaṉ, son of Ayyārraḍiga] of Pāḍānāḍu for daily offerings to the god, Taichchumāṉpāḍi-Mādēva.
158	Both sides of a slab set up in the tank bed		Pārthivēndrādhivarman 'who took the head of the Pāṇḍya.'	4th year (in words) .	Do.	Records the construction of a sluice to the tank at Tachchalānpāḍi in Pāḍā-nāḍu, a sub-division of Palkuṉṟak-kōṭṭam, in memory (?) of Mañjakkaṇār who had died and who was the daughter of Puḍaṇāḍar Nambi Eḷuvaṉār and the wife of Chēṟipperumāṉar, son of Aiyyārraḍiyal, the chief of Pāḍānāḍu. The sluice was called *Tirumaḷapāḍi*.
159	Kulakkaraivāḍi.—Stone mortar in a private garden (Sur. No. 71).		?....		Do.	In characters of about the 11th century A. D. Records that Varuṇaṅgai of Noypāḍi was the donor of the mortar (*śekku*).
160	Mansarābād.—Two sides of a stone set up on the tank bund (Sur. No. 64).			Śubhakṛit, Chittirai 15.	Do.	Modern. Engraved carelessly. Seems to state that the tank was the gift of Raṅga[ppa]-cheṭṭi of Ēṭappaṭṭu.
161	Śēṭṭuppaṭṭu.—Three sides of a slab set up near the Dharmarāja temple.			Śōbhakṛit, Paṅguṇi 28, Rōhiṇi, Pañchamī, Sunday.	Do.	States that Śēshādri Ayyaṉ of Tiruvaṇṇāmalai re-settled at Śēṟṟuppaṭṭu the ryots who had migrated from it being unable to cultivate the lands on lease according to the then prevailing rate of lease (*kuḍigai*) assuring them that specified levies at concessional rates would be collected from them. The new arrangement (*kaṭṭaḷai*) was made for the merit of Raghunātha Nāyaka and Dīkshitarayyaṉ.
162	Slab used as foot-rest in a well in the ruined Śiva temple.			Parītāpi, Paṅguṇi 30.	Do.	Modern. Incomplete. Records a deed (*nāmā*) given to Muttukṛishṇa-uḍaiyar.
163	Slab in the north wall of the central shrine of the ruined Śiva temple.			Aippaśi 10 .	Do.	Fragmentary. Mentions the names, Nārāyaṇapperumāḷ and [Mā]dhavapperumāḷ.
164	Three faces of a stone lying in the backyard of the Police station.	Vijayanagara .	Sadāśivadēva Ma[hārāya]	Śaka 14. .	Do.	Fragmentary. Seems to record a gift of land.
165	Appāḍu.—Flagstaff in front of Lakshmināṟāyaṇa Perumāḷ temple.			Aṅgira[sa], Aippaśi 25.	Do.	Modern. States that the flagstaff was the gift of Po[ṉa]. yyaṅgar.

166	Olagampattu.—Two slabs set up near the Pillaiyār temple.	Vijayanagara . .	Vīra-Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka 1291, Saumya, Āvaṇi, ..	Sanskrit and Tamil in Grantha and Tamil.	Records tax-free gift of the village Ulaga[la]pattu *alias* Śrī-Aḷagar-Chakravatti-chaturvēdimaṅgalam in Murugamaṅgalapparru, in Palkuṇṛa-kōṭṭam, to Tirumāl Periya Nallān-Chakravartti, son of Śrī-Aḷagar Chakravattigaḷ who was the son of Uruppuṭṭūr Kāvya-Chakravattigaḷ. The inscription praises the ancestors of the donee.
167	Indiravāṇam.—Slab set up on the road-side opposite to school.	Śambuvarāya . .	Sakalalōkachakravarttin Rājanārāyaṇa Śamburarāya.	5th year (in words), Āḍi, 1.	Tamil .	Registers gift of the village Indiravāṇam free of all specified taxes and divided into 32 shares with 32 house-sites as *sarvamānya-agrahāra*, among the *Savarṇas* headed by Maṅgalādarāyar.
168	Slab set up on the tank bund .	Vijayanagara . .	Vīrapratāpa Dēvarāya-Mahārāya .	Śaka 1368, Krōdhana, Dhanus, śu. 5, Thursday, Puṇarpūśam.	Do. .	Records the provision made by one Timmu-Nāyakkar for dredging the tank at Indiravāṇam with the fish-amount realised from it.
169	Alliāḷamangalam.—Lintel over entrance into the ruined Śiva temple.				Do. .	Beginning built in and highly damaged. Seems to record some provision for worship.
170	Pāḍakam.—Slab set up on the bank of a tank near the Māriamman temple.			[Sau]mya, Āvaṇi	Do. .	Records the provision made for reading the *purāṇa* in the *maṭha* constructed by Sūryabhaṭṭar.
171	Slab set up near the well in the Abhirāmīśvara temple.	Chōḷa .	Rājakēsarivarman .	9th year	Do.	States that one Gaṅgachūḷāmaṇi Kuṛunāgaṇ *alias* Pushpamāṇikkachetṭi constructed a sluice, evidently to the lake at Pāḍagam, and called it 'Nakka[ṇ]pirāṭṭi' after the name of his daughter.
172	Śittampattu.—Slab built into the wall of a well in a private land.	Pāṇḍya . .	Tribh. Sundara-Pāṇḍyadēva, 'who took all countries'.	17th year, Āṇi 1 .	Do. .	Registers gift of the village Sigirapaṭiṇaṇpattu *alias* Chitramēḷinallūr, by the *nāṭṭavar* of Murugamangalapparru to God Śempavaḷak-kuṇṛam-Uḍaiyār at Tiruvaṇṇāmalai.
173	Kūḷkarikāṭṭūr.—Slab set up into the platform in front of the Āñjanēya temple.				Do. .	Beginning lost and fragmentary. Seems to record gift of two house-sites.
174	Another slab in the same place .	Vijayanagara . .	Mallikārjunadēva Mahārāya .		Do. .	Fragment.
175	Rāyaṇkuppam.—Flagstaff in front of the Pillaiyar temple.	Sāḷuva .	Mallayadēva M[ahārāya] .	Hēviḷambi, Āḍi 5 .	Do. .	Incomplete. Seems to record remission of water cess (*nīrkūḍi*).
176	Śaduppēri.—Pillar set up on the land belonging to the village munsiff.	Śambuvarāya . .	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	4th year, Chitrabhānu, Mēsha śu. 7, Friday, Puṇarpūśam.	Do. .	Records gift of the village Śaduppēri *alias* Rājanārāyaṇachaturvēdimaṅgalam in Murugamaṅgalapparru, a sub-division of Veṇkuṇṛa-nāḍu in Palkuṇṛak-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam, as a tax-free *sarvamānya* among 54 Brāhmans of the Lāḍa and Vaḍuga (countries).
177	Gūḍalūr.—Slab set up on the tank bund				Do. .	Records the assignment of water cess on the lands belonging to the temple of Kariya-Perumāḷ for the maintenance of 4 lamps in the same temple by Rāmappa Dēvachōḷa Mahārāja.
178	Slab set up in a private land .	Chōḷa .	Parakēsarivarman 'who took Madura and Ilam'.	38th year (in words)	Do. .	Records gift of land as *ēṛippaṭṭi* by Dhīran-Mādēvaṇ, a resident of Kūḍalūr in Tachchūrnāḍu.
179	Teṉ-Paḷḷippattu.—South wall of the central shrine in the ruined Vishṇu temple.			Plava, Aṛpaśi 13 .	Do. .	Damaged. Seems to record a provision made for offerings to the God by Toṇḍaimānār, the agent of Tirumalaikoḷundupiḷḷai who was himself an agent of Raghunātha-Nāyaka.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
	Teṉ-Pallipaṭṭu—*concld.*					
180	North wall of the same shrine	Vijayanagara	. . . . Dēva-Mahārāya	[Śaka 1498] ..... Mēshа.	Tamil	Damaged. Seems to record a gift of the village Rāmachandrapuram to the temple of Varadarāja Perumāḷ at [Paḷ]ḷipaṭṭu for worship, service, etc., by Śevappa-Nāyaka.
181	Puḷḷūr.—Slab set up in a private land			Plava, Māśi, 27	Do.	Much damaged. Seems to record a gift of land as *Udirappaṭṭi*.
182	Slab set up in front of the local school				Do.	Seems to record a gift of land in Puḷḷūr for service in the temple of the god Uḍaiyār Tiruvaṇṇāmalaiuḍaiya-Nāyaṇār.
183	Śēṅgaputtēri.—Stone lying in a private land behind the ruined Śiva temple.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1440, Bahudhānya, Karkaṭaka, śu. 5, Monday, Uttiram.	Do.	Damaged. Records gift of a village (?) after purchase from the *tānattār* of the temple of Tiruvaṇṇāmalaiuḍaiya-Nāyanār, for worship etc., to the goddess Uṇṇāmulai-Ammai, as the gift of Kṛishṇadēva-Mahārāya, by Chinnappa Nāyaka.
184	Mēl Āraṇi.—Stone lying in *Śekkumōḍu*, on the way to Mēl Vilvarāyanallūr.			Krōdhi, Āvaṇi [12]	Do.	Modern. Records an order of Maṇinellūr-Piḷḷai of Pōḷiyūr-śīrmai and agent of Rāja Śrī Ayyaṇ Anantōśi Paṇḍitaraiyaṇ, remitting the taxes *mugaṭṭuvari* and *aḍuppuvari*, on the village Āraṇi which (the taxes) had been ordered to be remitted by his master for the whole of Pōḷiyūr-śīrmai.
185	Mēlvilvarāyanellūr.—Rock on the way to the Vishṇu temple on the hill.	Vijayanagara	[Kṛishṇadēva-Mahā]rāya	Śaka 144[1], Vikrama, Vṛiśchika .... 10, Friday, Svāti.	Do.	Highly worn out. Records gift of land in Villi[ya]rā[ya]-nallūr for worship, etc., in the Perumāḷ temple. Mentions Appāṇa-Nāyaka, the *daḷavāy* of Āṇaikundi Rāmayadēva-Mahārāya.
186	Stone lying in a private land (*Paṭṭa* No. 312).		....		Tamil and Telugu	Contains the concluding portion of an inscription.
187	Stone in the same place	Vijayanagara	Kṛi[sh]ṇapadēva-Mahārāya	Śaka 144[8], Vyaya	Tamil	Damaged. Seems to record a gift to the Perumāḷ temple at Viḷḷuvarā]yanallūr by Appu-Nāyaka as the gift of Rāma-[ppa*]dēvachōḷa-Mahārāja.
188	Three sides of a slab built into the pial of a house in the village *nattam*, No. 97/1.				Do.	Beginning lost and highly damaged. Seems to record a gift to the Perumāḷ temple.
189	Rock known as "Sāṇippārai" to the north of the village.			Virōdhi, Māśi, śu, 10, [Saturday], Uttiraṭṭādi.	Do.	Damaged. Records gift of land as tax-free *dēvadāna* for offerings and lamp in the temple of Tāṇṭōṇṛīśvaram-Uḍaiyār at Tatapāḍi (Tachchāmpāḍi) by Tillai-Uḍaiyār, son of Gaṇḍagajabhīmaṇ.
190	Slab set up in a private land about a mile to the south of the village.	Vijayanagara	Viruppaṇa Uḍaiyar	Rudhirōdgāri	Do.	Damaged. Refers to the construction of a tank at Villavarāyanallūr and to a grant of 500 *kuḷi* of land below it, to Tiruttā-piḷḷai, the servant (*paṇaiyāḷ*) of [Ga]ṅgaṇaṅgaḷ. The inscription bears the signature of Malaichchōḷai Villavarāyar at the end.

191	**Elattūr.**—West face of a rock known as 'Periyapārai' on the river bank and to the south of the Traveller's Bangalow.				Do.	States that (the land called) Pārāiputtēndal was endowed for the maintenance of the Periyanāyanār Aruṇagiri Jiyar-*muṭha*.
192	**Kachchērimaṅgalam.**—Hero-stone set up behind the Draupadi temple.				Do.	Damaged. Seems to record a gift of tax-free land in Śērumaṅgalam to the god at Tiruvaṇṇāmalai and for lamps to the goddess Uṇṇāmulai-nāchchiyār.
193	**Kḷ Pottural.**—Slab set up by the side of the Piḷḷaiyār temple in the street.			Śaka 1349, Plavaṅga, Mārgaḻi 18, Monday, Viśākhā, Dvādaśi.	Do.	States that since the irrigation channel at Puḷaḷḷūr was damaged by rain, it was repaired by Dēvastānāpati Bhāskaradēva, son of Śiṅgaṇa Dīkshita, for the merit of Mallappa Daṇṇāyaka.
194	**Chōḻapuram.**—Slab built into the floor in the east *prākāra* of the Śiva temple.				Do.	Incomplete. Records an order of Lakkappaṅgaḷ-Uḍaiyar to the *sthānikas* of the temple of Tiruvaṇṇāmalaiuḍaiya-Nayiṉār remitting certain specified taxes due on the temple lands at Ulagaḷandaśōḻapuram in Paṅgaḷa-nāḍu, till the year Pramāḍi, and indicating certain concessions for other lands from the month of Āḍi of the same year.
195	Broken stone in the same *prākāra* . .	Chōḻa .			Do.	Begins with the historical introduction 'Tirumagaḷpōḷa' of Rājarāja I and stops before mentioning the king's name.
196	Slab built into the *balipīṭha* in the same *prākāra*.		.....		Do.	Seems to record a gift of land for providing offerings to the god [Satt]iśvaramuḍai[yār].
197	Slab set up in the south *prākāra* of the same temple.	Chōḻa .	Parakēsarivarman 'who took Madura'	24th year (in words)	Do.	Records the gift of 3000 *kuḻi* of land to the deity Śatti Nakkaṉ of Śattimaṅgalam by the *nāṭṭavar* of Terkilvagai for sounding (instruments) with five persons during the three services of the *śrībali* ceremony (in the temple). Refers to a piece of land named Kōdaṇḍarāmap-perumpaṭṭi.
198	South tier of the central shrine in the same temple.				Do.	Fragmentary and damaged. Seems to record a gift of land to the temple of Sattiśvaram-Uḍaiyār at Ulagaḷandaśōḻapuram, as the gift of the king (Ulaguḍaiyār). Another record close by mentions that the Sōmāskanda images were set up (in the temple) by Perumānambi-Kampan, a merchant of the village.
199	Two halves of a slab built into the steps of the Piḷḷaiyār temple.	Vijayanagara .	Rājaśēkhara-Mahārāya, 'son of Dēvarāya-Mahārāya Mallikārjuna-Mahārāya who witnessed the elephant hunt.'	Śaka 1408, Parābhava, Śiṁha, śu. 10, Anusham, Monday.	Do.	Incomplete. Records a gift, entrusted to Viravēḍiya-nambi, for providing three *ariyāṇam* of offerings on the occasion of the lunar eclipse, to the god Tiruvaṇṇāmalaiuḍaiya Nāyanār and the goddess Uṇṇāmulai-Nāchchiyār by Kommayadēva-Timmarāja, as the gift of Sāḷuva Narasiṅgadēva-Mahārāya.
200	Three stones lying amidst the ruins of the Vishṇu temple.	Chōḻa .			Do.	Fragmentary. Begins with the introduction 'Pūrvadēśamum-Gaṅgaiyum-Kiḍāramum-koṇḍa', etc. Records gift of land for offerings and money for a lamp, by the *nagarattār* of [U]lagaḷandaśōḻapuran..
201	Slab set up on the wayside, a furlong north of the Māriyamman temple.				Do.	Engraved below a figure seated on a pedestal supported by a long shaft and holding a dagger by the right hand. Gives the name of the hero as Maṇali Toṇḍaimāṉ Kāṇāḍaṉ [Vīra]-vīraṉ. In characters of about the 15th century A. D.
202	Slab set up in a garden, south-west of the Māriyammaṉ shrine.				Do.	States that the land known as 'Jīvar tiruttu' (was given) as *tiruvilakkupuṟam* to god Ulagaḷanda-Perumāḷ.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*concld.*					
	POLUR TALUK—*concld.*					
203	**Pūvampa u** (hamlet of Śōḷapuram).—Three stones lying in a street.	Vijayanagara . .	. . . . . vadēva-[Mahārāya] .	Śaka 147[7], Rākshasa.	Tamil . .	Fragmentary.
	TRICHINOPOLY DISTRICT.					
	TRICHINOPOLY TALUK.					
204	**Śrīraṅgam**.—Right side of the entrance into the *Nāḻikēṭṭān-gōpura*.			29th year (in words)	Kannaḍa .	Fragment. Records a gift by the *Kannaḍasandhivigrahi* of Tribhuvanamalladēva (name lost) for maintaining two lamps in the temple. (See Part II below, paras 36 and 79.)
	LALGUDI TALUK.					
205	**Peruvalanallūr**.—Rock in the old site near the hamlet Paḷḷapuram.	Chōḷa . . .	Kulōttuṅga-Chōḷadēva .	40th year .	Tamil . .	Gift of 8 cows for lamp to the temple of Kallōḍai Mahādēva, by Chandiran Periyāṉ, a merchant residing at Irayāṉchēri in Pirammilinallūr-Kaṇḍam.
206	**Puḍūr Uttamanūr**.—Rock called 'Pañchapāṇḍavaṉ-pārai.'				Do. .	Records the grant of the right of worship in the temple to certain persons by Uttamaśōḷar *alias* Virāṭarāyar.
	PUDUKKOTTAI STATE.					
207	**Kuḍimiyāmaḷai**.—Hill rock near the cavern.	Bāṇa .			Tamil verse .	Verses in praise of Āṟaiyāḷ (Āṟagaḷūr) Tyāgavāṇaṉ and his sons Poṉṉin-Perumāḷ and Añjāda Perumāḷ. (See No. 385 of 1906.)
208	Same rock . .				Do. .	Same as one of the verses given in No. 507 of 1902 in praise of the chief Magadai-Perumāḷ.
209	**Ammāchatram**.—Stone lying in front of the cavern with beds in the Kuḍagumaḷai hillock.	Chōḷa .	Rājakēsarivarman . .	4th year .	Tamil .	Highly damaged. Records provision for offerings and lamps to the temple of Tiruppaḷḷimalai-Āḻvār at [Vaḍaśiṟuvāynāḍu].
210	Another stone in the same place . .	Do. .	Do. .	5th year .	Do. .	Records gift of land for conducting a festival of seven days in the temple of the god at Tiruppaḷḷimalai in Vaḍaśiṟuvāynāḍu.

	TANJORE DISTRICT.					
	ARANTANGI TALUK.					
211	Piḷḷaivāyal.—Four sides of a stone set up to the north of the village.			Śaka 142[0], Kāḷayukti, Āḍi.	Do.	States that Piḷḷaivayal *alias* Pāṇḍipperumāḷnallūr, the tax from which was assigned to the temple of Āḷuḍaiya-Tambirāṉār at Tiruppērundurai in Miḷalaik-kūṟṟam by Sūryadēvar Toṇḍaimāṉār, was mortgaged and purchased by several persons and that it was released and made over to the temple as *tirunāmattukkāṇi*, when Ēkapperumāḷ-Toṇḍaimāṉār had to collect tribute for payment to the 'Rāya who took Madura.'
212	Śilattūr.—South wall of the central shrine of the Ponnambalanāthēśvara temple.			Śaka 1606, Raktākshi, Āvaṇi.	Do.	Built in the middle by the Dakshiṇāmūrti shrine. Refers to the *ashṭabandha* of the image of Aḻagiya Ponnambalanātha at Śilaṭṭūr and to a gift of land to a Śivabrāhmaṇa of Arantāṅgi in Iḷaṅgō-nāḍu, a subdivision of Sundarapāṇḍyavaḷanāḍu.
213	South wall of the *maṇḍapa* in front of the same shrine.			Śaka 1414, Paridāpi, Rishabha, śu,. 1, Rōhiṇi, Friday.	Do.	Records gift, as *tirunāmattukkāṇi* to the god Aḻagiya Ponnambalanātha at Śilaṭṭūr, of the villages Karukkāṅguḍi, and Dēvaṅguḍi in his *sima* in Miḷalaikūṟṟam, by the chief of Arantāṅgi, Ēkapperumāḷ Toṇḍaimāṉār who is given the *birudas*, 'one who knows no fear,' 'who is not perturbed', 'one who took Iḷam in seven days' etc.
214	Same wall . .	Pāṇḍya . .	Jaṭāvarman *alias* Tribh. Vīra-Pāṇḍyadēva 'who having taken Iḷam, Koṅgu and Śōṇāḍu and defeated Vallāṉ, was pleased to perform the anointment of heroes and of victors at Tillai.'	16th year .	Do. .	Records gift of land, after purchase, by Sundarattōḷuḍaiyāṉ Paṭṭāḷagaṉ of Veḷiyāṟṟūr, as *tiruviḷakkuppuṟam* for burning a twilight lamp in the temple of Miḷalaikāṭṭichchuramuḍaiya-Nāyaṉār.
215	Stone fixed into the pavement of the *antarāḷa* of the same temple.			Kāḷayukti, ... Monday, Kṛittikā.	Do. .	Damaged. Records gift of the village Māvetti in Erukkilaikkōṭṭam by Ēkapperumāḷ Toṇḍaimāṉār to the son of Āṇḍāṉpiḷḷai of Tirunārāyaṇa-chaturvēdimaṅgalam.
216	Kurumbūr.—North wall of the central shrine of the Siddhanāthēśvara temple.			Śaka 1390, Virōdhi, Tai, 23.	Do. .	Records gift of the village Paravaikkōṭṭai by the chief of Arantāṅgi, Uḍaiyar Tirunēlvēlipperumāḷ Toṇḍaimāṉār to the temple of Śittaṅkalakki-Nāyiṉār at Kurumbili-ūr.
217	Same wall .	Toṇḍaimān.		Śaka 1387, Pārthiva, Chittirai 5.	Do. .	Records gift of the village Śeṇṇilattūr to the temple by the chief mentioned above.
218	Do. .			Śaka 1400, Viḷaṁbi, Tai 30.	Do. .	Records an agreement given by the *nagarattār* of Maramaḍakki *alias* Rājēndraśōḷapuram in Urumi-nāḍu to the *Ōvvar* of Kurumbil in Paḷaiyūr-nāḍu, a subdivision of the Rājarājavaḷanāḍu, to pay the *vāḍi kāval* tax on their village at 12 *paṇam* per annum.
219	Do .				Do. .	States that the well (*tirumañjana-kiṇaṟu*) in the temple of Śittaṅkalakki-Nāyaṉār was the gift of Gaṇavati Kaḷarikkōṉ, a tenant (of the temple) of Āvuḍaiya-Nāyaṉār.
220	Do. .			Śaka 1365, Rudhirōdgāri, Chittirai 16.	Do. .	Records the income of 1 *kalam* of paddy on each *mā* of land to the temple from the lands assigned as *kāṇāṭchi* to the son (*tiruvāśalpiḷḷai*) of Aḻagiya-aṇavāḷapperumāḷ-Toṇḍaimāṉār, the chief of Arantāṅgi.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*concld.*					
	ARANTANGI TALUK—*concld.*					
	Kurumbūr—*concld.*					
221	West wall of the same shrine			Śaka 1352, Miṇa, ba. 10, Friday, Uttirāḍam.	Tamil.	Records grant of land in Āmeñchūr-vayal situated in Vaḍaveḷḷārru-nāḍu by Sūryadēvar Kulaśēkhara Toṇḍaimān, as *dēvadāna* to the temple of Śittaṅkalakki-Nāyiṉār at Kurumbil, which was caused to be engraved by Āvuḍai-Nāyiṉār Toṇḍaimāṉār.
222	Do.			Śaka 1365, Rudhirōdgāri, Chittirai 16.	Do	Records the income of the temple of Śittaṅkalakki-Nāyiṉār, at 1 *kalam* of paddy (per *mā*) by Ilakkaṇa-Deṇṇāyaka Toṇḍaimāṉār, son of Aḷagiyamaṇavāḷapperumāḷ, the chief of Arantāṅgi in Iḷaṅgō-nāḍu, a sub-division of Vaḍaveḷḷāru *alias* Sundarapāṇḍya-vaḷanāḍu, from the villages Korramaṅgalam and Kurumbil assigned to him as *kāṇi-āṭchi*.
223	South wall of the same shrine			Śaka, 1365, Rudhirōdgāri, Chittirai 16.	Do.	Records gift of land as *dēvadāna*, in Puduvayal by Aḷagiyamaṇavāḷapperumāḷ Toṇḍaimāṉār for providing offerings to the god Uruḍaiya-Nayiṉār Śittaṅkalakki-Nayiṉār at Kurumbil.
224	Same wall			Śaka 1377, Bhāva, Paṅguṇi 10.	Do.	Damaged. Seems to record an order of Aḷagiyamaṇavāḷapperumāḷ Toṇḍaimāṉār, the chief of Arantāṅgi, exempting Arantāṅgi and Kurumbil from the payment of certain taxes.
225	Do.				Do.	States that (the temple) was renovated by Kamban Mādēvan *alias* Vattarāyar, the chief (*arasu*) of the village.
226	Do.			Śaka 1399, Durmukhi, Mārgaḻi 18.	Do.	Records gift of 12 *mā* of land to the temple by Iṉbavaṇapperumāḷ Toṇḍaimāṉār, the chief of Arantāṅgi.
227	Do.	Pāṇḍya	Māṟavarman *alias* Tribh. Śrivalladēva	5th year (in words), Paṅguṇi 24.	Do.	Records an order issued to the residents of Kurumbil by Menniṉṟa-perumāḷ Toṇḍaimāṉār, the chief of Arantāṅgi, extending to them the privileges enjoyed at Arantāṅgi and also promising not to levy any other tax besides 25 *panam* per *mā* annually.
228	South wall of the *maṇḍapa* in front of the same shrine.			Śaka 1440, Vegudānya, Āḍi 30.	Do.	Inscribed stones missing in the middle and at the right end. Seems to record a gift of paddy to the temple by the *ūrāṇmai* of the village.
229	Same wall	....		Śaka 14[**]	Do.	Do. Damaged. Records an order of the *ūrār* and the *Nāṭṭār* of the temple granting 3 *mā* of land as *kāṇiyāṭchi*, probably to the accountant (of the temple).

	PATTUKKOTTAI TALUK.					
230	**Mahārājasamudram** :—Stone built into the pavement on the east side of the second *prākāra* of the Raṅganāthasvāmin temple.				Do.	Fragmentary. Mentions Rā[ja*]rā[ja*]-va[nāḍu and Vīḍavanīśvaram-uḍaiyār. Another fragmentary inscription found on the platform near the kitchen of the same temple seems to record an agreement made by the *nagarattār* towards remission of taxes on some piece of land by payment of money.
230a	In the *gōpura* of the same temple, proper left.	Chōḷa	Tribh. Rā....	5th year	Do.	Fragment. The inscribed stones belong to a Śiva temple. Records gift of land for worship to the deity (name lost) set up in the temple. Mentions Śellūr *alias* Pāṇḍiyaṉai-meṉkaṇḍaśōḷa-chaturvēdimaṅgalam in Rājarājava[ḷanāḍu.
231	North wall of the Āṇḍā[shrine in the same temple.				Do.	Damaged. Seems to record a remission of taxes by Veṅkaṭa-rāja, as the gift of [Śevappa] Nāyaka.
	TANJORE TALUK.					
232	**Tirukkaṇḍiyūr.**—Pillar lying in the compound of the ruined Śiva temple.	Chōḷa	Rājakēsarivarman	7th year	Do.	Records the boundary of 1/8th (*vēli*) of land belonging to god Niṉṟaruḷiṉadēva at Tirukkaṇḍiyūr, a *brahmadēya* in Ārkāṭṭuk-kūṟṟam.
233	South wall of the *maṇḍapa* in front of the central shrine in the Perumā[temple.			Śukla, Tai 3	Tamil and Telugu	A bilingual inscription in Tamil and Telugu recording the gift of the *Mahā-maṇḍapa* by Nārāyaṇarāśar, son of Vīrabāṇa Maḷarāśar. In characters of about the 15th century A.D.
234	**Tiruvālampoḻi.**—Door jambs at the southern entrance of the *Mahā-maṇḍapa* in the Vaṭamūlēśvara temple.	Chōḷa	Rājakēsarivarman *alias* Chakravattiga[Kulōttuṅga-Chōḷadēva.	21st year	Tamil	Begins with the introduction 'Puga[mādu' etc. Records an agreement given by the Śivabrāhmaṇas of the temples of Mahādēva at Tiruvālampoḻil, hamlet of Paṟappaikuḍi in Ārkāḍukūṟṟam, a subdivision of Dīnachintāmaṇi-nāḍu to burn a perpetual lamp before the god for the gold received by them from two private persons.
235	South wall of the same *Mahā-maṇḍapa*	Do.	Tribh. Kulōttuṅga-Chōḷadēva	[9]th year (in words)	Do.	Damaged. Seems to record gift of land by certain persons of Paṟambaikkuḍi for burning a lamp in the temple of the god at Paṟambaikkuḍi-Tiruvālampoḻil in Ārkāṭṭuk-kūṟṟam.
236	**Veṇḍayampaṭṭi.**—North, west and south base of the central shrine of the Tāṇṭōṉṟīśvara temple.			Śaka 1449, Sarva-[dhā]ri, Puraṭṭāḍi 20.	Do.	Records gift of the village Śembaṅguḍi by the Sāmanta Tyāgavāchāriyan Aḻagapperumā[belonging to Vaṇambākuḍi who bears a number of titles such as Rāvuttamiṇḍan, Takkāṟku-takkāṉ etc., for worship and offerings to the god Tāṇṭōṉṟīśvaramuḍaiya-Tambirāṉar.
237	West and south walls of the Chaṇḍēśvara shrine in the same temple.			Sādhāraṇa, Āvaṇi 24	Do.	States that the shrine of Chaṇḍēśvara was repaired by an *ayambaḍi-mudali* named Śembunātha, son of Pāṇḍya-perumā[.
	MADURA DISTRICT.					
	MADURA TALUK.					
238	**Tiruppaṟaṅkuṉṟam.**—Stray stone fixed into the wall near the *dvārapālaka* (left) at the entrance into the central shrine in the Subrahmaṇya temple.		Tribh. Kōṉēriṇmaikoṇḍāṉ.....		Do.	Fragmentary. Seems to record a grant of land for providing offerings to the goddess Āvayaṇāyaki.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT—*contd.*					
	MADURA TALUK—*contd.*					
	Tirupparaṅkuṉṟam—*contd.*					
239	Same wall	Pāṇḍya	—	11+1+1st year	Tamil	Beginning of the inscription lost. Records a grant of *uḷvari* by the king at the instance of Aiyan Malavarāyar regarding a tax free endowment of land as *Madappuṟam* for feeding *tapasvins* in the *maṭha* constructed in the name of Bagavati-Āḻvār to the north-east of the temple of Tirupparaṅkuṉṟamuḍaiyār.
240	Inner wall of the *Mahā-maṇḍapa* (proper right of entrance) in the same temple.	Do.	Jaṭāvarman Kulaśēkharadēva	13+1+1st year	Do.	Commences with the introduction 'Pūvinkilatti', etc., and is obstructed by images towards the end. Seems to record sale of land, free of taxes, by the authorities of the temple of Tirupparaṅkuṉṟamuḍaiyār to the assembly (*ūrār*) of Kulaśēkharapuram.
241	Same wall	....	....		Do.	Beginning lost and built in at the end. Seems to record gift of house-sites to several servants of the temple.
242	East wall (inside) of the same maṇḍapa	Pāṇḍya	Māravarman *alias* Tribh. Sundara-Pāṇḍyadēva 'who was pleased to take Sōṇāḍu and perform the anointment of heroes and of victors at Muḍikoṇḍaśōḻapuram.'	17th year	Do.	Records a royal order issued while halting at Vīra-Dhāvaḷa granting land and a house-site to a daughter of a temple servant (*dēvaradiyāḷ*). Records also a grant of land as *kuśakkāni* by the trustees of the temple to (the potter) Āḻvi Rājagambhīraviṇṇavadaraiyaṉ.
243	Inner wall of the same *maṇḍapa*, left of entrance.	Do.	Jaṭāvarman *alias* Tribh. Kulaśēkharadēva.	13th year and 365th day.	Do.	Records a royal order, issued at the instance of Kālingarāyar remitting the taxes of Kulaśēkharapuram, for providing offerings to the image of Kshētrapāla-piḷḷaiyār in the temple. The *uḷvari* forming Kulaśēkharapuram as a *nagara* by clubbing together certain villages in the 9th year of the king, is also appended to the record.
244	Entrance into *Mahā-maṇḍapa*, left			..... Thursday	Tamil and Sanskrit in Grantha.	In characters of the 15th century A. D. Fragmentary and ends of lines chiselled. Contains a genealogical account of the Āraviḍu chiefs and mentions Ayyana Sōmēndra-ṇṛipati, the king Vimalāditya and his son Rājanarēndra in whose presence a certain....ka-Nārāyaṇa rendered the *Bhārata* into the *Andhra-Bhāsha*. The kings, Sarvajña Sōmēśvara-Ṇṛipati, Pinnama, Kōmapēndra-ṇṛipati, Viṭhalēśvara and Timma Bhūpa are also mentioned towards the end of the inscription.
245	Same wall, right of entrance	Pāṇḍya	Sundara-Pāṇḍyadēva	3rd year	Do.	Beginning of lines built in. Seems to record a gift of land to the temple by the assembly (*ūr*) of Kulaśēkharapuram.
246	At the entrance (proper right) into the *Mahā-maṇḍapa* of the same temple.				Tamil verse	Damaged. Seems to be in praise of the god.

247	Same place . .				Sanskrit in Grantha.	Verse by Sakalavidyāchakravartti in praise of a Bāṇa chief. See also A. R. No. 544 of 1902.
248	Same place, proper left .	Pāṇḍya . .	[Lost] .	8+1+1st year .	Tamil .	Begins with the introduction 'Tirumalar tiruvum' of Māravarman Sundara-Pāṇḍya II. Ends of lines built in. Records a royal gift of money for providing offerings to the god during the midnight service instituted in the temple in the name of *Piḷḷai* Bagavati-Āḻvār.
249	Do. .		Tribhuvanachakravartti .		Do. .	Engraved in continuation of the previous inscription and connected with it. Ends of lines built in. Seems to register a remission of taxes to meet the expenses of (the midnight service) referred to above.
250	Do. .			8+1+1st year .	Do. .	Beginning of lines built in. Records the issue of *ulvari* for the remission of taxes mentioned in No. 249 above.
251	Wall of the *kambattaḍi-maṇḍapa* (inside), left of entrance.	Pāṇḍya .	Tribh. Sundara-Pāṇḍyadēva 'who was pleased to take the Chōḷa country'.	5th year (in words) .	Do. .	Begins with the introduction 'Pūmaruviya tirumaḍandaiyum' etc. Intercepted by a wall in the middle. Records sale of land to two goldsmiths by the *Śrī Rudra-Mahēśvaras* for providing offerings to the god, as the original endowment of the village Tiruvuṇṇāḻigainallūr made for this purpose in the [+]+1+1st year of *Periyanāyānār* Kulaśēkharadēva, remained fallow without any yield.
252	Same wall .	Do. .	Māravarman Tribh. Vikrama-Pāṇḍyadēva.	5th year and 320th day.	Do. .	Commences with the introduction 'Tirumalarmādu' etc. Records a royal order issued at the instance of the brother-in-law, Vikramaśōḷadēvar, while the king was halting at Aḷḷiyūr in Nāṭṭārupōkku, granting the village Pudukkuḷam for providing offerings to the god Vikramapāṇḍya-Īśvaram-Uḍaiyār consecrated by Tiruchchirrambalam-Uḍaiyār, a *tapasvin* of *Kīḻaimaḍam* at Tirupparaṅguṇram and for the maintenance of this person and his *samtāna*.
253	Do. .	Do. .	Tribh. Kōnēriṇmaikoṇḍāṉ .		Do. .	Pertains to the grant noticed above.
254	Wall of the *kambattaḍi-maṇḍapa*, right of entrance.	Do. .	Māra[varman] Tribh. Sundara-Pāṇḍyadēva 'who was pleased to take the Chōḷa country.'	3rd year .	Do. .	Obstructed by a railing in the middle. Records an agreement given by the Śivabrāhmaṇas of the temple of Tirupparaṅkuṇram-uḍaiya-Nāyināṟ to maintain a twilight lamp in the shrine of the goddess, for 1 *poṉ* received by them from a person of Malaimaṇḍalam.
255	Left of entrance into the *kambattaḍi-maṇḍapa* above the steps.				Tamil verse .	In praise of the Bāṇa chief Vīrapperumāḷ Magadēśaṉ (cf. 507 of 1902).
256	Same place . .				Do. .	Do.
257	Do. Right of entrance .				Do. .	Do.
258	Same place .				Do. .	Two verses in praise of the same chief.
259	Do. .				Tamil .	Fragmentary. Mentions [Ponparappiṉa] Perumāḷ 'who took Madurai, Karuvūr and Kāñchi.'
260	Stone set up in the *gōpura* .				Do. .	Refers to a grant of a *pālaiyam* as *rattakkāṇikkai*, to (the descendant of) Āṇḍarābaraṇa Mudali, son of Ellappa Mudali, who fell from the *gōpura* evidently to vindicate some right and to a gift of land for providing offerings to the god daily.

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT—*contd.*					
	MADURA TALUK—*contd.*					
	Tirupparaṅkuṇṛam—*concld.*					
261	Above the platform of the same *gōpura* (proper right).			Śaka 1714, Parīdāpi, Paṅguṇi 24, Wednesday, śu. 2, Rēvatī.	Tamil .	States that during the administration of Gōpālarāya under Ahamad Khadar Saheb and Hazarat Nababu Saheb when Hazarat Kepilai Nababu Saheb was ruling the country, one Kuṭṭi, son of Vayirāvi Muttukaruppaṉ, fell from the *gōpura* (and died) as a protest against the demolition of the temples of Śokkanātha and Paḻaṉiyāṇḍavaṉ for which (his descendant) was granted a *pāḷaiyam* as *rattakkāṇikka* making provision for providing offerings to the god daily.
262	Same place .	Nāyakas of Madura	....	Śaka 1505, Subhānu, Kārttigai 12.	Do. .	States that the *gōpura* and the compound wall (*tirumadil*) were built by Vīrappa-Nāyaka, son of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
263	Same *gōpura* (proper left) .		....	Do. .	Telugu . .	Do.
264	Do.	....	....		Tamil verse .	States that Kishṇaya-Vīrappaṉ who is given the title 'Kachchipperuñchelvaṉ' constructed a *kal-maṭha* to the east of the *gōpura* at Paraṅkuṇram and he set up (in it) the image of Gaṇēśa (Aiṅkaraṉ) to spread the renown of Viśvanātha-Nāyaka.
265	North wall of the Paśupatīśvara shrine .	Pāṇḍya . .	Tribh. Kōṉēriṇmaikoṇḍāṉ . .	5th year and 325th day.	Tamil .	Records a royal gift of land at Kulaśēkharanattam, hamlet of Śōḻakulāntaka-chaturvēdimangalam at the instance of his *machchāḷvi* Vikrama-Chōḻadēva as *maḍappuṟam*, to Irāvaḷar Paśupatidēva residing at Poṉṉambalaṅkāṭṭiṉāṉ-*maṭha* at Tirupparaṅkuṇram.
266	Madura—First *gopura* of the Sundarēśvara temple (left of entrance).			..... Dakshiṇāyana .. Jyēshṭha śu...	Do. .	Highly damaged. Seems to record gift of land to a *bhaṭṭa* of the Āśvalāyana-sūtra and refers to spending of the fish lease amount on the (local) tank.
267	Same place .			Śaka 1[51]7, ... Kaṭakaravi ba. 1, Wednesday, Tiruvōṇam.	Do. .	Damaged. Records grant of the *kāṇiyāṭchi* right over the village Kaṇṇaṇūr in Puḍūr-śīrmai to Madhyadēva-Mahārāja son of .... sōḻa-Mahārāja, 'the agent of the temple of Tiruvuḷaivāyuḍaiya-Tambiraṉār', with the stipulation to pay annually a specified tax permanently (*vēṇḍā-kaḍamai*) to the god Vīdiviṭaṅka.
268	Do. Right of entrance	Vijayanagara . .	Sadāśivarāya . .	Śaka 1466, Krōdhin, Dakshiṇāyana, Vṛiśchika, śu. 10, Sunday, Uttiraṭṭādi.	Do. .	Registers a grant of the hamlet Paṭṭi-ūndal in the village Kaṇakkaṇkuḍi in Teṇkalavaḷi-nāḍu, a subdivision of Madurai-śīrmai, by Vīrakumāradēva-Mahārāja for offerings during one *śandi* in the temple of Śokkanātha and for providing garlands, (for the merit of) Viṭhaladēva-Mahārāja, son of Rāmarāja-Tirumalaidēva-Mahārāja.

269	Do.	Do.			Do.	States that the *gōpura* was constructed for the merit of Achyutadēva-Mahārāya, by Vasuvappa-Nāyaka, the elder brother of Vaiyappa-Nāyaka and the son of Īsurappa-Nāyaka and who had the titles 'Uddagirisāsanāngan, Manināgapuravarādhīśvaran' etc.
270	East wall of the second *prākāra* of the same temple.	Pāṇḍya	Tribh Kōṉēriṉmaiko ān	38th year, Tai, and 184th day.	Do.	Records remission of taxes by the king on two villages granted for the maintenance of a flower garden formed at Madura between *Malaiyāmpadaividu* and the Vaigai river, for providing garlands to the god Tiruvālavāyuḍaiya-Nāyaṉār.
271	North wall of the same *prākāra*	Pāṇḍya	Sundara-Pāṇḍyadēva.	11th year (in words), Paṅguṇi.	Do.	Damaged and built in at the beginning. Purports to be an order of the deity assigning the right of cultivation of temple lands at Śērumāṉēri, which had so far remained fallow to a certain person and fixing a permanent tax of 4 *achchu* per year as due to the temple.
272	Same place				Do.	Highly damaged. Seems to record an order of the authorities of the temple of Tiruvālavāyuḍaiya-Nāyaṉār assigning the cultivation rights of certain temple lands to two persons.
273	Do.	Pāṇḍya	[Ja]ṭāvarman *alias* Tribh. Vīra-Pāṇḍyadēva.	21st year (in words), Makara, ba. 3, Friday, Uttiram.	Do.	Records sale of land for 100 *pudukkuligai-paṇam* to a *kaikkōla* of the temple of Vāḍuśeydavāraṇamudaiya-Nāyaṉār, by the *Mahā-sabhā* of Kōḍimaṅgalam *alias* Muḍittalaikoṇḍapāṇḍya-chaturvēdimaṅgalam, a *brahmadēya* in Māḍakkuḷam in Madurōdaya-vaḷanāḍu.
274	Do.	Do.	Vīra-Pāṇḍyadēva	Year lost, Kārttigai.	Do.	Engraved in continuation of the previous inscription. Damaged. Purports to be an order of the deity granting to a certain Mādēva Aḷagiyaśōkkaṉār *alias* Sundarapāṇḍyaśōḻakōṉ, the cultivation right (*kāṇmai-kāṇi*) of Māttūr, hamlet of Kōḍimaṅgalam *alias* Muḍittalakoṇḍapāṇḍyachaturvēdimaṅgalam (granted) as *aḍukkaḷaipuram*, for the maintenance of the kitchen in the temple.
275	Do.	Do.	Tribh. Kulaśēkhara[dēva]	.... Kanni, ba. 11, Thursday.	Do.	Highly damaged. Records an agreement given by the *ūrār* to maintain two sacred lamps on the stand at the outer entrance of the *garbhagṛiha* of the temple of Tiruvālavāyuḍaiyār, for 20 *achchu* received by them from an *agapparivāra-mudali* of the king (*nāyaṉār*). Mention is made of Muṉaiyadaraiyaṉ.
276	Do.	Do.	Kulaśēkhara[dēva]	Lost	Do.	Built in at the beginning and damaged. Purports to be an order issued by the deity granting land as *jīvitakāṇi* for the maintenance of 11 musicians belonging to the temple.
277	Do.	Do.	Do.	10th year, Chittirai	Do.	Damaged. Another similar order of the deity granting land at Muṉaiyaṉēri in Aṇḍa-nāḍu for the maintenance of Periyāṉ Taṉivandāṉ *alias* Vallāṉaivenṟa-pāṇḍiyavādyamārāyar, a musician attached to the temple.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT—*concld.* MADURA TALUK—*concld.* **Madura**—*concld.*					
278	Same wall	Pāṇḍya	Kōṉēriṉmaikoṇḍāṉ	7th year (in words)	Tamil	Registers a royal grant of the village Karuṅkuḷam in Vayalūr-nāḍu, at the instance of Kāliṅgarāyaṉ, to Kanakasśiva, for the maintenance of the servants looking after the two flower-gardens of the god and goddess founded by Nayiṉār Virasa-muḍitta-Perumāḷ and named (after his title) Bhuvaṇaika-vīra, for feeding pilgrims in the Bhuvaṇaikavīraṉ-*maṭha* situated to the north of the hippodrome (*tiruchchenḍuveḷi*), and for feeding 1,000 pilgrims at the rate of 100 daily during the ten days of the festival in the month of Āvaṇi.
279	Do.		Vīra-Pāṇḍyadēva	15th year	Do.	Purports to be an order issued by the deity remitting the taxes on a plot of land in [Parākrama]-Pāṇḍya-chaturvēdi-maṅgalam, given for the maintenance of the temple cook, Tirunaṭṭapperumāṉ a *savarṇa* of the Bhāradvāja-*gōtra* and Bōdhāyana-*sūtra* and belonging to Maruttuvakkuḍi in Aṇḍa-nāḍu.
280	Do.	Do.	Kōṉēriṉmaikoṇḍāṉ	5th year and 320th day.	Do.	Records a royal order issued, at the instance of the *machchāḍi*, by Vikrama Chōḷadēva to the managing trustees of the temple of Tiruvālavāy-uḍaiyār, assigning the 4 *uchchu* due from Tuṟumūr in Aṇḍa-nāḍu from the *Āyakkaiyar, Āsimakkaḷ* etc., for supplying sandal-paste to the god.
281	Do.	Do.	Tribh. Kōṉēriṉmai[koṇḍāṉ]	4th year and 190th day.	Do.	Ends of lines left unengraved. Records the assignment of 25 *kalam* of paddy from the village of Tuṟumūr for (offerings) to god Adiraviśśi-Āḍuvār and for the celebration of the Pūram festival in the month of Arppaśi.
282	In the Kiḻai-*gōpura* (proper right) of the same temple.	Nāyakas of Madura	Vīrappa Nāyaka	Pramādi, Puraṭṭāśi 16.	Do.	Damaged and built in at the end. Refers to a quarrel among his servants (*ōḍḍar*), evidently about the levy on betel-leaves and areca-nuts in Madura and Rāḍhāpuram-*śīmai* and to the remission of the same by the Nāyaka ruler.
283	Inner wall of the same *gōpura*	Do.	Do.	Bhāva, Arppaśi 8	Do.	Records the remission of the caste levy (*jāḍivari*) on Reḍḍis in the 4 *śīmais* of the Madura kingdom.
284	Same place	Do.	Viśvanātha-Nāyaka Vīrappa-Nāyaka	Śaka 153[1], Saumya, Āṇi,[1]5, Pūśam.	Do.	Records remission of brokerage fee from shandy-market (*Śandai*) at Mayilam by the chief to the Kaikkōḷa-mudali of Aṉṉikkuḍi including the vehicle bearers (*Śivaḷam-tāṅgaṟār*) of the temple of Sokkanātha at Madura.
285	Kiḻai-*gōpura* (proper right) of the same temple.	Pāṇḍya	Tribh. Kōṉēriṉmaikoṇḍāṉ		Do.	States that the *gōpura* [was built by] Avaṉivēṇḍarāmaṉ.

28[illegible]	Same *gōpura* (proper left) .	Do. .	Do. .		Do. .	Calls the *gōpura* as 'Sundara-Pāṇḍyaṉ-gōpura'.
287	Do. .	Nāyakas of Madura .		Śaka 1547. Krōdhana. Aṟpaśi 17. ba. 12. Monday. Chitra.	Do. .	Records remission of several specified taxes due from the five artisan classes of Madura for conducting the Mārgaḻi festival of Chokkanāthasvāmi for the merit of Viśvanātha Nāyaka Tirumalai-Nāyaka.
288	Do. .	Do. .	Viśvanātha-Nāyaka Vīrappa-Nāyaka .	Śaka 1545. Dundubhi. Āvaṇi 1. Hastam. Saptamī.	Do. .	Records remission of taxes on the villages granted to the vehicle bearers of (the temple of) Chokkanāthasvāmi.
289	Stone planted in the Mīnākshi-Nāyaka *maṇḍapa*.			Śaka 1764. Śubhakṛit	Do. .	Records the provision made for daily worship in the Śrī Mīnākshi Amman shrine at Madura from the interest on one lakh of *pagōdas* endowed by Kāñchīpuram Pachchayappa Mudaliyār. Also provides for the appointment of a tutor on 10 *varāhaṉ* for a month for teaching law (*vyākaraṇa-śāstra*) and another on 5 *varāhaṉ* for teaching English to Hindu boys of the locality. (See also No. 145 of 1938-39.)

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1942-43.

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT. NANDIKOTKUR TALUK.					
1	**Bannūru.**—Broken stone pillar lying near the Vighnēśvara temple.				Telugu .	Fragmentary and damaged. Mentions Śrīparbbata. In characters of about the 10th century A. D.
2	Broken slab lying near the village *chāvadi*	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka ...., Plavaṅga, Kārtika, śu. 12.	Do.	Damaged. Seems to register the endowment of the village Guḍipāḍu, attached to Bannūru, situated in the Gani-*sīma* included in the province of Kandanavōlu, inclusive of all the privileges, to the learned *Mahājanas* of the place by Mahāmaṇḍalēśvara (name lost) for the merit of his father Śrī-Raṅgarāju in the presence of the god Viṭhalēśvara.
3	Fragment lying in the same place .	Do. .	[Sadāśivadēva Mahārāya] . .	Śaka 1469,.... .	Do. .	Registers the gift of the village Koṇḍasamudram, inclusive of all privileges, as an *agrahāra* by [Rāma]rāju-Veṅkaṭādri-Ayadēva Mahārāja.
4	**Bhairāpuram.**—Slab set up on the tank known as Fakkiramakunta about two miles away from the village.	Do. .	Vīra-Veṅkaṭapatidēva-Mahārāya, ruling from Penugoṇḍa.	Śaka 1527, Śōbhakṛit, Jyēshṭha, śu. 15.	Do. .	Registers a gift of land by Vōnāla Basuvannoḍeya, son of Liṅgannoḍeya, to Gaḍam Abureḍi for his having constructed a tank at Bayirāpura which was granted to the former as an *amaram* fief by Mahāmaṇḍalēśvara Rāmarāja-Gōpālarājayya.
5	**Chantkūru.**—Broken slab set up near the Chennakēśavasvāmi temple.				Do. .	Fragmentary. Only the imprecatory portion of the inscription is preserved. In characters of about the 16th century A. D.
6	**Cherukucherla.**—Slab set up in the Chennakēśavasvāmi temple.	Vijayanagara . .	Sadāśivadēva-Mahārāya	Śaka 1469, Plavaṅga, Kārtika, śu. 12.	Do. .	Registers a *sarvamānya* gift of the village Telikicharla situated in the Gani-*sīma*, inclusive of all privileges such as *kāṇika, veṭivēmulu*, etc., both in cash and kind and the *sumka-sthāvaram* as in the days of Daṇāyani Basavappa, to the learned Brāhmaṇas of the village by Mahāmaṇḍalēśvara Rāmarāju-Veṅkaṭādri-Ayadēva Mahārāja for the merit of his father Śrīraṅgarāja in the presence of god Viṭṭhalēśvara.
7	Slab set up in a field known as *Guṇḍraḍḍi-vāni-baraka* about 1½ mile from the village.			Śaka 1536, Ānanda, Śrāvaṇa, śu. 12.	Do. .	States that the well (near by) was constructed by Vōbireḍi, son of Guṇḍreḍḍi Chinnāreḍi of Telakicherla.
8	**Chintalapalli.**—Slab set up in the Āṇjanēyasvāmi temple.	Vijayanagara . .	Sadāśivadēva Mahārāya .	Śaka 1469, Plavaṅga, Kārtika, śu. 12.	Do. .	Registers a *sarvamānya* gift of the village Chintalapalle situated in the Gani-*sīma* inclusive of all privileges such as *kāṇika, veṭivēmulu*, etc., both in cash and kind and the *sumka-sthāvaram* as in the days of Daṇāyani Basuvappa, to Narasiṁha Sōmayājin by Mahāmaṇḍalēśvara Rāmarāja Veṅkaṭādri-Ayyadēva-Mahārāya for the merit of his father Śrīraṅgarāja in the presence of the god Viṭhalēśvara.
9	Slab lying near the Virabhadrasvāmi temple.			Śaka 1670, Vibhava, Chaitra, śu. 5.	Do. .	Records the expanded reconstruction of the Nāgēśvara and Virabhadrasvāmi temples at Chintalūru by the two cousins, Veṅkaṭa Reḍḍi and Aunā-Reḍḍi, the great-grandsons of Burrā Reḍḍi.

10	**Dēvanūru.**—Slab set up near the Veṅkaṭēśvaraswāmi temple.			Śaka 1512, Vikṛiti, Māgha, śu. 12.	Do.	Registers a gift of land to the mason Vīrōju by Vēdirāju Lōkapagāru for the upkeep of a well of drinking water in the *agrahāra* village of Dēvanūru *alias* Raṁgamāmbāpura.
11	Slab set up near the *Śivālaya* in the village.	Vijayanagara	Vīra-Sadāśivadēva-Mahārāya	Śaka, 1461, Śukla, Āshāḍha, śu. 12.	Do.	Damaged. Seems to register the *sarvamānya* gift of the *agrahāra*-village Raṁgamāmbāpura to a Brāhmaṇa (name not clear) who was the son of Anantayya and who belonged to the Kāśyapa-*gōtra*, Āpastamba-*sūtra* and Yajuś-*śākhā* by Raṁgaparājayyadēva Mahārāja, son of Veṁkaṭādrirājayya and grandson of Rāmarāju-Śrīraṅgarājayya of the Āraviḍu family.
12	**Kaḍumūru.**—Stone pillar set up in front of the Āñjanēyasvāmi temple.			Śaka 1457, Jaya, Vaiśākha, śu. 10, Thursday.	Do.	States that the lamp-pillar was set up near (the god) Hanumān by Avubalaya and Tirumalayaṁgāru, sons of Aṇṇaṁgāru of Bhōjanapalli-Kaḍamūru.
13	**Kōnētiammanapalli.**—A slab set up near the Āñjanēyasvāmi temple.			Śaka 1788, Kshaya, Āśvija, śu. 1.	Do.	Registers a gift of land made out of his private holding by Veṅkatarāmuḍu, son of Nandayya and grandson of Muṅgavedi Vishvapa of Āpastamba-*sūtra* and Haritasa-*gōtra* to god Mahānandīśvara of Kōnētiammapalle, the suburb of Vaḍamānu, as the former *ināms* to the same god by his grandfather Pāparāju who founded the temple, had been confiscated, in consequence of which daily worship and other rites to the god had ceased.
14	**Maṇḍlam.**—Slab set up on a well near the mosque.			Śaka 1649, Viśvāvasu, Māgha, śu. 7 Friday.	Do.	States that the well was constructed by a Brāhman lady named Pārvatī, the wife of Nandarāmu, whose parents were [Ja]yarāmu and Drōpati (Draupati).
15	Slab set up by the side of the road leading to Taḍatūru.			1[6]77, Yuva, Phālguṇa śu. 12.	Do.	Registers the foundation of a well to the south of the village by Kichchaya, son of Nārāyaṇa Lachchaya.
16	**Nāgalūti.**—Two fragments lying in the compound of the Āñjanēyasvāmi temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1468, Plavaṅga Kārtika, śu.	Do.	Damaged and worn out. Seems to register a *sarvamānya* endowment the details of which are lost.
17	**Nandikōtkūr.**—Pillar of the *Nandimaṇḍapam* in the Mallēśvaraswāmi temple.				Do.	Registers a gift of garden land in the village (of Nandikōṭkūr) to Rāvichēṭi Kavi Pāparājayya, a devotee of Mallikārjuna and Bhramarāmbā.
18	Slabs built into the pavement near the Āñjanēya image in the Āñjanēyasvāmi temple.				Do.	States that the *mānya* of one *puṭṭi* of land given to [Rā]vichēṭi Kavi-Pāparāju is the endowment of Praṇḍharāya.
19	Pillar set up in the *satram* in front of the above temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1469, Plavaṅga, Chaitra, ba. 1.	Do.	Damaged and worn out. Refers to the *vṛitti* lands endowed by Mahāmaṇḍalēśvara Appalrāja, son of Tipparāja and grandson of Kalva Appalrāja of the Ātrēya-*gōtra* in favour of the gods and Brāhmaṇas at Nandikōṭukūru situated in the Veligōḍu-*sīma* which was given away as *amara* to the donor by the king.
20	Slab set up on a dilapidated well known as *Polamēra-bhāvi* about two miles to the west of the village.			Śaka 1604, Dundubhi, Mārgaśira, ba. 1.	Do.	States that it is the pillar demarcating the boundary of Nandikōṭukūru and Arlūru set up by the residents of the former place who won the dispute connected with it.
21	Slab set up on a dilapidated well known as *Pūjārivāḷḷa-bhāvi* to the west of the village.			Śaka 1690, Parābhava, Vaiśākha, śu. 3, Thursday.	Do.	States that Musali-seṭi Akaliseṭi, son of Kōmati Pōliseṭi Mallaya of the Jānakula-*gōtra*, constructrd a well called Rāmatīrthe in the vicinity of Nandikōṭukūru and had platforms constructed for *Aśvattha* and other trees.

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*contd.*					
	NANDIKOTKUR TALUK—*contd.*					
	Nandikōṭkūr—*concld.*					
22	Nandi-pillar set up in a field (Sur. No. 116) outside the village.	Kākatīya	Mahāmaṇḍalēśvara Kākati-Kumāra Rudradēva-Mahārāja ruling from Ōragal.	Śaka 1213, Khara, [Vaiśākha, śu. 15,] Thursday.	Telugu	Registers a grant of land at Nandikōṭkūru made by Rudradēva, son of Mahāsāmanta Cheṛaku Manuma Bollaya Reḍḍi, to Sarvēśvarayyaṅgāru for the merit of his parents. The latter in turn gave away the gift lands to the temples of Sarvvēśvaradēva and Bollēśvaradēva founded by him at Malyāla.
23	Payiḍyāla.—Slab set up near the Vīrabhadrasvāmi temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1477, Rākshasa, Kārtika, śu. 12.	Do.	Registers a gift of one *varāha* per year to the god Vīranna of Payiḍāla situated in the Mosalimaḍugu-*sīma* by Sāḷuva Timmaya and another (whose name is missing) for the merit of the twenty-four families of their *dommari* (acrobat) community.
24	Slab set up near the primary school.	Do.	Sadāśivadēva-Mahārāya	Śaka 1477, Rākshasa, Śrāvaṇa, ba. 5.	Do.	Registers the grant made by the three *Vipravinōdins*, Anamtayya, Gōvindayya and Mādhavayya, of a portion of their annual incomes (*varttana*) bestowed upon their community by the Mahājanas of the place to the god Kēśava Perumāḷ of Payiṇḍālu *alias* Bhāvanārāyaṇapuram which was included in the Mosalimaḍugu-*sīma* and belonged to Kanthāḷa Śrīraṅgāchārya.
25	Slab set up near the Āñjanēyasvāmi temple.			Śaka 1439, Īśvara, Jyēshṭha, ba. 30, Friday, solar eclipse.	Do.	Records that Yinumula Timmānāyaṇigāru restored the lands as *sarvamānya* gift to the gods at Paiṇḍāla by exempting the assessment before god Mallikārjuna at Bejavāḍa, on the banks of the Kṛishṇā, for the merit of Kṛishṇarāya-Mahārāya and his own preceptor and parents.
26	Paipālem.—Slab set up near the Āñjanēyasvāmi temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1469, Plavaṅga, Kārtika, śu. 12.	Do.	Registers the grant of the village Vūḍu-Guḍipāḍu, situated in the Kandanavrōli-*sīma* as *sarvamānya* inclusive of all the privileges such as *kāṇika*, *vetivēmulu*, *kaṭapaṃgāḷu*, etc, and the *sunka-sthāvaram* as in vogue in the days of Daṇāyani Basuvappa to Rāvuḷadēvuni Akkiāju by Mahāmaṇḍalēśvara Rāmarāju-Venkaṭādri Ayyadēva-Mahārāju for the merit of his father Śrīraṅgarāja, on the auspicious occasion of *Utthāna-dvādaśī* in the presence of god Viṭhala.
27	Pālamarri.—Stone built into the ceiling of the Kēśavasvāmi temple.			Krōdhi, Jyēshṭha, śu. 15.	Do.	Registers a gift of land for the maintenance of a perpetual lamp to the god Chennarāya at Pālamarri. In late characters.
28	Pārumañchāla.—A pillar in the Chennakēśavasvāmi temple.			Śaka 14[3]6, Bhāva, Māgha, śu. 15	Do.	Records the construction of the temple (*sugara*) of Chennakēśvara at Pārumamchāla by Santayya son of Śavirāma Rāmināḍu.

29	Broken stone lying in a field known as Turakapalle Pai-mandichēnu, about 4 miles from the village.				Do.	States that the land situated to the north of the boundary of Turakalapalle field is assigned to the god Alādanātha. In very late characters.
30	Stones built into the wall of a well, known as Pedda-bāvi.			Śaka 1746, Tāraṇa, Māgha ba. 12.	Do.	States that the well was constructed by Chamnāreḍi, son of Kēśavareḍḍi-Vīrāreḍḍi.
31	**Saṅgamēśvaram.**—Slab set up on the ghāt near the western gate of the Saṅgamēśvara temple.			Rudhirōdgāri, San 1153.	Do.	States that Fakīru Mahammadu Sāhebulagāru exempted the toll on the pilgrims arriving for (an auspicious bath) in the river Kṛishṇā on the occasion of Kanyā-Bhāgirathi.
32	Slab built into the platform of the *maṇḍapa* outside the western gate of the same temple.	Kalachurya . .	Rāya-Murāri Sōmidēva .	Nandana, Māgha, śu. 3 (in words), Thursday.	Kannaḍa .	Registers a gift of land for the worship of god [Saṅga-] mēśvara and for the feeding and clothing of the *Sthānapati* Tatpurushapaṇḍita by the representatives of the Four-nāḍu and Eight-nāḍu, the Settis of Kaṇṇaḍa-Four-thousand and Eḍadore-Two-thousand and others headed by the Five-hundred Svāmis of Ayyāvole, after constructing a portal (*tōraṇa*) and setting up the image of the goddess Bhagavatī at Kāḍalūr situated in Amyiṇa-vāḍi.
33	Pillar set up near the northern entrance of the central shrine of the same temple.	Western Chālukya .	Tribhuvanamalladēva .	Chālukya Vikrama-varsha [7], Dun-dubhi, Jyēshtha, puṇṇime, Monday, lunar eclipse.	Do. .	Damaged. Mentions Mahāmaṇḍalēśvara Satyarasa who bears the epithets Tagarapuravarēśvara, Jīmūtavāhanakulasa-mbhava and Suvarṇagarudadhvaja among others. Seems to record a gift of land at Nivṛitti-Saṅgama.
34	Pillar in the *maṇḍapa* to the right of the entrance of the central shrine in the same temple.				Telugu .	The names, Sāḷva, Aḍivi Basavaraju and Pārthasārathi Nāyuḍu are engraved in characters of about the 18th century A. D.
35	Another pillar in the same *maṇḍapa* .				Do. . .	States that it is the work of the mason Guruvappa, son of Dāmaḍugu Satra-battudu. In characters of about the 18th century A. D.
36	Pillar of the *maṇḍapa* to the left of the northern entrance of the same temple.				Do. .	States that the worshipping figure represents Gōraya. The figure of a man in a worshipping attitude is engraved to the proper right of the inscription.
36*a*	In the same place below the above .				Tamil .	Reads 'Śrī-Vibhūti Gōrayaṇ'.
36*b*	In the same place below .				Sanskrit verse in Telugu characters.	States that Vibhūti Gaura, born at Māchirājapalli near Ōrumgal residing on the top of Śrīgiri, a servant of the house of Śrī Paṇḍitārādhya solicits the god's protection. (*Cf.* A. R. Nos. 168, 169, of 1913; 418 and 419 of 1926.)
36*c*	In the same place below .				Sanskrit in Nāgarī characters.	Records the supplication of Vibhūti Gauraya. (*Cf.* A. R. Nos. 168-69 of 1913 and 418-19 of 1926.)
37	**Sātānikōta.**—Boulder in a field about 2 miles away from the village.				Telugu . .	Reads 'Śrī-Īśaraṇru'. In characters of about the 10th century A. D.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*cont*^d. NANDIKOTKUR TALUK—*contd.*					
38	Siddhēśvaram.—Two sides of a pillar built into the platform of the *Aśvattha*.	[Western Chālukya]	....	Śaka, [983] Plava, Jyēshṭha, Amāvāsyā, Wednesday, solar eclipse.	Kannaḍa	Damaged. Mentions the Telugu Chōḍa chief Irugaṇa-chōḍa Mahārāja who was governing Kanne-300, Peḍakal-800, Naravāḍi-500 and Ayije-300 from Mosaleyamaḍuvu and records a gift of the toll-incomes of the river at Siddhēśvara to the disciple (name not clear) of the ascetic Kalyāṇa-śakti who was the *sthānādhipati* of Sidhēśvara.
39	The other two sides of the same pillar.			Śaka 1482, Raudri, Āshāḍha, śu. 11, Wednesday.	Telugu	Damaged. Seems to register some gift to god Nivṛitti-Saṁgamēśvara by Channaya....Nāyaniṁgāru, son of Rāṇēḍu and grandson of Muḍulagurti Akkinēḍu.
40	Another pillar in the same place	Kākatīya	Mahāmaṇḍalēśvara Gaṇapatidēva Mahārāja, ruling from Ōragal.		Do.	Registers a gift of some *vṛittis* of land in two villages made by Māmaḷa Maḷḷaya, a feudatory of the king to god Viśvanātha at Siddhēśvara whose temple was constructed in the name of Viśvēśvara Śivadēva, the *Rājaguru* of Gaṇapatidēva Mahārāja. The management of the endowed land was handed over to Pōchirāju Veṅgaṇa Pegaḍa, the agent of Vidyāśivadēva, who was the *sthānapati* of Saṁgamēśvara and Bhāskarakshētra.
41	A broken pillar lying in the compound of the Śiddhēśvara temple.				Do.	Fragmentary. Seems to record an endowment of some *vṛittis* of land after purchase by Kannaya and Maḷḷaya. In characters of about the 12th century A. D.
42	Śrīśailam.—Stone set up near the southern *gōpura* outside the Maḷḷikārjuna temple.		....		Do.	Damaged and worn out. Seems to register some gift by a certain Nāyaṇigāru (name not clear) of Vēḷūru for the merit of his father. In characters of about the 13th century A. D.
43	Slab set up on the paved way leading from the southern *gōpura* of the Maḷḷikārjuna temple to the *Chenchu* colony.	Reḍḍi	....	Śaka 1327, Pārthiva, Chaitra, ba. 10, Wednesday.	Do.	States that Kāṭamareḍḍi Vēmireḍḍi constructed the stone steps leading to Śikharēśvara for the spiritual merit of Komaragiireḍḍi and the queen (*Ammaṇḍāru*). Komaragiireḍḍi bears the epithets Jagannobbagaṇḍa and Gajapati-vibhāḍa, among others.
44	Slab set up in the compound of the temple of Ārāma Vīrvēsara.			Śaka 1237, Rākshasa, Śrāvaṇa, ba. 10, Vaḍḍavāra.	Do.	Same as No. 41 of 1915.
45	Pillar set up near the southern *gōpura* inside the Maḷḷikārjuna temple.	Vijayanagara	Vīra-Dēvarāya Oḍeya, son of Vīra-Ariara Mahārāja, ruling from Uda-[ya]giri.	Śaka 1322, Vikrama, Adhika-chaitra, ba. 15, solar eclipse.	Do.	Fragmentary. The portion of the inscription containing the details of the grant etc., is broken and lost.

46	Slab built into the wall of the Annapūrṇa-*sattram* inside the same temple.				Do.	Damaged and worn out. Records the services rendered by Gumtipalli Muttarāju who is described as one interested in performing the sixteen *Mahādānas*, to god Śrīgirināṭha, Mallikārjuna presenting golden bells, etc.
47	Nandi-pillar set up in the courtyard to the south of the *Nandi-maṇḍapa* inside the same temple.				Do.	States that Gaṃgajīya and Vīramma dedicated a lamp to the god Mallikārjuna. In characters of about the 17th century A. D.
48	Nandi-pillar set up westward near the southern porch of the main shrine of the same temple.			Śaka 1389, Sarvajit, Māgha, ba. 14, Monday, Śivarātri.	Sanskrit verse and Telugu in Telugu characters.	Same as No. 33 of 1915.
49	Four sides of a broken stone pillar set up in the same place.				Do.	Badly damaged and worn out. Mentions Śrīparvata and Śrī-Mallikārjuna. In characters of the 14th century A. D.
50	Pillar built into the wall of the southern entrance to the inner *prākāra* of the same temple.			Śaka 1525, Śōbhakṛit, Bhādrapada, śu. 15.	Telugu	Records the construction of some shrines and halls probably in the Mallikārjuna temple by Haṇḍē Dēmappa-Nāyaṇiṅgāru.
51	A Nandi-pillar set up near the *Mallikārjuna-maṇḍam*, inside the same temple.			Śaka 1456, [Jaya], Jyēshṭha, ba. 15, Thursday.	Do.	Damaged.
52	Another Nandi-pillar set up in the same place.				Do.	Badly damaged. Mentions Basvaya. In late characters.
53	Third Nandi-pillar set up in the same place.				Do.	Reads 'Goruvunāthu'. In late characters.
54	A mutilated slab lying in the same place.				Do.	Damaged and fragmentary. Records the founding of a village called Gaṇapavuram in the name of his mother and making a gift of it to god Śrīgirināṭha (*i.e.*, Mallikārjuna at Śrīśailam) by the general Kāchaya Reḍḍi who bore the epithet, *Mahārāyasthāpanāchārya* (the establisher of the great king) and who is said to have vanquished the Muhammadan ruler that had penetrated into the Telugu country after conquering the Gauḍa, Gūrjara, Māḷava, Mahārāshtra and other provinces. He is stated to be the son of Mailaya Reḍḍi who placed on a firm footing the Kākiṭa throne (*pīṭha*). In characters of the 13th century A. D.
55	Broken pillar set up in the compound of of a Śiva temple to the west of and within the *prākāra* of the Mallikārjuna temple.	Vijayanagara . .	Vīra-Harihara-Mahārāja, son of Bukka.		Sanskrit verse in Telugu characters.	Records the installation of a *liṅgam* named Triyambaka for the prosperity of his family, by Anantarasa, son of Gōparasa Daṃḍanātha and grandson of Baichaya Daṇḍanātha who was the hereditary minister of king Bukka. Gōparasa is stated to be the minister of Harihara.
56	Nandi-pillar set up near the northern *gōpura* outside the temple.				Telugu . .	States that the lamp-post was erected by a person named Kalyāṇam-Ārya. In late characters.
57	Another Nandi-pillar set up in the same place.				Do.	Mentions the name of Parvataya-Nāgaya, son of the mason, Māchi Batu of Dēvarakoṇḍa. In late characters.
58	Third Nandi-pillar set up in the same place.	Vijayanagara . .	Kṛishṇadēva-Mahārāya .	Śaka 1440, Vyaya, Āshāḍha, śu. 14, Monday.	Do.	Damaged. Seems to register a gift of land to the god Mallikārjuna for offerings etc. Mentions Koṃḍamarasayya, Parvatayya and Sidhaya.

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*contd.*					
	NANDIKOTKUR TALUK—*contd.*					
	Śrīśailam—*concld.*					
59	Broken slab lying outside the northern *prākāra* wall of the same temple.			Śaka 1089 (in chronogram). Āshāḍha, [śu. 5?].	Sanskrit and Telugu in Telugu characters.	Damaged and fragmentary. Records the gift of a perpetual lamp to the god Mallikārjuna of Śrīśaila by Vīra-Rājēndra-Chōḷa. Gives a string of *birudas* of the chief, among which may be noted the title denoting his lordship over the town Indulūru in Pākanāḍu (*Pākanāṁṭi-Yindulūri-purāgaṇḍa-vallabha*).
60	Bell hung in a niche in the *Ghaṇṭā-maṭha*.	Chaṁgāḷva .		Śaka 1512, Vikṛiti, Māgha, śu. 3.	Kannaḍa .	Records the gift of the bell to the god Mallikārjuna for the salvation of his deceased ancestors by Piriya Rājayyadēva-Mahā-arasu, son of Śrīkaṁṭharājayya of Sōmavaṁśa, Ṛik-śākhā and Harita-*gōtra*, who describes himself as the ruler of Naṁjarāyapaṭṭaṇa.
61	Pedestal of an image of an ascetic kept in the same *maṭha*.	....			Sanskrit in Nāgarī .	Damaged. Mentions Mallikārjuna and Ghaṇṭa-siddha [Kaḷi]nātha. In characters of about the 12th century A. D.
62	Pillar of the *maṇḍapa* in the same *maṭha*.			Śaka..... Śrāvaṇa .		Badly damaged. In late characters.
63	Tarlūru.—Slab set up in the compound of the Kēśavasvāmi temple.			Śaka 1650, Kīlaka, Jyēshṭha, śu. 5.	Telugu .	States that the *Dharma-maṇḍapam* was constructed by the *Huḍēdārs*.
						At the top of the slab is a record of the same cyclic year Kīlaka, Jyēshṭha, śu. 10, mentioning the service of Gōmāji.
64	Sides of a stone mortar kept in the same temple.	Western Chāḷukya .	Tribhuvaṇamalladēva .		Kannaḍa .	Portions damaged and lost. Mentions a feudatory (*maṇḍalika*) whose name probably is Rājāditya of the Jīmūtavāhana lineage bearing the epithet, Suvarṇagaruḍadhvaja and a teacher named Viśvēśvara-paṇḍita.
65	Slab set up near *Pīrala chāvaḍi* .	Vijayanagara . .	Sadāśivadēva-Mahā[rāya]. .	Śaka 1[46]6, [Krōdhi, Bhādra]pada, śu. 11.	Telugu .	Damaged. Seems to register a gift of land to the temples of Mallikārjuna, Kaṁṭḷēvara, Vīrabhadra and others by Koṁḍōju-ayadēva-Mahārāju, Malrāju-ayadēva-Mahārāju and Mahāmaṇḍalēśvara Gobbūru Narasarājaya from their *amaram* fiefs in the Kaṁdavōli-*sīma*.
66	Yaḍḍamānu.—Slab set up near the well called *Kāḍi-bāvi*.	Do. .		Śaka 1476, Rudhirōdgāri, ba. 10.	Do. .	Badly damaged and worn out.
67	Slab set up near the Yallamma temple.	Do. .	Sadāśivarāya . .	Śaka 14[6]7, Krōdhi, Chaitra ba. [1].	Do. .	Badly damaged and worn out. Mentions a Mahāmaṇḍalēśvara.

NORTH ARCOT DISTRICT.

POLUR TALUK.

68	**Kattagarampālayam.**—Rock in a private field.			Pramādīcha, Paṅguṇi	Tamil	Records remission of taxes on the lands given as *Kudai-māṉyam* by Vasavarasayyaṉ to Kandiyadēva, by *pradhāni* Tipparasa-Uḍaiyar when he went to Chengama.
69	Slab used as a picota-base near a well in a private field.			Śaka 1579, Hēvilaṁbi, Tai 4.	Do.	Damaged. Refers to the construction of a *maṇḍapa* in front of the temple at Kaṭṭai-agaram in Paṅgālanāḍu, by Nalla Tāyār, daughter of the commander Kālingarāya of Ma[gāj]dēvimaṅgalam.
70	North wall (inside) of the *gōpura* of the Vyāghrapurīśvara temple.	Modern		Vishu, Āvaṇi, 5	Do.	Modern. States that the *gōpura* of the temple of Singīsuram-Uḍaiyā, was erected by Śivakkolundu Chetṭi, son of Ponmukhach-Chetṭi of Kaṇṇandai.
71	Beam in the ceiling of the *mukhamaṇḍapa* of the same temple.			Śaka 1503, Vishu	Do.	States that Pāppu Nāyaka of Śīyanēndal constructed the *mahāmaṇḍapa* for the merit of Chinna Bommu Nāyaka and the *mahājanas*.
72	North wall of the central shrine of the Kāśi Viśvanātha temple.			Śaka 1[56]4, Vishu, Vṛiśchika, śu. 3, Friday, Jyēshṭha.	Do.	Refers to the inclusion of certain land below the big lake to the *agara*-village Gaṅgakulamādēvi *alias* Dharma Virūpākshapuram.
73	South wall of the same shrine	Pāṇḍya	Tribh. Vikrama-Pāṇḍyadēva, 'who was pleased to conquer every country'.	4th year	Do.	Records an order (*ōlai*) of Pṛithivī-Gaṅgan *alias* Arasanāyaṉ Tiruvaṇṇāmalai Perumāḷ granting one *vēli* of land, free of taxes, in Gaṅgakulamādēvinallūr for providing offerings, worship, etc., to the god Gaṅgarkulamādēvīśuram-uḍaiya-Nāyaṇār, set up by his mother Nāḍāḷvār.
74	Two sides of the base of a flagstaff set up in front of the Vishṇu temple.			Śaka 1505, Chitrabhānu, Karkaṭaka, daśami, Saturday, Viśākhā.	Do.	Refers to the setting up of the flag-staff with a raised platform for the temple of Lakshmīnārāyaṇa Perumāḷ by Pāppu Nāyaka of Śīyanēndal, son of Dēvaru Nāyaka for the merit of Chinna Bommu Nāyaka of Vēlūr, the *mahājanas* of the *agrahāra* Kaṭṭai-agaram *alias* Kṛishṇarāyapuram and others. (See 71 above.)
75	Slab set up in front of the Māriyamman temple.			Vi[shu], Māśi	Do.	Refers to the construction with the permission of Pāppa-Nāyaka mentioned in No. 74 above, of the temple of Kūttāṇḍār, the consecration of the image and a gift of land for providing worship to the deity for the merit of the *mahājanas*.
76	**Kiḍāmpāḷayam.**—Stone set up in a field (survey No. 51 15).			Śaka 1395, Vijaya, Paṅguṇi 5.	Do.	States that Kīḻaik-Kaṅgapuram was the *dēvadāṉa* (village) of god Tirumalai-Nāyināṟ at Dēvikāpuram.
77	**Gaṅgavaram.**—Stone lying in a private field.				Do.	Records gift of 500 *kuḻi* of land to the tank called Kumāṇḍūr Naṅgaiyār-kulam for forming a grove by [Saura]ppaṉ, son of *mahāpradhāni*.....nātha-Nāyaka.
78	**Nawābpāḷayam** (hamlet of Gaṅgavaram).—Four sides of a stone set up in a private land.			Śaka 1587, Viśvāvasu, Paṅguṇi 27.	Do.	Records the foundation of a village within the limits of Gaṅgapuram, named Navābupāḷaiyaṉ after the name of the local ruler Kānē Ajam Ajarati Navābu Sāyabu with a *kuṟuḷ* issued to the local authorities, Amuvarkhān, Erappa-gauṇḍa and others granting certain concessions for the settlers in it.
79	**Gaṅgalamahādēvi** (hamlet of Ādamangalam).—Slab set up in a private land.			Śaka 1587, Viśvāvasu, Mīṇa, śu.10, Punarpūśam.	Do.	Damaged. Refers to an order of Timmōji-paṇḍita, Tryambaka-paṇḍita and Pāpayāji-paṇḍita regarding Perumāḷpāḷaiyam. Refers also to a gift made to the local deity for the merit of Ēkōji Rāja Ayyaṉ.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
80	**Perumā[pā]ḷayam.**—Two sides of a slab set up in a private land.	Vijayanagara	Dēvarāya Mahārāya 'who was pleased to witness the elephant hunt'.	Śaka 1367, Krōdhana, [Kaṉṉi] ba. 11, Monday, Makhā.	Tamil	Damaged. Mentions Gaṅgakulamādēvi and Aḷa[gi]yaśō[la]-nallūr in Paṅgā[a-nāḍu.
81	**Śinandal.**—Slab built into the floor inside the central shrine of the ruined Śiva temple.			Vijaya, Tai [29], ba. 5, Friday, Hastam.	Do.	Records an order of [Ni]mbōji-Paṇḍitar granting remission of taxes for the first year to the families settling at [Chan]-dirādirājar-pā[aiyam.
82	North wall of the *maṇḍapa* in front of the shrine of the goddess in the same temple.				Do.	Beginning lost. Seems to record the provision made for offerings to the god Sōminā[tha]dēvamuḍaiya-Nāyiṉār at Śīyanēndal. Mentions Paḍaivīḍu included in the *śīrmai* of Tirumalai-Nāyaka.
83	Lintel over the entrance into the central shrine of the Veṅkaṭāṅgiśvara temple (in ruins).		....	Śaka 1557, Yuva, Vṛśchika, ba. 7, Makhā, Friday.	Do.	Records the remission of water-cess (*nīrkūli*) of 5 *poṉ* on 1330 *kuḻi* of land granted for providing offerings, worship, etc. to the god Veḷḷantāṅgi-Īsvarasvāmiyār at Kūttāḍundōvanallūr, for the worship on Fridays to the goddess Arundāmuḻai-nāchchiyār, for the merit of the *bhaṇḍārattār* of the temple of Tiruvaṇṇāmuḻai-uḍaiya-Nāyanār.
84	Stone lying in front of the Vināyaka shrine in ruins.		....	Chitrabhānu, Tai 8[?]	Do.	Damaged at the end. Seems to record a gift of land by Tippa-rāsayyar, agent of Daḷavāy Veṅkṭādri Nāyaka.
85	North wall of a *maṇḍapa* to the west of the village.			Sarvadhāri, Āḍi 3, Dvādaśī, Saturday, Rōhiṇī.	Do.	Modern. States that this *maṇḍapa* is the gift of Chinnattambi-Uḍaiyār, son of Muttappa-Uḍaiyar-Nāgappa-Uḍaiyār.
86	Stone set up in a land adjoining the *Ächārya-matha*.			Śaka 1633, Khara, Karkaṭaka, ba. 1, Thursday, Śravaṇam.	Do.	Incomplete. Stops with the date.
87	Four sides of a stone set up in a private land.	Vijayanagara	Veṅkaṭapati-Mahārāya	Śaka 1521, Vikāri, Puraṭṭāśi [13].	Do.	Highly damaged. Seems to record favourable terms offered to families settling at Uṇṇāmuḻaiyammai-pēṭṭai and also to provide for unguent (puḻugukāppu) to the goddess Uṇṇā-muḻaiyammai.
88	**Vēḷānandal.** (hamlet of Dēvarāyam-pāḷayam).—Two sides of a slab set up by the road side in the village.	Do.	Vīra-Sadāśivadēva-Mahārāya	Śaka 1474, Parītāpi, Mithuna, śu. 3, Friday, Makhā.	Do.	States that the hamlet Vēḷārēndal was purchased from the *mahājanas* by Ōbaḷarāja, son of Koṇḍarāja of Pōḷiyūr in Śiru[vā]lūr-nāḍu on the north bank of the river Śeyāṟu and granted to the temple of Varadarāja-Perumāḷ at Kāñchi-mānagara; and since it remained untenanted, its possession was resumed from the temple and settlement in it encouraged by promising not to levy taxes for five years.
89	Another slab lying near Mutyālamman shrine.		....	Śaka 1550, Vibhava, Māśi 1[1], Saturday, Mūlam.	Do.	Records an endowment of land to Mutāḷi Ammaṉ of Vēḷār-ēndal by an agent of Veṅkaṭādri Nāyaka of Nellippaṭṭu.

90	Same slab			Śuk[la], Māsi [10]	Do.	Records grant of another bit of land to the same goddess by Raghupati Nāyaka.
91	Śiruvaḷḷūr.—Two slabs, one inside the south wall of the sanctum and the other on the west side of *Nandi-pīṭha*, in the deserted Śiva temple.	Chōḷa	Rājakēsarivarman *alias* [Rājarā]-jadēva.	22nd year	Do.	Begins with the historical introduction *Tirumagaḷpōla*. Records gift of gold for maintaining a lamp before the god Śentaḷi Āṇḍār at Śelu[vār], by Anukkaṉ, a *veḷḷāḷa* of Ādamaṅgalam in Puda[na]ḍappāḍi.
92	South wall (inside) of the *mukha-maṇḍapa* of the same temple.	Do.	Rājakēsari.		Do.	Highly damaged. Begins with the historical introduction *Tirumagaḷpōla* etc. Records a gift of land for a perpetual lamp and for offerings during the night, in the temple of Nandipradhīśvarattāṇḍār at Śeliṟūr in Kāṇḍaḷūr-kūṟṟam, a sub-division of Paṅgāḷa-nāḍu, by a resident of the village.
93	Two sides of a stone lying near the Kaṭṭāsanātha temple.			Krōdhin, Āvaṇi 21	Do.	Damaged. Records a *kavul* given to the *mahājanas of* Śiruvāḷūr by Naḷḷāpiḷḷai, agent of Anantōji Paṇḍita.
94	Two sides of a slab set up in the street	Chōḷa	Parkēsarivarman 'who took Madura'	14th year (in words)	Do.	Records grant of land for a lake and to one Toḍupatti Āchāriyaṉ, by Koḍukkar Tombattārāyiravar of Śe[l]iṟūr in Kāṇḍaḷūr-kūṟṟam, a sub-division of Kiḻ[vē]ṇāḍu in Palguṇṟakkōṭṭam. The lake is stated to have been dug by Mādalaṉ-kiḷāṉ Naṃpiḍāraṉ and called *Aiṉūṟṟuvat-tombattārāyirappēṟēri*.
95	Mēl-Pāḷūr.—Two sides of a slab set up in Survey no. 71/1.	Sāḷuva			Do.	Damaged. Beginning lost. Records grant of land by Ariappar as *maṭhappuṟam* to the *Periyamaṭha* at Tiruvaṇṇāmalai and to Namaśśivāyadēva of *Teṟkil-maṭha*.
96	Kēḻūr.—Two sides of a slab set up near the Vināyaka shrine.	Vijayanagara	Kaṃpaṇa-Uḍaiyār, [son of] Vīra Bokkaṇṇa Uḍaiyār.	Wednesday	Do.	Damaged. An image of Āñjanēya is carved over the front face of the inscription. Seems to record the grant of the village Kēḻūr remitting a number of specified taxes on it, as a *jīvita* to Ma[kka]nāyaṉ Māḻuvachchakravarti.
97	Śittāri.—Stone lying in the dry lake-bed (survey no. 80/1).			Prāmōdūta	Do.	Fragment. Seems to state that the income from the fish-lease should be utilised for the upkeep of the lake.
98	Three sides of a stone lying near the flag-staff in the village site.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1470, Kīlaka, Mīṇa, śu. 10, [Sunday]. Mūla.	Do.	Damaged. Seems to record a remission of taxes by the king. Mentions Śūrappa Nāyaka.
99-100	Turiñjikuppam.—Two stones set up by the side of the Śiva temple in ruins.	Do.	Kṛishṇarāya	Śaka 1432 (in chronogram), Śukla, Bōdhinī -ēkādaśī.	Sanskrit in Telugu	Much damaged. Records that Śiva-Dīkshita, son of Mallamāmbā, who was learned and had performed many *makhas*, obtained the village Kiñjalikuppam from the king and after constructing two tanks, gave it to four of his relatives who were subjected to the conditions that they should not bear any ill-will amongst themselves, nor mingle matrimonially with other castes, should be ardent in the study of the Vēdas and Śāstras and should worship only gods like Vishṇu or Īśvara and not evil deities.
101	Two sides of a slab set up in a field (survey no. 166/1).	Do.	Vīra Vijaya Bhūpati	Vyaya, Kārttigai 7	Tamil	Records the gift of some gold to the temple of Śrī Gōpināthadēva situated at the Daṇṇāyakar entrance at Marudarāśar Paḍaiviḍu.
102	Kalvāśal.—Two sides of a slab set up in a field (survey no. 178).			Vibhava (month not given), tiyadi 25.	Do.	Records the sale of land for 400 *panams* by Aḍaikalal-paraiyar and Chēdirāyap-paraiyaṉ of Niṉaittadumuḍittāṉvāśal in Paṅgaḷanāḍu, a sub-division of Palkuṉṟa-kōṭṭam to Bōmaya-Seṭṭi of Marudarāśar Paḍaiviḍu, who assigned it for a festival to god Vīrabhadra Nayiṉār.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*concld.*					
	POLUR TALUK—*concld.*					
	KALVĀĻAL—*concld.*					
103	Piece of a broken rock lying in a field (survey No. 176).		....		Tamil .	Fragmentary and damaged. Seems to record a grant of money to the temple of Viraṭṭāṇam.
104	Santavāḷal.—Two sides of a huge slab lying in the local tank-bed.	Vijayanagara . .	Kṛishṇadēva-Mahārāya .	Śaka 1448, Vyaya, Makara, śu. 10, Friday, Uttirādam.	Do. . .	Records a sale of land by the Ūravar of Śēṇaikkumiṇḍāṉvāḷal near Rājagāmbiran-malai in Murugamaṅgalam, a sub-division of Tachchūr-nāḍu in Palkuṇṟakōṭṭam, to Śellappaṉ of Marudaraśar Paḍaivīḍu, for which the latter agreed to give 10 *paṇams* every year towards the cost of a lamp for god Tiruvēṅgaḍanātha at Tiruppati, for the merit of Tirumalai Nāyaka, Namaśivāya Nāyaka and Mallappa Nāyaka.
105	Kalkuppam.—Slab set up in a private land.	Do. . . .	Vīra-Veṅkaṭapatirāyadēva Mahārāya	Śaka 1517, Manmatha, Simha, śu. 12, Wednesday, Uttirāḍam.	Do. .	Records the gift of the village Kīḻnāgasamudram-Mēlnāgasamudram *alias* Tuvarakāḷaṉēndalsamudram in Murugamaṅgalam in Tachchūr-nāḍu, a sub-division of Palkuṇṟakōṭṭam in the Paḍaivīḍu division of Jayaṅgoṇḍaśōḻamaṇḍalam, by Bommu Nāyaka, son of Nāgama Nāyaka and grandson of Tippu Nāyaka for providing worship daily and for special worship on the day of *dvādaśī* for the merit of Nāgamā Nāyaka in the temple of Araṇi Kailāsanātha. The village granted is stated to have been formerly given by Vāṅkaṭapatirāya to Kumbakōṇam Tātāchārya and that it was now obtained from Kumāra Tātāchārya.
106	Kuppam.—Rock known as *Kaḷḷukkaḍaippārai* in ten ... poramboke land.			Śaka 1586 [Viśvāvasu, Mārgaḻi 5].	Do. .	Highly damaged. Seems to refer to a grant of land under the lake at Kuppam to a temple.
107	Anantapuram.—East face of rock near a pond called *Paḍaikkuṭṭai*, 3 miles west of the village.	Vijayanagara .	Dēvarāya Mahārāya .	Rākshasa, Paṅguṇi [2].	Do. . .	Records the appointment of Vayichchappaṉ, Paḷḷipperumāḷ Māṇikkam and others as watchmen of Perumāḷ Kuḷam and specifying their remuneration in land and money.
108	Kaḷambūr.—South wall of the central shrine in the Vēṇugōpālasvāmi temple.		....	....	Do. . .	
109	Kaḍalāḍi.—Slab set up at the entrance into the central shrine of the Vanniśvara temple.			Śaka 1705 .	Do. .	Fragment. Stops with the date portion.
110	Huge slab set up near the well in the premises of the same temple.	Vijayanagara . .	Kampaṇa Uḍaiyār, son of Bokkaṇa Uḍaiyār.	Śaka 1291, Saumya, Mīna, śu. 2, Thursday, Rēvati.	Do. . .	Damaged. Seems to record remission of a number of specified taxes on Māmbākkam in Paṅgāḷanāḍu, a sub-division of Palkuṇṟak-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam.

111	West wall of the central shrine in the Lakshminarāyaṇa Perumāḷ temple.			Śaka 1455, Vijaya Āvaṇi 15.		Records the division of the Mahājanas of Kaḷaḷāḍi *alias* Kumāra-Veṅkaṭādri-samudram, a hamlet of Māmbākkam-Kuṉṟattūr, assigning three families of the shepherd class as the tenants of the temple of Lakshmīnārāyaṇa Perumāḷ, with the stipulation to supply ghee daily for a lamp in the temple and an extra quantity on the day of Kārtika for lighting the string of lamps.
	CHITTOOR DISTRICT.					
	TIRUTTANI DIVISION.					
112	Dharanivarāhapuram.—Slab lying in the jungle to the south of the *Kaṇṇimār* (Saptamātṛis) shrine.	Vijayanagara . .	Śrīraṅgarāya Mahārāya .	Tāraṇa, Bhādrapada, ba. 5.	Telugu .	Records the tax (in kind) levied on grain harvested from the lands watered by the tank at Chirutani, for its maintenance, by Baṅgāru Nāyaka, who was administering Chirutani-*sīma* which was situated in the Nārāyaṇavaram-*sīma*, which was given over for administration by the king to Tupākula-Krishṇappa-Nāyaka.
113	Murukambaṭṭu.—West wall of the ruined Subrahmaṇya temple.	Yādavarāya .	Vīra Narasiṅgadēva Yādavarāya .	37th year, Āṇi .	Tamil .	Records gift of land in Murukkampaṭṭu for a garden to the temple of Tiruvēṅkaṃpamuḍaiya-Nāyanār.
114	Slab set up in a private land .				Grantha and Tamil .	States that this is an edict of God Śrīnivāsa, the Lord of Tiruvēṅkaṭa.
115	Vēlañjēri.—Base of south wall of the Amman shrine in the ruined Śiva temple.			Bahudhānya, Tai .	Tamil .	Records a resolution of the Iḍaṅgaimāsēṇaiyār, living in and around Chandragiri, to set apart the proceeds of the *Iḍaṅgai-vari* and other taxes from the village (i.e.,) Vēḷañjēri and its hamlets for the renovation of the temples of Dakshiṇā-mūrti and Aḻagiya-Perumāḷ at Vēḷiruñchēri.
116	Slab set up on the lake bund adjoining the village.				Telugu .	States that the tank was constructed by Rājā Kāvērrāja Bahadūr at the instance of Mahāmaṇḍalēśvara Kaṭhāri Sāḷva Bommarāju Bahadūr.
117	Kōramaṅgalam.—Slab lying on the lake bund near the head sluice.	Vijayanagara . .	Dēvarāya Mahārāya . .	Krōdhin .	Tamil .	States that the lake Puṭṭēri at Koraimaṅgalam was dug by Veṅkaṭa-Nāyaka, a Malaiyāḷi of Tavakkāvūr Kuṉṟam and that the sluice to it was the gift of his wife Saṇṭajllā-sāni.
118	Tekkuḷūr.—Door jamb of the entrance into the ruined *Sapta mātṛi* shrine.				Do. .	In characters of about the tenth century A.D. States that the stone-joint (*karpuṉar*) was the gift of Kaṇḍanaṅgaiyār, the 'queen of the Pāṇḍya' (*Minavaṉ Vaḷuttaraiśiyār*).
119	Hero-stone set up in the lake-bed near the same shrine.				Do. .	Damaged. Engraved in characters of about the 9th century A.D. on either side of a hero represented in relief with the hands joined in a worshipping posture. Records the immolation, evidently of this hero, by entering into fire.
120	Another hero-stone set up in the same place.				Do. .	States that this stone was set up in memory of Māṉēraṉ, *vēḷaikkāraṉ* of Neḍināṭṭaraiyaṉ.
121	Vaḍakkaḷūr (hamlet of Tekkuḷūr).—North wall (inside) of the *maṇḍapa* in the ruined Vishṇu temple.			Pramōdūta, Vaikāśi 22.	Do. .	States that the *garbhagṛiha*, *ardha-maṇḍapa* and the *antarāḷa* of the temple were the gift of Kāḷattināthar, son of Śrīraṅganāthar.
122	Śatrunjayapuram or Śrīgirikuppam.—Slab set up on the lake-bund close to the village.				Telugu .	Records the construction of the tank by the chief mentioned in No. 116 above.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITOOR DISTRICT—*contd.*					
	TIRUTTANI DIVISION—*contd.*					
122	**Aruṅguḷam.**—East wall of the Amman shrine in the Agastyēśvara temple.	Chōḷa	Rājakēsarivaraman		Tamil	Damaged. Begins with the historical introduction 'Pugaḻmādu viḷaṅga' of Kulōttuṅga-Chōḷa I. Records the appointment of servants, *Dēvaradiyār* in the temple of god Agastyēśvaramudaiya-Mahādēva at Aruṅguḷam in Illattūrnāḍu, a sub-division of Jayaṅgoṇḍaśōḻamaṇḍalam.
124	**Slab** built into the floor of the *maṇḍapa* in front of the central shrine of the same temple.				Do.	Mentions the land belonging to god Agattīśvara.
125	**Slab** set up in the street leading to the tank.	Vijayana	Sadāśivadēva Mahārāya	Śaka 1477, Ānanda, Kaṇṇi, ba. 8, Tuesday.	Do.	Damaged. Seems to record a gift of the village Tiruvaruṅguḷam in Illaṭṭūrnāḍu to Rāmaiyyaṅgār of Jā(Śā)ḷuva-*maṭha* (Pāppavināśa *maṭha*).
126	**Poṉpāḍi.**—Slab built into the floor of the *maṇḍapa* in front of the central shrine of the Vishṇu temple.	Chōḷa	Kulōttuṅgachōḷadēva	1[7]th year	Do.	Fragmentary. Seems to refer to the construction of a sluice.
127	**Peramāḷtāṅgal.**—Slab set up near the Māriyamman shrine.				Do.	Records the order of Raghuvīra, a resident of Taṇikarapura regarding grant of land.
128	**Tiruttani.**—Right of entrance into the *mahā-maṇḍapa* of the Ārumugasvāmin temple.	Vijayanagara	Achyutadēva Mahārāya	Śaka 1453, Khara	Do.	Damaged. Records the provision made, as the gift of Tippayaṉ, for the supply of rice for offerings during the midnight service of god Iḷaiya-Nayiṉār at Tiruttani.
129	South wall of the same *maṇḍapa* (left of entrance).	Sāḷuva	.....dēva Mahārāya	Śaka 1377, Yuva, Paṅguṇi 10.	Do.	Do. Records gift of money for providing offerings to the same god.
130	Inner south wall of first *prākāra* of the same temple.	Vijayanagara	Dēvarāya Mahārāya 'who was pleased to witness the elephant hunt.'	Śaka 1359, Piṅgaḷa	Do.	States that Tirukkārappiḷḷai Malayāṉa Uḍaiyāṉ Vēḷāṉ of Taṇiyalnāḍu constructed the *sōpāna-maṇḍapa*, south compound wall, shrines for Āṉaiyār (Ganēśa ?) and Kshētrapāḷa, etc., in the temple of Piḷḷaiyār Śengaḷunīr Piḷḷaiyār at Tiruttani. An image of a seated person with a *liṅga* in front is cut in relief below this inscription.
131	East wall of the *mahāmaṇḍapa* of the same temple.	Do.	Dēvarāya Mahārāya	Śaka 1349, Plavaṅga, Kaṇṇi, ba. [12], Wednesday, Āyilyam.	Do.	States that no taxes other than *śūlavari* payable to the treasury at Chandragiri should be collected from temples including one at Tiruttani, according to the order of the king and his officers.
132	Same wall	Do.	Tirumalaidēva Mahārāya	Śaka 1447, Tārapa, Vṛiśchika, śu. 15, Thursday, Kārttigai.	Do.	Records gift of the village Mayilaikkuppam in his *nāyakatanam-śīrmai* by Nāgappa Nāyaka, son of Viṭṭappa Nāyaka for a procession in the palanquin (*pallakku-śērvai*) of the god Śengaḷunīr-piḷḷaiyār at Tiruttani.

133	North wall of the central shrine in the same temple.	Do.	Sadāśivadēva Mahārāya	Śaka 1482, Raudri, Vṛiśchika, śu. 5, Friday, Śravaṇam.	Do.	Records gift of money for a piece of land below the lake at Aguvūr, by the accountant of the temple and others, for providing offerings to god Śeṅkaluṇir-Piḷḷaiyār on the hill at Tiruttaṇi on the day of the asterism Kārttigai.
134	West wall of the central shrine of the Subrahmaṇya temple on the hill.	Do.	Kṛishṇadēva Mahārāya	Śaka 1436, Bhāva, (Chittirai 10).	Do.	Registers a similar grant of money for another piece of land below the same lake by Śevvayan Uyyakkoṇḍār, an accountant residing at Tiruttaṇi, for burning a lamp during the night in the *sōpāna-maṇḍapa*, in the temple of Śeṅkaluṇīr-piḷḷaiyār.
135	South wall of the same shrine	Do.	Do.	Śaka 1433, Prajōtpatti, Tai, 7, Pūśam.	Do.	Incomplete. Registers another similar grant by the person mentioned above for offerings to the god on the day of his natal star Pūśam.
136	South base of the *Mahā-maṇḍapa*, in the same temple.	Do.	Immaḍi Dōrātta Veṅkaṭadēva Mahārāya.	Lost	Do.	Records gift of a jewel (*idḻippadakkam*) to the god by a certain Kumārasvāmi.
137	West wall of the same *maṇḍapa*			Parītāpi, Vaigāśi 10	Do.	Damaged and incomplete. Gift of money for worship and offerings in the temple.
138	East wall of the *maṇḍapa* in front of the central shrine (proper left of entrance) of the same temple.	Gaṇḍagōpāla	Vijaya-Gaṇḍagōpāladēva	26th year	Do.	Gift of a twilight lamp, by Śiyappa-Nāyaka, a *mudali* of Vīmarasar, for the welfare of his master.
139	Same wall	Do.	Do.	Do.	Do.	Gift of a land for a lamp in the temple, by Mādi-Nāyak , a *mudali* of Valliarasar.
140	Do.	Do.	Do.	4th year	Do.	Gift of land as *tirunāmattukkāṇi* to the temple by weavers (*kōṭigaḷ*).
141	East wall o the *mahā-maṇḍapa* (right of entrance) in the same temple.	Do.	Do.	17th year	Do.	States that the *bali-pīṭha* was set up by Tērpoliyanil ār, son of Kāliāyār.
142	Same place	Pāṇḍya	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	30th year, Siṁha, śu. 5, Wednesday, Śōdi.	Do.	Damaged. Records the gift of the village Vallavanpākkam as *sarvamānya* to god Śeṅgaḷunīr-Piḷḷaiyār at Tiruttaṇi for conducting a service in the name of Nāyaṇār Narasiṅgadēva and for worship and offerings, by Yādavarāya.
143	Stone set up on the tank-bund (near Railway line on Arkonam side).				Telugu	Contents same as Nos. 116 and 122.
144	**Tālavēḍu** —Stone set on the tank-bund				Do.	Do.
145	**Pattābhirāmapuram.**—Stone set up on the tank-bund.				Do.	Do.
146	**Nemali.**—North wall of central shrine in the Vaikunthavīsaperumāḷ temple.	Chōḷa	Parakēsarivarman 'who took Madura'	38th year (in words)	Tamil	Records a tax-free gift of 1000 kuḻi of land below the tank Puttēri to god Tirumērraḷip-Perumāṇaḍigaḷ at Neṇmali by the assembly (*ūr*) of Nallāṟṟūr, in Illattūr-nāḍu, a subdivision of Kuṇravattaṇa-kōṭṭam.
147	Same wall	Gaṇḍagōpāla	Vijaya Gaṇḍagōpāla		Do.	Gives the length of the measuring rod *Karuvāḷavandāṉ-kōl* of Illattūr-nāḍu by two plus (+) marks on the wall, the space between which measures about 18 spans.

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—*contd.* TIRUTTANI DIVISION—*contd.* Nemali—*concld.*					
148	North, west and south walls of the same shrine.	Chōḷa	Uḍaiyār Śrī Rājēndrachōḷadēva	20th year	Tamil	Begins with the introduction '*Tirumaṇṇivaḷara*,' etc. Records gift of 95 sheep for a lamp to god Vājjanātha at Neṉmali *alias* Chaḷukkakulakāla-chaturvēdimaṅgalam situated in Illattūr-nāḍu, a sub-division of Kuṟṟavattaṉa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, by Nāttu-muttaraya Araṭṭar-dēvaṉ *alias* Uttamaśōḷaperiyaraiyaṉ. Records also the gift of a copper lampstand to the temple by a shepherd.
149	West wall of the same shrine	Do.	Rājakēsarivarman	17th year (in words)	Do.	Records gift of sheep by Āttiṟaiyaṉ Nārāyaṇaṉ Vāsudēvaṉ for maintaining a lamp called *Tiśai āyiraṭṭu-aiññūṟuvaṉ* to the god in the temple of Tirumēṟṟaḷidēva at Neṉmali. Mentions the liquid measure *Rājakēsari*.
150	Same wall	Rāshṭrakūṭa	Kaṇṇaradēva	28th year (in words)	Do.	Records a remission of taxes by the *sabhā* of Neṉmali on 1000 *kuḻi* of land granted for sounding music during the *Śrībali* service in the temple of Tirumēṟṟaḷi Perumāḷ by the donor mentioned above, who is stated to have belonged to Pullamaṅgalam.
151	Do.	Chōḷa	Rājakēsarivarman	8th year (in words)	Do.	Damaged. Records gift of sheep for a lamp in the same temple. Mentions the liquid measure *Rājakēsari*.
152	South wall of same shrine	Do.	Parakēsarivarman 'who took Madura.	13th year (in words)	Do.	Records the gift of land, free of taxes for worship and offerings during midday service and for a lamp in the temple by the *sabhā* of Neṉmali.
153	Same wall	Rāshṭrakūṭa	Kaṇṇaradēva	22nd year (in words)	Do.	Seems to state that this temple (or shrine) was renovated by (the chief) Kiḻakkayiṟṟu-Tiruvaḍi and that it is (known as) Kiḻakkayiṟṟu-Tirumēṟṟaḷi.
154	Do.	Pallava	Aparājitavarman	10th year (in words)	Do.	Ends of lines built in. Records gift of 1000 *kuḻi* of land in the village of Singapura to the temples of god Tiru[mēṟṟaḷi]dēvar and another (name lost) at Neṉmali for sounding music during the *Śrībali* service by Śāttandai Śuttthamallaṉ *alias* Pallavaraiyaṉ.
155	Do.	Chōḷa	Parakēsarivarman	2nd year (in words)	Do.	Ends of lines built in and incomplete. Begins with the historical introduction *Iraṭṭapāḍi ēḻaṟai-ilakkamum* etc. Records sale of 500 *kuḻi* of land by the *mahā-sabhā* of Chaḷuk-ki[kulakāla-chaturvēdimaṅgalam] for maintaining a perpetual lamp in the temple.

156	South wall of the *maṇḍapa* in front of the same shrine.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva.	25th year	Do.	Beginning of lines lost. Commences with the historical introduction *Kāndaḷūrśālai*, etc. Gives the details of taxes leviable on crops raised on different kinds of lands evidently by the *sabhā* of Śaṭukkikuṇiakāla-chaturvēdimaṅgalam. A death duty of ¼ *paṇ* is also stated to be leviable on the Brāhmaṇa community which was to be utilised for the benefit of the (local) tank. The document is stated to have been written by Śattiśēndan Muppattiruvan *alias* Maṅgalappiriyan, the *madhyastha* of the village.
157	West wall of the central shrine in the Aṉbaḷēśvara temple.	Do.	Tribhuvanachakravartin Rājarājadēva	20th year	Do.	Left incomplete. Seems to mention a gift by Madhurāntakap-Pottap[pichōḷaṉ].
158	West wall of *maṇḍapa* in front of the same shrine.				Do.	States that the *maṇḍapa* was the gift of Perumāṉ Gaṇḍagōpālappichchaṉ of Neṟkuppai.
159	South wall of the same shrine	Gaṇḍagōpāla	Mādhurāntakappottappichchōḷa-Mahārāja Alluṁ-Tikkarasar Gaṇḍagōpāla.	2nd year	Do.	Records gift of 1010 *kuḻi* of land to the deity at Neṉmali by Kāḷattiyaṉ *alias* Iruṅgōḷadēvaṉ for four lamps and for offerings during the *tiruppaḷḷi-eḻuchchi* service. Mentions the liquid measure *Arumoḻidēvaṉ*.
160	Pillar in the same temple.				Do.	States that the pillar was set up by Kōvālaṉ *alias* Neṉmali-uḍaiyāṉ Ammaiyāḷvāṉ.
161	Stone set up near the tank bund.	Sāḷuva	Guṇḍayadēva Mahārāja		Do.	Records the provision made for the yearly dredging of the tank at Neṉmali by the chief for the merit of Vīra-Aṉaḷarāja, and his father Kavattarāja (Gantarāja).
162	**Nallāttūru.**—East wall of the dilapidated Śiva temple.	Yādava	Tribhuvanachakravartin Vīra-Nārasiṅgadēva Yādavarāya.	54th year	Do.	Records grant of land as *sarvamānya* by the *taḷaikkuḍi* of Mayaṅkāḷ in Illattūr-nāḍu to a member of their community named Periyanāyaṉ for redeeming their land (*kāṇi*) from *iraṅgal* by entering fire.
163	Slab set up near the east wall of the same temple.				Do.	Mentions a piece of land as measured by the rod of the length of fifty-four feet.
164	**Chivvāḍa.**—Stone set up under a tamarind tree in the village.	Vijayanagara	Mahāmaṇḍalēśvara Harihararāya	Pramādhin, Karkaṭaka.	Do.	Records that Mahāmaṇḍalēśvara Māchā-Reḍḍi-Gaṇapati-Reḍḍiyār, who bears the titles, *Aḍḍaṅki-simhāsanādhīśvara, Jagadobbagaṇḍa, Basavaśaṅkara*, etc., constructed a sluice for the tank at Śīyapāḍi *alias* Uttamaśōḷanallūr and that he provided for its dredging by authorising the fish-lease money derived from it to be utilized for the purpose.
165	**Illattūru.**—North and west walls of the dilapidated Śiva temple.	Chōḷa	Rājarājadēva	25th year	Do.	The inscription is a palimpsest. The ends of lines are damaged. Records gift of 1 *māḍai* by Iḷaiyāṉ-Śāttaṉ, a Vēḷāṉ of Illattūr-nāḍu for a twilight lamp in the temple of Kulōttuṅga-Śōḷīśvaramuḍaiya-Nāyaṉār at Illattūr.
166	West wall of the same shrine	Do.	Do.	28th year	Do.	Fragment. Records a gift for another lamp in the (same) temple.
167	**Pūnimāṅgāḍu.**—Stone set up in a field opposite the Vināyaka shrine.			Saumya, Māgha, ba. di. 5.	Telugu	Records the death of a hero in a fight at Vaidē[sirikoṇḍa]. The stone bears the sculpture of a hero holding a lance in both his hands in the act of throwing it. A lady is also re-presented beside this figure.
168	**Arkāḍu.**—West and south walls of central shrine in the Chōḷēśvara temple.	Gaṇḍagōpāla	Vijaya Gaṇḍagōpāladēva	[2]5th year	Tamil.	Highly damaged. Seems to record a donation.

List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—*contd.*					
	TIRUTTANI DIVISION—*contd.*					
	Ārkāḍu—*concld.*					
169	West wall of the same shrine	Chōḷa	Tribhuvanachakravartin Rājarājadēva	24th year (in words) Śaka 1162 (in words), Mēsha.	Tamil	States that Kachchimuḷāṉ Tiruvēkambam-uḍaiyāṉ Tirunaṭṭapperumāḷ, a merchant of Takkōlam *alias* Vaḍa-Muḍikoṇḍaśōḷapuram in Paṇmā-nāḍu, a sub-division of Maṇavirkōṭṭam, caused the stone temple to be built.
170	West wall of the shrine of the goddess in the same temple.	Do.	[Rāja]rājadēva	6th year (in words)	Do.	Built in at the beginning and end. Seems to record a gift of land for a lamp.
171	East, north and west walls of the same shrine.			Śaka 1646, Viśvāvasu, Arpaśi, 9, śu. Paurṇimā, Sunday, Aśvini, Lunar eclipse.	Do.	Records gift of money and grain made in the regime of Toṇḍamaṇḍalam Tūḷi Rāghavanāyani-Muttu Veḷḷakkoṇḍama Nāyakkar by the residents (*ūravar*) of Ārkkāḍu-kuppam for the maintenance of a watershed on the road leading to Tiruppati, instituted as the gift of Muttu-Lakshmi-Ammāḷ.
172	South wall of the *Mahā-maṇḍapa* (left of entrance) in the same temple.	....		Śaka 1640, Viḷambi, Kārttikai 14, Pañchamī, Monday.	Do.	States that Muttu Maṇṇārappa Nāyakkar, son of Veḷḷakoṇḍama Nāyaka and grandson of Muttuḷa Nāyaka, completed the construction of the central shrine and the *mahāmaṇḍapa* for the deities Chōḷēśvarasvāmi and his consort, besides *gōpuras*, shrines for Vighnēśvara and other *parivāradēvatās*, a *sabhāmaṇḍapa* and a tank. On the same stone is engraved further on, under date Śaka 1670, Vibhava, Kārttikai 28, Pañchamī, Monday, an inscription which states that Muttu Veḷḷakkoṇḍama Nāyakkar, son of Muttu Maṇṇārappa Nāyakkar mentioned above, repaired the idol of the goddess and that he constructed a ten-pillared *maṇḍapa* for the temple.
173	Pedestal of the bronze image of Vighnēśvara in the same temple.				Telugu	States that the image was the gift of Kanakāmbā, (wife) of Muddu Veḷḷakoṇḍama Nāyaka, son of Toṇḍamaṇḍala-Dhūḷi Rāghava Nāyaka of Kannappa-*gōtra* and that Kumāra Muddu Rāmabhadra Nāyaka was devoted to it.
174	Iḍuppūr.—Stone set up in front of the Kākkāttamma temple.		Pārthivēndravarman	7th year (in words)	Tamil	Records gift of 47 sheep by Paḍuvuḷāṉ Kalaṅgāmabiyaṉ of Iḍuppūr in Mēlūr-nāḍu comprised in Mēlūr-kōṭṭam for burning half a lamp before the goddess Śrīnaṅgai of the village.
175	Panapākkam.—Stone set up in survey No. 109 in the village.				Do.	Records gift of land as *māṉya* to Rāghava Nāyakar by the villagers of Parambā[kkam] in recognition of his meritorious service to them, the nature of which is not clear.
176	Rock below a tamarind tree in survey No. 119 in the same village.		....	....	Do.	Same as above.

177	Kedambaram.—Two stones fixed into the pavement of the Pattābhirāmasvāmi temple.			7th year (in words), Mēsha, śu. 13, Wednesday.	Do.	Fragment; beginning of lines lost. Seems to record a gift of land free of taxes to the god by Malai arśyan Rājarāja-dēvaṇ for the maintenance of *Malaiyarāyaṇ-śandi* instituted in his name.
178	Stone set up in front of the temple of the village goddess in the same village.			Manmatha, Āḍi 5 .	Do.	Damaged. Seems to record a gift for a lamp to the goddess [Vi]rudumukkili-Ammaṇ at Neḍumbirai.
179	Kāñjipāḍi.—Loose stones found in the debris of a dilapidated Śiva temple.	Gaṇḍagōpāla . .	Tribh. Vijaya-Gaṇḍagōpāla . .	10th year (in words).	Do.	Fragment; stone containing ends of lines lost. Seems to record a gift of money for maintaining a lamp in the temple of god Agattī[śvara]m-Uḍaiyār of the village.
180	East wall of the Dharmarāja temple in the same village.			Śaka 1735, Kali 4914, 7th cyclic year expired, Bhāva, Āvaṇi 20.	Do.	Modern. Records grant of land made in the regime of Mahāmaṇḍalēśvara Veṅkaṭapperumāḷ, by several persons of Kañjipāḍi for worship etc., in the temple of Dharmarāja constructed by Rudrapiḷḷai Poṉṉappiḷḷai, son of Ayyāpiḷḷai Nārāyaṇapiḷḷai.
181	Śītāpuram.—Stone set up in a field to the south of the village.	Vijayanagara . .	Sāḷuva Narasiṅgayadēva-Mahārāya .	Saumya, Tai 15 .	Do.	Seems to state that a measuring rod was specified by Ubhayapradhāni Tipparasar *vāśal-amaraṇāyaka* [Paṭṭaya] Nāyaka. Mummaḍi Nāyaka and Chauṇḍaya Nāgama Nāyaka.
182	Another stone near the same place .	Chōḷa .	Tribh. Rājarājadēva . .	12th year .	Do.	Damaged. Records the gift of 3000 *kuḻi* of land to the temple of Chittiramēḻiviṇṇagar-Emberumāṉ as *Tiruvidaiyāṭṭam* by Uyyūruḍaiyaṉ Tōmāṇḍaiyār Malaiyarāyaṉ and others.
183	Raghunāthapuram.—Stone set up in a field to the west of the village.	Vijayanagara .	Kṛishṇadēva Mahārāya .	Śaka 1436 (in words), Yuva, Makara, śu. 10, Monday, Tiruvōṇam.	Do.	Records a royal gift, made on the occasion of *Saṅkramapuṇyakāla* from the banks of the river Tuṅgabhadrā, of the village Tyāgachchēri in Malaipparru situated in Perumūrnāḍu, a sub-division of Kuṉṟavattanakōṭṭam to god Raghunātha at Neḍumbirai. The figure of a *chakra* is cut below the inscription and on the back of the stone.
184	Attippaṭṭu.—Stone set up in front of the Gaṇēśa temple.			Plavaṅga, Māśi 24 .	Do.	Mentions a measuring rod introduced by Vaṅgana Nāyaka, son of Nūkkama Nayaka for the merit of *Kāraṇika* Bhūbāgaiyār.
185	Another stone in the same place .			Paritāpi, Paṅguṇi 7	Do.	Records gift of land by the Gobbūri chief, Etirājayyadēva-Mahārāja for worship, offerings, etc., to the temple Aḻagapperumāḷ at Attippaṭṭu.
186	Stone set up in front of the deserted temple in the same village.			Chitrabhānu, Arppaśi 21.	Do.	Damaged. Refers to a grant of land as *daṇḍiyai-mānyam*.
187	Stone set up in a field to the west of the same village.			Sarvajit, Arppaśi .	Do.	Incomplete. Mentions Ka[li]mallanāyakar, the agent of Tirumalai-Nāyakkar and the residents of Attippaṭṭu.
188	Tiruvāḷaṅgāḍu.—Above the entrance into the kitchen of the Vaṭāraṇyēśvara temple.				Do.	States that the kitchen was the gift of Paḷaiyaṇji Ammaiyappaṉ Vallavarāyaṉ of Paḷaiyaṉūr and that it was constructed by Kūḷāṇḍār *alias* Mārkaṇḍaiya-dēvaṉ.
189	Pillar near the same entrance .				Do.	Gives the name of the figure in a worshipping posture, over which this is engraved as 'Kūḷappiḍāraṉ.'
190	Pillar in the hundred-pillared *maṇḍapa* of the same temple.				Do.	The name 'Kuḷāṇḍār' is engraved over a standing figure in a worshipping posture. The person represented is probably the same as the builder of the kitchen mentioned in No. 188 above.

APPENDIX B—*concld.*

List of stone inscriptions copied during the year 1942-43—*concld.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—*concld.*					
	TIRUTTANI DIVISION—*concld.*					
	Tiruvālaṅgāḍu—*concld.*					
191	Pillar near the entrance into the kitchen of the same temple.	....			Tamil .	The names 'Kūḷapiḍāraṇ' and 'Γ ṇḍārikiḷā[na]chchaṇaṇ' are engraved over two standing images in a worshipping posture. The figure to the proper left has a beard and its hair is tied in a knot slanting to the left. A string (?) is found in the left hand.
192	West wall of the temple of Bhairava in the same village.	Chōḷa .	Rājarājadēva .	9th year, (in words), Kārttigai.	Do.	Incomplete. Records a written order (*ōlai*) given by the trustees of the temple of Tiruvālaṅgāḍu-Uḍaiyār to the authorities of the temple of Vaḍugap-Piḷḷaiyār (in the village) granting lands and house-sites with the taxes due thereon to them, to the latter temple.
193	Same wall .	Vijayanagara .	Mahāmaṇḍalēśvara . Kṛishṇadēva-Mahārāya.	Śaka 1442, Vikrama, Puraṭṭāśi 17.	Do.	Incomplete. Seems to record a transaction made by the *āchāryas* of the four *maṇḍapas* assembled at Nāgaladēvi-ammapuram with the blessings of Kāḷikādēvi.
194	Stone set up in a field near Amarantāṅgal tank.	Do.	Mallikārjunarāya .	Prajāpati, Māśi 20 .	Do.	Incomplete. Seems to record that Timmā Reḍḍi renewed a gift previously granted by Mallā Reḍḍi to god Tiruvālaṅgāḍu-Uḍaiyār.
195	Stone set up in a street .	Do.	Pratāpa Dēvarāya .	Viśvāvasu, Āṇi 3 .	Do.	Damaged. States that a street belonging to god Tiruvālaṅgāḍu-Uḍaiyār was made over to the weavers (*kaikkōḷar*) free of all taxes.
196	**Maṅgalam**.—Stone set up in the village .				Do.	Bestows imprecations on those who appropriate the village of Maṅgalam belonging to the temple of Kaṇṇappa Nayiṇār. Figures of sun and crescent and *śūla* are engraved below the inscription.
197	**Hariśchandrapuram** *alias* **Kāṭramōṭūḍu**.—Stone set up in the village.		Pārthivēndrādhipativarman .	10th year .	Do.	Records the gift of land after purchase as *śrippaṭṭi* by Pāradāyaṇ Nārāyaṇaṇ Amudaṇ of Kuladīpamaṅgalam, a *brahmadēya*, situated on the south bank in Śōṇāḍu. The donor is described as a *kaṇmi* of Pallavamārāyar and is stated to have obtained for his livelihood (*jīvitam*) the village of Kāṭṭukkumuṇḍūr in Mēṇmalai-Paḷaiyaṉūr-nāḍu, a sub-division of Maṇaiyiṟ-kōṭṭam.

APPENDIX C.

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHĀLUKYAS, WESTERN.
		Vinayāditya Satyāśraya Vallabha.
A	8	Śaka 516 Ānanda, Vaiśākha, paurṇamāsi, Thursday. Irregular.
		CHŌḶA.
		Tribhuvanachakravartin Rājarājadēva III.
"	181	Śaka 1165 (in words), 28th year, Karkaṭaka 16, Monday, Rōhiṇī = A. D. 1243, July 13, Monday ; ·86. The solar date was 17 not 16.
"	184	Śaka 1147, 10th year (in words), Karkaṭaka 8, Fridday trayōdaśī, Mṛigaśīrsha= A. D. 1225, July 4, Friday ; f. d. t. ·13 ; ·54.
"	389	26 + 1st year, Ṛishabha, ba.11, Wednesday, Rēvatī = A. D. 1244, May 4, Wednesday ; ·48 ; f.d.n. ·12.
		CHŌḶAS OF THE TELUGU COUNTRY.
		Veṅkaya-Chōḷa Mahārāja.
"	13	[4]1st year, Chiṭṭa (Chaitra), śu. daśamī, Sunday. The characters of the inscription are of the 9-10th century A. D. The details are not enough for calculation.
		Vijjidēva.
"	62	Śaka 999, [Naḷa], ba. 15, Thursday. The Śaka year was current. There were three dates in the year in which ba. 15 coincided with Thursday: (i) A. D. 1076, May 5, (ii) A. D. 1076, September 1, solar eclipse. (iii) A. D. 1077, January 26. Of these the most likely date seems to be (ii) when there was a solar eclipse on which occasion a gift was most likely to have been made.
		Nallasiddharasadēva-chōḍa-Mahārāja.
B	9—12	Śaka 1081, Pramādi, Māgha, śu. 15, Ardhōdaya. Irregular. *Ardhōdaya* is defined by L. D. Swamikannu Pillai as a combination of Sunday with Śravaṇa nak. and vyatipāta yōga on Pausha ba. 15, or Sunday, nak. Rōhiṇī, etc. on Māgha ba. 30, amāvāsyā. The present inscription does not afford the required details. The Tamil version of the inscription (No. 12 of App. B.) gives the date as Pramādi, Māśi, amāvāsyā, ardhōdaya, Sunday, which would correspond to A. D. 1160, February 9, Tuesday (not Sunday) with nak. Śadayam. If the date is wrong for Makara amāvāśya and Pausha ba. 15, the details would regularly correspond to A. D. 1160, January 10, Sunday on which date there was *ardhōdaya*
		Tirukālattidēva-chōḍa-Mahārāja.
	49	Vibhava, Chaitra, śu. 8, Thursday. Śu. 8 may be a mistake for ba. 8 in which case the details regularly correspond to A. D. 1208, April 10, Thursday ; ·08.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHŌḶAS OF THE TELUGU COUNTRY—*concld.*
		Tirukāḷattidēva-chōḍa-Mahārāja.
B	71	Śaka 1159, Hēmaḷambin, Māgha, śu. 11, Monday. If the *tithi* is a mistake for śu. 1, the other details regularly correspond to A. D. 1238, January 18, Monday ; ·78.
		GAṄGAS, WESTERN.
		Mādhava Mahārāja (Mādhavavarman III).
A	1	Śaka 24 (?), Śobhakṛit, Kārttika, śu. [7], Wednesday, Śravaṇa. Irregular.
		KALUKAḌA (?)
		Trailōkyamalla Sōmidēva-Mahārāja (Sōmēśvara).
B	33	Śaka [11]78, Rākshasa, Kaṛkaṭaka, śu. paurṇamāsī, Tuesday, Tiruvōṇam, lunar eclipse. =A. D. 1255, July 20, Tuesday ; ·95 ; f.d.n. ·05 . The Śaka year was current and there was a lunar eclipse on this day.
		HOYSAḶA.
		Vīra-Rāmanāthadēva.
"	394	10th year, Kaṉṉi, ba. 13, Sunday, Punarpūśam. Irregular. The 10th year of his reign corresponds to A. D. 1264. In this year or in the years previous or next to this no single date is found to correspond to the details noted. The most approximate date would be, however, A. D. 1263, September 2, Sunday, but the *tithi* was 13·05 and the nak. was Makhā (·34) not Punarpūśam.
		KADAMBA.
		Vīra Kāvadēvarasa (Kāmadēvaraṣa) 'ruling from his capital at Chandāura'.
A	10	Śaka 1177, Rākshasa, Māgha, śu. 15, Thursday, lunar eclipse = A. D. 1256, January 13, Thursday, ·57 ; lunar eclipse.
		KĀKATĪYA.
		Rudradēva Mahārāja, 'Lord of Anumakondapura'.
B	1	Śaka 1190, Prabhava, Phālguna, śu. 15, Thursday. Irregular. If śu. 15 is taken as a mistake for ba. 15, the details regularly correspond to A. D. 1268, March 15, Thursday ; ·31.
		Pratāparudra.
"	5	Śaka 1241, [Si]ddhārthin, Śrāvaṇa, śu. 15, Wednesday = A. D. 1319, August 1, Wednesday, ·90. The nak. was Śravaṇam ·09 There was a lunar eclipse on this day, not noted in the inscription.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KĀYASTHA.
		Ambadēva Mahārāja.
B	3	Śaka 1212, Vikṛita, Bhādrapada, śu. 5, Thursday = A. D. 1290, August 10, Thursday. Śu. 5 began at ·91 on Thursday and lasted the whole of the next day and ended at ·00 on the third day (Saturday).
		Tripurāridēva, son of Ambadēva Mahārāja.
,,	65	Śaka 1226, Krōdhin, Chaitra, śu. 7, Thursday. Irregular. The *tithi* and the week-day do not coincide. If śu. 7 is a mistake for ba. 7, the details correspond to A. D. 1305, March 18, Thursday; ·42.
		PALLAVA.
		Sakalabhuvanachakravartin Kōppĕruñjiṅgadēva.
,,	243	19th year, śu. 13, Wednesday, Mṛigaśīrsha = A. D. 1262, January 4, Wednesday; śu. 13 commenced at ·93 on Tuesday and was current the whole of Wednesday ending at ·00 the next day.
		PĀṆḌYA.
		Jaṭāvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva I.
,,	171(*a*)	7th year, Vṛiśchika, ba. 2, Monday, Mṛigaśīrsha = A. D. 1259, November 3, Monday, ·96; f.d.n. ·45.
		Jaṭāvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva II.
,,	391	10 + 1st year, Kaṛkaṭaka, śu. 5, Friday, Uttiram = A. D. 1286, June 28, Friday, ·26; ·95.
		Māṛavarman alias *Tribhuvanachakravartin Kulaśēkharadēva.*
,,	379	29th year, Mēsha, ba. 7, Monday, Tiruvōṇam = A. D. 1297, April 15, Monday, ·45; f.d.n. ·08.
		Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
,,	81	13th year, Kaṇṇi, śu. 9, Monday, Tiruvōṇam = A. D. 1309, September 14, Sunday (not Monday); ·30; f.d.n. ·88. The king is called Jaṭāvarman.
,,	87	37 + 1st year, Mēsha, śu. 2, Sunday, Bharaṇi = A. D. 1335, March 26, Sunday, f.d.t. ·19; f.d.n. ·31.
,,	89	14th year, Simha, śu. 8, Monday, Aṇiṛam = A. D. 1310, August 3, Monday, ·59: f.d.n. ·05.
,,	94	20th year, Mīna, śu. 10, Monday, Aṇuṛam. Irregular. The inscription has been assigned to Māṛavarman Jaṭāvarman (?) Vīra-Pāṇḍya of acc. 1296 A. D. (?) (see Part II).
,,	115	4th year, Mīna, śu. 9, Sunday, Pūśam =A. D. 1301, March 19, Sunday, ·57, ·88.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PĀṆḌYA—*concld.*
		Tribhuvanachakravartin Vīra-Pāṇḍyadēva—contd.
B	177	Śaka 1239, 21st year (in words), Māśi, śu. 13, Sunday, Rēvatī = A. D. 1318, February 5, Sunday; ·00; ·90. Śu. 13 is evidently a mistake for śu. 3. The king is called Māṟavarman.
"	92	1[2]th year, Kārttigai 6, Sunday, Hasta = A. D. 1314, November 3, Sunday. The nak. was however Uttara-Phalgunī which was current throughout the day. (See section under Pāṇḍyas, Part II.)
"	96	10th year, Mēsha, śu. 1, Sunday, Hasta. The inscription is assignable to the 14th century. Details are irregular.
		Māṟavarman Sundara-Pāṇḍyadēva.
"	98	11th year, Mīṇa, ba. 1, Sunday, Hasta = A. D. 1314, March 3, Sunday; ·88; f.d.n. ·11; (see Part II, section under Pāṇḍyas).
		Jaṭāvarman Sundara-Pāṇḍyadēva (III).
"	189	Śaka 1227, 2nd year, Mīna 2, ... Friday = A. D. 1306, February 25, Friday.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
"	376	4 + 1st year, Karkaṭaka 13, ba. 11, Saturday, Rōhiṇi = A. D. 1322, July 10, Saturday; ·81; ·75.
		ŚAMBUVARĀYA.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
"	101	7th year, Karkaṭaka, śu. 5, Friday, Pūśam = A. D. 1343, June 27, Friday; ·84; The nak. quoted was evidently a mistake for Pūram which was current on the day till ·62.
"	114	6th year, Simha, ba. 14, Saturday, Pūśam = A. D. 1342, July 31, Wednesday (not Saturday) ·99; ·71. There is another date A. D. 1327, August 15, Saturday; f.d.t. ·70 ·40, regularly corresponding to the details given above; but this date would place the accession of this chief at about A. D. 1321-2 necessitating the postulation of an earlier Rājanārāyaṇa. Śambuvarāya different from the one of accession date A. D. 1336-7.
"	162	26th year, Śaka 1284, Śubhakṛit, Mēsha, śu. 4, Wednesday, Rōhiṇi = A. D. 1362, March 30, Wednesday ·31; This date gives the unusually high regnal year of 26 to this chief, a fact not noticed hitherto.
"	196	3rd year, Mīna, ba. [10], Wednesday, Uttiraṭṭādi = A. D. 1339, March 10, Wednesday. The *tithi* was probably ba. 15; f.d.n. ·23.
		SĒTUPATIS.
		Muttu Rāmaliṅga Vijaya-Raghunātha Sētupati Kāttalēva.
A	4	Śaka 1703, Kali 4882, Śubhakṛit, Vaiyāśi ba. amāvāsyā, Monday, Rōhiṇī. The Śaka date seems to be a mistake for 1704 or 1705 (current), in which case the other details regularly correspond to A. D. 1782, June 10, Monday; f.d.t. ·00; ·47.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA.
		Kampaṇa Uḍaiyar.
B	90	Śaka 1290, Kīlaka, Kaṇṇi, śu. 2, Monday, Pūśam. Irregular The details are totally irregular for any date in the Kaṇṇi month. If Pūśam is taken as a mistake for Pūram, Pūram and Monday combined in this month on September 11, but the *tithi* on that day was ba. 14 (·77).
„	220	Śaka 1287, Viśvāvasu, ... tṛitīyā, Wednesday, Aviṭṭam. Probably = A. D. 1366, January 14, Wednesday; ·92 The nak. Aviṭṭam had ended at ·43 the previous day. The month in this case would be Makara and the *paksha* śukla.
		Vīra Pratāpa Harihara Mahārāya II.
A	11	Śaka 1326, Svabhānu, Phālguṇa, śu. 1, Sunday. Irregular: If śu 1 is a mistake for śu. 7, the date would be A. D. 1404, February 17, Sunday. The Śaka year was current.
B	80	Śaka 1300, Kāḷayukti, Ṛishabha, ba. 5, Monday, Tiruvōṇam = A. D. 1378, May 17, Monday; ·91: f.d.n. ·11.
		Bukkaṇa Uḍaiyar II.
„	200	Śaka 1324, Chitrabhānu, Kumbha, śu. 5, Sunday, Aśvati = A. D. 1403, January 28, Sunday. The *tithi* had ended at ·87 the previous day.
		Dēvarāya Maḥārāya II.
„	210	Śaka 1352, Sādhāraṇa, Vaiśākha, śu. 5, Wednesday = A. D. 1430, April 26; f.d.t. ·90.
„	380	Śaka 1366, Raktākshi, Makara, ba. 9, Friday, Chittirai = A. D. 1445, January 1, Friday; f.d.t. ·52; ·26.
„	390	Śaka 1..., Kīlaka, Mithuna, ba. 10, Monday, Aśvati = A. D. 1428, June 7, Monday; .73. The nak. Aśvati was current throughout the day having begun on the previous day at ·89.
		Tṛiyambaka.
A	6	Śaka 1377, Yuva, Kārttika, full moon, Monday. If the month is taken as solar, the details regularly correspond to A. D. 1455, November 24, Monday; ·27.
		Vijayarāya Mahārāya.
„	348	Śaka [137]9, Dhātu, Mīṇa, śu. 10, Sunday, Pūśam = A. D. 1457, March 6, Sunday; ·00; ·62.
		Praudha Immaḍi Mallikārjunadēva Mahārāya, son of Dēvarāya Bhūpatirāya.
„	202	Sarvajit, Mēsha, śu. 10, Friday, Rōhiṇī. Śu. 10 in Mēsha corresponded to A. D. 1467, April 14, Tuesday (not Friday). The nak. was Pūrva-Phalgunī, not Rōhiṇī.
	203	Śaka 1370, Prabhava, Mēsha, śu. 1, Uttirāḍam. Irregular. Probably A. D. 1447, April 16, Sunday; ·24. But the nak. was Kṛittikā (·95) not Uttirāḍam. The Śaka year is to be taken as current.
„	349	Śaka 1378, Dhātu, Tulā, śu. 5, Friday, Hasta. Irregular. Probably A. D. 1456, October 4, Monday (not Friday) 52; the nak. was Jyēshṭhā ·19, not Hasta.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*concld.*
		Kṛishṇadēva Mahārāya.
B	144	Śaka 1431, Śukla, Makara, śu. 10, Thursday, Puṇarpūśam. Irregular. Probably A. D. 1510, January 19, Saturday (not Thursday), ·75. The nak. was Rōhiṇī (not Puṇarpūśam), which was current till ·76. The week day and nak. quoted are evidently wrong.
„	172	Śaka 1451, Virōdhi, Mithuṇa, ba. 10, Monday, Attam (Hasta). Irregular. Probably A. D. 1529, May, 31, Monday; f.d.t. ·64. But the nak. was Uttiraṭṭādi, not Attam.
„	356	Śaka 1439, Īśvara, Makara, śu. 5, Monday, Śravaṇa = A. D. 1518, January 11, Monday. Nak. Śravaṇa was current on this day but the *tithi* was amāvāsyā ·62, not śu. 5.
		Achyutadēva Mahārāya.
„	36	Śaka 1454, Khara, Chaitra, śu. 15, lunar eclipse = A. D. 1531, April 1, Saturday; ·72; lunar eclipse. The Śaka year was current.
„	266	Śaka 145[7], Manmatha, Dhanus, śu. [8], Thursday, Uttiraṭṭādi = A. D. 1535, December 2, Thursday; ·42; ·99.
„	355	Śaka 1467, Jaya, Makara, ba. [3], Uttiram, Friday. The Śaka year is evidently a mistake for Śaka 1457 (current). The details correspond to A. D. 1535, January 22, Friday; ·36; f.d.n. ·00.
		Sadāśivadēva Mahārāya.
„	19	Śaka 1481, Siddhārthin, Āshāḍha, śu. 12, Friday = A. D. 1559, June 16, Friday; ·79.
„	110	Śaka 1469, Plavaṅga, Pushya, ba. 10, Thursday = A. D. 1548, January 5, Thursday; ·68. The nak. was Viśākhā ·32.
„	364	Śaka 1480, Kāḷayukti, Mēsha, ba. 7, Uttirāḍam, Sunday = A. D. 1558, April 10, Sunday; ·21; ·51.
„	365	Śaka 1473, Virōdhikṛit, [Mithuna], ba. 5, Śadayam, Monday = A. D. 1551, June 22, Monday; f.d.t. ·25; ·98.
		Veṅkaṭapatidēva Mahārāya
„	212	Śaka 1527, Viśvāvasu, Rishabha, śu. 10, *Śrīvāra*, asta = A. D. 1605, May 17, Friday; ·95; f.d.n. ·26.
„	284	Śaka 15[11], Virōdhi, Paṅguṇi 5, śu. 7, Monday = A. D. 1590, March 2, Monday; ·64. The nak. was Rōhiṇi.
		Mahāmaṇḍalēśvara Śrīraṅgadēva Mahārāya.
„	173	Śaka 1497, Yuva, Makara, ba. 13, Wednesday = A. D. 1575, December 28, Wednesday; f.d.t. ·99. The nak. was Anurādhā.
		MOGHUL.
„	354	Śaka 1647, Jaya, Māśi 13, Thursday, Hasta = A. D. 1715, February 10, Thursday; ·9'. The Śaka date quoted is a mistal · for Śaka 1637 (current).

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		BILIGI CHIEFS.
		Sōmaśēkhara Nāyaka.
A	12	Śaka 1692, Virōdhi, Śrāvaṇa, śu. 6, Monday = A. D. 1769, August 7, Monday ; ·85· the Śaka year was current.
		MISCELLANEOUS.
,,	15	Śaka 1444, Vishu, Śrāvaṇa śu. 5, Thursday. Irregular. If śu. 5 is a mistake for śu. 15, the details regularly correspond to A. D. 1521, July 18, Thursday ; f.d.t. ·58. The Śaka year was current.
B	8	Śaka 1172, Sādhāraṇa, Pushya, Ardhōdaya = A. D. 1251, January 22, Sunday ; The *tithi* was ba. ·30, f.d.t. ·42 ; and nak. Śravaṇam ·99. (These details fully satisfy the requirements for *ardhōdaya*.)
,,	53	Śaka 1710, Saumya, Māgha, ba. 5, Friday, Hasta. Irregular. Probably = A. D. 1790, February 4, Thursday, not Friday ; ·32 ; ·20. The Śaka year appears to be a mistake for 1711.
,,	68	Śaka 1446, Sarvajit, Vaiśākha, ba. 15, Monday = A. D. 1527, April 29, Monday : f.d.t. ·46. The Śaka year appears to be a mistake for Śaka 1449.
,,	74	Śaka 1520, Viḷambi, Chaitra, śu /Thursday, Rōhiṇī = A. D. 1598, April 4, Thursday. The *tithi* is probably a mistake for śu. 4 which was current on the day till ·81 ; nak. Rōhiṇī ; f.d.n. ·01.
,,	75	Śaka 1520, Hēviḷambi, Pushya, śu. 2, Friday = A. D. 1597, December 30, Friday, ·32. The Śaka year was current.
,,	78	Śaka 1464, Plava, Mithuna, śu. 10, Monday, Punarpūśam. Irregular. Probably = A. D. 1541, June 3, Friday (not Monday) ; ·61. The nak. was Chitta, ·72.
,,	108	27th year of Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva (in words), Kaṇṇi, Shashṭhī, Monday, Kārttika = A. D. 1276, August 31, Monday ; f.d.t. ·25 ; ·83. The *paksha* was *bahuḷa*.
,,	136	Śaka 1669, Kali 4848, Prabhava (expired), Vibhava, Vaiyāśi, Jyēshṭha, śu. 5, Friday. Punarvasu = A. D. 1748, May 20, Friday ; f.d.t. ·53 ; ·03 Śaka 1669 corresponds to Prabhava (current).
	303	Śaka 1283, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārttigai = A. D. 1362, November 30, Wednesday ; ·46 ; ·54. The Śaka year was 1284 and not 1283 as quoted.
,,	329	3rd year of Tribhuvanachakravartin Vijaya Gaṇḍagōpāla. Makara, śu. 5, Monday, Uttaram = A. D. 1273, January 6, Monday ; ·09. The nak. is probably a mistake for Uttirāṭṭādi.
,,	346	Śaka 1403, Śubhakṛit Makara 22, śu. 10, Rōhiṇī, Saturday = A. D. 1483, January 18, Saturday ; ·61 ; ·72. The Śaka year quoted is probably a mistake for 1404.
,,	357	Śaka 1485, Rudhirōdgāri, Kārttika 6, pañchamī, Friday, Pushya = A. D. 1563, November 5, Friday ; ·27 ; f.d.n. ·21. The *paksha* was *bahuḷa*.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1939-40*, calculated with the help of the *Indian Ephemeris*—*concld.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—*concld.*
B	360	Śaka 1480, Kāḷayukti, Puraṭṭādi 27, paurṇamī, Rēvatī, lunar eclipse = A. D. 1588, September 26-27, Monday-Tuesday, ·57 ; ·84, lunar eclipse. The date of the month was however 28, not 27, although the *tithi* and nak. both began on the 27th Puraṭṭādi. Probably the eclipse occurred on the night of Puraṭṭādi 27, Monday, when paurṇamī and nak. Rēvatī began.
,,	373	Śaka [167]9, Īśvara, Vaigāśi 27, ēkādaśī, Thursday, Uttiram. Irregular. No date in Vaigāśi regularly corresponds to all the details. The most approximate date seems to be A. D. 1757, May 28, Saturday (not Thursday), on which day the *tithi* ēkādaśī began after ·59 of the day and the nak. Uttiram lasted ·03 of the day.
,,	374	Śaka 1590, Kīlaka, Kārttigai, śu. paurṇamāsi, Sunday, Kārttigai (Kṛittikā), lunar eclipse = A. D. 1668, November 8, Sunday, ·55 ; .69 ; lunar eclipse.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41* calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		BĀṆA.
		Dēvaśikhāmaṇi Mahābali Bāṇādhirāya.
A	33	Śaka 1499, Īśvara, Uttarāyana, Hēmantaṛtu, Makara, ba. amāvāsyā, Monday, Śravaṇa. Irregular. In A. D. 1578 corresponding to the Śaka year quoted, Makara amāvāsyā fell on January 8th, Wednesday (not Monday) and the nakshatra was Uttar-Āshāḍha till ·02 on that day and thereafter Śravaṇa, f.d.t. ·05.
		CHŌLA.
		Tribhuvanachakravartin Rājarājadēva III.
B	24	15th year, Makara, śu. 13, Saturday; Punarpūśam = A. D. 1231, January 18, Saturday; ·13; ·36.
„	29	14th (?) year; Vṛśchika, śu. 6, Sunday, Uttirāḍam. Irregular. The details do not work out correctly for any of the regnal years 11, 14, 16 or 19. The most probable date appears to be in the 14th year, *i.e.*, A. D. 1231, November 2, Sunday; ·03; but the nak. on that day was Śravaṇam, not Uttirāḍam.
„	117	28th year, Mīṇa 2, Thursday, Uttiram, paurṇamī = A. D. 1244, February 25, Thursday, ·36. The nakshatra was Uttiram the whole day. The date of the month is to be corrected to 3.
„	121	24th year, Karkaṭaka 4, Sunday = A. D. 1241, June 30, Sunday.
„	174	6th year, Kaṛkaṭaka, śu. 10, Monday, Aviṭṭam. Irregular; probably A. D. 1222, July 4, Monday, when the nak. was Bharaṇi, not Aviṭṭam; f.d.t. ·81.
		Tribhuvanachakravartin Vīrarājēndradēva.
„	111	4th year, Simha, śu. 11, Punarpūśam, Sunday. Irregular. If the regnal year is corrected to 3, and the *paksha* to ba. the other details regularly correspond to A. D. 1248, August 16, Sunday, ·73; ·93.
		KADAMBA.
		Permāḍidēva.
A	31	22nd year of reign, Vibhava, Māgha, pūrṇimā, Monday. If the regnal year is 2, the details correspond to A. D. 1149, January 24, Monday, f.d.t. ·60.
		KELADI CHIEFS.
		Vīrabhadra-Nāyaka ruling the Maṅgaḷūru and Bārakūru kingdom.
A	8	Śaka 1562, Vikrama, Mārgaśira, ba. 2, Friday = A. D. 1640, November 20, Friday, ·60.
		MADURA NĀYAKA.
		Vīrappa Nāyaka.
A	34	Śaka 1493, Kollam 747, Prajōtpatti, Paṅguṇi 14, ba. 11, Monday, Śravaṇa = A. D. 1572, March 10, Monday, ·51; ·37.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MUHAMMADAN KINGS.
		Chanda Sāhib.
B	137	Śaka 1659, Kāḷayukti, Tai, Friday. Details insufficient for calculating correct date.
		PĀṆḌYA.
		Emmaṇḍalamuṁgoṇḍa Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II).
„	264	13th year, Āvaṇi 29, ba. 12, Wednesday, Āyilyam = A. D. 1250, August 26, Friday (not Wednesday) ·30; ·93; (*Vide* Part II).
		Tribhuvanachakravartin Jaṭāvarman Vīra-Pāṇḍya 'who conquered Īḻam and Koṅgu and performed the anointment of the heroes at Perumbaṟṟappuliyūr'.
„	298	16th year, Mithuṇa 7, Sunday = A. D. 1269, June 2, Sunday.
		Māṟavarman Tribhuvanachakravartin Śrīvallabhadēva.
„	247	2 + 14th year, Kārttigai 28, ba. 2, Thursday, Mṛigaśīraha = A. D. 1322, November 25, Thursday; f.d.t. ·72; ·35.
		Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.
„	243	31st year, Kuṁbha 26, śu. 1, Friday, Pūraṭṭādi (the natal star of the king). There are corresponding dates in the reigns of both the kings of this name, Māṟavarman Śrīvallabha, who ascended the throne in A. D. 1132 and 1307 respectively. (1) A. D. 1162, February 16, Friday; f.d.t. ·01; ·76. The date of the solar month is probably a mistake for 25. (2) A. D. 1338, February 20, Friday; f.d.t. ·43; ·94. The solar date is 27 not 26. (*Vide* Part II).
		Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
„	315	34th year, Kaṉṉi, śu. 7, Monday, Anusham = A. D. 1361, September 6, Monday; f.d.t. ·58; ·27. (*Vide* Part II).
		Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
„	246	32 + 1st year, Mithuṇa, śu. 9, Tuesday, Chittirai. There are corresponding dates in the reigns of both the Kings, Jaṭāvarman Parākrama Pāṇḍya who ascended the throne in A. D. 1315-16 and 1357-58 respectively. (1) A. D. 1350, June 15, Tuesday; ·07; ·16. (2) A. D. 1390, June 21, Tuesday; ·87; ·51.
		Śeṇbaga Parākrama-Pāṇḍyadēva alias Vīra-Pāṇḍyadēva.
„	250	Śaka 1409, 2nd year, Mithuṇa 16, ba. 7, Wednesday, Uttiraṭṭādi = A. D. 1487, June 13, Wednesday; ·65; f.d.n. ·98

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PĀṆḌYA—*concld.*
		Dharmapperumāḷ Kulaśēkharadēva.
B	245	Śaka 1476, 13th year, Ānanda, Dakshiṇāyana, Vṛiśchika 22, ba. 12, Wednesday, Svāti = A. D. 1554, November 21, Wednesday, ·99.
	230	Śaka 1483, 13th year, Durmati, Dakshiṇāyana, Mēshariṭu, Kāṇṇi 19, śu. 10, Thursday, Uttirāḍam = A. D. 1561, September 18, Thursday, ·56; ·03. Mēshariṭu may be a mistake for Varshariṭu.
		Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Perumāḷ Aḻagan-Perumāḷ Ativīrarāman alias Śrīvallabhadēva.
„	239	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Makara, śu. 7, Mōnday. Irregular. Āṅgirasa, Makara, śu. 7 was Saturday and not Monday, in which case the date would be A. D. 1573, January 10, Saturday; ·29.
		Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Abhirāmavaraturaṅgarāman alias Vīra-Pāṇḍyadēva.
„	252	Śaka 1520, 10th year, Hēviḷambi, Māśi 23, śu. 7, Saturday, Anusham = A. D. 1598, February 18, Saturday; ·12; ·16. The Śaka year is to be taken as current.
		REDDI CHIEFS.
		Ana Vēma Reḍḍi.
A	18	Śaka 1300, Kāḷayukti, Mārgaśira, Saturday, lunar eclipse = A. D. 1378, December 4, Saturday, lunar eclipse.
		VIJAYANAGARA.
		Harihara II.
„	22	Śaka 1301, Siddhārthin, Jyēshṭha, Tuesday, lunar eclipse = A. D. 1379, May 31, Tuesday; lunar eclipse.
„	23	
		Vīra-Dēvarāya-Voḍeya.
B	341	Śaka 1304, Dundubhi, Māgha, ba. 30, Monday, solar eclipse. Irregular. Śaka 1304 is too early a date for Dēvarāya. It may be a mistake for Śaka 1364 in which case the inscription is to be assigned to Dēvarāya II. The other details do not work out correctly for any date in Dundubhi in which year there was no solar eclipse at all. See, however, Part II.
		Vīra-Bukkaṇa-Uḍaiyar II.
	81	Śaka 1325, Subhānu, Makara, śu. 5, Thursday, Rēvati = A. D. 1404, January 17, Thursday, ·31; ·95.
	82	Śaka 1325, Subhānu, Kumbha, ba. 7, Sunday, Viśākhā = A. D. 1404, February 3, Sunday, ·78; ·83.
„	83	Śaka 1325, Subhānu, Vaikāsi, śu. 10, Wednesday, Uttiram = A. D. 1403, May 2, Wednesday, ·14; ·54.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Vīra-Bhūpati-Uḍaiyar.
B	67	Śaka 1335 (mistake for Śaka 1332), Vikṛiti, Mēsha, śu. 10, Friday, Tiruvōṇam. Irregular. The details may be taken to correspond approximately to A. D. 1410, March 29, Saturday; f.d.t. ·28; ·52 and Mēsha, śu. 10 is to be corrected as Mēsha, ba. 10 and the week day may be a mistake for Saturday.
		Vīra-Vijayarāya-Uḍaiyar.
,,	54	Śaka 1334, Nandana, Āḍi 2, Wednesday, Aviṭṭam. Irregular. The details correspond to A. D. 1412, June 29, Wednesday, but the nakshatra on that day was Pūraṭṭāḍi and not Aviṭṭam.
		Dēvarāya Mahārāya II.
,,	66	Śaka 1369, Prabhava, Chittirai 10 = A. D. 1447, April 5, Wednesday.
		Vīra-Dēvarāya Mahārāya II.
,,	77	Śaka 1353, Virōdhikṛit, Āḍi 10 = A. D. 1431, July 8, Sunday.
		Vīra-Pratāpa Dēvarāya Mahārāya.
,,	58	Śaka 1348, Parābhava, Aippaśi, Amāvāsyā, Monday, Hastam, Dīpāvaḷi = A. D. 1426, September 30, Monday, f.d.t. ·26; ·71.
,,	59	Śaka 1351, Kilaka, Tai, Saṅkramaṇa = A. D. 1428, December 27, Monday. The Śaka year is to be taken as current.
,,	60	Śaka 1366, Rudhirōdgārin, Makara, śu. 1, Friday. Irregular. The Śaka year is to be taken as current and the *tithi* may be wrong for 13, in which case the date corresponds to A. D. 1444, January 3, Friday.
,,	62	Śaka 1366, Rudhirōdgārin, Makara, śu. 1, Monday, Aviṭṭam = A. D. 1444, January 20, Monday; f.d.t. ·28; f.d.n. ·29. The Śaka year is to be taken as current.
,,	71	Śaka 1348, Parābhava, Makara, Chaturdaśī, Friday, Mūlam = A. D. 1426, December 27, Friday, ·92; ·54.
,,	72	Śaka 1351, Saumya, Vṛiśchika, śu. 1, Friday = A. D. 1429, October 28, Friday; ·98.
,,	74	Śaka 1347, Viśvāvasu, Kārttikai 13 = A. D. 1425, November 10, Saturday.
,,	78	Śaka 1352, Sādhāraṇa, Vaikāśi 5 = A. D. 1430, May 1, Monday.
		Vīra-Praudha Mallikārjuna-Dēvarāya.
,,	46	Śaka 1367, Īśvara, Tai 5, Monday, Tiruvōṇam. Irregular. The Śaka year seems to be wrong for 1379 which corresponds to Īśvara. The other details do not agree.
,,	85	Śaka 1386, Chitrabhānu, Tai, śu. 7, Tuesday, Rēvati = A. D. 1462, December 28, Tuesday: ·27; ·75. The Śaka year quoted is a mistake for Śaka 1384.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Vīra-Prauḍha Mallikārjunadēvarāya—contd.
B	94	Śaka 1374, Āṅgirasa, Tulā, śu. 10, Monday, Pūśam. Irregular. The details correspond to A. D. 1452, October 23, Monday, but the nakshatra on that day was Śadayam ; ·06.
		Narasiṅgarāya Mahārāya.
,,	93	Śaka 1409, Plavaṅga, Makara, śu. 13, Friday, Mṛigaśīrsha = A. D. 1487, December 28, Friday, ·48 ; ·52.
		Immaḍi Narasiṅgadēva Mahārāya.
,,	61	Śaka 1416, Ānanda, Mīṇa, śu. 10, Friday, Pūśam = A. D. 1495, March 6, Friday, ·29 ; ·84.
,,	166	Śaka 1418, Naḷa, Makara, śu. paurṇamī, Wednesday, Ayilyam, lunar eclipse = A. D. 1497, January 18, Wednesday, f.d.n. ·24, lunar eclipse.
		Vīra-Pratāpa Bhujabaladēva Mahārāya.
,,	190	Śaka 1422 (wrong for 1420) Kāḷayukti, Makara, śu. 7, Friday, Ratha-saptamī = A. D. 1499, January 18, Friday, ·92.
		Kṛishṇadēva Mahārāya.
A	32	Śaka 1435, Āṅgirasa, Makara, śu. 5, Thursday, Uttirāḍam. Irregular. The Śaka year is to be taken as current. Makara śu. 5 was a Wednesday and not Thursday and the nakshatra on that day was Uttiraṭṭādi and not Uttirāḍam, in which case the date is to be taken to correspond to A. D. 1513, January 12, Wednesday, ·20 ; ·26.
B	75	Śaka 1435, Śrīmukha, Mēsha, śu. 10, Monday, Hastam. The details are altogether irregular and difficult of verification. The Śaka and the cyclic years tally and correspond to A. D. 1513.
,,	87	Śaka 1450, Sarvadhārin, Monday, Śadaiyam. Details are insufficient for calculation. There are several dates in the year in which Monday and Śadaiyam coincide.
,,	92	Śaka 1434, Āṅgirasa, Makara, śu. 7, Wednesday, Hastam. Irregular. If śu. be taken as a mistake for ba. 7, the details exactly correspond to A. D. 1512, December 29, Wednesday, ·63 ; ·42.
,,	199	Śaka 1434, Āṅgirasa, Āḍi 10 = A. D. 1512, July 8, Thursday.
,,	352	Śaka 1439, Īśvara, Pushya, śu. 2, Monday = A. D. 1517, December 14, Monday ; ·99.
,,	428	Śaka 1439, Īśvara, Jyēshṭha, ba. 30, Thursday, solar eclipse = A. D. 1517, June 18, Thursday, solar eclipse, f.d.t. ·17.
		Achyutarāya Mahārāya.
,,	110	Śaka 1452, Vikṛiti, Dakshiṇāyanam, Vṛiśchika, śu. paurṇamī, Friday, Kṛittikā = A. D. 1530, November 4, Friday, f.d.t. ·35 : f.d.n. ·65.
,,	375	Śaka 1457, Manmatha, Pushya, śu. 5, Wednesday = A. D. 1535, December 29, Wednesday, ·11.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*concld.*
		Sadāśivarāya.
A	20	Śaka 1481, Siddhārthin, Āśvayuja, śu. 8, Sunday, Uttarāshāḍha = A. D. 1559, October 8, Sunday; ·87; ·58.
B	90	Śaka 1470, Parābhava, Mithuna, śu. 12, Rōhiṇi. Irregular. If the Śaka year is taken as current and the cyclic year as expired, the details correspond to A. D. 1547, June 14, Tuesday; ·74; f.d.n. ·74.
	108	Śaka 1479, Piṅgala, Mārgaḷi, 25, śu. 12, Monday, Rēvati. Irregular. If the date of the month be corrected to 29, and the *tithi* to śu. 7, the corresponding date would be A. D. 1557, December 27, Monday, f.d.t. 16 and f.d.n. ·63.
„	109	Śaka 1474, Paritāpi, Vṛiśchika, śu. 3, Friday Mūlam = A. D. 1552, November 18, Friday, f.d.t. ·07; ·20.
„	351	Śaka 1480, Kāḷayukti, Pushya, śu. 2. The details are insufficient for verification, but they correspond to A. D. 1558, December 11, Sunday, ·94.
„	393	Śaka 1476, Ānanda, Śrāvaṇa, śu. 2, Tuesday =A. D. 1554, July 31, Tuesday, ·53.
„	408	Śaka 1466, Krōdhin, Māgha, śu. 7, Monday =A. D. 1545, January 19, Monday, ·50.
„	439	Śaka 1473, Saumya, Chaitra, ba. 30, Friday, solar eclipse. The Śaka year quoted is wrong. The corresponding Śaka year was 1471. If this was the year intended, the details regularly correspond to A. D. 1549, March 29, Friday, on which day there was a solar eclipse.
		Veṅkaṭapatirāya I.
„	353	Śaka 1533, Virōdhikṛit, Māgha, ba. 10, Saturday =A. D. 1612, February 15, Saturday, f.d.t. ·22.
		Rāmadēvarāya.
„	369	Śaka 1545, Dundubhi, Mārgaśira, śu. 12, Wednesday =A. D. 1622, December 4, Wednesday, ·68.
		Venkaṭadēva (II).
A	24	Śaka 1558, Īśvara, Pushya, śu. 15, lunar eclipse. The details correspond to A. D. 1637, December 21, Thursday, ·44; lunar eclipse. The Śaka year seems to be wrong for Śaka 1559.
		Vīra-Ānegondi Veṅkaṭapatirāya II.
B	86	Śaka 1554, Āṅgirasa, Kaṇṇi, śu. 2, Sunday, Uttiram. Irregular. Kaṇṇi śu. di. 2 corresponds to A. D. 1632, September 6, Thursday, but the nakshatra on that day was Chittā and the weekday not Sunday, but Thursday.
		Rāmarāja Rāmappayya.
„	380	Śaka 1612, Pramōdūta, Māgha, śu. 15, Monday =A. D. 1691, February 2, Monday, ·87.
		YĀDAVAS.
		Kandharadēva Mahārāya.
A	30	Śaka 1171 (expired), Saumya, Śrāvaṇa, śu. 13, Thursday =A. D. 1249, July 22, Thursday; ·96.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS.
A	1	Śaka 1485, Rudhirōdgāri, Mēsha 13, Friday =A. D. 1563, April 9, Friday.
„	3	Śaka 1493, Prajōtpatti, Pushya, śu. 8, Sunday =A. D. 1571, December 23, Sunday, on which day the *tithi* quoted commenced at ·20 of the day and continued till ·14 the next day.
„	13	Śaka 1589, Plavaṅga, Kārttika, śu. 5, Friday =A. D. 1667, October 11, Friday, ·97.
„	15	Śaka 1544, Durmati, Kārttika, śu. 1, Saturday =A. D. 1621, October 6, Saturday, ·02 : Durmati corresponds to Śaka 1544 (current).
B	25	Śaka 1683, Kali 4862, Vishu, Aippaśi, 6 =A. D. 1761, October 6, Sunday.
„	52	Śaka 1327, Kali 4506, Pārthiva, Āśvayuja, ba. 5, Monday, Rōhiṇī =A. D. 1405, October 12, Monday, ·89; the nakshatra Rōhiṇī however ended at ·46, the previous day.
„	57	Śaka 1436, Bhāva, Ṛishabha, śu .., Friday, Hastam =A. D. 1514, May 5, Friday, ·23.
„	158	Śaka 1415, Ānanda, Kumbha ba. .., Monday, Punarpūśam. Irregular. The cyclic and the Śaka years do not coincide.
„	181	Śaka 1227, Viśvāvasu, Dhanus, ba. 1, Sunday, Tiruvādirai. Irregular. The date probably corresponds to A. D. 1305, December 2, Thursday (not Sunday); f.d.t. ·08 and f.d.n. ·22.
„	240	Śaka 1407, Ṛishabha 26, ba. 8, Sunday, Uttiram =A. D. 1485, May 21, Saturday (not Sunday), ·99; f.d.n. ·85; or May 22, Sunday on which day the nak. was Uttiram while the *tithi* was 9 not 8.
„	267	Kollam 772, Āṇi 3, ba. 11, Tuesday, Aśvati =A. D. 1597, May 31, Tuesday, ·50; ·47. The Kollam year is to be taken as expired.
„	268	Śaka 1643, Kollam 897, Śubhakṛit, Chittirai 14, śu. 5, Monday, Anusham. Irregular.
„	272	Kollam, 959, Śubhakṛit, Tai 1, śu. 15, Wednesday or Saturday, Punarpūśam. Irregular. If the week day is corrected to Saturday (*Mandavāra*) the details correspond to A. D. 1783, January 18, Saturday, ·55; ·17; but the *tithi* on this day was 8 (not 1).
„	312	Śaka 1566, Subhānu, Tai 1, Pushya, Monday. Irregular. In the Śaka and cyclic year quoted which corresponded to A. D. 1643, Tai 1 fell on a Saturday and not Monday, and it was the day of Amāvāsyā in the month of Pausha. If the week day quoted was a mistake for Saturday, the details would correspond to A. D. 1643, December 30, Saturday, ·78.
	318	(Śaka 1680) Kollam 934, Pramādi, Āṇi 21, Sunday, Saptamī, Uttiram =A. D. 1759, July 1, Sunday, ·80; ·52.
	327	Śaka 1220, Vijambi, Kārttika, Ba. 7, Monday =A. D. 1298, October 27, Monday, ·97.
„	328	Same as for No. 327 above.
„	329	Śaka 1272, Piṅgaḷa, Āshāḍha, ba. 11, Thursday. Irregular. In the Śaka year quoted, the details do not agree. If, however, Śaka 1272 is a mistake for Saka 1299, which was the cyclic year Piṅgaḷa, the details regularly correspond to A. D. 1377, July 2, Thursday.
„	331	Śaka 1315, Bhāva, Kārttika, śu. 12, Friday. Irregular. Śaka 315 corresponded to Bhāva and the details for this year regularly correspond to A. D. 1391, December 4, Friday, ·99.

APPENDIX C—*concld.*

Principal dates from Appendices A and B of the year *1940-41*, calculated with the help of the *Indian Ephemeris*—concld.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—*concld.*
B	332	Śaka 1316, Bhāva, Kārttika, ba. 12, Friday =A. D. 1394, December 4, Friday, ·99.
„	336	Śaka 1273, Kāḷayukti, Kārttika, śu. 13, Thursday. Irregular. The Śaka year quoted does not agree with the other details given. If however the intended Śaka year was 1300 which corresponded to the cyclic year Kāḷayukta, the details correspond to A. D. 1378, December 2, Thursday, on which day śu. 12 nded at ·16 of the day and śu. 13 continued till ·07 the next day.
„	368	Śaka 1420, Kāḷayukti, Jyēshṭha, ba. 12, Saturday =A. D. 1498, June 16, Saturday, ·62.
„	386	Śaka 1666, Rudhirōdgāri, Śrāvaṇa, ba. 2, Wednesday =A. D. 1743, July 27, Wednesday, ·53.
„	400	Śaka 1726, Raktākshin, Kārttika, śu. 13, Thursday =A. D. 1804, November 15, Thursday; ·62.
„	414	Śaka 1778, Naḷa, Śrāvaṇa, śu. 5, Wednesday =A. D. 1856, August 6, Wednesday, ·11.
„	423	Śaka 1807, Tāraṇa, Jyēshṭha, śu. 8, Sunday =A. D. 1884, June 29, Sunday, f.d.t. ·86.
„	431	Śaka 1362, Raudrin, Āshāḍha, śu. 11, Friday =A. D. 1440, June 10, f.d.t. ·48.
„	440	Śaka 1388, Vyaya, Phālguṇa, ba. 30, solar eclipse =A. D. 1467, March 6, Friday, ·24, solar eclipse.
„	447	Śaka 1768, Parābhava, Phālguṇa, śu. 5, Wednesday. Irregular. The details correspond to A. D. 1847, February 19, Friday (not Wednesday), ·99.
„	473	Śaka 1227, Pushya, śu. 1, Thursday. Probably=A. D. 1305, December 17, Friday (not Thursday).
„	475	Śaka 1227, Kārttika, ba. 2, Wednesday, =A. D. 1305 (Viśvāvasu), November 3, Wednesday, f.d.t. ·37.
„	477	Śaka 1228, Vaiśākha, ba. 11, Monday =A. D. 1306, May 9, Monday.
„	480	Śaka 1550, Vibhava, Jyēshṭha, śu. 15, Friday =A. D. 1628, June 6, Friday, ·71.

APPENDIX C -*contd.*

Principal dates from Appendices A and B of the year *1941-42*, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHĀLUKYA, WESTERN.
		Vijayāditya.
A	6	Śaka 622, Vaiśākha, Paurṇamāsī, 4th regnal year = A. D. 700, April 8.
		Tribhuvanamalladēva.
B	69	Chāḷukya Vikrama year 45, Śārvari, Jyēshṭha, Amāvāsyā, Sunday, solar eclipse. Irregular. The only solar eclipse which occurred in the cyclic year Śārvari was in the month of Āśvina. If the month quoted is taken as a mistake for Āśvina, the details regularly correspond to A. D. 1120, October 24, Sunday, ·21, solar eclipse.
„	70	Chāḷukya Vikrama year 47, Nandana, Chaitra, amāvāsyā, Sunday, solar eclipse. Irregular.
„	71	Chāḷukya Vikrama year 45, Vaiśākha, paurṇamī, Sunday =A. D. 1122, April 23, Sunday, ·60.
		GAJAPATI.
		Pratāpa Haṁvīra.
A	4	Śaka 1383, Vṛisha, Bhādrapada, śu. 1, Friday =A. D. 1461, August 7, Friday, ·08, f.d.t. 98.
		KĀKATĪYA.
		Rudradēva Mahārāja.
B	13	Śaka 1210, Sarvadhārin, [Vaiśākha], śu. 15, Thursday. Irregular. In Śaka 1210 =(A. D. 1288), Vaiśākha, śu. 15, fell on a Sunday and not Thursday, but there was a lunar eclipse on this day. If the month is a mistake for Mārgaśira, the other details regularly correspond to A. D. 1288, December 9, Thursday ·48.
		KĀYASTHA.
		Gaṇḍapeṇḍāra Tripurāridēva-Mahārāja.
B	26	Śaka 1205, Svabhānu, Vaiśākha śu. 7, Monday. =A. D. 1283, April 5, Monday, ·77.
		KUTB SHAHIS OF GOLKONDA.
		Hajarati Ālaṁpanah Sultān Abdullā Kutuṗa Śāha.
B	4	Śaka 1563, Vṛisha, Jyēshṭha, śu. 2, Friday. Irregular. The details do not agree for the year quoted, but in the next year, *viz.*, Chitrabhānu which corresponded to A. D. 1642, the given details regularly correspond to May 20, Friday.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1941-42*, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MADURA NĀYAKA.
		Viśvanātha Nāyaka Vīrappa Nāyaka.
B	288	Śaka 1545, Dundubhi, Āvaṇi 1, Hastam, saptamī. Irregular. The Śaka year is to be taken as current, in which case it corresponds to the cyclic year Dundubhi. On Āvaṇi, 1 of the year the nak. was Hastā ·13, but the *tithi* was 5, ·61. The next probable date would be A. D. 1622, August 1, Thursday, *tithi* 5, ·61 ; nak. Hastā ·13.
		Viśvanātha Nāyaka Tirumalai Nāyaka.
,,	287	Śaka 1547, Krōdhana, Aippaśi 17, ba. 12, Monday. Chitta. Irregular. If the nak. is a mistake for Uttiram, the other details regularly correspond to A. D. 1625, October 17, Monday, f.d.t. ·03 ; nak. ·97.
		PĀṆḌYA.
		[Jaṭā]varman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
,,	273	21st year, Makara, ba. 3, Friday, Uttiram =A. D. 1318, January 20, Friday ; ·46 ; f.d.n. ·13.
		Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
,,	105	[8th] year, Makara.....2, Friday, Śadayam =A. D. 1341, January 19, Friday, ·99 ; f.d.n. ·05 ; the *paksha* was śu.
		ŚAMBUVARĀYA.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
,,	176	4th year, mistake for 6th year, Chitrabhānu, Mēsha, śu. 7, Friday, Punarpūśam. =Śaka 1264, A. D. 1342, April 12, Friday, f.d.t. ·04 ; ·40.
		VELUGŌṬI.
		Kumāra Yāchama Nāyuḍu
,,	55	Śaka 1710, Kīlaka, Kārttika, śu. paurṇami, Thursday =A. D. 1788, November 13, Thursday, ·08.
		VIJAYANAGARA.
		Kampaṇa-Uḍaiyar, son of Vīra Bokkaṇa-Uḍaiyar.
,,	129	Plavaṅga, Makara ba. 7, Wednesday, Chittirai =Śaka 1289 ; A. D. 1368, January 12, Wednesday, f.d.t. ·09 ; ·76.
		Dēvarāya Mahārāya II.
,,	60	Śaka 1333, Kīlaka, Kārttika, śu. 10, Tuesday, and śu. 13, Thursday. Irregular. The Śaka year corresponding to the cyclic year is Śaka 1350 not 1333 and the other details regularly correspond to A. D. 1428, November 16, Tuesday, ·85 and November 18, Thursday, ·95.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1941-42*, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Dēvarāya Mahārāya II.—contd.
B	168	Śaka 1368, Krōdhana, Dhanus, śu. 5, Thursday, Punarpūśam. Irregular; The intended date was probably A. D. 1446, (Krōdhana expired?), December 22, Thursday ·88; but the nakshatra on this day was Śadayam and not Punarpūśam.
		Virūpākshadēva Mahārāya.
„	151	Śaka 1404, Śubhakṛit, Kumbha, śu. 10, Monday, Tiruvōṇam. The details correspond to A. D. 1483, February 17, Monday; but the nakshatra on that day was Ārdrā (Tiruvādirai) and not Tiruvōṇam which may be a mistake.
		Rājaśēkhara Mahārāya, 'son of Dēvarāya Mahārāya Mallikārjuna Mahārāya who witnessed the elephant hunt'.
„	199	Śaka 1408, Parābhava, Siṁha, śu. 10, Anusham, Monday =A. D. 1486, August 7, Monday. The *tithi* was 8·92 (not daśami) and the nak. Anusham, f.d.n. ·17.
		Vīrapratāpa Vīra Narasiṅgadēva Mahārāya.
„	113	Śaka 1[4]31, Vibhava, Makara, śu 10, Thursday, Rēvati =The Śaka year is to be taken as current. The *tithi* may be a mistake for śu. 7, in which case, the other details correspond to A. D. 1508, December 28, Thursday, *tithi* 7, ·81 and nak. Rēvati, f.d.n. ·19.
		Kṛishṇadēvarāya.
A	7	Śaka 1435, Āṅgirasa, Māgha, Makara Saṁkrama, Kṛishṇapaksha 12, Monday. Irregular; The Śaka year is to be taken as current. The other details regularly correspond to A. D. 1513, January 3, Monday, ·98. Makara Saṁkrama is to be understood as the sun in Makara, not as the day of Makara-saṅkramaṇa.
B	15	Śaka 1448, Vyaya, Kārttika, śu. 2, Sunday =A. D. 1526, October 7, Sunday, f.d.t. ·07.
„	104	Śaka 143[1], Śukla, Makara, śu. 2, Friday, Tiruvōṇam =A. D. 1510, January 11, Friday, f.d.t. ·14, ·01.
„	183	Śaka 1440, Bahudhānya, Karkaṭaka, śu. 5, Monday, Uttiram =A. D. 1518, July 12, Monday, f.d.t. ·12; ·91.
„	185	Śaka 144[1], Vikrama, Vṛiśchika 10, Friday, Svāti. Details not regular for any date.
		Achyutadēva Mahārāya.
„	41	Śaka 14[59], Hēmaḷambi, Śrāvaṇa, śu. 5, Thursday =A. D. 1537, July 12, Thursday, ·51.
		Sadāśivadēva Mahārāya.
	28	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday. Irregular. The cyclic year corresponding to the Śaka year quoted was Plavaṅga and not Parābhava. The details do not agree either for the Śaka or for the cyclic years quoted. The most approximate date would be A. D. 1547, March 21, Monday, on which day the *tithi* was 1 and not 11.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1941-42*, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—concld.
		Sadāśivadēva Mahārāya—concld.
B	32	Śaka 14[66], Krōdhin, Māgha, śu. 7, Monday =A. D. 1545, January 19, Monday, ·50.
„	34	Śaka 1469, Kīlaka, Mārgaśira, ba. 6. The details are not enough for verification.
„	68	Śaka 14[8]0, Kāḷayukti, Āśvīja, śu. 7, Friday. Irregular. If the *tithi* quoted is a mistake for śu. 5, the details regularly correspond to A. D. 1558, September 16, Friday, ·95.
„	107	Śaka 1474, Virōdhikṛit, Makara, śu. 11, Tiruvādirai, Monday. Irregular. Virōdhikṛit corresponds to Śaka 1474 (current). In this year Makara, śu. 11, fell on a Thursday (not Monday) and the details correspond to A. D. 1552, January 7, Thursday, ·67. The *nakshatra* on that day was Rōhiṇi, not Ārdrā.
	149	Śaka 1482, Raudri, Tulā, śu. 10, Monday, Anusham. Irregular The details correspond to A. D. 1560, October 28, Monday, ·77; The nakshatra on that day was Śadayam and not Anusham.
„	268	Śaka 1466, Krōdhin, Dakshiṇāyana, Vṛiśchika, śu. 10, Sunday, Uttiraṭṭādi =A. D. 1549, November 23, Sunday, f.d.t. ·24; ·60.
		Veṅkaṭapatidēva-Mahārāya 'ruling from Penugoṇḍa'.
„	31	Śaka 1523, Śōbhakṛit, Mārgaśira, śu. 5. Irregular. The Śaka and the cyclic years quoted do not agree. If the Śaka year intended was 1525 corresponding to the cyclic year quoted, the details correspond to A. D. 1603, November 27. But the details given are insufficient for verification.
		MISCELLANEOUS.
A	1	Śaka 1579, Kollam 833, Hēviḷambi, Āṇi 23, Friday, ba. 10, Mṛigaśiras. Irregular. While the Śaka, Kollam and the cyclic years tally, the other details do not tally. The most approximate date would be A. D. 1657, June 26, Friday, ·29. But the nak. on that day was Bharaṇi ·35 and not Mṛigaśiras.
„	9	Śaka 1413, Bahudhānya, Kārttika, śu. 15, Wednesday. Irregular. The cyclic year Bahudhānya was current in Śaka 1440 and the other details regularly correspond to A. D. 1518, November 17, Wednesday, ·31.
B	2	Śaka 1053, Chāḷukya-Vikrama year 5[5], Sādhāraṇa, Phālguṇa, ba. 11, Wednesday =A. D. 1131, February 25, Wednesday, ·47. The Śaka year quoted is to be taken as current.
„	6	Śaka 150[6], Tāraṇa, Kārttika, Śaradṛitu, ba. 11, Thursday. Irregular. The *tithi* and the week day do not tally: ba. 11 was Wednesday and not Thursday. The approximate date would be A. D. 1584, November 18, Wednesday or November 19, Thursday.
„	16	Śaka 1056, Ānanda, Pushya, ba. 15, solar eclipse =A. D. 1135, January 16, Wednesday, ·09.
„	17	Śaka 1710, Kīlaka, Phālguṇa, śu. 15 =A. D. 1789, March 11, Wednesday, ·55. The details are insufficient for verification.
„	82	Śaka 1751, Kali 4930, cyclic year 22, Virōdhi, Kārttigai 17, Monday, Uttirāḍam =A. D. 1829, November 30, Monday, ·80.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1941-42*, calculated with the help of the *Indian Ephemeris*—*concld.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—*concld.*
B	89	Śaka 1310, Vibhava, Āṇi 12, Wednesday. Irregular. Āṇi 12 in Vibhava was a Sunday and the details are insufficient to suggest any single approximate date.
,,	193	Śaka 1349, Plavaṅga, Mārgaḷi, 18 Monday, Viśākhā, dvādaśī. The details correspond to A. D. 1427, December 15, Monday; but the nakshatra Viśākhā ended at ·94, the previous day, *i.e.* Sunday.
,,	213	Śaka 1414, Parīdhāvi, Ṛishabha, śu. 1, Rōhiṇī, Friday =A.D. 1492, April 27, Friday, ·68; f.d.n. ·54.
,,	221	Śaka 1352, Mīṇa, ba. 10, Friday, Uttirāḍam =A. D. 1431, March 9, Friday, ·39; ·21.
,,	261	Śaka 1714, Parīdhāvi, Paṅguṇi 24, Wednesday; śu. 2, Rēvatī. Irregular. If the date of the month is a mistake for 4 the other details regularly correspond to A. D. 1793, March 13, Wednesday; f.d.t. ·07 and f.d.n. ·27.
,,	267	Śaka 1[51]7, Kaṭaka, ba. 1, Wednesday, Tiruvōṇam =A. D. 1596, June 30, Wednesday, ·69; f.d.n. ·50.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1942-43*, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KĀKATĪYA.
		Rudradēvamahārāja.
B	22	Śaka 1213, Khara, Vaiśākha śu. 15, Thursday =A. D. 1291, April 5, Thursday; ·27.
		KALACHURYA.
		Rāyamurāri Sōvidēva.
„	32	Nandana, Māgha śu. 3, Thursday =A. D. 1173, January 18, Thursday; ·39.
		MAHRATTAS.
		Ēkōji.
„	79	Śaka 1587, Viśvāvasu, Mīṇa, śu. 10, Punarpūśam =A. D. 1666, March 5, Monday; f.d.t. ·12; ·84.
		PĀṆḌYA.
		Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.
„	142	30th year, Siṁha, śu. 5, Wednesday, [Jōdi] =A. D. 1298, August 13, Wednesday; ·76; f.d.n. ·17.
		SĒTUPATIS.
		Vijayaraghunātha Sētupati.
A	7	Śaka 1673, Prajōtpatti, Māgha ba. 13, Śravaṇa, Śivarātri =A. D. 1752, February 2, Sunday; ·20; f.d.n. ·27.
„	8	Śaka 1674, Āṅgirasa, Aṟpaśi 5, śu. 10 (Vijayadaśamī), Tuesday, Aviṭṭam =A. D. 1752, October 17, Tuesday; ·95; f.d.n. ·12.
		ŚIVAGANGA.
		Muttu Vijaya Raghunātha Periya Uḍaiyadēvar.
A	10	Śaka 1711, Saumya, Paṅguṇi 15, śu. 10, Thursday, Pūśam =A. D. 1790, March 25, Thursday; f.d.t. ·05; f.d.n. ·17.
		TRAVANCORE KINGS.
		Veṉṟumaṇkoṇḍa Bhūtalavīra Ravivarman
„	4	Kollam 715, Śittirai 5, ba. 10, Thursday, Tiruvōṇam =A. D. 1540, April 1, Thursday; f.d.t. ·16; ·18. The Kollam year was an expired one. The solar date was Śittirai 6, not 5.
		VIJAYANAGARA.
		Kampaṇa-Uḍaiyar, son of Bokkaṇa Uḍaiyar.
B	110	Śaka 1291, Saumya, Miṇa, śu. 2, Thursday, Rēvati =A. D. 1370, February 28, Thursday; ·45: ·56.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year *1942-43*, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Vīra Dēvarāya, Oḍeya I, son of Vīra Harihara Mahārāja.
B	45	Śaka 1322, Vikrama, Adhika-Chaitra ba. 15, solar eclipse =A. D. 1400, March 26, Friday; ·04; solar eclipse.
		Dēvarāya Mahārāya II, 'who was pleased to witness the elephant hunt'.
,,	80	Śaka 1367, Krōdhana, Kaṇṇi, ba. 11, Monday, Makhā =A. D. 1445, September 27, Monday; ·61; ·88.
,,	131	Śaka 1349, Plavaṅga, Kaṇṇi, ba. [12], Wednesday, Āyilyam =A. D. 1427, September 17, Wednesday; f.d.t. ·21; ·35.
		Kṛishṇadēva Mahārāya.
,,	104	Śaka 1448, Vyaya, Makara, śu. 10, Friday, Uttirāḍam. Irregular Makara, śu. 10, Friday corresponds to A. D. 1527, January 11, Friday, f.d.t. ·24. But the nak. on that day was Kṛittikā ·84, (not Uttirāḍam).
,,	135	Śaka 1433, Prajāpati, Tai 7, Pūśam =A. D. 1512, January 4, Sunday; nak. ·15.
,,	183	Śaka 1436, Yuva, Makara śu. 10, Monday, Tiruvōṇam. Irregular: The Śaka year is probably a mistake for 1437 in which case the other details correspond to A. D. 1516, January 14, Monday: But the nak. on that day was Kṛittikā 12.
		Tirumalaidēva Mahārāya.
,,	132	Śaka 1447, Tāraṇa, Vṛiśchika, śu. 15, Thursday, Kārttigai =A. D. 1524, November 10, Thursday; f.d.t. ·26; f.d.n. ·07. The Śaka year was current.
		Sadāśivadēva Mahārāya.
,,	88	Śaka 1474, Paritāpi, Mithuṇa, śu. 3, Friday, Makhā =A. D. 1552, June 24, Friday; f.d.t. ·08; f.d.n. ·96.
,,	98	Śaka 1470, Kīlaka, Mīṇa, śu. 10, Sunday, Mūla. Irregular. Mīna, śu. 10, fell on Friday, not Sunday, =A. D. 1549, March 8, and the nak. on that day was Punarpūśam ·34, (not Mūla). But in the previous cyclic year the details correspond to A. D. 1548, March 18, Sunday, f.d.t. ·29. The nak. was, however, Pūśam.
,,	125	Śaka 1477, Ānanda, Kaṇṇi, ba. 8, Tuesday =A. D. 1554, September 18, Tuesday, f.d.t. ·22. The Śaka year was current.
,,	133	Śaka 1482, Raudri, Vṛiśchika, śu. 5, Friday, Tiruvōṇam =A. D. 1560, November 22, Friday; ·36; ·37.
		Vīra-Veṅkaṭapatirāya Mahārāya.
,,	105	Śaka 1517, Manmatha, Simha, śu. 12, Wednesday, Uttirāḍam =A. D. 1595, August 6, Wednesday, ·80; f.d.n. ·61.

APPENDIX C—*concld.*

Principal dates from Appendices A and B of the year *1942-43*, calculated with the help of the *Indian Ephemeris*—*concld.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS.
A	1	Kali 4876, Śaka 1698, Manmatha, Dakshiṇāyana, Śrāvaṇa, śu. 5, Friday Pushya. Irregular. The Śaka year was current. Śrāvaṇa, śu. 5 corresponded to Tuesday, August 1, A. D. 1775, (not Friday); the nak. on the day was Uttiram ·13, not Pushya. If śu. 5 is a mistake for śu. 1, the details correspond to July 28, Friday, ·56, but the nak. Pushya ended at ·73, the previous day.
,,	3	Śaka 1703, Kollam 956, Plava, Āṇi, 13, śu. 2, Saturday, Punarpūśam =A. D. 1781, June 23, Saturday; ·75; ·56. The Kollam year is to be taken as expired.
B	12	Śaka 1457, Jaya, Vaiśākha, śu. 10, Thursday =A. D. 1534, April 23, Thursday; ·67. The Śaka date was current.
,,	14	Śaka 1649, Viśvāvasu, Māgha, śu. 7, Friday =A. D. 1726, January 28, Friday; f.d.t. ·25. The Śaka year is a mistake for 1647.
,,	21	Śaka 1690, Parābhava, Vaiśākha, śu. 3, Thursday. Irregular. If Parābhava is a mistake for Sarvadhārin and śu. 3 for ba. 3, the details correspond to A. D. 1768, May 5, Thursday, ·13.
,,	25	Śaka 1439, Īśvara, Jyēshṭha, ba. 30, Friday, solar eclipse =A. D. 1517, June 19, Friday; ·17; solar eclipse.
,,	39	Śaka 1482, Raudri, Āshāḍha, śu. 11, Wednesday =A. D. 1560, July 3, Wednesday; ·79.
,,	43	Śaka 1327, Pārthiva, Chaitra, ba. 10, Wednesday =A. D. 1405, March 25, Wednesday, f.d.t. ·10.
,,	44	Śaka 1237, Rākshasa, Śrāvaṇa, ba. 10, Vaḍḍavāra (Saturday) =A. D. 1315, July 26, Saturday; ·69.
,,	48	Śaka 1389, Sarvajit, Māgha, ba. 14, Monday, Śivarātri =A. D. 1468, February 22, Monday; ·91. The nak. was Dhanishṭha.
,,	72	Śaka 1[56]4, Vishu, Vṛiśchika, śu. 3, Friday, Jyēshṭha. Irregular. The Śaka year was current. Vṛiśchika, śu. 3 fell on Thursday (not Friday), November 25, 1641. The nak. on that day was Uttirāḍam, not Jyēshṭha.
,,	74	Śaka 1505, Chitrabhānu, Karkaṭaka, daśamī, Saturday, Viśākhā =A. D. 1582, June 30, Saturday; ·61; ·86. The Śaka year was current.
,,	83	Śaka 1557, Yuva, Vṛiśchika, ba. 7, Makhā, Friday =A. D. 1635, November 20, Friday; ·98; ·90.
,,	86	Śaka 1633, Khara, Karkaṭaka, ba. 1, Thursday, Śravaṇam =A. D. 1711, July 19, Thursday; ·66,; ·23.
,,	89	Śaka 1550, Vibhava, Māśi. 1[1], Saturday, Mūlam =A. D. 1629, February 7, Saturday, f.d.t. ·83; 91. The *paksha* was *bahuḷa*.
,,	171	Śaka 1646, Viśvāvasu, Aṛpaśi, 9, śu. 15, Sunday, Aśvati, lunar eclipse =A. D. 1725, October 10, Sunday; ·74; f.d.n. ·90; lunar eclipse. The Śaka year quoted seems to be a mistake for 1647.
,,	172	(*i*) Śaka 1640, Viḷambi, Kārttigai, 14, pañchamī, Monday Irregular. Kārttigai 14 corresponded to A. D. 1718, November 14, Friday and the *tithi* on that day was śu. 3. (*ii*) Śaka 1670, Vibhava, Kārttigai, 28, pañchamī, Monday = A. D. 1748, November 28, Monday; f.d.t ·23.

APPENDIX D.

List of Photographs taken during the year *1939-40*, in the office of the Superintendent for Epigraphy, Madras.

Negative No.	District and Locality.	Description.	Size.
1784	Anantapur—Śāsanakōṭa	Some prehistoric painted potsherds and a broken terra-cotta head found in a mound.	Half.
1785	Do.	Some prehistoric potsherds found in a mound. (Second set.)	Do.
1786	Guntur—Paṇidem.	Prehistoric potsherds found in a field in Dīpāladinnepāḷem hamlet.	Full.
1787	Kurnool—Sātānikōṭa.	Some prehistoric potsherds and stone implements found in a field.	Do.
1788	Nellore—Varigoṇḍa.	Some prehistoric potsherds found in a field	Do.
1789	Do.	Do. (Second set) .	Do.
1790	Do.	Do. (Third set)	Do.
1791	Do.	Do. (Fourth set) .	Do.
1792	North Arcot—Pullūr.	Bronze images excavated in a ruined Vishnu temple	Quarter.
1793	North Arcot—Tiruvottūr.	Vēdapurīśvara temple—Stone representation of a palmyra tree (*Sthalavṛiksha*).	Do.
1794	South Arcot—Mugaiyūr.	Some prehistoric potsherds, an earthen pot and the broken leg of a sarcophagus excavated in a waste land called Panantope.	Full.
1795	South Arcot—Ādichchaṇūr.	Three earthen pots (one with tripod) found in a sarcophagus excavated from a stone circle in a field called *Vāliyaṇkāḍu*.	Do.
1796	South Arcot—Tiruppālapandal.	Three earthen bowls and a fragment of a burial urn excavated in a field.	Do.
1797		A burial urn kept in the Travancore State Museum, Trivandrum (copied from a photograph).	Half.
1798		Stone sculpture of a *Vidyādhara* couple in the possession of Rao Bahadur S. T. Srinivasagopalachariar, B.A., M.L., Madras.	Do.
1799		Bronze image of Annapūrṇādēvī (standing) copied from an illustration lent by Rao Bahadur S. T. Srinivasagopalachariar, B.A., M.L., Madras. (Front view.)	Do.
1800		Do. (Back view)	Do.
1801		Group of 5 Bronze figures (1) seated *Tīrthaṅkara* with 23 other *Tīrthaṅkaras* depicted in the *prabhā* behind, (2) Chaṇḍī on horse back, standing, (3) Brahmadēva (?Jaina) and (4) and 5) two buffaloes (kept in the Kannada Research Office, Dharwar).	Full.
1802		Stone image of Padmāvatī (seated) with an additional bronze *prabhāvaḷi* behind (kept in the same office).	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1939-40*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1803	..	Mutilated stone image of Pārśvanātha seated on a high lotus-pedestal with an attendant on either side (kept in the same office).	Full.
1804		Mutilated stone image of Bāhubalin (kept in the same office).	Do.
1805		Head of a Tīrthaṅkara in white stone (kept in the same office).	Do.
1806		A mutilated hero-stone with sculptures in two panels and a broken stone image of Vishṇu (?) (kept in the premises of the Karnāṭaka Historical Research Society, Dharwar).	Do.
1807		A hero-stone with sculptures in two panels and stone figures of Śaṅkara-Nārāyaṇa and Lakulīśa (kept in the same premises).	Do.
1808		A mutilated stone image of (dancing) Durgā with 8 arms (kept in the same premises).	Do.
1809	North Kanara—Yasaḷe.	Group of nine pillars with figures in relief, some with inscriptions. (Front view.)	Do.
1810	Do.	Do.	Do.
1811	Do.	Do.	Do.
1812	Do.	Inscribed pillar (one of the above group) with relief figures of two swans carrying a tortoise.	Do.
1813	Do.	Group of six pillars with figures in relief, some with inscriptions. (Front view.)	Do.
1814	Do.	Dilapidated Śiva shrine built of laterite stone	Do.
1815	North Kanara—Sirsi.	Mārikāmbā temple. (Front view)	Do.
1816	North Kanara—Banavāsi.	Madhukēśvara temple—Interior view of the *Ranga-maṇḍapa* showing different types of pillars.	Do.
1817	Do.	Do. Sculptured stone-maṇḍapa inside the *Ranga-maṇḍapa* with images of Śiva and Pārvatī cut in relief.	Do.
1818	Do.	Do. Inscribed slab with labelled graffiti of Rāmarāja and other Vijayanagar kings, set up in the compound.	Do.
1819	Do.	Do. Stone panel with sculpture in relief of a five hooded Nāga, with Brāhmī inscription on the two margins.	Do.
1820	North Kanara—Sirsi.	Ādi-Madhukēśvara temple—Mutilated image of Bhairava.	Do.
1821	North Kanara—Hunsihonda (near Sonda).	Veṅkaṭaramaṇa temple—View of the north and east walls of the maṇḍapa showing details of carvings in relief.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1939-40*, in the office of the Superintendent for Epigraphy, Madras—*concld.*

Negative No.	District and Locality.	Description.	Size.
1822		Set of two Copper-plates with Eastern Chāḷukya and Vijayanagara inscriptions (Copper-plate Nos. 5 and 6 of 1940). (Received from the Government Epigraphist for India.) (Plate I—Obverse.)	Full.
1823		Do. (Plate I—Reverse.)	Do.
1824		Do. (Plate II—Obverse.)	Do.
1825		Do. (Plate II—Reverse.)	Do.
1826		Broken seal of Copper-plate No. 3 of 1939-40 . .	Half.
1827		Seal of Gōkāk plates of Dējja-Mahārāja (*Epigraphia Indica*, Vol. XXI, p. 289). (Top view.)	Do.
1828		Do. (Side view.)	Do.
1829		Seal of the Madras Museum plates of Uttama-Chōḷa. (*South Indian Inscriptions*, Vol. III, No. 128.)	Do.
1830		Seal of the Kūram plates of Pallava Paramēśvara-varman, from the Madras Museum. (*South Indian Inscriptions*, Vol. I, No. 151.)	Do.
1831		Seal of Copper-plate No. 12 of 1937-38. (Grant of the Eastern Gaṅga Sāmantavarman.)	Do.
1832		Seal of the Taṇḍaṇtōṭṭam plates of Pallava Nandi-varman II. (*South Indian Inscriptions*, Vol. II, No. 99.)	Full.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras.

Negative No.	District and Locality.	Description.	Size.
1833		Copper-plate grant (C. P. No. 10 of 1939-40) of Kadamba Kāmadēva.	Full.
1834		A leaf of C. P. No. 19 of 1940-41 (of Dēvarāya of Vijayanagara.)	Do.
1835		Seal on ring of C. P. No. 18 of 1940-41 showing seated bull in the round. (Side view).	Do.
1836		Do. do. (Another view.)	Do.
1837		Do. do. (Front view.)	Half.
1838		Copper-plate grant of Pallava Nandivarman II (C. P. No. 9 of 1939-40).	Full.
1839	Chingleput—Mahābalipuram.	A rock-cut temple on the way to the five *Rathas*. (same as No. 1019.)	Do.
1840	Do. . .	Rock-cut temple with three shrines near the Gaṇēśa-*ratha* (same as No. 1018.)	Do.
1841	Do. . .	Rock-cut Gaṇēśa-*ratha* (same as No. 1012) .	Do.
1842	Do. . .	Rock-cut Kṛishṇa-maṇḍapa (same as No. 1013) .	Do.
1843	Do. . .	Boulder cut in the shape of Mahishāsura near the Shore Temple (same as No. 207).	Do.
1844	Do. . .	Ādivarāha-Perumāḷ (rock-cut) temple—Panel with labelled sculpture of Mahēndravarman (Pallava king) with his two queens (same as Nos. 205 and 738).	Do.
1845	Do. .	Do.—Panel with labelled sculpture of Simhavishṇu (Pallava king) with his two queens (same as No. 737).	Do.
1846	Do. . .	Do. panel with sculpture of Gaja-Lakshmī with attendants (same as No. 739).	Do.
1847	South Arcot—Chidambaram.	Naṭarāja temple—Thousand-pillared maṇḍapa—Interior view showing modern paintings on the roof.	Do.
1848	Do. . .	Do. do. . do. (Another view.)	Do.
1849	Do. . .	Do.—Panel with sculptures of dancing figures on the south side of the basement.	Do.
1850	Do. . .	Do. do. do. (Another view.)	Do.
1851	Do. . .	Do.—Portion on the south side showing some sculptures.	Do.
1852	Do. . .	Do. do. do. (Close view.)	Do.
1853	Do. . .	Do. Temple—tank with side pavilion .	Do.
1854	Do. . . .	Do. *Nartana-maṇḍapa* with sculptured pillars and gold-plated canopy.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1855	South Arcot—Chidambaram	Naṭarāja Temple South *gōpura*. (View from inside).	Full.
1856	Do.	Do. do. do. (Upper portion).	Do.
1857	Do.	Do. Sculpture of Subrahmaṇya seated on peacock, in a niche on the east side of the west *gōpura*.	Do.
1858	Do.	Do. Sculptured panels in three vertical rows showing dance poses, inside the west *gōpura*.	Do.
1859	Do.	Do. West *gōpura*. (Front view).	Do.
1860	Do.	Do. do. Upper portion. (View from inside).	Do.
1861	Do.	Do. do. A *dvārapālaka* in stone with label 'Vaijayan' in a niche on the west side.	Do.
1862	Do.	Do. do. Durgā fighting with Mahishāsura in another niche on the west side.	Do.
1863	Do.	Do. do. Stone figures with labels 'Chandran' and 'Kriyāśakti' in separate niches on the north side.	Do.
1864	Do.	Do. do. Stone figures with labels 'Vāyu' and 'Śaṇi'.	Do.
1865	Do.	Do. do. North *gōpura*—Stone statue of Kṛishṇadēvarāya in a niche on the west side.	Do.
1866	Do.	Do.—North *gōpura*—Two sculptured panels each with a pair of figures bearing labels (probably sculptors).	Do.
1867	Do.	Do. do. Figures of Śiva (dagger in left hand) and Pārvatī in a niche inside.	Do.
1868	Do.	Do. Figure of Śiva (Kaṅkāḷamūrti) in a niche outside.	Do.
1869	South Kanara—Kundāpur.	Sculptured slab with Portuguese inscription kept in the taluk office (No. 367 of 1927).	Do.
1870	Tinnevelly—Tenkāśi.	Vāliyanpottai hill—Mound with burial urns. (General view).	Do.
1871	Do.	Do. do. (Second view).	Do.
1872	Do.	Do. do. (Third view).	Do.
1873	Do.	Do. do. (Fourth view).	Do.
1874	Tinnevelly—Kuttālam.	Kuttālanāthasvāmin temple—Goddess' shrine—Modern *mukhamaṇḍapa* in black polished stone. (Front view showing details of pillars).	Do.
1875	Do.	Do. do. (Back view showing details of pilasters).	Do.
1876	Do.	Do. do. *Palliyaṛai-Chappuram* carved in wood. (Side view).	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1877	Tinnevelly—Kuttālam.	Kuttālanāthasvāmin temple—(Back view). *Palliyaṟai-Chapparam* carved in wood.	Full.
1878	Do.	Do. do. Base of the intended *Rāyagō-puram* near the temple.	Do.
1879	Do.	Kuttālam hills—Natural cavern with flight of steps, locally known as Paradēśipoḍai. (Front view).	Do.
1880	Do.	Do. do. (Side view).	Do.
1881	Tinnevelly—Ādichchanallūr.	Pāṇḍyarājakōyil on the hillock near the river (General view).	Do.
1882	Do.	Prehistoric burial site on the hillock. (General view).	Do.
1883	Do.	Do. do. (Second view).	Do.
1884	Tinnevelly—Tinnevelly.	Seated image of an ascetic in the Vēmbattūr-maṭha	Do.
1885	Tinnevelly—Nāṅgunēri.	Vānamāmalai-Perumāḷ temple. (View of the north corridor.)	Do.
1886	Tinnevelly—Kōilpaṭṭi.	Kadirēśaṉ hillock—Front view of the rock-cavern showing the natural arched entrance.	Do.
1887	Do.	Do. do. (Close view)	Do.
1888	Do.	Kadirēśaṉ hillock—Front view of the rock-cavern showing the natural arched entrance. (Another view.)	Do.
1889	Tinnevelly—Kaḷugumalai.	Veṭṭuvāṅkōyil (rock-cut temple) (General view).	Do.
1890	Do.	Do. (Front view of the *vimāna*).	Do.
1891	Do.	Do. (West view of the *vimāna* showing Narasimha and other figures).	Do.
1892	Do.	Do. (North-west view of the temple showing details).	Do.
1893	Do.	Do. (North-east view of the *vimāna*).	Do.
1894	Do.	Do. (Frieze of the *vimāna* showing seated Śiva with a *bhūta* on either side)	Do.
1895	Do.	Hill—Group of rock-cut Jaina images close to Pēchchiyammaṉ shrine.	Do.
1896	Do.	Do. do. (Second group).	Do.
1897	Do.	Do. do. (Third group).	Do.
1898	Do.	Hill—Rock-cavern close to the Pēchchiyammaṉ shrine. (General view, showing the drip-line in front.)	Do.
1899	Do.	Do. do. (Interior view).	Do.
1900	Do.	Do. —Group of rock-cut Jaina images in panels to the left side of the Pēchchiyammaṉ shrine.	Do.
1901	Do.	A big burial urn kept in a private house.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1902	Tinnevelly—Paḷaṅkōṭṭai.	Prehistoric burial site. General view showing a burial urn embedded in the soil.	Full.
1903	Do.	Do. do. (Second view).	Do.
1904	Tinnevelly—Vānaramuṭṭi.	Rāmaliṅgēśvarasvāmin temple. (Back view)	Do.
1905	Do.	Do. do. —(Side view)	Do.
1906	Pudukkōṭṭai State—Tirumaiyam.	Satyagirīśvara (rock-cut) temple—*Dvārapālaka* image at the right side of the entrance.	Do.
1907	Do.	Do. do. *Dvārapālaka* image at the left side of the entrance.	Do.
1908	Do.	Do. Liṅgōdbhava image cut in rock in front of the central shrine.	Do.
1909	Do.	Side of rock showing drip-line above the temple terrace.	Do.
1910	Do.	Do. do. —(Second section).	Do.
1911	Do.	Do. do. —(Third section).	Do.
1912	Do.	Do. do. —(Fourth section).	Do.
1913	Pudukkōṭṭai State—Koḍumbāḷur.	—Muchukundēśvara temple (Side view)	Do.
1914	Do.	Mūvarkōyil—First shrine—(Back view)	Do.
1915	Do.	Do. —Second shrine (Front view)	Do.
1916	Do.	Do. —Second shrine Ardhanārīśvara image in niche.	Do.
1917	Pudukkōṭṭai State Kuḍimiyāmalai.	Śiva temple—inscribed rock close to the temple	Do.
1918	Pudukkōṭṭai State—Sittannavāśal.	Prehistoric burial site on the way to the cave temple. General view showing stone circles.	Do.
1919	Do.	Prehistoric burial site on the way to the cave temple. Stone circle with chamber seen in the middle.	Do.
1920	Do.	Natural cavern on the hill. General view showing the the drip-line.	Do.
1921	Pudukkōṭṭai State—Nārttāmalai.	Small rock-cut temple on the hill. (General view)	Do.
1922	Do.	Rock-cut Vishṇu temple on the hill (General view)	Do.
1923	Do.	Do. Rock-cut image of Vishṇu (standing).	Do.
1924	Do.	Śiva temple on the hill—(General view)	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1925	Pudukkōṭṭai State —Ammāchatram.	Natural cavern on the hill. General view showing the drip-line and two Jaina figures in panels (Section I).	Full.
1926	Do.	Do. General view showing the drip-line (Section II).	Do.
1927	Pudukkōṭṭai State —Tirukkaṭṭaḷai.	Tirumēninātḥasvāmin Temple. (General view)	Do.
1928	Do.	Do. North-west view showing also a subsidiary shrine.	Do.
1929	Do.	Do. Image of Dakshiṇāmūrti (?) (standing) in a niche on the south wall of the central shrine.	Do.
1930	Pudukkōṭṭai State —Kuṇṇāṇḍārkōyil.	Parvatagirīśvara temple. Metallic image of Naṭarāja.	Do.
1931	Do.	Do. Side *maṇḍapa*.	Do.
1932	Pudukkōṭṭai State —Śiṅgārattōppu.	A group of lion-pillars and two Jaina sculptures newly excavated.	Do.
1933	Trichinopoly— Trichinopoly.	Upper rock-cut cave—General view after removal of railings in front.	Do.
1934	Trichinopoly— Tiruverumbūr.	Pipīlikēśvara temple. Portion of central shrine (back view) showing types of pillars.	Do.
1935	Trichinopoly— Tiruverumbūr	Pippilikēśvara temple—Image of god Harihara in a niche on the west wall of the central shrine.	Do.
1936	Do.	Do. Ornamental pillar in the *Mahā-maṇḍapa*.	Do.
1937	Do.	Do. Image of a *dvārapālaka* on the left side of the central shrine.	Do.
1938	Trichinopoly— Śivāyam.	Ratnagiri hill—A natural cavern with beds.	Do.
1939	Do.	Do. Second cavern with beds.	Do.
1940	Do.	Śiva temple. Carved wooden doors in the main *gōpura*	Do.
1941	Do.	Do. Portion of wooden door showing details of carvings.	Do.
1942	Do.	Do. Sculpture of Vyāghrapāda worshipping a *liṅga* on a pillar in the side *maṇḍapa*.	Do.
1943	Tanjore— Tanjore.	Bṛihadīśvara temple. General view from the south-east.	Do.
1944	Do.	Do. Figure of Vyāghrapāda cut on the right pillar of the *maṇḍapa* in front of Subrahmaṇya shrine.	Do.
1945	Do.	Do. Another figure of Vyāghrapāda cut on the left front pillar of the same *maṇḍapa*.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1946	Tanjore—Tiruvaiyāṟu.	Pañchanadēśvara temple (Back view).	Full.
1947	Do.	Do. Uttarakailāsa shrine. (General view).	Do.
1948	Do.	Do. Back view of a portion showing architectural details.	Do.
1949	Trichinopoly—Gaṅgaikoṇḍachōḷapuram.	Gaṅgaikoṇḍachōḷēśvara temple. Image of Chaṇḍēśānugraha in a niche on the north wall of the central shrine.	Do.
1950	Do.	Do. Portion of the north wall of the central shrine showing architectural and sculptural details.	Do.
1951	Do.	Do. Seated figure of Śiva (Jaṭādhara) in a niche on the north wall.	Do.
1952	Do.	Do. Portion of west wall of the central shrine showing details of sculptures.	Do.
1953	Do.	Do. Metallic image of Subrahmaṇya.	Do.
1954	Do.	Do. Metallic image of Śiva (Ṛishabhārūḍha).	Do.
1955	Vizagapatam—Nīlāvati.	Durgā Bhairavakoṇḍa. *Chaitya*. Back view (after restoration) showing also a modern *maṇḍapa* in middle enshrining goddess Durgā.	Do.
1956	Do.	Do. A second *Chaitya* near the first (not restored).	Do.
1957	Do.	Do. Basement of *stūpa* (after restoration) on the east side of the *Chaitya*.	Do.
1958	East Godavari—Rampayeṟṟapāḷem.	Row of three Buddhist rock-cut caves on the hill	Do.
1959	Kistna—Bezwada.	Telegraph hill. Small rock-cut cave on the north side of the hill now encroached by shops in front.	Do.
1960	Guntur—Vēlpūru.	Rāmaliṅgasvāmin temple. White marble pillar with Vishṇukuṇḍin inscription set up in the front *maṇḍapa*.	Do.
1961	Do.	Do. A second white marble pillar with early label inscriptions.	Do.
1962	Do.	Do. *Sahasraliṅga* stone set up on the north side of the temple.	Do.
1963	Do.	A stone circle in a field near the temple.	Do.
1964	Kurnool—Tripurāntakam.	Tripurāntakēśvara temple. Panel with sculpture in relief of two seated figures with attendants on the wall at the southern entrance into the kitchen.	Do.
1965	Do.	Do. Stone image of Goddess Tripurasuṇḍarī.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1966	Kurnool—Tripurāntakam	Tripurāntakēśvara temple. Image of Gaṇēśa cut in relief on a slab built into the west wall of the compound.	Full.
1967	Do.	Do. Two hero-stones, one with inscription, set up in the compound.	Do.
1968	Do.	Do. Another hero-stone with inscription in the same compound.	Do.
1969	Do.	Do. A third hero-stone in the same place.	Do.
1970	Do.	Do. A mutilated ornamental pillar in the same place.	Do.
1971	Do.	Do. Portion of west *gōpura* showing sculptures in cornice.	Do.
1972	Kurnool—Satvel.	Rāmaliṅgēśvarasvāmin temple. North-east view showing some miniature votive shrines.	Do.
1973	Do.	Do. North-west view .	Do.
1974	Do.	Do. South-west view .	Do.
1975	Do.	Do. West view of the main shrine .	Do.
1976	Do.	Apsidal shrine in the compound.	Do.
1977	Do.	Do. Mutilated sculpture in relief of Skanda in a niche on the south wall.	Do.
1978	Cuddapah—Penikalapāḍu.	Vāmikoṇḍa hillock. Rock called 'Sanyāsi-guṇḍu' overhanging a natural cavern, with early inscription.	Do.
1979	Do.	Do. Inscribed rock in natural cavern (Close view).	Do.
1980	Cuddapah—Siddhavaṭṭam.	Five sculptured slabs kept in the compound of the taluk office (two brought from Jōti).	Do.
1981	Do.	Jami Masjid in fort. Front view showing inscribed slab over the entrance.	Do.
1982	Do.	Do. Another view (Side view) .	Do.
1983		Spurious copper-plate grant, with seal, of Chāḷukya Vimalāditya Satyāśraya (C.P. No. 8 of 1939-40).	Do.
1984		Seal with legend of a Vijayanagara copper-plate grant (C.P. No. 24 of 1940-41). (Enlarged 1½ times.)	Quarter.
1985		Seal of the copper-plate grant of Puṇyakumāra (C.P. No. 35 of 1940-41).	Half.
1986		Seal of the copper-plate grant of Immaḍi Narasiṁha (C.P. No. 38 of 1940-41).	Do.
1987	Kistna—Nandigāma.	Stone *liṅga* with faces sculptured on three sides.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1940-41*, in the office of the Superintendent for Epigraphy, Madras—*concld.*

Negative No.	District and Locality.	Description.	Size.
1988	Ramnad—Dēvadānam.	Stone with sculpture, in relief, of a chief, kept on the right side of the temple.	Quarter.
1989	Do.	Stone with sculpture in relief of a lady.	Do.
1990	West Godavari—Niḍadavōlu.	Head of Trimūrti (mutilated) lying in the compound of the Āyurvēdic dispensary.	Half.
1991	Cuddapah—Koṟṟapāḍu.	Three hero-stones set up in a field.	Quarter.
1992	Cuddapah—Peddapasupula.	Bhairava shrine. Stone image of Bhikshāṭanamūrti.	Half.
1993	Do.	Āñjanēya temple. Two lion-pillars at the entrance.	Do.
1994	Cuddapah—Ghaṭikōṭa.	General view of the gorge with river bend.	Do.
1995	Chittoor—Kalkaḍa.	Ruined temple of Śiva. Sculpture of Mahishāsuramardinī kept in the compound.	Do.
1996	Guntur—Nāgārjunikoṇḍa.	Torso of a female figure with early Brāhmī inscription.	Do.
1997	Trichinopoly—Tiruverumbūr.	Pipīlikēśvara temple on the rock. Shrine of the goddess.	Full.
1998	Tanjore—Tirumaḷavāḍi.	Vaidyanāthasvāmin temple. A *prākāra* wall.	Half.
1999	Tanjore—Tiruppaḷanam.	Āpatsahāyēśvara temple. Slab bearing sculptures of Gajalakshmī and artisan's tools, set up in the compound.	Do.
2000	Trichinopoly—Gaṅgaikoṇḍachōḷapuram.	Gaṅgaikoṇḍachōḷīśvara temple. Image of Sarasvatī in a niche on the east wall of the *maṇḍapa*.	Do.
2001	Pudukkōṭṭai State—Nīrppaḷani.	Vaḷarmadīśvara temple. View of *Vimāna* from south-west.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras.

Negative No.	District and Locality.	Description.	Size.
2002		Copper-plate grant No. 3 of 1941-42 (Plate I).	Half.
2003		Do. (Plate II—First side) .	Do.
2004		Do. (Plate II—Second side)	Do.
2005		Do. (Plate III).	Do.
2006		Do. Do.	Do.
2007		Seal of Copper-plate No. 3 of 1941-42	Do.
2008		A stone-inscription at Mangalweḍha, Sangli State (from a photograph lent by Mr. K. R. Maydeo, Pleader).	Full.
2009		A circular copper seal (with legend in Arabic characters, engraved in the negative) from Mangalweḍha, Sangli State.	Half.
2010	North Kanara—Hirēhonnēhaḷḷi near Hulēkal.	An inscribed slab with representation of the three sacrificial fire-pits (B. K. No. 15 of 1939-40).	Full.
2011	Do.	A *Māsti-kal* with carvings of figures set up in the forest.	Do.
2012	North Kanara—Hulēkal.	An inscribed pillar with the sculpture of an elephant (B. K. No. 27 of 1939-40).	Do.
2013		Seal of Copper-plate No. 25 of 1940-41 .	Quarter.
2014		Do. No. 31 of 1940-41 .	Half.
2015		Do. No. 39 of 1940-41 .	Quarter.
2016		A Copper-plate grant received from the Tahsildar, Kōvilpaṭṭi, Tinnevelly district. (Copper-plate No. 1 of 1941-42.)	Full.
2017		Coin of Lysias (enlarged to about three times), Obverse and Reverse—from an illustration.	Quarter.
2018		Coin of Demetrius (slightly enlarged), Obverse and Reverse—from an illustration.	Do.
2019		Coin of Ptolemy I (slightly enlarged) in two styles, Obverse and Reverse—from an illustration.	Do.
2020		Coin of Agathocles (enlarged to about three times), Obverse and Reverse—from an illustration.	Do.
2021		Seal of Copper-plate No. 1 of 1916-17	Half.
2022		Do. No. 30 of 1940-41 .	Do.
2023		An inscribed copper-plate in the possession of Abbas Ali Fakir, Mangalwēḍha, Sangli State. (Obverse).	Do.
2024		Do. (Reverse) .	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2025		A second inscribed copper-plate in the possession of the same person. (Obverse).	Half.
2026		Do. (Reverse).	Do.
2027		Seal of copper-plate No. 26 of 1940-41	Quarter.
2028	Anantapur—Parigi	Bīrappaguḍi temple. Hero-stones (in two rows) set up in front of the temple.	Full.
2029	Do.	Do. do. (another group in one row) set up in front of the same temple.	Do.
2030	Do.	Do. A hero-slab set up near the same temple.	Half.
2030/A	Anantapur—Konakoṇḍla.	Inscribed slab set up in the bed of the Chākaliguṭṭa tank.	Full.
2031	Do.	Rasasiddhaguṭṭa hillock. Two Jaina images set up on the hill-top.	Do.
2032	Do.	Do. A group of inscribed boulders.	Do.
2033	Do.	Do. Ornamental design cut on the rock.	Do.
2034	Do.	Do. Outline of a Jaina image engraved on the rock.	Do.
2035	Do.	Bhōgēśvara temple. A Nāga-stone with twin Nāga figures.	Half.
2036	Bellary—Adoni	Hill-fort—Panoramic view in three sections (Section I).	Full.
2037	Do.	Do. do. (Section II)	Do.
2038	Do.	Do. do. (Section III)	Do.
2039	Do.	Do. —Sculpture o Pārśvanātha with inscription cut on the rocky side.	Do.
2040	Do.	Bāvāji maṭh—Rock-cut sculpture of Gaṇēśa	Do.
2041	Do.	Barakilla hill—Rock-cut sculpture of Gaṇēśa on the way to the hill-fort.	Do.
2042	Do.	Barakilla hill—Rock-cut Jaina temple	Full.
2043	Do.	Do. do. Row of three seated Jaina *Tīrthaṅkaras* sculptured on the rock in front.	Half.
2044	Do.	Do. do. *Māsti* figure sculptured on the rock.	Full.
2045	Do.	Do. Sculptures, on rock, of Hanumān and a warrior, with inscription below.	Do.
2046	Bellary—Kupgal	*Māsti-kal* set up in the village	Half.
2047	Bellary—Kosgi	Hillock—General view showing primitive settlement known as *Mōriyarmane*.	Full.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2048	Bijapur —Herkal	Iron Age site. General view showing the excavated area.	Full.
2049	Do. . .	Iron Age site. General view (another) showing the excavated area.	Do.
2050	Bijapur— Bādāmi	Hill-fort. Rock-cut niche with figures in relief of Gaṇēśa and Mahishāsuramardinī, one on either side.	Do.
2051	Do. . .	Do. Rock with early Chālukyan inscription.	Do.
2052	Do. . .	Do. do. (Another view).	Do.
2053	Do. . .	Do. Rock containing some outline drawings.	Do.
2054		Kannada Research Office, Dhārwār. Some pre-historic potsherds from Herkal (Eye-holed and thumb-ornamented).	Do.
2055		Do. Pre-historic conch-shells from Herkal.	Do.
2056	..	Do. Elephant-head in terracota.	Half.
2057	..	Do. Some pre-historic potsherds from Waḍagaon (Triple-grooved, eye-holed and painted).	Full.
2058		Do. Three potsherds and a stone-knob from Paṭṭadakal.	Do.
2059	..	Do. Early Chālukyan inscription from Bādāmi (photographed from a paper impression).	Do.
2060	..	Do. An *Ukhāpātra* from Iṭgi. (Front view.)	Half.
2061		Do. do. (Back view).	Do.
2062		Do. do. (Side view).	Do.
2063		Do. do. (Top view).	Do.
2064		Kannada Research Office, Dharwar. Image of Varuṇa in wood.	Do.
2065		Do. Stone sculpture of a dancing woman.	Do.
2066		Do. A labelled stone image of a seated *Tīrthaṅkara*.	Do.
2067		Do. A labelled stone image of a seated Tīrthaṅkara (Another).	Do.
2068	..	Do. Inscribed copper base of a *Mānastambha* (Side view).	Full.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2069		Kanada Research Office, Dharwar. Metallic image of ten-headed Rāvaṇa.	Full.
2070		Do. Group (1) of 4 metallic images of *Tīrthaṅkaras.*	Do.
2071		Do. Group (2) of five metallic images of *Tīrthaṅkaras.*	Do.
2072		Do. Group (3) of five metallic images of *Tīrthaṅkaras.*	Do.
2073		Do. Metallic pedestal with inscription.	Do.
2074		Do. Metallic pedestal with ornamental sides forming part of *prabhā.*	Do.
2075	Jamkhandi State —Kundgōl.	Svayambhū-liṅga temple. Front view .	Do.
2076	Do. . .	Do. Side view showing details of sculptures.	Do.
2077	Do. .	Do. An ornamental wing-stone of the steps of the main entrance.	Half.
2078	Do. .	Stone image of a seated *Tīrthaṅkara* with two attendants built into the north wall of the English School building.	Do.
2079	Belgaum—Yellamma hill.	Yellamma temple. General view .	Full.
2080	Do. .	Do. View of the central shrine .	Do.
2081	Do. .	Do. View showing two *dīpastaṁbhas* (lamp-pillars) and some shrines.	Do.
2082	Do. .	Do. Stone image of Paraśurāma with *Chauḍaki* (musical instrument) set up in a shrine.	Half.
2083	Do. .	Do. Stone image of sage Jamadagni set up in a shrine.	Do.
2084	Belgaum —Saundatti.	Fort on elevated ground. East view .	Do.
2085	Kurundawad State —Waḍagaon (Mādhavpūr).	Prehistoric site. General view of the excavated area	Full.
2086	Do. .	Prehistoric site. View showing some broken brick structures.	Do.
2087	Do. .	(Another) prehistoric site near the village. General view.	Do.
2088	Do .	Inscribed pillar lying by the road-side .	Do.
2089	Do. .	Do. View showing conical top.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2090	Sholāpūr—Paṇḍharpur.	Viṭṭhala Temple. *Dvārapālaka* image on the proper right of entrance into the *mukhamaṇḍapa*.	Full.
2091	Do.	Do. *Dvārapālaka* image on the proper left of entrance into the *mukhamaṇḍapa*.	Do.
2092	Do.	Do. *Mukhamaṇḍapa*. Interior view showing two ornamental pillars.	Do.
2093	Do.	Do. *Maṇḍapa* known as *Lāmbaṭa-Paḍasal*.	Do.
2094	Do.	Do. Central shrine. South-west view	Do.
2095	Do.	Do. *Maṇḍapa* in front of the central shrine. North-west view showing ornamental tiers and pilasters.	Do.
2096	Do.	Do. North-west corner view of the sixteen-pillared *maṇḍapa* showing the carved brackets.	Do.
2097	Do.	Puṇḍalīka Temple on the river-bank. General view.	Do.
2098	Do.	A group of temples and *samādhis* on the river-bank	Do.
2099	Do.	A modern granite-stone temple. View showing the brackets and *vimāna*.	Do.
2100	North Kanara—Gōkarṇ.	Mahābaḷēśvara Temple. Hero-slab with five rows of figures set up in the court-yard.	Do.
2101	Do.	Do. Hero-slab with six rows of figures set up in the same place.	Do.
2102	Do.	Do. Decoration on door-jambs in a private house in the compound of the Tāmragaurī-shrine.	Do.
2103	Do.	Do. Two carved wooden pillars at the southern entrance.	Do.
2104	Do.	Do. South-east view	Do.
2105	Do.	Do. Image of Durgā piercing Mahishāsura in a shrine.	Do.
2106	Do.	Do. Pillar with sculptures of heroes set up atthe proper right side of the main entrance.	Do.
2107	Do	Do. Pillar with sculptures of heroes set up at the proper left side of the main entrance.	Do.
2108	Do.	Gōpi-Bhaṭṭa's house. Mutilated image of Brahmā with ornamental *prabhā*.	Do.
2109	Do.	Mahā-Gaṇapati Temple. Umāmahēśvara sculptured in a panel on the south wall.	Do.
2110	Do.	Wooden car belonging to the Mahābaḷēśvara Temple.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras *contd.*

Negative No.	District and Locality.	Description.	Size.
2111	North Kanara—Gokarṇ.	Gokarn Hillock. General view from the sea-shore .	Full.
2112	Do. . .	Do. do. (Another) .	Do.
2113	Do. .	Pāṇḍavaguhā Hillock. Laterite rock-cut cell called Gôgarbha.	Do.
2114	Tirunelvēli (Tinnevelly)—Tiruchendūr.	Vaḷḷiyamman-Guhai. Interior view of the rock-cut temple.	Do.
2115	Do. .	Do. Left corner view of the rock-cut temple	Do.
2116	Do. .	Do. A second view of the same temple .	Do.
2117	Do. . .	Do. Detailed view of the right entrance into the *pradakshiṇā* of the same temple.	Do.
2118	Do. .	Do. Detailed view of the left entrance into the *pradakshiṇā* of the same temple.	Do.
2119	Madura—Tiruppaṟaṅkuṉṟam.	Rock-cut panels with liṅga, etc., on the top of the hillock.	Do.
2120	Do. do. .	Rock-cut Jaina sculptures on the top of the hillock.	Do.
2121	Do. .	Rock-cut Śiva temple. Left corner view on the south side of the temple.	Do.
2122	Do. .	Do. Interior view showing rock-cut sculptures, in panels, of Naṭarāja etc., (mutilated) on the south wall.	Do.
2123	Do. .	Natural cavern with rock-cut beds and drip-line on overhanging rock on the west side of the hillock.	Do.
2124	Madura—Madura .	Kariyamāṇikkanātha Temple. Portion of the front *gōpura* showing architectural details.	Do.
2125	Do. .	Do. Portion of the front *gōpura* showing sculptures of Naṭarāja, Vyāghrapāda and Patañjali.	Do.
2126	Do. .	Do. Portion of the front *gōpura* showing sculpture of a female figure (Yāḷi ?) with elephant-head.	Do.
2127	Do. .	Mīnākshi-Ammaṉ Temple. Figure of Patañjali sculptured on a pillar in the *Nandi-maṇḍapa*.	Do.
2128	Do. .	Do. Museum in the Pudumaṇḍapa. A pair of sandal-wood *chāmaras* (fly-whisks) of the Nāyaka period.	Do.
2129	Do. . .	Do. Museum in the Pudumaṇḍapa. Conch shells with double and triple tongues.	Do.
2130	Do. .	Do. Pudumaṇḍapa. Interior view of the corridor containing figures of Nāyaka chiefs, sculptured on pillars.	Do.
2131	Do. . .	Do. Pudumaṇḍapa. A second view of the corridor.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42* in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2132	Pudukkōṭṭai State —Ēnādi.	Śiva Temple. General view .	Full
2133	Do. .	Do. Side view . .	Do.
2134	Pudukkōṭṭai State —Tēni.	Natural cavern on the hillock, with drip-line, on the overhanging rock.	Do.
2135	Do. .	Natural cavern on the hillock. Jaina sculpture with inscription on a boulder in front.	Do.
2136	Pudukkōṭṭai State —Dēvarmalai.	Rock-cut Śiva temple. Interior view .	Do.
2137	Do. .	Do. Rock-cut sculpture of Vināyaka in a panel.	Do.
2138	Do. .	Do. Rock-cut sculpture of 'Kurumba-Nāyanār'.	Do.
2139	Pudukkōṭṭai State —Kuḍumiyāmālai.	Natural cavern, with drip-line, on overhanging rock on the west side of hill.	Do.
2140	Pudukkōṭṭai State —Toḍaiyūr.	Cromlech in the prehistoric site called '*Kuraṅgupaṭṭaḍai*'.	Do.
2141	Pudukkōṭṭai State —Ammāchatram.	Kuḍagumalai. Natural cavern on the hillock . .	Do.
2142	Do. .	Do. Natural cavern with stone beds and drip-line on overhanging rock on the hillock.	Do.
2143	Do. .	Do. do. do. (A second view)	Do.
2144	Do. . .	Do. General view of the hillock showing the natural cavern.	Do.
2145	Trichinopoly —Vālikaṇḍapuram.	Vālīśvara Temple—*gōpura* of unplastered brick .	Do.
2146	Trichinopoly —Lālguḍi.	Saptarshīśvarasvāmin Temple. Back view with sculpture of Ardhanārīśvara in a niche.	Do.
2147	Do. .	Do. do. (A second view) .	Do.
2148	Puḍukkōṭṭai State —Puḍūr-Uttamanūr, hamlet of Peruvaḷanallūr.	Pañchapāṇḍavappāṛai (rock). Unfinished rock-cut niches.	Do.
2149	Pudukkōṭṭai State —Pallapuram, hamlet of Peruvaḷanallūr.	Rock near village, with steps scooped out .	Do.
2150		A potsherd with obscure writing, received from Mons. Surleau, Chief Engineer, Pondichery.	Do.
2151		Two pieces of a broken potsherd, with early Brāhmī inscription on the side, received from the same person.	Half.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42*, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2152		Two pieces of a broken potsherd, with early Brāhmī inscription on the side, showing ornamental marks inside, received from the same person.	Half
2153	Chingleput—Tiruvorriyūr.	Ādhipurīśvara temple. A stone image of Vīrabhadra in a shrine in the north *prākāra*.	Full.
2154	Do.	Do. A mutilated image of Durgā (with four arms) wearing garland of skulls round her head and across her body, broken below waist.	Do.
2155	Chingleput—Tiruvilambūdūr.	Śrī Uṇṇīśvara temple. North west view of the central shrine.	Do.
2156	Do.	Do. North-west view (second) of the central shrine showing also portion of the *Vimāna*.	Do.
2157	Do.	Do. South-west view of the central shrine showing also portion of the *Vimāna*.	Do.
2158	Chanda Dist. (C.P.)—Bhandak.	A ruined stone bridge near Dholara tank	Post-card.
2159	Do.	Frontage of the Chaṇḍikādēvī temple	Do.
2160	Do.	A broken Naṭarāja image lying near a hut	Do.
2161	Do.	Some sculptured slabs in Bhadranāga temple	Do.
2162	Chanda Dist. (C.P.)—Ghōṭṭnimbāra.	Ruins of a temple	Do.
2163	Do.	Some images in the same temple	Do.
2164	Do.	A Navagraha slab in the same temple	Do.
2166	Amraoti Dist. (Berar)—Lasur.	Details of a carved pillar in the Ānandēśvara temple	Do.
2167	Amraoti Dist. (Berar)—Nandgaon Peth.	Carvings and an inscription in a step-well	Do.
2168	Drug Dist. (C.P.)—Anjore.	A corroded image near a tank	Do.
2169	Drug Dist. (C.P.)—Deorbija.	A deserted temple	Do.
2170	Drug Dist. (C.P.)—Deokar.	A sati-pillar in a house	Do.
2171	Drug Dist. (C.P.)—Mohalai.	Brāhmī inscription on a stone piece near a field	Do.
2172	Drug Dist. (C.P.)—Bālōd.	A group of deserted temples	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year *1941-42*, in the office of the Superintendent for Epigraphy, Madras—*concld.*

Negative No.	District and Locality.	Description.	Size.
2173	Drug Dist. (C.P.)—Gidhpuri.	An old Śiva-liṅga enshrined in a house of recent construction.	Post-card.
2174	Raipur Dist. (C.P.)—Raipur.	A Buddha statue in the compound of the Gandhēśvara temple.	Do.
2175	Raipur Dist. (C.P.)—Navgaon.	Some deserted temples . .	Do.
2176	Do. .	Interior of a deserted temple .	Do.
2177	Kawardha State (C. P.)—Chaura.	Mandava-Mahal. *Maṇḍapa* of a ruined temple . .	Do.
2178	Sakti State (C. P.)—Guñji.	Rock-inscription. Pool in the left corner in the fore-ground.	Do.
2179	Do. .	General view of the Daman Dahra pool near the rock-inscription.	Do.
2180	Sakti State (C. P.)—Adbhār.	Doorway of a ruined temple . .	Do.
2181	Do. . .	A Śiva image in the compound of the ruined temple	Do.
2182	Rewa State (C. I.)—Amarkaṇṭak.	Stone elephant, etc., in the compound of the (main) group of temples.	Do.
2183	Do. .	Two inscribed images in the compound of the (main) group of temples.	Do.
2184	Do. .	Kapiladhārā Falls of the Narmadā river .	Do.
2185	Do. .	A (second) view of the same Falls .	Do.
2186	Do. .	A group of deserted temples close to the main group of temples.	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year *1942-43.*

Negative No.	District and Locality.	Description.	State.
2187	Coimbatore—Erode	Ārdrakapālīśvara temple. Image of Jvaraharēśvara.	Full.
2188	Do.	Raṅganāthasvāmin temple. Corner view of *garbhagṛiha*.	Do.
2189	Do.	Do. An old copper-plate with inscription, in the possession of the Archaka of the above temple.	Do.
2190	Do.	Mahimālīśvara temple. Back corner view	Do.
2191	Do.	Do. Image of Dvārapālaka	Do.
2192	Do.	Prehistoric stone circle (partly damaged) about quarter of a mile from the Erode Railway station.	Do.
2193	Coimbatore—Sirkar-periyapāḷayam.	Sugrīvēśvara temple. The Bull (Nandi) in front of the temple.	Do.
2194	Do.	Do. (Another view)	Do.
2195	Salem—Salem	Śukavanēśvara temple. Jyēshṭhā image in the compound.	Do.
2196	Do.	Saundararājaperumāḷ temple. Back corner view.	Do.
2197	Do.	Image of Buddha (seated), locally known as 'Talaiveṭṭimuniappaṉ' (near the church).	Do.
2198	Salem—Tāramangalam.	Kailāsanātha temple. East back view of the central shrine.	Do.
2199	Do.	Do. Carved wooden doors of the main entrance.	Do.
2200	Do.	Do. Tank	Do.
2201	Do.	Śivagaṅgā tank (close to the Kailāsanātha temple tank).	Do.
2202	Trichinopoly—Uraiyūr.	Aḷagiya-Maṇavāḷapperumāḷ temple. Back corner view of the central shrine.	Do.
2203	Trichinopoly—Śrīrangam.	Raṅganāthasvāmin temple. North view of the Raṅgavilāsa-*maṇḍapa* (after cleaning).	Do.
2204	Do.	Do. Lion-based pillars in front of the Nammāḷvār *Sannidhi*.	Do.
2205	Do.	Do. Raṅgavilāsa-*maṇḍapa*. Interior view of the corridor (after cleaning).	Do.
2206	Do.	Do. do. (Another view after cleaning).	Do.
2207	Tanjore—Tanjore	Sarasvati Mahal Library View of the almirahs containing palm-leaf manuscripts.	Do.
2208	Do.	Do. —do. (Second set)	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year *1942-43—contd.*

Negative No.	District and Locality.	Description.	Size.
2209	Tanjore—Tanjore .	Sarasvati Mahal Library—View of the almirahs containing palmleaf manuscripts (Third set).	Full.
2210	Do. .	Do. Interior view of the hall . .	Do.
2211	Do. .	Do. Portraits of some of the Mahratta rulers hung on the west wall of the west wing of the library.	Do.
2212	Do. . .	Do. do. (Second group) . .	Do.
2213	Do. .	Do. do. (Third group) .	Do.
2214	Do. . .	Do. do. (Fourth group) .	Do.
2215	Do. .	Do. do. (Fifth group) .	Do.
2216	Do. .	Do. Painting of cosmographic chart in Marāṭhī hung on the same wall.	Do.
2217	Do. . .	Do. Chart illustrating the lay-out of the Mahratta camp, hung on the same wall.	Do.
2218	Pondicherry—Pondicherry.	Pondicherry Museum of the Rev. Brother Faucheaux. A fossilised piece (block) of wood from Tirukkāñjī.	Do.
2219	Do. .	Do. Flint implements from Tirukkāñjī.	Do.
2220	Do. .	Potsherd with letters, preserved in the Pondicherry library.	Do.
2221	Do. .	Potsherd with designs, preserved in the same library (Another).	Do.
2222	Do. .	Do. (Another) . . .	Do.
2223	Pondicherry—Arikemēḍu.	General view of the excavations, showing big urns imbedded in the foreground.	Do.
2224	Do. .	View of the excavations showing ancient wells . .	Do.
2225	Pondicherry—Arikemēḍu.	Image of Buddha (seated) .	Do.
2226		Drawings of ornamental designs on pottery, etc., copied from the illustration of the Studio, Special Indian Number, August, 1942, page 37.	Do.
2227		Do. (another) copied from the same issue, page 35.	Do.
2228	South Arcot—Vaḷudilampaṭṭu.	Ambāyiramkoṇḍāṉ temple. Metallic image of Gaṇēśa (standing).	Do.
2229	Do. .	Do. Metallic image of Subrahmanya and his consorts.	Do.
2230	North Arcot—Tiruvaṇṇāmalai.	Aruṇāchalēśvara temple. Back view (right wing) of the entrance into the east *gōpura*.	Do.
2231	Do. .	Do. Back view (left wing) of the entrance into the same *gōpura*.	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year *1942-43—contd.*

Negative No.	District and Locality.	Description.	Size.
2232	North Arcot—Tiruvaṇṇāmalai.	Aruṇāchalēśvara temple. Back corner view of the basement of the *gōpura*.	Full.
2233	Do. . .	Do. View of the thousand-pillared *maṇḍapa*.	Do.
2234	Do. .	Do. View of the main towers of the temple.	Do.
2235	Do. .	Do. Interior view of the Kalyāṇa *maṇḍapa* showing modern black polished pillars, etc.	Do.
2236	Do. .	Do. View of the 4th *prākāra* (compound) wall with row of sculptures.	Do.
2237	Do. .	Do. Sculpture of Vishṇu in the Buddhāvatāra form in the passage of the south *gōpura*.	Do.
2238	Do. .	Do. Bird's-eye-view showing *gōpuras* from west.	Do.
2239	Bombay .	Saint Xavier's College—Indian Historical Research Institute, Bombay—Telugu inscribed copper-plate, 1st side.	Do.
2240	Do. .	Do. do. 2nd side with figures.	Do.
2241	Do. .	Do. do. Metallic image of 16 armed Vināyaka with his consort.	Do.
2242	Do. .	Do. do. A marble sculpture of seated Shaṇmukha (?) in the Gujarāti room.	Do.
2243	Do. .	Do. do. Seal of a copper-plate grant.	Do.
2244 to 2249	Do. .	Do. do. Inscribed copper-plate 6 faces (Savai-vera plates).	Do.
2250	Do. .	Ring with seal of the above plates .	Do.
2251	Kurnool—Satvel .	Rāmaliṅgēśvarasvāmin temple. Front view of the *vimāna*.	Do.
2252	Do. .	Do. Front closer view of the central panel of the *vimāna*.	Do.
2253	Do. .	Do. Dvārapālaka in the interior (proper right).	Do.
2254	Do. .	Do. do. (proper left) .	Do.
2255	Do. .	Do. Niche with fluted pillars on the east wall.	Do.
2256	Do. .	Do. Another niche with fluted pillars on the north wall.	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year *1942-43—contd.*

Negative No.	District and Locality.	Description.	Size.
2257	Kurnool—Satvel .	Rāmaliṅgēśvarasvāmin temple. Sculpture of Vyāghrapāda on a pillar in the outer *maṇḍapa*.	Full.
2258	Do. . .	Do. Sculptures on another pillar in the outer *maṇḍapa*	Do.
2259	Do. . .	Do. Front view of the Bhīmēśvara temple in the compound.	Do.
2260	Do. .	Do. Third temple in the compound.	Do.
2261	Do. .	Do. Back view of the apsidal shrine in the compound.	Do.
2262	Guntur—Buddhām	White marble pillar with sculptures placed across a well in the house of Mantana Subbaraya.	Do.
2263	Do. .	Do. (Another view).	Do.
2264	Do. . .	Pulalamma shrine (west of village). Sculptured panel in white marble built into the wall.	Do.
2265	Nellore,—Gangavaram (Kovur taluk).	Stone image of Vishṇu (standing) near the Pakkelamma temple.	Do.
2266	Do. .	Mutilated stone image of Gaṇēśa (seated) near the same temple.	Do.
2267	Nellore—Duvvūr .	Kōṭēśvarasvāmin temple. Stone image of Bhikshāṭanamūrti.	Do.
2268	Chingleput—Māṅkāḍu.	Kāmākshiamman temple. Metallic image of Pārvatī in penance.	Do.
2269	Do. . .	Do. Back view) .	Do.
2270	Do. .	The Vaikuṇṭhaperumāḷ temple. Stone base of a lion pillar in the compound.	Do.
2271		Copper-plate grant of Chandravarman, copied from *New Indian Antiquary*, Vol. IV, page 184, No. I & IIA.	Do.
2272		Do. copied from the same, Vol. IV, page 184, No. II B.	Do.
2273		Seal of the above Copper-plate grant . . .	Half.
2274		Seal of Copper-plate grant of Bilaigarh plates of Pratāpamalla.	Do.
2275		Sāmanta-ar Copper-plate of Harivarmma (Obverse).	Full.
2276		Do. (Reverse) . .	Do.
2277		Seal of the Lodhia Copper-plate of Mahāśivagupta	Do.
2278		Inscribed Copper-plate received from the Executive Officer, Tiruchchendūr Subrahmaṇyasvāmin temple.	Do.

APPENDIX D—*concld.*

List of Photographs taken by the office of South Indian Epigraphy during the year *1942-43—concld.*

Negative No.	District and Locality.	Description.	Size.
2279		Another Inscribed Copper-plate received from the same officer.	Full.
2280		Seal of Copper-plate grant of Eastern Chāḷukya Rājarāja.	Do.
2281		Seal of the Tiruppūvanam plates of Jaṭāvarman Kulaśēkhara I (copied from the wood-cut in Elliot's *Coins of South India*).	Do.
2282		Seal of the Tiruppūvanam supplementary plates (copied from the same book).	Quarter.

PART II.

Early Prakrit Inscriptions.

The earliest stone inscription (No. 171 of 1939-40) in the collection is a Brāhmī epigraph from Māmaṇḍūr in the North Arcot District. The place is seven miles from Conjeeveram and is already famous for its series of four rock-cut cave temples assignable to the time of Pallava Mahēndravarman I excavated at the foot of the low range of hills about half a mile to the west of the village. It is worthy of note that here also, as in the case of Trichinopoly, a natural cavern is found in association with rock-cut caves. This cavern which is about a furlong to the north of these, half way up the hillock, is formed by one boulder reclining over another, thus providing a small shelter underneath it. A thin and shallow drip-line cut on the overhanging rock indicates that the cavern should have been originally used as a human habitation. The inscription is engraved in four short lines on the brow of this boulder in early characters. The record appears to be couched in the early Tamil language and to state that the cavern was fashioned out by some chief (*kōṉ*) (name not clear) who is stated to have captured Toṟūr. The mason's name is given as Chālāvaṉ. Conjeeveram was a flourishing Buddhist centre in the early centuries of the Christian era, and it is possible that the cavern at Māmaṇḍūr served as a place of retreat for itinerant Buddhist monks as their winter resort. Similar caverns with or without inscriptions have been discovered in previous years in the southern districts of Tirunelvēli, Ramnad and Madura, and some of them at least were probably Buddhist in origin. Further north in the Trichinopoly and South Arcot Districts also, early vestiges of this faith have been found. In the year 1937-38 a cavern with an early Brāhmī inscription in the Prākṛit language was discovered at Mālakoṇḍa in the Nellore District (No. 531 of 1937-38). The present cavern at Māmaṇḍūr is therefore of interest as furnishing a link in this chain of early religious retreats which appear to have been formed almost throughout the districts of South India in the early centuries of the Christian era.

Cavern at Māmaṇḍūr with Brāhmī inscription.

2. On the hill at Palani (Madura District) in the vicinity of the Subrahmaṇyasvāmin temple is a hollow which is locally called *Pañchavarṇa-paḍukkai*. A preliminary inspection was made of the cavern during the year, but as it is now in the occupation of a *sādhu* who has paved the floor with earth, it is not possible to ascertain the existence of any beds hewn in the rock. It is not improbable that a fuller exploration of the cavern and the vicinity will reveal some early Buddhist or Jaina settlement and Brāhmī inscriptions. The name *Pañchavarṇa-paḍukkai* which is strongly reminiscent of the *Pañchapāṇḍava-paḍukkai* found elsewhere, seems to lend support to this view. Incidentally it may be remarked that *varṇa* in the former expression is probably a mistake for a *varṇin*, *i.e.*, a religious student.

Pañchavarṇapaḍukkai at Palani.

3. Another Prākṛit epigraph in Brāhmī characters of about the 3-4th century A.D. from Gaṅgapērūru in the Cuddapah District (No. 17 of 1939-1940) is engraved on the broad side of a pillar broken both at the top and bottom and shaped into an ellipse with its narrow ends, flattened. It mentions the *chhāyā-khaṁbha* of a certain Sivadāsa. This is the first known discovery of a Brāhmī inscription in the Cuddapah District.

Brāhmī inscription in the Cuddapah District.

4. Two more Prākṛit inscriptions (Nos. 470 and 468 of 1940-41) engraved in Brāhmī characters of about the 3rd century A.D. come from the Guntur District. One of these (No. 470) from Nāgārjunikoṇḍa is incised on the base of a mutilated sculpture and states that the image was caused to be made by Khaṇḍuvulā, who was an *avidhavā* (*i.e.*, who had her husband living) and also a *jīvaputā* (had her children living) and who was the

Khaṇḍuvulā, queen of Ehuvula Chāṇtamūla.

queen of Mahārāja Siri Ehuvula Chāṇṭamūla. The sculpture is of great iconographic interest. It is unfortunately broken into two and only the lower portion of it is preserved. It represents a sitting nude female figure bedecked with a profusely ornamented belt around the waist and with anklets on the feet. The inscription does not specify whether the image set up represented any deity. But, as it was a queen who was an *avidhavā* and a *jīvaputā* that installed it, we may surmise that it represents the Mother-goddess or the goddess of Fertility which is generally depicted in a nude state in early sculptures (see *A.S.R.* 1911-12, pl. XXIII, No. 40). Worship of the Mother-goddess dates as far back as the Indus Civilization (vide *Mohenjo-Daro and the Indus Civilization*, Vol. I, pp. 49 ff.). But whether this practice was in vogue in the 2nd and 3rd centuries A.D. amongst the Buddhist ruling families of this region is very doubtful. Amongst the numerous monuments and relics of Nāgārjunikoṇḍa this sculpture is quite unique. It is worth noting that the term *jīvaputā* or *jīvasutā* occurs in an inscription on a brick from Mathurā, assigned to the 3rd century B.C. and also in some Śuṅga inscriptions on the railings of Bodh Gaya (*A.S.R.* 1911-12, p. 128 and *A.S.R.* 1908-09, p. 147, f.n. 3)and in the Nāsik cave inscription of Gautamīputra Sātakarṇi (*Ep. Ind.*, Vol. VIII, p. 73). Siri Ehuvula Chāṇṭamūla is already known to us from some inscriptions of Nāgārjunikoṇḍa as the son of Siri Virapurisadata and *Māhādēvī* Bhaṭidēvā (*Ep. Ind.*, Vol. XX, p. 5).

Vēlpūru Brāhmī inscription of Hāritīputa.

The second inscription discovered by Mr. P. Seshadri Sastri, B.A., L.T., of Guntur (No. 468 of 1940-41) comes from Vēlpūru in the Sattenapalle taluk, which has yielded the only known stone inscription of the Vishṇukuṇḍin king Mādhavavarman (No. 581 of 1925). The stone pillar on which the present inscription is incised now forms one of the pillars of a shrine of the village goddess by the roadside in the village. To which structure this pillar originally belonged, it is not possible to determine. But that it might have belonged to some Buddhist structure, possibly a *stūpa*, may be surmised from the fact that the very temple (of Rāmaliṅgēśvara) in which the Vishṇukuṇḍin inscription was discovered is situated right over the top of a low mound which may possibly be the *stūpa* to which this pillar originally belonged. The inscription itself is a much damaged record and it mentions a king (*Mahārāja*) of the **Aira** clan who was a Hāritī-puta (*Hārītī-putra*). The latter epithet, like Vāsiṭhīputa, Māḍharīputa and Gōtamīputa of the Nāgārjunikoṇḍa inscriptions (*Ep. Ind.*, Vol. XX, p. 6), may be a metronymic of the king whose name is lost. This surname was borne by the Sātakarṇis of the Chuṭu family of Banavāsi (*Ind. Ant.*, Vol. XIV, p. 331), and later by the Kadambas and Chāḷukyas who claimed Hārītī as their tutelary goddess and therefore called themselves Hārītīputras. It occurs among the kings of this region for the first time in this record. The **Aira** clan to which the king mentioned in the epigraph is said to have belonged is also referred to in the Mañchpurī and Hāthigumphā inscriptions (*A.S.R.* 1922-23, p. 130).

The Pallavas.

Copper-plate record of Nandivarman II.

5. Of this dynasty the most important record of the collection is a set of nine copper-plates secured from Pullūr, a village in the Polur taluk of the North Arcot District (C.P. No. 9 of 1939-40). They are strung together on a ring with a seal having the figure of a bull in low relief and are engraved in Grantha and Tamil characters, the last plate being written over an erasure. The grant is dated in the 33rd year of king Nandivarman (II) and begins with a short preamble in Sanskrit which does not give us much fresh historical information about the king or his ancestors, beyond stating that he was born in the Pallava family and that his orders were obeyed by the Kēraḷa, Chōḷa, Pāṇḍya, Māḷava, Kaḷabhra, Bāṇa, Āndhra, Saindhava, Gaṅga and Kadamba kings. It states that at the request of Avanichandra-Yuvarāja, the lord of Vilvalapura, the king made a grant of four villages. Nelli, Pullūr, Kuḍiyūr and Takkār in Palkuṇṛa-kōṭṭam clubbed together into one unit and renamed as Nayadhīramaṅgalam after the king's surname, making his minister Nāgaśarma-Brahmāḍhirāja, the executor of the grant. From the Udayēndiram plates of the

same king, dated in the 21st year of his reign, it is known that Nandivarman's general was Udayachandra, 'the lord of Vilvala'. It is possible therefore that Avanichandra of the present grant was the son of Udayachandra. It is not unlikely that he is identical with Avanichandra mentioned in a record of the 17th year of the reign of Dantivarman (*S.I.I.*, Vol. IV, No. 132), the son and successor of Nandivarman, the donor of the present grant. It is significant that the findspot of the present grant and the village Udayēndiram are both situated in the same district and are also near each other.

Another record of this king in the present collection, dated in the 47th year of his reign comes from Viriñchipuram in the same district (No. 207 of 1939-40). It is incised on a hero-stone with a figure of a warrior in relief wielding a bow and arrow in his hands. It is however damaged and records the erection of a [Kaṉ]-ṉāḍu, *i.e.*, probably a memorial stone, to the hero who lost his life in a fight.

Kaṁpavarman.

6. The next record of the dynasty belongs to Kaṁpavarman and comes from Tippasamudram in the North Arcot District (No. 174 of 1939-40). It is dated in his 17th year and mentions the subordinate chief Pṛithiyaṅgaraiyar (Pṛithvīgaṅgaraiyar) ' ruling over this region ' and his wife Ilāḍapperundēviyār. They are stated to have dug a channel called ' Viḻuppēraraiyaṉ ' from the river (Pālār) to the tank at Valivalakkamaṅgalam, which may be identified with Tippasamudram itself, as the gift of their daughter Ayyakuṭṭi-Aḍigaḷ, probably in her memory. A chief bearing this name is mentioned in a record of the same king from Śōḻapuram (*Ep. Ind.*, Vol. VII, p. 193) not far from Tippasamudram. But the inscription is dated in the 8th regnal year of the king by which time he had died, and, in his name his son Rājāditya is stated to have constructed a Śiva temple over his tomb. Hence we have to suppose that Pṛithivīgaṅgaraiyar of the present inscription should be different from the chief of the Śōḻapuram record.

7. From Sumaṅgali in the North Arcot District comes a record (No. 127 of 1939-40) engraved in characters of about the 9th century A.D. It is dated in the 7th year of a certain Kāḍupaṭṭi and records the construction of the Śiva temple at the place by a certain Kaṭṭāyakaṉ, son of Ottūraṉ, the headman of Kommai, who also made an endowment of land for worship therein. The identity of Kāḍupaṭṭi is uncertain. It is possible that he was connected with the family of Kāḍuveṭṭi Muttarasa and his son Ariganḍa who figure as feudatories in the records of Dantivarman (No. 89 of 1921) and Nṛipatuṅga (No. 461 of 1905).

Aparājita.

8. The Pallava king Aparājita is represented by a record dated in the 10th regnal year from the Vaikuṇṭhavāsa-Perumāḷ temple at Nemmali in the Tiruttani division of the Chittoor District (No. 154 of 1942-43). It records a gift of land for playing musical instruments during the *Śrībali* ceremonies in the four temples (of the place), by Śāttandai Śutthamalḷaṉ *alias* Aṇuttirappallavaraiyaṉ of Śiṅgapuram. This temple is of the apsidal type like the Vīraṭṭāṇēśvara temple at Tiruttani which is close by and is known to have been raised in the time of this Pallava king (*S.I.I.*, Vol. XII, Introd. p. vii). The Vaikuṇṭhavāsa-Perumāḷ temple may be taken as a representative type of late Pallava architecture, as the present inscription of Aparājita is the earliest in it.

The Cholas of Renandu.

Copper-plate grant of Puṇyakumāra.

9. The survey of the Siddhavattam and the Jammalamadugu taluks of the Cuddapah District has brought to light a few interesting epigraphs of this dynasty. Of these a copper-plate grant of the king Puṇyakumāra (No. 35 of 1940-41) is the earliest. It was discovered in the village of Dommara-Nandyāla some years ago by a farmer who, while ploughing a field, struck against a sealed pot which was found to contain these plates preserved in the husk of some grain. The seal on the ring holding these plates bears the emblem of a lion with prominent mane, raised front paw (left) and twisted tail as in the Mālēpāḍu plates (*Ep. Ind.*, Vol. XI, p. 338, plate). The record registers gifts of lands made by the king in the 10th year of his reign to several Brāhmaṇs in the villages, Nandigāma and Pasiṇḍikuṟu, while he was

camping at Pudoṟūr. As in the Mālēpāḍu plates which are dated in his 5th year, so in the present record, the king's genealogy is given in practically identical terms. In this grant Puṇyakumāra is specially called the 'lord of the Hiraṇyarāshṭra', while in the former, his authority over this tract is implied, as in it, his command is addressed to the subjects of his territory along with those of the Hiraṇyarāshṭra. Of the villages, Nandigāma, Pasiṇḍikuṟu and Pudoṟūr mentioned in these plates, the first may be identical with the modern Domnara-Nandyāla where the plates were found on the northern bank of the Pennār. The second may be identified with Paiḍēla, situated about 15 miles to the north of Proddaṭūru on the southern bank of the river Kundēru which is a tributory of the Pennār, and the third with Proddaṭūr itself.

10. Three inscriptions (Nos. 402, 406 and 407 of 1940-41) from Vēlpucherla in the Jammalamadugu taluk are engraved in characters of about the 9th century A.D. and commence with the Chōḷa *praśasti* beginning with the words *aridurddhara -vara* etc., One of these (No. 402) mentions Ma[hī]-Chōḷa-Mahārāja ruling over [Rē] nāṇḍu 7000 country, with his subordinate named Karikāla-Chōḷa Ka[th]la-vyreṁgu administering Vēlpucheṟuvu. Ayitāṇṇa Aribhāla-vyreṁgu, the son of Kāthla-vyreṁgu figures as a donor of some land in No. 406 of 1940-41. The names Eḍlakālu, Emmulakālu, Cheṁgālu, etc. of persons who figure as witnesses in these inscriptions, are noteworthy as they appear to be Telugu renderings of Sanskrit names like Vṛishabha-pāda, etc. The third inscription (No. 407 of 1940-41) which is rather damaged, mentions [Manu?]-Chōḷa, the ruler of the Rēnāṇḍu 7000 and his son (name lost). The latter made a gift of land at Vēlpucheṟuvu on the occasion of a solar eclipse. Several other chiefs of this family, *viz.*, Uttamāditya-Chōḷa-Mahārāja (No. 297 of 1937-38), Chōḷa-Mahārāja Jaḍa-Chōḷi Mahārāja (No. 303 of 1937-38), Vikramāditya-Chōḷa Mahārāja and Satyāditya-Chōḷa-Mahārāja (*Ep. Ind.*, Vol. XI, p. 343) and Erikal-Muturāju Puṇyakumāra (No. 283 of 1937-38) are known from inscriptions, but the relationship that each of them bore to the other still remains undetermined.

Early Chalukyas of Badami.

A spurious grant of Vinayāditya.

11. A set of copper-plates (C.P. No. 8 of 1939-40) purporting to belong to the Western Chāḷukya dynasty was secured for examination from Gulbarga in H.E.H. the Nizam's Dominions. They were originally discovered while digging the ground in a field near the village Iṭagi, Kopbal District in the said State. The set consists of three thick copper-plates strung together on a ring fixed into the bottom of a circular seal which bears in high relief the figure of a boar facing its proper left and the sun and the crescent above it. The record is engraved in *Nāgarī* characters of about the 12th century A.D. and the language is incorrect Sanskrit. It commences with the usual preamble of the Western Chāḷukya records, sets forth the genealogy from Polakēśi-Vallabha to Vinayāditya Satyāśraya-Vallabha and registers the endowment of the village Niḍagundi situated in the Kisukāḍu-seventy division to Sarvakratu-Sōmayāji Bhāskara-Chauvērabhaṭṭa of the Kāśyapa-*gōtra* and Kammeya family by the latter on the occasion of his bestowing *mahādānas* after the sacred bath(?) at the great holy place of Mahākūṭa. The record is dated in Śaka 516, Ānanda, Vaiśākha, Paurṇimā, Thursday, Vyatīpāta. It further informs us that the king had journeyed to Kuranda from his permanent residence at the capital Raktapura situated on the northern bank of the river Malāpahārī, in connection with the celebration of his coronation ceremony.

The impossible date given for the Western Chāḷukya king, the faulty genealogy and above all, the very late characters of the record prove beyond doubt that it is a forgery. A few similar forged records have been brought to light in previous years in the *Annual Reports on South Indian Epigraphy* (*vide* C.P. Nos. 12 of 1906; 3 of 1917-18 and 2 of 1933-34). The present record is the fourth of the series hitherto discovered. It may be noted that the structure and manner of issue of all these records are almost identical and they are dated in the reign of Vinayāditya though the particular objects in each individual case naturally differ.

In spite of the spurious nature of these records, they present some interesting points for study. One of these is the peculiar nature of the dates which yield, surprisingly enough, satisfactory results by a certain manipulation. If the

dates given in these records are increased by 600 as already surmised in the *An. Rep.* for 1935-36 (pp. 58-59), then the resulting Śaka years with their details are found to be almost regular. For instance, the cyclic year Ānanda and other details cited in the record under review work out correctly for Śaka 1116 which is 516 + 600, ignoring the slight discrepancy in the case of the *tithi*. The English equivalent of this date is A.D. 1194, May 5, Thursday and this may be taken to be the period when the document was forged. (For an explanation of this see pp. 359-365 of the *Proceedings of the Tirupati Oriental Conference.*)

Vijayāditya.

12. From Māyalūr in the Kurnool District comes a copper-plate grant (C.P. No. 6 of 1941-42) of the Western Chāḷukya king Vijayāditya. It is dated in Śaka 622 (700 A.D.) and the fourth year of his reign. The object of the epigraph is to record the gift of the village Yukrōmbe as an *ēkābhōga* to one Mārasarman of the Vatsa-*gōtra* and to several Brāhmaṇas learned in the Vēdas. The grant was announced while the king was camping at [Pō] ṭalikānagara in the Bāvihāra-*vishaya*. Pe[re]kkal-*vishaya*, to which the gift village belonged, figures as Peḍekal-*vishaya* in an earlier copper-plate record of the king's father secured from the same village (Māyalūr plates of Vinayāditya, *Journal of Oriental Research*, Vol. X, pp. 27 ff.). This tract is identical with Peḍakaṇṭi-sīma mentioned in the records of the later Vijayanagara period and comprising a part of the modern Kurnool District.

Bāṇa subordinates of the Western Chāḷukyas—Bhūpāditya.

13. A fragmentary inscription from Peddapasupula in the Cuddapah District (No. 339 of 1940-41) mentions a subordinate named Bhūpāditya governing Rēnāḍu. This chief appears to be identical with his namesake who figures in another record (*S.I.I.*, Vol. IX, No. 49) from Dānavulapāḍu not far away from the above village. Though the name of the overlord of this chief is lost in the former record, it may be inferred in all probability to be the same as that of the latter, *viz.*, the Western Chāḷukya king Vijayāditya or one of his successors. A Bhūpāditya possibly identical with the chief mentioned in the above two records figures in an inscription from Arakaṭavēmula wherein it is stated that he belonged to the lineage of the Per-Bāṇas (Per-Bāṇavaṁśa) (No. 474 of 1906). The name of the suzerain mentioned in this record is Śrī-Vallabha-Mahārāja who may be a ruler of the Western Chāḷukya line. Two inscriptions from Korrapāḍu (Nos. 418 and 419 of 1940-41) from the Jammalamadugu taluk, Cuddapah District, reveal the existence of a Bāṇa chief or chiefs who held the title Per-Bāṇādhirāja. In one of these the Bāṇa chief who is stated to be a subordinate of the Western Chāḷukya king Kīrttivarman (II), figures as a donor to a temple of the Sun-god (No. 418). In the other (No. 419) it is stated that he made a gift of some land in the village of Maḷavuru. The Nerūr plates of Vijayāditya (*Ind. Ant.*, Vol. IX, p. 133) mention a village of the same name as having been granted by Vikramāditya II of the Western Chāḷukya family. The appearance of these feudatory chiefs of the Bāṇa family in an area (Rēnāḍu) which was for some time ruled by the early Telugu Chōḷa chiefs is noteworthy.

Balavarmarāja.

14. The village Korrapāḍu seems to have been a place of some importance owing to the number of early inscriptions that are found in it besides numerous traces of early remains found in its vicinity. The inscribed slabs which are all now used either in the ceiling or on the floor of the Kēśava temple in the village and which bear writing of about the 8th century A.D. must have been brought here from behind this temple where there are traces of an early structure and where mutilated images assignable to this period are found lying scattered round about. Of the inscriptions found here, three (Nos. 421, 422 and 424 of 1940-41) mention a chief named Balavarman or Balavarmarāja. One of these describes the death of a certain Kōki in a conflict with the forces of Balavarmā. The Kaḍaba plates of Prabhūtavarsha (Gōvinda III), dated Śaka 735 (*Ep. Ind.*, Vol. IV, pp. 337 ff.) mention the Chāḷukya prince Balavarman, as the grandfather of Vimalāditya, who was a feudatory of the Rāshṭrakūṭa king. It is not impossible that the Balavarmarāja of the stone inscriptions from Korrapāḍu is identical with the Chāḷukya prince Balavarman of the Kaḍaba plates as the palaeography of the epigraphs conform to the period to which the latter Balavarman would have to be assigned (taking the date of the Kaḍaba plates to be correct), *i.e.*, about

Śaka 685 (A.D. 763) or about the end of the 8th century A.D. It is not possible to identify the chief Kōki whose name is associated with Balavarman in the above epigraph. It may, however, be noted that about this period there was a chief of the Rēnāṇḍu Chōḷa family named Kōkili who is mentioned as the 5th ancestor of Śrīkaṇṭha-Chōḷa in his Madras Museum plates (*Annual Report on South Indian Epigraphy* for 1936, pp. 55-56).

In 1942 an early inscription of a Balavarman was copied at Vāḍapalli in the Nizam's Dominions, opposite the village Pondugula in the Guntur District. It may be remarked that this record may also be placed in the 8th century on palaeographical grounds. Future researches only could determine the identity or otherwise of the several princes of this name of the Western Chāḷukya family.

The Eastern Chalukyas.

15. The earliest record in the collection is a copper-plate grant from Gurazāla (C. P. No. 39 of 1940-41) dated in the 30th regnal year of Jayasiṁha I and recording the grant of the village Kōṇeki in Paḷḷirāshṭra by his nephew, prince Vishṇuvardhana, to some learned Brahmans one of whom was Vidusarman, son of Mahāsēnaśarman and a resident of Ātakūru. He bore the surname Kaṇḍēru-Bōya and was styled 'Adyakāla Vararuchi' for his erudition in the *Āgamas*. Attention may be drawn to the fact that the grant was issued by Vishṇuvardhana who is here styled as Mahārāja, though it is dated in the 30th year of the reign of his uncle. It is probable that though the record was drafted in his reign, it was actually issued after Vishṇuvardhana had ascended the throne as Mahārāja. The grant village Kōṇeki may be identified with Kōṇaṅki in the Palnad taluk, Guntur District.

Jayasiṁha I.

16. The next is a stone inscription from Mācherla (No. 18 of 1941-42) which is dated in the 8th year of Sakalalōkāśraya Jayasiṁhavallabha and registers a grant of land made by the headman (*Raṭṭaguḍi*) Kalyāṇavasanta of Paḷḷināṇḍu to the Arahanta Bhaṭāra. Dayāvasanta Pṛithivīdēśa Raṭṭaguḍi and Dhanyavasanta Pṛithivīdēśa Raṭṭaguḍi are also mentioned. The relationship between these three chiefs is expressed by the word *muṭlu* which perhaps means 'son' inasmuch as in accordance with the ancient practice, three generations of these chiefs were given. Of the two kings who bore the name Jayasiṁhavallabha in this dynasty, it was Jayasiṁha II who bore the title of Sakalalōkāśraya distinctly, though the earlier king, *i.e.*, Jayasiṁha I has been described in some of his copper-plate grants in terms which imply the meaning of this title, *i.e.*, *Śaktibalavaśīkṛit-āśēsha-ripu-balas=sakalalōkāśray-āchāraḥ Sarvvasiddhir=api cha* (Peda-Vēgi plates, *Ep. Ind.*, Vol. XIX, p. 259); *trailōka-vikram-ōdyōtita-sakalalōkāśraya-bhujayugalabala-namit-āśēsha-ripu-nṛipati-vara-makuṭa-taṭaghaṭit-ānēka-maṇi-kiraṇa-rāgarañjita-charaṇāravinda-yugalaḥ* (C. P. No. 39 of 1940-41 reviewed above). It is therefore reasonable to assign this inscription to Jayasiṁha II. The name Paḷḷināṇḍu of the district is significant. In the copper-plate grant of Vishṇuvardhana II mentioned above (No. 39 of 1940-41), it occurs as Paḷḷirāshṭra. In another inscription, also from Mācherla (No. 13 of 1941-42) belonging to the 13th century A.D., it is mentioned as Paḷḷināṇḍu 300. Poet Śrīnātha who flourished in the 13th century as the court poet of the Reḍḍis of Koṇḍavīḍu, also refers to this country as Pallināḍu. It has been explained by some scholars that the modern Palnad must have derived its name from Pallava or Pahlava, but the early form of its name occurring in inscriptions shows that it must be connected with the word *Paḷḷi* which, in Tamil, means a Jaina or a Buddhist settlement.

Sakalalōkāśraya Jayasiṁha.

17. A copper-plate grant (C. P. No. 3 of 1939-40) from Amalāpuram in the East Godavari District registers the gift of the village Kōḷūru in Paṁchūrikuṟṟu-*vishaya* free of all duties by Sarvalōkāśraya Śrī-Vishṇuvardhana-Mahārājādhirāja to three military officers in his personal service. From the genealogical portion of the record, this king may be identified with Chāḷukya-Bhīma II who was known as Vishṇuvardhana and assumed the epithets *Sarvalōkāśraya* and *Tribhuvanāṁkuśa*, the latter of which is preserved in part on the broken seal. Three inscriptions of his reign have been discovered hitherto and this forms the fourth.

Chāḷukya-Bhīma II.

In the eulogistic portion describing the king, a phrase which states that his prowess was respected by the Gaṅga line of Kaliṅga (*Kaliṅga-Gaṁgānvaya-*

mahita-mahaḥ) deserves attention. This information though of a general nature, is newly supplied by this record. The relations between the Eastern Chāḷukyas and the Gaṅgas of Kaliṅga were far from smooth. Guṇaga-Vijayāditya (III), an early ancestor of the king, is stated in the Masulipatam plates of Chāḷukya-Bhīma (*A.R.* for 1914, p.84) to have taken by force the gold of the Gaṅga king of Kaliṅga. The same king, according to the Piṭhāpuram inscription of Mallapadēva (*Ep. Ind.*, Vol. IV, p. 240) is stated to have received elephants as tribute from the Kaliṅga king. These exploits are referred to in varying terms in a number of Eastern Chāḷukya records. The reference to the saving of Yādavēśvara (*rakshitō Yādavēśvaraḥ*) by Vijayāditya III in the present record may be to the protection afforded to the Rāshṭrakūṭas who claim to belong to the Yādava-vaṁśa.

In the Pāguṇavaram record and the present one, it is remarked about Vijayāditya IV, the son of Vikramāditya, that he conquered in battle, the rulers of Kaliṅga mounted on the army of elephants, with the help of his single elephant. Nothing is known in subsequent reigns about the part played by the rulers of this family in the affairs of Kaliṅga. It may be inferred from the above information that the Gaṅgas of Kaliṅga at this stage followed the policy of conciliation towards their neighbours, the Eastern Chāḷukyas who had now become formidable under the powerful arms of Chāḷukya-Bhīma II.

The account of the donees as narrated in the present record is interesting. Kuppaya, their ancestor, was the favourite of Narēndramṛigarāja. His daughter, Rēvakāmbā belonged to the Paṭṭavardhana family. Her daughter Pollakāmbā's son was Bhīma who had two sons named Vijayāditya and Daṁḍin. The father and the two sons were valorous and well-versed in archery. They used to mount an elephant before the king in battle-fields and were a terror to the enemies. These three favourite warriors of the king were the recipients of the grant referred to above. Members of the Paṭṭavardhana family were in the service of the Eastern Chāḷukya rulers and they figure in their records.

Rājarāja I.

18. Copper-plate No. 6 of 1942-43 belongs to Rājarāja I who bore the epithets 'Sarvalōkāśraya' and "Vishṇuvardhana'. It registers a grant of land in the village of Maṇḍa situated in Guddavāḍi-*vishaya* by the king on the occasion of a solar eclipse to the Brāhmaṇa Āṁkaya who had the title Samastabhuvanāśraya-Brahmamahārāja. In the absence of the details of the date or the regnal year in which the grant was given, it is hardly possible to fix the exact date of the record. This forms the 4th set of plates issued by the king, the other three being the Kōrumelli plates (*Ind. Ant.*, Vol. XX, p. 50), the Nandampūṇḍi grant (*Ep. Ind.*, Vol. IV, pp. a 300 ff.)and the Kālidiṇḍi plates (C.P. No. 5 of 1937-38). Nanniyabhaṭṭa, the author of this record, who may be identical with his namesake who composed the Nandampūṇḍi grant, has copied some of the verses of the latter record omitting most of the descriptive verses of that composition. In fact it may be said that this record is a summary of the eulogistic portion of the Nandampūṇḍi grant. The epithet, Samastabhuvanāśraya-Brahmamahārāja, of Āṁkaya, the donee, is reminiscent of a similar title given to the Chōḷa general Rājarāja-Rāja-Brahmamahārāja who was sent by Rājēndra-Chōḷa to aid his son-in-law, the Chāḷukya sovereign in his war with the Karṇāṭas, *i.e.*, the Western Chāḷukyas (*A.R.* for 1937-48, p. 82). The village Maṇḍa wherein the gift lands were situated may be identified with the modern village Mandapēṭa in the Ramachandrapuram taluk of the East Godavari District where the plates are reported to have been discovered while digging the foundations for a house.

Vishṇuvardhana-Mahārāja (Kulōttuṅga).

19. An epigraph (No. 471 of 1940-41) from Niḍadavōlu in the West Godavari District is dated in the 39th year of a Sarvalōkāśraya Vishṇuvardhana-Mahārāja and registers a gift made to the temple of Kumārasvāmin of the place on the occasion of a lunar eclipse. The characters of the epigraph belong to about the 11th century A.D. and therefore the inscription may be assigned to the Chāḷukya-Chōḷa king, Kulōttuṅga I who was the 7th king to bear the epithet of Vishṇuvardhana. He succeeded to the Chāḷukya throne in 1063 A.D. and was crowned as the Chōḷa king in A.D. 1070. The present inscription which is of the 39th year of his reign may either belong to A.D. 1102 or A.D. 1109 according as we take his accession to the throne as the former or the latter year, in both of which there were lunar eclipses.

The Western Gangas.

A spurious Western Gaṅga record.

20. A set of photo-prints of a copper-plate grant (C.P. No. 1 of 1939-40) claiming to belong to the Western Gaṅga dynasty sets forth the genealogy of this dynasty beginning with Koṅguṇivarma-Dharmamahārāja which agrees in the main with the one discussed in *Ep. Ind.*, Vol. XXIV, pp. 234 ff. It is dated in Śaka year 24 (?) which is apparently intended for the year of the reign of king Mādhava-Mahārāja who may be identified with Mādhava III and registers a gift of the village Bhintavāḍi in Kuḍugu-*nāḍu* made by him from Talavanapura, to four *gāvuṇḍas* whose names and other details are described at length, for their service in vanquishing a certain Bēḍara chief of the Āṛenāḍu. The grant is however composed in very corrupt language and is evidently of a late period. The mention of the *nakshatra* in giving the details of the date support the late character of the composition. The writer of the record has endeavoured to engrave it in early characters somewhat resembling those of the period of the king; but the occurrence of a few letters which belong clearly to the late Vijayanagara times betray the spurious nature of the grant.

Pṛithivīpati.

21. From Kosinēpalle in the Cuddapah District comes an inscription on stone (No. 392 of 1940-41) of the time of king Pṛittivipati (Pṛithivīpati) in which his queen (name lost) figures as the donor. The record is not dated, but it may be assigned on palaeographic grounds to about the 9th century A.D. If this Pṛithivīpati was the Western Gaṅga prince Pṛithivīpati I, who is known from the Udayēndiram plates of his grandson Pṛithivīpati II and some other records (*S.I.I.*, Vol. II, p. 375), we would have in the present inscription one of the few contemporary records mentioning him.

The Rashtrakutas.

Dhruba.

22. An early record from Kannelūru, Cuddapah District (No. 323 of 1940-41) apparently belonging to the reign of the Rāshṭrakūṭa king Dhruva, of whose surname Dhārāvarsha, the latter portion alone is preserved in the inscription, mentions as his subordinate Duggamāra-Eṛeyappa. Duggamāra is known to be a son of the powerful Gaṅga king Śrīpurusha and to have been ruling over Kovalāḷa-nāḍ (*Ep. Carn.*, Vol. X, p. 65), and the Gaṅga 6000 district (*ibid.* Mb. 80). The prosperity of the Gaṅgas underwent a reverse in the reign of Śivamāra, the son and successor of Śrīpurusha, when the Rāshṭrakūṭa king Dhruva who was also called Nirupama and Dhārāvarsha, annexed the Gaṅga kingdom, imprisoned its ruler Śivamāra and appointed his own eldest son Stambha as the governor of Gaṅgavaḍi. Eṛeyappa's territory is said in the present record to have extended from Nariyanūru to the Kiṛudoṛe. Nariyanūru has perhaps to be identified with Narnūru, 8 miles south of Kurnool on the Cuddapah road. The village contains a large and well sculptured temple of Mādhavasvāmin (Sewell, *Antiquarian Remains in the Madras Presidency*, Vol. I, p. 92).

Kṛishṇa III—his *praśasti* in Tamil.

23. Of the records of Rāshṭrakūṭa Kaṇṇaradēva, No. 81 of 1941-42 from Peruvāyal in the Ponneri taluk, Chingleput District, is a fragment giving the regnal year, which can be read as 7, of the king, who is credited with the conquest of Kachchi and Tañjai. If the regual year read is correct, this record will be a land-mark as Kaṇṇara's inscriptions dated between his 6th and 14th years of reign have not so far been discovered in the Tamil country. A body-guard of Kaṇṇara who was named Avikākaṇ Poyāpāḍagaṇ Dutthakāmi figures in No. 86 of 1941-42. By far the most important record of the king is No. 132 of 1941-42, dated in his 25th regnal year from Śanikkavāḍi in the North Arcot District. Unfortunately it is damaged but gives the *praśasti* of the king, after the style of Chōḷa records, in a preamble beginning with the words, *Tirum[aṇa]l-muyaṅga Śirmaṇal-viḷaṅga*, etc. His several *birudas*, such as *Gajamalla*, *Akālavarsha*, *Chalakanallātaṇ*, conñqueror of Kachchi and Tañjai, etc., are then enumerated. The preserved portion seems to refer to the rout of the Pallava and Bāṇa, and mentions Kāñchibhujaṅga Nuḷamba Aṇṇiga. The inscription then refers to the construction

of a hall (*ambalam*) at Śaḷukkipāḍi *alias* Kalaimaḷik-kalakkiḷḷ-kaṭigaimaṅgalam, so that it may become famous in the world as the mansion of Viśvakarmā.

Another inscription of the king (No. 127 of 1941-42) refers to the amenities provided in a big *maṇḍapa* at Poḷiyūr (*i.e.*, Pōḷūr). The *maṇḍapa* is stated to have been constructed by a Śeṭṭi of Arugūr as an adjunct to the *Perunteṉai* of Arugūr-nāḍu, in which provision was made for lights during nights, water during summer and fire-wood during winter.

Two other records of Kaṇṇara come from Nemali in the Chittoor District and are dated in the 22nd and 28th years of his reign, corresponding to A.D. 961 and 967 respectively (Nos. 153 and 150 of 1942-43) thus confirming the view that he was in occupation of this territory till the last year of his reign, *i.e.*, 967 A.D. The record of the 28th year (No. 150 of 1942-43) supplements the endowment previously made to the Vishṇu temple of the place for *Śrībali* ceremonies in the time of Aparājita (No. 154 of 1942-43). It registers a gift of land by Āttiraiyaṉ Nārāyaṇaṉ Vāsudēvaṉ for the sounding of music by five persons in the temple of Tirumēṟṟaḷi at Neṉmali.

The Vaidumbas.

24. No. 444 of 1940-41 from Kalakaḍa in the Chittoor District belongs to the chief Bhuvanatriṇētra Iruṅgeya-Mahārāja and records the grant of certain tax-incomes to the *kāmpus* of Vēnāṇḍu on the occasion of his coronation. An inscription from Upparapalle in the Cuddapah District (No. 325 of 1905) records the coronation of king Bhuvanatriṇētra in Śaka 894. In an inscription from Animela in the Kamalapuram taluk, dated Śaka 898 (No. 196 of 1937-38), the death of Irigaya-Mahārāja's father, Vijayāditya is mentioned as a recent event. If Iruṅgeya of the inscription under review is identical with Bhuvanatriṇētra of the Upparapalle record it may be supposed that the coronation of the chief in Śaka 894 was celebrated even during the lifetime of his father who was perhaps too old and infirm to be an active ruler.

Iruṅgeya-Mahārāja.

25. No. 445 of 1940-41 is another Vaiduṁba inscription from the same village Kalakaḍa. It belongs to the reign of Gaṇḍatriṇētra Vaiduṁba-Mahārāja and records the death in a cattle raid of some persons who were the servants of Pallavayya who is mentioned as the younger brother of the king. Gaṇḍatriṇētra is known from several inscriptions to have ruled over the Rēnāḍu 7000 country (*Ep. Ind.*, Vol. XXIV, p. 183). But his relationship with Bhuvanatriṇētra of No. 444 of 1940-41 is not known. Pallavayya, the brother of Vaiduṁba Gaṇḍatriṇētra is known for the first time from this epigraph and his connection with the chief Pallava Dhavaḷa is rather problematical. The latter figures as a subordinate of the king Gaṅga Pṛithivīpati II, administering Puliṉāḍu (*A.R.*, 1931-32, p. 47; *S.I.I.*, Vol. IX, pt. i, No. 299) which comprised the modern Puṅganūr taluk of the Chittoor District and which must have been wrested from the Bāṇas in whose territory it was included.

Gaṇḍatriṇētra.

The Cholas.

26. The earliest inscription (No. 104 of 1940-41) of this dynasty is found on a hero-stone at Malayaṉūr in the Chengam taluk of the North Arcot District, and is dated in the 20th year of Rājakēsarivarman, who from the palaeography of the record, may be identified with Āditya I. The hero whose death it commemorates is a Bāṇa chieftain named Veṭṭuvaḍi arai[ya]gaḷ, represented on the stone with a sword in the right hand and a bow in the left. From the same village impressions of two other stones bearing the writing of the same period, but without mentioning the king, were secured (Nos. 105 and 106 of 1940-41). One of them refers to the death of Naṇḍikuṭṭi in a cattle-raid. Similar hero-stones found at Vēḷūr in the same taluk (Nos. 67 to 69 of 1933-34) testify to the disturbed state of the region in the 9th and 10th centuries A.D.

Āditya I.

27. At Nemali in the Tiruttaṇi division of the Chittoor District, inscriptions of Aparājitavarman, Parāntaka and Rāshṭrakūṭa Kṛishṇa III have been copied. Parāntaka's inscriptions in this collection are dated in the 13th, 14th and 38th regnal years (Nos. 152, 94 and 146 of 1942-43), corresponding respectively

to A.D. 920, 921 and 945 after which date this region seems to have passed under the control of Kṛishṇa III and remained under him till about 967 A.D. as pointed out in para. 23. After the latter's death, in this year, the Chōḷas appear to have reconqured the territory, as is evidenced by an inscription dated in the 17th year of Rājakēsarivarman (No. 149 of 1942-43) copied in this village. This epigraph mentions as donor Āttiraiyaṇ Nārāyaṇaṇ Vāsudēvaṇ who figures in a record of Kṛishṇa III in this village (No. 150 of 1942-43), and therefore, the Rājakēsarin of the present record may be identified with Sundara-Chōḷa.

Parāntaka I.

Another record of Parāntaka from Śiṟuvaḷḷūr (North Arcot) deserves notice (No. 94 of 1942-43). It mentions a body called 'Koḍukkar Toṁbattārāyiravar' of Śeliṟūr and refers to the digging of a tank called 'Aiññūṟṟuvat-Toṁbattārāyirappērēri'. *Toṁbattārāyiravar* probably represents a community of the 96,000 country, *i.e.*, Gaṅgavāḍi. Incidentally it may be pointed out that the donor to the temple at Śiṟuvaḷḷūr is called a Koḍukkaṇ of the village (No. 92 of 1942-43). No. 94 of 1942-43 mentioned above, notices an officer Irumaḍi-Chōḷa Piridiyaṅgaraiyaṇ from whose name it may be inferred that Parāntaka I had the surname 'Irumaḍi-Chōḷa', which was later on adopted by his successors Rājāditya, Gaṇḍarāditya and Rājarāja I. The settlement officer (*vagai-śeygiṉṟa*)of the king, *viz.*, Neriyaṇ Brahmādharāyar is stated in a record of the 41st year of Parāntaka's reign (No. 17 of 1940-41) to have levied a fine on Nūṟṟaimbaḍiṉmaṇ and his sons, of Tiruvēṅgaḍapuṟam *alias* Vijayāditta-chaturvēdimaṅgalam in Kaḍa[mūr]-kōṭṭam. The village Vijayāditta-chaturvēdimaṅgalam seems to have been so called after one of the Bāṇa kings of the name.

An inscription (No. 372 of 1939-40) which does not refer itself to the reign of any king but is assignable to the 10th century A.D. was secured from Pillūr in the Salem District. It is found engraved very close to and in the same characters as another inscription on the same wall belonging to the 17th year of a Parakēsarivarman (probably Parāntaka I), and hence may be assigned to the same reign. It makes mention of a community of merchants called *Pāraga-Nagarattār*. The significance of this term is not clear, but from the work *pāraga* which literally means 'going to the other (shore)', we may suppose that they were a community of seafaring merchants.

28. A few inscriptions from the North Arcot District bearing Śaka dates deserve mention. Two of these with the dates 888 and merely 9 (Nos. 13 and 14 of 1940-41) were found at Puṅgaṇūr in the North Arcot District, both referring to the lake in the village. This lake was dug by Āṇaiyammaṇ, son of the Lāḍa chief, Taṭṭāḷaṇ and called 'Paramaṇḍalāḍittap-pērēri', evidently after the donor, who made provision for its upkeep. In the record of Śaka 888 a certain Īśvarapichchaṇ of Tiśaiy-āyirattaiññūṟṟu-nagara is stated to have made a payment in gold in respect of the same tank. Since Āṇaiyammaṇ mentioned in the record which cites the Śaka year as 9, figures as a feudatory of Pārthivēndra in inscriptions from Tirumālpuram (Nos. 323 and 324 of 1906) with the surname Paramaṇḍalāḍittaṇ, the year may either be taken to stand for Śaka 889 or as the regnal year of Pārthivēndra. Inscriptions dated Śaka 875 (No. 86 of 1941-42) and Śaka 891 (Nos. 96 and 100 of 1941-42) without mentioning any ruling king have been found in the Polur taluk of the North Arcot District of which the former from Vasugūr notices Avikākaṇ Poyāpāḍagaṇ Dutthakāmi, a bodyguard of Kaṇṇaradēva-Chakra-vartin (Rāshṭrakūṭa Kṛishṇa III) as making a gift to the goddess Durgā-Bhaṭārī of the place.

Inscriptions with Śaka dates.

29. Of the inscriptions of Rājakēsarivarman, No. 395 of 1939-40 from Peruṅguḍi in the Trichinopoly District, dated in the 14th year of his reign mentions as donor (an officer named) Mayilai Tiṇḍaṇ of Puḍukkuḍi in the Uṟattūr-kūṟṟam who calls himself Śembi[yaṉ] Uṟattūrnāṭṭuk-kōṉ. Since this donor's wife, Kāmamperumāṉ figures in another record from the same place (No. 392 of 1939-40), dated in the 3rd year of Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya', (Āditya II Karikāla), the Rājakēsari of this record may be identified with Parāntaka II Sundara-Chōḷa. Mayilai Tiṇḍaṇ is already known from an epigraph of the 32nd year of Parakēsarivarman, evidently Parāntaka I, from Kuḍumiyāmalai in the Pudukkottai State (No. 322 of 1904), with the surname Avaṇḍiyakkōvap-Pallavaraiyaṉ. It therefore looks as though he served under three Chōḷa kings Parāntaka I, Sundara-Chōḷa and Āditya II. Peruṅguḍi is referred to in the two inscriptions

Sundara-Chōḷa.

mentioned above under the name Perumuḍi in Nandivarmamaṅgalam which was probably named after a Pallava king named Nandivarman. Another record of Rājakēsarivarman from Kōvūr in the Chingleput District (No. 330 of 1939-40), is engraved on three sides of a slab of which the middle portion is chiselled off. It is dated in the 9th year of the king and from its early writing, may be attributed to Sundara-Chōḷa whose inscriptions are found as far north as Chintāmaṇi in the same district. To the same king is probably to be assigned No. 171 of 1941-42, dated in the 9th year of Rājakēsarivarman, mentioning as donor a certain Kuṟunāgaṉ *alias* Pushpamāṇikka-cheṭṭi with the title 'Gaṅgachūḷāmaṇi' which was the surname of the Western Gaṅga ruler Mārasiṁha II (*Ep. Ind.*, Vol. V, p. 177) and which was assumed by a Gaṅga chieftain ruling over Palkuṉṟa-kōṭṭam, Veṇkuṉṟa-kōṭṭam and Śiṅgapura-nāḍu (No. 69 of 1900).

Uttama-Chōḷa.

30. Among the records of Parakēsarivarman without any distinguishing epithets, No. 118 of 1939-40, dated in the 15th year, may be definitely assigned to Uttama-Chōḷa from the mention of his queen Ārūraṉ Ambalattaḍigaḷ, as donor of a lamp to the temple at Tiruvottūr in the North Arcot District. No. 238 of 1939-40 from Tirunāmanallūr, South Arcot District, may also be ascribed to this king from the regnal year 16 given therein. It makes mention of the Royal Secretary Daṇḍikaṉ Sēraṉ *alias* Kuṭṭi-Bhaṭṭaṉ of Vakkāṉpākkam as donor of a forehead plate (*paṭṭam*) to the god. A fragmentary inscription from Ukkal, North Arcot District (No. 166 of 1939-40) which is dated in the 15th year of Parakēsarivarman may also be attributed to Uttama-Chōḷa. It calls the village of Ukkal by the surnames Śivachūḷāmaṇi-maṅgalam and Vikramābharaṇa-chaturvēdimaṅgalam. These two names are clear in another inscription of Parakēsarivarman, dated in the 16th year, from the same place (*S.I.I.*, Vol. III, No. 11) which has however been wrongly attributed to Vijayālaya instead of Uttama-Chōḷa. The same two names of the village are found in a record of the 16th year of Kṛishṇa III (*ibid.* No. 7), while in a record of the earlier king Āditya, the village is called Śivachūḷāmaṇi-maṅgalam *alias* Aparājita-chaturvēdimaṅgalam. It seems therefore reasonable to infer that the latter name gave place to Vikramābharaṇa-chaturvēdimaṅgalam sometime between the time of Āditya and Kaṇṇara after a possible surname of Parāntaka I himself.

Rājarāja I.

31. Inscriptions of Rājarāja I were secured from different parts of the Tamil country. His record from Kunnattūr, North Arcot District, dated in the 8th year, is important as one of the early inscriptions of the king with the historical introduction 'Tirumagaḷ-pōla' etc. (No. 108 of 1941-42). No. 8 of 1940-41 from Puṅgaṉūr in the Walajapet taluk of the North Arcot District introduces a Lāḍa chieftain under the king who was in power in the region. This inscription is dated in the 15th year and registers a gift of land by Ilāḍamādēviyār, wife of Ilāḍarāyar Vīraśōḷar for offerings and lamp to the god Mahādēva at Puṅgaṉūr. That this chief and his consort were the devotees of the Jaina shrine at Pañchapāṇḍavaṉmalai (near Puṅgaṉūr) is known from a record of the place (*Ep. Ind.*, Vol. IV, p. 139). Ilāḍamādēviyar mentioned above made a further gift of land in Puṅgaṉūr for conducting the *śrībali* ceremony in the same temple (No. 10 of 1940-41). A hall (*aṁbalam*) called 'Vīraśōḷaṉ', evidently named after the Lāḍa chief, was raised in the village which was provided with light during nights and wherein arrangements were made for supplying water during summer and firewood during winter (No. 9 of 1940-41). An ancestor of the Lāḍa chief was Aṇigōpa (*A.R.* 1907, para. 65) after whose name a temple was raised at Kaṇiyaṉūr (North Arcot) to which an endowment of land was made in the 24th year of Rājēndra-Chōḷa I (No. 1 of 1940-41).

His Lāḍa Chieftain.

The settlement officer (*vagai-śeyginṟa*) of Rājarāja I, *viz.*, Maṅgalaṅkiḻāṉ Kāḷappaṉpāḷi Nakkaṉ is noticed in a record of the 18th year (No. 240 of 1939-40) as enquiring into a case of shortage of weight in the ornaments presented to the god Tiruttoṇḍīśvarattāḻvār at Tirunāvalūr (*i.e.*, Tirunāmanallūr). Another officer of the king was *sēnāpati* Rājarājamārāyar who is stated to have revived the burning of lamps including those endowed in the 25th year of the Rāshṭrakūṭa king Kaṇṇaradēva before the goddess Mukkarai-Naṅgai at Tiruppaṟaṁbūr, *i.e.*, Tiruppaṇamūr in the North Arcot District which had been endowed previously and evidently discontinued later (No. 155 of 1939-40). This officer is evidently identical with *sēnāpati* Kuravaṉ Ulagaḷandāṉ *alias* Rājarāja Mahārājaṉ men-

tioned in a Tanjore inscription (*S.I.I.*, Vol. II, p. 459). The surname Ulagaḷandāṉ may have been assumed as a name synonymous with 'Ulagaḷanda-Perumāḷ', *i.e.*, Trivikramāvatāra of Vishṇu.

Among the temples that were constructed during the reign of Rājarāja I in the North Arcot District may be mentioned those dedicated to Brahmīśvara on the hill at Veḷiyanallūr (No. 123 of 1939-40) and to Ūrāṉi-Nakkar at Tiruppaṇamūr (No. 154 of 1939-40). The latter is in ruins now, but it was in its full glory in the time of Rājarāja I. Besides the *parivāradēvatas* of the inner circuit (*tiruvuṇṇāḻigai*), this temple contained the images of Gaṇapati, Saptamātṛikas, Subrahmaṇyadēva, Tirukkēṭṭaikiḷatti-Bhaṭārī, Durgā, Chaṇḍēśvara and Kshētrapāla.

How a case of an unfounded charge was dealt with in the time of the Chōḷa king is noticed in an inscription (No. 232 of 1939-40) from Tirunāmanallūr (South Arcot). This inscription states that the members of the *sabhā* of Aviyaṇṇūr (*i.e.*, Aviyanūr in the Cuddalore taluk of the same district) endowed lamps in two temples in the village in order to atone for having made an unfounded charge on two persons. The nature of the charge, however, is not specified.

The surname, Chaḷukkikulakāla-chaturvēdimaṅgalam, is given to Nemali (South Arcot) in a record of the 25th year of Rājarāja I (No.156 of 1942-43). This surname does not occur in inscriptions of the place prior to the time of Rājarāja I, and it may therefore be supposed that he had the title, 'Chaḷukkikulakāla' like 'Tailakulakāla', to indicate his victory over the Western Chāḷukyas. The present inscription assigns certain incomes for the maintenance of the tank at Nemali. One of these was a small charge of ¼ *poṉ* levied on men and women of the Brāhman community whenever any death occurred among them, the levy being collected in the name of the dead person.

Levy of death duty.

The latest inscription of the king in the present collection is from Ukkal (No. 163 of 1939-40), dated in the 29th year of his reign and it mentions Vikramābharaṇa-chaturvēdimaṅgalam, a name which, as stated already, must have been given to the village Ukkal, after a possible surname of Parāntaka I.

32. Of the records of his son Rājēndra-Chōḷa, No. 225 of 1939-40 from Tirunāmanallūr which is dated in the 6th year of his reign, records a gift of land by the *Nagarattār* (merchant community) of Tirunāvalūr to the temple. The endowment was left in charge of the Śiva-brāhmaṇas who were to arrange for worship and offerings to the images of Sūryadēva and Nambi Ārūranār (*i.e.*, Sundaramūrti) set up therein. It was stipulated that the worship of Sūrya was to be conducted by a person well versed in *Sauram*, *i.e.*, hymns from Ṛigvēda in praise of the sun. A supplementary grant is appended to the inscription at the end recording an endowment of land to the temple by *Sēnāpati* Rājēndraśōḷa-Brahmamārāyar after purchasing it from the *Nagarattār*. Two records of the king from the Śiva temple at Ukkal (Nos. 158 and 159 of 1939-40) are both dated in the 29th year of the reign of the king and record the fact of the construction of the temple by the officer (*adhikāriyal*) Kumārakālaṉ Vāsudēvaṉ *alias* Atiśaya-Chōḷa-Mūvēndavēḷār. From the title of this officer, it looks as if *Atiśaya-Chōḷa* was a surname of Rājēndra-Chōḷa. Two other officers of this king mentioned in the collection are Rājēndraśōḷa-Brahmārāyar whose agent, Vīraśōḷa Aṇukkaṉ Āyppāḍi Maḷapāḍi, is stated to have made a number of gifts to the Śiva temple at Tirunāmanallūr (No. 227 of 1939-40) and Viḷiyūruḍaiyāṉ Āyppāḍi Guṇanidhi who is called '*Kaṅkāṇi-nāyakam* of the *nāḍu*' and who fixed the details of expenditure in the same temple after scrutinising its accounts (No. 228 of 1939-40). Among the 16 minor deities of this temple enumerated in the latter inscription, mention may be made of Akkāḷīśvara, Aruṅkāḷīśvara, Kaṭṭīśvara, Jōgīśvara, Karumāṇikkadēva and Kaḷinārīśvara. We learn incidentally from the same inscription that the temple establishment consisted of 56 persons classified under 14 heads who were remunerated according to the nature of their work (No. 228 of 1939-40).

Rājēndra-Chōḷa I.

33. There are three records of Rājādhirāja I in the collection. His inscription from Peruṅgāṇi in the North Arcot District (No. 20 of 1940-41) mentions the general (*Sēnāpati*) Arumoḷivikramaśōḷaṉ *alias* Rājādhirāja Mahābalivāṇarāyar at whose instance a gift of land was made for the maintenance of a *Bhaṭṭa* for

Rājādhirāja I.

expounding *Vyākaraṇa*. The fragmentary record from Ukkal (No. 160 of 1939-40) mentions a channel called Parākramaśōḷa-vāykkāl which should have been so named after the surname of Rājarāja I (*An. Rep.* 1919, para. 12).

34. Rājēndradēva is represented by two inscriptions dated in the 3rd and 5th years of his reign (Nos. 321 and 208 of 1939-40). The earlier one from the South Arcot District records an endowment for a lamp in the temple, made by the *ūrār* of Kuṉṟattūr in memory of one Śiṅgaṉ Aṉbalattāḍi who is stated to have lost his life in some unspecified trouble connected with the village. The division, Tirumuṇaippāḍi is mentioned in the inscription as forming part of Rājēndraśōḷa-vaḷanāḍu whereas, in the time of Rājēndra-Chōḷa I, it was included in Jayaṅgoṇḍaśōḷa-maṇḍalam (No. 225 of 1939-40), so called after a surname of Rājarāja I. The other record of Rājēndra (No. 208 of 1939-40) is from Viriñchipuram in the North Arcot District and had been only partially copied in 1887 (*S.I.I.* Vol. I, No. 127). From the portion newly copied, it is learnt that the actual donor of the endowment of land for worship in the temples of Śiva and Durgā, was a certain Appaṉ Kaṟpagam *alias* Śōḷa[chūḷā]maṇi-Viḷupparaiyaṉ, who purchased it from the *ūrār* of Gaṅgamārttāṇḍapuram in Mīyaṟai-nāḍu, a subdivision of Adhirājēndra-vaḷanāḍu. This Gaṅgamārttāṇḍapuram is probably identical with the present Viriñchipuram itself and was so called after the Paṅgaḷa-nāḍu chief of that name who flourished in the time of Āditya I (*An. Rep.* for 1930-31, para. 8). The name of the *vaḷanāḍu* must have been adopted after the Chōḷa prince Adhirājēndra who came to the throne about 10 years later than Rājēndradēva.

Rājēndradēva.

35. Of his successor Vīrarājēndra, there are two inscriptions (Nos. 129 and 147 of 1939-40) both from the North Arcot District which are dated in the 5th and 7th years of his reign respectively.

Vīrarājēndra.

36. One of the inscriptions at Tiruniṟaṅkoṉṟai, South Arcot District (No. 301 of 1939-40) begins with the historical introduction, 'Pugaḻmādu-viḷaṅga' etc., of Kulōttuṅga-Chōḷa I and mentions the deity Uḍaiyār Mallīshēṇa, and the Malayamāṉ chief Rājēndraśōḷa-Chēdiyarāyar known to us from Nos. 388 of 1909 and 122 of 1900 of the same king and 401 of 1909 of Vikrama-Chōḷa. The friendly relationship that existed between the Chōḷas and the Western Chāḷukyas towards the end of the 11th century A.D. is revealed by a damaged inscription in Kannaḍa found at Śrīraṅgam in the Trichinopoly District (No. 204 of 1941-42). It is dated in the 29th year of the Chōḷa king [Kulō]ttuṅga-Chōḷa I (A.D. 1099-1100) and records the donation made for lamps in the Raṅganātha temple by an officer (name lost), of the Western Chāḷukya ruler, Tribhuvanamalladēva. The record gives this officer the titles *Kannaḍa-sandhivigrahin* and *Daṇḍanāyaka*. The same donor seems to have constructed of brick and mortar the shrine of Sēnāpati (*i.e.*, Vishvaksēna) in the Raṅganātha temple. A record of the 39th year of Kulōttuṅag I comes from the Śiva temple at Teṉ-Tiruppērai in the Tinnevelly District (No. 291 of 1940-41). It refers to a (previous) order of Uḍaiyār Rājamahēndradēva to the *Mahāsabhā* of Taiḷakula-kāḷa-chaturvēdimaṅgalam, regarding a grant of land to the Vishṇu temple of Vīṟṟirundaruḷiṉa-Āḻvār at Teṉ Tiruppērai. Since the original *kaiyāḍa* granted in this connection by the *mahāsabhā* was lost, this body issued a fresh one on the application made by the authorities of the Vishṇu temple, through the settlement officer (*kāṟu-śeygiṟa*) ..... Mūvēndavēḷār and Aḷagiyarāja-Mūvēndavēḷār. This inscription indicates the rule of Rājamahēndra in the present Tinnevelly District. The village name, Taiḷakulakāḷa-chaturvēdimaṅgalam, along with the divisional name, Iraṭṭaipāḍikoṇḍa-Śōḷamaṇḍalam (No. 443 of 1940-41) seeks to perpetuate the victory of the Chōḷas over the Western Chāḷukyas. Incidentally, it may be remarked that the pillar bearing the present inscription must have been removed to its present place from the Vishṇu temple of the village.

Kulōttuṅga-Chōḷa I.

The latest inscription of the king in the present collection dated in the 45th year comes from the Jaina temple of Vardhamāna at Karandai in the North Arcot District (No. 135 of 1939-40). It fixes the boundary of the lands sold as *paḷḷi-viḷāgam* to the temple of Tirukkāṭṭāmpaḷḷi Āḻvār (Vardhamāna?) by the *ūrār* of Tirupparambūr and mentions incidentally the planting of boundary stones called *Kuṇḍigaikkal* evidently because they bore the mark of a pitcher corresponding to the *Triśūlakkal* and *Tiruvāḻikkal* of the Saiva and Vaishṇava temple-lands, with the figures of the trident and *chakra* respectively. It may also be noted that some inscriptions mention the boundary stones called *Makkuḍaikkal* with the figures of triple umbrellas.

37. No. 86 of 1939-40 dated in the 6th year of Vikrama-Chōḷa mentions the chief Seṅgēṇi Ammaiappaṇ Śīyaṇ as a donor to the temple at Tiruvottūr, North Arcot District, for special worship on *amāvāsyā* days, while another record from the same place (No. 88 of 1939-40) gives the details of the purchase of 5 *vēli* and odd of land by the temple from the 'Maṇṟuḷār-Vaṇakkaṇmar' (assembly?) of Ariyāvūr in Kāyirambēḍu-nāḍu with the amount endowed by a certain *Śivayōgi* named Surasā[ra]mbi Āraṇ Tyāgi-Aṇḍār who is stated to have got it by begging. The latest inscription of the king in the collection is dated in the 16th year (No. 310 of 1939-40) and records an endowment of land as *Śivigaippuṟam* by Malaiyaṇ Mallaṇ *alias* Vikrama-Chōḷa Malayamāṇ to the images of Arumoḷidēvar and Nityakalyāṇidēvar in the Jaina temple at Tiruniṟaṅgoṇṟai.

Vikrama-Chōḷa.

38. No. 260 of 1939-40 which begins with the introduction, *Pūmēvu-vaḷar*, etc., belongs to the 3rd regnal year of Kulōttuṅga-Chōḷa II and records the conversion of the village Aviyaṇūr, which was a *nāṭṭu-brahmadēya*, into a tax-free *tirunāmattukkāṇi* village under the name Kalikaḍindaśōḷa-nallūr evidently after the surname of the king. Another inscription, assignable to Kulōttuṅga-Chōḷa II, is No. 234 of 1939-40 dated in the 14th year, which mentions as donor a hitherto unknown Kāḍava chief named Muṇaiyaṇ Mōgaṇ *alias* Rājēndraśōḷa-Kāḍavarāja ṇ *alias* Aṇpiḷaiperṟāṇ, the chief (*araiyaṇ*) of Kūḍal in Perugaṇūr-nāḍu. Nos. 311 and 267 of 1939-40 dated in the 4th and 7th years respectively of Kulōttuṅga-Chōḷadēva may be assigned to this king from the mention made in them of the donor, Āḷappiṟandāṇ Mōgaṇ *alias* Kulōttuṅgaśōḷa-Kāḍavarāyaṇ or Kachchiyarāyaṇ who figures in records definitely assignable to Kulōttuṅga-Chōḷa II (*S.I.I.*, Vol. VIII, Nos. 319 and 320).

Kulōttuṅga-chōḷa II.

39. Three inscriptions in the collection seem to be assignable to Rājarāja II from internal evidence. Of these, No. 295 of 1939-40 dated in the 7th year mentions as donor Āḷappiṟandāṇ Mōgaṇ *alias* Rājarājak-Kāḍavarāyaṇ who figures in No. 166 of 1906 which is definitely a record of Rājarāja II. It is evidently the same chief who in No. 313 of 1939-40 of the king's 5th year is stated to have made a gift of certain taxes to the Jaina temple at Tirunaṟuṅgoṇḍai. He is however, called in this inscription [Kulōttuṅga]śōḷa-Kāḍavarāyaṇ and he is known to us already from a record of Kulōttuṅga-Chōḷa II (No. 46 of 1903). The third inscription of Rājarāja II is No. 317 of 1939-40, dated in the 9th year which mentions Kiḻiyūr Malayamāṇ Attiśakkaṇ *alias* Rājagambhīra-Chēdiyarāyaṇ who may be identified with Kiḻiyūr Malayamāṇ Attimallaṇ Śokkapperumāḷ of No. 411 of 1909 of the reign of Rājarāja II.

Rājarāja II.

40. Of the two inscriptions of Rājādhirāja II in the collection (Nos. 100 and 104 of 1939-40) both from Tiruvottūr in the North Arcot District, the former dated in the 11th year is interesting. It records a pact of friendship entered into by Seṅgēṇi Attimallanāyaṇ *alias* Rājēndraśōḷa-Śambuvarāyaṇ and his younger brother Ōduvāṇ *alias* Rājagambhīra-Śambuvarāyar with Seṅgēṇi Miṇḍaṇ Śīyaṇ Pallavadaraiyaṇ *alias* Śambuvarāyar to the following effect:

Rājādhirāja II.

1. that they would not betray the latter under any circumstances during their life time,
2. that they would not forcibly encroach upon the territory of the latter,
3. that the villages of Peruṅgōḷamēḷūr and Viṇṇamaṅgalam given by the latter in the 11th year of the king's reign to the younger brother Ōduvāṇ while taking him in adoption and the village Maḍuvar given to him again in the 11th year of the king as also Vaḍavūr given to the elder along with it, were not to be included with Ulakkaiyūr for taxation,
4. that the former would not ask for any further possessions from the latter beyond what had already been granted,
5. that excepting the latter they would not ally themselves at any time with Attiyāṇḍāṇ *alias* Vikramaśōḷa Śambuvarāyaṇ,
6. that they would not do him any harm in collusion with his enemies, and
7. that they would assist him with men and horses in case he marched against Attiyāṇḍāṇ at any time and treat his cause as their own.

This pact is said to have been ratified by both the parties in the temple at Tiruvottūr after tasting the ghee used for the sacred bath of god Tiruvēgambamuḍaiyār and swearing allegiance to the above terms. An exact counterpart of this agreement is found in the temple at Maḍam in the same district (No. 252 of 1919) where the latter chief signifies assent to his part of the contract.

41. Inscriptions of Kulōttuṅga-Chōḷa III in the collection mention a few subordinates of the Chōḷas. Of these, No. 265 of 1939-40 from Tirunāmanallūr records the gift of a gold plate to the temple by Śembai-Nāyakaṉ *alias* Kulōttuṅgaśōḷa-Magadai-Nāḍāḷvāṉ. This donor appears to be the same as Śembai-Nāyakaṉ Rājarājadēvaṉ *alias* Rājarāja Magadai-Nāḍāḷvāṉ figuring in two records from Tittaguḍi, South Arcot District, both dated in the 3rd year of this king (*S.I.I.*, Vol VIII, Nos. 283 & 284). He should have been known officially as Rājarāja Magadai-Nāḍāḷvāṉ during the reigns of Rājarāja II and Rājādhirāja II and should have adopted the title of his overlord Kulōttuṅga sometime subsequent to the 3rd year of this king. It is very likely that he was also identical with the chief Rājarājadēvaṉ Poṉparappiṉāṉ *alias* Kulōttuṅgaśōḷa-Vāṇakōvaraiyaṉ, one of the signatories of a pact recorded in No. 502 of 1937-38 from Elavanaśūr, South Arcot District.

Kulōttuṅga-Chōḷa III.

Another subordinate figuring in a record of the 31st year of the king from Viriñchipuram in the North Arcot District (No. 188 of 1939-40) was Vīrāśani Ammaiyappaṉ Aḷagiyaśōḷa-Śambuvarāyaṉ. This chief seems to have continued to serve under Rājarāja III also (Nos. 184 and 181 of 1939-40).

No. 388 of 1939-40 from Uyyakkoṇḍāṉ Tirumalai which is dated in the 24th year of Kōnēriṇmaikoṇḍāṉ should also belong to this king as it records the formation of a colony by the king under the name Koṅgukoṇḍaśōḷapuram. In No. 227 of 1917, Kulōttuṅga-Chōḷa III is stated to have conquered Koṅgu *alias* Vīraśōḷamaṇḍalam which was also known as Śōḷakēraḷa-maṇḍalam (*S.I.I.*, Vol. III, p. 44) after his surname, Śōḷakēraḷa (No. 75 of 1925). The present record mentions his officer Toṇḍaimāṉ at whose instance the gift was made by the king and another officer named Kulōttuṅgaśōḷa-Vijayapālaṉ, the headman of Perumpaṇṟūr from whom a piece of land was purchased for the formation of this colony. A record from Śēndamaṅgalam close to Tirunāmanallūr (No. 279 of 1939-40) makes mention of Aḷagiyapallavaṉ Śāḍumperumāḷ who has already figured in a record of Kulōttuṅga-Chōḷa III copied at Elavanaśūr (No. 496 of 1938). The present inscription records an oath of fealty taken by a *vēḷaikkāra* of his named Āppaṉ, son of Vīraśōḷappiraiyaṉ of Puttaṉūr. Other subordinates of the king figuring in the records may be listed as follows :

1. Rājarājadēvaṉ and Poṉparappiṉāṉ *alias* Vāṇakōvaraiyaṉ of Āṟagaḷūr (Nos.151, 152 of 1940-41), probably also known as Magadai-nāḍāḷvāṉ *alias* Vāṇakōvaraiyaṉ (Nos. 151 and 189 of 1940-41). He provided for the construction of a *maṇḍapa* in the Śiva temple at Nallūr, South Arcot District (No. 159 of 1940-41),
2. Irumuḍiśōḷamūvaraiyaṉ Amattai of Karuppūr (No. 146 of 1940-41),
3. Vēḍaipperumāḷ *alias* Vikramaśōḷa-Śambuvarāyaṉ (No. 7 of 1940-41),
4. Śeṅgēṇi Vīrāśaṇi Ammaiyappaṉ Tirumēndāṉ Kaṇṇuḍai-perumāḷ *alias* Vīravinōda Vikramaśōḷa-Śambuvarāyaṉ (No. 36 of 1940-41),
5. Ammaiyappaṉ Aḷagiyaśōḷa-Śambuvarāyaṉ (No. 40 of 1940-41) and
6. Yādavarāyaṉ *alias* Tirukkāḷattidēvaṉ (No. 133 of 1940-41).

The senior wife of Yādavarāyaṉ mentioned above, *viz.*, Puḍōli Mādēviyār *alias* Vāṇachakravatti is stated in the inscription to be the daughter of Paṟaiyār Pattiyaṟaiśar of Madhyamadēśa. The latter may be indentified with Mahāmaṇḍalikan Rājarājappaṭṭai Peddaraiśar mentioned in a record of Tribhuvanavīra, *i.e.*, Kulōttuṅga III, from Gūḍūr (*Nellore Inscriptions*, p. 441). The relationship of Tirukkāḷattidēva Yādavarāya with the Chōḍas of Nellore may be given as follows :

Peddarasa of Madhyamadēśa

Pāchchaladēvī	Siddharasaṉ	Puḍōlidēviyār
m.		*m.*
Madhurāntaka-Pottappichchōḷa Manumasiddharaśa (Gūḍūr 86)		Tirukkāḷattidēva Yādavarāyaṉ (No. 133 of 1940-41)

In the inscriptions of this king secured from Nallūr in the South Arcot District, provision is made for the singing of *Tiruchchāḷal* (No. 157 of 1940-41) and *Tiruvembāvai* of Māṇikkavāchakar and for performing *Sākkai* dance (No. 160 of 1940-41) on special occasions, in the temple of Nalla-Nāyaṇār of the place. The hymn *Tiruvembāvai* really forms a supplement to *Tiruppaḷḷi-yeḻuchchi* of the same saint and is generally sung in temples in the month of Mārgaḻi corresponding to December-January. In the temple at Nallūr, this song was divided into *Mudal-pāṭṭu* (Nos. 143 and 144 of 1940-41), *Iraṇḍām-tiruppāṭṭu* (No. 161 of 1940-41) and *Kaḍaikkāppu* (Nos. 149 and 160 of 1940-41) and the right to sing each of these was sold by the authorities to different members of the *dēvaraḍiyār* community attached to the temple.

Another record from Ulaganallūr (No. 176 of 1940-41), dated in the 10th year of an unspecified king mentions in detail the assignments made to certain women for performing dances and for singing hymns during the festival in the month of Mārgaḻi in the Śiva temple of the place.

Rājarāja III.

42. Of Rājarāja III there are many inscriptions in the collection, of which the latest (No. 192 of 1939-40), dated in the 44th year of his reign, extends the period of his rule by 3 years. Vīrāśani Ammaiyappaṇ mentioned above under Kulōttuṅga-Chōḷa III, figures in this king's records from Viriñchipuram (Nos. 184 and 181 of 1939-40) with the additional titles *Palavāyuda-vallanaṇ*, *taṇivāśikaṭṭi* and *taṇiniṇṟu-veṇṟāṇ* (see also *S.I.I.*, Vol. I, Nos. 59 and 61). He may be identified with Vīraśōḷaṇ Attimallaṇ Śambuvarāyaṇ mentioned in a record of the same reign (No. 551 of 1902) from Tiruvaṇṇāmalai and with Śeṅgēṇi Vīrapperumāḷ Attimallaṇ Śambuvarāyaṇ of Nos. 105 and 112 of 1939-40 from Tiruvottūr and with *Piḷḷaiyār* Ediriliśōḷa-Śambuvarāyar mentioned in No. 175 of 1939-40 from Viriñchipuram, dated in the 22nd year of the king. He is stated in No. 184 of 1939-40 from the same village, dated in Śaka 1147 and the 10th year of the king, to have renovated in stone the dilapidated *Śrī-vimāna* of the sanctum, repaved the floor of the temple, built the *gōpura*, constructed the outer wall called *Aḷagiyaśōḷaṇ*, evidently after his own surname, provided a processional car (*tirut-tēr*) for the deity and to have presented several utensils for worship in the temple. Some years later he gave the village Iruñjuram (*i.e.*, Viriñchipuram) with all taxes as *dēvadāna* to the same temple (No. 181 of 1939-40). From another inscription (No. 192 of 1939-40) it is learnt that the *nṛitta-maṇḍapa* was constructed in the 44th year of the king by a certain Ottuvārnāyaṇ *alias* Iḷaṅgēśvaradēvaṇ, son of a maid-servant of Pallavāṇḍār *alias* Ediriliśōḷa-Śambuvarāyar. The identity or connection of this chief with Vīrāśani mentioned above is not clear. Two other persons, probably officers, mentioned in the records of Rājarāja are Kiḻiyappallavaraiyaṇ Ammaiyappaṇ *alias* Adiyamāṇ (No. 85 of 1939-40), and Śelvaṇ *alias* Vaḷavadaraiyaṇ, the headman of Vāvalūr (No. 128 of 1939-40).

A record of Rājarāja (III), dated in Śaka 1162 and 24th regnal year (No. 169 of 1942-43) from Arcot in the Tiruttani division of the Chittoor District records the construction of the Chōḷīśvara temple in the village by Kachchimuḷāṉ Tiruvēgambamuḍaiyāṇ Tirunaṭṭap-perumāḷ, a merchant of Takkōlam *alias* Vaḍa Muḍikoṇḍaśōḻapuram. Further additions and repairs to this temple were effected in the 18th century by Muttu Maṇṇārappa-Nāyaka (No. 172 of 1942-43).

Another record of this king from Varañjaram in the South Arcot District (No. 184 of 1940-41) is of social interest. It mentions the inclusion of the *Malayamakkaḷ* communities in the *Iḍaṅgai* class. The decision to bring these two communities into the *Iḍaṅgai* fold was taken at a meeting held at Tiruvalañjuram by the *nāṭṭavar* of the following *nāḍus*, *viz.*, Iruṅgōḷappāḍi-nāḍu, Karūr-kūṟṟanāḍu, Tuṇḍa-nāḍu, Tirumuṇaippāḍi-nāḍu, Śeṅkuṇṟa-nāḍu, Vānagoppāḍi-nāḍu, Āḍaya-nāḍu, Paṅgaḷa-nāḍu, Mēlkarai-nāḍu, Gaṅgapāḍi-nāḍu and Paraṇūr-nāḍu. The *Nattamakkaḷ* belonged to the Veḷḷāḷa community and they are also noticed in inscriptions under the appellations *Bhūmi-puttirar* and *Chittiramēḻi-periyanāṭṭār*. The *Malayamakkaḷ* evidently represent the class known as *Malayamāṇ* in Tamil literature and inscriptions, who flourished in the region roughly representing the present South Arcot District.

Madhurāntaka-Pottappichchōḷaṇ *alias* Gaṇḍagōpāla with the epithet *Piḷḷaiyār* is noticed in an inscription (No. 24 of 1940-41) from Chakramallūr, North Arcot District, not far from Conjeeveram, dated in the 15th year of Rājarāja III. He may be identified with Tirukkāḷattidēvaṇ who in his Conjeeveram inscription (No. 446 of 1919), dated in Śaka 1153 claims to have taken Kāñchī and to be ruling from there 'after making it his own'.

The Pandyas.

43. The early Pāṇḍya kings represented in the collection are Avaṇipaśēkharaṇ Śrīvallabha, Parāntaka Vīranārāyaṇaṇ, Māṟaṇ Śaḍaiyaṇ, Jaṭāvarman *alias* Uḍaiyār Śōḷa-Pāṇḍyadēva and Sundarachōḷa-Pāṇḍya.

Early Pāṇḍyas.

The record of Śrīvallabha (No. 215 of 1940 41) was previously copied and examined in 1904 and the king has been identified with the father of Varaguṇa II. He should therefore have flourished before 862 A.D. (*An. Rep.* 1930, p. 4). Next may be mentioned the label inscription reading *Śrī-Vīra-Nārāyaṇ* in Pallava-Grantha characters of about the 9th century A.D. found on the sluice of the tank at Nilaiyūr in the Madura District (No. 223 of 1941). This Vīra-Nāraṇaṇ is evidently identical with Parāntaka Vīra-Nārāyaṇa, the father of Rājasiṁha of the bigger Śiṇṇamaṇūr plates. One of the inscriptions of Māṟaṇ Śaḍaiyaṇ in Vaṭṭeḻuttu script of the 9th century A.D., comes from Kōyilpaṭṭi in the Tirunelveli District (No. 297 of 1940-41). It is dated in the 14th year and mentions as donor Nakkaṇ Gaṇavati of Iraipeṟaḍai. The other record of Māṟaṇ Śaḍaiyaṇ (No. 220 of 1940-41) in Tamil was secured from Nīrpaḷaṇi in the Pudukkottai State. The bottom portion of the stone containing this inscription is hidden below the flooring of the temple. It records the gift of gold made by several persons to the temple of Nīrpaḷaṇi-Mādēva. The other face of this stone contains the figure of a *Śūla* in relief with an inscription in Tamil of about the same period (*i.e.*, 9th century A.D.) recording the consecration of the trident (*Śūla-tammaḍigaḷ*) by a person of the village, who is styled 'the foremost of the Tāmaraikuḷam'. The inscription of Śōḷa-Pāṇḍya is dated in the 24th year (No. 276 of 1940-41). That of Sundara-Chōḷa Pāṇḍya (No. 277 of 1940-41) is incised on a number of stones some of which seem to have been lost. It is dated in the [2]9th year and definitely states that the king was the son of Śeṇṇi Rājēndra-Chōḷa. This epigraph is in verse and mentions the construction by Uttamaṇ-Ūraṇ of the temple of Kuṟumbil, the consecration therein of the images of Vishṇu and his two consorts attended on by Mārkaṇḍēya. His son Uttamaṇ-Appi also made provision for worship of these deities. The present image in the central shrine, called Ādinārāyaṇa, is of mortar. It is represented in a seated posture with two goddesses, attended on either side by a kneeling figure of a bearded *rishi*. The temple which is now in a neglected condition seems to have been in existence from the 11th century A.D.

44. Next in chronological order come Nos. 241 and 246 of 1940-41 from Dēvaḍāṉam in the Ramnad District, dated in the 33+1 and 32+1st year respectively, belonging to Parākrama-Pāṇḍya with the title Jaṭāvarman. The latter inscription states that the king was camping at Dēvaḍānam when he assigned the right of worship in the temple of Tiruppagavaṇ-pāṟai-uḍaiya Āḷuḍaiya-Nāyaṇār to another person, consequent on the failure of the original priests to attend to their duty even after repeated calls. Incidentally, the epigraph refers to the renovation of the temple by the king. The two documents are attested by Tachchai-Neṉmali-uḍaiyāṇ who also signs a record at the same village (No. 243 of 1940-41) of Māṟavarman Śrīvallabha (accession 1133 A.D.) which refers to Parākrama-Pāṇḍyan-*śandi*. Parākrama-Pāṇḍya of the present record, may therefore be identified with the Pāṇḍya king of the name who flourished in the 12th century A.D, but whose initial year has not yet been satisfactorily fixed.

Jaṭāvarman Parākrama-Pāṇḍya of the 12th century A. D.

45. Of the three records of Māṟavarman Śrīvallabha, No.243 of 1940-41, noticed above, is dated in the 31st year of the king and refers to the royal order issued from the office room (*eḻuttu-maṇḍapa*) at Varatu[ṅga]-dēvanallūr in Āriya-nāḍu, providing for worship and offerings during the service Āhavarāmaṉ-*śandi* instituted by the king in the temple of Tiruppagavaṇ-pāṟai-Āḷuḍaiya-Nāyaṇār at Śemmaram *alias* Kulaśēkharapuram. The record gives *Pūraṭṭāḷi* as the natal star of Śrīvallabha. As an inscription of Māṟavarman-Śrīvallabha (accession 1133 A. D.) with the introduction *Jayamaḍandaiyam*, etc. (*An. Rep.* 1917, p. 7) also states that *Pūraṭṭāḍi* was the king's asterism, the present inscription may also be assigned to him.

Māṟavarman Śrīvallabha.

The next record of Māṟavarman Śrīvallabha (No. 247 of 1940-41) is dated in the 2 +14th year and the astronomical details given in it are correct for A. D.

1322, November 25, thus pointing out that the king was Jaṭāvarman (?)-Śrīvallabha (accession 1307 A. D.). The third inscription comes from Kuṟumbūr in the Arantangi taluk of the Tanjore District (No. 227 of 1941-42). It is dated in the 5th year and records an order of Meṉṉiṉṟa-Perumāḷ Toṇḍaimāṉ, the chief (*araśu*) of Aṟantāṅgi. From its palaeography, the inscription may be assigned to the 14th century and the king is to be probably identified with Māṟa varman-Śrīvallabha (accession 1351 A. D.) in which case, the Aṟantāṅgi chief mentioned in the present inscription would be the earliest known member of the family.

Jaṭāvarman Śrīvallabha.

46. Of the three inscriptions of Jaṭāvarman-Śrīvallabha in the collection Nos. 227, 228, and 279 of 1940-41, beginning with the historical introduction, *Tirumaṇḍaṅdaiyum*, etc., the last (No. 279) which comes from Kuṟumbūr in the Tirunelveli District, dated in the 6th year, refers to the deity Ādināṟāyaṇa of the place as Sundarachōḷapāṇḍya-Viṇṇagarāḷvār an appellation which must have been given after the Chōḷa viceroy of the region (*ante* para. 43). No identifying epithet is given to Śrīvallabha in another epigraph from the same place (No. 282 of 1940-41). This is dated in the 22nd year and mentions as donor Nakkaṉ Piḷḷai Āṇḍāṉ of Śōḷapāṇḍya-chaturvēdimaṅgalam in Śōḷa-maṇḍalam.

Jaṭāvarman Kulaśēkhara.

47. Five inscriptions beginning with the historical introduction *'Pāvin kiḷatti'* are to be attributed to Jaṭāvarman Kulaśēkhara whose accession took place in 1190 A.D. (Nos. 235 to 237 and 275 of 1940-41 ; and 240 of 1941-42). Three of these from Śēttūr in the Ramnad District and dated in the year 13+3356th day and 13 + 12th year, refer to the gift of lands made to the local temple of Śēraṉārāyaṇaviṇṇagar-Āḻvār built by Viradamuḍitta-Perumāḷ who is styled *machchuṉaṉār*. He is probably identical with the person of the same name mentioned in a record of Sundara-Pāṇḍya from Śermādēvi (No. 691 of 1916). It may be noted that Kōdai Ravivarman Tiruvaḍi (*An. Rep.* 1917, para. 8) and Aḻagapperumāḷ (*An. Rep.* 1928, para. 17) are referred to in the same respectful term as *machchuṉaṉār* in the inscription of the king. The present documents are attested, among others, by the officers Poyyāmoḻidēvaṉ, Poṉṉaṟiyuḍaiyāṉ Moṉṉaipirāṉ Viradamuḍittāṉ *alias* Virāṭarājaṉ and *Mantri* Rāmaṉ *alias* Pallavarājaṉ of Perumaṇalūr in Aṇḍa-nāḍu. The other record of the king dated in the 3rd year gives an instance of the method of realising land tax which had been in arrears (No. 275 of 1940-41). This inscription states that two persons, *viz.*, Vēḷāṉ Ayyanambi and Vēḷāṉ Ulaguttaman undertook to pay under the following circumstances, the taxes on a bit of land endowed to the temple of Sundaraśōḷapāṇḍyaviṇṇagar-Emberumāṉ at Kuṟumbil *alias* Rājēndranallūr, *i.e.*, Kuṟumbūr in the Tirunelveli District. Their *jñāti* sold this piece of land to another person, binding himself in the sale deed for the *kaḍamai* dues thereon. The new purchaser gifted this land to the temple at Kuṟumbūr, but since the *jñāti* had disappeared without fulfilling his part of the contract regarding the *kaḍamai* tax, the obligation now devolved upon the two persons mentioned above. The protection of *Tiruvēḷaikkārar* of the 18 *maṇḍalas* is invoked for this gift.

A record from Tirupparaṅkuṉṟam, Madura District (No. 243 of 1941-42), dated in the 13 + 365th day of Jaṭāvarman Kulaśēkhara without other distinguishing epithets, may also have to be attributed to this king, from the mention of his officer Kāliṅgarāyar and the royal seat called *Kāliṅgarāyaṉ*. This inscription refers to the shrine of Kshētrapāla-Piḷḷaiyār in the temple of Tirupparaṅkuṉṟam-uḍaiyār and to the provision made for its worship by remitting taxes on the village Kulaśēkharapuram. The *ulvari* document for the formation of this village as a *nagara* is also appended. This document is attested by the *paṟaiyaṟi* officers Kurukulārāmaṉ, Villavarājaṉ, Kumaṉarājaṉ, Pūvālarājaṉ and others.

Māṟavarman Sundara Pāṇḍya I, accession 1216 A. D.

48. Inscriptions of Māṟavarman Sundara-Pāṇḍya I in the collection begin with the preamble *Pāmaraciṟa-tirumaṇḍaṅdaiyum*, etc. (Nos. 274 of 1940-41 ; 251 of 1941-42), or distinguish him by the epithets *Śōḷamaṇḍalam-koṇḍa* (No. 254 of 1941-42), *Śōṇāḍa-vaḷaṅgiya* (Nos 284, 314 of 1940-41) and *the performer of anointment of heroes and victors at Muḍigoṇḍa-śōḷapuram* (Nos. 248, 288, 289 and 290 of 1940-41 ; 242 of 1941-42). In an

epigraph of the king (No. 251 of 1941-42), the hall called Kulaśēkhara-Narasiṅgaṉ *maṇḍapa*, evidently at Tirupparaṅkuṉṟam near Madura, is mentioned, and from its appellation, it may be conjectured that the *maṇḍapa* was built by Narasiṅga who was probably an officer under (Jaṭāvarman) Kulaśēkhara I (accession 1190 A. D.). An officer of this name figures in a record of Sundara-Pāṇḍya at Peruṅguḷam (No. 229 of 1933) to whom the construction of the *maṇḍapa* may be attributed. The present inscription (No. 251 of 1941-42) also refers to a previous gift made in the reign of *periyanāyaṉār* Kulaśēkhara, which owing to certain defects, was set right in the reign of his successor. Sundara-Pāṇḍya seems to have had the title Jñānasamudra (No. 284 of 1940-41); his camp at Vīradhāvaḷam is mentioned in No. 242 of 1941-42. No. 288 of 1940-41 refers to the installation of the images of the Śaiva saint Sundaramūrti and his consort Paravai-Nāchchiyār in the temple at Teṉ-Tiruppērai. The encouragement given to one Tiruvuḍaiyāṉ Dēvaṉ *alias Piḷḷai* Śērakōṉār for scholarship by a gift of land (*pulamai-vṛitti*) is registered in a record of the king, dated in the 15th year (No. 248 of 1940-41). A record from Tirunāmanallūr (No. 256 of 1939-40) referring itself to the reign of Tribh. Koṉēriṉmaikoṇḍāṉ may be attributed to Māṟavarman Sundara-Pāṇḍya I, as it mentions a gift made for the worship of an image set up by Kulaśēkhara-Maḷavarāyar in the temple called after Sundara-Pāṇḍya. This Maḷavarāyar is evidently the same as the officer at whose instance the king is known to have issued most of his grants. An officer by name Sundara-Pāṇḍya Kāliṅgarāyaṉ figures as a signatory at the end of this inscription.

Māṟavarman Sundara-Pāṇḍya II, accession 1238 A. D.

49. Three records beginning with the historical introduction, *Pūmalar* or *Tirumalar-tiruvum* and *Bhūmiyum-tiruvum* are to be attributed to Māṟavarman Sundara-Pāṇḍya II (Nos. 270, 292 of 1940-41 and 248 of 1941-42). Endowments in the king's reign were made at the instance of his officers Aiyyaṉ Maḷavarāyaṉ and Aṇṇaṉ Tamiḻappallavaraiyar. It is known that Sundara-Pāṇḍya's inscriptions refer to Hoysala Vīra Sōmēśvara as *māmaḍi* (Nos. 156 of 1894 and 291 of 1930). In No. 292 of 1940-41 from Tirunelvēli, a certain *māmatti* Tiruvuḍaiyār is stated to have constructed a *maṭha* called Śeyyanampirāṭṭi-*maṭha*, after her name, in the south street known as 'Poṉṉambalaṅ-kāṭṭiṉāṉ-tiruvīdi' (No. 293 of 1940-41) at Tirunelvēli and to have made an endowment of lands for feeding 38 persons therein including 30 itinerant ascetics (*dēśāntari-tavaśiyar*). As the person making the gift is called *māmatti* here, it may be inferred that she was the queen of Sōmēśvara. This *maṭha* received further assistance from the *śilpāchāryas* attached to the temple at Tirunelvēli (Nos. 295, 296 of 1940-41). The present document (No. 292 of 1940-41) is signed by Uyyaniṉṟāḍuvāṉ Vīraśōḻadēvaṉ *alias* Kurukulattaraiyaṉ of Taḍaṅgaṇṇichchiṟṟūr in Tirumalli-nāḍu and Araiyaṉ Viradamuḍittāṉ *alias* Pallavarāyaṉ of Chakrapāṇinallūr in Śevvirukkai-nāḍu. This Pallavarāyaṉ also signs two other documents (Nos. 293 and 270 of 1940-41) of the king, one of which from Siṅgikuḷam in the Tirunelveli District (No. 270 of 1940-41), dated in the 15th year and 360th day, records the setting up of the image of Eṇakkunallanāyakar after the surname of the officer Aṇṇaṉ Tamiḻappallavarayar, in the temple of Nyāyaparipāla-Perumpaḷḷi on the hill called Tiḍiyūrmalai *alias* Jinagiri-māmalai at Pūlam *alias* Rājarājapuram, by a certain Madisāgaraṉ *alias* Ādibhaṭṭārakaṉ. The full surname of Tamiḻappallavarayar is given as Oṟuvāruṇarndāṉ Eṇakkunallaperumāṉ and he is stated to have hailed from Rājavaḷḷavapuram in Kīḻvēṃḷa-nāḍu. The temple on the hill now contains an image of Bhagavatī, but in the time of Sundara-Pāṇḍya, it seems to have been dedicated to a Jaina deity. Even now, there is an image of a Jaina Tīrthaṅkara in a seated posture in the main shrine of the temple with the palms resting one over the other in the conventional style, with a pair of feet on a pedestal in front. The image is now known as Gautama-ṛishi. On the way to the temple, beside a natural spring, is found a replica of this *Tīrthaṅkara* cut on a rock. At the base of the hill is also now found a badly mutilated figure of Pārśvanātha.

The third record of the king (No. 248 of 1941-42) from Tirupparaṅkuṉṟam is dated in the 8 + 1 + 1st year and mentions a *maṭha* constructed after the name of *Nāyaṉār* or *Piḷḷai* Bhagavati Āḻvār who is also noticed in an inscription from Tiruverumbūr in the Trichinopoly District (No. 141 of 1914). This *maṭha* wherein *tapasvins* were fed, is stated to have been constructed to the north-east of the temple at Tirupparaṅkuṉṟam (No. 239 of 1941-42). Nos. 269 of 1940-41

GIFTED BY PROF. A. SRIDHARAN (Late)

and 249 of 1941-42 belonging to Tribh. Kōṉēriṉmaikoṇḍāṉ and Uḍaiṭṭi Sirāl Bhagavati Āḻvār and the officer Aṇṇaṉ Taṉiḻappallavarāyar, are to be assigned to Māṟavarman Sundara-Pāṇḍya II.

Māṟavarman Vikrama-Pāṇḍya—accession 1240 A. D.

50. Nos. 231 of 1940-41 and 252 of 1941-42 may be assigned to Māṟavarman Vikrama-Pāṇḍya (accession 1249 A. D.). The latter, secured from Tiruppaṟaṅkuṉṟam, begins with the introduction, *tiṟumalar-mādu*, etc. It is dated in the year 5 and 320th day of the king and registers a royal order issued at the instance of *machchālvi* Vikramaśōḻadēva from the palace at Aḻiyūr in Nāṭṭāṟṟupōkku. The order is signed by the officers Poṉṉaṉ Maḻapperumāṉ of Kappalūr *alias* Ulagaḻandaśōḻanallūr and Makkanāṭkoṇḍavilli *alias* Pallavarājaṉ of Kāñjaiyirukkai. Vikrama-Śōḻadēva mentioned here figures in two other records belonging to Tribh. Koṉēriṉmaikoṇḍāṉ who may be identified with Māṟavarman Vikrama-Pāṇḍya (Nos. 280 and 265 of 1941-42). These inscriptions, dated in the 320th and 325th day after the 5th regnal year, are attested by Araiyaṉ *alias* Kulaśēkharadēva *alias* Kulaśēkhara Uttaramantiri of Perumaṇalūr in Aṇḍanāḍu. It may be pointed out that Vikramaśōḻadēva also figures in a record of Māṟavarman Sundara-Pāṇḍya II with the introduction, *Pūmalar-tiruvum*, etc. (*S. I. I.*, Vol. V, No. 421) in the same relationship as *machchuṇaṇār*.

Jaṭāvarman Sundara-Pāṇḍya—accession 1251 A. D.

51. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (accession 1251 A. D.), dated in the 15th and 17th regnal years, come from Nallūr, South Arcot District and Pōlūr, North Arcot District (Nos. 155 of 1940-41 and 172 of 1941-42). The former which commences with the historical introduction, *Samasta-jagadādhāra*, etc., records a royal order assigning the taxes, evidently due to the king, on the village Nallūr in favour of the temple of Nallanāyaṇār of the place for conducting therein a service in the name of the king and festival in the month of Tai. The document is signed by the officer Sundarapāṇḍya-Viḻupparaiyaṉ. It may be noted that the village Nallūr comprising about 360 *vēli* of land had already been granted to the temple of Nallanāyaṇār in the 19th year of Rājarāja III *i.e.*, A. D. 1234-35 (No. 145 of 1940-41). The other inscription which gives the epithet, *Emmaṇḍalamumkoṇḍa* to the king, mentions the (temple of) Śempavaḷakkuṉṟamuḍaiyār at Tiruvaṇṇāmalai which must be distinguished from the present Aruṇāchalēśvara temple referred to in inscriptions as the temple of Tiruvaṇṇāmalai-Uḍaiya-Nāyaṇār. The outermost eastern *gōpura* of the Sundarēśvara temple at Madura, known as the 'Kīḻaigōpura' is called 'Sundara-Pāṇḍyaṉ-tirugōpuram' in No. 286 of 1941-42 and 'Avaṉivēndarāmaṉ-tirugōpuram' in No. 285 of 1942 after the surname probably of Jaṭāvarman Sundara-Pāṇḍya I. The *gōpura* must have therefore come into existence in the reign of this Pāṇḍya king. It is pointed out in para. 154 below that the inner *gōpura* in the same temple which is of a later period was the work of Vasavappa-Nāyaka who built it for the merit of his overlord Achyutadēva-Mahārāya.

'Kīḻai-gōpura' at Madura built by him.

52. Jaṭāvarman Vīra-Pāṇḍya (accession 1253 A. D.) is represented by two records from Kōvilpaṭṭi, Tirunelveli District (No. 298 of 1940-41) and Śilaṭṭūr in the Arantangi taluk of the Tanjore District (No. 214 of 1942). Both of them refer to the king's conquest of Īḻam, Koṅgu and Śōṇāḍu, to the defeat of Vallāṉ and to his having performed the anointment of heroes and that of victors at Perumparṟappuliyūr or Tillaimānagar. The earliest record mentioning these achievements is dated in the 11th regnal year (No. 598 of 1926). The present inscriptions are dated in the 16th year. One of them registers an endowment of land by Sundarattōḷuḍaiyāṉ Paṭṭālagaṉ of Veḷiyāṟṟūr to the temple of Miḻalaikāṭṭiśuramuḍaiya-Nāyaṇār.

Jāṭavarman Vira-Pāṇḍya—accession 1253 A. D.

To the same king may be assigned No. 377 of 1939-40 mentioning as donor Aḻagiyaśōmaṉ Araśaganḍarāmaṉ Tiruvambalap-perumāḷ who may be identified with Śōmappiḷḷai noticed in several records from Tiruvaraṅguḷam in the Pudukkōṭṭai State (*An. Rep* 1915, para. 37). The name of this donor is intimately connected with several benefactions to the Haratīrthēśvara temple at Tiruvaraṅguḷam, including the institution of new festivals under the name of *Araśaganḍarāmaṉ-śaṟu* and *Araśaganḍarāmaṉ-tirunāḷ* after his surname (Nos. 302 and 291 of 1914). He also figures in a record of the Chōḷa King Rājēndra-Chōḷa III (A. D. 1246-1279) at Tirukkaṇṇapuram in the Tanjore District (No. 155

of 1922) wherein he is called by the endearing title, *nam-magaṇ*. In the present epigraph, the king Vīra-Pāṇḍya is not given any distinguishing epithets, but as the donor mentioned therein also figures in the record of Rājēndra-Chōḷa III, noticed above, he may be identified with Jaṭāvarman Vira-Pāṇḍya who came to the throne in 1253 A. D.

Māṟavarman Kulaśēkhara I—accession 1268 A. D.

53. Among the records of Māṟavarman Kulaśēkhara I (No. 234 of 1940-41 and 142 of 1942-43), some give his distinctive title, 'who was pleased to take every country' (Nos. 379 and 382 of 1939-40; 249 and 262 of 1940-41). One of these from Uyyakkoṇḍāṉ Tirumalai in the Trichinopoly District (No. 379 of 1939-40) is dated in the 29th year with astronomical details corresponding to A. D. 1297, April 15 and mentions the *brahmadēya* village Jagadēkavīra-chaturvēdimaṅgalam in Uṟaiyūr-kūṟṟam. This village is also mentioned in an inscription from the Pudukkottai State belonging to the reign of Māṟavarman Sundara-Pāṇḍya I (*Pud. Ins.* No. 308).

Another inscription of the king from Tiruttaṇi in the Chittoor District (No. 142 of 1942-43) with details of date corresponding to A. D. 1298, August 13, records a gift of the village Vallayaṉpākkam by Yādavarāya for conducting a service in the name of *Nāyaṇār* Naraśiṅgadēva and a festival in the month of Paṅguṇi in the temple of Tiruviḷaṅkōyil-uḍaiya Śeṅgaḷunīr-Piḷḷaiyār at Tiruttaṇi. In the *An. Rep.* for 1938, para. 42, it has been postulated that there must have been more than one chief bearing the name Vīra-Narasiṁha and it is known that a later member of the family of the same name issued records independently in his own name (*Tirupati Dēvasthānam Epigraphical Report*, p. 118). In the present record, Yādavarāya calls Vīra-Narasiṅga, *nāyaṇār* (*i.e.*, father), and the mention of the overlord indicates the hold of the Pāṇḍyas about this time in the region comprising the present Tiruttani Division of the Chittoor District.

A record of Tribh. Konēriṉmaikoṇḍāṉ, without mentioning specifically the name of the king, was secured from Madura (No. 278 of 1941-42). It refers to two flower gardens called after 'Bhuvanaikavīra' and formed by Viradamuḍitta-Perumāḷ who is given the epithet *Nāyaṇār*. The officer Kāliṅgarāyaṉ is mentioned in it and the document is attested by Iruḷnīkkināṉ *alias* Kāṇaip-perumāṉ *alias* Paḷandiyarāyar of Vijayaṅkuḍi in Karuṅguḍi-nāḍu, who also signs a record from Tirunelvēli (*S. I. I.*, Vol. VII, No. 432) mentioning the officer Kāliṅgarāyaṉ and referring to Sundara-Pāṇḍya whose natal star was *Mūla* (accession 1251 A. D.). It is known that 'Bhuvanaikavīra' after whom the flower gardens were named, was the surname of Māṟavarman Kulaśēkhara (Nos. 260 and 263 of 1917). From the way in which Viradamuḍitta-Perumāḷ is referred to in the inscription, it seems as if he is identical with the king and different from the person of the same name distinguished by the epithet *Machchuṇaṇār* mentioned in para. 47 above. For these reasons the present record may be attributed to Māṟavarman Kulaśēkhara I (accession A. D. 1268).

Royal palace at Vīradāvaḷam

The Pāṇḍya palace at Vīradāvaḷam is referred to in three inscriptions. Only one of them refers itself specifically to the reign of Māṟavarman Sundara-Pāṇḍya I (No. 242 of 1941-42). In the record from Uyyakkoṇḍāṉ Tirumalai, Trichinopoly District, the king is called Tribh. Koṉēriṉmaikoṇḍāṉ, but from the high regnal year 39 given in it, he may be identified with Māṟavarman Kulaśēkhara (No. 381 of 1939-40). This idscription is signed at the end by the officer Poṉṉāṇḍāṉ Pallavarāyaṉ of Tuñjalūr in Miḷalai-kūṟṟam. The third inscription (No. 258 of 1940-41) from Śiṅgikuḷam, Tirunelveli District, is dated in the 32nd year of Māṟavarman *alias* Tribhuvanachakravartin but the king's name is lost, and probably, he is Māṟavarman Kulaśēkhara. From the mention of Vīradāvaḷam in Uṟaiyūr-kūṟṟam in a record of Māṟavarman Kulaśēkhara (No. 319 of 1930), it has been pointed out in the *An. Rep.* for 1939, para. 8, that Vīradāvaḷam must be looked for in the vicinity of Uṟaiyūr and from the inscription mentioned above *i.e.*, No. 381 of 1939-40, it may be identified with Uyyakkoṇḍāṉ-Tirumalai itself, about four miles from Uṟaiyūr.

and at Kaṇṇaṉūr.

A royal order issued from the palace at Kaṇṇaṉūr is recorded in No. 257 of 1940-41 from Śiṅgikuḷam. The king is given the epithet Māṟavarman, but his name is lost, as also the name of the *nāḍu* to which Kaṇṇaṉūr belonged. This order pertains to a remission of taxes

on the lands endowed to the temple of Kulaśēkhara-Īśvaramuḍaiyār at Pūḷam *alias* Rājarājapuram and it is signed by the officer Aḷagaṇ Karuṇākaradēvaṇ *alias* Mādhavarāyaṇ of Viḷattūr. Another epigraph from the same place (No. 259 of 1940-41)relating to this transaction is dated merely in the 11 + 1 + 1st year without specifying the name of the ruler and it is attested, among others, by Sundarapāṇḍya-Viḷupparaiyaṇ. The lands endowed in this connection, are stated to have been entrusted to Aiyāraṇ *alias* Sundarapāṇḍya-Brahmādarāyaṇ, who had the right of worship in the temple. The names of persons mentioned in the latter record suggest that the king may be Sundara-Pāṇḍya. From the *praśasti* beginning with the words, *Pūmalar-vaḷar* (No. 166 of 1894 *S. I. I.*, Vol. V, No. 459), it is known that Jaṭāvarman Sundara-Pāṇḍya I stormed the fortifications of Kaṇṇaṇūr (near Śrīraṅgam) and occupied it after driving away the Hoysaḷa king Vīra-Sōmēśvara before his 7th year (*i.e.*, A. D. 1258). The royal order contained in No. 702 of 1904 from Tiruppāṟkaḍal in the North Arcot District was issued from Kaṇṇaṇūr by this king (*i.e.*, Jaṭāvarman Sundara-Pāṇḍya I) in his 14th year. But the king noticed in our record was a Māṟavarman and not Jaṭāvarman. Further, an inscription from Tirukkōshṭiyūr, Ramnad District, states that Māṟavarman Kulaśēkhara with the title 'who was pleased to take every country' was at Kaṇṇaṇūr in his 15th regnal year (No. 328 of 1923). The identity of Kaṇṇaṇūr mentioned in the present record with the Hoysaḷa capital of the name, is not certain.

The Māṟavarman of the Śiṅgikuḷam record (No. 257 of 1940-41) may be identified with either Māṟavarman Sundara-Pāṇḍya II whose relationship with the Hoysaḷas are known, or with Māṟavarman Kulaśēkhara I (accession 1268 A. D.).

Title 'Rājagajakēsari' of Kulaśēkhara.

The title *Rājagajakēsari* is given to Tribh. Kulaśēkhara in an inscription from Nallūr in the Vriddhachalam taluk of the South Arcot District (No. 156 of 1940-41). The regnal year quoted is unfortunately lost. This epigraph refers to prince Sundara-Pāṇḍya with the title 'Ubhaiyaḍaḷa-Kumāraśārdūla' and to his setting up of the images of Vīra-Pāṇḍīśvaramuḍaiya-Nāyaṇār and goddess Dēśimikka-perumāṇāchchiyār in the temple at Nallūr. The name of the goddess suggests that it was given after the appellation of the queen of Vīra-Pāṇḍya. From the provenance of the record and the mention of prince Sundara-Pāṇḍya who also figures in an inscription from Kīramaṅgalam in the Tanjore District (No. 118 of 1936), the Kulaśēkhara of the inscription may be identified with Māṟavarman Kulaśēkhara (accession 1268 A.D.).

There is a record of Tribh. Kulaśēkharadēva, dated in the 3rd year, in the Jaina temple at Ōḍalavāḍi in the Polur taluk of the North Arcot District (No. 142 of 1941-42). The main deity is of granite and is represented in the conventional seated *dhyāna-mudrā* pose with both the palms joined over the lap. In the inscription, the deity is called Aṇiyāḍaḷagiyār, *i.e.*, 'beautiful without adornment'. The inscription records an endowment of land to the deity by a person of the village. Since there are inscriptions assignable to Māṟavarman Kulaśēkhara I at Tiruvaṇṇāmalai close by (*S. I. I.*, Vol. VIII, Nos. 70 and 71), the present record may also be assigned to this Pāṇḍya king.

Jaina temple at Ōḍalavāḍi.

From the Sundarēśvara shrine in the Mīnākshī temple at Madura, two inscriptions have been copied which purport to record the orders issued by the deity. Of these, No. 277 of 1941-42 was issued in the 10th year of Kulaśēkhara, called in the conventional style *nam-piḷḷai* (*i.e.*, son of the god). The order pertains to an endowment of land granted as *jīvita* to a musician of the temple called Periyāṇ Taṇivaṇḍāṇ with the title 'Vallāṇai-veṉṟapāṇḍya-Vādyamārāyaṇ' which was evidently conferred on him by the king. The other inscription (No. 276 of 1941-42) was also issued in the reign of the same king Kulaśēkhara and it records the order of the deity granting land as *jīvitak-kāṇi* for the maintenance of eleven musicians belonging to the temple. The names and number of the musical instruments used by them are given as: *Viramuḍal* (1), *maḍḍaḷam* (4), *timiḷai* (1), *śīmakkaḷam* (2), *kāśai* (2) and *tiruchchinnam* (1). It may be mentioned that 'Vallāṇai-Veṉṟān' was a title of Jaṭāvarman Vīra-Pāṇḍya (accession 1253 A. D., *An. Rep.* 1934 para. 19), and therefore the Kulaśēkhara of the two inscriptions under review may be identified with the Pāṇḍya king who came after Vīra-Pāṇḍya of 1253 A. D. (*i.e.*, Māṟavarman Kulaśēkhara I).

Encouragement to music in the time of Kulaśēkhara.

54. Three records of Vikrama-Pāṇḍya (accession 1283 A. D.) begin with the introduction, *Samastabhuvanaikavīra* and the title, *Emmaṇḍalamum-koṇḍ aruḷiya*. Two of these (Nos. 252 and 253 of 1939-40) come from Tirunāmanallūr in the South Arcot District and are dated in the 2nd and 8th years and refer to the service called Ulagamuḻuduḍaiyār-*śandi* and to the provision made by the king for reciting the Vēdas during the early morning service in the local temple dedicated to Bhakta-Janēśvara. The officers mentioned in one of these, *viz.*, Vaḷudiyadaraiyar and Kuḷamaṅgalamuḍaiyāṉ also figure in another record of the king from Śēndamaṅgalam in the same district (No. 78 of 1903). The other record (No. 73 of 1942-43), dated in the 4th year, comes from Kaṭṭagarampāḷaiyam in the North Arcot District. It registers an order of Pṛithivīgaṅgaṉ granting land for worship and offerings to the deity Gaṅgakulamādēvīśuramuḍaiya-Nāyaṉār set up by his mother Nāḍāḷvār. The full name of the chief is given at the end as Āraśagaḷnāyaṉ Tiruvaṇṇāmalai-perumāḷ *alias* Pṛithivīgaṅgaṉ. Two inscriptions of Tribh. Kōṉēriṉmaikoṇḍāṉ from the Tirukkoyilur taluk of the South Arcot District, mentioning Vikrama-Pāṇḍyaṉ-*śandi* and Rājākkaḷnāyaṉ-*śandi* may be assigned to Māṟavarman Vikrama-Pāṇḍya (No. 195 and 202 of 1940-41).

Vikrama-Pāṇḍya—accession 1283 A. D.

There is a record of Vikrama-Pāṇḍya with the title Jaṭāvarman in the collection, secured from Nallūr in the South Arcot District (No. 162 of 1940-41). This is an incomplete inscription, dated in the 8th year of the king. His identity is not certain, but it may be mentioned that his inscriptions are found at Tiruvāmāttūr (No. 54 of 1922) and Tiruchchōpuram (No. 112 of 1904) in the same district.

A Tamil verse inscription from Tirunāmanallūr in the South Arcot district (No. 270 of 1939-40), which is in characters of about the 14th century A. D. eulogises the feat of a certain Vaṅgaraiyaṉ and his sons in a battle (on the bank) of the Veḷḷāṟu fought between the Pāṇḍya and the Chōḷa. The river is well known as the boundary line between the Chōḷa and the Pāṇḍya territories in ancient times. It is perhaps the same fight that is referred to in two inscriptions attributable to the time of Vikrama-Pāṇḍya (Nos. 329 and 336 of 1913 and *An. Rep.* for 1914, para. 20) from Chidambaram in the same district, wherein a certain Muṉaiyaṉ Valliyāṉ Āditṭaṉ is said to have taken an active part on behalf of the Pāṇḍya. The author of the verses recorded in No. 329 of 1913 is said to have been a certain Tāyunalla-perumāḷ Muṉaiyadaraiyaṉ surnamed Bhuvanēkavīra Toṇḍaimāṉ, while the present record is said to have been composed by a Brāhman named Ravi Vaṭṭamaṇi.

55. Of the four inscriptions of Māṟavarman Vīra-Pāṇḍya in the collection (Nos. 94 and 177 of 1939-40, 197 and 315 of 1940-41), the one from Viriñchipuram in the North Arcot District is important. This (No. 177 of 1939-40) is dated in Śaka 1239 and the 21st regnal year of Vīra-Pāṇḍya with the title 'Māṟavarman' (Jaṭāvarman?). The astronomical details given in it are correct for A. D. 1318, February 5, with the emendation *śu.* 3 for *śu.* 13. The inscription mentions the local chief Ēkāmranāthaṉ Kulaśēkhara Śambuvarāyaṉ who remitted a number of taxes in favour of the temple of Vaḷittuṇai-Nāyaṉār at Tiruviriñchuram, *i.e.*, Viriñchipuram. It has been supposed in the *An. Rep.* for 1926, para. 34, that this chief flourished in the time of Vīra-Pāṇḍya whose date of accession was A. D. 1253. In this connection it may be pointed out that the calculations based on astronomical details in that *Report* are not correct. Since the present record giving the Śaka date and the king's regnal year, is clear on the point, we have to revise our opinion and assume that Kulaśēkhara Śambuvarāya flourished in the time of Jaṭāvarman Vīra-Pāṇḍya whose accession took place in 1296 A. D. The name of the chief suggests that he was the son of Ēkāmbaranātha Śambuvarāya, in which case, he would be the brother, probably eldest, of Mallināṭha and Rājanārayaṇa-Śambuvarāya. This chief also figures in an inscription from Ukkal, North Arcot District (No. 156 of 1939-40), dated in the 25th year of Māṟavarman (Jaṭāvarman?) Vīra-Pāṇḍya and his independent rule is not probably to be postulated on the single inscription from Vēḍāl (No. 77 of 1908) giving the 25th year of his reign without mentioning any overlord.

Kulaśēkhara Śambuvarāya in the reign of Vīra-Pāṇḍya (accession 1296 A. D.)

Four records of a Vīra-Pāṇḍya without any distinguishing titles come from Tiruvattiyūr in the North Arcot District. The earliest of these (No. 115 of 1939-40), dated in the 4th year, records the gift of the village Madurai *alias* Tiruvambalapperumāḷ-nallūr by the *Nāṭṭavar* of Aḷiviḷaitāṅgi-paṟṟu as *maḍappuṟam* to god

Viśvēśvara Nāyaṇār and for feeding *tapasvins* in the Bhikshā-maṭha, evidently at Tiruvattiyūr itself which was a branch of the Patañjali-maṭha said to have been situated in the western quarter of Perumbarrappuliyūr, *i.e.*, Chidambaram. In another inscription (No. 97 of 1939-40), Muṇaiyadaraiyar *alias* Kaṇḍiyadēvar figures as donor. He was probably a local chief under the Pāṇḍya king. The third inscription (No. 87 of 1939-40) is dated in the 37 + 1st year and the astronomical details given in it are correct for A. D. 1335, March 26. It records a gift of golden ornaments such as *paṭṭam*, *Gaṅgādēvī* and the crescent moon to the god at Tiruvottūr in her name 'Kaliyugarāman-tiruttō]-piriyāda-tirunaṅgai' by the Pāṇḍya queen Ulagamuḻudumuḍaiyār. In the *An. Rep.* for 1929, para. 21, it has been pointed out that more than one Pāṇḍya king had the surname Kaliyugarāmaṇ, including Māṟavarman Vīra-Pāṇḍya (accession 1334 A. D.). From the high regnal year, 37 + 1st year, quoted in the present record and from the fact that the details given in it do not work for the king who ascended in 1334 A. D., the ruler mentioned herein may be identified with Jaṭāvarman Vīra-Pāṇḍya whose accession took place in 1296 A. D. The details of date given in the last record (No. 89 of 1939-40) agree for A. D. 1310, August 3. This inscription states how in the previous year, the temple at Tiruvottūr was without funds and how the crisis was tided over by borrowing paddy from a lady called Śivanammai, which was later on adjusted by the temple authorities by undertaking to provide for offerings to the deity Sōmanāthadēva set up by her in the temple.

Patañjali-maṭha at Chidambaram.

A certain Sundarattōḻuḍaiyār *alias* Kūpakarāyar of Nāḻkuruchchi in Pāṇḍimaṇḍalam is noticed in an epigraph from Tirunāmanallūr in the South Arcot District, where the king is only called Perumāḷ Vīra-Pāṇḍya (No. 271 of 1939-40). This person also figures in a record from Vṛiddhāchalam in the same district (No. 66 of 1918), dated in the 8th year with ŏther details which work correctly for both the Vīra-Pāṇḍyas (accession 1253 A. D. and 1296 A. D.). Since in this region, records of Vīra-Pāṇḍya of the later date are usually found, the present inscription may be assigned to him.

The identity of Vīra-Pāṇḍya in two records from Madura (Nos. 274 and 279 of 1941-42), is not clear. One of these (No. 279 of 1942) is attested by the *tirumandira ōlai* officer Tyāgavinōda Brahmārājaṇ.

56. The astronomical details given in a few inscriptions of Jaṭāvarman Sundara-Pāṇḍya are helpful in identifying the kings mentioned in them. No. 189 of 1939-40 from Viriñchipuram, North Arcot District, combines the 2nd regnal year with Śaka 1227 for Jaṭāvarman Sundara-Pāṇḍya (accession 1303 A. D.). No. 183 of 1939-40 from the same village dated in Śaka 1[2]28 also belongs to this king. The donor in the first record is Vīra-Champaṇ *alias* Ediriliśōḻa-Śambuvarāya who also figures in No. 97 of 1900 from Tiruvattiyūr, dated in the 12th year of Māṟavarman Sundara-Pāṇḍya. This Vīra-Champa is evidently identical with the chieftain of the same name whose inscriptions dated Śaka 1236 have been found at Tiruvallam and Little Conjeeveram (*Ep. Ind.*, Vol. III, pp. 70-71).

Jaṭāvarman Sundara-Pāṇḍya—accession 1303 A. D.

57. There are a few inscriptions of Māṟavarman Sundara-Pāṇḍya without any distinguishing epithets from Tiruvattiyūr, North Arcot District (Nos. 92, 96 and 98 of 1939-40), and Śiṅgikuḷam, Tirunelveli District (Nos. 255, 260, 261 and 264 of 1940-41). Of these, No. 92 of 1939-40 from Tiruvattiyūr, dated in the 12th regnal year, gives the eulogy of the shepherd class called *Nandapatras* or *Vaṇḍuvarāpati Tiruvāyppāḍināṭṭavar* settled in Toṇḍaimaṇḍalam. It states that this community met in the hall called Amudavallāṉ-tirumaṇḍapa of the temple at Tiruvottūr and signified their gratitude for the divine grace shown to their caste and families by agreeing to give for each *tiram* (*i.e.*, a herd of 80 sheep, 80 cows and 80 buffaloes), a lamp, a heifer and a young buffalo to their tutelary deity Tiruvottūruḍaiya-Nāyaṇār. This community is also known from inscriptions at Karūr and Bāhūr (*An. Rep.* for 1937, page, 70). The astronomical details given in this record do not work correctly for any of the known kings of the name with the title 'Māṟavarman'. It has been pointed out above that there is an epigraph of Māṟavarman Sundara-Pāṇḍya in the same village (No. 97 of 1900) mentioning as donor, the chief Vīrachampaṇāyaṇ *alias* Śambuvarāyaṇ who flourished in the time of Sundara-Pāṇḍya with the title Jaṭāvarman (accession 1303 A. D.). The astronomical details given in another record under review from Tiruvattiyūr (No. 98 of 1939-40) belonging to Māṟavarman

Sundara-Pāṇḍya are correct for A. D. 1314. March 3, Sunday which falls in the reign of Jaṭāvarman (not Māṟavarman) Sundara-Pāṇḍya (accession 1303 A. D.).

Jaṭāvarman Sundara-Pāṇḍya—accession 1318 A. D.

58 An inscription of a later Jaṭāvarman Sundara-Pāṇḍya comes from Nāmakkal in the Salem District (No. 376 of 1939-40). From the astronomical details given in it, which correspond to A. D. 1322, July 10, the king may be identified with the Pāṇḍya ruler the date of whose accession was 1318 A. D. The inscription is dated in the 4 + 1st year and records a gift of 1,000 *kuḻi* of land to Pariśāṟṟūr Sarvadēvabhaṭṭa Sarvakratuyājī of Śrī-Muppavvaisamudra-chaturvēdimaṅgalam, by the *sabhā*, the *nāṭṭār* and the *nagarattār* communities of Eḷu-nāḍu in Nāḍāḷvā-nāḍu. Some of the lands given are stated to have been situated below the tank at Namaṇi *alias* Paṇḍitabhūshaṇa-chaturvēdimaṅgalam and at Muśiri *alias* Bhuvalōkamāṇikka-chaturvēdimaṅgalam. Namaṇi and Muśiri are perhaps to be identified with the villages of the same names in the Rasipur and Tiruchchengodu taluks of the Salem District.

A few inscriptions of Jaṭāvarman Sundara-Pāṇḍya without any distinguishing epithets come from beyond the traditional Pāṇḍya territory, from North Arcot (Nos. 91 and 101 of 1941-42; 37, 41 and 43 of 1940-41), Chingleput (Nos. 333, 334 and 336 of 1939-40 and No. 132 of 1940-41) and South Arcot (No. 183 of 1940-41) Districts. The community called 'Bhūmidēvaputra' is noticed in two records from Kuṇṇattūr and Eḷuvāmpāḍi in the Polur taluk of the North Arcot District (Nos 91 and 101 of 1941-42). It has been pointed out in the *An. Rep.* for 1937, para. 43, that this community was also known as 'Nattamakkaḷ' and that it adopted the ploughshare (*mēḻi*) for worship, as also for its standard. The Kuṇṇattūr record dated in the 14th year is engraved below a representation of the plough along with other insignia such as lamp-stand, Gaja-Lakshmī, etc., and it is attested by an accountant of the *Valaṅgai* and *Iḍaṅgai-mīkāma-samayam*.

Māṟavarman Parākrama-Pāṇḍya—accession 1334 A. D.

59. Three records of Māṟavarman Parākrama-Pāṇḍya (accession 1334 A. D.) come from Iḍaippaṟai and Kuṇṇattūr, North Arcot District, and Kāṭṭu-Iḍaiyār, South Arcot District. The inscription from Iḍaippaṟai (No. 141 of 1941-42) records the constitution of the village into an *añji-ṇāṉ-pugaḻidam* colony by the local chief Kulaśēkhara Gaṅganārāyaṇa-chakravarti in the 8th year of the king promising to collect only ¼ *paṇam* per family from the *Kaikkōḷas*, *Vāṇiyar*, *Śeṭṭis*, etc., settling in the village. The astronomical details given in the Kuṇṇattūr epigraph (No. 105 of 1941-42) correspond to A. D. 1341, January 19. It records an order of Śambuvarāya remitting taxes on certain *dēvadāna* lands belonging to the temple of Vīra-Champēśvaramuḍaiya-Nāyaṇār in the village. The present appellation Vīra-Jambukēśvara given to the deity is evidently a corruption of the name Vīra-Champa. It has been pointed above, para. 56, that a Vīra-Champanāyaṇ *alias* Śambuvarāya figures as a Pāṇḍya feudatory in the North Arcot District. The other inscription of Parākrama-Pāṇḍya (No. 203 of 1940-41) is dated in the 9th year and refers to the construction of the *paṭṭigaippaḍai* of the *snapana-maṇḍapa* in the temple of Tirunaṭanampurindaruḷiya-Nāyaṇār at Iḍaiyāṟu.

Later Pāṇḍya rulers.

60. Nearly all the inscriptions of the later Pāṇḍya rulers in the collection come from Dēvadānam in the Ramnad District. The kings represented are :—

1. Śeṇbaga Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya with date Śaka 1409 and 2nd regnal year (Nos. 250 and 251 of 1940-41),
2. Tirunelvēlipperumāḷ *alias* Veṭṭumperumāḷ—Śaka 1469, Kīlaka (Nos. 300-302 and 304 and 309 of 1940-41),
3. Dharmaperumāḷ Kulaśēkhara, also called Parākrama-Pāṇḍya and his son Aḻagaṇ-Perumāḷ—Śaka 1476 and 13th regnal year (No. 245 of 1940-41),
4. Dharmapperumāḷ Kulaśēkharadēva and his son Aḻagaṇ-Perumāḷ Ativīrarāmaṇ—Śaka 1483 and 13th regnal year (No. 230 of 1940-41),
5. Perumāḷ Aḻagaṇ-Perumāḷ Ativīrarāma *alias* Śrīvallabha—Śaka 1494 and 10th regnal year (No. 239 of 1940-41) and
6. Jatilavarman Perumāḷ Abhirāmavaraguṇgavarman *alias* Vīra-Pāṇḍya—Śaka 1520 and 10th regnal year (No. 252 of 1940-41).

The records of Aḷagaṇ Perumāḷ Ativīrarāma *alias* Śrīvallabha mentioned above (No. 239 of 1940-41), notices among the boundaries of the land endowed, 'the high road through which the elephants are driven' (*yāṇai-turattugira-peruvaḻi*).

Rebellion of Veṅgaḷarāja in Śaka 1469.

By far the most interesting of the records of the later Pāṇḍya period are the short inscriptions found on a group of sculptured stones set up in a field near the village Iḷavēvaṅgāl in the Kolilpatti taluk of the Tirunelveli District. They are 11 in number, one of which bears no inscription, but the standing figures of a male and female, while another contains a fragmentary inscription of Sundara-Pāṇḍya (No. 308 of 1940-41) without any sculptural representation on it. Altogether there are nine hero-stones with inscriptions on them (Nos. 300-307 and 309 of 1940-41). These stones each about 4 feet in height depict series of conflicts between two opposing warriors. One of these warriors is represented with a high slanting top-knot, fighting on foot with bow and arrows, having a shield in the left arm for protection. The enemy appears as a royal warrior wearing a crown and riding on horse back. A shield, a sword and a lance form his armour. Most of the inscriptions dated Śaka 1469, Kīlaka, record the death of some Maṟava soldiers of Kuṇḍaiyaṇkōṭṭai who fought on the side of Tirunelvēlipperumāḷ *alias* Veṭṭumperumāḷ against the army of a certain Veṅgaḷarāja when the latter rose in revolt against his overlord. They state that Tirunelvēlipperumāḷ was camping at Iḷavēlaṅgāl at the time. Some of the Maṟava soldiers are stated to have died after piercing the horse of the opponent (*kudirai kurti paṭṭāṉ*). The scene of the battle might have been the field where the hero-stones are now found. The ruling chief of the region in about Śaka 1469 was the later Pāṇḍya king Kulaśēkhara Parākrama-Pāṇḍya, son of Abhirāma Parākrama, in whose reign figures his brother Tirunelvēlipperumāḷ (Kulaśēkhara) (No. 531 of 1917) who also served his cousin Śrīvallabha as minister (*An. Rep.* for 1918, para. 60). The Tirunelvēlipperumāḷ *alias* Veṭṭumperumāḷ of the present inscription may be identified with this Tirunelvēlipperumāḷ who was probably deputed to this part of the kingdom to quell the rebellion.

The Sambuvarayas.

61. The earliest member of this dynasty of chiefs in the collection is Vīrapperumāḷ Āḷappiṟandāṉ *alias* Rājarāja Śambuvarāyaṉ who is stated in No. 168 of 1939-40 from Ukkal to have constructed a *maṇḍapa* in the temple. He seems to be identical with the chief Vīrapperumāḷ Ediriliśōḻa-Śambuvarāya figuring as a donor in No. 566 of 1919 from Conjeeveram, dated in the 29th year of Rājarāja III and with Āḷappiṟandāṉ Rājarāja Śambuvarāyaṉ mentioned in a record of Vijaya Gaṇḍagōpāla from Atti in the North Arcot District (No. 303 of 1912).

Another chief figuring in the collection is Vīra-Champaṉ *alias* Ediriliśōḻa-Śambuvarāyaṉ mentioned in No. 189 of 1939-40 from Viriñchipuram. It is dated in Śaka 1227, and the 2nd year of Jaṭāvarman Sundara-Pāṇḍya.

62. No. 178 of 1939-40 from the same village records an order of Kulaśēkhara-Śambuvarāyaṉ issued in the 14th year of Vīra-Pāṇḍya. In another inscription from the same place (No. 180 of 1939-40) which is dated in the 12th year of the same Vīra-Pāṇḍya, figures a Śambuvarāya issuing a similar order, but he is not given any distinguishing epithet. He was probably identical with Kulaśēkhara-Śambuvarāya. The date of accession of Śambuvarāya's overlord Vīra-Pāṇḍya has been taken to be A. D. 1253 in the *An. Rep.* for 1925-26, para. 34. The latter inscription (No. 180 of 1939-40) records an endowment made for the celebration of a festival called *Andalil-veṉṟāṉ-tirunāḷ* in the temple. This festival should have been instituted in honour of some exploit of Śambuvarāya, similar to a festival called *Seyyāṟṟuveṉṟāṉ-tirunāḷ* instituted by this Śambuvarāya at Vēḍāl (Nos. 77 of 1908 and 456 of 1925).

Kulaśēkhara-Śambuvarāya.

63. Inscriptions of Rājanārāyaṇa-Śambuvarāya in the collection range between the 3rd (No. 196 of 1939-40) and the 26th year corresponding to Śaka 1284 (No. 162 of 1939-40) of his reign and come from the North Arcot and Chingleput Districts. Of these, No. 120 of 1939-40, dated in the 18th year (=A. D. 1355) is left unfinished and mentions an endowment for worship to god Aṇṇāmalai-Nāyiṉār whose shrine is said to have been constructed in the temple at Tiru-

Rājanārāyaṇa-Śambuvarāya.

vattiyūr by Vīra-[Ya]mpa-Nayiṇār *alias* Vira-Vallāḷadēva. Here the name Vīra-Yampa apparently stands for Vīra-Hampa. If so, this person may be identified with the Hoysaḷa prince Vīra-Virūpāksha-Ballāḷa IV, who was also known as Hampayya (Hampa-Voḍeya) and who was formally crowned in A. D. 1342 (*A. S. R.* 1909-10, p. 160).

Date of Vijayanagara conquest of Śambuvarāya territory.

No. 162 of 1939-40 from Ukkal, dated in the 26th year of Rājanārāyaṇa is the latest known record of this chief. It quotes the Śaka year 1284 with other astronomical details which correspond to A. D. 1362, March 30, Wednesday. As records of Kampaṇa dated a few months later, in October and December of the same year, are found in the same region (Nos. 40 of 1922 and 351 of 1921), it may be supposed that the Vijayanagara conquest of the Śambuvarāya country took place *between March and October of A. D. 1362.*

Rājanārāyaṇaṇ Tirumallināthaṇ Tirunīṟṟuchchampaṇ.

64. A record from Vaśūr, North Arcot District (No. 83 of 1931-42), dated in the 16th year belongs to Rājanārāyaṇaṇ Tirumallinātha Tirunīṟṟuchchampaṇ. It records a gift of land to the local temple of Tiruvēgambam-Uḍaiyār. In the *An. Rep.* for 1933-34, Part II, para. 24, it has been pointed out that Rājanārāyaṇa had an elder brother (*aṇṇāchchiyār*) called Mallinātha whose inscriptions dated in the 16th and 19th regnal years have been found at Piḷḷaipāḷayam, Chingleput District and Koḍuṅgaḷūr, North Arcot District (Nos. 86 of 1921 and 139 of 1924). In inscriptions he is called Rājanārāyaṇaṇ Malli-(or Tirumalli)nāthaṇ (Nos. 424 of 1905 and 86 of 1921) and Mallināthaṇ Rājanārāyaṇaṇ Śambuvarāya (No. 354 of 1911), sometimes with the title, 'Sakalalōkachakravartti' (No. 139 of 1924). The exact period of his independent rule has not yet been satisfactorily settled, though a record of the Vijayanagara ruler Kampaṇa-Uḍaiyar from Kāvērippākkam, North Arcot district, dated in Śaka 1295, Ānanda, refers to a gift made by this chief to the local Vishṇu temple (No. 390 of 1905).

The Telugu-Chodas.

Vaṁkeya-Chōḷa-Mahārāja.

65. Seven inscriptions of the chiefs of the Telugu-Chōḍa dynasty were secured from the Siddhavattam taluk of the Cuddapah District and one from the Nandikotkur taluk of the Kurnool District. The earliest among these (No. 13 of 1939-40) is engraved in characters assignable to the 9-10th century A. D. and refers itself to the 41st regnal year of a king named Vaṁkeya-Chōḷa Mahārāja. The inscription commences with the *praśasti, Chāraṇa-sarōruha-vihita-vilōchana,* etc., and ends with a verse which attributes to the chief the epithets 'Teṅkaṇāditya, Komararabhīma and Pusiyilladātma'. This eulogy and the title 'Teṅkaṇāditya' assumed by him indicate the Telugu-Chōḍa lineage of the king. He was probably an ancestor of his namesake Veṅkabhūpāla who is referred to as the grandfather of Balli-Chōḍa in an inscription dated in Śaka 1067 from Darsi taluk in the Nellore District (*N. D. I.*, Vol. I, D. 48). It may be pointed out that among the members of this line who bore the epithet Teṅkaṇāditya, the donor of the present grant is the earliest, two of the later members being Nannichōḍa, the author of the Telugu work *Kumārasambhavamu* and Oppili-Siddhi II who was a contemporary and probably a subordinate of Kākatīya Gaṇapati (*An. Rep.* for 1900, para. 53).

Bijjidēva-Chōḍa-Mahārāja.

66. A later member of this family represented in the collection is Bijjidēva-Chōḍa-Mahārāja who figures in an independent capacity in an inscription from Tūḍūru, dated in Śaka 999 (No. 62 of 1939-40). A study of the epigraphs of the Chōḍas reveals that these chiefs were subjugated at different periods by the successive ruling dynasties of the Dekkan, such as the Pallavas, the Chāḷukyas of Bādāmi, the Rāshṭrakūṭas of whom Gōvinda III had to undertake an expedition against the Southern kings including the Chōḷas, *i.e.*, the Chōḷas, the Chāḷukyas of Kalyāṇi and the imperial Chōḷas, and that they attempted to throw off their yoke of subjection whenever the central or the ruling authority showed signs of weakness or decay. It was on one such occasion, when there was confusion in the central Government on the accession of Vikramāditya VI, that Bijjidēva must have tried to assert his independence. But he must have

been subjugated soon after he made an attempt at freedom for, we find an inscription at Saṅgamēśvaram in the Nandikotkur taluk (No. 430 of 1923), dated in Chāḷukya-Vikrama year 3, mentioning his subordinate Bijjaṇa-Chōḷa-Mahārāja, who can be identified with Bijjiḍēva-Chōḍa-Mahārāja of the present record as ruling over Kanne-300, Peḍakal-800 and Naṟavāḍi-500 divisions.

Nallasiddha.

67. A trilingual inscription (Nos. 9 to 12 of 1939-40) from Doṅgalasāni belonging to a later member of this family, not only reveals the strained relationship that existed between the members of the Nellore and the Pottapi branches but also helps us to settle certain chronological points in the history of these chiefs. The records are dated in Śaka 1081, Pramāḍi, in the reign of Mahāmaṇḍalēśvara Bhujabalavīra Nallasiddharasadēva Chōḍa-Mahārāja and gives an account of the expedition undertaken by his generals Rēvaṇa-Heggaḍe and Pōtaṇa-Heggaḍe against Mallidēva and Sōmēśvara, the lords of Pottapi. The Śaka year quoted in the record would be the earliest date so far known for a Nallasiddha. A feudatory called Madhurāntaka Pottappi-Chōḷa Siddharasa figures in a record of Kulōttuṅga II dated in his 8th regnal year corresponding to A. D. 1141 (No. 572 of 1907). But the identity of this chief with the one mentioned in the present record is not certain. Considering the early date for the Nallasiddha of the present record, it would be reasonable to identify him with his namesake, the brother of Eṟṟasiddha (*An. Rep.* for 1900, para. 46). The details of the expedition as recorded in the inscription are, briefly, that Mahāmaṇḍalēśvara Bhujabalavīra Nallasiddharasadēva Chōḍa-Mahārāja, the lord of Kāñchī, ruling from Nellūrupaṭṭaṇa, actuated by a desire for conquest (*digvijaya*) marched against Mallidēva and Sōmēśvara, the lords of Pottapi. The two forces met at Doṅgalasāni, to the west of the confluence of the rivers Cheyyāṟu and Peṇṇaiyāṟu when Nallasiddha's general, *Mahāpradhāni Sandhivigrahi* Rēvaṇa-Heggaḍe mounted on horseback, routed Mallidēva, killed twelve princes including Sōmēśvara along with a thousand of their men and disabled many others, and was himself killed finally in the encounter. Then Rēvaṇa's brother Pōtaṇa collected a large force and after securing victory for his overlord Nallasiddharasa, made endowments of perpetual lamps and *mēlupaṭṭam* in the temple of Mallikārjuna at Śrīparvata and on its four gateways at the cardinal points, *viz.*, Tripurāntaka, Siddhavaṭa, Aṇampura and Māhēśvara. The record concludes with the statement that *Sandhivigrahi* Kāvaṇa Heggaḍe, the son of Rēvaṇa mentioned above and Dāramāmbikā, consecrated an image of Vishṇu near the gateway of Peḍanāḍu and donated ten *vṛittis* of land to Brāhmaṇas. The Tamil version of the inscription (No. 12 of 1939-40) which refers itself to the reign of Tribh. Kulōttuṅga-Chōḷadēva (III) informs, in addition, that Mallidēva and Sōmēśvara were the sons of Vimalāditya and that Pōtaṇa-Heggaḍe was wounded in the battle. The date given in the record (A. D. 1160) falls in the reign of Rājarāja II (A. D. 1146-1173) and the context would show that it was the date on which the battle was fought. The mention of Kulōttuṅga (III) (A. D. 1178 to 1217-18) in the Tamil version of the inscription would make it clear that the details of the battle must have been recorded nearly two decades after its occurrence. Of Sōmēśvara who was killed in the battle, there is an inscription at Nandalūr (No. 611 of 1907) which records the building of a *gōpura* of the Saumyanāthasvāmin temple by him.

Tirukkāḷattidēva (Tikka).

68. The next chief of this dynasty represented in the collection is Madhurāntaka Pottappi-Chōḷa Gaṇḍagōpāla Tirukkāḷattidēva Chōḍa-Mahārāja who is called 'the descendant of Karikāla' and bears the epithets 'Kīrtinārāyaṇa, Bhujabalavīra, Maṇḍalikadiśāpaṭṭa, Vairigharaṭṭa, Uṟaiyūr-puravarādhīśvara, Avyanasiṅga', etc. (Nos. 16, 35, 49 and 71 of 1939-40). In No. 16 of 1939-40 which is a fragmentary Tamil record from Gaṅgapērūru, Cuddapah District, he is referred to as the son of Manmasiddharasa and is stated to have gained a victory over (the Velanāṇḍu chief) Pṛithvīśvara in the course of his expedition (*digvijaya*) and entered (?) Siddhavaṭa after the conquest of the Western region. His victory over the Velanāṇḍu chief is mentioned in Nos. 446 of 1919 and 71 of 1939-40 and in the *Nirvachanōttara-Rāmāyaṇamu* of Tikkana Sōmayājin. The epithet, *Kāñchīpura-tripura-triṇētra*, borne by Tirukkāḷattidēva in No. 71 of 1939-40 is noteworthy, though it cannot be ascertained definitely as to who the ruler of Kāñchī was—Chōḷa or Hoysaḷa—when this chief destroyed it.

The Haihayas of the Telugu Country.

69. A damaged inscription from Mācherla in the Palnad taluk, Guntur District (No. 16 of 1941-42), dated in Śaka 1056, records the grant of the village Koppunūru situated in Pallināṇḍu-300 district free from all imposts to god Kāḍēśvara installed by Trilōchana-Pallava at Mahādēvi-taṭāka, by Anumgu Kāma-bhūpati, at the instance of his minister Mallika, son of Kēśava. Apparently the chief belongs to the Haihaya lineage in which there were more than one ruler of this name. No. 575 of 1909 from the same village seems to mention two princes named Anumgu-Kāma, one of whom made a gift of land in Śaka 1033. A son of Mailadēvi-Kāmarāju, *viz.*, Anumgu-Kāmarāju figures in the same region in Śaka 1085 in an inscription fron Pinnali (No. 707 of 1926).

The Kalukaḍa Chiefs.

70. No. 33 of 1939-40 from Māchupalle in the Cuddapah District is engraved in Tamil characters and belongs to Sōmēśvaradēva-Mahārāja who is given the epithets *Mahāmaṇḍalēśvara, Trailōkyamalla, Bhujabala-vīra-Nārāyaṇa* and *Niśśaṅkapratāpa*. These *birudas* may indicate that he was a Kalukaḍa chief. It is dated in Śaka 1178, Rākshasa (=A. D. 1255, July 20) and mentions *Gaṇḍapeṇḍāra Maṇḍalika Brahmarākshasa* Gaṅgay-Sāhaṇiyār ruling from Vallūru in Mutti (*i.e.* Mulkia)-vaḷanāḍu. This chief is stated to have presented the village Māśaṟuppaḷḷi situated at the southern gateway of Śrīparvata to Vāsudēva-Nāyaka of the Bhārgavagōtra belonging to Kāḷaḍi in Malaimaṇḍalam, who in turn presented certain lands in this village to one Perumāḷ, son of Siddhamarāśar of the Bhūtimāshagōtra, for providing offerings to the god Siddhavaṭamuḍaiya-Nāyaṇār during the early morning service and for feeding the *ēkadaṇḍi-sanyāsins* and the Brāhmaṇas of Malai-maṇḍalam. In the same cyclic year Rākshasa quoted in the present inscription the very same chief Gaṅgayya-Sāhiṇi with the titles *Gaṇḍapeṇḍāra* and *Maṇḍalika-Brahmarākshasa* figures in the reign of Kāktiya Gaṇapati at Tripurāntakam in the Kurnool District (No. 176 of 1905). Kāḷaḍi mentioned in the inscription may be identified with the birthplace of the famous Advaita philosopher Śaṅkarāchārya, in the Cochin State.

Sōmēśvara.

The Hoysalas.

71. An inscription which belongs to Vīra-Rāmanātha comes from Peruṅguḍi in the Trichinopoly District (No. 394 of 1939-40). It states that in the 10th year of his reign a goldsmith named Kūttaṉ completed an unfinished portion of the local temple. In continuation of the inscription is added in a slightly different hand a statement that this donor presented in the 19th year of the king a forehead-plate to the god (in gratitude) for the restoration of the eyesight of his son Nallamaṅgai who had lost it while he was still young.

Vīra Rāmanātha: eyesight restored by divine grace.

The Velanaṇḍu Chiefs.

72. No. 459 of 1940-41 from Tripurāntakam dated in Śaka 1055, registers gifts made by the Velanāṇḍu chiefs Paṇḍa and Rājēndra Chōḍa, stated to be the younger brother and son of Goṅka (I) respectively.

Among the new epigraphs copied at Śrīśailam during the year 1942-43, the earliest is a fragment dated in Śaka 1089, *i.e.* 1167 A. D. (No. 59 of 1942-43). In a preliminary verse in Sanskrit it refers to Vīra-Rājēndra-Chōḍa who made the gift of a perpetual lamp to god Mallikārjuna. In the subsequent prose portion is mentioned a feudatory chief who bears, among others, a title indicating his lordship over Indulūru in Pāka-nāḍu. This Vīra-Rājēndra-Chōḍa may be identified with the Velanāṇḍu chief of that name, son of Goṅka II.

Vīra-Rājēndra Chōḍa at Śrīśailam.

The Kakatiyas.

73. From Siddhēśvaram, Kurnool District (No. 40 of 1942-43) was secured a record of Kākatīya Gaṇapati which registers a gift by Māmala Mallayya to a temple erected evidently at Siddhēśvaram, in the name of the royal preceptor Viśvēśvaraśivadēva. This teacher is identical with Viśvēśvara-Śaṁbhu, the great Pāśupata ascetic, hailing from the Gauḍa country, whose activities under Kākatīya patronage are described at length in an inscription from Malkāpuram (*An. Rep.* for 1917, part ii, paras. 33-34). The present record is not dated, but could be assigned to about 1255 A. D., as it refers to the above named teacher who initiated him in about 1252 A. D.

Gaṇapati: his preceptor (*Rājaguru*) Viśvēśvaraśiva.

74. Of the other records of the dynasty, No. 13 of 1941-42 from Mācherla, dated in Śaka 1210, belongs to the reign of Rudradēva-Mahārāja, *i.e.*, Rudrāmbā, the daughter of Gaṇapati. It introduces the subordinate Bōlnāyani Mallikārjuna as donor to the temple of Mūlasthāna Rāmanāthadēva of Mahādēvicherla in Pallināṇḍu. A later chief named Gōpālavardhana *alias* Bōlnēniṅgāru appears to have been a military officer of Pratāparudra (*A. R.* for 1916, part ii, para. 53).

Rudrāmbā.

75. The next ruler Pratāparudra, is represented by two records from Nandikōṭkūr, Kurnool District and Chaṇḍuvāyi, Cuddapah District (Nos. 22 of 1942-43 and 5 of 1939-40). In the former, dated in Śaka 1213 (=A. D. 1291), the king is called Mahāmaṇḍalēśvara Kumāra Rudradēva. In a record dated one year earlier, this ruler is called Rudrakumāra (No. 321 of 1937-38). As Rudrāmbā, his predecessor, is known to have been on the throne even in 1291 A. D., these records would indicate that Pratāparudra was heir apparent (*Kumāra*) during the life time of queen Rudrāmbā and was actually crowned some time after 1291. Mahāsāmanta Chegaku Mamma Bollaya Reḍḍi who figures in the record from Nandikōṭkūr as the father of the donor Rudradēva, was not previously known. The other record dated in Śaka 1241, registers the grant of certain taxes to the temple of Siddhanātha at Cheṇḍuvāyi by Rudraya-leṅka, the younger brother of *Mahāpradhāni* Juṭṭeya-leṅka who was ruling over Pottappi-bhūmi, Sakhali-bhūmi and Muliki-nāḍu and mentions the latter as Juṭṭaya-leṅka Goṅkā-Reḍḍi.

Pratāparudra.

76. Among the records mentioning the members of the Kāyastha family, No. 10 of 1941-42 from Mācherla, Guntur District, mentions Cheṇḍubāvi-Ammaṅgāru, the younger sister of Gaṅgeya Sāhiṇi, as the donor of some lands to God Alāḷanātha of Kāṁchī. This lady may be identified with Chandaladēvī, the sister of Gaṅgeya-Sāhiṇi. By her Ambakshmāpa had two sons, Janārdana and Tripurāridēva (No. 229 of 1935-36 and *Ep. Ind.*, Vol. XXV, pp. 270 ff.)

Kāyasthas.

Janārdana or Jannigadēva figures in a record (No. 50 of 1941-42) of Śaka [11]82 as a donor of a village for maintaining an educational institution and for the feeding of guests, etc., at the Śivaliṅga-maṭha. The gift is stated to have been entrusted to the *Rājaguru* Śāntapūrvaśiva-Dēśika of the Abhinava-Gōḷakī-maṭha at Śrīśaila. No. 26 of 1941-42 dated Śaka 1205 mentions Gaṇḍapeṇḍāra Tripurāridēva-Mahārāja as 'ruling the earth'. Apparently he is identical with Tripurāridēva, the younger brother of Janārdana, for whom the latest date so far known is Śaka 1194. Another record from Varikuṇṭa which is dated Śaka 1226 (No. 65 of 1939-40) records a gift made by Tripurāridēva, son of Gaṇḍapeṇḍāra Ambayadēva-Mahārāja. In the same year this chief is stated to have been ruling over Mulki-nāṇḍu from his capital Vallūri-paṭṭaṇa (No. 391 of 1938-39). As we know that Ambadēva II, was ruling at least up to Śaka 1224 (No. 414 of 1911), the Tripurāri mentioned in his record is probably a hitherto unknown son of Ambadēva II. If so, he would be Tripurāri II. It is not impossible, however, that he might be the same as Tripurāri I, the elder brother of Ambadēva, who is known to have been ruling jointly for some years at least with his brother.

The Reḍḍi Chiefs.

77. An inscription from Śrīśailam (No. 43 of 1942-43) dated in Śaka 1327 (=A. D. 1405), records the construction of a flight of steps leading to the temple of Śikharēśvara by Kāṭama-Reḍḍi Vēmā-Reḍḍi for the merit of Komaragiri

Reḍḍi and his wife. This Komaragiri belonged to the Koṇḍavīḍu branch of the Reḍḍi chiefs and Kāṭama-Reḍḍi Vēmā-Reḍḍi of the present record is identical with his minister and brother-in-law who is familiarly known as Kāṭaya-Vēma (*An. Rep.* for 1900, para. 63). From the title, 'Gajapati-vibhāḍa', applied to the chief in this record it may be inferred that his relationship with the Gajapati rulers of Orissa was not friendly.

The Gajapatis.

78. From Nemalikallu in the Guntur District was secured a copper-plate grant (C. P. No. 4 of 1941-42) belonging to the Gajapati prince Haṁvīra, son of Kapilēśvara, dated in Śaka 1383, Vṛisha, Bhādrapada, śu. 1, Friday corresponding to A. D. 1461, Friday, August 7. It registers a grant by the prince of the village of Chiruvṟōlu on the Kṛishṇā, clubbed with Mēḷḷamiṟṟu under the new name Pratāpa-Haṁvīrapuram to 109 Brāhmaṇas of various *gōtras*. The village granted is evidently Chiruvōlu in the Divi taluk of the Kistna District.

Kapilēśvara : his conquests.

The genealogical portion of the grant begins with an account of Kapilēśvara of the Solar race. His military prowess is then described and the wording in the grant detailing his conquest of Hampā, Dhārā, Kalburga and Dhilli is almost similar to that found in his Veligalani grant (C. P. No. 17 of 1934-35), dated three years earlier than the present record, *i.e.* in Śaka 1380 (=A. D. 1458). It would appear that all these conquests by Kapilēśvara should have taken place by A. D. 1458, the date of the latter record. The Muslim historians of the Deccan speaking of events that took place in A. H. 863 (=A. D. 1458), allude to the victory of the Rāy of Orissa over the forces of the Bāhmani ruler in the vicinity of Dēvarakoṇḍa, Nizam's Dominions (Briggs : *Ferishta* : Vol. II, pp. 456-7 ; *Tabaqat-i-Akbari* : Vol. III, part i, pp. 78-9 ; *Burhan-i-Masir* : *Ind. Ant.*, Vol. XXVII, p. 244). It was evidently after this victory that Kapilēśvara assumed the title *Kalubariyēśvara*. It is not definitely known when this king came into conflict with the ruler of Dhārā which was the secondary capital of Mālvā at this period under the Muhammadan kings. Regarding his conflict with the Vijayanagara ruler whose capital was Hampā there is ample evidence, literary and epigraphical, to show that quite early in his reign Kapilēśvara had extended his conquests in the south to include portions of Vijayanagara territory on the eastern sea-board, with headquarters at Koṇḍavīḍu.

His son : Haṁvīra.

It may be remarked that the present charter is the only copper-plate record secured of this prince so far, while there are several stone inscriptions of his found in the Kistna District and in the Nizam's Dominions (Nos. 148 and 157 of 1913 ; 833 of 1922 and 110 of 1902). Ferishta calls him Amber Rāy, but states wrongly that he was the cousin of the dead Rāy of Orissa (evidently Kapilēśvara), while he is definitely referred to as the son of Kapilēśvara in the record under review and in stone inscriptions at Warangal (No. 110 of 1902) and Zakkampūḍi (No. 148 of 1913 ; *vide Bhārati*, Vol. XII, part i, p. 426). This prince is called in inscriptions Haṁvīrakumāra, Haṁvīranṛipa, Aṁbidēva, Aṁbīradēva-kumāra-Mahāpātra and Kumāra Haṁbīradēva.

The Later Chalukyas.

79. An interesting inscription (No. 204 of 1941-42) in Kannaḍa of the time of the Western Chālukya king Tribhuvanamalla (Vikramāditya VI) was secured at Śrīraṅgam in the Trichinopoly District which was under the rule of the Chōḷa kings who were frequently at war with the Chāḷukyas. It records a gift of lamps made to the god of the place by a subordinate (name lost) of the Western Chāḷukya ruler, who was his general (*daṇḍanāyaka*) and foreign minister (*Kannaḍa-Sandhivigrahi*). The charter is dated in the 29th regnal year (1099-1100 A. D.) of the Chōḷa king [Kulō]ttuṅgadēva (I). (See para. 36 above).

Vikramāditya VI.

Five more inscriptions of the same king (Nos. 21, 69, 70, 71 and 71-A of 1941-42) ranging in date from the 36th to the 47th year of his reign, deserve to be noticed. The earliest of these (No. 21) comes from Yāgaṇṭi in the Banganapalle State and mentions the king's subordinate Kēteyamalla Nāyaka who made a grant of land to the temple of Indrēśvara which is probably the present Yāgaṇṭiśvara temple which, as an important pilgrimage centre in this State, attracts large crowds during some festivals.

Three inscriptions of the king come from Rāchānapalle in the Anantapur District. Of these Nos. 71 and 69 mention the feudatory chiefs, Mahāmaṇḍalēśvara Rēviyarasa who in No. 69 is stated to be the *aḷiya* (nephew or son-in-law) of Bhuvanaikamalla Mahārāja (*i.e.* Sōmēśvara II), and Mahāmaṇḍalēśvara Kētamallarasa. Another chief mentioned is Mahāmaṇḍalēśvara Mummaḍi Chōḷarasa who has the characteristic Telugu-Chōḷa *praśasti* commencing with *Aridurdharavara*, etc. The inscription tells us that his emblem was the peacock and his crest was the rampant lion (*uttuṅga-siṁha-lāñchhana*). The fourth inscription of the king (70) mentions the generals Ananta, Sōvarasa and Māchārasa each of whom makes a grant of money of the *Vaḍḍarāvuḷa*, *Herjjuṅka* and *Bilkoḍe* incomes respectively to the god Mallikārjunadēva of the place. Of these generals, Ananta may be the same as Anantapāla, the well-known general and minister of Vikramāditya VI.

Sōmēśvara III.

80. Of the time of Bhūlōkamalla Sōmēśvara III we have one record from Appikoṇḍa in the Vizagapatam District (No. 2 of 1941-42). It states that the general Māchimayya Nāyaka and the commander Mārttāṇḍayya Nāyaka confirmed the gift of the *dēvabhōga* village Appikoṇḍa which had been previously granted for offerings to the god Sōmēśvara of Dantivāra. The former is mentioned as the *pradhāna* of the *Mahāpradhāna Daṇḍanāyaka* Annarāja and as the *samastādhikāri* of Viśākhapaṭṭaṇa and the territory to the east of Pampavāḍi. We have seen in an inscription from Rāchānapalle noticed above (No. 70 of 1941-42), that a certain Mahāmaṇḍalēśvara Mācharasa figures as a subordinate of Vikramāditya VI in his 47th regnal year. It is very probable that this chief is identical with Māchimayya Daṇḍanāyaka of the present record. Later records of the time of Bhūlōkamalla in this region are already known to us (*S. I. I.*, Vol. IV, No. 1109 and *ibid.*, Vol. V, No. 68).

An incomplete inscription in the Śiva temple on the seashore at Appikoṇḍa in the Vizagapatam taluk (No. 1 of 1941-42), records a gift to the god Chillīśvara-Mahādēva of the place by Upēndradēva Chakravarti, who bears the epithets Sarvalōkāśraya and Vishṇuvardhana, for the merit of his father Koppadēva-Chakravarti. The chief belongs to the Pañchadhārla branch of the Eastern Chāḷukyas, of which a genealogy is given in an inscription from Pañchadhārla itself (*Ep. Ind.*, Vol. XIX, p. 164), and he is identical with Upēndra III, son of Koppa by Gaṅgamāmbā.

The Kalachuryas of Kalyana.

81. This dynasty is represented by an epigraph from Saṅgamēśvaram in the Nandikotkur taluk of the Kurnool District (No. 32 of 1942-43). It belongs to the reign of Bhujabaḷa-chakravarti Rāya-Murāri Sōvidēva and is dated in the cyclic year Nandana, corresponding to A. D. 1173. The record mentions several members of the trading organisations, such as the Four Nāḍu, Eight Nāḍu, the Five Hundred *Svāmis* of Ayyāvoḷe, the *seṭṭis* of Kannaḍa Four-Thousand and of Eḍadoṛe Two-Thousand, who together made a gift to the god Saṅgamēśvara.

The Yadavas of Devagiri.

Rāmachandra.

82. At the request of the Government Epigraphist for India and with the kind courtesy of Mr. G. Yazdani, M.A., O.B.E., Director of Archaeology, Hyderabad State (since retired), copies were secured of three huge oblong copper-plates (C. P. No. 2 of 1939-40) which were originally in the possession of a Gōsāvi at Purushōttampuri in the Bhir district of H.E.H. the Nizam's Dominions. The record has since been published in *Ep. Ind.*, Vol. XXV, pp. 199 ff. It is dated in Śaka 1232 expired, Sādhāraṇa which corresponds to A. D. 1310, and registers the grant of four specified villages situated in the Kānhairi-khampaṇa (subdivision) of the Kānhairi-dēśa for the formation of an *agrahāra* by king Rāmachandra of the Yādava dynasty to his minister Purushōttama *alias* Purushai-Nāyaka and the donation of the said *agrahāra* in turn by the latter to the gods and eighty-three Brāhmaṇas of various *śākhas* and *gōtrās*. These Brāhmaṇa beneficiaries represent the three Vēdas including the two sections of the *Yajurvēda*, *viz.*, the Black (*Kṛishṇa*) and the White (*Śukla*). The inscription furnishes much valuable information on many historical incidents connected with the reigns of Rāmachandra and his predecessors commencing with Siṁhaṇa. One of these which is of particular interest is the statement that Rāmachandra freed Vāraṇāsi from the Muhammadan forces (*Mlēchchha-gaṇa*)

and built there a golden temple dedicated to Vishṇu. This is the last record of the king known so far.

The Silaharas.

83. Three families of these chiefs have been noticed by the late Dr. Fleet and other scholars, but subsequent discoveries in the Bombay-Karnatak have revealed the existence of a few more branches of this stock that had settled in parts of the Bijapur and Dharwar districts of the Bombay Presidency. Another offshoot of the family ruling in the Kurnool District has been brought to light by a few records found in this district (No. 317 of 1938 and Nos. 33 and 64 of 1942-43). One of these (No. 33 of 1942-43) was issued in the reign of the Western Chāḷukya king Tribhuvanamalladēva (Vikramāditya VI) and it mentions his feudatory Satyarasa bearing the distinctive titles of the Śilāhāra family, like *Jīmūtavāhanakulasambhava*. This Satyarasa is identical with the feudatory mentioned in an inscription of Bhuvanaikamalla Sōmēśvara (II) from Erramaṭham in the Kurnool District (*An. Rep.* for 1938, p. 83). A reference in the latter record to the position (*manneya*) held by this chief leads to the conclusion that he should have established himself in the area roughly comprising the Nandikotkur taluk of the Kurnool District. No. 64 of 1942-43 from the same region refers to another chief of this family whose name probably was Rājāditya.

The Vijayanagara Kings.

84. The earliest record of the Vijayanagara dynasty in the present collection comes from the Cuddapah District (No. 45 of 1941-42) and belongs to Mahāmaṇḍalēśvara Sāvaṇṇa Oḍeya ruling from his *nelevīḍu* Udayagiri. It is dated in Śaka 12[84], Śōbhakṛit (=A. D. 1362), and records a donation by Mahāmaṇḍalēśvara Vijayadēva-Mahārāja. Sāvaṇṇa Oḍeya of the record may be identified with Sāvaṇa I, son of Kampa I, who is known from other records to have been ruling about this period at Udayagiri-paṭṭaṇa as 'lord of the Eastern Ocean' (*A. S. R.*, for 1907-08, p. 238). Records of this prince described as the 'son' of Bukka, his uncle, are found in the Tamil country at Tiruvaiyāru, Tanjore District, and Puñjai-Pugaḷūr, Trichinopoly District, and even as far south as Tirukkaḷakkuḍi in the Ramnad District (Nos. 350 of 1927-28, 253 of 1894, *S. I. I.* Vol. V, No. 552, and 98 of 1916).

Sāvaṇa.

85. Of Kampaṇa II, seven records have been secured ranging in date from Śaka 1287 to 1297. The earliest of these is dated in Śaka 1287 and comes from Viriñchipuram in the North Arcot District (No. 194 of 1939-40). It records the conferment of the office of *Āryakaṭṭagāṇi* in the temple of Viriñchipuram on a certain Perumakkaḷ-Nāyaṇār of Rājamahēndri.

Kampaṇa II.

His minister (*Mahāpradhāna*) Duggaṇa is mentioned in a record (No. 166 of 1941-42) dated in Śaka 1291 from Olagampaṭṭu in the Polur taluk of the North Arcot District granting the village Ulagalpaṭṭu *alias* Śrī-Aḷagar-Chakravarti-chaturvēdimaṅgalam to the Vaishṇava Āchārya Periya-Nallānchakravarti. This minister may be identified with Duggaṇa noticed as an officer under the king in a record from Tiruvadi in the Cuddalore taluk (*An. Rep.* for 1922, para. 42). The donee Nallānchakravarti is introduced with a number of *birudas* such as *Vēdamārggapratishṭhāchārya*, *Śrī-Rāmānujaśaraṇāgatavajrapañjara*, *Vaidikasārvabhauma*, *Śrīvaishṇavasamayadūshakarayaṇḍa*, *Śrī-Ahōbaḷanātharaibha[ra]virōdhimānamarddana* and *Tiruvēṅkaṭanāthadivyaśrīpādapadmārādhaka*. He is described as the son of Aḷagarchakravarti and grandson of Śrī-Kāvyachakravarti of Puḷudikkuḍi-Uruppuṭṭūr in Kākkalūr, evidently identical with the village of the same name in the Trivellore taluk of the Chingleput District. Members of this Nallānchakravarti family are mentioned in inscriptions from Guntur and Chingleput districts (*An. Rep.* for 1910, para. 49 and No. 576 of 1919).

Kampaṇa's general Gōppaṇṇa-Uḍaiyar is mentioned in a record from Tirunaṟuṅkoṉṟai, South Arcot District, dated in Śaka 1283, Śubha-kṛit (No. 303 of 1939-40).

86. From the Karnataka Research Society, Dharwar, was secured a copper-plate grant of Harihara II, son of Bukka I (C. P. No. 23 of 1940-41). It was originally published without facsimile by Dr. Fleet in *J. B. Br. A. S.*, Vol. XII, p. 352. It is dated in Śaka 1301, Siddhārthin, and states that on the occasion of the lunar eclipse, in the presence of God Virūpāksha on the Tuṅgabhadrā, king

Harihara II.

Harihara (II) divided the district of Gadag *alias* Kratupura consisting of 66 villages, into three equal shares, and retaining one share as his portion, endowed the second to the deities Tryambaka and Vīranārāyaṇa of Gadag and gave the third share as an *agrahāra* to Yajamāna Sammaṇāchārya and other Brāhmaṇas. The king is stated to have secured the permission of the spiritual preceptor, Kriyāśaktiguru before making the gift. This grant is almost identical with C. P. No. 15 of 1924-25 issued on the same date during the reign of the same ruler. The palaeography of the present record, however, points to a later date and its text and wording contain more information relating to the achievements of the donor and his ancestors. Further, the verses extolling the prowess of Saṅgama (I), Bukka (I) and Harihara (II) in the present grant are identical, almost word for word, with those found in inscriptions of the time of Kṛishṇadēvarāya. It, therefore, appears that the record in question is a later copy made out sometime during Kṛishṇadēvarāya's rule of an original grant.

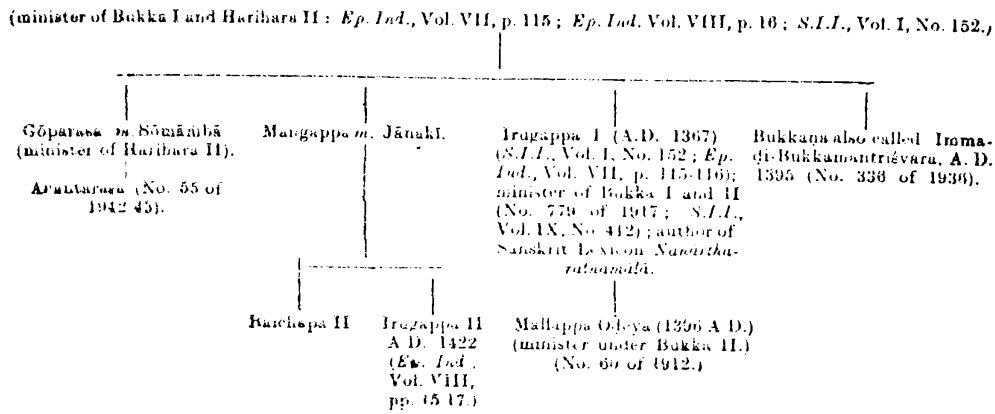
His Gadag grant of Śaka 1301 spurious.

Another copper-plate record of Harihara II was secured from Hulekal, Sirsi Taluk, North Kanara District (C. P. No. 11 of 1939-40). It is a thin single plate engraved on both sides in Nāgarī characters and the language is Sanskrit (verse) and Kannaḍa. It is dated in Śaka 1326, Svabhānu, Phālguṇa, śu. 1, Sunday and mentions Rājādhirāja Rājaparamēśvara Vīrapratāpa Harihara-Mahārāya as ruling from his capital at Vijayanagara. It then introduces a subordinate of the king named Ichappa-Vaḍeya bearing the epithet *Karṇāṭa-Mahāpradhāna*, who was governing the provinces of Gutti, Iḍugundi and others from his throne at Gōve. The object of the record is to register the endowment of the village Taṭṭagāra situated in the Iḍugundi-nāḍu to a divine called Sarvajña-Sarasvati of the Ādityēśvara (temple) at Śrī-Gōkarṇa as *bhikshā-svāsthya* by the governor at the instance of, and in the name of the king, on the occasion of a solar eclipse. The solar eclipse specified would naturally be expected to have occurred on Māgha, Amāvāsyā, the day previous to the date mentioned in full above. But there was no solar eclipse on that day in the cyclic year Subhānu which corresponded to Śaka 1326 current. There was a lunar eclipse on Māgha Paurṇimā in Subhānu (=Sunday, 27th January, 1404) which, it is likely, the composer of the grant confused with the solar eclipse. The date is irregular in other respects also but its probable equivalent would be A. D. 1404, February 17, Sunday.

His subordinate, Ichappa-Vaḍeya entitled '*Karnāta-Mahāpradhāna*'.

Of the stone inscriptions of the king, No. 55 of 1942-43, coming from Śrīśailam, Kurnool District, is in Sanskrit and gives the genealogy of the king and his minister Anantarasa. It states that the minister Ananta installed a Śiva-liṅga, called Tryambaka for the welfare of his family. It is stated of Anantarasa that he was the son of Gōparasa and Sōmāmbā and grandson of Baichaya-Daṇḍanātha, 'the light of the family of hereditary ministers to Bukkarāya.' This Baichaya is evidently identical with Baicha or Baichapa, the minister of Bukka I and Harihara II. But Anantarasa and his father Gōparasa are mentioned here for the first time. Gōparasa was probably the eldest son of Baicha in view of the fact that Anantarasa his son was also minister to Harihara II, like his father and grandfather. From the available records, the genealogy of this family may be given as follows :—

His minister Anantarasa, son of Gōparasa and grandson of Baichaya-Daṇḍanātha.



Another record of the king No. 164 of 1942-43 from Chivvāḍa in the Tiruttani division of the Chittoor District, is dated in the year Pramādi, corresponding to A.D. 1373-4 and states that Māchā-Reḍḍi Gaṇapati-Reḍḍi assigned the fish incomes (*māṉpaṟṟu*) from the tanks in the village for the expenses of keeping the tanks in repair and proper maintenance. The donor bears the *birudas* of the Reḍḍi chiefs, *viz.*, *Addaṅki-simhāsanādhīśvara*, *Jagadobbaganḍa*, *Jagalgōpāla*, *Basavaśaṅkara*, etc. He is mentioned in an inscription at Dāmal, Chingleput District (No. 115 of 1923), dated in Śaka 1324 (1403 A.D.), wherein he traces his descent from Vēmā Reḍḍi of the Veḷḷaichēri-*gōtra*, who is evidently the same as Prōḷaya Vēma of Koṇḍavīḍu. A certain Mādarasar Vasavaṇaṅgaḷ of Nāvāṇai *agrahāra* and of the Bhūtimāsha-*gōtra* is noticed as donor in a record from Tiruvattiyūr in the North Arcot District, dated in Śaka 1300 (No. 80 of 1939-40). The street called Vasavaṇaṉ-tiruvīdi at Tiruppaṇaṅgāḍu in the same district was probably named after this person (No. 241 of 1906).

His Reḍḍi subordinate Gaṇapati Reḍḍi, son of Māchā-Reḍḍi.

87. Three records of Bukka from Paḍavēḍu, North Arcot District (Nos. 81 to 83 of 1940-41), dated in Śaka 1325, Svabhānu, register several donations made to the temple of Attimalaip-perumāḷ by the *Naṇḍagōpālar* and members of the *Vaṇḍuvarāpati-nāṭṭār* community residing in Śōḷamaṇḍalam and Maḷanāḍu. They were evidently of the shepherd community (*maṇṟāḍis*). They agreed to collect, annually among themselves, from each family half a *Vīrachampaṇ-guḷigai* and conduct the services and festivals in the Attimalaip-Perumāḷ temple (see para. 57 above). Of the different sects comprising the *Vaṇḍuvarāpati-nāṭṭār* community, several bear names like Nandagōpālar, who had the *Garuḍa* banner, the Pugatgōpālar, Vīraganḍagōpālar and Vijayaganḍagōpālar and others who bore the insignia called *Vīrakāḷi-āyiragaruḍanārāyaṇaṇ*.

Bukka II.

Another record from the same place (No. 52 of 1940-41), dated in Śaka 1327, does not specify any ruling king, but the date falls in the reign of Bukka II. The language of the record is Kannaḍa and the script Grantha. It registers an endowment of 1,000 *kuḷi* of land for (the remuneration of 2 persons) blowing the conch during service in the temple of Sōmayadēva at Paḍaivīḍu, by *Mahāpradhāni* Mallarasa, son of *Mahāpradhāni* Heggappa.

88. Of the inscriptions of Bukka's brother Viruppaṇa-Uḍaiyar, Nos. 96 and 97 of 1940-41, found in the Virūpākshēśvara temple at Śamburāyanallūr, North Arcot District, are dated in Śaka 1304, Dundubhi and refer to an endowment of land and house sites to the god under orders of Maṅgappa-Uḍaiyar, who was evidently an officer in the region roughly comprising the present North Arcot and Chingleput Districts (No. 300 of 1910). Records of Viruppaṇṇa are found in this locality from A.D. 1377, Piṅgaḷa, (A.R. No. 156 of 1907) and it may be presumed that he succeeded Kampaṇa and Jommaṇa in the administration of the southern portions of the Vijayanagara kingdom.

Viruppaṇṇa-Uḍaiyar II (Virūpāksha II).

Another record of the king from Viriñchipuram (No. 199 of 1939-40) dated in the cyclic year Āṅgiras, corresponding to A.D. 1392, registers a grant of land and house sites for *adhyayana* to the *Rudra-Bhaṭṭas* under the lake Okkaniṉṟāṉ-ēri dug by Āḻvār Kampavāṇa-bhaṭṭar, instead of at Śivaṉ-agram *alias* Umāpatichaturvēdimaṅgalam as the latter proved unsuitable to them. This inscription incidentally refers to the temple of Okkaniṉṟa-Nāyaṉār which may be identified with the Īśvara temple at Vakkaṇāpuram, near Viriñchipuram (*S.I.I.*, Vol. I, No. 65).

89. No. 341 of 1940-41 from Peddapasupula, Cuddapah District, registers a gift of land made by king Vīra Dēvarāya-Oḍeya to *Rāyasam* Viṭhappa, son of Karaṇika Āḍeppa, in Śaka 1304. He is known to have been crowned in Śaka 1328 (=A.D. 1406; No. 345 of 1905 and *Ep. Carn.*, Vol. V, Hn. 133). It is therefore reasonable to take the early date of the present record to refer to the period of his viceroyalty over this part of the empire under his father Harihara II. In fact an inscription bearing the same date, *viz.*, Śaka 1304 from Chilamkūru (No. 404 of 1904) mentions Dēvarāya-Oḍeya as governing Udayagiri under his father Harihara II and he continued in that capacity until Śaka 1322, Vikrama (No. 45 of 1942-43).

Dēvarāya I.

90. Vīra-Bhūpati is represented by a single record from Paḍavēḍu (No. 67 of 1940-41) in which he bears the title 'Lord of the Eastern, Southern, Western and Northern oceans'. It is dated in Śaka 1355 (wrong for Śaka 1332), Vikṛiti and records the installation (of some images) in the Ammaiyappa-Nāyiṇār temple by the king. From the same place was secured a record of Vijayarāya-Uḍaiyar, son of Dēvarāya (No. 54 of 1940-41), dated in Śaka 1334 (=A.D. 1412), Nandana. Another record of this prince, dated Vyaya (=A.D. 1406), is found in the same region at Turiñjikuppam in the Polur taluk of the North Arcot District (No. 101 of 1942-43). These two princes Vīra-Bhūpati and Vijayarāya seem to have held concurrent jurisdiction over the Tamil country as viceroys under Dēvarāya I.

Vīra Bhūpati and Vijayarāya.

91. From Pūḍēru in the Nellore District was secured a copper-plate record (C.P. No. 19 of 1940-41) of Dēvarāya (II), dated in Śaka 1347, Viśvāvasu. It registers the grant of a village renamed Dēvarāyapura to several Brāhmaṇas. Mallappa Daṇṇāyaka, an officer of this king, figures in two records from the Polur taluk, North Arcot District (Nos. 59 of 1940-41; 193 of 1941-42). A record of the same king from Tachchāmbāḍi, in the same taluk (No. 155 of 1941-42), mentions a certain Veṅgaḷanāthar, son of Malaiappa-Nāyakar, evidently a local chief, and records that the *Valaṅgai* and *Iḍaṅgai* communities bestowed upon him the title of *Maṟaipukkār-Kāvalaṉ* and the right of collecting certain dues from them.

Dēvarāya II.

The statement of Abdur Razack that a desperate attempt was made on the life of Dēvarāya in A.D. 1443, *i.e.*, Śaka 1365 (*An. Rep.* for 1906, para. 46; *A.S.R.* 1907-08, p. 251 and n. 2) is corroborated by a record from Paḍavēḍu (No. 60 of 1940-41), dated in Śaka 1366 (=1444 A.D.). It registers an endowment made by a certain Duvārāpativēḷāṉ in order that the king's body might be restored to adamantine strength and health and that he might exercise universal sovereignty (*Irāyar tirumēṉi vajjirukāyamāy sakala sāmrāchchiyamum paṇṇi aruḷa vēṇum eṉṟu*). However, the statement of Nuniz that Dēvarāya died a few months after the event, does not seem to be correct, for it is known that the king continued to live for several years thereafter and his death is referred to in a record from Kadakaṇi, Mysore (*Ep. Carn.*, Vol. VIII, Sb. 18), dated in Śaka 1370, Vibhava (=A. D. 1448-49).

92. A bi-lingual inscription (No. 348 of 1939-40) engraved on the base of the outer south *gōpura* of the Ēkāmranātha temple at Conjeeveram and dated in Śaka 1379, Dhātu, records the consecration of the image of Triyambakēśvara and the construction of a sixteen-pillared *maṇḍapa* in front of the Tāṇḍavadēva (Kākku-Nāyaka) shrine by Triyambakadēvī, daughter of Vīrapratāpa Vijayarāya-Mahārāya. The way in which the latter is introduced in the inscription with the *birudas* of a ruling king, *viz.*, *Mahārājādhirāja* and *Rājaparamēśvara* makes him either identical with Mallikārjuna in whose reign the date of this inscription falls, or in the alternative, with Vijayarāya-Bukka III.

Mallikārjuna.

Another record of the king from Paḍavēḍu (No. 85 of 1940-41), dated in Śaka 1384 (=A.D. 1462), registers a donation made by one Rāmakṛishṇa Nāyiṇār with the prayer that 'Īśvara-Nāyakkar should rule the earth'. It is not certain whether this Īśvara-Nāyaka is the same as the Tuḷuva general of that name who figures in an inscription of Virūpāksha, dated Śaka 1393, Khara (No. 120 of 1921).

The latest record of Mallikārjuna in the collection is dated Sarvajit corresponding to A.D. 1467 (No. 202 of 1939-40) which is two years later than the latest date known of him so far.

93. Of the records of Virūpāksha secured in the present collection No. 156 of 1941-42 coming from the North Arcot District is dated in Śaka 1403, Sārvarin and registers a donation made by a certain Varuṇāchchetṭiyār in accordance with a *rāyasam* of Sāḷuva Narasiṅga. His records in the present collection range in date from 1481 to 1485 A.D. and it is difficult to say if these records refer to one and the same Virūpāksha. (*A.S.R.* 1907-08, p. 252.)

Virūpāksha.

94. From Śōḷapuram, North Arcot District, was secured a record of Rājaśēkhara (No. 199 of 1941-42), the son of Mallikārjuna and the grandson of Dēvarāya. The record is dated Śaka 1408, Parābhava and registers an endowment made by Kommayadēva Timmarāja for the merit of Sāḷuva Narasimhadēva Mahārāja Uḍaiyar. The fact that Sāḷuva Narasimha does not assume imperial titles in the present record which is dated in the year in which he is supposed to have usurped the throne and assumed imperial dignity, may be taken to indicate that by the date of this record, *i.e.*, August 7, 1486 A.D., he had not formally usurped the throne (*A.S.R.* 1907-08, p. 254). It may be noted, however, that in the Tumkur record of November 3, 1486 A.D. (*Ep. Carn.*, Vol. XII, Tm. 54), Narasimha bears imperial titles.

Rājaśēkhara.

Sāḷuva usurpation.

95. An inscription from Tirunāmanallūr in the Tirukkoyilur taluk of the South Arcot District (No. 250 of 1939-40) belonging to Sāḷuva Narasiṅgadēva-Mahārāja, dated in Vikṛiti, registers that Annamarasar, the *avasuram* officer of the king, repaired the *maṇḍapas* and *gōpuras* of the temple of Toṇḍagaḷ-Nayiṉār at Tirunāvalūr which had remained neglected for some years, and that he rehabilitated the village and made provision for reviving worship in the temple for the merit of the king. The desolation of the temple was probably due to Orissan invasion in the time of Gajapati Kapilēśvara, as a number of records, dated in Śaka 1393, Vikṛiti, referring to this incident are found in the same taluk (*An. Rep.* for 1935-36, para. 65). Another inscription from the same place (No. 249 of 1939-40), dated in the cyclic year Śārvarin (=Śaka 1402), refers to the desolate condition of the walls and the *maṇḍapas* in the same temple, and states that worship in it had been in abeyance and that on the representation of Śidāruḍaiyaṉ Tiruveṅgaḍanātha-Toṇḍaimāṉār, probably a local chieftain, revived worship therein by a gift of land. The necessity for this repair is not evident especially as in the cyclic year Vikṛiti (*i.e.*, 10 years earlier) the same temple is said to have been put in condition after years of neglect (No. 250 of 1939-40) unless Vikṛiti is a mistake for Vikāri (Śaka 1461). In the latter case the revival of worship in the temple mentioned in No. 249 might be considered as not different from the similar benefaction recorded in No. 250. Tiruveṅgaḍanātha-Toṇḍaimāṉār bears the *birudas*, 'Pagaittavar-kāḷaṉ', 'Gaṇḍanārāyaṇaṉ' and 'Tiruppaḍi-Vēḷaikkāraṉ', *i.e.*, a body-guard at the gate-way (*tiruppaḍi*) of the palace. Another subordinate of the king was Aruḷānanda-tāṇḍava-perumāḷ Toṇḍaimāṉ styled *vēḷaikkāra* with the *birudas*, 'Mahāmaṇḍalādhīśvaraṉ', 'Naralōkasūryaṉ', 'Gaṇḍanārāyaṇaṉ' and 'Chidambaranātha-Śrīpādaśēkharaṉ' (No. 277 of 1939-40). The inscription mentioning this chief refers to a tax called *talaimāṇikkam* which was probably collected on the occasion of the *talaimaṇi* (tonsure ?) ceremony of children as suggested in No. 165 of 1937. Two other officers of the king were Mādirāja Chennaya and Chokka-Nāyiṉār (No. 107 of 1939-40). Nāgama-Nāyakkar, the *Mugappāvāḍai* officer of the king known already (No. 318 of 1909), is also noticed in a record from Āttuvāmpāḍi (No. 93 of 1940-41), dated in Śaka 1409 (=A.D. 1487).

Sāḷuva Narasiṅgadēva-Mahārāja.

96. A copper-plate record of Immaḍi Narasiṁha (C. P. No. 38 of 1940-41), dated in Śaka 1414, Parīdhāvi, records the grant of the village of Māganagere, renamed Immaḍi-Śrī-Narasiṁhapura, in the Rodda-nāḍu, a subdivision of Penugoṇḍa-sthala, divided into 28 shares and allotted among several learned Brāhmaṇas of various *gōtras* and *sūtras*. The gift is stated to have been made by the king in the presence of God Viṭṭhalēśvara, whose shrine is probably different from the one at Vijayanagara constructed later by Kṛishṇadēvarāya.

Immaḍi Narasiṁha.

Of the stone records of the king, No. 61 of 1940-41, from Paḍavēḍu, dated in Śaka 1416, Ānanda, registers the donation made by a certain Rājanārāyaṇa-vēḷār, the agent of Tirumalai-Nāyakar-Īśvara-Nāyakar for securing universal sovereignty to the king. Īśvara-Nāyakar is evidently the Tuḷuva general Īśvara, son of Timma and it would appear that up to Śaka 1416, he continued to wield influence in the state. That the donation should be made with the prayer for the universal sovereignty of the king after he had already been two years on the throne would indicate that the whole of the Vijayanagara kingdom had not yet come under his sway as evidenced by the existence of Virūpāksha's records up to Śaka 1416 in parts of the empire (No. 278 of 1931-32). An epigraph of the king from Varañjaram (No. 190 of 1940-41), dated Śaka 1420, is of interest as

it registers a donation made by Salakayadēva-Mahārāja with the prayer that Svāmi-Mahārāyar (*i.e.*, the king) may perform *digvijaya*. Salakayadēva-Mahārāja is apparently the father of the famous brothers Peda-Tirumala and China-Tirumala, the brothers-in-law of Achyuta. Another record of this king in which he is called Immaḍi Tammarāya Mahārāya, dated in Śaka 1424, was secured from Tiruvūr, Chingleput District (No. 339 of 1939-40). This inscription mentions the officer Kaśavarāya, son of Sāḷuva Tippayadēva-Mahārāya, who enjoyed Turugūr (*i.e.*, Tiruvūr) as his *Nāyakattanam*.

Kṛishṇadēvarāya.

97. A copper-plate grant (C. P. No. 32 of 1940-41) belonging to Kṛishṇadēvarāya dated in Śaka 1435, refers to the construction of the 1,000-pillared *maṇḍapa* by the king within the precincts of the temple at Tiruvaṇṇāmalai in the place occupied by the Periyanāṭṭu-*maḍam* after paying compensation to the owners of the latter. This *matha* is now located outside the temple and is known as *Appar-maḍam* evidently after the name of the saint Appar whose image is installed in it. The construction of the 1,000-pillared *maṇḍapa* is also recorded in a stone inscription of the king at Tiruvaṇṇāmalai, dated in Śaka 1438 (No. 574 of 1902).

His officer Immaḍi Tirumalai-Nāyaka.

The stone inscriptions of Kṛishṇadēvarāya-Mahārāya in the collection range in date between Śaka 1431 (No. 144 of 1939-40) and Śaka 1451 (No. 172 of 1939-40). In the last mentioned record the king is given new titles such as Abhaṅgarāja-vēśyā-bhujaṅga, Rāhuttamalla, Rājādhirāja-pakshi, Śaṁbuvarāyasthāpanāchārya, Kalyāṇapuravarādhiśvara and Śāḷukkyarāya-chakravartti. The king's officer Immaḍi Tirumalai-Nāyaka who figures in No. 340 of 1939-40, dated in Śaka 1441, is known to have been the governor of the Tiṇḍivanam-śīrmai under the king (No. 35 of 1905). His jurisdiction seems to have extended as far as Kugaiyūr, South Arcot District (No. 101 of 1918), Erumaiveṭṭipāḷaiyam, Chingleput District (No. 168 of 1930), Dēvikāpuram, North Arcot District (No. 358 of 1912) and Āṟagaḷūr, Salem District (No. 451 of 1913). He seems to have continued in office under Achyutarāya also (No. 276 of 1915). In a record from Dēvikāpuram (No. 352 of 1912), Tirumalai-Nāyaka is described as a Kannaḍiya-Nāyaka residing at Marudaraśar Paḍaivīḍu, *i.e.*, Paḍaivīḍu in the present Vellore taluk of the North Arcot District. His identity with the officer of the same name under Kṛishṇadēvarāya is not, however, clear.

In an inscription (No. 332 of 1939-40) from Tiruvūr, Chingleput District, Sadāśiva Nāyaka is mentioned as agent of Immaḍi Tirumalai-Nāyaka. He is also known as a subordinate under Tirumala in an inscription from Dēvikāpuram in the North Arcot District (No. 361 of 1912). Another agent of Tirumalai-Nāyaka was Īśvaraiyar who is mentioned in two inscriptions from Tiruvūr, Chingleput District, dated in the cyclic year Sarvajit, corresponding to Śaka 1449 (Nos. 341 and 342 of 1939-40).

Maṇḍalapurusha identified with the Tamil lexicographer of the name.

No. 340 of 1939-40 from the same village mentions the *dēvadāna* village Maṇḍalapurushaṇpaṭṭu belonging to the temple of Śiṅgīśuramuḍaiya-Nāyaṇār at Tiruvūr. In another record of Kṛishṇadēvarāya from Paḍavēḍu (No. 75 of 1940-41), a Maṇḍalapurusha figures as one of the *tānattārs* of the Rāmachandradēva temple. We know of a Tamil lexicographer by name Maṇḍalapurusha who is believed to have flourished in the time of Kṛishṇadēvarāya (*Q.J.M.S.*, Vol. XIII, pp. 487 ff). The Maṇḍalapurusha referred to in the epigraphs may be identified with the aforesaid lexicographer who was a disciple of the Jaina teacher Guṇabhadra. This Guṇabhadra finds mention in a verse inscription (No. 302 of 1939-40) from Tiruniṟaṅkoṇṟai, a Jaina centre of pilgrimage in the South Arcot District, wherein he is praised for his scholarship both in Tamil and Sanskrit and described as the wise man (*vittagaṇ*) of Koṇḍaimalai, *i.e.*, Tiruniṟaṅkoṇṟai. In another record from the same place, No. 303 of 1939-40, this teacher is called 'Vīrasaṅghapratishṭhāchārya', thereby indicating his role as the founder of a school of Jaina religion.

Royal remission of the *jōḍi* tax.

No. 144 of 1939-40 from Karandai states that the lands belonging to the Jaina temple Vīrarājēndraśōḷap-perumpaḷḷi in the village had been free of all taxes for a long time, and that during the administration of Rāmappa-Nāyaka, the *Mayappōḍai* officer of king Narasiṁharāya, the *jōḍi* tax was levied unjustly on these lands with the result that they fell into disuse. This was, however,

repealed and worship revived in the temple when, on the occasion of his coronation, Kṛishṇadēvarāya remitted the taxes on all *dēvadāya* lands including those of Jaina and Buddhist temples in the Paḍaivīḍu-rājya and Chandragiri-rājya. The date of this inscription is given as Śaka 1431, Śukla, Makara, śu. 10, Thursday, Puṇarpūśam. The astronomical details given in it are not regular.

Rāyasam Rāmachandra Dīkshita.

A certain Rāmachandra-Dīkshita figures as donor of a village to the temple of Mukkaṇṭīśvaramuḍaiya-Tambirāṇār at Kalvāykuṭṭai, *i.e.*, Kalavaguṇṭa in the Chittoor District (No. 356 of 1939-40). He is evidently identical with the person of the same name mentioned in No. 76 of 1939-40 from Tiruvattiyūr in the North Arcot District wherein he is called a *rāyasam* officer. This latter record is dated in the cyclic year Vijaya which would correspond to Śaka 1455, in the reign of Achyutarāya-Mahārāya. In a record of Achyuta from Tirupati this officer is mentioned as the son of Nāga-Bhaṭṭar of the Kāśyapa-*gōtra* and Āpastamba-*sūtra* (*T.D.I.*, Vol. IV, p. 116).

Rāyasam Koṇḍamarasa and Ayyapparasa.

An undated inscription from Jōti in the Cuddapah District (No. 26 of 1939-40) records the construction of the *ālera* (steps?) leading to the river, by *Rāyasam* Koṇḍamarasayya who was evidently the famous general of Kṛishṇadēvarāya. In No. 97 of 1913, dated in Śaka 1447, it is stated that a gift of a village was made to the temple at Kambadūru, Anantapur District, by *Rāyasam* Ayyapparasayya in order that *Rāyasam* Koṇḍamarasayya might dwell in heaven. In the *Ep. Rep.* for 1913, it has been taken to mean that Koṇḍamarasayya probably died sometime before this date. No. 34 of 1939-40 from Māḍapūru in the same district makes mention of one Ayyaparasa, son of *Rāyasam* Timmarasa. In No. 499 of 1906, however, we have an Ayyaparasa, son of *Rāyasam* Koṇḍamarasa. There was another person by name *Rāyasam* Ayyaparasa, son of Goṭṭimukkil Timmarasa (Tipparasa) (*Ep. Rep.* 1920, para. 46). The identification of these three is rather perplexing since all of them are said to have been of the Bhāradvāja-*gōtra* and Āśvalāyana-*sūtra*.

Other officers of the king.

Among the other officers and subordinates of Kṛishṇadēvarāya figuring in his inscriptions may be mentioned the following :—

(i) Bukkarāju Timmarāju who held the Pōlūru-sīma as *Nāyaṁkara* figures in an inscription, dated Śaka 1439, from Nemaḷḷadinne, Cuddapah District (No. 352 of 1940-41). This chief is perhaps the son of Bukkarāja Rāmarāja of the Āravīḍu family of which Bukka was the most distinguished member and founder. It is not unlikely that his name was adopted by some members of the family, as in the present record, as their family name or that the name of the grandfather was prefixed to that of the grandson when the latter could not actually take the name of his grandfather as explained in *A.S.R.* for 1908-09, p. 195. The chief Rāmarāyaṁḍu mentioned in this record as the former donor of the grant which was now renewed by the Vidvan-mahājanas of the place, is in all probability identical with Rāmarāju, father of Timmarāju.

(ii) Sāḷuva Gōvindarāja Voḍeya, son of Rāchirāju-Ayya, is mentioned in an inscription from Korṟapāḍu, Cuddapah District (No. 428 of 1940-41). He was the brother of the famous general Sāḷuva Timma and was ruling over Gutti-rājya in Śaka 1435 (*S.I.I.*, Vol. IV, No. 800) and Kuḍagu-nāḍu and Terkaṇāmbiya-sīme in Śaka 1444 (*Ep. Carn.*, Vol. IV, Gu. 1 and 35).

(iii) Triyaṁbakarasa and his *kāryakartta* Kōnappa-Nāyuḍu, son of Koṇḍa-Kūnapa-Nāyuḍu are mentioned in a record from Mācherla, Guntur District (No. 15 of 1941-42). Nuniz refers to a chief as Trimbicara in connection with the expedition that Kṛishṇarāya undertook against Raichur in A.D. 1520 (*A.S.R.* 1908-09, p. 182). It is not certain whether Triyambakarasa of the record under review is identical with him.

(iv) Dēmarusayya, who was holding the Gaṇḍikōṭa-sīma as *Nāyaṁkara* in Śaka 1448 and the latter's subordinate Aṇṇājayya who held the

pārupatyam of Sakali-sīma which was included in the Ghaṇḍikōṭa-sīma (No. 35 of 1941-42 from Pōrumāmiḷḷa, Cuddapah District). This chief is mentioned in No. 14 of 1915 as the father-in-law of Chandraśēkhara who is said to have ruled over the Śrīśaila-rājya as a subordinate of Kṛishṇarāya.

(v) Ānegoṇḍi Rāmayadēva Mahārāja and his *daḷavāy* Appāṇa-Nāyakkar (No. 185 of 1941-42 from Mēlvilvarāyanellūr, North Arcot District).

Tirumalaidēva-Mahārāya.

98. Tirumalaidēva-Mahārāya, son of Kṛishṇadēva-Mahārāya, is represented by a single inscription in the present collection (No. 132 of 1942-43) from the Tiruttani division of the Chittoor District. It bears details of date equivalent to A.D. 1524, November 10, Thursday and it would therefore appear that his premature death, which is believed to have taken place in this year, should have occurred subsequent to the date of the present record.

Achyutarāya.

99. Of the records of Achyuta ranging in date from Śaka 1452 (No. 110 of 1940-41) to Śaka 1462 (No. 325 of 1940-41, from Kannelūru, Cuddapah District), No. 266 of 1939-40, dated in Śaka 1457, Manmatha, which comes from Tirunāmanallūr, South Arcot District, mentions as donor Tipparājar Bhōgaiyar of Uraiyūr, a subordinate under Salakarāja Tirumalaidēva-Mahārāja. A few inscriptions, evidently of this Bhōgaiya, have been secured from this region in previous years (Nos. 174, 175 and 253 of 1906 and No. 356 of 1921) and he is stated to have restored certain donations to the Tiruppaṇaṅgāḍu temple that had been withheld by Vīra Naraśiṅgarāya *alias* Śellappa in defiance of the king's orders (*A.S.R.* 1908-09, p. 188). The inscription under review records a gift of Mēṭṭu-Uṟattūr as *umbiḷigai* by this Bhōgaiyar, probably at the instance of his master Salakarāja-Tirumala, to a certain Pāpparāja and seven others, for the services of *daṇḍigai* and *kuḍai*, *i.e.*, carrying the palanquin and umbrella. From this village, it is stated, the donees made over 1 *mā* of land for the maintenance of a *maṭha* to Meyjñānamāmuni, a disciple of the Śikāḷivaḷḷalpaṇḍāram.

His relations with Sāḷuva-Daṇṇāyaka Śellappa.

Sāḷuva Nāyaka *alias* Śellappa figures in a record of Achyuta at Paḷavantāṅgal, Chingleput District (No. 110 of 1940-41) bearing details of date corresponding to A.D. 1530, November 4, Friday, which falls almost exactly a year after the king's coronation which took place on or about the 5th November 1529 A.D. (*A.S.R.* 1908-09, p. 187). In the record this chief is referred to as *Mahāpradhāna* Śellappa Sāḷuva Daṇṇāyaka of Kāñchīpuram in Toṇḍaimaṇḍalam, and as making a donation to the local temple for the merit of the king. It would appear from the present record that for a year subsequent to the coronation, Śellappa continued to be loyal to the king and had not turned a rebel. From a record of the same year it may be concluded that this chief was, at that time, a trusted general of the king as the latter made a donation for the merit of the chief (No. 256 of 1910).

His subordinates Vaiyappa-Nāyaka and Narasabhūpāla of Bejavāḍa.

Another inscription of the king (No. 355 of 1939-40) from Kalavaguṇṭa in the Chittoor District, which is dated in Śaka 1457, Jaya, mentions as donor Vayyappa-Nāyaka, son of Naḷḷeṟamanāyaṇ Chiṇṇa-Timmappa-Nāyaka and he may be identified with Bayyappa, the father of Kṛishṇappa of Gingee (*Ep. Rep.* for 1934, para. 34). Narasabhūpāla, son of Tirumalarāja and grandson of Kaṇṭhamarāju Timmarāju, figures as a subordinate in a record of Śaka 14[53], Khara, at Garisalūru, Cuddapah District (No. 349 of 1940-41). He claims to belong to the solar race, bears a number of epithets such as Bejavāḍapuravarādhīśvara, Mādhavavarmakulapradīpa, etc., and is stated to be holding the Chāṅgalamaṟṟi-sīma as *nāyaṅkara* under the king. This chief may be identical with Narasayyadēva-Mahārāja of the solar race who was the son of Tammarāva and who figures as a subordinate of Kṛishṇadēvarāya in Śaka 1431 (*A.S.R.* 1908-09, p. 184). Earlier members of this family figure in records at Udayagiri in the Nellore District (Nos. 208 and 209 of 1892) and at Tirumala, North Arcot District (No. 255 of 1904). Mahāmaṇḍalēśvara Salakarāju Peda-Tirumalayyadēva-Mahārāja, the brother-in-law of the king, is introduced in No. 325 of 1940-41 from Kannelūru as the *Vākiṭi-śirahpradhāni* of the king. Sāḷuva Gōvinda is also known to have held this post under Kṛishṇadēvarāya (*A.S.R.* 1908-09, p. 183, n. 6).

His *Vākiṭi-śirahpradhāni* Salakarāju Peda-Tirumalayyadēva.

100. Two copper-plate records of the reign of Sadāśiva from the South Kanara and the Dharwar Districts (C. P. Nos. 6 and 20 of 1940-41) of which the grant from Dharwar is curiously enough engraved in Malayālam script while the language is Kannada, refer to the administration of the Sōdeya-rājya in North Kanara by Immaḍi Arasappa Oḍeya. In No. 6 this chief is stated to be the son of Arasappa Oḍeya. He figures in the first inscription (C. P. No. 6 of 1940-41) as the donor of Śaṁṇēnahaḍahina-grāma included in Beṇṇegāṁve, a village in his own province of Sōdeya-sīme to the Jaina spiritual teacher Chārukīrti-paṇḍitadēva.

Sadāśiva.

The stone records of Sadāśiva in the year's collection range in date from Śaka 1464 to 1491. Of these, four epigraphs (Nos. 3, 6, 8 and 26 of 1942-43) coming from different villages in the Kurnool District are all dated in Śaka 1469 and mention Veṅkaṭādri, the younger brother of Aḷiya Rāmarāja of the Āravīḍu family. These records constitute the earliest epigraphical evidence bearing on the early career of this chief. He is styled in these records as Mahāmaṇḍalēśvara Rāmarāju-Veṅkaṭādri-Ayadēva-Mahārāja and is described as governing the *sīmas* of Kandanavōlu and Gaṇi which correspond to parts of the Kurnool District. He is stated to have remitted a number of taxes in favour of several *agrahāras* in these two *sīmas*. His son Raṅgaparājayyadēva-Mahārāja and grandson Mahāmaṇḍalēśvara Rāmarāju-Gōpālarājayya Mahārāja seem to have continued to administer the same Kandanavōlu territory as would appear from the fact that they figure as subordinates of Sadāśiva and Veṅkaṭa I respectively in inscriptions coming from the same region (Nos. 11 and 4 of 1942-43). It is known from the Telugu work *Rāmarājīyamu* (v. 267) that Veṅkaṭādri was ruling from his headquarters at Kandanavōlu or modern Kurnool. This information is substantiated by the evidence of these records which show that the administration of the Kurnool territory was carried on successively for three generations from Veṅkaṭādri.

A branch of the Āravīḍu family ruling Kandanavōlu.

No. 357 of 1939-40 from Kalavaguṇṭa, dated in Śaka 1485, which falls in the reign of this king, mentions an endowment of lands to the temple for the merit of Aḷiya Rāmappayyadēva Mahārāja and his agent Basavappa-Nāyaka.

No. 122 of 1939-40 from Tiruvattiyūr, dated in the cyclic year Ānanda corresponding to Śaka 1471, may be assigned to the time of Sadāśiva as it mentions a local officer under Kōnēṭi Timmayadēva-Mahārāja who must be identical with the chief of that name mentioned in No. 12 of 1904. It records a curious decision of the temple authorities against lending any of the articles belonging to the Tiruvattiyūr temple (to outside institutions).

Other inscriptions of Sadāśiva give the names of the following chiefs who were his subordinates :—

1. Rāmarāja-China-Timmarāja who held the Rāmēśvaram-Poḍaṭūri-sīma as *nāyaṅkara* from the king in Śaka 1465. His subordinate was Timmarāju (No. 367 of 1940-41).

2. Mahāmaṇḍalēśvara Nandyāla Timmayyadēva-Mahārāja who held the Ghaṇḍikōṭa-sīma as *amaram* from the king in Śaka 1466. He remitted the taxes such as *Durgadaṇāyani-varttana, bēḍige, kāṇika, etc.*, of certain villages to god Varadarāja of Dudyāla (No. 408 of 1940-41) and the taxes on the barbers of Korrapāḍu in Śaka 14[69] (No. 425 of 1940-41).

3. Mahāmaṇḍalēśvara Varaḍarājuḷa China-Veṅgaḷayyadēva-Mahārāja who held the Gutti-sīma as *nāyaṅkara* from the king in Śaka 1466 (No. 433 of 1940-41).

4. Pemmasāni Timmānāyaka who is known to have held Ghaṇḍikōṭa under the king and to have helped Rāmarāja who espoused the cause of Sadāśiva as against that of the usurper Salakarāja Tirumala (Dr. N. V. Ramanayya's *Vijayanagara : The Third Dynasty*, p. 83) and his son Pemmasāni Rāmaliṅga-Nāyaniṅgāru (Nos. 326 and 437 of 1940-41).

His subordinates.

5. Nallam Timmarājayya who held the Chāṅgalamarri-sīma and Nandyāla Timmarājayya Nāraparājayya who held the Ghaṇḍikōṭa-sīma in Śaka 1468 (No. 403 of 1940-41).

6. Mahāmaṇḍalēśvara Nārayadēva-Mahārāja, son of Nandēla Naraśiṅgayadēva-Mahārāja of the Ātrēya-*gōtra*, Āpastamba-*sūtra* and the lunar race who granted the village Eraguḍi in his fief in Śaka 1470 (No. 432 of 1940-41).

7. Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and the great-grandson of Āravīṭi Bukkarāja, who held the Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king in Śaka 1470 (No. 434 of 1940-41).

8. China Timmā-Nāyaniṅgāru, son of Pemmasāni Timmā-Nāyuḍu, who belonged to the Musala-*gōtra* and who held the Gutti-*māgāṇi* as *nāyaṅkara* under the king. The chief is said to have made the gift of a village for the merit of his parents Timmā-Nāyuṇḍu and Māchamaniṅgāru and the king and Aḷiya Rāmappayyadēva-Mahārāja in the Śaka year 1473 (No. 439 of 1940-41). (See Nos. 326 and 437 of 1940-41 wherein Pemmasāni Timmānāyuḍu and his other son Rāmaliṅga-Nāyuḍu figure).

9. Mahāmaṇḍalēśvara Pina Aubhaḷēśvaradēva Mahārāja, son of Pina Aubhaḷēśvaradēva-Mahārāja and grandson of Nandēla Aubhaḷēśvaradēva-Mahārāja, who granted lands to the religious preceptor Vāmana-Nārāyaṇa Jīvya, the disciple of Śaṭhagōpa-Jīvya, in the Ghaṇḍikōṭa-sīma which was included in the Udayagiri-rājya which the chief held as *nāyaṅkara* under the king in Śaka 147[3] (No. 426 of 1940-41).

10. Mahāmaṇḍalēśvara Rāmarāja China Tirumalarājayyadēva-Mahārāja who held the Avuku-*sīma* as *nāyaṅkara* under the king in Śaka 1480 (No. 351 of 1940-41) and Śaka 1489 (No. 435 of 1940-41).

11. Mahāmaṇḍalēśvara Jillēḷa Veṅgaḷarājadēva-Mahārāja in Śaka 1481 (No. 446 of 1940-41).

12. Mahāmaṇḍalēśvara Koṇḍarājadēva-Mahārāja, the son of Chinna Timmarāja, and the grandson of Āravīṭi Peda-Koṇḍrāja who held the Chāgalamaṛṛi-sīma as *ambali* under the king in Śaka 1482 (No. 404 of 1940-41). The dynastic list of the Āravīḍu chiefs shows that Peda Koṇḍa's grandson Koṇḍarāja was the son of Kōnēṭirāja by Tirumalāmbikā and not as the son of China-Tiruma as stated in this epigraph (See *A. S. R.*, for 1908-09, *Dynastic List of the Āravīḍu chiefs*, opp. p. 200).

13. Aḷiya Rāmappayyadēva-Mahārāja figures in an inscription of which the date is damaged, as holding the Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king (No. 376 of 1940-41).

14. Mahāmaṇḍalēśvara Nandēla Timmayadēva-Mahārāja, son of Naraśiṅgayadēva-Mahārāja and grandson of Avubhaḷayadēva-Mahārāja in Śaka 1469 (Nos. 33 and 34 of 1941-42).

15. Mahāmaṇḍalēśvara Rāmarāju Rāmappayyadēva Mahārāja in Śaka 1469 (No. 33 of 1941-42).

16. Mahānāyaṅkāchārya Vonnam Pāpā-Nāyuḍu, son of Vōbuḷ-Nāyuḍu, a subordinate of Nandēla Timmarāja in Śaka 146[9] (No. 54 of 1941-42).

17. Nandēla Nāraparāja, son of Nandēla Timmarāja, holding Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king in Śaka 1471. His subordinate Muppinēni-Paruvata-Nāyuḍu makes an endowment to god Chennakēśvara of Śaṅkhavaram (No. 29 of 1941-42).

18. Mahānāyaṅkāchārya Vonnam Peda-Vōbuḷ-Nāyuḍu, son of Vonnam Ādi-Nāyuḍu, another subordinate of Nandēla Timmarāja administering the Kalachapāṭi-sīma (No. 49 of 1941-42).

Śrīraṅga.

101. The next king represented in the collection is Śrīraṅgadēva Mahārāya (Nos. 173 and 273 of 1939-40 and No. 390 of 1940-41). His subordinate Kṛishṇappa-Nāyaka whose agents were Chinnā-Bommu-Nāyaka of Vēḷūr and Rāyasam Tirumalaiyar-Ayyaṇ figure in Nos. 173 and 273 of 1939-40 respectively. No. 273 of 1939-40 from Tirunāmanallūr, dated in the cyclic year Āṅgirasa corresponding to Śaka 1494, records an agreement given by the *nāṭṭār* of Tirunāvalūr to the king's agents, present and future, and to the *saṅkēṭis* of the several divisions withdrawing certain social privileges like the use of *pāvāḍai*, *parivaṭṭam* and *muṭṭamāḍai* from the masons, carpenters and smiths of Tirunāvalūr-śīrmai and Kuppa-śīrmai and giving them the same status as that enjoyed by similar classes of artisans in Paḍaivīḍu, Śeñji and Tiruvaṇṇāmalai. The latest inscription of the king (No. 390 of 1940-41), dated Śaka 1496, Bhāva, describes him as ruling from Penugoṇḍa.

102. Records of Veṅkaṭapati I, younger brother and successor of Śrīraṅga, range in the year's collection from Śaka 1511 to 1533. Of these No. 284 of 1939-40 mentions the officer Koṇḍama-Nāyaka, son of Kṛishṇappa-Nāyaka, as the donor of the village Māmbākkam, where this inscription is found, to (a temple at) Vṛiddhāchalam. His benefactions to the Chidambaram and Śrīmushṇam temples during the reigns of Śrīraṅga II and Veṅkaṭa I are well known (*Ep. Rep.* for 1914, para. 34 and for 1916, para. 73).

Veṅkaṭapati I.

The next inscription of the king (No. 338 of 1939-40) mentions his agent Nāraṇappa-Nāyakkar of Śīvaram as the donor of some taxes to a Vishṇu shrine in the Ṛishyaśṛiṅgēśvara temple at Tiruvūr in the Chingleput District. The third inscription is from Viriñchipuram (No. 212 of 1939-40) and records a gift of certain taxes to the temple made by Mahāmaṇḍalēśvara Jillēḷḷa Ōbaḷadēva-Mahārāyaṇ for the merit of Kṛishṇamarāja. The order was conveyed to the *pārupatyam* Periya Kēśava-Nāyaka. Veṅkaṭapati is known to have married from the Jillēḷḷa family (*A. S. R.* for 1911-12, p. 187). Bommu Nāyaka of Vēḷūr figures as the king's subordinate in a record from Kalkuppam, Polur taluk, dated Śaka 1517 (No. 105 of 1942-43). He is introduced with a number of epithets such as Gaṇḍaraganḍa, Paṇḍita-puṇḍarīka-chaṇḍa-mārtāṇḍa, Vēlūruśā-sanāṅka, Anukūla-*gōtra*, etc., and is described as the son of Nāgama Nāyaka and grandson of Tippu-Nāyaka. This chief probably belongs to the family of Chinna Bommu Nāyaka of Vēḷūr, who was a patron of Appayya Dīkshita.

His subordinate: Bommu Nāyaka of Vēḷūr.

Nos. 31 of 1941-42 and 353 of 1940-41, dated Śaka 1523 and 1533 respectively, show that Veṅkaṭa was ruling from Chandragiri as his capital.

His rule from Chandragiri.

103. Of Rāma, the son of Śrīraṅga and successor of Veṅkaṭa, there are two inscriptions dated in Śaka 1541 and 1545 respectively. The earliest from Karandai in the North Arcot District, (No. 137 of 1939-40) registers a gift of land by a certain Vāla-Nāgama Nāyaka and the *talattār* of the village to a scholar by name Kayilāyappulavar. Of this king there are only very few inscriptions in the Tamil country and the present one adds one more to the number. The other record coming from the Cuddapah District in the Telugu country (No. 369 of 1940-41) mentions as the subordinate of the king, a chief of the Pemmasāni family named Pemmasāni Timmā-Nāyuḍu. This chief is perhaps to be identified with the king's minister Pemmasāṇi Pedda-Timmarāju whose brother China-Timma was the patron of a Telugu poet during the reign of Veṅkaṭa I (*A. S. R.* 1911-12, p. 188). His identity with Pemmasāni Immaḍi Timmā-Nāyuḍu (*Ep. Rep.* 1926, para. 44) is, however, not clear.

Rāma (IV).

104. A copper-plate grant (C. P. No. 24 of 1940-41), dated in Śaka 1558 in the reign of Veṅkaṭapati II, records the grant of the village Pennalūru situated in the Tirumuṇaippāḍi-nāḍu of the Tiruvēṇḍipuram-rājya to several Brāhmaṇas of various *gōtras* and *sūtras*. The grant village is evidently the modern Pinnalūr in the Chidambaram taluk where the plates were secured. The genealogy of the king in the present record is identical with that found in his Kūṇiyūr and the Koṇḍyāta grants (*Ep. Ind.*, Vol. III, p. 236 and *Ind. Ant.*, Vol. XIII, p. 125). In the present record the gift is stated to have been made by the king on the request of a certain Mudu-Veṅkaṭa-Bhūpati, the son of Veṅkaṭēndra and the grandson of Kṛishṇa-Bhūpāla, the lord of Maṇināgapura. These chiefs were evidently the rulers of Gingee who are stated to have hailed from Maṇināgapura (*Ep. Rep.* for 1918, para. 83). Kṛishṇa-Bhūpāla, the grandfather of Mudu-Veṅkaṭa, is evidently Kṛishṇappa Nāyaka mentioned in the Jesuit records (Heras: *Āravīḍu Dynasty*, pp. 403 ff.) as having granted facilities to Jesuit missionaries and identical with Vaiyappa Kṛishṇappa-Nāyaka who figures as a subordinate of Veṅkaṭapati I in a copper-plate record of the latter dated in Śaka 1518, Hēviḷambi (C. P. No. 11 of 1934-35). It is known that this Kṛishṇappa of Gingee tried to assert his independence towards the close of the reign of Veṅkaṭapati I (*Ep. Rep.* 1934-35, para. 51) and on the latter's death openly rebelled along with Gobbūri Jaggarāja and others in opposing the succession of the legitimate claimant Śrīraṅga, the nephew of the deceased king (*A. S. R.* 1911-12, p. 187). As the grant village Pennalūru of the present record appears to have been included in the principality

Veṅkaṭapati II.

His subordinate Mudu-Veṅkaṭa Bhūpati (of Gingee).

of Gingee it would appear that the authority of the Vijayanagara ruler was again established over this area and its ruler brought to subjection.

In a stone record from Āttuvāmpāḍi in the North Arcot District (No. 86 of 1940-41) the king is called Āṇegondi Veṅkaṭapatirāya. The epithet, 'Āṇegondi' is attached to his name evidently because he was a viceroy at Āṇegondi before he was nominated by Rāma (IV) to succeed him on the Vijayanagara throne. From the *Rāmarājīyamu* it is known that Koṇḍarāja, the uncle of Veṅkaṭapati was also ruling from Āṇegondi. Apparently Veṅkaṭapati inherited the province from his uncle. The present princely family of Āṇegondi is descended from this Veṅkaṭapati through his brother China Veṅkaṭapati (*Ep. Rep.* 1922, para. 56).

Another inscription of Veṅkaṭapati copied at Kaikalūru, Kistna District (No. 480 of 1940-41) is dated in Śaka 1550. After invoking success to the king the record registers the foundation of the temple of Veṅkaṭēśvara at Kaiṅkaryapurī (Kaikalūru) by the minister Liṅgōji, who is described as the grandson of Rāmōji, the son of Gōpuji and Bandāyī, and the elder brother of Rāmōji-Paṇḍita of the Kūḍale-vaṁśa, the Ātrēya-*gōtra* and Kāṇva-*śākhā*.

The latest record of this king from the North Arcot District (No. 146 of 1941-42) bears the date Śaka 1564 and registers a donation by Rēpalli Mukunda Reḍḍi, the *kāryakarta* of Timmanāyakarayyaṇ.

105. The last king of the Vijayanagara dynasty represented in the collection is Śrīraṅga (VI). Two inscriptions of his, from Kalavaguṇṭa in the Chittoor District (Nos. 358 and 359 of 1939-40), dated in Śaka 1561 and 1560 respectively, mention his *Daḷavāyi* Tippānāyanayya. As the dates of the records fall in the reign of his predecessor, Veṅkaṭapati II, they were evidently issued by Śrīraṅga as crown-prince. It is known that ever since the beginning of Veṅkaṭa II's rule, *i.e.*, from Śaka 1552 (=A.D. 1630), Śrīraṅga was functioning as crown-prince and issuing records in his own name (*A. S. R.* 1911-12, pp. 191 and 192-3). In another record of the king dated in the cyclic year Tāraṇa (=A.D. 1644) Tupākula Kṛishṇappa Nāyaka is described as ruling the Nārāyaṇavanam-sīma and his subordinate Baṅgāru Nāyaḍu, the Chirutaṇi-sīma (No. 112 of 1942-43). This Kṛishṇappa Nāyaka is evidently identical with Tupākula Rāmakṛishṇappa Nāyaka, son of Tupākula Periya-Rāmabhadra Nāyaka mentioned in a Śrīraṅgam record (No. 108 of 1938-39).

Śrīraṅga (VI).

His subordinate Tupākula Kṛishṇappa Nāyaka, ruling Nārāyaṇavanam-sīma.

106. A later member probably of the Karṇāṭa family, *viz.*, Rāmarāja Rāmappayya, with the imperial titles figures in an inscription, dated in Śaka 1612, from Chinaveṇuturla in the Jammalamadugu taluk (No. 380 of 1940-41) wherein the king is stated to be ruling from Vijayanagara. Vijayanagara had long before this time ceased to be the capital, but its traditional association as such lingered on till nearly a century after its destruction.

Rāmarāja-Rāmappayya.

Miscellaneous.

107. A short inscription of four lines (No. 401 of 1940-41) engraved in characters of about the 7th century A.D. on a rock called *Sanyāsi-guṇḍu* overhanging a small natural cave on the hill at Peṇikelapāḍu in the Jammalamadugu taluk of the Cuddapah District is of some interest. It is in Sanskrit verse in the *Anushṭubh* metre and states that the excellent teacher Vṛishabha who was a cloud to the crops namely the righteous (*Bhavyas*) and who was an unshakeable rock to his opponents in discourse, lived on this hill. The term *bhavya* is generally applied to the Jainas and hence it may be presumed that Vṛishabha was a Jaina saint.

Jaina saint Vṛishabha.

108. At Rājēndrapaṭṭaṇam in the Vṛiddhāchalam taluk of the South Arcot District were secured three short inscriptions in Pallava-Grantha characters of about the 7-8th centuries A.D. mentioning the names 'Śrī Mahēndra', 'Sāriputra', disciple of Buddhavarmma, and 'Śrī-Śāntamati'. The last three, from their appellation, may be considered to be Jaina or Buddhist names (Nos. 139-141 of 1940-41). To about the same period may be assigned a similar short inscription in Tamil from Kuṇṇāṇḍārkōyil in

Inscriptions in Pallava-Grantha characters of the 7-8th centuries A.D.

the Pudukkottai State giving the name Kandavārchēni, wife of Singaṉ (No. 222 of 1940-41).

Early stone inscriptions in the North Arcot and Nellore Districts.

No. 102 of 1941-42 in Vaṭṭeḻuttu characters is an inscription on a hero-stone at Kuṉṉattūr in the Polūr taluk of the North Arcot District. It seems to record the death while resisting a raid on the village Varūr, of a warrior called Pēpāṯakaṉ whose figure is sculptured below in relief holding a bow and sword and attended by a servant. On palaeographic grounds, the inscription may be dated anterior to the Kīḻ-Muttugūr record of Narasiṅgavarman of about the 9th century A.D. (*Ep. Ind.*, Vol. IV, p. 360) and it is one of the few Vaṭṭeḻuttu inscriptions found in this region. Several stones with representations of heroes cut in relief and bearing inscriptions in archaic Telugu characters were found at Perimiḍi in the Venkatagiri Zamindari of the Nellore District. These mention names like Bhīmarāju, Iruga, son of Malunāga, and Kalidhīra, son of Nīla. The last named person who had the epithets such as Prathita-Yaśuṇḍu, Athiratuṇḍu, [Chō]ḻakarāḍityuṇḍu, Rāchameṟugu, is stated to have lost his life in a battle. Attention may be drawn to the title 'Chōḻakarāḍitya' given to the hero which perhaps shows his connection with the Chōḻas. An inscription of the 9th century A.D. from Veṉmaṇi, North Arcot District, engraved over the figure of a warrior holding a child in the left hand and a scimitar in the right mentions the destruction of the village in the time of Valluvik-kaṅgaraiyar who was probably a Gaṅga chieftain ruling the region (No. 116 of 1941-42). It may be observed that a verse inscription (13th century A.D.) from Tiruvaṇṇāmalai in the same district (No. 507 of 1902), mentions the Bāṇa chief Poṉparappiṉāṉ *alias* Magadaipperumāḷ as having had an engagement at Veṉmaṇippāḍi evidently Veṉmaṇi of the above record.

Pallava and Buddhist vestiges at Kāñchī.

109. Conjeeveram has still a few early relics worthy of further exploration. The Ēkāmranātha temple contains a few fragmentary label-inscriptions in Pallava-Grantha script of the 7th century A.D. found on slabs built into the walls of the outermost *vrākāra* (Nos. 344 and 347 of 1939-40). One of them contains the *biruda* 'Nṛipachūḍāmaṇi' probably of the Pallava sovereign, Mahēndravarman I whose inscription is found on a pillar in the same temple (No. 82 of 1921). In another can be read the syllables *gṛihē śailā*, the import of which is not clear. It may be observed that there is a sculpture in relief on a small slab built into the same wall representing Buddha's *nirvāṇa* and a figure of Buddha in the round seated in the *dhyāna-mudrā* pose set up in the premises of the police station close to the temple, thus adding to the Buddha vestiges already known at Kāñchī (cf. *Ep. Rep.* for 1920; p. 118).

Sculpture of Iśānadēva in the city.

On a slab built into the wall of the outermost *prākāra* of the Ēkāmranātha temple at Conjeeveram is an inscription of five lines stating that the *maṭha* of Tirumēni Īśānadēva was the gift of the *Periyanāṭṭār* (No. 343 of 1939-40). The writing may be attributed to the 13th century A.D., and above this inscription is carved in relief the figure of a monk, probably Īśānadēva himself, seated on an ornamental pedestal holding a lotus in either hand. He wears a crown on the head and a pair of circular ornaments adorn his big ear-lobes. To his right is a long-necked pitcher and to the left is a triangular object. Below the pedestal is an ornamental *kumbha* with a lamp on either side. The *Periyanāṭṭār* mentioned here are a community of agriculturists who also figure in inscriptions copied in previous years (*Ep. Rep.*, 1938-39, para. 30).

Cavern with beds at Tiruniṟaṅgoṉṟai, South Arcot District.

110. Tiruniṟaṅgoṉṟai in the Tirukkoyilur taluk of the South Arcot District is one of the important places of pilgrimage for the Jainas of the Tamil country. Near this village runs a chain of hillocks from north to south and on one of these, at the northern end, is a cavern about 40 feet from the ground level commanding a full view of the river Gadilam flowing about a mile away. The cavern faces east and measures roughly about 40 feet by 30 feet, the height ranging from 2 to 6 feet. On its brow are two driplines for preventing rain water from getting inside. There are a number of beds with pillow lofts both inside and outside the cavern but without any early inscriptions. However, in its vicinity are found a few inscriptions in Tamil assignable to the 9th century A.D. referring to Chaturmugat-tirukkōyil of the Kīḻaippaḷḷi at Tiruṇaṟuṅgoṇḍai (No. 306 of 1939-40) and to the existence of two Jaina shrines in the place (No. 308 of 1939-40).

A little to the north of this cavern are two big boulders facing each other and meeting at the top, on the inner face of one of which is cut in relief a standing figure of Pārśvanātha, about 3½ feet in height, with a serpent hood and triple umbrella. On either side of this image stands an attendant waving a fly-whisk. This Pārśvanātha is known locally and in an inscription at the place as Appāṇḍār (No. 303 of 1939-40) and Kanaka Jinagiri Appar (No. 299 of 1939-40). Round these boulders, modern constructions have grown up, relegating the Appāṇḍār shrine to a corner in the north of the temple. Directly in front of the entrance to the temple, is the shrine of Chandranātha, a seated figure made of mortar, with a circumambulatory passage around. The latest addition is the *gōpura*, a little down the hill, which according to an inscription in it, is stated to have been completed in Yuva, Paṅguṇi 2, dvitīya, Rēvatī, Sunday (No. 315 of 1939-40) corresponding probably to A.D. 1636, February 28, Sunday. An inscription found on the basement without any superstructure, a little below the Appāṇḍār temple, mentions the shrine of Pāḷiyilāḷvār (No. 317 of 1939-40). Of the two bronze images of Chandranātha in the temple, the smaller which is about 1½ feet in height, contains the following inscription on its pedestal (No. 319 of 1939-40) :—

Jaina temple of Appāṇḍār.

1 Śrī Tirunaṟuṅgoṇḍai

2 Āḷappiṟandāṉ Mōgaṉ Kachchiy-

3 Kachchināyakkar

"(*This image of*) Kachchiy-Kachchināyaka (*of the*) sacred Tirunaṟuṅgoṇḍai (*was the gift of*) Āḷappiṟandāṉ Mōgaṉ." This image is referred to in an inscription of the place (No. 311 of 1939-40) which can be assigned to Kulōttuṅga-Chōḷa II.

111. An image of a seated Yakshi was found at Seṁbāṭṭūr in the Pudukkottai State with an inscription in Tamil characters of about the 11-12th century A.D. on its pedestal (No. 218 of 1940-41). It is represented with two hands, the right holding a lotus while the left rests on the thigh. The right leg which is thrown down touches the back of a lion and the left leg is bent at the knee and remains parallel to the seat. The inscription states that this Yakshi was made by Mūvēndaḷūrdēvar of Jayaṅgoṇḍaśōḷakkuḷamaṅgala-nāḍu. Similar label-inscriptions of about the 12th century A.D. recording the consecration of the images of Dakshiṇāmūrti and Durgā in the Śiva temple at Nallūr, South Arcot District, are helpful in the study of South Indian sculptures (Nos. 142 and 148 of 1940-41).

Yakshi image with inscription at Seṁbāṭṭūr (Pudukkōṭṭai State).

112. No. 124 of 1939-40, dated in the 3rd regnal year of Pārthivēndravarman, comes from Veḷiyanallūr in the North Arcot District. Another inscription, dated in his 4th regnal year, ascribes to him the title,' who took the head of Pāṇḍya ' and records the construction of a sluice called, *Tirumaḷapāḍi*, to the tank at Tachchuḷāṉpāḍi in memory of the deceased Mañjakkaṇār, the daughter of Puduṉāḍārnambi Eḷuvāṉār and the wife of Chēripperumāṉār who was the son of Aiyyāṟṟaḍiyaḷ, the chief of Pāḍā-nāḍu (No. 158 of 1941-42). No. 157 of 1941-42 is dated in the 5th regnal year of a king whose name is not given, but from the mention of Chēripperumāṉār, son of Aiyāṟṟaḍigaḷ, who figures in this epigraph it may be assigned to the same chief, *viz.*, Pārthivēndravarman. That the region represented by the present Tiruttani division, Chittoor District, was part of the dominions of Pārthivēndra is indicated by two records, dated in the 7th and 10th years, found in this locality (Nos. 174 and 197 of 1942-43). These mention as donors Paḍuvuḷāṉ Kalaṅgāmalaiyaṉ and *Pāraḍāyaṉ* Nārāyaṇaṉ of Kuladīpamaṅgalam who held Kāṭṭukkumaṇḍūr as *jīvita* and who is described as a *Kaṇmi* of Pallavamārāyar.

Pārthivēndravarman.

113. The Paṅgaḷa-nāḍu chief Attimallar *alias* Kaṇṇaradēva-Pṛithivīgangaraiyar, son of Vayiriaḍigaḷ, ruling over Kalleḍuppūr-maryādā figures as donor in a record engraved on a pillar used as a jamb in the Draupadī temple at Padiyāmpaṭṭu in the Polur taluk of the North Arcot District (No. 140 of 1941-42). From the contents of the inscription it is evident that this pillar does not belong to the temple. The beginning of the inscription which probably contained the date is lost. It records certain additions made to the temple, the installation of the image of Rishabhadēva and the grant of the village Koṟṟamaṅgalam for worship of the deity by the chief. The inscription on another pillar in the same place states that Perumāṇaḍigaḷ wanted

Paṅgaḷa-nāḍu chief Attimallar *alias* Kaṇṇaradēva-Pṛithivīgaṅgaraiyar.

to respect the gift made by the chief Pṛithivīgaṅgaraiyar and that he issued an order to this effect through his officers (*adhikāri*) Mugaiyūrudaivāṉ and Miṇavaṉ Mūvēndavēḷāṉ. The period of the rule of Pṛithivīgaṅgaraiyar is known to be about Śaka 875 (=A.D. 953) (*Ep. Ind.*, Vol. VII, p. 195) and Perumāṇaḍigaḷ mentioned above may be taken to be a Chōḷa king, probably Uttama-Chōḷa under whom Miṇavaṉ-Mūvēndavēḷāṉ figures as an officer (*rāśal-kāṟi*) in an inscription from Paḷaṅkōyil in the same taluk (No. 352 of 1925).

Verse inscription of the Bāṇa chief Magadēśaṉ at Tirupparaṅkuṇṟam.

114. At Tirupparaṅkuṇṟam in the Madura District a few inscriptions in verse praising the Bāṇa chief Magadēśaṉ have been secured (Nos. 208, 255, 256 and 258 of 1941-42). Some of these verses are also found in a few inscriptions at Tiruvaṇṇāmalai (Nos. 507 and 554 of 1902). In the *A. R.* for 1939, para. 27, it has been observed that Māṟavarman Sundara-Pāṇḍya with the title 'Śōṇāḍu-vaḷaṅgiyaruḷiya', when he gave back the conquered Chōḷa territory to Kulōttuṅga-Chōḷa III, did not restore the entire country, but gave a portion to the Magada chieftain, evidently for his assistance in the campaign. The provenance of the inscriptions mentioning this Bāṇa chief at Tiruvaṇṇāmalai in the North Arcot District and the distant Tirupparaṅkuṇṟam in the south, point to the wide region over which this chief wielded influence.

Bāṇa chiefs of Āragaḷūr are mentioned in a verse inscription from Kuḍumiyāmalai in the Pudukkottai State (No. 207 of 1941-42). The inscription is after the style of the Vṛiddhāchalam and Tiruveṇṇainallūr records of the Kāḍavarāya chiefs, praising each chief in succession (*S. I. I.*, Vol. XII, Nos. 263 and 264). It starts with Araivāḷ Tyāgavāṉaṉ, after whom his son Poṉṉiṉ-Perumāḷ is mentioned and stops with the latter's younger brother Aṉjāda-Perumāḷ. The information given in the record is helpful in elucidating the genealogy of these local chiefs.

The Gaṇḍagōpālas.

115. There is a single record of Allun-Tikka in the collection (No. 159 of 1942-43). The king is herein called Madhurāntaka Pottappichchōḷaṉ-Mahāvirājar Allun-Tikkarasar Gaṇḍagōpāla. It is dated in the 2nd year and registers a gift of land by Kāḷattiyaṉ *alias* Iruṅgōḷadēvaṉ for offerings during the *tiruppaḷḷi-eḻuchchi* ceremony and for lamps in the Śiva temple at Nemali.

Inscriptions of Vijaya-Gaṇḍagōpāla range between the 3rd year of his rule (No. 329 of 1939-40) and the 28th (No. 95 of 1939-40). His earliest inscription which is from Kōvūr contains a tradition with regard to the donor, a certain Kāmaṉ Peruṅgāṭṭuppiḷḷai. He is said to have belonged to one of the 70 families including that of Ēlēlaśiṅgaṉ at Tirumayilāppūr whom Karikāla-Chōḷa is stated to have settled at Rāmadēvachchēri at Kāñchī. The mention of Tirumayilāppūr with Ēlēlaśiṅgaṉ is important since the place is associated with Tiruvaḷḷuvar, the author of the famous Tamil couplets *Kuṟaḷ* and the merchant friend Ēlēlaśiṅgar. No. 117 of 1939-40 from Tiruvattiyūr, dated in the 9th year, mentions as donor Uḍaiyāḷvār-aḍigaḷ Mīṭṭāṇḍa Nāchchi, the wife of Āḷappiṟandāṉ Kāḍavarāyar of Kūḍal. The same donor figures in two records from Tiruvaṇṇāmalai, dated in the reigns of Rājarāja III (31st year) and Peruñjiṅga (15th year), where she is stated to be the daughter of Peṇṇaraśiyār *alias* Uḍaiyāḷvār and the wife of Āḷappiṟandāṉ Kāḍavarāyaṉ Śāḍumperumāḷ (*S. I. I.*, Vol. III, Nos. 77 and 98). The wording in the inscription suggests the identity of this Śāḍumperumāḷ with the chief Peruñjiṅga himself who may therefore be presumed to have been on friendly terms with Rājarāja III and with Vijaya-Gaṇḍagōpāla.

The subordinate position occupied by the Śaṁbuvarāya chief, Seṅgāṇi Vīrāgaraṉ Āḷappiṟandāṉ *alias* Rājarāja-Śaṁbuvarāyaṉ under Vijaya-Gaṇḍagōpāla is brought out by two inscriptions from Tiruvattiyūr, dated in his 27th and 28th years (Nos. 93 and 95 of 1939-40). He seems to have been wielding power under Vijaya-Gaṇḍagōpāla in the region round Tiruvattiyūr. From para. 42 above it will be seen that this chief would be identical with Vīrapperumāḷ Rājarāja-Śaṁbuvarāya and that he had been a subordinate under Rājarāja III also. From No. 108 of 1939-40 from Tiruvattiyūr it would seem that he had also assumed the names Gaṇḍagōpāla and Kulōttuṅgaśōḷa-Śaṁbuvarāya, in addition.

Another Śaṁbuvarāya chief under Vijaya-Gaṇḍagōpāla having his jurisdiction round about Viriñchipuram in the same district was Rājagaṁbhīra-Śaṁbu-

varāya whose wife Ārāyumperumāḷ figures as a donor in a record from the place, dated in the 17th year of the reign of Gaṇḍagōpāla (No. 179 of 1939-40).

Peruñjiṅga I.

116. Three records of Peruñjiṅga I secured from Karandai in the North Arcot District are in verse (Nos. 140, 142 and 143 of 1939-40), and eulogise the prowess and greatness of the chief. Of these No. 140 of 1939-40 is of importance as mentioning his relationship to the Chōḷa sovereign whose daughter he is stated to have espoused. This also makes mention of his fight at Teḷḷāṟu and the imprisonment of the Chōḷa. No. 143 consists of three verses of which the first is identical with verse 2 of his Vaiḷūr record published in *Ep. Ind.*, Vol. XXIII, p. 180, wherein the poet warns all the kings to take a lesson 'from the prison-house in which lay the Chōḷa of Pugār', and pay their tribute to Peruñjiṅga before his anger was roused.

No. 287 of 1939-40 from Pullūr in the South Arcot District should also be assigned to Peruñjiṅga I as it refers to the construction of a temple called Śokka-chchīya-Vinnagarāḷvār by Perṟāṉ Teṉṉavadaraiyaṉ for the welfare of the chief; as Śokkachchīya is known to have been his title from his inscription at Āttūr (No. 285 of 1921).

Peruñjiṅga II.

117. An inscription of the 6th year of Peruñjiṅga (probably the 2nd of the name) from Tirumāmanallūr (No. 242 of 1939-40) records an endowment made by the chief for worship to a *bāṇaliṅga* of god Viśvēśvaradēva set up in the precincts of the temple by Uḍaiyār Gaṅgōḷi Jñānaśiva *alias* Svāmidēva. The name suggests that he was a man of some importance and probably connected with some religious institution. From a record dated in the 21st year of Peruñjiṅga (II) we learn that the Śiva temple of Tevvaināyaka at Sumaṅgali which had been in ruins was dismantled and reconstructed of stone by three residents of Vāvalūr in that year (No. 126 of 1939-40).

Vīra-Nāraśiṅga-Yādavarāya.

118. The Yādava chief Vīra-Nāraśiṅgadēva Yādavarāya is represented by two inscriptions from Murukkampaṭṭu and Nallāṭṭūru in the Tiruttani Division of the Chittoor District, dated in the 37th and 54th regnal years respectively of the chief (Nos. 113 and 162 of 1942-43). The latter registers a gift of land as *sarvamānya* by the *talaikkuḍi* of Mayaṅgāl in Illattūr-nāḍu, a subdivision of Kuṉṟavardhana-kōṭṭam to Periyanāyaṉ, a member of their class, for *iraṅgal-mīṭkai* by the ordeal of fire. The regnal year quoted is the highest so far known for the chief.

Sāḷuva-Guṇḍayadēva-Mahārāja.

119. A record from Nemali, Chittoor District, registers a provision made for deepening the lake of the village annually for the merit of Vīra Ōbuḷarāya and of his father Gavattarāja (Gautarāja) in the time of Sāḷuva Guṇḍayadēva-Mahārāja (No. 161 of 1942-43).

Kōnēridēva-Mahārāya.

120. Two records from Uyyakkoṇḍāṉ Tirumalai belong to Mahāmaṇḍalēśvara Kōnēridēva-Mahārāya, and are dated in the cyclic year Saumya corresponding to Śaka 1411 (Nos. 378 and 384 of 1939-40). Of these No. 384 gives him the *birudas*, *Paṭṭakaṭṭārirāya*, *Vasavaśaṅkara*, *Maḍiyāḷa-maṉṉar-maṇa-vāḷa* and *Kāñchīpuravarādhīśvara* without reference to any overlord. A similar record issued in his own name and giving him the same *birudas* comes from Nallūr (No. 158 of 1940-41) and is dated four years later in Śaka 1415 (current). We know how this chief was deprived of his administrative authority over the Trichinopoly District by Narasā-Nāyaka (*An. Rep.* for 1936-37, para. 78).

A fourteenth century chief with Eastern Chāḷukya *praśasti*.

121. An inscription (No. 56 of 1941-42) from Nindali in the Venkatagiri Zamindari introduces a king named Avubhaḷanāthadēva Mahārāja, who, from the *praśasti*, appears to be connected with the Eastern Chāḷukya family of Vēṅgī. Among the *birudas* held by him are *Rājamahēndra*, *Vīrachaḷikya-chandra*, *Vēṅgī-Vishayādhīśa*, *Draviḍamaṇḍaḷi-kaśaḷaḷakīpallava-maḍaṉarājēndra*, *Vishṇuvardhana*. It is dated in Śaka 1[245] and records a gift of land made by his subordinate Mahāmaṇḍaḷēśvara Aprati-malla Bāchayadēva-Chōḍa Mahārāja, probably at the instance of his overlord, to the temple of Bhīmēśvara at Drākshārāma. Chiefs belonging apparently to this family and bearing the title Apratimalla are known to have held sway over

parts of the present Cuddapah District during the 15th century A.D. from a few inscriptions from the Cuddapah taluk (Nos. 384 and 385 of 1938-39).

Hūliya Mallayadēva, a Vijayanagara subordinate, Śaka 1388.

122. No. 440 of 1940-41 from Enumulachintala mentions a chief named Hūliya Mallayadēva-Mahārāja who bears the epithets Mahāmaṇḍalēśvara, Gōḍeyarāya, Rūpanārāyaṇa, Rāyahulirāya and Gaṇḍabhēruṇḍa. He figures as a subordinate of Naraśiṅgarāja-Oḍeya. The inscription is dated in Śaka 1388 (=A.D. 1466), when king Virūpāksha III had just ascended the throne of Vijayanagara. The mention of Naraśiṅgarāja-Oḍeya in this inscription, instead of the reigning king, may perhaps be due to the fact that in this region, so far away from the capital, the power of Sāḷuva Naraśiṅga who later on dominated the ruling house of Vijayanagara was already recognised.

Kāchaya Reḍḍi.

123. A fragmentary inscription (No. 54 of 1942-43), on a mutilated slab at Śrīśailam refers to Kāchaya Reḍḍi who opposed the Muhammadan invasion into the South. The invaders, it is stated, subjugated Māḷava and Mahārāshṭra and next advanced into the Teluṅga country. The name of the ruler in whose reign the record was issued and the date are unfortunately lost but the record may be assigned on palaeographic grounds approximately to the 14th century A.D. The reference to Kāchaya as the commander-in-chief (*sēnāpati*), his title *Mahārājasthāpanāchārya* occurring in the record and the statement that he saved the Kākatīya throne would lead to the conclusion that he took a prominent part in stemming temporarily the tide of the Muhammadan invasion of the Kākatīya kingdom. Kāchaya is stated to have founded the village Gaṇapāvuram in Kannāḍu, after his mother's name. His father's name was Mailaya.

Chiefs of Aṟantāṅgi.

124. The Toṇḍaimāṉ chiefs of Aṟantāṅgi are represented by a few inscriptions secured from Kurumbūr and Śilaṭṭūr near Aṟantāṅgi in the Tanjore District in the year 1941-42. These are :—

1 Sūryadēvar Kulaśēkhara Toṇḍaimāṉ, Śaka 1352 (No. 221),
2 Aḷagiya Maṇavāḷapperumāḷ Toṇḍaimāṉ, Śaka 1365, Rudhirōdgārin (Nos. 220 and 223) and Śaka 1377, Bhāva (No. 224),
3 His son Lakkaṇadaṇṇāyaka Toṇḍaimāṉ, Śaka 1365, Rudhirōdgārin (No. 222),
4 Tirunelvēlipperumāḷ Toṇḍaimāṉ, Śaka 1387, Pārthiva (No. 217),
5 Inbavanapperumāḷ Toṇḍaimāṉ, Śaka 1399, Durmukhi (No. 226),
6 Ēkapperumāḷ Toṇḍaimāṉ, Śaka 1414, Paridāpi (No. 213), Kāḷayukti (No. 215).

Excepting Sūryadēva, all the rest are referred to as 'Aṟantāṅgi-araśu', *i.e.*, ruler of Aṟantāṅgi and the last *viz.*, Ēkapperumāḷ bears among others the title *Ēḻu-nāḷaiyil Īḻam-koṇḍāṉ*, *i.e.*, he who took Ceylon in seven days (No. 213). It may be pointed out here that Ēkapperumāḷ's son Poṉṉambalanātha-Toṇḍaimāṉ claims only to have collected tribute from Ceylon within seven days (*Ep. Ind.*, Vol. XXI, p. 124). It is possible that the word *tiṟai* meaning tribute is omitted (after *Īḻam*) by mistake in the present record. Whether this title was inherited both by the father and the son from their ancestors, or whether it indicates an actual expedition to the island has to be established by future discoveries. Another inscription from Piḷḷaivāyal, dated in Śaka 1420, Kāḷayukti, refers to a previous gift to the temple of Āḷuḍaiya-Tambirāṉār at Tiruppeṟuntuṟai by Uḍaiyār Sūryadēvar Toṇḍaimāṉ and to the collection of tribute by Ēkapperumāḷ-Toṇḍaimāṉ for payment to the Rāya, 'who took Madura' (No. 211 of 1941-42). The Rāya mentioned here may be identified with the Vijayanagara ruler of the time especially as Narasaṇa-Nāyaka figures in the region about this time as the agent of Sāḷuva Immaḍi-Narasiṁha (*A. R.* for 1924, para. 43).

A late Gaṅga Chief.

125. A Gaṅgaraiyaṉ Āḷappirandāṉ, whose full name is lost, figures in a record from Nammiyēndal in the North Arcot District (No. 114 of 1941-42). He is given the titles, 'Kuvalāḷa[pu]rīśvaraṉ', 'Gaṅgakulōdbhavaṉ', 'Kāvērīvallabhaṉ' and 'Nandigirināthaṉ'. Amarābharaṇa Śīyagaṅga, the patron of Bhavanandi, the author of the Tamil grammar *Naṉṉūl*, is also known to have had these *birudas*. We have, however, no means of ascertaining whether the chief mentioned in the present record can be identical with Amarābharaṇa. The record mentions an order of the

chief without reference to his overlord. The appellation 'Āḷappirandāṉ' assumed by him is noteworthy and may explain his subordination to the Kāḍava chief Kōpperuñjiṅga under whom a certain Āḷappirandāṉ served in the region surrounding Mēlpāḍi in the Chittoor District (*S. I. I.*, Vol. XII, No. 202).

The Travancore chief Bhūtalavīra.

126. The Travancore king Veṉṟumaṇkoṇḍa Bhūtalavīra Ravivarman is represented by a copper-plate from Rādhāpuram in the Nanguneri taluk of the Tinnevelly District (C. P. No. 4 of 1942-43). This is dated Kollam 715, with other astronomical details which correspond to A.D.1540, April 1, Thursday. It records a grant of land made, while the king was in his palace at Paṇkuḍi, for conducting worship during the service called Ravivarman-*śaṇḍi* instituted in the temple of Varaguṇēśvaramuḍaiya-Nāyaṉār and his consort Kalyāṇasundari-Nāchchiyār at Pūśaṅguḍi *alias* Rājarājapuram in Muṟattā-nāḍu. It is stated at the end that this inscription is a copy of the record engraved on the east wall of the central shrine (at Rādhāpuram) which is apparently No. 356 of 1930 copied in this village. The present inscription adds to the evidence showing that a portion of the present Nanguneri taluk of the Tinnevelly District formed part of the Travancore territory during the rule of this king (*T. A. S.*, Vol. IV, pp. 101 ff.).

Śeñji chief Kṛishṇama-Nāyaka.

127. A record of the Śeñji chief Kṛishṇama-Nāyaka, dated in the cyclic year Nandana, corresponding to A.D. 1592, comes from Koḷattūr, South Arcot District, and it registers the gift of this village renamed Kāśī-Viśvanāthapuram by the chief for the worship of the gods Koṇḍēśvara and Viśvanātha (No. 193 of 1940-41).

Raghunātha-Nāyaka of Tanjore.

128. The Tanjore Nāyaka chief Raghunātha-Nāyaka with his minister Dīkshitarayyaṉ and agents Nāraṇappa-Nāyaka and Tirumalaikoḷundapiḷḷai, is noticed in three inscriptions from the Polur taluk of the North Arcot District (Nos. 154, 161 and 179 of 1941-42). Śēttupaṭṭu-śīrmai stated to have been within the jurisdiction of the Nāyaka, covers the region round the present Śēttuppaṭṭu in this taluk. The interest evinced by the chiefs of this Nāyaka family and their benefactions to the temples of this locality are known from inscriptions copied in previous years in the North Arcot District (*An. Rep.* 1905, para. 38 and *An. Rep.* 1929, para. 69).

Nāyakas of Madura.

129. *Karaṇikkam* Vayirava Nayināṟ is mentioned as an agent of the Madura Nāyaka chief Viśvanātha at Paḷḷakuṟichchi in the Tinnevelly District (No. 273 of 1940-41). The temple of Varaguṇapāṇḍīśvara to which a gift is stated to have been made in the present record was evidently so called after the early Pāṇḍya king of the name and thus indicates its antiquity. The *kīḻai-gōpura* at Madura known as Sundara-Pāṇḍyaṉ-gōpura (para. 51 above), contains a few inscriptions of the Nāyakas of Madura, *viz.* Vīrappa, dated in Bhāva and Pramādin (No. 283, 282 of 1941-42), Muttu-Vīrappa with Śaka dates 1531, Saumya, and 1545 (Dundubhi) and Tirumalai-Nāyaka, dated in Śaka 1547, Krōdhana (No. 287 of 1941-42). The benefactions of Vīrappa-Nāyaka are noticed in two inscriptions from Tirupparaṅkuṉṟam close to Madura. Vīrappa is called 'Kachchipperuñchelvaṉ' and he is stated to have constructed the *gōpura* and the compound wall to the temple of the place (No. 262 of 1941-42) besides a *maṭha* to the east of this *gōpura* and to have set up an image of Gaṇēśa (Aṅkaraṇ) (No. 264 of 1941-42).

Chinna Bommu-Nāyaka of Vēlūr.

130. Chinna Bommu-Nāyaka of Vēlūr, the patron of the Advaita scholar Appaya Dīkshita figures in an independent capacity in two records from Polur taluk in the North Arcot District (Nos. 71 and 74 of 1942-43). They are dated in Śaka 1503 and 1505 which fell in the last years of Śrīraṅga II (*c.* 1578-1586 A.D.).

Gobbūri Etirāja.

131. Gobbūri Etirāja, the brother of the notorious rebel Jaggarāya and the father-in-law of Rāmadēva, figures in an inscription from Attippaṭṭu Tiruttaṇi Divi-ben (No. 185 of 1942-43). This record is dated in the cyclic year Paridhāvin (A.D. 1612) and it styles Etirāja as *Mahārāja* indicating that he practically ignored his emperor Veṅkaṭa I who was still alive. He took an active part in the war of succession after the death of Veṅkaṭa (1586-1614 A.D.) and

also entered into an agreement with the Dutch Governor of Pulicat in 1620 A.D. In this agreement he calls himself 'Governor over 40 Hindu miles of territory' (*Sardesai Commemoration Volume*, p. 273).

Velugōṭi chiefs.

132. The Velugōṭi chiefs are represented by a few inscriptions from the Venkatagiri division in the Nellore District. Of these No. 57 of 1941-42 from Nindali, dated in Śaka 1539, records the gift for repairs of a tank at Nindali by Velugōṭi Veṅkaṭapatirāya. It may be pointed out that this chief was a cousin of the famous Ēchama-Nāyaka and was holding portions of the Nellore District as *amara* under king Veṅkaṭapati. A large number of inscriptions of this chief which are included in the *Nellore District Inscriptions* show that he had a great interest in improving the condition of the ryots, offering them irrigational facilities. No. 55 of 1941-42 also from Nindali and dated in Śaka 1710 records the construction of a well by certain Vaiśyas during the reign of KumāraYāchama-Nāyaka. This chief ruled from Śaka 1699 to Śaka 1727.

Mahrāṭṭa general Ēkōji.

133. By far the most important of the epigraphs of the 17th century are two inscriptions from adjacent villages of the Polur taluk of the North Arcot District (Nos. 78 and 79 of 1942-43). The earlier of them (No. 79 of 1942-43), dated in Śaka 1587, Viśvāvasu with other astronomical details corresponding to 5th March, 1666 A.D. records a donation for the merit of the Mahrāṭṭa general Ēkōji by his subordinates Timmōji-paṇḍitar, Tryambaka-paṇḍitar and Pāppōji-paṇḍitar. The second epigraph, dated 20 days later, *i.e.*, 25th March, 1666 A.D., records the foundation of a hamlet called Navābupāḷaiyam in the name of Khānē-Ajam Hajarati Navābu Sāyabu, by his agent A[mu]var Khān Sāhebu and other officials (No. 78 of 1942-43). It is known that Veṅkōji also called Ēkōji, the favourite son of Shāhji inherited the acquisitions of his father in the Mysore and Arcot territories on the latter's death in A.D. 1664. His record under review provides the earliest date of his presence in this region although it is known that in 1654 A.D. he was sent on an expedition against the Śrīśaila country by his father. From the fact that the inscription of Khānē Ajam Hajarati Navābu is found in such close proximity to Ēkōji's record, both in point of date and provenance, it may be presumed that the former was also a Bijapur general like Ēkōji. Two other inscriptions from the Polur taluk of the North Arcot District which, from their palaeography, may be assigned to the 17th century A. D. mention Anantōji-paṇḍitarayyaṇ and Nimbōji-paṇḍitarayyaṇ who were the local officers in the region (No. 93 of 1942-43).

Mir Jumla.

134. No. 4 of 1941-42 comes from Ailūru in the Gannavaram taluk of the Kistna District and records the gift of the village Madhurāpura toVēmūri Anantanārāyaṇa Sōmayājin by Hajarati Ālampanah Sulatānu Abdullā Khutupu Śāha. It is said that during the reign of the king when Mir Jumla Muhammad Syed Navab was the head of the administration, the latter by the command of the king, had the overgrown jungle in the neighbourhood of Mēḍūru and Aiyalūru on the bank of the Kṛishṇā, cleared and fixed 10 *varāhas*, probably as *śrōtriyam*, and having named the site Madhurāpuram granted it as an *agrahāra* to Vēmūri Anantanārāyaṇa Sōmayājin who performed, at the instance of Mir Jumla, a *Sarvatōmukha-Yajña*. The gift was made for the purpose of teaching the *Vēdas* and *Śāstras* and for extending hospitality to strangers, for the merit of the Sultan and himself. The inscription is of interest in that it reveals the tolerant attitude of the Muslim rulers towards their Hindu subjects in that period.

Local chieftains of the Salem District.

135. An inscription on a rock at Chinna-Karūr in the Namakkal taluk of the Salem District (No. 374 of 1939-40) is dated in Śaka 1590 without mentioning any king. It records the formation of an *agrahāra* by a certain Immaḍi Rāmachandra-Nāyaka who was probably a local chieftain. It is not clear if he could be identified with the donor of the same name mentioned in No. 41 of 1913 from the same taluk which is however dated 50 years earlier, *i.e.*, Śaka 1541, Siddhārthin. The omission of the overlord in the present inscription is very probably due to the unsettled condition of this part of the country when the Mysore chieftain Doḍḍa-Dēvarāya was making inroads into Salem and Trichinopoly areas, which were then under the rule of the Nāyakas of Madura (*Mys. Gaz.* (revised), Vol. II, p. 2442).

Another inscription from the same region is No. 375 of 1939-40 which is incised in characters of the 17th century A.D. and mentions Jagadēvarāya in

whose jurisdiction Kuṉṟattūr-*durgam* is said to have been included. This Jagadēvarāya is evidently identical with the chief of the same name who was rewarded with an extensive territory including Bārāmahāl by the Vijayanagara king Tirumala for having defended successfully the fort of Penukoṇḍa against the attack of the Bijapur Sultans. His capital was Chennapaṭṇa, not far away from Bangalore and he continued to be in power till A.D. 1630 when the Rājas of Mysore absorbed his possessions into the Mysore State. The present record is dated in the cyclic year Rudhirōdgārin which would correspond to A.D. 1605 and records an agreement (*iṇaimuṟi*) given by the Seventeen Kambaḷattār of the mason community to the Śukkāḍar community. Since the inscription is incomplete, the details of the agreement are not available.

Chanda Sāheb.

136. The benefaction of a Muhammadan chief at Siṅgikuḷam, Tinnevelly district, is mentioned in an inscription of the place, dated in Śaka 1643, Śubhakṛit, corresponding to A.D. 1722-23 (No. 268 of 1940-41). It states that the channel from the river running to the south-east of Pūlam *alias* Rājarājapuram was dug by a certain Sāyabu (name not clear) for the merit of Amudu Khān Kimānu Khān Paṭṭāyittu Sāyabu, son of Mīrekhān Paṭṭāyittu who was the elder brother of Ajam Shah Mahammudu Khān Paṭṭāyittu. The date of this record falls in the period of the Madura Nāyaka chief, Vijayaraṅga Chokkanātha, whose copper-plate record of Śaka 1637 corresponding to A.D. 1715 from Tinnevelly is known (Sewell's C.P. No. 11). Another inscription, dated in Śaka 1659, Kāḷayukti corresponding to A.D. 1738-39 from Śāttakkuḍal (No. 137 of 1940-41) in the Vṛiddhāchalam taluk of the South Arcot District refers to the period (of rule) of Chandā Sāheb and to the *subāh* of Piḷḷaipoṟukkira-Piḷḷai.

Vāṇādarāyar chiefs in Madura and Ramnad Districts.

137. In the 15th and 16th centuries A.D., portions of the present Madura and Ramnad Districts were under the sway of a family of chiefs known as the Vāṇādarāyar who owed allegiance to the Vijayanagara crown. The last chief of this dynasty hitherto known was a Sundarattōḷuḍaiyāṉ Mahābalivāṇādarāyaṉ with dates Śaka 1450 to 1468. The subsequent history of this family is not known as their territory had passed into the hands of the newly established Nāyakas of Madura. We, however, hear of the rebellion of a certain Vāṇādarāyar which was quelled by Vīrappa-Nāyaka, son of Viśvanātha. The actual name of this rebel is not known, but from a copper-plāte record dated in Śaka 1499, secured from Tinnevelly (C.P. No. 33 of 1940-41) it may be supposed that he must have been the donor *viz.*, Dēvaśikhāmaṇi Mahābalivāṇādhirāyan. This chief bears the titles *Vīra-Kañchikaṉ, Bhuvanaikavīraṉ, Pararājagaṇḍaṉ, Gaṅgakula-vaṁśōdbhavaṉ, Hiraṇyagarbhāvatāraṉ, Sētumūlarakshādhuraṁdharaṉ, Aḷayarcharaṇālayaṉ*, etc. The inscription records the grant of the village Śendoṭṭi in Mūvaraśaṉkōṭṭai for worship in the temple of Kailāsanātha at Vēmbattūr, and for the maintenance of the Dakshiṇa-Gōḷakī-maṭha in the place. The same *maṭha* was the recipient of the village Araikkuḷam, according to another copper-plate grant from the same source, at the hands of Vīrappa-Nāyaka, six years earlier, *i.e.*, in Śaka 1493, when it was presided over by the teacher Iśāna-Śivāchārya, the disciple of Pushpalaka-Śivāchārya who was again the disciple of Aghōra-Śivāchārya of the Naidhrava-Kāśyapa-*gōtra*.

Sētupati chiefs.

138. Three copper-plate grants of the Sētupati chiefs were obtained for examination through the Revenue Divisional Officer of Dēvakōṭṭai, Ramnad District (C. P. Nos. 2, 7 and 8 of 1942-43). One of these is dated Śaka 1673, Prajōtpatti, Śivarātri, corresponding to A.D. 1752, February 2, in the reign of Vijaya Raghunātha-Sētupatikāttadēva who is also called Araśunilaiyiṭṭa Vijaya Raghunātha-Śaśivarṇattēvar (No. 7). He is given a number of *birudas* such as the 'Establisher of the Chōḷa and Pāṇḍya kingdoms, conqueror of Toṇḍaimaṇḍalam, Iḷam, Koṅgu and Yāḷpāṇam, the protector of Toṇḍi and the foremost among the servants of Rāmanāthasvāmin (at Rāmēśvaram)'. The inscription records the construction of the Śiva temple on the east bank of the tank at Chaturvēdimaṅgalam *alias* Śivagaṅgai and the consecration therein of the god Śaśivarṇṇa-Iśvarasvāmin and goddess Periya-Nāyakī, along with the *parivāradēvatas*, by prince Mudduvaḍuganātha-Periya-uḍaiyāttēvar who also made an endowment of land for worship. In the inscription, prince Mudduvaḍuganātha is given the titles *Kulandainagarādhipati, Ravikulaśēkhara, Śivakāryadhuraṁdhara, Araśarāvaṇarāma, Saṅgītatyāga-prasaṅga, Samarakōlāhala*, etc. The copper-plate record No. 8 also introduces this prince with a

number of Vijayanagara titles along with other *birudas* such as *Sētukāvalan*, *Sembinaṇṇāḍan*, *Iraṇḍalakālameḍuttān* and *Saṅgītavidyāvinōdan* (No. 8). The date is given as Śaka 1674, Āṅgirasa with other astronomical details, corresponding to A.D. 1752, October 17. After a lengthy and fanciful preamble describing the cosmogony of the universe ending with the creation of the artisan castes by the five-headed lord Sadāśiva, the inscription states that the several members of the Kammāḷa community of Śivagaṅga, comprising 74 divisions of the five castes, the *Samayasaṅkēṭins* and their dependants, the *Dēvēndra-kuḍumbar*, who were all assembled under orders of the king in the temple of Śaśivarṇa-Iśvara mentioned above at Śivagaṅga, granted a fresh deed for the several requirements of the temple, in place of the old one said to have been lost. According to this deed, each Āśāri setting up a family after marriage and doing business was to pay annually 2 *paṇams*, (each member of) the *Kuḍumbar* 1 *paṇam* and each family of *Puḷḷipaḷḷu* (?) 1 *paṇam*.

Śivagaṅga chief Muttu Vijaya Raghunātha Periya Uḍaiyār Tēvar.

139. The Śivagaṅga chief Muttu Vijaya Raghunātha Periya-uḍaiyār-Tēvar is represented by a copper-plate record secured from Āṇḍāṅkōyil in Papanasam taluk of the Tanjore District (C. P. No. 10 of 1942-43). It is dated in Śaka 1711, Saumya with other astronomical details which correspond to A.D. 1790, March 25, Thursday. The chief called the *paripālagar* of Śivagaṅgai-rājya is introduced with a number of titles including those of Vijayanagara and Sētupati rulers. The inscription records the gift of the village Mīṇāppūr for worship in the temple of Śeṁbināthasvāmin at Teṉputtūr *alias* Āṇḍāṅkōvil in Śōḷadēśam by *Aṭṭavaṇai* Māyāṇḍiyā-piḷḷai, son of Śuḍalaimuttā-piḷḷai of Śiva-*gōtra*, residing at Śiṟuvayal. Mīṇāppūr may be identified with the village of the same name in the Tiruvāḍānai taluk of the Ramnad District. The present Śivagaṅga Zamindari originally formed part of the territory of the Sētupatis of Ramnad and it was during the rule of Kūṭṭa ? Tēvar *alias* Kumāra Muttu Vijaya Raghunātha Sētupati (A.D. 1728-1734), that it was formed into a separate entity under Śaśivarṇa *alias* Muttu Vijaya Raghunātha Periya Uḍaiyār Tēvar.

Copper-plate of the Mysore chief Immaḍi Vīrarāja-Uḍaiyār.

140. A copperplate with writing in Tamil was secured through the Tahsildar of Ōmalūr in the Salem District (C. P. No. 1 of 1942-43). It is dated in Śaka 1698, Manmatha (=1775-76 A.D.) in the reign of the Mysore chief Immaḍi Vīrarāja-Uḍaiyār and records a gift of land made by several persons for worship and daily offerings to the temple of Sōmēśvara at Vanavāsi included in the Kāvērīpuram-śīrmai of Vañji-nāḍu. A further endowment of land made in the next year Durmukhi to the same temple is also noticed in the later portion of the record. It is known that by 1775 A.D., the Mysore king Chāmarāja-Uḍaiyar VIII had died and that Haidar who was all powerful in the region had selected Chāmarāja IX as the next ruler of Maisūr (*Mysore Gazetter* (revised) p. 2509). It is not known what relationship, if any, the Vīrarāja of the present record bore to Chāmarāja IX. Vanavāsi may be identified with the village of the same name in the Ōmalūr taluk of the Salem District.

A Cheṅgāḷva chief at Śrīśailam.

141. Among the Cheṅgāḷva chiefs who ruled over parts of Mysore and Coorg during the 16-18th centuries A.D., one is noticed in an epigraph on a huge bell in the *ghaṇṭāmaṭham* at Śrīśailam, Kurnool District (No. 60 of 1942-43). It is dated in Śaka 1512 (A.D.1591) and states that the bell was presented to God Mallikārjuna by Piriya Rājayyadēva Mahā-arasu, the son of Śrīkaṇṭharājayya, the ruler of Nañjarāja-paṭṭaṇa for the merit of his deceased ancestors. This chief, also called Rudragaṇa, is identical with Piriya Rājayyadēva (A.D. 1586-1607) mentioned in the records from Mysore (*Ep. Carn.*, Vol. IV, part ii, intro. pp. 17-18). His mother was Vallabhājamma.

Haṇḍe chief, DēmappaNāyaka.

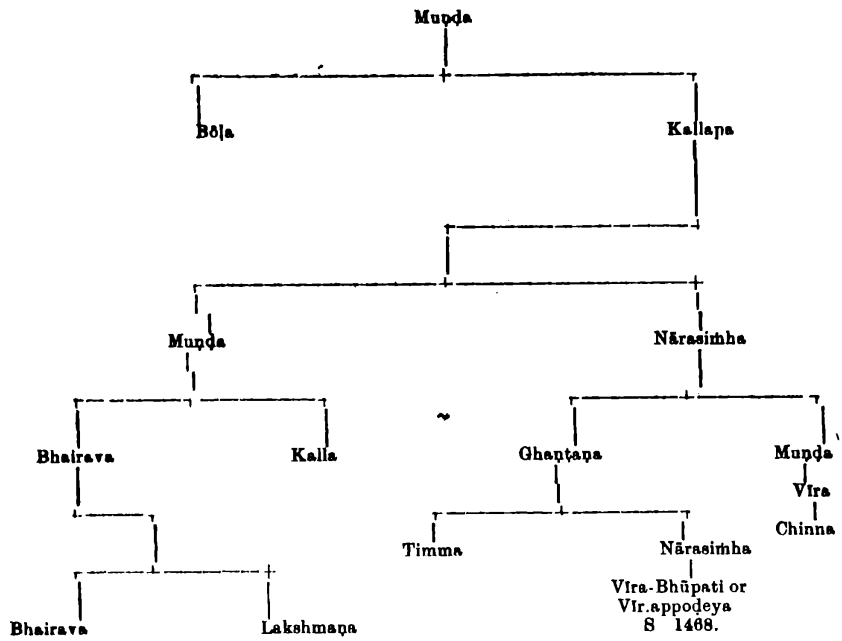
Another inscription from the same place (No. 50 of 1942-43), dated in Śaka 1525 (=A.D. 1603) records the erection of certain shrines and halls evidently in the precincts of the local temple, by Dēmappa-Nāyaka of the Haṇḍe family.

Kalu-maṭha and Arsi-maṭha at Śrīśailam.

A third inscription dated in Śaka 1237 (=A.D.1315), from the same place (No. 44 of 1942-43), records a pledge undertaken in the interest of the *Śivasamayāchāra*, by the pontiff of the Kalu-maṭha and Arsi-maṭha and their agents with the co-operation of the Mahā-Mahēśvaras residing at the holy place. According to this agreement, arrangements were made for fair distribution of daily offerings, after worship, among the devotees and for proper conduct of festivals in the temple of Mallikārjuna.

142. A family of chiefs who ruled from Biḷigi in the Siddāpūr taluk of the North Kanara District, Bombay Presidency, is represented by six copper-plate records. The earliest of these is dated in Śaka 1468 (=A.D. 1545) in the reign of Vīra-Bhūpāla and records a grant of certain incomes from land for worship in the Tribhuvanachūḍāmaṇi-basadi at Bidire (*i.e.*, modern Mūḍabidare). (C. P. No. 2 of 1940-41). It also states that many chiefs of this family distinguished by the title 'Maleya-huly-ugra-mārkkōla' (aggressive like the fierce tiger of the mountain) ruled at Śvētapurī, *i.e.*, Biḷigi and furnishes the following genealogy of the chief commencing with Muṇḍa-Bhūpāla :—

The Biḷigi chiefs.



The next Copper-plate, dated in Śaka 1608 (=A.D. 1685) refers to Mahāprabhu Sōmaśikhara-Nāyaka of the family (C. P. No. 17 of 1940-41). The gap of 140 years between the previous record and this can be filled in with the assistance of a historical poem in Kannaḍa, entitled "The genealogy of the Biḷigi chiefs (*Biḷigi-Arasugala Vaṁśāvaḷi*)" which furnishes the names of seven chiefs that ruled successively during the intervening period. These are Raṅgarāja, Ghaṇṭēndra (II),(I)Tammarasa, Ghaṇṭēndra (III), Mauna Ghaṇṭēndra (IV), Śivappa-Nāyaka and Śivappa-Nāyaka (II). Sōmaśēkhara-Nāyaka (I) of the present record was the adopted son of the last named ruler.

Sōmaśēkhara's son was Sōmaśēkhara-Nāyaka (II) who figures along with his wife Chennamallammāji in two copper-plate records, dated in Śaka 1631 and 1638 (C. P. Nos. 7 and 13 of 1939-40). He was succeeded by his two sons Bhadrappa and Basavēndra according to the Kannaḍa work mentioned above which was composed in the time of the latter. The last two copper-plate grants, both dated in Śaka 1692 (=A. D. 1769) refer to another chief of the same line named Sōmaśēkhara-Nāyaka (III) who might have been removed by one or two generations from Basavēndra, though the relationship between the two is not definitely known (C. P. Nos. 12 and 14 of 1939-40).

These chiefs were Jaina by persuasion for a few generations in the beginning but subsequently became the followers of the Vīraśaiva faith.

143. A set of copper plates inscribed in indifferent Nāgarī characters and faulty Kannaḍa language of about the 13th century A.D. was secured from a village in the Parasgad taluk, Belgaum District (C. P. No. 25 of 1940-41) The date is wrongly given as Śaka 1102, Saumya, in the reign of the Western Chāḷukya king, Hemmāḍidēva. The inscription appears to be spurious and it records a gift of land in the Kurupēṭa-nāḍu of the Kunḍi Three-Thousand province, to one Kāṭeya Sāvanta of Tāḷammagere. A similar record of about the same period has been noticed in the *An. Rep.* for 1925-26, para. 2

Spurious copper-plate grant of Hemmāḍidēva.

144. Another set of plates bearing an inscription in faulty Kannaḍa and Marāṭhī languages written in Nāgarī characters of about the 14th century A. D., is reported to have been found underground some years ago at Manōli in the Parasgad taluk of the Belgaum District (C. P. No. 26 of 1940-41). It bears no date but refers itself to the reign of the king Rukumāṅgadēva Chakravarti who was born in the Brahma-kula, bore the title 'Ahichhapuravarādhīśvara' (Lord of Ahichhapura, the best of cities) and had for his crest and banner the emblem of the golden peacock (*Suvarṇa-māyūra-lāñchhana-dhvaja*). It states that the king while camping at Koḷanūr on the bank of the river Malāpahārī in the course of an expedition to the south, made a gift of the village Maṇināgara in Haṅgarage Twelve of Kuṇḍurige (division) included in the province of Kuṇḍi-Three Thousand, to several *gāvuṇḍas*.

A copper-plate grant of Rukumāṅgadēva.

145. Of the Kadamba family we have a set of copper-plates (C. P. No. 31 of 1940-41), engraved in Nāgarī characters and Sanskrit language with a seal bearing the emblem of a lion and the legend *Śrī-Permāḍi-dēvēna dattam*. The genealogy of the family is traced from Gūhalla down to Tribhuvanamalladēva, the son of Jayakēśi III and some of the verses describing the genealogy in this record are identical with those in No. 8 of the Belgaum Collectorate copper-plates (*J. B. B. R. A. S.*, Vol. IX, p. 241 and the Goa plates of Shashṭhadēva II; *Ind. Ant.*, Vol. XIV, p. 288). Jayakēśi III is stated to have commenced his reign in the Kali year 4288 (=1187-88 A.D.) and to have made a grant in his 22nd regnal year corresponding to 1209 A.D., of the village Doḍḍavāḍa situated in the Navilugunda-kampaṇa of Beḷuva-dēśa in the presence of the god Saptakōṭīśvara, to several Brāhmaṇas of different *gōtras*, whose shares are specified in detail.

The Kadambas of Goa.

The *biruda*, Permāḍi, found on the seal is apparently that of Jayakēśi III, the donor of the grant. If so, it would be a hitherto unknown title of this chief.

The Kadambas of Goa are known to have ruled in a subordinate position as feudatory chiefs. But it is remarkable to observe that the usual title Mahāmaṇḍalēśvara mentioned in their documents is not found in this record; and further there is no reference to the suzerain. This leads to the conclusion that these chiefs taking advantage of the weakness of the central power in the country *viz.*, the Western Chāḷukyas of Kalyāṇa, had started their independent activities. Attention may be drawn to the fact that the Beḷuva *i.e.*, Beḷuvala region was under their rule. This tract is not known to have been under their sway before this period.

146. A set of copper-plates referring to a new branch of the Kadamba dynasty of kings was secured for examination from Gōkarṇ, North Kanara District (C. P. No. 10 of 1939-40). The set consists of four plates and is held together by a ring, the ends of which are soldered into the bottom of an oval seal bearing in relief, on its plain surface the figure of a couchant bull facing the proper left with an ornamental chain and bell round its neck. All the plates are engraved on both the sides and a few lines, *viz.*, ll.44-45 and 54-60 are palimpsest. The characters are of the 13th century A.D. and the language is Sanskrit verse and old Kannaḍa. The record introduces a chief named Kāmadēva whose genealogy is given as follows :—

Kadamba Kāmadēva of Chandāura.

Vīra
|
Taila
|
Kāmadēva

Kāmadēva who is also called Vīra-Kāvadēvarasa bore among other titles, two epithets *Banavāsi-puravarādhīśvara* and *Jayanti-Madhukēśvara-dēvara-labdhavaraprasāda*, showing his connection with the rulers of the later Kadamba family. Kāmadēva is further given the high-sounding imperial title, Kadamba-Chakravartin which need not be interpreted literally since his subordinate status is partly disclosed by another of his titles *Samadhigata-pañcha-mahāśabda*.

The inscription is dated in the Śaka year 1177, Rākshasa, Māgha, śu. 15, Thursday, lunar eclipse corresponding regularly to A.D. 1256, January 13, Thursday. The object of the record is the endowment of lands to Āhicāgoi Mahēśvara-Bhaṭṭa of the Viśvāmitra-*gōtra* and others at the *agrahāra* village of Mūṛūr. The gift was made by the chief in the presence of god Mahābalēśvara of Gōkarṇa. The capital of the chief was Chandā-ura from which he is

stated to have been ruling. The place should be identified with the modern Chandāvara, 'an old town of strategic importance' situated in the Honāvar taluk, about 5 miles south-east of Kuṇṭa, North Kanara District.

The foregoing details relating to Kāmadēva mark him out as belonging to a hitherto unknown branch of the Kadaṁba lineage. The present one is the first dated record of the chief and the nature of its seal described above supports the above conclusion. All the later branches of the Kadaṁba family had the figure of a monkey or Hanumān on their banner and the emblem of a lion on their seal; but none, as in the present case, adopted the emblem of a bull for their seal. An undated inscription on stone at Kaṁbaḷikoppa in the Sagar taluk, Shimoga District, Mysore State (*Ep. Carn.*, Vol. VIII, Sa. 30) refers to Kadamba-chakravarti Kāmadēva, son of Tailapadēva, from Chandāvura. These details show that the Kāmadēva of the present record may be identical with the latter. The rise of this new chiefdom in the neighbourhood at the cost of the two already existing Kadaṁba principalities of Goa and Hāṅgal, can be explained in the light of the disturbed political conditions in the latter half of the 13th century A.D., when the two mighty powers, the Yādavas of Dēvagiri and the Hoysaḷas of Dvārasamudra were fighting for supremacy, and the territories of the feudatory rulers were often overrun. From another significant epithet borne by Kāmadēva, *viz.*, *Paśchimasamudrādhipati* (Lord of the western ocean) it may be inferred that he held a strip of the Western coast.

Sāḷuva chiefs of Nagire.

147. A family of petty chiefs that ruled over parts of the West Coast is represented by a copper-plate (C. P. No. 25 of 1939-40) in the present collection. It is a single detached plate, which, judging from its contents must have formed the last of a set containing at least two plates. The record, though incomplete, contains some useful historical information. It is dated in the Śaka year 1444 (current), Vishu (=A.D. 1521). The inscription registers an endowment of land at Māsūru by Mallisetṭi for maintaining holy services in the *Saṅkha-Jinara-basti* at Huligere as exhorted by the divine, Chandraprabhadēva. The chief from whom the land was purchased exempted it from all impositions as it was to be utilised for religious purposes. The gift village Māsūru may be identified with the village of that name in the Sagar taluk, Shimoga District, Mysore State. Two other inscriptions, quoting the same cyclic year, *viz.*, Vishu and dated in Śaka 1442 and 1443 referring to Immaḍi Dēvarāya-Oḍeya have been published in *Bombay-Karnatak Inscriptions*, Vol. I, Nos. 68 and 69. The provenance and the geographical details of the present record point to the identification of this Immaḍi-Dēvarājoḍeya with Immaḍi Dēvarāya-Oḍeya of the said inscriptions. He belonged to a line of chiefs that ruled as feudatories under the Vijayanagara kings over a large tract in the West coast including the provinces of Nagire-*rājya*, Hayive, Tuḷu and Koṅkaṇa. They were Sāḷuvas by extraction and Jaina by persuasion like the Sāḷuvas of Saṅgītapura or Hāḍuvalli, who were their contemporaries. The precise relationship between the two families is not known.

A spurious copper-plate record of Narapatirāya-Chōḷa-chakravarti.

148. A ruler named Narapatirāya-Chōḷa-chakravarti with the titles 'Aśvapati-Gajapatirāya-nirmūlana, Ēkāṅgavīra and Jaṁbūdvīpa-pratipālaka' is noticed in copper-plate No. 3 of 1941-42. It appears to be a forged document and records a sale-deed executed in favour of one Nariya for the purchase of the village Hebbaṭa in the cyclic year Virōdhi. The epigraph might, on palaeographic grounds, be assigned to the 13th century A.D.

Copper-plate records from Mūḍabidure.

149. From Śrī Chārukīrti Paṇḍitāchārya, the Jaina pontiff at Mūḍabidure, South Kanara District, were received for examination a number of copper-plate records in 1940-41 (C. P. Nos. 1—13). They range in date from the 16th to the 18th century A.D. and the majority of them register land and other gifts made by local chiefs and private individuals for the benefit of the several Jaina temples of the place. Of these, No. 5 of 1940-41 is of peculiar interest in that it narrates the circumstances which led to the creation of a separate pontificate at Kārkaḷa by the Kārkaḷa chief Lakshmapparasa *alias* Bhairarasoḍeya. It is dated in the cyclic year Krōdhi, Śaka 1426. Krōdhi appears to be a mistake for Krōdhana corresponding to Śaka 1427 expired (=A.D. 1505-06). Intending to perform a religious ceremony called *saubhāgyada-nōmi*, the chief, it is related,

invited the then Jaina pontiff to Mūḍabidure for its proper conduct. As this personage was at that time engaged in conducting a similar ceremony for the Chauṭa chief of his own place (*i.e.*, Mūḍabidure), he was not in a position to attend the function at Kārkaḷa but deputed as his substitute a priest of the *Nirvāṇa* section from Panasōge. The chief installed the priest, deputed as a pontiff, in the presence of Śrī Nēmināṭha at Kārkaḷa on the ground that this religious function could be conducted only by a teacher properly installed. The record is written in the form of a memorandum wherein he seeks the permission of the pontiff of Mūḍabidure for the action already taken by him and for conceding certain rights and privileges to the newly installed teacher. The chief, it is stated, was the ornament of the Kadamba lineage (*Kadaṁbānvaya-kula-tilaka*) and lord of the *siddha-siṁhāsana* at Kerevāse. He styles himself Mahārājādhirāja Maṇḍalika and makes no reference to his suzerain. This chief had probably assumed the status of a semi-independent ruler having taken advantage of the weakness of the central authority. He belonged to the line of the Kaḷasa-Kārkaḷa rulers and may be identified with Vīra-Bhairarasa Oḍeya I for whom we have the date 1493 A.D. As the earliest date for his successor Immaḍi Bhairarasa Oḍeya is 1516 A.D., the chief of our record may be identified with one of these two (*Ep. Carn.*, Vol. VI, Intro. p. 20 and *Ep. Ind.*, Vol. VIII, p. 127).

Another copper-plate record (No. 4 of 1940-41), dated in Śaka 1554 (A.D. 1632-33), describes how a Jaina teacher of Mūḍabidure effected a reform among the Jaina community by directing their violent activities into non-violent and righteous pursuits. It was the practice in the village to celebrate the annual *Dīpāvaḷī* festival by holding physical contests, which often ended in bloodshed. Such a pastime being against the creed of Jainism, the Jaina residents took a vow, as a result of the teachings of Samantabhadradēva, that they would, in future, desist from such pursuits and celebrate the festival by dragging a car in honour of Lord Chandranātha, by lighting ten thousand lamps and doing other pious acts.

Saṅgamēśvaram—its sanctity.

150. Saṅgamēśvaraṁ in the Nandikotkur taluk of the Kurnool District is considered holy on account of its situation at the confluence of the two main rivers the Kṛishṇā and the Tuṅgabhadrā. It is celebrated in the *sthala-purāṇa* and in inscriptions of the place as Nivṛittisaṅgama and Dakshiṇa Kēdāra (Nos. 33, 39 and 40 of 1942-43). The recognition of its importance during the late Muhammadan period is afforded by an inscription here, dated in the Hijra year 1153 (=A.D. 1740). It records exemption of the tax on pilgrims visiting the place on the occasion of Kanyā-Bhāgīrathī by Fakir Mahammada Sāhebu who must have been a local officer (No. 31 of 1942-43).

The mercantile corporation: *Padineṇbhūmi Tiśai-Āyiratt-aiññūṟṟuvar.*

151. Two inscriptions, one from Malabar (No. 402 of 1939-40) and the other from the North Arcot District (No. 193 of 1939-40) are of interest as mentioning a mercantile corporation called the 'Padineṇ Vishayattār' or 'Padineṇbhūmi Tiśai Āyiratt-aiññūṟṟuvar'. This body is frequently met with in inscriptions of all periods from the time of the Chōḷa king Parakēsarivarman who may be identified with Vijayālaya (*Pud. Ins.*, No. 61). Their activities took them to several places, even beyond the borders of South India and they had their own organisation to promote their interests (*Ep. Rep.*, 1913, para. 25). From the elaborate string of *birudas* assumed by them in all their records, they seem to have wielded great influence wherever they were settled. The present inscription from Viriñchipuram (No. 193 of 1939-40) alludes to a local tradition about the god to the effect that a merchant named Dhanapālaṉ trading in pepper halted in this village on his way to Kāñchī. Being afraid of robbers on the way he promised as an offering to the god ten bags of his commodity on reaching the destination safe. He, however, forgot his vow on reaching Kāñchī, with the result that the pepper sold by him in the market was transformed miraculously into green gram, which brought upon him loud protests from the purchasers. The merchant then remembered his promise to the god which he duly fulfilled, whereupon, the greengram again turned into pepper. This story finds mention in the present record where it is stated that the mercantile community decided to collect certain imports from among themselves for the benefit of Vaḷittuṇai-Nāyaṉār (Skt. Mārgasahāyēśvara) who, for the failure of a merchant to fulfil his vow for the safe convoy of his commodity

A miracle recorded.

(pepper) had converted the article into green gram and subsequently reconverted the same into pepper on the vow having been remembered and fulfilled. The other record from Peruvaṁba in the Malabar District (No. 402 of 1939-40) which is highly damaged, belongs to the time of Rājēndra-Chōḷa I and is engraved in the Vaṭṭeḻuttu script. It seems to record the deliberation of an assembly of the Vaḷañjiyars and the Padineṇbhūmi Tiśai-Āyirattu-aiññūṟṟuvar, the nature of which is not clear. The Vaḷañjiyars, as a mercantile body, figure largely in inscriptions and are known as leaders of *Vēḷaikkāras* who according to No. 600 of 1912 from Ceylon included among other classes the *Vadugar* and the *Malayāḷar*. The existence of the present inscription in the Malabar District, mentioning the Vaḷañjiyar is therefore significant (cf. also *Ep. Rep.*, for 1913, paras. 27-30 ; *ibid.* 1915, para. 32 and *ibid.* 1923, para. 39).

Iḍaṅgai-māsēṇaiyār.

152. The interest evinced in renovating temples by the army called *Iḍaṅgai-māsēṇaiyār* of the region surrounding the present town of Chandragiri is indicated by an inscription from Vēlañjēri in the Chittoor District (No. 115 of 1942-43). The epigraph is dated in the cyclic year Bahudhānya and records the assignment by this body, of *iḍaṅgaivari* and other taxes arising from the locality for the renovation of the temples of Dakshiṇāmūrti and of Aḻagiya-Perumāḷ at Vēliruñchēri. It is further stipulated that the *Samayasāṅkētis* shall not collect any *paṇam* or *kāśu* from the locality. Another inscription dated in Śaka 1579, Hēvilaṁbi from Kaṭṭagarampāḷaiyam in the Polur taluk of the North Arcot District (No. 69 of 1942-43) records the construction of a *maṇḍapa*, evidently in the village, by Nallatāyār, daughter of Kāliṅgarāyar, one of the commanders (*Sēṇait-talaivar*) of Magādēvimaṅgaḷam in Paṅgaḷanāḍu.

Construction of tanks in the Tiruttani Division by Kāvēṭrāju Bahadūr.

153. Slabs with inscriptions have been found near tanks in several villages of the Tiruttani Division. All these bear in relief the figure of a boar and above it an inverted sword flanked by the sun and the moon constituting the well known Vijayanagarà emblem. An identical inscription is engraved on all of them in Telugu characters and language of about the 17th century stating that the tank was constructed by Kāvēṭrāju Bahadūr at the command of Mahāmaṇḍalēśvara Kaṭāri Sāḷuva Bommarāja Bahadūr. Such slabs are found at Vēḷañchēri (No. 116 of 1942-43), Śrīgirikuppam or Śatruñjayapuram (No. 122 of 1942-43), Tiruttaṇi (No. 143 of 1942-43), Tālavēḍu (No. 144 of 1942-43) and Paṭṭābhirāmapuram (No. 145 of 1942-43).

Kiḻai-gōpura at Madura-built by Sundara-Pāṇḍya.

154. From two undated inscriptions secured from the Sundarēśvara temple at Madura (Nos. 285 and 286 of 1941-42), we learn that the outermost gōpura now known as 'Kiḻai-gōpura' owed its origin to the Pāṇḍya king Sundara-Pāṇḍya after whose name and surname it was called 'Sundara-Pāṇḍyan-gōpuram' and 'Avaṇivēndarāmaṇ'. The inner gōpura in the same temple which is of a later period was the work of Vasavappa-Nāyaka, elder brother of Vaiyappa-Nāyaka and son of Īśvarappa-Nāyaka, who built it for the merit of (king) Achyutadēva-Mahārāya (No. 269 of 1941-42). Among other *birudas*, this Vasavappa bears the title 'Maṇināgapuravarādhīśvara' from which it may be surmised that he was an ancestor of the Gingee chiefs who are known from two records at Tirupparaṅkuṉṟam (Nos. 860 and 861 of 1917) to have hailed from Maṇināgapuram (Manikpur) in Āryāvartta.

Cases of self-immolation.

155. An instance of self-immolation by entry into fire is recorded on a hero-stone of about the 9th century A.D. from Tekkuḷūr in the Tiruttani Division of the Chittoor District (No. 119 of 1942-43). A similar case of voluntary self-sacrifice, apparently for the successful termination of a festival in the Śiva temple of Śēndamaṅgalam, South Arcot District, is recorded in No. 278 of 1939-40 assignable to about the 16th century A.D., wherein it is stated that a certain Perṟāṉ cut off his own head on the occasion of a festival, for which the temple authorities presented (his descendants) with a piece of land and house-sites as *udirappaṭṭi*.

Damage done to the temples at Madura and Tirupparaṅkuṉṟam by an European regiment.

156. The zeal with which the sanctity of the temples were preserved by the devotees, is exemplified by a record (No. 261 of 1941-42) from Tirupparaṅkuṉṟam in the Madura District, dated in Śaka 1714 (A.D. 1792), belonging to the reign of a certain Hazarat Kepilai Nabābu Sāhēbu when Ahmad Khādar Sāheb was administering the territory under

him. The inscription states that a European regiment, evidently in the course of a campaign, camped near Madura and caused damage to the temples of Chokkanātha (at Madura) and Paḷani-Āṇḍavar (at Tirupparaṅkuṉṟam) and forced their way into them, whereupon the priests and other temple officials were greatly agitated against the sacrilege, when Kuṭṭi son of Vaṿirāvi Muttukaruppaṉ sacrificed his life by falling down from the *gōpura*. This act, strangely enough, seems to have had the desired effect of driving out the miscreants. The martyr's memory was honoured by a grant of a *rattak-kāṇikkai* (to his progeny). An almost similar instance of self-immolation by a certain Aṇḍarābharaṇa Mudali is found in another inscription (No. 260 of 1941-42) of about the same period from the same place, but the circumstances which led to it are not clear, as the record is damaged.

Benefaction of Pachchayappa-Mudali.

157. A record of Pachchayappa-Mudali the well known philanthropist of South India, dated in Śaka 1764, Śubhakṛit, comes from the Mīnākshi temple at Madura (No. 289 of 1941-42). Similar records of his found at Śrīraṅgam and Jaṁbukēśvaram are noticed in the *An. Rep.* for 1938-39, para. 74. All these are more or less in the same style and refer to the deposit of one *lakh* of *varāhaṉ* in the Government Treasury by order of the Hon. Supreme Court, from which in the present case, a sum of 120 *varāhaṉ* per year by way of interest was allocated for providing worship daily in the shrine of Mīnākshi Ammaṉ at Madura. Provision is also made in the present record for the appointment of two teachers, one on 10 *varāhaṉ* and the other on 5 *varāhaṉ* a month to teach Hindu boys the science of law (*vivakāra-śāstram*) and English respectively.

Coin-Cheṉṉapaṭṭaṇam-varāhaṉ.

158. An inscription from Chakramallūr, Walajapet taluk, North Arcot District (No. 25 of 1940-41), dated in Śaka 1683, Vishu, corresponding to A.D. 1761-62 registers a sale of land to two Jainas of Tirupparaṁpuram by the Mudalimār of Śakkaramūdūr for 405 *Cheṉṉapaṭṭaṇam-varāhaṉ*. The name of the coin is evidently to be ascribed to the place of its mint at Chennapaṭṭaṇam, *i.e.*, Madras and the particular locality where the minting was done is now remembered in the name of a street called Mint Street in Madras. That Chakramallūr was once a flourishing Jaina colony is indicated by a seated Jaina image of big size lying uncared for in the village and numerous Jaina images of the place since removed from there and deposited in the compound of the Sub-Registrar's office at Arcot close by.

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied during the years 1939-40 to 1942-43.

NOTE.—This Appendix is paged in continuation of Appendix F to the *Annual Report on South Indian Epigraphy* for the year 1938-39.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1939-40 are registered in this Appendix.

Serial No.	District.	Taluk.	Village.	No. in the Appendix.
1	North Kanara	Sirsi	Bakkaḷ	1—4
2	Do.	Do.	Baṛūr	5—7
3	Do.	Do.	Bāḷēhaḷḷi	8
4	Do.	Do.	Chalgār	9-10
5	Do.	Do.	Chippagi	11
6	Do.	Do.	Dēvatēmane	12-14
7	Do.	Do.	Honnēhaḷḷi	15-19
8	Do.	Do.	Hosamane	20
9	Do.	Do.	Hulēkal	21-33
10	Do.	Do.	Hunnasiḥaḷḷi	34-36
11	Do.	Do.	Iḍataḷḷi	37-38
12	Do.	Do.	Kaḍabāḷ	39-44
13	Do.	Do.	Kaḷkuṇi	45
14	Do.	Do.	Karasvaḷḷi	46-47
15	Do.	Do.	Karūr	48-49
16	Do.	Do.	Kengaremaṭh	50
17	Do.	Do.	Kibbaḷḷi	51-53
18	Do.	Do.	Kuḷave	54
19	Do.	Do.	Makkaḷstāyimane	55
20	Do.	Do.	Pañchaliṅga	56-60
21	Do.	Do.	Puṭṭanamane	61
22	Do.	Do.	Sahasraḷḷi	62
23	Do.	Do.	Singanaḷḷi	63-65
24	Do.	Do.	Sōmanaḷḷi	66-68
25	Do.	Do.	Sōṇḍā	69-80
26	Do.	Do.	Tumbimane	81
27	Do.	Do.	Yasaḷe	82-95
28	Do.	Kumta	Gōkarṇa	96-113

APPENDIX E.

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT.					
	SIRSI TALUKA.					
1	**Bakkal.**—Broken slab in the compound of the Satyanāthēśvara temple.		....	Śālivāhana Śaka ..., Āṅgirasa, Bhādra, śu. 4.	Kannaḍa .	Indifferently written; seems to record some gifts in money.
2	Hero-stone in the *Ganada boyale* .				Do. .	Badly damaged and worn out. In characters of about the 13th century A. D. Seems to mention Śiṅghas.
3	Hero-stone (No. I) set up in the compound of the Satyanāthēśvara temple.	Kadamba .	Tailamadēva	...., Bhādrapada, bahuḷa daśami, Thursday.	Do. .	Badly damaged and worn out. Mentions the god Gōkarṇa-Mahābala and *paṭṭamahādēvi* Laḷiyādēvi. Seems to record the gift of some money in memory of a warrior who died in a fight. Mentions also Durgādēvi and Kāmadēvi. These were perhaps his wives.
4	Another hero-stone (No. II) at the same place.	Do. .	Lost	...., Piṅgaḷa, dīpāvaḷige (dīpāvaḷige), amāvāse.	Do. .	Partly broken and damaged. In characters of about the 12th century A. D. Mentions a *Mahāmaṇḍaḷēśvara* who was a worshipper of the god Mahābala of Gōkarṇa and seems to record the death of Mēdagaṇḍana Bīvarasa of Bakkaṇa in the battle at Puṇije. Mentions *Pradhāna* Sāntavegaḍe Bommagauḍa, the younger brother of Mēdagauḍa and Banavase Bairōja.
5	**Barūr.**—Hero-stone (No. I) set up in the village.			Paridhāvi .	Do. .	Badly damaged and worn out. The characters belong to about the 12th century A. D. Refers to the 'Guttiya-rājya' and one Masaṇeyanāyaka's son (name lost) who probably died in a battle.
6	Another hero-stone (No. II) at the same place.			Vikāri . .	Do. .	Badly damaged and worn out. In characters of about the 13th century A. D. Purport not clear.
7	Another hero-stone (No. III) at the same place.			Śaka 1[3]87, Vyaya, Phālguṇa, ba. 5, Tuesday.	Do. .	Damaged and partly worn out. Seems to refer to the requisition of Kaleya-Damṇāyaka, son of Sātiya-Damṇāyaka to Chandragutti. Seems to mention some Āḷuva-Mahā-prabhu (name not clear).
8	**Bāḷehaḷḷi.**—Māsti stone in a lawn .		....	..	Do. .	Damaged and worn out. In characters of about the 17th century A. D. Mentions Biragauḍa of Bāḷeyahaḷḷi.
9	**Chaḷgār.**—Rock in the bed of a ravine in the forest.			Rākshasa, Chaitra, śu. 1.	Do. .	In characters of about the 18th century A. D. Mentions the stone-cutter (*kalakuṭaka*) Dēvaya.
10	Hero-stone lying in the same forest .			Śaka Saṁvat 1400, Vikāri, Pushya, śu. 2.	Do. .	Indifferently written and damaged. Seems to record the death of a follower of Arasappa-Nāyaka. Refers to Bāḷagoḷa.

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT—*contd.*					
	SIRSI TALUK—*contd.*					
11	Chippagi.—Slab standing in front of the dilapidated Īśvara temple.	Western Chālukya .	Bhuvanaikamalla . .	Śaka [995, Paridhāvi], Kārtika, śu. 13, Uttarabhādrapada.	Kannaḍa .	Registers the construction of a tank, the erection of a Śiva temple called Jakkēśvara at Sippake and gift of land for the same by four gāvuṇḍas when *Mahāmaṇḍalēśvara* Tailapadēva was governing Banavāsi Twelve Thousand. Mentions in the preamble that *Mahāmaṇḍalēśvara* Kīrtidēva was ruling the same territory. Refers to Sāntayyadēva as administering the Mogalenāḍu-70 division.
12	Dēvatēmane.—Slab lying in the forest near the village.	Do. .	Irivabeḍeṁga Satyāśraya . .	Śaka 928, Parābhava, Vaiśākha, śu. pāḍiva, Sunday.	Do. .	Refers to *Mahāmaṇḍalēśvara* Chaṭṭayya as the governor of Banavāsi-Twelve Thousand and records the gift of land made by Jegatimabbe-Gāvuṇḍi before her demise.
13	Hero-stone in the forest at the same spot		....		Do. .	Completely damaged. The characters belong to about the 12th century A. D.
14	Hero-stone set up near the Bhadrakāḷi temple.	Kadamba .	Tailamadēva, son of Tribhuvanamalladēva.	Year 11, Īśvara, Pushya, ...12, Wednesday.	Do. .	Broken and damaged. Relates that Komma-Gauḍa put up a heroic fight against the infantry and the cavaliers of Maḷḷidēva, son of Kāvadēva and died in the battle of Kalugāḷa when the latter made a march and encamped at Ballāḷa-Sirise.
15	Honnēhaḷḷi.—Slab set up near the Narasiṁha temple in the Svarṇavalli Maṭha.	Sōdē .	Savāyi Rāmachandra-Nāyaka . .	Śālivāhana Śaka 1595, Pramādi, Māgha, śu. 4, Saturday.	Do. .	Records the performance and completion of a sacrifice for the prosperity of the chief by His Holiness Sarvajña-Sarasvatī Śrīpāda of Honnēhaḷḷi through Viśvapati-Bhaṭṭa who was brought down from Kāśī (Benares). The stone depicts in relief the *vēdī* of the *agnihōtra maṇṭapa* with the three holy fire-pits.
16	Slab built in the south wall of the same temple.		Arasapa, 'ruling at Sōmadāpuri' .	Śaka 1478, Rākshasa	Sanskrit in Malayāḷam characters.	Seems to record the construction of a temple by the chief.
17	On boulder No. 1, at the Sahasraliṅga near the village.	Kadamba .	Tribhuvanamalla .	....., Dhanus, śu. 10, Thursday, Aśvini.	Kannaḍa in Malayāḷam.	Seems to record the setting up of an image of Kēśava by Rājēndra Bhārati, the disciple of Prakāśa-Tīrtha.
18	Boulder No. 2, same place.		....	Śaka 1480 .	Do. .	Indistinct. Seems to refer to Hōnahaḷḷi and to Chandraśēkhara Sarasvati.
19	Boulder No. 3, same place.		....		Do. .	Indistinct. Seems to refer to a gift of (Hō) nahaḷḷi and other villages to God Kēśava. Mentions Konasugundi.
20	Hosamane.—Slab set up in the forest near the village.	..	..	..	Kannaḍa .	In characters of about the 18th century A. D. States that it is a charity (probably for the benefit) of Virūpākshadēva of Kōrāṇa.

21	Hulēkal.—Slab set up by the side of the road near the Vyāsarāya Matha.				Do.	Seriously damaged. In characters of about the 14th century A. D. It is a Jina śāsana. Mentions some maṭha and seems to record a gift for feeding (āhāradāna), etc.
22	Māsti stone lying in the compound of the house of Channabasappa.				Do.	Damaged. In characters of about the 16th century A. D. Mentions the death of Birappa, son of Hulivitteya Mallappa of Huliyakallu.
23	Hero-stone set up in the forest of Māstikān, near the village.			Rudhirōdgāri, Chaitra, śu. 1, Sunday.	Do.	In characters of about the 15th century A. D. States that Giriyaṇa-Nāyaka and his elder brother Māvaṇa-Nāyaka of Machagamḍi, who were the followers of Immaḍi Arasappa-Voḍeya, died in an encounter between Sadāśiva-Nāyaka and Arasappa-Voḍeya.
24	Hero-stone set up at the Eḍabala-kaṭṭe in the forest near the village.	Vijayanagara	Mahārājādhirāja Virūpākharāya	Hēviḷambi, Māgha, śu. 1[0].	Do.	Damaged. In characters of about the 15th century A. D. Seems to record the death of a warrior named Bīra and the erection of the hero-stone by his people. Mentions Sōdeya Arasappa-Nāyaka, Duggaṇa-Nāyaka, Māvaṇa-siṅga-Nāyaka, etc.
25	Māsti-stone set up at the same place				Do.	Damaged. In characters of about the 15th century A. D. Seems to record the self-immolation of a Nāgati (wife of a Nāyaka ; name not clear).
26	Left-side pillar at the entrance of the Lakshminārāyaṇa temple.			San 1266 Fasali, Payiṅgaḷa, Chaitra, śu. 2.	Do.	States that [the *maṇḍapa*] was renovated by His Holiness Śrī Lakshmīnivāsa-Tīrtha of the Vyāsarāja-*Saṁsthāna*. Refers to the *pūrvāśrama* of the pontiff.
27	Pillar lying in the forest near the Rāmaliṅga temple.	Kadaṁba	Chaṭṭayadēva	Śaka 904, Chitrabhānu, Chaitra, śu. 1, Sunday, Uttarāyaṇa-saṁkrānti.	Do.	States that Paṁchavate-Ćjiga, son of Biyaḷaiya who was administering (*kāyika*) the Temgere-Thirty (division) endowed some money to the *Mahājanas* of Isulūru for a *gōsāsa* and set up the stone (pillar). The chief was the lord of Banavāsi Twelve Thousand and Sāntaḷige Thousand.
28	Hero-stone (No. I) in a row set up near the same temple.			Durmukhi, Vaiśākha, śu. 15, Sunday.	Do.	In characters of about the 15th century A. D. Indifferently written. Seems to record the death of a certain warrior (name not clear) who was cut to pieces in a fight. Mentions Arasappa-Oḍeya, the chief of Sōte (Sōde).
29	Hero-stone (No. II) set up at the same spot.			Śārvari .	Do.	In characters of about the 15th century A. D. Indifferently written. Mentions *śaravari* and Harisāve-Daṇāyaka.
30	Hero-stone (No. III) set up at the same spot.			Śālivāhana Śaka 13.. (in words), [Hēvi]ḷaṁbi.	Do.	Indifferently written. Purport not clear.
31	Hero-stone (No. IV) set up at the same spot.			Śālivāhana Śaka 1399, Durmukhi, Śrāvaṇa, ba. 11.	Do.	Damaged. Details worn out. Seems to mention some *nāyaka*.
32	Hero-stone (No. V) set up at the same spot.			[Du]rmu[khi], Vaisākha, śu. 11.	Do.	In characters of about the 15th century A. D. Indifferently written. Details not clear. Mentions Sōdeya Arasappa-[Nāyaka].
33	Hero-stone set up in the forest, a furlong from the Rāmaliṅga temple.			Chitrabhānu, Śrāvaṇa, śu. ...	Do.	Damaged. In characters of about the 14th century A. D. Mentions a certain Vīra.
34	Huṇasiḥaḷḷi.—Slab set up in the forest				Do.	In characters of the 18th century A. D. States that Arasappa-Nāyaka (of Sōde) endowed the village of Huṇasiḥaḷḷi to Kōrānada-paṭṭada Virūpāksha Svāmi

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT—*contd.*					
	SIRSI TALUK—*contd.*					
	Hunasiṁhaḷḷi—*concld.*					
35	Another slab set up in the forest . .				Kannaḍa .	In characters of about the 18th century A. D. States that it (the land) belongs to Kōrānnada Virūpākshadēva.
36	Slab set up in the forest near the village			Śālivāhana Śaka 1555 (in words), Bhāva, ...	Do. .	Damaged. Seems to mention a gift to Kōrānnada (Virūpāksha Svāmi).
37	Iḍataḷḷi.—Hero-stone set up in the forest near the village.	Sōde.		Bhāva, Chaitra, śu. 7, ...	Do. .	Worn out. In characters of about the 15th century A. D. Seems to record the death of one Sirumeya-Nāyaka, in a fight near Hattimattūr, in the time of Apparasa-Vodeya. Mentions Sōdeya Rāmaṇṇa.
38	Another hero-stone set up near the above	Kadaṁba	Mahāmaṇḍaḷēśvara Sōvidēva .	Year 29 (in words), Durmukhi, ...	Do. .	Damaged. In characters of about the 12th century A. D. Records the death of one Basava-Gauḍa in a fight. Mentions Yiḍitahaḷḷi, Gutti-Arasa, Sōvidēva, Kāvadēva, Nāraṇa-Daṇṇāyaka, etc.
39	Kaḍabāḷ.—A hero-stone lying in a wet field near the village.				Do. .	In characters of about the 12th century A. D. Relates that Korttiga, son of Kaḷachāri Barma fought bravely and died in the battle when *Mahāmaṇḍaḷēśvara* Jōkidēvarasa marched forth towards Haive against Nāgavarma.
40	Hero-stone (No. I) near the Kadaṁbēśvara temple.				Do. .	Worn out except for a few concluding lines. In characters of about the 12th century A. D. Seems to record the death of a warrior after killing two horses in a fight.
41	Fragment of hero-stone (No. II) at the same spot.	Kadam..			Do. .	Fragment. In characters of the 12th century A. D. Mentions Laḷiyadēvī as ruling, *Mahāmaṇḍaḷēśvara* Tailamadēva and Tuḷuva (country).
42	Hero-stone (No. III) at the same spot .	Kadaṁba .	Vīra-Kāmadēva .	Year 7, Naḷa, Kārtika, ba. 2, Wednesday.	Do. .	Records the death of [De]ṁkaṇikāra (ensign-bearer) Dāvuda (?) in the battle of Kaṇṇeḍe Kadabaḷa. Mentions *Mahāpradhāna* Sāṁtaveggaḍeyara Bīrarasa who was perhaps the opponent of the victim.
43	Hero-stone (No. IV) at the same spot .	Do. .	Vīra-Kāvadēva .		Do. .	Badly damaged. In characters of the 12th century A. D. Main portion is worn out.
44	Hero-stone (No. V) at the same spot .	Do. .	Mahāmaṇḍaḷēśvara Vīra-Kāva[dēva] .		Do.	Seriously damaged. In characters of the 12th century A. D. States that this is the *vīra-kallu* (hero-stone) set up in memory of a warrior (name lost) who died in a fight.

45	**Kalkuṇi.**—Slab standing in the site of an old temple near the village.	Vijayanagara	Harihara Mahārāya	Śaka 1317, Yuva, Pushya, śu. 15, lunar eclipse (sōpadhā-sōmō-parāga).	Kannaḍa in Nāgari	Records the endowment, to please god Madhukēśvara of the village Kaluḷuṇi by the chief Karuvūra Śānta-Daṇṇāyaka and the several *gauḍas* of the Kabunāligeya-nāḍu included in the Chandragutti division of eighteen *Kampaṇas* into the hands of Siriyaṇa Māḍapa, after purchasing it from him. Siriyaṇa Māḍapa who was entrusted with the endowment bestowed it on learned Brāhmaṇas well-versed in the *ṣaṭkarmas* and the *śāstras* dividing the same into twelve *vṛittis*, as an *agrahāra* called Lakshmīpura, on Māgha ba. 30 of the same year.
46	**Karavaḷḷi.**—Slab set up in the village	Sōde	Arasappa-Nāyaka	Śālivāhana Śaka 1525, Śōbhakṛit, Jyēshṭha, śu. 15, Saturday, lunar eclipse.	Kannaḍa	Partly damaged. Seems to record the gift of the village Kaḷuvaḷḷi by the chief to a certain Virupaṇṇa.
47	Slab set up in the boundary of a field	Vijayanagara	Vīra Harihararāya, son of Vīra Bukkarāya.	Śaka 1320, Īśvara, Kārtika, ba. 2, [Wednesday].	Do.	Partly damaged. Records the gift of some land to some Brāhmaṇs by Kaliūra Sāṭapa-Daṃnāyaka when Bāchaṃṇa-Oḍeya was administering the *Gutti-rājya*.
48	**Karūr.**—Māsti-stone in the old site near the village.			Śaka 1319, Īśvara, Bhādrapada, śu. 5, Friday.	Kannaḍa prose and verse.	Upper portion much damaged. Records the death of Mallappa-Daṃṇāyaka, son of Kallappa-Daṃṇāyaka. Mentions Honnāmbikādēvī and the lord of Banavāsipura.
49	Another Māsti-stone in the same site	Vijayanagara	Dēvarāya	Lost	Kannaḍa	Seriously damaged. Purport not clear.
50	**Kengare-math.**—Slab on the Sirsi-Sonda road.				Do.	In characters of the 10th century A. D. States that the *śāsana* was set up in memory of Basava's son Ereyaka and his wife on the death of the former when Chattuvarasa was administering as *peggaḍe* of Biyaḷa. Mentions the headmen (?) of five other villages.
51	**Kibbaḷḷi.**—Slab built into the lintel of the entrance into the Īśvara temple.				Do.	In cursive characters of the 18th century A. D. Seems to record the death of some individual.
52	Slab set up in front of the same temple			Śālivāhana Śaka 1732, Pramōdūta, Māgha, śu. 7, Thursday.	Do.	States that Nārāṇa-Heggaḍe, son of Timmaṃṇa-Heggaḍe of Kibaḷi constructed the stone temple, installed the god Rāmanāthēśvara and performed the *dhvajasthāpaṇā*.
53	Hero-stone set up in the same place	Kadaṃba	Vīra-Kāvadēva	Year 13, Durmati, Phālguṇa, [śu.] 1, Tuesday.	Do.	Relates that one Jaka-Gauḍa died on the battle-field having fought valorously and killing a horse. The memorial stone was set up by his son Kaḷa-Gauḍa and (the latter's wife) Kāḷi-Gauḍimabe.
54	**Kuḷave.**—Māsti-stone set up near the village.			Śaka 1343 (in words), Śārvari, Kārtika, śu. 2, Sunday.	Do.	Badly damaged. Seems to be the memorial raised to the memory of Tama-gauḍa, grandson of *Mahāprabhu* Śānta-gauḍa. Mentions Kabunāligeyanāḍu.
55	**Makkaḷatāyimane.**—Slab lying in the Śivagāva-matha.			Viḷambi, Āshāḍha, ba. 9.	Do.	Damaged. In characters of about the 18th century A. D. Records the gift of the village Śivagrāma by Bhairarasa-Oḍeya (evidently to the *maṭha*).
56	**Pañchaliṅga.**—Hero-stone (No. I) set up in front of the Nārāyaṇa temple.	Kadaṃba	Kāvadēva	Year 6, Rākshasa, Kārtika, śu. 1, Sunday.	Do.	Damaged. Records the death of a certain Tirakaya-Nāyaka who participated in the encounter that took place between *Mahāprabhāna* Śāta-Verggaḍe and Bīrarasa at Sattūru.

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT—*contd.*					
	SIRSI TALUK—*contd.*					
	Pañchaliṅga *concld.*					
57	Hero-stone (No. II) set up in the same place.			Khara	Kannaḍa	Seriously damaged. In characters of about the 14th century A.D. Seems to record the death of a hero and the setting up of the stone by Bāchaya-Gauḍa.
58	Hero-stone (No. III) set up in the same place.	Vijayanagara	Mallikārjunarāya 'ruling at Dōrasamudra.'	Prabhava, Śrāvaṇa, ba. [15].	Do.	Damaged. Seems to record the death of Li[ṅ]ga-Gauḍa, Huli-Gauḍa and others, while Ānetappa Daṇṇāyaka was the Commander-in-Chief. Mentions Sōdeya Rāmaṇṇa and the sculptor Sonnavaḷi Tammōja.
59	Hero-stone (No. IV) set up in the same place.	Sōde	.....		Do.	Damaged. In characters of about the 16th century A.D. Records the death of Jakaya of Sivaḷi a, follower of Arasapa-Voḍēru of Sōde. Mentions Rāya-Daṇāka and Rāmachandra-Daṇāka and also the sculptor Tipōja who carved the stone.
60	Hero-stone (No. V) set up in the same place.		.....	[Plavaṅga]	Do.	Seriously damaged. In characters of about the 11th century A.D. Mentions a *Daṇḍanāyaka* (name not clear).
61	Puttanamane—Slab lying near the Śiva temple.	[illegible]		[Chāḷukya-Vikrama Varsha] 42, (in words) Kīlaka, Kārtika, śu. 13, Thursday.	Do.	Much damaged. States that the village Beṭṭehaḷḷi belonged to Haḍavaḷa Maraviyaṇa and records the construction of a temple and gift of land at the village of Maṇajuganaḷi by him. Mentions the Kadamba chief Kāmadēva.
62	Sahasraḷḷi.—Slab set up in the Rāmēśvara temple.	Kaḷachurya	Rāyamurāri Sōvidēva	Year 4, Vijaya, Phālguṇa, Puṇṇami, Monday, lunar eclipse.	Do.	Damaged. Records the installation of a *liṅga* by Kabbiḷa-Gāvuṇḍa and gifts of land made by him and others to the god when the feudatory Kadamba *Mahāmaṇḍaḷēśvara* Kīrtidēva was governing the province of Banavāse-12,000 from Hānungal. Mentions Huḷiḷya-Daṇḍanāyaka as the administrator of Kabunāḷige-70 division. The gift was made into the hands of Maḷḷidēva-Paṇḍita of Banavāse.
63	Siṅganaḷḷi.—Hero-stone (No. I) in the forest near the village.			Śaka 1373, Vishu, Māgha, śu. 3, Sunday.	Do.	Damaged. Records the death of one Sōmeya-Nāyaka, the son of Golla Bomma-Nāyaka in a battle during the regime of Chāmeya-Oḍeya at Gōve and the setting up of the hero-stone by his wife and his elder brother Mādarasa-Nāyaka.
64	Hero-stone (No. II) lying in the same place.			Śaka 1386, Tāraṇa, Chaitra, śu. 10, Wednesday.	Do.	Damaged. Records the death of Huliyappa-Nāyaka, the son of Simganahaḷḷi Kaḍache-Nāyaka and the setting up of the sati memorial (*vīra-māstikeyi*) stone.
65	Hero-stone (No. III) lying in the same place.		....		Do.	Indifferently written and damaged. In characters of about the 15th century A.D. Mentions Bhāḍa Bayana-Arasa and Siṅga-Nāyaka.

[illegible]	*Bōmanahāḷi.*—Slab set up in the forest near the village.			Śaka 90[5], [Tāraṇa], Chaitra, [śu.].	Do.	Badly damaged and worn out. Mentions the Kadamba chief Chattayya administering as *peggaḍe* and his *Sandhivigrahin* Mārasiṅga, with the titles *Vādyavidyādhara* and *Sahajakavi* as the composer of the grant.
67	Broken slab set up in the same place	Rāshṭrakūṭa	Amōghavarsha Koṭṭigadēva	Śaka 891, Śukla	Do.	Fragmentary. Mentions Chatta of the Kadamba family administering as *peggaḍe*, Puliyamma and Aṇṇammagāḷiya and seems to record the installation of a deity.
68	Three pillars set up in the same place	Do.	Do.	Śaka [899, Dhātu], Kārttika, [amāvāsi], Thursday.	Do.	Damaged. Records the performance of *gōsāsa* by the son of Ayyavenne Dōraya and Hariyabe.
69	Sōndā.—Hero-stone (No. I) set up in the Hosakōṭe fort.	Vijayanagara	Vijaya-Bukkarāya	Śaka 13[4]5, Śubhakṛit, Āshāḍha, ba. 12, Sunday.	Do.	Damaged. Refers to the *Mahāpradhāna* Bayicheya-Daṇṇāyaka as governing the Chandragutti and Gōve-*rājya*.
70	Another hero-stone (No. II) set up in the same place.	Do.	Do.	[Rau]dri, Chaitra, ba. 1, Tuesday.	Do.	Seriously damaged and fragmentary. Purport not clear.
71	A Sati-stone set up in the same spot	Do.	Dēvarāya Mahārāya, son of Vijaya-Bukkarāya.	Śaka 1354, Virōdhikṛit, Chaitra, ba. 1, Thursday.	Do.	Damaged. Refers to the king as reigning from Dōrasamudra (and) Vijayanagara-*nelevīḍu*. Seems to record the death together with his nine wives, of Arasappa, son of Saṅkaṇa Sōvade who bears some titles.
72	Boulder called *Basavana baṇḍe*			Vikāri, Kārtika, śu. 4, Thursday.	Do.	In characters of about the 18th century A.D. Records the grant of a land by Arasappa-Nāyaka made to the Nirāsimaṭha. At the top is given an invocation to Guruliṅga.
73	Broken stone lying in the wet land of the Nirāsi-Matha.				Do.	Indifferently engraved. Characters of about the 18th century A.D. States that the land is a gift by [Arasappa-Nāyaka] to the Nirāsi-maṭha.
74	The *dhvajastambha* set up in front of the Trivikrama temple.			Śālivāhana Śaka 1562, Vikrama, Jyēshṭha, śu. 5, Monday.	Do.	States that the pillar was set up by Śrī-Vēdanidhi-Tīrtha, the grand-disciple (*praśishya*) of Śrī-Vādirāja-Tīrtha.
75	Slab set up at a distance to the south of the same temple	Vijayanagara	Veṅkaṭapatidēva Mahārāya	Śālivāhana Śaka 1515, Vijaya, Kārtika, śu. 15.	Do	States that Śrī-Vādirajātīrtha constructed the temple and installed the image of Trivikrama while the chief Arasappa-Nāyaka was ruling at Sōde. Describes in detail the assignment of several grain and money incomes made by Śrī Vādirāja for the services in the temple. A post-script in later characters states that Śālivāhana Śaka 1505, Chitrabhānu, Vaiśākha, śu. 15, Wednesday was the *muhūrta* of the installation of the god Trivikrama.
76	Slab standing in a lawn (survey No. 79) near the Jain Matha.	Do	Sadāśivarāya Mahārāya	Śaka 1491 (in chronogram), Vibhava, Māgha, śu. 5, Monday.	Sanskrit and Kannaḍa in Kannaḍa.	The composition is faulty. Records the gift of land made for the maintenance of a *satra* in a *maṭha* at Sōdāpuri by Arasamma, daughter of the chief Arasappa-Nāyaka with the permission of the king. The chief is stated to belong to the Sūryavaṁśa. Mention is made of the *Sēnabōva* Timmarasa of the Kauśika *gōtra* and Āśvalāyana-*sūtra*.
77	Sides of a *nishidi*-mantapa (No. I) in the forest (burial ground).			Śālivāhana Śaka 1530, Plavaṅga, Kārtika, śu. 10, Wednesday.	Kannaḍa	Records the demise of the Jaina ascetic *Rāya-Maṇḍalāchārya Vādi-Pitāmaha* Śrīmad-Akalaṁka-dēva of the Saṅgītapura-simhāsana and the Dēsigaṇa and the setting up of the *nisīdhi-mantapa* by Śrī Bhaṭṭākalaṁkadēva.

APPENDIX B—*contd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT—*contd.*					
	SIRSI TALUK—*concld.*					
	Sōṇdā—*concld.*					
78	Slab on another *nishidi* (No. II) in the same place.			Śālivāhana Śaka 1577, Jaya, Kārtika, śu. 10.	Kannaḍa .	Damaged and worn out. Records the demise of Bhaṭṭākalaṅka who bears similar *birudas*.
	Slab on another *nishidi* (No. III) in the same place.				Do. .	Seriously damaged and worn out. Purport not clear.
80	Slab on another *nishidi* (No. IV) in the same place.		....	Sarvadhāri, Bhādrapada, ba. 7.	Do. .	States that these are 'the feet of the *guru*' carved by a devotee.
81	Tumbimane.—Sati-stone standing in the forest at a place known as Māstisatte.		....		Do. .	In characters of about the 18th century A.D. Records the homage paid by Saṇama, the wife of Dēvi-Nāyaka who died in the disturbance at Kārūr.
82	Yesaḷe.—Pillar (No. 4) of the first group of nine pillars set up in the forest near the village.				Do. .	In characters of about the 10th century A.D. States that Koṇḍara, Guṇakamma performed the *gōsāsa* for the second time, and that Erechaṭṭa the son of Eregūri-ōja, carved this stone. Above the epigraph is sculptured the figure of a plough drawn by two bulls. The first three pillars bear no writing.
83	Pillar (No. 5) set up in the same place .		....	Vyatīpāta, solar eclipse.	Do. .	States that Tāliyara Vuṭṭayya of Tāḷavāru performed the *gōsāsa*. May be a continuation from pillar No. 8 (No. 86). There is a sculpture of plough and bulls above the inscription.
84	Pillar (No. 6) set up in the same place .	[Kadamba] .	Chaṭṭayyadēva .	Śaka 901, Sarvajit, Āśvayuja, amāvāse.	Do. .	Incomplete. Mentions the chief as governing Vanavāse Twelve-Thousand. Seems to be a continuation from the next pillar. Contains at the top the sculpture of the 'talkative tortoise and the swans' (Photo App. D. No. 1812).
85	Pillar (No. 7) set up in the same place .	Western Chāḷukya .	Chāḷukya-Rāma Āhavamalla .		Do. .	Damaged at the end. Seems to be continued in No. 84 above. The figure of an elephant is sculptured above the inscription.
86	Pillar (No. 8) set up in the same place .	Kadamba .	Chaṭṭayyadēva .	Śaka 907, Pārthiva, Pausha, amāvāse.	Do. .	Incomplete. States that Chaṭṭayya was governing Banavāsi Twelve-Thousand and Sāntaḷige Thousand and that he was conducting the *perbbarvva* at Esaḷe. Seems to be continued on pillar No. 5 (No. 83 above). Bears the figure of an elephant carved at the top.
87	Pillar (No. 9) set up in the same place .	Do. .	Chaṭṭayyadēva .	Śaka 906, Tā[rāṇa], Āśvayuja, Vishu-Saṁkrānti.	Do. .	Damaged and incomplete. States that Chaṭṭayya was governing Banavāsi Twelve-Thousand and Sāntaḷige-Thousand and that Marayya of Kammaṛūr and Chaṭṭayya were conducting the *perbbarvva* at Esaḷe. The figure of an elephant is sculptured at the top.

88	Pillar (No. 2) of the second group of six pillars set up in the same place.	[Western Châlukya]	Tailapadêva	Śaka 9(0)13, Khara.	Do.	Incomplete. Contains the figure of Gaṇêśa in a shrine above the epigraph. The first pillar of this group bears no inscription.
89	Pillar (No. 3) set up in the same place	Kadamba	Chaṭṭayyadêva	Mâgha, ...	Do.	Damaged and worn out fragment. Refers to the performance of *gôsâsa*. Mentions one Kannayya. Bears at the top the sculpture of two bulls yoked to a plough.
90	Pillar (No. 4) set up in the same place	[Western Châlukya]	Tailapadêva	Śaka 9(0)15, Vijaya.	Do.	Incomplete. Seems to be continued on the next pillar, No. 91 below. The figure of an elephant is carved above the epigraph.
91	Pillar (No. 5) set up in the same place	Kadamba	Chaṭṭayyadêva	.....	Kannaḍa	Seems to be a continuation from the above inscription. Mentions Chaṭṭayyadêva as governing Banavâsi Twelve-Thousand and Chaṭṭayya and Dêvayya Maṇṇachaiyya as performing *perbhârvu* at Esaḷe. Contains the sculpture of two bulls with a plough. Kannayya is stated to be conducting the *perggaḍetana*.
92	Pillar (No. 6) set up in the same place			Chaitra, Saṁkrânti	Do.	Seems to be a continuation of from No. 91 above. Records the performance of *gôsâsa* by Andabaḷḷiya Raggasa Garuvaṇṇa. Contains the sculpture in high relief of Gaṇêśa in a shrine above the inscription and 'the Talkative tortoise and the swans' on the reverse side. The swans are depicted in a different attitude from that in No. 84 above.
93	Hero-stone (No. 1) set up in a meadow near the above.	Vijayanagara	Mallikârjunarâya, son of Dêvarâya	Śaka 1370, Prabhava, Mâgha, ba. 8, Monday.	Do.	Refers to the king's capital as Hastinâvati-Vijayanagara and records the gift of land at Yasaḷe, made to the son of Bira-Nâyaka who died in a fight at the village Biḷigere, by the people of Hariya-nâḍu and the local *gauḍas*. Mentions Bâcheya-Nâyaka of Aṇṇigêri.
94	Hero-stone (No. II) set up in the same place.	Do.	Virûpâksha-Mahârâya	Śaka 1401, (in words) Vikârin, Mâgha, śu. 10.	Do.	Damaged. Records the death of some hero (name not clear) in a fight. Mentions Hariya-nâḍu, the village Esaḷe, Hanuma-Nâyaka and Arasappa-Nâyaka of Sôde.
95	Hero-stone (No. III) set up in the same place.				Do.	Seriously damaged and worn out. The characters belong to about the 16th century A.D. Mentions Arasappa-Vodeya, [Rêva] rasa-Vodeya, Hariyanâḍu and the village Yasaḷe. Seems to record the death of a warrior (name not clear).
	KUMTA TALUK.					
96	Gôkarṇ.—Slab set up above the western entrance of the *raṅgamaṇḍapa* of the Mahâbalêśvara temple.			Śârvari, Kârtika, śu.....	Do.	In characters of about the 18th century A.D. States that the construction of the *raṅgamaṇḍapa* was completed during the management (*pârupatya*) of Viśvêśvarayya of Mahasu-nâḍu.
97	Slab built in the pavement of the front corridor in the same temple.	Vijayanagara	Dêvarâya Mahârâya	Śaka 1[3]39, (in words) Durmukhi, Chaitra, śu. 2, Sunday.	Do.	Records a gift of land for the maintenance of a *satra* in the temple of the god Mahâbala of Gôkarṇa when *Mahâprabhâva* Bamkarasa-Vodeya's son (name lost) was governing the province of Hayive, Tuḷu and Komkana from his capital at Homnâvura. Seems also to record a gift of land for feeding the ascetics of three communities (*parishat*).
98	Pillar set up on the left side of the southern entrance of the same temple.				Do.	Built in and incomplete. In characters of about the 12th century A.D. Refers to a *Mahâmaṇḍaḷêśvara* who bears titles such as *Gôkarṇa-puravarâdhîśvara, Birudamriparânkuśa*, etc.

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT—*concld.* KUMTA TALUK—*concld.* GÔKARṆA—*concld.*					
198	Pillar set up on the right side in the same place.			Śaka 1000 (in words) Kālayukta, Māghanavami (for Mahānavami), Aśvayuja, śu. 9, Monday.	Kannaḍa	Damaged and incomplete. Refers to a *Mahāmaṇḍaleśvara* who styles himself as *Gôkarṇa-puravarādhīśvara* and seems to record a gift of money income for the benefit of the temple of god Mahābala.
199	Fragment built into the wall of the Tāmragauri temple.	....	....	....	Do.	Seriously mutilated. In characters of about the 15th century A.D. Records gift of the village Hosa-ūru to Mābala-Linga-Bhaṭṭa for maintaining a charitable boarding house (*chhatra*) in the temple of the goddess Tāmbragauri by *Mahāpradhāna* Mamju-Nāyaka. The supervision of the charity was vested in the hands of Rāghavēndra-Śrīpāda of the Dēvarāya-Maṭha at Hampe.
200	Slab lying in the garden of Gopi Bhat adjoining the Mahābala temple.	Vijayanagara .	Bukkarāya Mahārāya .	....	Kannaḍa in Nāgarī	Damaged and mutilated. In characters of the 14th century A.D. Seems to record tax-free endowment (*sarvamānya*) of land by [B]asaveya-Daṇāyaka with the sanction of Bukkarāya to *Paramahaṁsa Parivrājakāchārya* Śrī-Vēdaśāgara-Śrīpāda for lamps and offerings to (the god) Vēdēśvara of Gôkarṇa. Mentions the *adda* of the twelve shares of the village Hubbaṇakere.
201	Slab built above the entrance of the Amriteśvara temple.	....	....	Śaka 1771, Saumya	Kannaḍa .	States that the Amriteśvara temple was constructed (renovated ?) by Lakshumayya of Haraḷi, the *munsif* of the Ankola taluk.
202	Slab set up in the house of Miśp Śēsha Bhat.	....	....	....	Kannaḍa in Nāgarī	Partly damaged and worn out. In characters of about the 14th century A.D. Registers an endowment of four villages to the temples of Mahābala and Amritēśvara for feeding Brāhmaṇas in the Bāchaṇṇodeya-maṭha by Mādaraṇa-Ōḍeyaru after purchasing them. The assignment of the income derived therefrom is recorded in minute detail. Refers to a previous transaction of Śaka 13....
203	Slab set up in the house of Śiva Bhat Aḍi	Vijayanagara .	Harihara Mahārāya reigning from the asthāna at Dōrasamudra.	Śaka 1[3]10, (in words) Āṅgirasa, Āshāḍha, śu. 7, Thursday.	Kannaḍa .	Damaged and broken. Registers grants made by certain *śeṭṭis* in the presence of god Mahābala for the maintenance of a feeding house (*satra-dharma*) when the king's feudatory, *Mahāpradhāna* Mallappa-Ōḍeya was governing Hayive and other provinces from [Ram]ṇāvūra-rājadhāni.

105	Slab built into the wall of Nārāyaṇa Upādhye's house.	Do			Do	Broken and worn out. In characters of the 15th century A.D. Registers gifts made for a feeding house at Gōkarṇa by Viṭhaladēvī, queen of Vīra-Bukka in the presence of the *Rājaguru* Īśvara-Bhaṭṭa. The endowment is stated to have been put into execution by Honnabbe as a deputy of the queen.
106	Slab set up in the dilapidated Honnehaḷḷi-maṭha.	Do.	Bukkarāya Mahārāya	Śaka 1296, Pramādi, Kārtika, śu. 1, Saturday, Svāti.	Kannaḍa in Nāgarī	Slightly damaged. Records in detail the assignment of the income derived from the lands endowed in the presence of the god Mahābala by Honnādēvī, queen of Bukkarāya, for a feeding house and offerings to the deity when Mallappa-Oḍeya was governing the province of [Hai]ve.
107	Slab built into the entrance of the Śaṅkara-Nārāyaṇa temple.				Kannaḍa in Malayāḷam Characters.	Portions lost. Seems to record a gift of money. Mentions Rāmanāyaka and Śaṅkara[nārā]yaṇa.
108	Slab set up in the house of Anant Krishna Karant.				Kannaḍa	Highly damaged. In characters of about the 15th century A.D. Registers in detail gifts and provision made for a feeding house (*satra*) and other services probably in the temple of Mahābalēśvara. Mentions Chaṇḍōgra-Pārśvanātha of the Hiriyabasti at Gērusoppe in connection with the imprecations. Chandapa-Bhakta engraved the grant.
109	Slab set up near the Subrahmaṇya temple	Vijayanagara	Hariharārāya, ruling from Dōrasamudra.	Śaka 13[11], solar eclipse...Mārgaśira.	Do.	Highly damaged and worn out. Seems to record the provision made for a feeding house (*satra*) by a daughter of the king.
110	Slab standing in the Kāmēśvara-maṭha	Kadamba	Kāvadēvarasa, son of Śivachitta Era-Basavidēvarasa.	Year 14, Vikṛama, Mārgasira, śu. 15, Monday, lunar eclipse	Do.	Refers to the king as Kadamba-Chakravarti. States that a *maṭha* was constructed at Dhārēśvarakshētra in Gōkarṇa and land endowed therefor to the preceptor Purushōttama-puri Śrīpāda and his disciples by the king.
111	Slab lying near the Paṭṭa Gaṇapati temple	Vijayanagara	Harihara Mahārāya	Śaka 1324, Vikrama, Phālguṇa, ba. 7, Monday.	Do.	Registers a transaction made by Virupāyi, son of Āyibhaṭṭa Mādamna with Mahābalabhaṭṭa for the purchase of land for a *satra* when *Mahāpradhāna* Sōvidēva-Oḍeya was governing the provinces of Hayive, Tuḷu and Komkaṇa from his capital at Homnāvūru.
112	Slab standing in the house of Morēbhaṭ	Do.	Dēvarāya Mahārāya	Śaka 1332, Virōdhi, Kārtika, śu. 9, Wednesday.	Do.	Partly damaged. Registers gift of land in the Bamganenāḍu made to Amarēśvara Bhāratī-Śrīpāda in the presence of the god Mahābala for the maintenance of a *chhatra* by Viṣaṇṇa, the son of Siddappa of the Viśvāmitra-*gōtra*. Also records gift of land for a *chhatra* founded by Rāmachandra-Sarasvati-Śrīpāda in the name of Bithapa-Oḍeya. *Mahāpradhāna* [Sōma]appa-Oḍeya was governing the provinces of Hayive, Tuḷu and Komkaṇa from his capital at Homnāvura.
113	Slab built in the wall inside the house of Hire Bhat.	Do.	Sadāśivarāya Mahārāya	Śaka 147[5], Paridhāvi, Simha-Guru, Pushya, ba. 30, Monday, Śravaṇa-nakshatra, solar eclipse.	Do.	Registers endowments of lands made for the benefit of *maṭhas*, rituals and other purposes such as charities in the renovated temple of Vaiśravaṇēśvara by Bhaṭṭakala Gaṇapaṇa-Jōyisa and others having purchased the same from certain pontiffs and *bhaṭṭas* when *Mahāmaṇḍalēśvara* Sāḷuva Krishṇadēvarasa-Oḍeya was governing the provinces of Nagira-rājya, Hayive, Tuḷu Komkaṇa, etc. Assignment and management of the several incomes are set forth in full detail.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1940-41 are registered in this Appendix.

No.	District.	Taluk.	Village.	No. in the Appendix.
1	Belgaum	Parasgad.	Arṭagal	1
2	Do.	Do.	Asuṇḍi	2—3
3	Do.	Do.	Baḍḷi	4—6
4	Do	Do.	Chachaḍi	7—10
5	Do.	Do.	Chik-Budnūr	11
6	Do.	Do.	Chik-koppa	12
7	Do.	Do.	Hārugoppa	13
8	Do.	Do.	Hosūr	14—16
9	Do.	Do.	Hūli	17—50
10	Do.	Do.	Iñchal	51—52
11	Do.	Do.	Iṅgaḷgi	53
12	Do.	Do.	Kārimani	54
13	Do.	Do.	Kaṭamēḷi	55
14	Do.	Do.	Kōṭūr	56—57
15	Do.	Do.	Madalūr	58
16	Do.	Do.	Manōḷi	59 65
17	Do.	Do.	Mugalihāḷ	66
18	Do.	Do.	Murgōḍ	67—71
19	Do.	Do.	Sattigēri	72
20	Do.	Do.	Singārkoppa	73
21	Do.	Do.	Sirsaṅgi	74—77
22	Do.	Do.	Sogal	78—79
23	Do.	Do.	Śrīraṅgapūr	80—81
24	Do.	Do.	Ugargōḷ	82
25	Do.	Do.	Yallammanaguḍḍa (near Saundatti)	83
26	Do.	Do.	Yēṇagi	84
27	Do.	Do.	Vaḍaḷa-Hoḷi (near Manōḷi)	85
28	Do.	Do.	Varavi-koḷḷa (near Yekkēri)	86—87
29	Do.	Gokak	Māladinni	88
30	Bijapur	Bijapur	Jēḍara Bablād	89—90
31	Sholapur	Pandharpur	Paṇḍharpūr	91
32	Jath State		Aṅkulagi	92 93
33	Do.		(Kontevvana) Bablād	94
34	Do.		Bāgēvāḍi	95
35	Do.		Bālēgaon	96
36	Do.		Biḷūr	97—99
37	Do.		Guḍḍāpūr	100—101
38	Do.		Jath	102
39	Do.		Kōḷgiri	103—104
40	Do.		Māḍgyāḷ	105—106
41	Do.		Saṁkha	107—109
42	Do.		Sēgaon	110
43	Do.	....	Sidhanātha	111
44	Do.	....	Sirnāḍagi	112—113

No.	District.	Taluk.	Village.	No. in the Appendix.
45	Jath State .		Tikoṇḍi .	114—116
46	Do. .		Umadi .	117
47	Do. .		Umarāṇi .	118—121
48	Do. .		Uṭagi . .	122
49	Do. .		Wajrawāḍa .	123
50	Do. .		Waḷasaṅga .	124—128
51	Do. .		Wālēkhiṇḍi .	129
52	Sangli State .	...	Maṅgaḷwēḍhā .	130—138

APPENDIX E—*contd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT.					
	Parasgad taluk.					
1	**Artagaḷ**: Slab set up near the Kalamēśvara temple.	Western Chāḷukya .	Tribhuvanamalladēva .	Chālukya-Vikrama . year 24, ... Su. 5, Thursday.	Kannaḍa .	Records gift of land for the salvation (?) (*parōkṣha-dharma*) of Narasuga who attained heaven by entering the sacrificial fire-pit, amidst the admiration of the people, at the demise along with his consort of his liege-lord, Dēvati, the son of *Mahāsāmanta* Chikkarasa and the commander of the Tuḷu guards who were the body-guard of the king.
2	**Asuṇḍi**: Stone set up in the Banaśaṅkarī temple.	Do. .	Do. .	Śaka 1015, Śrīmukha, Uttarāyaṇa-saṁkrānti, Vyatīpāta.	Do. .	Damaged. Records gifts of land to god Śaṅkara-Nārāyaṇa after purchasing it from the Two Hundred *Mahājanas* of Hiriya-Hasuṇḍi which was a *sarvamānya-nitya bhūmidāna* endowment of the king. Mentions land at Māṇikēśvara.
3	Fragment lying in the same temple .	Do. .	Do. . .		Do. .	Invokes the Jinaśāsana. Mentions the Two Hundred *Mahājanas* (of Asuṇḍi) who were versed in the Rig, Yajus, Sāma and Atharvaṇa Vēdas and in the six *tarkas*. Asuṇḍi was a *sarvanamasya-nitya-bhūmidāna* endowment of the king.
4	**Baḍḷi**: Pillar in the Chidambarēśvara temple.	Hoysaḷa .	Vī[ra-Ballaḷa].....II(?) ..	Vaiśākha, śu. 7 .	Do. .	The pillar is reported to have been brought from Annigēr (Dharwar district). Published in the *Karnatak Inscriptions*, Vol. I (1941), No. 29.
5	Fragment set up in the Nārāyaṇa temple	[Raṭṭa] . .	Kārtavīrya .	Śaka 1168. Viśvāvasu, Jyēshṭha, śu. 12, Monday.	Do. .	Do. No. 33.
6	Fragment built into the top of the above	Raṭṭa .	Lakshma . .	Śaka 1141, Pramāthin, ...	Do. .	Do. No. 32.
7	**Chachaḍi**: Slab standing at the entrance of the Nārāyaṇa temple.				Do. .	In characters of about the 12th century A.D. Records the gift of (the village) Nāgarapāḷa to the god Bhōgēśvara of Mudgaḍe by the *Mahāmaṇḍaḷēśvara* Kanna[kaiḷarasa and Koṅgajarasa.
8	Slab built in the pedestal of the image of god Nārāyaṇa at the same place.				Do. .	In characters of about the 18th century A.D. Seems to state that the image is the *jīrṇōddhāraṇa* (reconsecration) made by Mudeya, son of Chapa of Thavati.
9	Hero-stone set up behind the Saṅgamēśvara temple.	....			Do. .	Damaged and worn out. In characters of about the 13th century A.D. Describes the valour of two warriors who died in the fight for the recovery of cows from the bandu of the enemy in a cattle raid. One of these is Basava-Gāvuṇḍa. The name of the other is not clear.

10	Slab lying in the *dēvagudi-kola*	[Ratta]	Kārtaviryadēva 'ruling from Vēṇugrāma'.	Śaka 1124, Durmati, Kārtika, śu. 11, Monday.	Kannaḍa	Damaged. Records gift of land to the god Saṃgamēśvara by the *Ubhaya* Vāmarasa and others of the *mahājanahāra* Chachchaki. The gift was made into the hands of Nāgarāsidēva.
11	**Chik-Budnūr** Hero-stone built into the wall of the temple of Lakkavva.	Vijayanagara	Dēvarāya	Śaka 1358, Nala, Phālguṇa, śu. 15, Thursday.	Do.	Seems to record the death of the warrior Nāgaṇa in a fight and his attaining the *virasvarga*.
12	**Chik-Koppa** Slab lying near the Huli Gavi on the Alebappana Gudda (hill), four miles away from the village.	....			Do.	In characters of about the 19th century A.D. Refers to Rudrappa, his *bhakti* and Kailāsa-*mukti*.
13	**Hārugoppa** Slab set up in the Chachadi Desai's field.				Do.	Damaged and worn out. Refers to Dēsāya Raghunātha.
14	**Hosūr** Broken slab set up near the Basavaṇṇa temple.	Western Chālukya	Tribhuvanamalladēva		Do.	Much damaged. Refer to Kūndi-Three Thousand (division) and to the Ratta chief [Barmadēvarasa probably ruling over it. Mentions also some *gāvuṇḍas*.
	Two fragments set up near the same temple.	[Ratta]	Lakshmīdēva, 'ruling from his headquarters at Vēṇupura'.	Śaka 1030, Sarvadhārin, Pushya, śu. 5, Monday, Uttarāyaṇa-saṁkrānti.	Do.	Damaged. It is a Jina-śāsana. Records gift of land by the chief to a *basadi* built by himself. Mentions some Jaina teachers.
16	Do.			Śaka 1123, Raudri, Pushya, śu. 10, Thursday.	Do.	Damaged. Records gift of land by a *gāvuṇḍa* to the *basadi* renovated by him.
17	**Hūli** Slab set up in the Pañchalinga temple.	Kalachurya	Rāyanārāyaṇa Āhavamalladēva, son of Vīra-Bijjaṇadēva.	Śaka 1103, Plava, Vaiśākha, śu. 14, Wednesday, Vyatīpāta.	Do.	Damaged. Records a gift of land for the water-shed (*aravaṇṭe*) to the venerable *One Hundred* of Ghaisāsagēri and the *ūrodeya* of Pūli in the town-hall of the Tiguḷas (Tamilians) in the place, by Prabhu Sōma of the Bhāradvāja-*gotra*. Also records gifts of land to the God Tiguḷēśvara and for the renovation of the town-hall of the Tiguḷas (Tamilians) by the respectable One Hundred of Ghaisāsagēri.
18	Second slab set up in the same temple	Do.	Tribhuvanamalladēva (Bijjaḷa).	Śaka 1084, Chitrabhānu, Pushya, ba. 2, Monday, Uttarāyaṇa-saṁkrānti.	Do.	Published in *Ep. Ind.*, Vol. XVIII, pp. 208 ff.
19	Third slab set up in the same temple	Western Chāḷukya	Vikramāṅka		Do.	Highly damaged. Mentions Pūli-*grāma*. Seems to register a gift of land. Refers to a certain Barmma.
20	A fragment kept in the same place	Do.	Bhuvanaikamalladēva		Do.	Published in *Karnatak Inscriptions*, Vol. I, No. 18.
21	Second fragment kept in the same temple	Do.	Tribhuvanamalladēva		Kannaḍa script and Sanskrit and Kannaḍa language.	Published in *Ep. Ind.*, Vol. XVIII, pp. 201 ff.
22	A pillar on the right side of the *raṅgamaṇṭapa* of the same place.				Kannaḍa	Published in *Ep. Ind.*, Vol. XVIII, p. 206.
23	A pillar on the left side at the same place				Do.	Published in *Ep. Ind.*, Vol. XVIII, pp. 205 ff.

APPENDIX E—*contd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT—*contd.*					
	PARASGAD TALUK—*contd.*					
	Hūli—*contd.*					
24	Lintel of the right-side door in the inner shrine of the same temple.				Kannada	In characters of about the 12th century A.D. States that the two door-jambs were endowed by the merchants (*nakara*) Govariya Kali-Gāvuṇḍa of Navilūru, Tāvare Mahādēvi-Sashṭi (Śrēshṭhi), etc., who were the disciples of Nēmichandra Siddhānta-Chakravarti.
25	Lintel of the left door-way in the same place			Śaka 1142, Vikrama, Āshāḍha, śu. 15, Wednesday.	Do.	Records the erection of the entrance (*dvārašākhe*) of the Māṇikya-tīrtha at Hūli.
26	Stone built into the right side of the eastern wall of the same temple.		...t		Do.	In characters of about the 13th century A.D. States that it was 'measured' (*aḷaduda*).
27	Another stone built near the above				Do.	Do. Reads 'Piṭṭurara-Maddhega-Viśuddhi'.
28	Stone built into the left side of the eastern wall of the same temple.				Do.	Do. Reads 'Kapōta-Taramuṭṭa-Viśuddhi'.
29	Stone built into the southern wall of the same temple.				Do.	Do. Reads 'Maṅkaravaṭṭige-Viśuddhi' and 'Piṭṭiga Garu[ḍa] [paḷi]ye'.
30	Fragment of a hero-stone lying near the Vīrabhadra temple				Do.	In characters of about the 12th century A.D. Records the death of a warrior (name lost) who fought with Kuṛimba[ra] Kāḷa in an attempt to rescue the cows.
31	A slab set up in the same temple	Western Chāḷukya	Āhavamalladēva	Śaka 966, Tāraṇa, Pushya, śu. 10, Sunday, Uttarāyaṇa-saṁkrānti.	Do.	Published in *Ep. Ind.*, Vol. XVIII, pp. 172 ff.
32	Same slab	Do.	Jagadēkamalladēva	Śaka 1067, Krōdhana, Uttarāyaṇa-saṁkrānti.	Do.	Do. Do.
33	Second slab set up in the same temple	Do.	Tribhuvanamalladēva	Vikrama-Varsha 7, Dundubhi, Uttarāyaṇa-saṁkrānti.	Do.	Do pp. 178 ff.
34	Third slab set up in the same place	Do.	Do.	Śaka 1019, Īśvara, Pushya, śu. 5, Sunday, Uttarā-	Do.	Do. pp. 182 ff.

35	Fragment lying in a well called Ruddēda Bāvi.	Do.	Jagadēkamalladēva		Do.	Published in the *Karnatak Inscriptions*, Vol. I, No. 23.
36	Fragment built into the platform called Barmadēvarakatte.	Western Chālukya	Bhuvanaikamalladēva	Śaka 990, Uttarāyaṇa-saṁkrānti.	Do.	Mutilated. Seems to register gifts of oil, etc., for the sacred lamp and of flowers to god Kalidēva by Kēsiya-Siṅga, Heggaḍe Chāva ..., Heggaḍe Sōmayya and others. Mentions also the *Ūrodeya* and the Thousand (community).
37	Two fragments lying near the Śaṅkarī temple.	Do.				Damaged. Mentions Udayāditya and Padmaladēvī. Published in the *Karnatak Inscriptions*, Vol. I, No. 26.
38	Fragment built into the wall of the Siddhanañjēśa-*maṭha*.		Vīra-Vijayarasa	Śaka 901, Pramādi, Śrāvaṇa, śu. 15.	Kannaḍa	Damaged. States that the *maṭha* of Śrī-Siddhanañjāchārya of Pañchavaṇigi was renovated and a *Pamchapalli* set up for the glory of his *nijaliṅga*. The characters appear to be modern.
39	Pillar in the same *maṭha*	Western Chālukya		Do.	Do.	Damaged. Authenticity questionable. Almost reproduces the text of the above record and registers a new gift of land and money-income made on the same day for the benefit of Śrī-Siddhanañjāchārya of the Puvali-*agrahāra* of Beḷavāḍi, by the chief Vīra-Vijayarasa through Kari Kētimayya.
40	Decorated lintel (*makara-tōraṇa*) of the entrance into the inner shrine of the Nīlakaṇṭhēśvara temple.				Do.	Published in *Ep. Ind.*, Vol. XVIII, pp. 206 ff.
41	A hero-stone in the Tārakēśvara temple.			Śaka 907, Pārthiva, Chaitra, Puṇṇame, Wednesday.	Do.	Records the death in fight of *Pergaḍe*[Pāḍa]payya of Pūli and *Pergaḍe* Viṭṭapayya and the erection (of this memorial) by the son of the latter.
42	Another hero-stone in the same temple	Western Chālukya		Chālukya Vikrama year 32, Sarvajit Śrāvaṇa ba. 5, Vaḍḍavāra.	Do.	Published in *Ep. Ind.*, Vol. XVIII, pp. 199 ff.
43	Third hero-stone in the same temple			Śaka [907], Pārthiva, Chaitra, [puṇṇame], Wednesday.	Do.	Do. pp. 171 ff.
44	Slab set up in the Andhakēśvara temple	Western Chāḷukya	Tribhuvanamalladēva	Chālukya-Vikrama-kāla 29, Tāraṇa, Pushya, śu. 10, Thursday, Uttarāyaṇa-saṁkramaṇa.	Do.	Do. pp. 189 ff.
45	Same slab	Kaḷachurya	Tribhuvanamalladēva	Year 7, Chitrabhānu, Śrāvaṇa, śu. 15, Monday, lunar eclipse.	Do.	Do. pp. 192 ff.
46	Same slab	Western Chāḷukya	Sōmēśvara	Year 2, Krōdhin, Pushya, śu. 15, Monday, Uttarāyaṇa-saṁkramaṇa.	Do.	Do. pp. 193 ff.
47	Same slab			Śaka 1146, Tāraṇa, Jyēshṭha, śu. 8, Monday.	Do.	Do. Do.
48	Rudrapāda in the Rudrapāda temple				Do.	In characters of about the 14th century A.D. Records obeisance to Śrī Rudrapāda.

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Name of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT—*contd.*					
	PARASGAD TALUK—*contd.*					
	Hāli—*contd.*					
49	Slab in the Agastyēśvara temple	Kalachurya	Tribhuvanamalladēva	Śaka 1084, Chitrabhānu, Pushya, ba. 2, Monday, Uttarāyaṇa-saṁkramaṇa, Vyatīpāta.	Kannaḍa	Published in *Ep. Ind.*, Vol. XVIII, pp. 212 ff.
50	Slab in the Kere-Siddhēśvara temple	Western Chāḷukya	Do.	Śaka 1029, Sarvajit, Pushya, śu. 12., Wednesday, Uttarāyaṇa-saṁkrānti, Vyatīpāta.	Do.	Do. pp. 196 ff.
51	Inchal : Slab in the Baṅkēśvara temple.	Do.	Do.		Do.	Begins with a homage to Trimūrti. Ends abruptly after giving the king's *birudas*, etc., and referring to his *vijaya-rājya*.
52	Slab lying near the Kari-guḍi	....			Do.	Incomplete. In characters of about the 14th century A.D. Begins with the invocation of the god Gavarēśvara, refers to a Śivasiṁhāsana and then describes the Kūṇḍi province in the Kuntala-*vishaya*.
53	Ingaḷgi.—Twelve stones built in the interior walls of the Kari-guḍi.				Do.	In characters of about the 14th century A.D. Contains abbreviations showing the directions of the wall and the number of rounds, possibly meant to facilitate the masons in arranging the several stones of the walls.
54	Kārimani.—Slab in the Maḷḷayyana-guḍi	....		Śaka 14[0]4, [Āṅgirasa, Māgha]	Do.	Very much damaged and worn out. In characters of about the 16th century A.D. Mentions *Mahāmaṇḍaḷēśvara* Basavarāja-Mantri-Kāḷayyadēva-Mahā-arasu, and god Mayilāradēva.
55	Katarēḷi.—Stone set up in the *kalagēri*				Do.	Worn out. In characters of about the 14th century A.D. Seems to mention some private individuals and a tank (*kere*).
56	Kotūr.—Hero-stone set up in the open space (S.N. 8) near the Paramānanda temple				Do.	Too badly worn out to yield any sense. In characters of about the 12th century A.D.
57	Broken slab lying in the premises of the same temple	Chāḷukya	Parahita		Do.	Published in the *J.A.*, Vol. XX, pp. 69 ff. and plate. In characters of about the 9th century A.D.
58	Maḍaḷūr.—Hero-stone set up near the Somēśvara temple in a valley near the village	Western Chāḷukya	Tribhuvanamalladēva	Chāḷukya-Vikrama year 16, Prajāpati, Phālguna, śu. 8, Sunday.	Do.	Records the death of Gaṅgara Soma-Gavuṇḍa in a sanguinary fight with the cavalry force of Kurimba Gāḷiga and his followers who had besieged Jakkivāḷa.

59	**Manôḷi.**—Slab set up in the Udachavvana-gudi	Yādavas of Dēvagiri.	Kannararāya	Śaka 1174, Virōdhikṛit, *Jyēshṭha*, ba. 30, Friday, solar eclipse.	Do.	Published in *J.B.B.R.A.S.*, Vol. XII, pp. 34-41 and *Karnatak Inscriptions*, Vol. 1, No. 31.
60	Slab set up at the northern entrance of the Pañchaliṅga temple.			Śālivāhana Śaka 1777, Rākshasa, Āśvina, śu. 10, Saturday.	Do.	States that the gate, *nagārakhāna* and other structures (of the Pañchaliṅga temple) were constructed by Sātavvagavva, wife of Śivaliṅgappa Bāḷi Chennappanavaru.
61	Slab set up in the Pañchaliṅga temple	Yādavas of Dēvagiri.	Siṅghanadēva	Śaka 1145, Chitrabhānu, Kārtika, śu. 15, Monday, lunar eclipse.	Do.	Published in *J.B.B.R.A.S.*, Vol. XII, pp. 11-24 and *Karnatak Inscriptions*, Vol. 1, No. 30.
62	Slab set up in the compound of the same temple.			Śālivāhana Śaka 1739, Īśvara, Dakshiṇāyana, Śaradṛitu, Kārtika, va. 1, Monday, Rōhiṇī-*nakshatra*.	Do.	States that the temples of Śrī Rāmaliṅga and other gods were renovated by Rāmachandra Sōlāpura who was the headman of the village (not named).
63	A stone with damaged Jaina figures set up near Kariyavvana-*gudi*.				Do.	Damaged. In characters of about the 12th century A.D. States that this *nisidige* stone was set up in memory of Munichandradēva of Munivaḷḷi, belonging to the Yāpanīya-*saṅgha* by his lay disciple Gaṁgeve, daughter of Kuḷḷeya Kēta-gāvuḍa. This states that Munichandradēva was the *Āchārya* of the *basti* founded by one Siryādēvī.
64	Another stone of a similar nature set up in the same place.			Sādhā[raṇa], Āśvayuja, Krishṇa-pakṣha, 5, Friday.	Do.	Damaged. In characters of about the 12th century A.D. Records the demise of Pālyakī[rti]dēva, the spiritual son of Munichandra[dēva] of Munivaḷḷi of the Yāpanīya-*saṅgha*, on the given date.
65	Third stone of a similar nature set up in the same place.				Do.	Highly damaged. In characters of about the 12th century A.D. Seems to record the demise of another *Āchārya* of the same line.
66	**Mugaḷihāḷ.**—Slab lying in the field known as Rāyarapatti (S.N. 252).			Parābhava, Mārgaśīra, ba. 5.	Do.	Damaged and worn out. In characters of about the 14th century A.D. Mentions god Tiruveṅgaḷanāthadēva.
67	**Murgōḍ.**—Slab set up in the Mallikārjuna temple.	Vijayanagara	Vīra Sadāśivarāya Mahārāya	Śālivāhana Śaka 1473, Virōdhikṛit [Jyēshṭha], ba. [8], Monday.	Do.	Seriously damaged and worn out. Registers the gift of land made for the worship, etc., of god Mallikārjuna, by Murugōḍu Pedi-Nāyaka, the agent of *Mahāmaṇḍaḷēśvara* Bāchirāja-Narasarājayyadēva-Mahā-arasu.
68	Slab set up at the back of the Vīrabhadra temple.	Do.	Do.	Śālivāhana Śaka 14-6[9], Plavaṅga, Āshāḍha, śu. 11, [Sunday].	Do.	Registers the remission of the *teriye* (tax) on the barbers of the villages in the Toragale-*sīme* in favour of Timmōja, Koṇḍōja and Bhadrōja of the community.
69	Slab lying near the dilapidated temple of Betrada Iranna.	Western Chāḷukya	Trailōkyamalladēva	Chāḷukya-Vikrama-year 9, Krōdhana, Uttarāyaṇa-saṁkrānti, Vyatīpāta.	Do.	Damaged and worn out. Registers the gift of Nāgarapāḷa into the hands of [Maḷḷāraśakti]-Paṇḍita for feeding the ascetics and worship of the god Bhōgēśvara at Mudugade, whose temple was constructed at the instance of *Mahāmaṇḍaḷēśvara* [Koṅgāḷvarasa], who was governing Kūmḍi Three-Thousand and Miriṅje Three-Thousand.

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT—*concld.*					
	Parasgad Taluk—*concld.*					
	Murgōd—*concld.*					
70	Same slab	Western Chāḷukya .	Tribhuvanamalla Sōmēśvara .	Śaka [974], Naṁdana, Chaitra, śu. [1], Sunday.	Kannaḍa .	Do. Registers an endowment of money into the hands of the merchants (*nakara*) by Vaḍiyamaseṭṭi to the Bhōgēśvara-*maṭha* at Mudgaḍe. The interest derived from the amount was to be used for feeding the ascetics and the students in the *maṭha*. Mentions twelve *gāvuṇḍas*, in connection with the preservation of the *dharma*.
71	Same slab . .			Chāḷukya-Vikrama-Varsha [10], Phālguna.	Do. .	Damaged and worn out. Seems to register gifts of oil, land, etc., to the god Nakarēśvara and to the *maṭha* of the Bhōgēśvara temple by several persons. Mentions Māḍiyabbe and Kalidēva.
72	Sattigēri.—Fragment lying in the dilapidated Kalamēśvara temple.				Do. . .	Damaged and worn out. In characters of about the 10th century A.D. Seems to contain the description of the bravery of some warrior, name not clear.
73	Singārakoppa.—Fragment lying near the Ramaliṅga temple.				Do. .	Mutilated and worn out. In characters of about the 12th century A.D. Praises the Kuntala-*dēśa* and the town Vēṇupura in it.
74	Sirsaṅgi.—Slab set up in the Kālikā temple.	Western Chāḷukya .	Vira Sōmēśvara .	Śaka 1108, Viśvāvasu, Pushya, 15, Monday, Uttarāyaṇa-saṁkramaṇa.	Do. .	Published in *Karnatak Inscriptions*, Vol. I, No. 25.
75	Slab lying near the Basavaṇṇadēvara *guḍi*.	Do. .	Jagadēkamalla [II]	Year 11, Vibhava, Pushya, śu. 10, Monday, Saṁkramaṇa.	Do.	Published in *Karnatak Inscriptions*, Vol. I, No. 24.
76	Broken slab lying near the Hāḷa Kallappana *guḍi*.	Do. .	Tribhuvanamalladēva	Pushya, śu. 13, Sunday, Uttarāyaṇa.	Do.	Worn out. Invokes the Jinaśāsana. Describes Rishiśringi and its six *gāvuṇḍas*. Mentions Attimabbe, Dēvarasa and Kalidēva-śeṭṭi. Registers gifts of land, oil, etc., to a *basadi* by Bāchi Gāvuṇḍa and others (details lost). Mentions the Jaina teacher Gaṇḍavi[mukta] Siddhāntidēva.
77	Fragment lying in the Hanumān temple .	Do. .	Tribhuvanamalla		Do.	Mutilated. Mentions the god Mūlasthānēśvara at Śringi among the holy places of the locality and refers to the *sabhā-maṇṭapa*, *aravani*[*taṭa*] (watershed) of the temple.
78	Sogal.—Slab set up in the Sōmēśvara temple.	Do. .	Tailapa	Śaka 902, Vikrama Āshāḍha, Amāvāsye, Sunday, solar eclipse.	Do. .	Published in *Epigraphia Indica*, Vol. XVI, pp. 1 ff.

79	*Slab set up near the Mūru-Kaḷasada gudi*	Do.	Tribhuvanamalladēva	Chāḷukya-Vikrama-kāla 45, Śubhakṛit, Pushya, ba. 13. Sunday, Uttarāyaṇa-saṅkrānti.	Do.	Damaged. Commences with the praise of the gods Trikaḷēśvara and Gaṃgēśvara. Registers an endowment of land including a flower garden for the daily worship and periodical festivals of the god Gaṃgēśvara and feeding and clothing of the ascetics living in the *maṭha* attached to it by the Thirty Representatives (*mūvaḍimbaru*) of Soval. The gift was made into the hands of Kaliyuga-siddha Abhinava-Pāśupata Brahmachāri Gaṃgarāśi. Seems to refer to the consecration of the god Gaṃgēśvara by Gaṃgarāśi.
80	**Śriraṅgapūr.**—Detached stone pedestal lying outside the village.				Do.	In characters of about the 11th century A.D. States that it (the pedestal) was endowed by Kandiyamma, son of Mallasara Kāliyamma, the *gāvuḍa* of Modalūr.
81	Slab kept near Goḍachi Vīrabhadra temple				Do.	In characters of about the 14th century A.D. Mentions the Śaka year 31 (?) Vilambi, Chaitra, Sunday and the *Chāḷukya-Chakravarti* Satyāśrayadēva and states that gifts of land were made to the twenty *gaṛuṇḍas* of Modalūr by Honnakomtada Māleya. The boundaries of the village are stated. The purpose of the gift is not clear The record seems to be a forgery. Below that is engraved in late characters the gift of a *maṭha* and land. Mentions the god Goḍachi Vīrabhadra.
82	**Ugargōḷ.**—Fragment lying near Mutabk Desai's house.	Western Chāḷukya .	Tribhuvanamalladēva .		Do. .	Mutilated. Praises the Jinaśāsana. Refers to the reign of the king and mentions one *mahāpradhāna*.
83	**Yallammana Guḍḍa** (near Saundatti).—Detached pillar lying in the compound of Yallamma's temple.			Īśvara, Māgha, śu. Huṇṇavi.	Do. .	Damaged. In characters of about the 18th century A.D. Records the erection of the *Māḷammaya-Śivāra* by one Sākaḷakate Barmana Gauḍa.
84	**Vēṇagi.**—Fragment lying near the Hanumān temple.	[Raṭṭas of Saundatti]	Kārtavīrya [II] .		Do. .	In characters of the 11th century A. D. Refers to the reign of the chief over Kuṇḍi—Three Thousand district. Among his epithets are mentioned *Jinēndra-pāda-sarōja-bhṛiṅga* and *Sēnana-siṅga*.
85	**Vaḍaka-boḷi.** (near Manōḷi).—Broken slab kept in the Īśvara temple.	Western Chāḷukya .	Tribhuvanamalladēva .	Solar eclipse . .	Do. .	Mutilated.
86	**Varavi Koḷḷa.** (near Yekkēri).—Rock-wall opposite to the Siddhēśvara Guvi.	Chāḷukyas of Bādāmi	Pulikēśin II .	Kārtika, Pūrṇamāsi	Sanskrit in Kannaḍa script.	Published in the *Epigraphia Indica*, Vol. V, pp. 6 ff.
87	Do.				Kannaḍa .	Damaged and worn out. In characters of about the 7th century A. D. Seems to record a grant of land (details lost). *Ibid.*, p. 7.
	GOKAK TALUK.					
88	**Māḷadiḷni.**—Stone standing near the Hanumān temple.				Do. .	Damaged and worn out. In characters of about the 7th century A. D. Seems to record grant of a *khaṇḍuga* of land by Ba[rmma]rasa.
	BIJAPUR DISTRICT.					
	BIJAPUR TALUK.					
89	**Jēḍara Bahḷāḍ.**—Slab lying in the Māruti temple.	Kaḷachurya .	Saṁkamadēva ruḷing from [Maṁgaḷa]vāḍa.	Year 5, Śārvari, Chaitra, śu. 15, Sunday, lunar eclipse, vyatīpāta.	Do. .	Worn out and mutilated. Mentions *Mahāpradhāna, Sēnādhipati, Mahāpasāyita* Lakumidēva-Daṇḍanāyaka and Vatsarāja Daṇḍanāyaka and Taṛikāḍ.

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*concld.*					
	Bijapur Taluk—*concld.*					
	Jōḍara Bahlōḍ—*concld.*					
90	**Fragment** lying in the same temple				Kannaḍa	Much damaged and mutilated. Seems to record a gift of toll to god Mallikārjuna (details lost). Mentions some *setṭis* and one Durgarasa.
	SHOLAPUR DISTRICT.					
	Pandharpur Taluk.					
91	**Pandharpūr.**—Stone pilaster built as a beam in the roof of the outer *maṇḍapa* of the eastern side of the Viṭṭhala temple.	Hoysaḷa	Vīra Sōmēśvara	Śaka 1159, Durmukhi, Pushya, ba. 11, Uttarāyaṇa-saṁkrānti.	Nāgarī script, Sanskrit and Kannaḍa verse and prose.	Damaged. Registers gift of two hundred *varāhas* for the conduct of daily worship, perpetual lamps and other perquisites of the god Śrī-Viṭṭhala at Paṇḍaraṅge on the river Bhīmarathī by the king for his welfare while he was camping in the neighbourhood after his victorious campaign against his rivals. Among these is mentioned the Kāḍavarāya.
	JATH STATE.					
92	**Aṅkalagi.**—Slab set up in the Hanumān temple.	Yādavas of Dēvagiri	Bhillama	5th year, Sādhāraṇa, Vaiśākha, śu. 10, Monday, Uttarāyaṇa-saṁkramaṇa.	Kannaḍa	Damaged. Records a votive offering of money into the hands of Gaṁgajīya for the benefit of the god Sōmanātha at Aṁkulage by the headman (*prabhu*) Chāvuṇḍeya-Nāyaka, the *Mēḷāḷike-adhikāri* Kupparasa Daṁḍanāyaka, all the residents, *mānyakāras*, *Eṣṭuhiṭṭu*, etc.
93	Slab lying in the Mesappana *tōṭa*	Kaḷachurya	Saṁkamadēva	Year, 3, Viḷambi, Phālguṇa, śu. 3, Sunday.	Do.	Broken and damaged. Seems to record some gift (details of which are lost) to the deity (name lost) by [Cha]vuṇḍayya-Nāyaka. This deity is described as *Mahā-yōgēśvari*, *Ugra-Chāvuṁḍe*, *Khaṭvāṁga-kapāla-triśūla-ḍamaruga-karāja-haste*, *Kemjede-makuṭa-chaturbhuja-kōmaḷāṁgi*, *Ādināth* of sixty four *yōgapīṭhas* and residing at the holy seat (*divya-sthāna*) of the glorious (Śrīmat) Aṁkuḷage.
94	**Bahlōḍ (Konteyvana).**—Slab built in the wall of the mosque.	Ādil Shahi	Ibrahim II Ādil Shah	A. H. 1000 (A. D. 1591).	Arabic and Persian	States that the mosque was built in the time of Ibrahim Ādil Shah, by one Abdar Khan.
95	**Bagēwāḍi.**—Two pieces of a slab lying in the Majumdar's well.			1st Jumāda, A. H. 1005 (A. D. 1596, December 21).	Persian	Records the endowment of a well, a plot of land and a garden by Malik Shaikh Alauddin, son of Malik Kamal, son of Malik Buzrug. Also states that after Shaik Alauddin the above property will be inherited by one Sahib Khan.
96	**Bilāgaon.**—Two fragments of a slab built in the wall of the Hanumān temple.	Kaḷachurya	(Bijjaḷa ?)		Kannaḍa	Mutilated. Registers various gifts of land, oil, garden, tax on sales of horses, etc., by Heggaḍe Kēśirājayya, Heryaḍe Habbaṇa and others.

97	Bīlūr.—Slab standing near Basavaṇṇa-dēvara Guḍi.	Yādavas of Dēvagiri	Simhaṇa	Śaka 1168, Viśvāvasu, Pushya. ba. Amāvāsye, Monday, solar eclipse.	Do.	Damaged and worn out. Registers gifts of land, flower-garden, house-site, oil-mill, etc., for the conduct of daily worship and other rituals, feeding the Brahmins, etc., in the three temples of Bhāgaṇēśvara, Kamnagōpāla and [Bai]naṇēśvara erected at Bīlūr by Vimchuva Basavarasa of the Gautama-*gōtra* for the merit of the deceased Bhāgubaye(yi). Basavarasa was *Bāhattaranāyagādhipati* and *Sarvādhikāri* to Vāsudēva Kamnuva-Pamdita who was governing the districts of Heda-Kanambade and Tardavādi from Vijayāpura. Bīlūr (Bilavura) was situated in the Kanambade-*nāḍu*, included in [Karahaṭṭa], which formed a part of Kumtala-*viṣhaya*.
98	Another slab standing in the same place .	Yādavas of Dēvagiri	Simhaṇa, ruling from Dēvagiri .	Śaka 1168, Viśvā-[vasu].	Do.	Damaged and worn out. Records gifts of house-site, oil mill, wet lands, etc., for the daily worship of the god Basavēśvara whose temple was constructed at Bīlūr by Vimchuva Basavarasa of the Gautama-*gōtra*. Bīlūr was situated in the Kanabade-*nāḍu* included in the Karahada-dēśa which formed a part of Kumtala-*viṣhaya*. Basavarasa was the *sarvādhikāri* of Vēsugidēva son of Bhāgubāyi and his minister Kamṇuva Pamdita who were governing the districts of Tardavādi and Heda Kanabade from their headquarters at Vijayāpura as subordinates of the king.
99	Slab lying in Kaṁbāra Mallappa Nirvāṇi's house.			Chāḷukya Bhūlōka year 9, Ānanda, Āshāḍha, Amāvāsye, Monday, solar eclipse.	Do.	Mutilated. Registers gift of land and money income at Biyaḷavura by *Mahāpradhāna Daṇḍanāyaka* Kimirapayya, *Manevergaḍe* Ayamarasa, etc., for the worship, offerings, etc., of the god [Mallikārjuna]dēva and the feeding of ascetics.
100	Guḍḍāpūr.—Slab set up in the Dānamma's temple.	Kaḷachurya .	Saṁkamadēva (II) .	4th year, Parābhava, Pushya, śu. 14, Monday, [Uttarā]-yaṇa-saṁkrāṁti.	Do. .	Damaged and worn out. Registers a gift of land for the benefit of the god Vīra-Sōmanātha of Nāyiṁtige. The gift was made into the hands of Vīrabrata-kshētrasaṁnyāsi Rēvaiya. Mentions the female devotee Guḍḍiyavve.
101	Same slab .	Western Chāḷukya .	Sōmēśvara [IV]. .	2nd year, Plavaṅga, Pushya, amāvāsyā, Monday, solar eclipse, Uttarāyaṇa-saṁkramaṇa.	Do. .	Damaged and worn out. Registers gift of the village Sōraḍi for the benefit of the god Guḍive-priya Svayaṁbhu-Sōmanātha, by the king and his officer *Mahāpradhāna Sēnādhipati Prachaṁḍa-Daṁḍanāyaka* Bammidēvarasa from their camp at Hū-Baṁnūru. The gift was made into the hands of Vīrabrati-kshētrasaṁnyāsi Sakaiya Taileyagaḷu. Some other gifts of land into his hands are also registered.
102	Jath.—Portion of a slab built into the wall of the Baṅkēśvara temple.	Do. .	Tribhuvanamalladēva .	Chāḷukya Vikrama ..... Pausha, Sunday...	Do. .	Mutilated and incomplete. Seems to record gift of a garden etc., to the god (name lost). Mentions [*Ma*]*hāmaṇḍalēśvara* Permāḍidēva with the Kaḷachurya titles and Madhuganḍa-Daṇḍanāyaka of the Ātrēya-*gōtra*.
103	Kōlgiri.—Slab set up in the temple of Bhairavanātha in a valley near the village.	Do. .	Do. .	Chaḷukyēśvara Vikrama-kāḷa 11, Prabhava, Vaiśākha, puṇṇame, lunar eclipse.	Do. .	Registers the endowment of the village Kōlegira attached to Kaṇaṁbade Three Hundred (district) for the benefit of the god Kēdārēśvara into the hands of Amritarāsi-Paṇḍita when *Mahāmaṇḍalēśvara* Jōgamarasa of the Kaḷachurya family was governing the province of Karahāḍa. Also records gift of toll revenue of the village to the god Iṁdrēśvara consecrated in his own name by *Pergaḍe* Iṁdapayya, who was the *amātya* of Jōgamarasa.
104	Hero-stone set up in the same temple .	Do. .		[Trai]lōkyamalla year [6], Yuva, Pushya, śu.	Do. .	Much damaged and worn out. Mentions the chief Kumāra Maiḷugidēvarsa and god Rāmēśvara

Stone inscriptions inthe Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	JATH STATE—*contd.*					
105	**Mādgyāl.**—Slab lying in the compound of the Mahādēva temple.	Kalachurya . .	Rāyamurāri-Sōyidēva .	Śaka 1093, Namdana, Phālguṇa, Amāvāsye, Sunday, solar eclipse.	Kannaḍa .	Published in *Epigraphia Indica*, Vol. XV, pp. 315 ff.
106	Two fragments set up in the same temple	Kalachurya .	Tribhuvanavīra .	[3rd] year, Subhānu, Āṣāḍha, Amāvāsye, Monday, solar eclipse.	Do. .	Mutilated and worn out. Seems to record gift of some toll (*saṁka*) etc., income for the offerings, etc., of god [Kāḷē]-śvara.
107	**Saṁkha.**—Slab set up in the Kumbāra Dēgula.	Do. .	Saṁkamadēva . .	Śaka 1100 (in words), Viḷaṁbi, Māgha, Amāvāsyā, Sunday, solar eclipse.	Do. .	Registers an endowment of the village Karamdige situated in the *kampaṇa*, of Aṁkuḷage Fifty included in the Tarikāḍa-*nāḍu* for the benefit of the gods Māṇikēśvara, Nāgēśvara and Maiḷalēśvara and for feeding the ascetics. The gift was made by the king at the request of *Mahāpradhāna* Masayiya Sāhaṇi. The temples of these gods were erected by Masayiya to perpetuate his own name and the names of his father and mother respectively at Saṁka in the Tarikāḍa-*nāḍu*.
108	Same slab .	Do. .	Vīra Bijjaladēva, son of Rāya-Murāri Sōyidēva.	Paridhāvi, Phālguṇa, Paurṇamāse, Monday, lunar eclipse.	Do. .	Registers an endowment of the village Āsage included in Aṁkuḷage Fifty for the benefit of the gods mentioned in the above record. Gifts of land, garden, oil mill, etc., made by several persons and trading communities are also recorded.
109	Do . .	Yādavas of Dēvagiri	Jaitrapāḷadēva . .	Ānanda, Kārtika, su. 12, Monday.		Registers an endowment, of the village Araḷige-Khairaḷige situated in Aṁkuḷage Fifty for the benefit of god Māṇikēśvara and for feeding ascetics, made by the king at the request of Masayiya-Sāhaṇi. The gift was made into the hands of Amarēśvara-Paṁḍita who was the *sthānāchārya* of the Svayaṁbhū-Śri-Rāmēśvara-Tīrtha, situated to the south of the village, Umbaravāṇi in the district of Karahaḍa Four-Thousand, and whom Masayiya-Sāhaṇi installed as the *sthānāchārya* of the god Māṇikēśvara also.
110	**Sagaon.**—Slab kept in the Darga . .	Adil Shahi .	Ibrahim II Adil Shah . .	11th Shuhijia, A. H. 1002 (A. D. 1593, August 28).	Persian and Arabic .	Records the endowment of a plot of land.
111	**Siddhanātha.**—Broken slab kept in the Siddhēśvara temple.	Kalachurya .	Bhuvanaikavīradēva, ruling from the *nelevīḍu* at Maṁgaḷivāḍa.	6th year, Vishu, Pushya, Amāvāsye, Monday, Vyatīpāta, solar eclipse.	Kannaḍa .	Mutilated. Registers a gift of land and house-site made for the benefit of the god Svayaṁbhū-Śrī-Siddhēśvara of [Doṁga]rugāve incorporated in Kaṇambaḍe by *Mahāpradhāna Sēnādhipati Piriya-Daṁḍanāyaka* Kēsimayya of Gautama-*gōtra* and his brother Boppadēva-Daṁḍanāyaka who were jointly governing the Three-Hundred division with its headquarters at Kaṇambaḍe.

112	Siranāvagi.—Rock stone in front of the Bhairavanātha temple.				Persian	Indistinct.
113	Stone set up near the same temple				Marāthi	Records the grant of some and and ½ seer of oil per day for the upkeep of a mosque in the village of Siranāvadagi included in the *samasi* of Karaji and the *mu'āmilah* of . . connected with the memory of the saint Shaik Farid Ganjshakar, or Shakarganj, as he is otherwise called, with the right of collecting several types of dues. (Transcribed for the Dept. by Mr. G. H. Khare.)
114	Tikoṇḍi.—Slab set up near Svami-guḍi	Western Chāḷukyā	[Tribhuvanamalladēva ?]	Chāḷukya-Vikrama-varsha 5, Raudri, Phālguṇa, śu. [10], Monday, Vyatīpāta, saṁkrānti.	Kannaḍa	Damaged and worn out. Mentions a chief of the Gōmuva-kula who is also styled as the *prabhu* of Lokkigunḍi and registers gift of land to the god Mūlasthānadēva.
115	Same slab	Kaḷachurya	Rāyamurāri Sōvidēva	5th year, Khara, Kārtika, śu. 5, Thursday.	Do.	Damaged and worn out. Registers gifts of land, oil-mill, oil, garden, etc., to the god Bhōgēśvara at Sāira by *Mahāsāmanta* Mācharasa of the Gōmuva family. It records further gifts of tolls on pack-horses and pack-donkeys by *Sunka-veggaḍe* Soṁvarasa Daṇḍanāyaka.
116	Another slab set up in the same place				Do.	Damaged and worn out. In characters of about the 12th century A. D. Registers gift of land and toll income by *Sunka-veggaḍe* Vā[ma]rasa Nayāka to the god Kēdārēśvara at [Lo]kkikuṇḍi. Praises Kēdāraśakti-Paṇḍitadēva of the Bhujaṅgāvaḷi lineage, who was the *sthānāchārya* of the god, and one Mācheya-Sāmanta.
117	Umaḍi.—Broken slab lying near Rāmaṇṇa Kulkarni's house.	Kaḷachurya	Rāyamurāri Sōvidēva ruling from the *neleviḍu* at Maṁgaḷivēḍa.	9th year, Manmatha, Phālguṇa śu. Puṇṇami, Thursday.	Sanskrit verse and Kannaḍa prose in Kannaḍa script.	Begins with five verses in praise of Śiva, Nārāyaṇa and other gods. Registers gifts of land, garden, oil-mill, etc., for the benefit of the main god Jalaśayana Nārāyaṇa amidst twelve Nārāyaṇas consecrated at Ummade by *Mahāpradhāna Mahāvaḍḍavyavahārin* Nāgadēvayya-Nāyaka, the *Māligas*, the *Eṇṭu Hiṭṭu, Pañcha-mathasthāna, Aruvattokkalu* (sixty tenants) all the *Baṇamju* and other groups at the instance of the king and with the approval of the five ministers (*Pañcha-Pradhāna*). Describes in detail in Sanskrit verse the genealogy of Nāgadēva who is said to have been born in the solar race.
118	Umarāṇi.—Slab set up at the right wall in the Hēmaliṅga temple.	Do.	Bhujabalamalla	Śaka 1089 (in words), Sarvajit, Vaiśākha, Amāvāsye, Monday, solar eclipse.	Kannaḍa	Damaged. Registers a gift of land and oil-mill for the benefit of the temples of Hemmēśvara and Chandalēśvara at Umbaravāṇi by *Mahāmaṇḍalēśvara* Hemmāḍi, *Daṇḍanāyaka* Maduvaṇayya and other *Karaṇas* at the instance of the king. This Hemmāḍi bore the title *Kopaṇa-puravarādhīśvara* and was the lord of Umbaravāṇi (modern Umarāṇi), the chief town of the thirty-six villages situated in the Kalambaḍe-*nāḍu*, which was included in Karahaḍa Four-Thousand province of the Kuntala-dēśa. Also states that Maduvaṇayya Daṁḍanāyaka and Mallidēva-Daṇḍanāyaka were governing the province of Heḍa-Kalambaḍe-*nāḍu*.
119	Same slab	Do.	Rāyamurāri Bhujabalamalla Gaṁyi-dēvarasa (Sōyidēva ?)	Śaka 1096 (in words) Vijaya, Jyēshṭha, amāvāsye, Monday, solar eclipse.	Do.	Registers a gift of land at Basurige for the benefit of god Hemmēśvara and feeding the ascetics by the queen Chandaladēvi who transferred it to the king, at whose instance it (the land) was assigned as a *sarva-namasya* endowment by Kappadēva Gōpati Daṁḍanāyaka and other *Karaṇas*.

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	JATH STATE—*concld.*					
	Umarāṇi—*concld*					
120	Slab set up near the left wall in the same temple.	Western Chāḷukya .	Tribhuvanamalladēva .	Śaka 1044 (in words), Śubhakṛit, Māgha, Amāvāsye, Monday, solar eclipse.	Kannaḍa .	Damaged. Registers a gift of land, oil, garden, tolls, etc., for the benefit of the temple of god Hemmēśvara by Chandaladēvī and her son, Polakēsidēva-Vanasimhadēva. This temple was erected in the name of her husband by Chandaladēvī, who was the crowned queen (*Paṭṭa-mahādēvi*) of *Mahāmaṇḍalēśvara* Hemmāḍidēva of the Chāḷukya lineage at their capital Umbaravāṇi. Mentions prince (*kumāra*) Mallikārjuna.
121	On the same slab .			Śaka 1064 (in words), Dumdubhi, Chaitra, puṇṇave, Monday, Vishu-saṁkramaṇa.	Do. .	Damaged. Records the conferment of the *sthāna* of god Hemmēśvara with all its endowments on Chandrābharaṇa-Paṇḍitadēva, who was the *sthānāchārya* of god Tirthada-Śrī-Svayaṁbhū Rāmēśvara, by the *Paṭṭa-mahādēvi* Chamdaladēvī and prince Banasimhadēva, who had erected the temple of the said god. Also registers the gift of land and house-site to god Vukkēśvara of the Mūlasthāna, evidently by the same donors.
122	**Utagi**.—Slab set up in a mosque .			1st Dh. . .A.H. 723 .	Persian .	Records the construction of a mosque.
123	**Wajrawāḍa**.—Slabs built in to a wall of Basavēśvara temple.			Śaka 1293, Sādhāraṇa, Phālguna, śu. 7, Vaḍḍavāra, Rōhiṇi *nakshatra*.	Kannaḍa .	Registers a gift of land at Basuriyakōṭi for the worship of the god Sidhanātha in the temple, renovated by *Rājamānya* (*mānya*) Pommidēva-Rāṇeya, son of Gōpaḷa-seṭṭi at Vajravāḍa.
124	**Wājasaṅga**.—Slab set up on the right side of the entrance to the Mahādēva temple.	Western Chāḷukya .	Tribhuvanamalladēva, 'ruling from Jayantipura.'	18th year, Śrīmukha, Chaitra, amāvāsye, Monday, solar eclipse, Vyatīpāta.	Do. .	Registers an endowment of land to god Lakkhaṇēśvara of Vaḷasaṁgā, situated in Kalambaḍe Three-Hundred district by Piriyarasi Lakhmādēvi, *Mahāsāmanta* Dāyarasa, the *Prabhu*, the *Māligas*, the *Mahājanas*, etc., of the two *kēris*. *Mahāmaṇḍaḷēśvara* Jōgamarasa was then governing the province of Karahaḍa Four-Thousand.
125	Same slab .	Do. .	Jagadēkamalla .	7th year (in words), Rudhirōdgāri, Kārtika, puṇname, Monday, lunar eclipse, Vyatīpāta.	Do. .	Registers gifts of land for the daily worship and offerings of god Lakhkhaṇēśvara (of Vaḷasaṁga) by *Mahāsāmanta* Bammadēvarasa, who was the *Mannaya* of Saygāve Thirty-six villages.
126	Do. .	Do. .	Do. .	8th year (in words and figure), Krōdhana, Phālguna, puṇname, Monday, lunar eclipse.	Do. .	Registers gifts of tolls, oil-mill, oil, etc., to the gods Lakkhaṇēśvara, Kēśavadēva and Mūlasthāna-Kahiḍēva of Vaḷasaṁga by *Mahāmaṇḍalēśvara* Kumāra-Rājayadēvarasa, who was governing the Kalambaḍe-*viṣaya*. Also records a gift of oil for a perpetual lamp to the gods by the *Teliga*s (oil-mongers).

127	Slab set up on the left side of the entrance to the same temple.	Do.	D.	10th year (in words), Uttamavisigi Prabhava, Pushya, śu. [11], Monday, Uttarāyaṇa-saṁkrānti.	Do.	Damaged and worn out. Registers gifts of land, house-site, etc., when *Mahāmaṇḍalēśvara* Gōhanarasa was governing the province of Karahada Four-Thousand, by *Pergaḍe* Hēchimayya, *Mummuridaṇḍas*, etc., for the benefit of some charity founded by one Mallisetti. Mentions a certain *Mahāsāmanta* bearing the titles, *Lattalūrapuravarādhīśvara, Suvarṇa-garuḍa-dhvaja*, etc.
128	Slab built into a wall inside the same temple.	Western Chālukya	D.	5th year, Dumdubhi, Pushya, śu. 10, Monday, Uttarāyaṇa-saṁkrānti.	Kannaḍa	Registers a gift of land for a charity *pickota* at Valasaṁge by Sāvanta Handarasa and the headman Chandamayya, when *Mahāmaṇḍalēśvara* Bijjaṇadēva was governing the province of Karahada Four-Thousand and his grandmother Abhinava-Chandaladēvi was administering Valasaṁge, situated in Kalambade Three-Hundred division. The last named is described as Abhinava-Śāradādēvi and as the wife of Tribhuvanamalladēva (Vikramāditya VI).
129	**Wāḷēkhiṇḍi.**—Slab set up near the Mahādēva temple.				Marāṭhi	Damaged. Seems to state that somebody erected a hall and a lamp pillar. (Read for the Dept. by Mr. G. H. Khare.)
	SANGLI STATE.					
130	**Maṅgaḷwēḍhā.**—Slab set up near the Maruti temple outside the village.				Kannaḍa	Too much damaged to yield any sense. In characters of about the 12th century A. D.
131	Slab lying in the field known as Dhavaḷagiri about three miles away to the east of the place.				Do.	In characters of about the 12th century A. D. States that the land was a gift made for offerings to god Nārāyaṇa by *Mahāmaṇḍalēśvara* Jōgamarasa and endowed by *Pergaḍe* Dēvarasa on the occasion of the *Laksha-hōma* sacrifice. Mentions (the measuring rod) *Kanndēmarakōlu*.
132	Another slab (broken into two) lying in the same field.				Nāgarī and Kannaḍa script and Kannaḍa language.	Damaged and worn out. In characters of about the 12th century A. D. States (that the field is) the gift made to (god) Sāmantakēśvara by *Maṇḍaḷi* [*ka*] Kahnapayya.
133	Slab set up in a field known as Ghāṭuḷe about three miles away to the south of the place.			Nandana, Kārtika, amāvāsye, Vaḍḍavāra, solar eclipse.	Kannaḍa	In characters of about the 12th century A. D. States that the land of fifty *mattaras* is a gift to god Bhōgēśvara by *Mahāmaṇḍaḷēśvara* Kaṇṇapayya.
134	Slab lying near Pleader Mayadeo's house			....	Do.	In characters of about the 12th century A. D. States that (it was) the field belonging to god Gōpatiśvara situated inside the Temkaṇēri of Kanvāḷe.
135	Sides of pillars in the Kāśī-Viśvēśvara temple.			Śālivāhana Śaka, 1494, Āṁgirasa, Dakshiṇāyaṇa, Varsharitu, Bhādrapada, śu. 3, Monday, Hastā *nakshatra*, Sādhyayōga, Taitila-karaṇa.	Marāṭhi	Records the renovation of the temple to the left of the well named Jōgi-Bāvi and the installation of the Viśvanātha *linga* and provision for its daily worship, etc., at Mangaḷavēḍha by Kalaiyadēva, the *Kulakarṇi* of Hiparage when he was in charge of the *majamu* of the *paragane*. Kalaiyadēva belonged to the Bhāradvāja-*gōtra* and Vātsyāyana-*sūtra* and was a Śukla-yajuḥ-śākhādhyāyī. Published in the Marāṭhi journal, *Granthamāḷā*, Vol. XI, No. 11.
136	Slab lying near the Māruti temple in the locality.				Do.	Damaged.
137	Stone built into a wall of the Dargah of Ganib Sahib.				Arabic	Reads 'Sh-i-art Darud'.
138	Slab set up on the grave near the Dargah of Ganib Sahib.				Do.	Contains (a) Shariat prayer and invocation. (b) Verse from the Quran. (c) A couplet in Arabic. (d) The throne verse of the Quran and a date A. H. 1012.

APPENDIX E—*contd.*

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1941-42 are registered in this Appendix :

Serial No.	District.	Taluk.	Village.	Number in the Appendix.
1	Dharwar District .	Hubli Taluk .	Adaraguñchi .	1—3
2	Do. .	Do. .	Ahōbaḷāpura .	4—6
3	Do. .	Do. .	Amaragōḷ .	7
4	Do. .	Do. .	Beḷagali .	8—11
5	Do. .	Do. .	Bhairidēvakoppa .	12—13
6	Do. .	Do. .	Buḍarasiṅgi .	14
7	Do. .	Do. .	Chhabbi .	15—25
8	Do. .	Do. .	Dēvara Guḍihāḷ .	26
9	Do. .	Do. .	Gabbūr .	27—30
10	Do. .	Do. .	Haḷe Hubbaḷḷi .	31—35
11	Do. .	Do. .	Hubbaḷḷi .	36—40
12	Do. .	Do. .	Kaṭnūr .	41—44
13	Do. .	Do. .	Majidpūr . .	45—46
14	Do. .	Do. .	Mariyan Timmasāgara . .	47
15	Do. .	Do. .	Murāraḷḷi . .	48
16	Do. .	Do. .	Nūlvi . .	49—54
17	Do. .	Do. .	Parasāpūr .	55
18	Do. .	Do. .	Sharewāḍ .	56
19	Do. .	Do. .	Uṇakal . .	57—58
20	Do. .	Do. .	Varūr	59

Stone inscriptions in the Bombay-Karnatak copied during the year 1941-42.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT.					
	HUBLI TALUK.					
1	**Adaraguñchi.**—Hero-stone set up near the Hanuman temple.				Kannaḍa .	Highly damaged. In characters of about the 10th century A. D. Refers to the setting up of the memorial stone.
2	Another hero-stone set up near the same place.				Do. .	Do. In characters of about the 14th century A. D. Mentions some Gāvuṇḍa.
3	Stone lying on the boundary of Sur. No. 57 about 1¼ miles away from the village.				Do. .	Damaged. In characters of about the 13th century A. D. States that it is the boundary stone of a land given to the *basadi* at Uchchangi which belonged to the *Yāpaniya-saṃgha* and *Kāḍūrgaṇa* by the *gauḍas* and *sthānikas* of Adirggunte.
4	**Abōbalāpura.**—Slab fixed on a grave near the village.			6th November, 1818 A. D.	English .	States that the slab was set up in memory of Captain **James** Cooke of H. M. 84th regiment, who fell a victim to cholera at Hubli.
5	Slab fixed on another grave in the same place.			10th November, 1818 A. D	Do. .	States that the slab was set up in memory of George Boyd Color, Sergeant, H. M. 84th regiment and Pay Master Sergeant, Flank Battalion, who died at Hubli.
6	Slab fixed on a third grave in the same place.			1818 A. D. .	Do. .	States that the slab was set up in memory of the Non-commissioned officers and privates of the Flank companies of H. M. 34th. 53rd, 69th and 84th regiments who died at Hubli, by their surviving comrades.
7	**Amaragōḷ.**—Slab set up near the Banasankari temple.	Western Chāḷukya .	Tribhuvanamalladēva .	Śaka 1041, Vikāri, Mārgaśira ba. 11, Monday, Dakshiṇāyaṇa-saṁkramaṇa.	Kannaḍa .	Records that *Mahāpradhāna* Saudhore Jakkarasa erected the temples, installed the gods Kēśava and Bhairava therein and made an endowment of land at Ambaragōḷa situated in the Uṇakal *kampaṇa* of the Halasige-*nāḍa* for their worship. The gift was entrusted into the hands of Dēvarāsi Paṇḍita.
8	**Belagali.**—Hero stone set up near the *Chikka-matha*.				Do. .	Damaged. In characters of about the 13th century A. D. Seems to describe the valour of a hero in a fight.
9	Slab lying near the same place .	Western Chāḷukya .	Jagadēkamalla-Jayasiṁhadēva . .	Śaka 963, Vishu, Śrāvaṇa, Paurṇimāsye, Monday, lunar eclipse.	Do .	Damaged. Seems to record the construction of a tank and gift of land in the Sabbi-nāḍu by a Kadamba chief (details not clear) for the benefit of god Śivēśvara. Mentions *Bavasiga-vaṁśa*.
10	Mutilated hero-stone set up near the village pond.				Do. .	In characters of about the 12th century A. D. Seems to record a gift by the *Gāvuṇḍas* and the *Hiriya* (of the place) in connection with the death of a hero.

APPENDIX E—*contd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*contd.*					
	HUBLI TALUK—*contd.*					
11	Stone lying near the Kallappana guḍi .			....	Kannaḍa .	Worn out. In characters of about the 10th century A. D.
12	Bhairidēvakoppa.—Hero stone lying near the village pond.			Śaka [1360], Piṁgaḷa, Māgha ba. 14.	Do. . .	Fragmentary. Mentions Svayaṁbhudēva.
13	Stone lying on the boundary of a field called *Saudattiyavara-hola* about three miles away from the village.				Do. . .	Damaged. In characters of about the 16th century A. D. States that the field is the gift to Karuṇākaraya for the god Hanumān by Timmarasa-voḍeya of Mādana-Huba[li] and Arasapa-Gauḍa of Ba[yi]ruvadēvana-kopa.
14	Būdarsingi.—Nandi-pillar set up in the compound of the Hanumān temple.	Kadaṁba .	Chaṭṭayadēva . .	Śaka 1179, Piṁgaḷa, Vaiśākha, śu. 15, Sunday.	Do. .	Records the grant of the village Vuchchaṁgi in the Sabbi-*kampana* (division) of the Halasige-*nāḍu* for the benefit of god Kapila-Siddha-Mallikārjuna of the Somnāḷige-*kshētra* called Abhinava-Śrīśaila, by the king.
15	Chhabbi.—Slab set up near the Huḍēda Bāvi (well).		....	Śaka 9 [82], Śārvari, Vaiśākha, śu. 5, Sunday	Do. . .	States that the Jaina ascetic Kanakanandi, of the Dhora-*jinālaya* at Sabbi expired by the vow of *sannisi(nya)sana*. The *nisidhiye* was set up in his memory by the nun Bhāgi-yabbe. Vajra composed the epitaph and Nākiga inscribed it.
16	Broken pillar lying in the same place. .	Western Chāḷukya .	Vijayāditya .		Do. . .	Damaged and mutilated.
17	Hero stone set up near the *Huḍe* (bastion).				Do. . .	Damaged and worn out. In characters of about the 15th century A. D.
18	Another hero stone set up in the same place.				Do. . .	
19	Hero stone built in a wall of the Kare-maḷḷēśvara temple outside the village.	Western Chāḷukya .	Tribhuvanamalladēva .	8th year, Viḷaṁbi, Mārgaśira, Amā-vāse.	Do. .	Damaged. In characters of the 12th century A. D. Mentions *Taḷavara-Śāsanada* Mallanāyaka and refers to the setting up of the memorial stone.
20	Māsti stone built in a well of the Nārāyaṇa-svāmin temple.			Sarvajit, Chaitra, ba. 3, Monday.	Do. . .	In characters of about the 15th century A. D. Records the death of Sōmappa Heggaḍe, the son-in-law of Timma-Gēḍa (of Chabbi), in a battle field and the setting up of the memorial stone.
21	Pedestal of a Jaina image kept in the *Lashi*.				Do. . .	Worn out. In characters of about the 12th century A. D Seems to refer to the setting up of the image.
22	Virabhadra image set up in the back-yard of Saṁkada Chennabasappa.				Do. . .	Worn out. In characters of about the 16th century A. D.

23	Stone set up near the temple of Kālamma				Do.	Damaged and worn out. In characters of about the 15th century A. D.
24	Slab lying in the *talavāra-hola* (field) about one mile away from the village.	Yādavas of Dēvagiri.	Mahādēva	5th year, Raktākshi, Pushya, śu. 10, Monday.	Do.	Damaged. Seems to record a grant of land by Taḷapada Âcharasa and others.
25	Nandi-pillar set up in a shrine in the village.	Kadamba	Kāmadēva		Do.	Damaged and partly buried. Seems to record a grant to the sage Rājaguru Lakshmīdēva who was the worshipper of the glorious feet of the god Svayambhu Dhavalēśvara of Kāḷaḍi and the disciple of Śivamuddudēva by Dāvōttara-maṇḍalika, the trusted general of the king.
26	**Dēvara Gadihāl.**—Slab lying on the road near the village.			Pramāthi, Śrāvaṇa, śu. 1.	Do.	In characters of about the 17th century A. D. States that the piece of land is a gift to god Mallikārjuna by Ghaṭṭha Rauta, son of Nāga Rauta.
27	**Gabbūr.**—Hero-stone set up in front of the Hanumān temple.	Rāshṭrakūta	Kannaradēva [III]		Do.	Damaged. Records the death of Sirivege, son of Kiri-Malaya in a cattle raid.
28	Another hero-stone set up in the same place.			Śaka 830 (in words), Vibhava, Kārtika, śu. 5, Monday.	Do.	Damaged. Seems to record the death of Kontada-Nāga at Gobbanūr and the setting up of the memorial stone by his wife.
29	Slab built in the dilapidated wall standing in the Banasaṅkari field near the village.				Do.	Damaged.
30	Slab in a field called *Chhabbiyavara-hola*, about three furlongs from the village.				Nāgarī	In characters of about the 16th century A. D. Reads 'Śrī Timmasamuddra'.
31	**Haḷe Hubbaḷḷi.**—Slab built above the Pattiyavara Bāvi (well).	Western Chāḷukya	Tribhuvanamalladēva		Kannaḍa	Damaged and worn out. Mentions a teacher (name lost).
32	Pillar set up in the house of Veṅkatēsh Hanamant Desai.			Śaka 1522, Śārvari, Āshāḍha, śu. 1, Monday.	Do.	Records the exemption of taxes on the Jaṅgama community living on charity in the Hubbaḷḷi-*sīme* for the merit of Hammidakhāna, by the Tāṇadāra (*Thānēdār*) Mujumdāra, Dēśāhi, Dēśakulakaraṇi, Seṭṭi and others of the Mahānāḍu.
33	Pedestal of the image of Brahmadēva set up in the Anantanātha-*basti*.				Do.	Worn out. In characters of about the 12th century A. D. Seems to refer to the gift of the Brahmēśvara *prathime* by Seṭi Mahādēvī.
34	Pedestal of another Jaina image kept in the same place.				Do.	Worn out. In characters of about the 13th century A. D. Mentions *Yāpanīya[saṅgha]* and *[Kā]ḍūrgaṇa*.
35	Gong kept in the same *basti*			Śaka 1784	Do.	States that the gong was prepared from another broken one which was in the possession of the Anantanātha-*basti* at Haḷe Hubbaḷḷi for the past 1100 years.
36	**Hubbaḷḷi.**—A slab kept in the Mamalatdar's office compound.	Rāshṭrakūta	Amōghavarshadēva	Śaka 895, Śrīmukha, Jyēshṭha, ba. 8, Sunday, Dakshiṇāyana saṁkrānti.	Do.	Records a gift of land for the construction of a tank by Moriyara Kali-bhittayya when Guttiya Gaṁga Permānaḍi was governing Beḷvala—300, Purigare—300 and Gaṁgavāḍi—96,000 and when his subordinate was administering the villages Nirgoṇḍi.
37	Another slab kept in the same place			Śaka 1[5]65, (in words, ... Śrāvaṇa.	Do.	Damaged and worn out.

Stone inscriptions in the Bombay-Karnatak copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*contd.*					
	HUBLI TALUK—*contd.*					
	HUBBALLI—*contd.*					
38	Third slab kept in the same place . .				Kannaḍa . .	In characters of about the 18th century A.D. States that it is the *sarvamānya* field belonging to Śiṣṭa Raṅgu Bhaṭa.
39	Square pillar kept in the same place .	Rāshṭrakūṭa . .	[Nityavarsha] . .		Do. . .	Damaged and fragmentary.
40	Hero stone kept in the same place .		....	....	Do. . .	Damaged and worn out.
41	KATNŪR.—Pillar built in a wall inside Kaḷamēśvara temple.	Kadaṁba	Śivachitta Vīra Tribhuvanamalladēva.	17th year, Śubhakṛit, Kārtika, śu. Puṇṇami, Monday.	Do. . .	Registers a gift of land for the benefit of the temple of Śrī Mūlasthānadēva at Kaṭṭanūru after renovation by Indeya-Sāhiṇi when *Mahāpasāyita* Māsāḍa Hiṭṭeya Nāyaka was ruling over the place.
42	Nandi-pillar standing in a dilapidated shrine.	Yādava .	Rāmachandradēva .	Śaka 1 . . . . . ., Pushya, ba. 10, Sunday, Uttarāyaṇa-saṁkramaṇa].	Do. .	Registers the endowment, with the permission of the king, of the village Kaṭṭanūr along with all its resources included in Sabbi—30 situated in the [Dāmu]vāḍa division which formed a part of Palasige 12,000, for the benefit of the god Kapilasiddha Mallikārjunadēva of Somnaḷige-*kṣētra* by the minister and *Sarvādhikāri* Nāgadēva who was administering from his headquarters at Dāravāḍa.
43	Hero stone in Sur. No. 14 near the village				Do. . .	In characters of about the 9th century A.D. Records the death in a cattle raid at Kaṭṭanūr of Kaṭṭi-Tāṇaga and his son Taṭṭapa against Komāra.
44	Stone lying in Sur. No. 4 about a mile from the village.				Do. .	In characters of about the 16th century A.D. States that the field is a gift to the *pūtra* (*pūjāri*) Baramarāsi of the temple of Hanumantadēva at Buḍarasiṅgi.
45	Mafidpur (suburb of Hubli).—Slab set up on a tomb in the Hosamaṭha.				Do. .	Modern. States that it is the *gaddige* (tomb) of Basappa Kāḍappa Seṭṭaru, a resident of Mahajitapura and a devout follower of the Vīraśaiva teneta.
46	Slab set up on another tomb in the same place.				Do. .	Modern. States that it is the *gaddige* (tomb) of Muniyappa Basappa Seṭṭaru, a resident of Posa-Pubbaḷḷi Mahajitapura and a disciple of the Vīraśaiva Svāmi, Śrī Mūru Sāvira Guru Siddhēśvara.
47	Mariyan Timmasāgara (suburb of Hubli).—Slab built in the *maṇḍapa* above the Kōriyavara Bāvi (well).	....		Śaka 1650 .	Nāgari and Sanskrit	Modern. Records obeisance to Śrī Satyapūrṇa Tīrtha-guru.

48	Murárálli.—Slab in Sur. No. 108, about a mile from the village.				Kannada .	Modern. States that it (the field) is a gift to Pañavidīdēva.
49	Nūlvi.—Slab lying near Mokāsi Bālarāya's house.	Yādavas of Dēvagiri.	Rāmachandradēva .	20th year, Jaya, Āshādha, śu. 5, Thursday.	Do. .	Damaged. Mentions Halasige 12,000 and seems to record gift of land.
50	Hero stone set up near the tank near the village.	[illegible]			Do. . .	Damaged. In characters of about the 12th century A.D.
51	Slab set up in Sur. No. 217 near the village	Western Chālukya	Bhuvanaikamalladēva .	Śaka 994, Parīdhāvi, Chaitra, śu. 8, Monday, Uttarāyaṇa-saṁkrānti.	Do	Registers the gift of certain shares in the harvests made to the *āchārya* Sōmakarttāra by the twelve *gāvumdas* of Nūle in the Halasige province of Kuntala when the Kadamba king *Mahāmaṇḍalēśvara* Chattayadēva was ruling over Komkana —900 and his son Jayakēśidēva with his queen Boppādēvī, was governing the provinces of Komkana—900. Halasige—12,000. Kundūru 300 and Sabbi—30 from capital Gōve.
52	Same slab .	Kadamba .	Śivachitta-Vīra-Permāḍi-Vijayādityadēva.	[30th] year, Viśvāvasu, Āshādha, ba. amāvāśye, Sunday, solar eclipse.	Do. .	Records gift of land, house-site, etc., to Kālēśvarārya by Appaṇa Daṇḍanāyaka and the twelve (*gāvumdas*) at the instance of the king
53	Do. .	Do. . .	Śivachitta-Vīra-Jayakēśidēva .	14th year, Raudri, Phālguṇa, śu. puṇṇami, Monday.	Do. .	Records the gift of certain vegetables for the daily offering (*nivēdya*) made by the cultivators (details lost).
54	Do .	Do. .	Śivachitta-Vīra-Tribhuvanamalladēva .	12th year, Hēmaḷaṁbi, Āśvayuja, amāvāsyā, Monday.	Do. . .	Registers certain gifts (details not stated) made to Dēvarāśidēva by the twelve *gāvudus* and *Aruvattokkala makkaḷa*.
55	Parasāpūr.—Slab set up near the Hanumān temple.				Do. .	Damaged. In characters of about the 16th century A.D. Only the imprecatory portion is preserved.
56	Sharewād.—Stone in Sur. No. 134 near the village.			Śālivāhana Śaka 1460, Vilaṁbi, Bhādrapada, ba. 30, Sunday.	Do. in Nāgarī characters.	No other details, except the date are stated.
57	Unakal.—Stone kept near the village *chāvadi*.			Manmatha	Kannaḍa .	Damaged and worn out. Mentions Mallidēva.
58	Pedestal of image set up in the Hanumān temple.				Do. .	In characters of about the 12th century A.D. States that Vāmadēva-Paṇḍita, disciple of Vāgēśvara-Paṇḍita of Dēvēśvara of Behaṭṭi installed god Kēśavadēva of Ugurēśvara.
59	Varūr.—Hero stone set up near the Hanumān temple.			29th year, Hēviḷaṁbi, Chaitra, śu. 12, Friday.	Do. .	Seems to record the death of Elevaḷēya Bijjaya and Jakkarasa son of Saṅkaya in an encounter between Bhairava Khaṇḍērūya Saṁgarasa, the *adhikāri* of Nūle and Hirugidēva the *maṇḍalika* of Beḷagaḷe.

APPENDIX E—*contd.*

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1942-43 are registered in this Appendix.

No.	District.	Taluk.	Village.	No. in the Appendix
1	Belgaum .	Hukeri .	Hukēri .	1—8
2	Do. .	Do. .	Bhairāpūr . .	9
3	Do. .	Do. .	Ammaṇagi . .	10—11
4	Do. .	Do. .	Kōchari .	12
5	Do. .	Do. .	Bellambi .	13—14
6	Do. .	Do. .	Gajabārwāḍi .	15

Stone inscriptions in the Bombay-Karnatak copied during the year 1942-43.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT					
	Hukĕri Taluk					
1	**Hukĕri.**—Wall inside the *darga* near the entrance into the fort.				Arabic .	A verse from the Quran.
2	Lintel of the entrance into the Kali Masjid on the main road.				Persian .	Refers to the building of a mosque by Mansur Khan in 990 H.
	Lintel at the entrance into the Jachha Ma Sahib Mosque.				Arabic .	The throne verse of the Quran.
4	Slab broken into two fragments and lying near the well called *Katchhāri* in a field about a mile east of the village.				Persian .	Seems to record an endowment of some property.
5	Stone lying under a tree inside the fort near the old Munsiff's court.				Do. .	Indistinct and undecipherable.
	Fragment of a slab lying in the court yard of the Munsiff's court.				Kannaḍa .	Damaged and fragmentary. Mentions Traikīrtti, the *Yāpanīya-saṅgha* and some *gaṇa* (name lost).
7	Slab lying on the roadside near the girl's school.			Śaka 1505, Subhānu, Jyēshṭha, śu. 12, Sunday.	Marāṭhi in Nāgarī .	Mentions two names *viz.*, Malik bhāī *bin* Sēkh Māhāmada Khatib and Mulā Husain. Mulā Māhāmada. (this and No. 14 below were kindly deciphered for the Dept. by Mr. G. H. Khare).
8	Slab kept in the taluk office (removed to this place from Arjunwād).	Yādavas of Dēvagiri.	Kannara .	Śaka 1182, Siddhārthin, Chaitra, ba. Amāvāsyā, Monday.	Kannaḍa .	Published in *Epigraphia Indica*, Vol. XXI, pages 9 ff.
9	**Bhairāpūr.**—A Slab lying in a field about half a mile to the south of the village.	Ratta .	Mahāmāṇḍalēśvara Vīra Lakshmidēvarasa, 'ruling from Vēṇugrāma'.	Śaka 1159, Durmukhi, Śrāvaṇa, śu. 11, Monday.	Do. .	Registers a grant of land, house and (site for) haystack (*banambe*) made by the queen Laliteyadēvī, at Mattivāḍa which was under her administration, to *Mahāpradhāna Sēnāpati* Nāgeya-Nāyaka for the maintenance of the Mūvattirchchasira-chhatra (feeding house) at Nākēśvara.
10	**Ammsnagi.**—Stone set up near the image of Hanumān in front of the Svayambhū-Mallikārjuna temple.				Do. .	In late characters. An imprecation on those who do not take a bath in the holy pond.
11	Stone lying near the ruined temple of Rāmaliṅga.			Śaka 1179 Naḷa, Pushya, śu. [7], Monday, Uttarāyaṇa-saṁkrānti.	Do. .	Damaged. Seems to record a gift of land after purchase, by the *Mahājanas* to the temple of the goddess for its maintenance.

APPENDIX E—*concld.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1942-43—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT—*concld.*					
	HUKKERI TALUK—*concld.*					
12	**Kóchari.**—Slab set up near the temple of Hanumān.	Western Chāḷukya .	Trailōkyamalladēva .	Śaka 97[8], Manmatha, Āśvayuja, śu. Puṇṇame, Sunday, lunar eclipse.	Kannaḍa	Badly damaged. Seems to register some gifts to the temple of Trikūṭēśvara. The details are lost.
13	**Beḷḷaṁbi.**—Slab lying near the house of Wali Siddappa-Mallappa.	Raṭṭa . .	Mahāsāmanta Aṅkayyarasa .	Śaka 973, Khara, Śrāvaṇa, ba. 3, Saṅkrānti, Sunday.	Do. .	Registers a gift of money made into the hands of the 50 *Mahājanas* of Beḷuvabbe headed by the *śrēṣṭeya* Kāḷidāsayya, for maintaining a free feeding house (*satra*) for Brāhmans.
14	Slab lying near the temple of Narasiṁha .	Yādavas of Dēvagiri.	Kṛishṇadēva . .	Śaka 1169, Plavaṅga, Āshāḍha, ba. 1, Thursday.	Marāṭhī in Nāgarī	Records the grant of some sites for houses and oil mills made to the village deity of Biḷḷibi by a person whose name is not clear in the inscription. Mentions Daḷavāy Bhōgadēva Yādava.
15	**Gajabārwāḍi.**—Lintel over an arch inside the mosque.				Arabic .	The throne verse of the Quran.

APPENDIX F.

Principal dates from Appendix E of the year 1939-40 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	CHALUKYAS OF KALYANA.
	Iriva-bedanga Satyāśraya.
12	Śaka 928, Parābhava, Vaiśākha, śu. pāḍiva, Sunday = A. D. 1006, March 31, Sunday ; f. d. t. ·87.
	[*Tribhuvanamalla.*]
61	[Chāḷukya-Vikrama-varsha] 42, Kīlaka, Kārttika, śu 13, Thursday. The Chālukya-Vikrama year seems to be a mistake for 52. The *paksha* was ba., not śu. in which case the equivalent date would be A. D. 1128, November 22, Thursday ; ·28.
	KADAMBA.
	Chaṭṭayadēva.
27	Śaka 904, Chitrabhānu, Chaitra, śu. 1, Sunday, Uttarāyaṇa-saṅkrānti = A. D. 982, February 26, Sunday, f. d. t. ·51. Uttarāyaṇa-saṅkrānti is obviously a mistake.
86	Śaka 907, Pārthiva, Pausha, Amāvāse = A. D. 986, January 13, Wednesday. There was a solar eclipse on this day, not mentioned in the inscription.
	Tailamadēva.
14	Year 11, Īśvara, Pushya, 12, Wednesday = Probably A. D. 1157, December 15, Sunday (not Wednesday) ; ·08.
	Kāvadēva.
42	7th year, Nala, Kārttika, ba. 2, Wednesday = Probably A.D. 1196, November 9, Saturday (not Wednesday) ; ·73. The week day was however correct for the next year Piṅgaḷa = A. D. 1197, October 29, Wednesday ; ·98.
53	13th year, Durmati, Phālguṇa, [śu.] 1, Tuesday = Probably A. D. 1201, January 26 ; ·60. The week day was however Saturday, not Tuesday.
56	6th year, Rākshasa, Kārttika, śu. 1, Sunday = Probably A. D. 1195, October 6. The week day was Friday (not Sunday).
	KALACHURYA.
	Rāyamurāri Sōvidēva.
62	4th year, Vijaya, Phālguṇa, Puṇṇami, Monday, lunar eclipse = A. D. 1174, February 18, Monday : ·64. The lunar eclipse is not noticed in the *Ephemeris*.
	RASHTRAKUTA.
	Amōghavarsha Khoṭṭigadēva.
68	Śaka [899, Dhāta], Kārttika, [Amāvāsyā], Thursday A. D. 976, October 25, Wednesday not Thursday. The Śaka year was current.
	SŌDE CHIEFS.
	Savāyi Rāmachandra Nāyaka.
15	Śaka 1595, Pramādi, Māgha, śu. 4, Saturday = A. D. 1674, January 31, Saturday ; ·11.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1939-40 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	Arasappa Nāyaka.
46	Śaka 1525, Śōbhakṛit, Jyēshṭha, śu. 15, Saturday, lunar eclipse = A. D. 1602, May 25, Tuesday (not Saturday), lunar eclipse. The Śaka year was current.
	VIJAYANAGARA.
	Bukkarāya I.
106	Śaka 1296, Pramādi, Kārttika, śu. 1, Saturday, Svāti = A. D. 1373, October 16, Sunday (not Saturday); f. d. t. ·62; ·89.
	Harihara Mahārāya II.
45	Śaka 1317, Yuva, Pushya śu. 15, lunar eclipse = A. D. 1395, December 26, Sunday, lunar eclipse.
47	Śaka 1320, Īśvara, Kārttika, ba. 2, [Wednesday] = A. D. 1397, November 7, Wednesday; ·25. The Śaka year was current.
111	Śaka 1324, Vikrama, Phālguṇa, ba. 7, Monday. The Śaka year quoted seems to be a mistake for 1322. Its equivalent would then be probably A. D. 1401, March 6, Sunday (not Monday); ·98.
104	Śaka 1[3]15, Āṅgirasa, Āshāḍha ba. 7, Thursday = A. D. 1392, July 11, Thursday; f. d. t. ·23.
	Dēvarāya I.
97	Śaka 1[3]39, Durmukhi, Chaitra, śu. 2, Sunday = A. D. 1416, March 1, Sunday; ·70. The Śaka year was current.
112	Śaka 1332, Virōdhi, Kārttika, śu. 9, Wednesday = A. D. 1409, October 16, Wednesday; f. d. t. ·64; The Śaka year was currrent.
	Vijaya Bukkarāya.
69	Śaka13[4]5, Subhakrit, Āshāḍha, ba. 12, Sunday = A. D. 1423, July 4, Sunday; f. d. t. ·14; The cyclic year was an expired one.
	Dēvarāya Mahārāya, son of Vijaya Bukkarāya.
71	Śaka 1354, Virōdhikṛit, Chaitra, ba. 1, Thursday Probably= A. D. 1432, March 18, Tuesday (not Thursday); ·10. The cyclic year was expired.
	Mallikārjunarāya, son of Dēvarāya.
93	Śaka 1370, Prabhava, Māgha, ba. 8, Monday = A. D. 1448, January 29, Monday; ·38. The Śaka year was current.
	Sadāśivarāya.
113	Śaka 147[5], Paridhāvin, Guru in Simha, Pushya, ba. 30, Monday, Śravaṇa, solar eclipse = A. D. 1553, January, 14, Saturday (not Monday), solar eclipse. The Śaka year was current.
76	Śaka 1491, Vibhava, Māgha, śu. 5, Monday = A. D. 1569, January 22, Saturday (not Monday); ·53. The Śaka year was current.
	MISCELLANEOUS.
7	Śaka 1[3]87, Vyaya, Phālguna, ba. 5, Tuesday = A. D. 1467, February 21, Tuesday; ·56. The Śaka year must be 1388.
48	Śaka 1319, Īśvara, Bhādrapada, śu. 5, Friday = A. D. 1397, August 28, Tuesday (not Friday); ·33.

APPENDIX F—*contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
64	Saka 1386, Tāraṇa, Chaitra, śu. 10, Wednesday = A. D. 1465, March 6, Wednesday ; f. d. t. ·80.
74	Saka 1562, Vikrama, Jyēshṭha, śu. 5, Monday. =Probably A. D. 1640, May 15, Friday (not Monday) ; ·92. But if śu. 5 is a mistake for śu. 15, the week day would be correct and the equivalent would be A. D. 1640, May 25, Monday ; ·08.
77	Śaka 1530, Plavaṅga, Kārttika, śu. 10, Wednesday = A. D. 1607, October 20, Tuesday (not Wednesday) ; ·30. If śu. is a mistake for ba. the week day would be correct and the equivalent date would be A. D. 1607, November 4, Wednesday ; ·32.
99	Saka 1000, Kāḷayukti, Mahānavami, Āśvayuja, śu. 9, Monday = A. D. 1078, September 17, Monday ; f. d. t. ·59.

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris.*

Western Chalukya.

Tailapa (II).

78	Saka 902, Vikrama, Āshāḍha, Amāvāsyā, Sunday, solar eclipse. Irregular : *vide* Ep. Ind. XVI, p. 2 ; The given *tithi* corresponded to A. D. 980, July 14, Wednesday, not Sunday, on which day there was no solar eclipse. Dr. A. Venkatasubiah gives the date A. D. 978, June 8, Saturday, as equivalent to these details (vide *Some Śaka dates from Inscriptions,* p. 138).

Āhavamalladēva (Sōmēśvara I)

31	Saka 966, Tāraṇa, Pushya, śu. 10, Sunday, Uttarāyaṇa-saṅkrānti = A. D. 1044, December 23, Sunday, ·35 ; Uttarāyaṇa-saṅkrānti occurred the next day. The *tithi* is probably a mistake for śu. 1. Other equivalent dates for these details have been calculated by (a) 24th December, 1042 A. D. Dr. A. Venkatasubbiah, *Some Śaka dates,* p. 129. (b) 23rd January 1043 A. D.

Trailōkyamalladēva

69	Chāḷukya-Vikrama year 9, Krōdhana, Uttarāyaṇa-saṅkrānti, Vyatīpāta = A. D. 1085, December 24, Wednesday, Uttarāyaṇa-saṅkrānti.

Trailōkyamalladēva. (Sōmēśvara I).

70	Saka 974, Nandana, Chaitra, śu. 1, Sunday = A. D. 1053, February 21, Sunday ; f. d. t. ·39. The lunar month was Adhika-Chaitra.

Tribhuvanamalla (Vikramāditya VI)

2	Saka 1015, Śrīmukha, Uttarāyaṇa-saṅkranti, Vyatīpāta = A. D. 1093, December 24, Saturday.
34	Saka 1019, Īśvara, Pushya śu. 5, Sunday, Uttarāyaṇa-saṅkramaṇa, Vyatīpāta. Irregular : (*vide* Ep. Ind. XVIII, p. 183.). The given *tithi* corresponded to A. D. 1097, December 12, Saturday ; Uttarāyaṇa-saṅkrānti occurred 12 days later on the 24th December.

Tribhuvanamalladēva (Vikramāditya VI).

44	Chāḷukya-Vikrama year 29, Tāraṇa Pushya śu. 10, Thursday, Uttarāyaṇa-saṅkramaṇa. Irregular: (*vide* Ep. Ind. XVIII, p. 190). Uttarāyaṇa-saṅkramaṇa occurred on Saturday, December 24, A. D. 1104 but the given *tithi* corresponded to A. D. 1104, December 28, Wednesday (not Thursday).
50	Saka 1029, Sarvajit, Pushya śu. 12, Wednesday, Uttarāyaṇa-saṅkrānti. Irregular. The probable date seems to be A. D. 1107, December 25, Wednesday, Uttarāyaṇa-saṅkramaṇa, but the *tithi* on that day was śu. 9, not śu. 12, which fell on Saturday 28th.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1040-41 calculated with the help of the *Indian Ephemeris*—contd

Number of inscription.	Details of dates with their English equivalents and remarks.
58	Chāḷukya-Vikrama year 16, Prajāpati, Phālguṇa, śu. 8, Sunday. Irregular. The given *tithi* fell on Tuesday, February 17, 1092 A. D.; f. d. t. ·84.
79	Chāḷukya-Vikrama year 45, Śubhakṛit, Pushya ba. 13, Sunday, Uttarāyaṇa-saṅkramaṇa. Irregular. Uttarāyaṇa-saṅkrānti occurred on Pushya ba. 10, (·39) Monday, corresponding to A. D. 1122, December 25, Monday. Pushya ba. 13 fell on Wednesday, December 27 and continued the next day till ·63.
103	Chāḷukya-Vikrama year 11, Prabhava, Vaiśākha, Puṇṇame, lunar eclipse. Irregular. Vaiśākha Puṇṇame in Prabhava fell on Monday, April 19, A. D. 1087 and continued on the next day till ·70 of the day. No lunar eclipse is noted in the *Ephemeris*.
114	Chāḷukya-Vikrama year 5, Raudri, Phālguṇa, śu. 10, Monday, Vyatīpāta, saṅkrānti. Irregular. If the *tithi* is a mistake for 11, the details correspond to A. D. 1081, February 22, Monday ·56.
120	Saka 1044, Śubhakṛit, Māgha, Amāvāse, Monday, solar eclipse. = A. D. 1123, January 29, Monday; ·33. No solar eclipse is noted on this day in the *Ephemeris*.
124	Chāḷukya-Vikrama year 18, Śrīmukha, Chaitra, Amāvāsyā, Monday, solar eclipse, Vyatīpāta = A. D. 1093, March 28, Monday; f. d. t. ·76: No solar eclipse is noted in the *Ephemeris* on this day.
	Bhūlōkamalla Sōmēśvara III.
99	Chāḷukya Bhūlōka year 9, Ānanda, Āshāḍha, Amāvāsyā, Monday, solar eclipse = A. D. 1134, July 23, Monday; ·15; solar eclipse.
	Jagadēkamalla II..
75	Year 11, Vibhava, Pushya śu. 10, Saṅkramaṇa, Monday. Irregular. The given *tithi* fell on Tuesday, December 21, A. D. 1148. It continued till the next day ·30. The Saṅkramaṇa (Uttarāyaṇa) occurred only on Saturday, December 25, 1148 A. D.
125	Year 7, Rudhirōdgāri, Kārttika Puṇṇame, Monday, lunar eclipse, Vyatīpāta = A. D. 1143, October 25, Monday ·60; no lunar eclipse is noted in the *Ephemeris* on the day.
127	10th year, Uttama-visigi, Prabhava, Pushya, śu. [11], Monday, Uttarāyaṇa-saṅkrānti. Irregular. The *tithi* and the week day do not coincide. If the *tithi* is a mistake for śu. 1 and the week day Thursday, the other details regularly correspond to A. D. 1147, December 25, Thursday.
126	Year 8, Krōdhana, Phālguṇa, Puṇṇame, Monday, lunar eclipse. Irregular. Phālguṇa Puṇṇame fell on Wednesday, February 27, A. D. 1146 and continued on the next day till ·35; no lunar eclipse is noted on that day in the *Ephemeris*.
128	Year 5, Dundubhi, Pushya śu. 10, Monday, Uttarāyaṇa-saṅkrānti = A. D. 1142, December 28, Monday; f. d. t. ·61; Uttarāyaṇa-saṅkramaṇa occurred three days earlier on Friday, December 25.
	Sōmēśvara (IV).
46	Year 2, Krōdhin, Pushya, śu. 15, Monday, Uttarāyaṇa-saṅkramaṇa. Irregular. The given *tithi* corresponded to A. D. 1184, December 19, Wednesday (not Monday). The Uttarāyaṇa-saṅkrānti did not occur until several days later. It took place on Monday, December 24.
	Tribhuvanamalla Sōmēśvara (IV).
74	Saka 1108 Viśvāvasu, Pushya 15, Monday, Uttarāyaṇa-saṅkramaṇa. = A. D. 1186, January 6, Monday; f. d. t. ·23; Uttarāyaṇa-saṅkramaṇa occurred twelve days earlier on Wednesday, December 25, 1185 A. D. The Saka year was current.

TAMIL NADU STATE DEPARTMENT OF LIBRARY, MADRAS

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
101	Year 2, Plavaṅga, Pushya, Amāvāsyā, Monday, solar eclipse, [Uttarāyaṇa-saṅkramaṇa]. If the month is a mistake for Phālguṇa, the other details regularly correspond to A. D. 1188, February 29, Monday; ·04; there was a solar eclipse on this day. Uttarāyaṇa-saṅkramaṇa which happened two months earlier on Saturday, December 26, A. D. 1187 is quoted here probably to indicate that the gift was intended to be given on that auspicious day.
	HOYSALA.
	Vīra-Somēśvara.
91	Śaka 1159, Durmukhi, Pushya ba. 11, Uttarāyaṇa-saṅkrānti = A. D. 1236, December 25, Thursday ·86; Uttarāyaṇa-saṅkrānti. The Śaka year was current.
	KALACHURYA
89	*Saṅkamadēva, 'ruling from Maṅgaḷavāḍa'.*
	Year 5, Sārvari, Chaitra, śu. 15, Sunday, lunar eclipse, Vyatīpāta irregular.
	Saṅkamadēva Rāyanārāyaṇa.
93	Year 3, Viḷaṁbi, Phālguṇa, śu. 3, Sunday = A. D. 1179, February 11, Sunday; ·76.
	Bhuvanaikavīradēva, 'ruling from Maṅgalivāḍa'.
111	Year 6, Vishu, Pushya, Amāvāsye, Monday, Vyatīpāta, solar eclipse = Probably A. D. 1162, January 17, Wednesday (not Monday), solar eclipse; ·26.
	Tribhuvanamalladēva (Bijjaḷa).
18	Śaka 1084, Chitrabhānu, Pushya, ba. 2, Monday, Uttarāyaṇa-saṅkrānti = A. D. 1162, December 24, Monday; f. d. t. ·55; Uttarāyaṇa-saṅkramaṇa took place the next day, *i.e.*, Tuesday.
45	Year 7, Chitrabhānu, Śrāvaṇa, śu. 15, Monday, lunar eclipse = A. D. 1162, July 27, Friday (not Monday), lunar eclipse; ·94.
49	Śaka 1084, Chitrabhānu, Pushya, ba. 2, Monday, Uttarāyaṇa-saṅkramaṇa, Vyatīpāta = A. D. 1162, December 24, Monday; f. d. t. ·55; Uttarāyaṇa-saṅkramaṇa took place the next day, Tuesday.
	Tribhuvanavīra (Bijjaḷa).
106	[Year 3], Subhānu, Āshāḍha, Amāvāsyā, Monday, solar eclipse = A. D. 1163, July 3, Wednesday (not Monday), solar eclipse, ·31. If the regnal year is a mistake for 7 or 8 the inscription may be assigned to Bijjaḷa.
	Bhujabalamalla.
118	Śaka 1089, Sarvajit, Vaiśākha, Amāvāse, Monday, solar eclipse. Irregular. In Sarvajit corresponding to Śaka 1089, there was a solar eclipse on Chaitra, ba. 15, Wednesday, a date on which the Vaiśākha month commenced after ·20 of the day. Probably this is the date intended although the week day was Friday, not Monday. =Probably A. D. 1167, April 21, Friday, solar eclipse; 20.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	Rāyamurāri Sōyidēva.
105	Saka 1093, Nandana, Phālguṇa, Amāvāsyā, Sunday, solar eclipse. Irregular. The Saka and the cyclic years do not tally. If we substitute for Nandana, the previous year Khara, which corresponds to Saka 1093, we find that the given *tithi* was current on Thursday, January 27, A. D. 1172 and there was also a solar eclipse on this day. Probably this is the date intended although the week day is Thursday, not Sunday.
115	Year 5, Khara, Kārttika, śu. 5, Thursday. Irregular. If śu. 5 is a mistake for śu. 15, the details correspond to A. D. 1171, October 14, Thursday; f. d. t. ·71.
117	Year 9, Manmatha, Phālguṇa, śu. Puṇṇami, Thursday = A. D. 1176, February 26, Thursday; ·42.
	Saṅkamadēva II.
100	Year 4, Parābhava (?) Pushya, śu. 14, Monday, Uttarāyaṇa-saṁkrānti. If the cyclic year is a mistake for Viḷaṁbi, the other details regularly correspond to A. D. 1178, December 25, Monday; ·61. Uttarāyaṇa-saṁkramaṇa occurred on this day.
107	Saka 1100, Viḷambi, Māgha, Amāvāsyā, Sunday, solar eclipse. Irregular. In Saka 1100 (both current and expired) there were two solar eclipses (1) in the Hēviḷaṁbi year, on Tuesday, March 21, A. D. 1178 (Phālguṇa ba. Amāvāsyā); (2) In the Viḷaṁbi year, on Wednesday, September 13, A. D. 1178 (Bhādrapada ba. Amāvāsyā). It is not possible to indicate which of the dates is intended and the given details are quite irregular in each detail.
	Rāyanārāyaṇa Āhavamalladēva, son of Vīra Bijjaṇadēva.
17	Saka 1103, Plava, Vaiśākha, śu. 14, Wednesday, Vyatīpāta = A. D. 1181, April 29, Wednesday; ·96.
	Vīra Bijjaladēva, son of Rāyamurāri Sōyidēva.
108	Parīdhāvi, Phālguṇa, Paurṇamāse, Monday, lunar eclipse. Irregular: In the year Parīdhāvi corresponding to Śaka 1114, there was one lunar eclipse on Friday, November 20, A. D. 1192 (Mārgaśirsha). The given details are irregular in each detail.
	Rāyamurāri Bhujabalamalla Gaṁyidēvarasa (Sōyidēva ?),
119	Śaka 1096, Vijaya, Jyēshṭha, Amāvāse, Monday, solar eclipse = A. D. 1173, June 11, Monday; f. d. t. ·16; solar eclipse. The Śaka year was current.
	RAṬṬA.
	Lakshmīdēva, 'ruling from Vēṇupura'.
45	Saka 1030, Sarvadhārin, Pushya, śu. 5, Monday, Uttarāyaṇa-saṅkrānti. Irregular. Śu. 5 may be a mistake for ba. 5 which fell on the day of Uttarāyaṇa-saṅkramaṇa corresponding to A. D. 1108, December 24, Thursday, not Monday.
	Kārtavīryadēva, 'ruling from Vēṇugrāma'.
110	Saka 1124, Durmati, Kārttika, śu. 11, Monday. The cyclic year is probably a mistake for Dundubhi in which case the date would be A. D. 1202, October 28, Monday; ·96. If the Śaka year is considered as current corresponding to Durmati, the date would be A. D. 1201, October 8, Monday; f. d. t. ·90.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	Kārtavīrya.
5	Saka 1168, Viśvāvasu, Jyēshṭha, śu. 12, Monday = A. D. 1246, May 28, Monday ; ·92. The cyclic year is probably a mistake for Parābhava, the next year.
	VIJAYANAGARA.
	Dēvarāya II.
11	Saka 1358, Naḷa, Phālguṇa, śu. 15, Thursday = A. D. 1437, February 20, Wednesday (not Thursday) ; ·88.
	Vīra Sadāśivarāya.
67	Saka 1473, Virōdhikṛit, Jyēshṭha, ba. 8, Monday = A. D. 1551, May 25, Monday ; ba. 8 may be a mistake for ba. 6.
68	Saka 146[9], Plavaṅga, Āshāḍha, śu. 11, [Sunday]. If the week day is wrong for Monday the details correspond to A. D. 1547, June 27, Monday ; f. d. t. ·81.
	YADAVAS OF DEVAGIRI.
	Jaitrapāladēva I (Jaitugi).
109	Ānanḍa, Kārttika, śu. 12, Monday. The week day is probably a mistake for Friday in which case the details correspond to A. D. 1194, October 28, Friday ; ·50.
	Siṅghaṇadēva.
61	Śaka 1145, Chitrabhānu, Kārttika, śu. 15, Monday, lunar eclipse = A. D. 1222, October 21, Friday (not Monday). lunar eclipse ; f. d. t. ·04. The Śaka year was current.
97	Śaka 1168, Viśvāvasu, Pushya, Amāvāsyā, Monday, solar eclipse = A. D. 1246, January 19, Friday (not Monday), solar eclipse ; ·27. The Śaka year was current.
	Kannararāya.
59	Saka 1174, Virōdhikṛit, Jyēshṭha, ba. 30, Friday, solar eclipse. Irregular. The Śaka year is to be taken as current to correspond to Virōdhikṛit. Jyēshṭha, ba. 30 in this year fell on Tuesday, June 20, 1251 A. D. and there was no solar eclipse on this day, nor was there one in the whole year Virōdhikṛit.
	MISCELLANEOUS.
16	Saka 1123, Raudri, Pushya, śu. 10, Thursday. If Raudri is a mistake for Durmati, the next year, which corresponds to Saka 1123 quoted, the details correspond to A. D. 1201, December 6, Thursday; ·87.
25	Saka 1142, Vikrama, Āshāḍha, śu. 15, Wednesday = A. D. 1220, June 17, Wednesday ; ·69.
41 and 43	Saka 907, Pārthiva, Chaitra, Puṇṇame, Wednesday. Irregular. Probably A. D. 984, March 19, Wednesday ·94. This would correspond to Saka 907 current and the cyclic year would be Subhānu.
47	Saka 1146, Tāraṇa, Jyēshṭha, śu. 8, Monday = A. D. 1224, May 27, Monday ; ·76.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
60	Śaka 1777, Rākshasa, Āśvina, śu. 10, Saturday = A. D. 1855, October 20, Saturday ; ·73.
62	Śaka 1739, Īśvara, Kārttika, ba. 1, Monday, Rōhiṇī = A. D. 1817, November 24, Monday ; ·92 ; ·93.
64	Sādhāraṇa, Āśvayuja, ba. 5, Friday (12-13th century characters). There are two approximate dates : (1) A. D. 1190, September 21, Friday, but, the *tithi* on that day was ba. 6 (·73). (2) A. D. 1250, September 16, Friday ; f. d. t. ·89. (This date seems to be more likely.)
121	Śaka 1064, Dundubhi, Chaitra, Puṇṇame, Monday, Vishu-saṅkramaṇa. Irregular. Probably A.D. 1142, March 24, Tuesday, which was the day of Vishu-(Chaitra)saṅkramaṇa in the year Dundubhi corresponding to Śaka 1064. The lunar date given, *viz.*, Chaitra, Puṇṇame, Monday, appears to be a mistake ; the details of *tithi* and nak. do not correspond and are totally irregular.
123	Śaka 1293, Sādhāraṇa, Phālguṇa, śu. 7, Vaḍḍavāra, Rōhiṇī = A. D. 1371, February 22, Saturday ; ·65 ; ·71. The Śaka year was current.
133	Nandana, Kārttika, Amāvāsyā, Vaḍḍavāra, solar eclipse (in characters of the 11th century A. D). There are two possible dates : (1) A. D. 1052, November 24, Tuesday, solar eclipse ; corresponding to Nandana (Śaka 974), Kārttika, ba. Amāvāsyā. (2) A. D. 1053, November 13, Saturday, solar eclipse, corresponding to Vijaya (not Nandana), Kārttika, ba. Amāvāsyā, Vaḍḍavāra, solar eclipse.
135	Śaka 1494, Āṅgirasa, Bhādrapada, śu. 3, Monday, Hastā = A. D. 1572, August 11, Monday ; ·88 ; f. d. n. ·37.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1941-42 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA.
	Jagadēkamalla-Jayasiṁhadēva.
9	Śaka 963, Vishu, Śrāvaṇa, śu 15, Monday, lunar eclipse = A. D. 1041, July 16, Thursday (not Monday), lunar eclipse.
	Bhuvanaikamalladēva.
51	Śaka 994, Parīdhāvi, Chaitra, śu. 8, Monday, Uttarāyaṇa-saṁkrānti. Irregular. The week day and the *tithi* do not tally. If the *tithi* is a mistake for śu. 4, the details correspond to A. D. 1072, March 26, Monday ; ·54.
	Tribhuvanamalladēva.
7	Śaka 1041, Vikāri, Mārgaśira, ba. 11, Monday, Dakshiṇāyana-saṁkramaṇa = A. D. 1119, November 30, Sunday (not Monday) ; ·48.
	KADAMBA.
	Śivachitta-Vīra-Permāḍi Vijayādityadēva.
52	30th year, Viśvāvasu, Āshāḍha, Amāvāsye, Sunday, solar eclipse. Irregular. There was no solar eclipse on the day specified in the year Viśvāvasu. However on Vaisākha, Amāvāsyā of the same year there was a solar eclipse. This date corresponds to A. D. 1185, May 1, Wednesday, solar eclipse.
	Śivachitta-Vīra-Jayakēśidēva (III).
53	14th year, Raudri, Phālguṇa, śu. Puṇṇami, Monday = A. D. 1201, February 19, Monday ; ·73.
	Śivachitta-Vīra-Tribhuvanamalladēva.
41	17th year, Śubhakṛit, Kārtika, Puṇṇami, Monday = A. D. 1242, November 9, Sunday (not Monday) ; ·26.
54	12th year, Hēmaḷaṁbi, Aśvayuja, Amāvāsye, Monday = A. D. 1237, October 19, Monday ; f. d. t. ·60.
	Chaṭṭayadēva.
14	Śaka 1179, Piṁgaḷa, Vaiśākha, śu. 15, Sunday = A. D. 1257, April 29, Sunday ; f. d. t. ·08.
	RASHTRAKUTA.
	Amōghavarsha.
36	Śaka 895, Śrīmukha, Jyēshṭha, ba. 8, Sunday, Dakshiṇāyana-saṁkrānti. Irregular. Jyēshṭha, ba. 8 in the year Śrīmukha fell on a Wednesday, not on Sunday. Dakshiṇāyana-saṁkrānti usually falls in Āshāḍha, not in Jyēṣṭha. The date quoted is wrong.
	YADAVAS OF DEVAGIRI.
	Mahādēva.
24	5th year, Raktākshi, Pushya, śu. 10, Monday = A. D. 1264, December 29, Monday ; ·95.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1941-42 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	Rāmachandradēva.
49	20th year, Jaya, Āshāḍha, śu. 5, Thursday. Irregular. If the *tithi* is a mistake for śu. 7 the details correspond to A. D. 1294, July 1, Thursday; ·38.
	MISCELLANEOUS.
20	Sarvajit, Chaitra, ba. 3, Monday (14th century) = A. D. 1348, March 17, Monday; f. d. t. ·73.
28	Saka 830, Vibhava, Kārttika, śu. 5, Monday = A. D. 908, October 3, Monday; ·32.
32	Saka 1522, Sārvari, Āshāḍha, śu. 1, Monday = A. D. 1600, June 2, Monday; ·04.
56	Śālivāhana Saka 1460, Viḷambi, Bhādrapada, ba. 30, Sunday = A. D. 1538, September 22, Sunday; f. d. t. ·16.

APPENDIX E - *concld.*

Principal dates from Appendix E of the year 1942-43 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA.
	Trailōkyamalladēva.
12	Śaka 97[8], Manmatha, Āśvayuja, śu. Puṇṇame, Sunday, lunar eclipse A. D. 1055, October 8, Sunday; ·57, lunar eclipse. The Śaka year was current.
	RATTA.
	Mahāsāmanta Aṅkayyarasa.
13	Śaka 973, Khara, Śrāvaṇa, ba. 3, Saṅkrānti, Sunday A. D. 1051, July 28, Sunday; ·95.
	Mahāmaṇḍalēśvara Vīra-Lakshmīdēvarasa.
9	Śaka 1159, Durmukhi, Śrāvaṇa, śu. 11, Monday = A. D. 1237, August 3, Monday; f. d. t. ·19. The cyclic year was an expired year.
	YADAVA.
	Kannaradēva.
8	Śaka 1182, Siddhārthin, Chaitra, Amāvāsyā, Monday = A. D. 1259, March 24, Monday; f. d. t. ·82. The lunar month was Adhika-Chaitra and the Śaka year current.
11	Śaka 1179, Nala, Pushya, śu. [7], Monday, Uttarāyaṇa-Saṅkrānti = A. D. 1256, December 25, Monday; ·78.
14	Śaka 1169, Plavaṅga, Āshāḍha, ba. 1, Thursday A. D. 1247, June 20, Thursday; ·85.
	MISCELLANEOUS.
7	Śaka 1505, Su[bhānu], Jyēshṭha, śu. 12, Sunday = A. D. 1583, May 26, Sunday; śu. 12 is probably a mistake for śu. 15, which corresponded to Sunday; ·39.