

DEPARTMENT OF ARCHAEOLOGY

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1949-50



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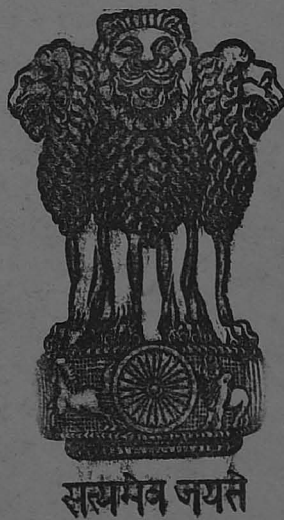
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By

N. LAKSHMINARAYAN RAO, M.A.,
Government Epigraphist for India

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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1949-50

INTRODUCTION

During the year under review as many as 70 copper-plate records were received for examination and 415 stone inscriptions copied. These are given in Lists A and B and are briefly reviewed hereunder.

Copper Plates

Photographs of five sets of plates were obtained in the Goa territory. Of these, two belong to the Bhōjas, a little known dynasty, two to the Kadambas of Goa and one to the Mauryas of Koṅkan. Those of the Bhōjas were issued by king Prithivīmallavarman, one (No. 8) from a place called Vṛishibhinīkhēṭa in the 1st year of his reign and the other (No. 9) from Prithivīparvata in his 25th regnal year. The former registers the gift of the village Bhāgalapallikā in Kupalapakaṭa-āhāra to Mātvāryya, a Brāhmaṇa of the Agnivēśya *gōtra*, by the king at the request of his brother Śatrudamana, for the merit of his mother Chētasādēvī who is described as Nēllikabālikā. The other registers a gift of land in the village Malāra in Kupalākaṭa-dēśa to Dāmārya of the Bhāradvāja *gōtra*. By their palaeography these grants may be assigned to the 6-7th century A.C. Their rings and seals are not forthcoming (*Ep. Ind.*, Vol. XXVI, pp. 338-339). No. 14 from Hire-Gutti in the Kumta *taluk* of the North Kanara District is yet another charter belonging to the same dynasty and it refers itself to the reign of king Aśamkitavarman, but bears no date. However, it may also be assigned on grounds of palaeography to about the 6-7th century A.C. It bears a seal which depicts an elephant, evidently the emblem of the dynasty and it records the gift of a village to a Buddhist *vihāra* (published in *Epigraphia Indica*, Volume XXVIII, pp. 70 ff). Charter No. 11 was issued by the Maurya king Anirjītavarman from his victorious capital Kumāradvīpa. It registers a gift of land, a tank, garden and house-site to Hastyārya of Hārīta-*gōtra* on the 10th day of the 7th fortnight of Hēmanta in the 29th year of the king's reign. This method of recording the date in seasons and fortnights, coupled with the early script, would place the record in the 6th century A.C.

The two Kadamba records (Nos. 12 and 13) are discussed in the sequel.

No. 2 from the Curator, Assam State Museum, Gauhati, said to have been discovered at Dubi, belongs to Bhāskaravarman, the celebrated Bhauma or Naraka king of Prāgjyōtisha and may be considered as an important acquisition of the year. This is the second grant so far known of this king, the first being his Nidhanpur plates (*Ep. Ind.*, Vol. XII, pp. 73 ff.), and it supplies valuable information regarding the early career of the monarch. It is stated that after the death of his father Susthitavarman, while his elder brother Supratishṭhitavarman was on the throne, the brothers had to fight a sanguinary battle against the Gaudas who invaded their kingdom, defeated them and took them captives but, after a time, repatriated them (*ibid.*, Vol. XXX, No. 47).

No. 1, also from the Curator, Assam State Museum, found at Parvatiya, belongs to king Vanamālavarmadēva of the Mlēcchha-Sālastambha family of Prāgjyōtisha and is again the only extant copper-plate grant known of this king, his other record hitherto known (*J. A. S. B.*, Vol. IX, 1840, pp. 766 f.) being now lost. The present inscription is helpful in that it enables us to correct a number of mistakes that have crept into the history of this family. The capital of the kings of this family, usually believed to have been Hārūppēśvara, is given in the present record as Haḍapēśvara. This record has since been published in *Epigraphia Indica*, Volume XXIX, pp. 145 ff.

The Kailain plate of Śrīdhāraṇarāta (C. P. No. 5) secured from the Royal Asiatic Society of Bengal, Calcutta, though already published (*I. H. Q.*, Vol. XXIII, p. 221 ff), is worth noticing here as it is an important record revealing the existence of a hitherto unknown royal family of Samatāṭa. The grant, issued from Dēvaparvata, records the royal gift of lands in the *viśhayas* of Guptīnāṭana and Pāṭalāyikā for expenses of worship and offerings to Buddha, for the maintenance of the Ārya-saṅgha engaged in Buddhist liturgy and for the performance of the *pañcha-mahāyajña* by Brāhmaṇas. Jīvadhāraṇarāta, father of Śrīdhāraṇarāta, has been identified with Jīvadhāraṇa mentioned as a contemporary of Sāmanta Lōkanātha of the Tipperah plate dated in the year 344, apparently of the Gupta era. Another inscription equally interesting, and received from the same source, is No. 3 found at Tipperah and issued by the Buddhist king Bhavadēva of Dēvaparvata, son of Ānandadēva and grandson of Vīradēva. It records the gift of lands in Vēṇḍamatī in Vāhakakhaṇḍa of Pēranāṭana-viśhaya to the Ratnatraya in Vēṇḍamatī-*vihārikā* by the king on the representation of *Mahāsāmantādhipati* Nandadhara. The seal of the grant bears the legend *Abhinava-Mṛigāṅka*, evidently an epithet or surname of the king. See *Journ. As. Soc.*, Letters, Vol. XVII, pp. 83-94.

From the Director of Kannada Research, Dharwar, was secured for examination an interesting set of copper plates discovered at Mudhōl in the Karnāṭak area of the Bombay State (No. 7). The set consists of only two plates with ring and seal. Its characters belonging to the Southern class evince archaic features with small box-heads as in some early Kadamba copper-plate records. The record is in Sanskrit and it registers a grant of land in Maḷakēṭaka to god Vārāhīdēvasvāmin by king Pūgavarman *alias* Raṇashtātura, the eldest son of Prithivīvallabha-Mahārāja who is said to have performed the *Agnishṭōma*, *Agni-chayana*, *Vājapēya* and *Aśvamēdha* sacrifices. The dynasty to which the king belonged is not known, nor is the record dated. But on palaeographic considerations it may be assigned to the middle of the 6th century A.C.

A charter of the Pallava king Narasimhavarman II (No. 56) was received for examination from the Director, Śrī Venkaṭeśvara Oriental Institute, Tirupati. The document is in Sanskrit language, engraved in well developed characters of the early Telugu-Kannada alphabet and registers a royal grant of the village Rēyūru situated to the north of Āsidhārāpura in Mēl-Muṇḍarāshṭra to the learned Brāhmaṇa Kumāra Maṇḍasārman of Rāthītara-gōtra and Āpastamba-sūtra and a resident of Kuravaśrī. The details of the date of the grant, viz., 12th year Vaiśākha, Paurṇamāsī, lunar eclipse, would yield 711 A.C. as the date of the charter. The king is described as the son of Paramēśvaravarman and grandson of Mahēndravarmān and bears the epithets *Paramabhāgavata*, *Paramamāhēśvara* and *Paramabrahmaṇya*. The executor of the grant was Nandakurra-Nṛpēśvara. This is the only copper-plate grant known of this king. The seal of the plates bears a well executed bull, the Pallava emblem. The record is published in *Epigraphia Indica*, Vol. XXIX, pages 89 ff.

Copper-plate No. 17 discovered in the village of Sangalooda in the Akola District, Madhya Pradesh, is another important charter in the year's collection. It belongs to the early Rāshtrakūṭa dynasty of Vidarbha (Berar) and consists of three plates held together by a ring bearing a seal containing the legend Śrī-Ju(Yu)[ddhā]surah. The charter, issued by king Nannarāja *alias* Yuddhāsura from his capital Padmanagara in the Śaka year 615, Kārttika, śu. di Paurṇamāsī, records grant of lands in the villages Umbarikā and Vaṭapuraka to Haraḡaṇa-Dvivēdin, a son of Bhūtagaṇa-bhaṭṭa, grandson of Varmmullaka-Chaturvēdin of Vārula-gōtra, Kauśika-pravara and Taittirīya-charaṇa, who was a resident of Tagara and was running a feeding house (*anivārīta-annasattrā*). The king's genealogy is traced as follows: Durgarāja of the Rāshtrakūṭa family, his son Gōvindarāja, a victor in many battles, his son Svāmīkarāja, his son Nannarāja *alias* Yuddhāsura who is described as *paramabrahmaṇya* and *paramabhāgavata*. The Tiwarkhēḍ plates and the Multāi plates of Nannarāja also contain the same genealogy as the one given in the present grant. The first of these two charters is dated Śaka 553 and the second Śaka 631. The disparity in the dates of the two records purporting to belong to one and the same king gave room for doubting the correctness of either or both of these dates. The discovery of the present charter whose date falls close to that of the Multāi plates and whose text also is identical up to the mention of Nannarāja with that of the same plates, would attest to the correctness of the date of the Multāi plates,

namely Śaka 631. Consequently the date Śaka 553 of the Tiwarkhēd plates appears to be a mistake for some other date. It would therefore follow that Nannarāja ruled from Śaka 615 up to at least Śaka 631. The grant is published in *Epigraphia Indica*, Vol. XXIX, pp. 109 ff.

Nos. 57 and 58 secured from the Karandai Tamil Sangam at Karuntattāngudi near Tanjore are a unique discovery of the year both for their size and bulk as well as for their historical importance. They consist of 57 plates each measuring 16·5" by 9·2" and two massive rings about 1" thick and bearing circular seals of the Chōla emperor Rājendra-Chōla I. One of the rings is broken on both sides of the seal and the other which is complete was already cut when the plates were secured for examination. Of the 57 plates, 55 seem to form one complete set while the remaining two represent all that is left of the other. The plates are reported to have been unearthed in a field in the village of Puttūr about a mile from the Ammapet railway station in the District of Tanjore. According to the owner of the land, Mr. Sevu Pandiyan, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of Mr. S. A. Sambasivam, the Firka Development Officer of Tanjore. The 55 plates forming a set weigh without the ring, 8645 *tolas* or 216 pounds and 2 ounces, nearly 700 *tolas* or 16 pounds more than the Tiruvālaṅgāḍu plates, also of Rājendra-Chōla I, which, weighing together with the ring only 7980 *tolas* or 199½ pounds, were hitherto considered to be the heaviest of copper-plate charters.

The 55 plates of the complete set are in three groups or sections ; the first comprising the first three plates recounts the king's genealogy in Sanskrit verses written in Grantha and records the gift of the village Tribhuvanamahādēvī-agrahāra to Brāhmaṇas by the king in the 8th year of his reign. The last verse and a closing sentence of this section mention the names Nārāyaṇa, the poet and Tribhuvanamahādēvī-Mahāchārya and Rājendrasimha-Pērāchārya, the composer and the engravers respectively of the grant. The second section comprising the next 22 plates which are numbered independently of the first three, contain the details of the lands included in the gift village here referred to as Tribhuvanamahādēvī-chaturvēdimaṅgalam. This part is written in Tamil and the king, referred to here by his title Kōṇērīṇmaikoṇḍān, is introduced by his well-known *praśasti* commencing with *Tirumannivāḷara*, etc., after which the details connected with the gift village are given. This section cites the 8th year and the 107th day of the king's reign. The third section of 30 plates which are also numbered independently of the previous two sections forms the third and the final section of the document and contains the list of the names of the donees. The 55 plates comprising the three sections thus form but one document which, in its general get-up, resembles the other copper-plate charters of the Tamil country, particularly the Leiden grant and the Tiruvālaṅgāḍu plates.

The remaining two of the 57 plates are obviously stray leaves. One of them is numbered 21 and the other 22 and they contain a portion of a list of the donees in Tamil. It may therefore be presumed that there was another equally bulky copper-plate charter of which we have only the two leaves and a seal available, the rest of the document having now been lost. Both the seals are massive and circular, about 5" across in diameter and depict in high relief the Chōla emblems on a countersunk surface. A Sanskrit verse in *Anushtubh* is embossed in Grantha characters circumscribing the emblems. The verse, identical in both the seals, states that the grants are of Parakēsarivarman Rājendra-Chōla (I). The present grant is the second copper-plate charter of Rājendra-Chōla I, his first being the Tiruvālaṅgāḍu plates already referred to. While the latter is dated in the 6th regnal year of the king, the present one is two years later and belongs to the 8th year of his reign.

Reverting to the Sanskrit section of the record, it describes the genealogy of the Chōla family up to Rājendra-Chōla I as in the Tiruvālaṅgāḍu plates, but remarkably enough, the verses are all different though the composer of both the grants was one and the same person namely Nārāyaṇa, son of Śaṅkara. However, it may be seen that some of the verses of the present grant are the same as those found in the Leiden plates of Rājarāja I, father of Rājendra I, which, it may be observed, were composed by Anantanārāyaṇa of Kōṭṭaiyūr. This part

of the present charter is important as it furnishes some hitherto unknown facts pertaining to Chōla history. For instance, we learn from it for the first time that among the kings conquered by Parāntaka I, there was one Pallava ruler. Hitherto it was believed that Āditya I, the father of Parāntaka I, had liquidated the Pallava power by defeating Pallava Aparājita and annexing his kingdom. The mention of a Pallava chief in this charter as a foe of Parāntaka as well would indicate that either the latter helped his father in defeating the Pallava ruler or that the Pallava resistance continued even up to the time of Parāntaka I who had to deal the final blow to that power, probably by overthrowing Pallava Nripatūṅgavarman in or about 910-11 A. C. Of Parāntaka II (Sundara-Chōla), the *praśasti* states that he made the powerful Vīra-Pāṇḍya flee to the Sahya mountains. That Vīra-Pāṇḍya was killed by Āditya II, son of Parāntaka II, is well known. The facts revealed by the present account seem therefore to show that both the father and the son fought a common foe. Of Rājarāja I, son of Parāntaka II, we are told, perhaps for the first time, that among his numerous adversaries, there was a Bāṇa chief who was defeated and a certain Bhōgadēva whose head was cut off. What necessitated Rājarāja I to fight the Bāṇas who had already been completely subjugated by Parāntaka I several decades earlier is not known. There were a few Bāṇa chiefs at this period who figured independently without mentioning any overlord. One of them was Aggapa whose inscription dated Śaka 930 (=1008 A. C.) is found at Sannamūru in the Podilitaluk, Nellore District. Whether it was these Bāṇas of the Telugu country with whom Rājarāja I had to wage a war is not certain. The identity of Bhōgadēva also remains doubtful. It is a common name among the chiefs of the Telugu-Chōḍa family. Rājarāja is known to have defeated the Telugu-Chōḍa chief Bhīma and perhaps killed him too. But Chōḍa-Bhīma is not known to have had the surname Bhōgadēva and therefore it is by no means certain if the two were one and the same.

Of Rājendra-Chōla I, the donor of the grant, the first notable event of the reign recorded is that the king of Kāmbōja sent his chariot as a present to the Chōla monarch in order to win the latter's friendship and thereby save his own kingdom. Apparently Kāmbōja here stands for Cambodia in the Far East and not Kāmbhōja in the north-west of India as the Chōlas are not known to have ever gone so far to the north-west. As the Chōla king's expedition to Kaṭāha, i.e., Kedah in the Malay Peninsula, is referred to further in the present account, the Kāmbōja ruler figuring here is possibly different from the Sailendra king of Kaṭāha. Another noteworthy fact related is that Rājendra-Chōla proceeded against Mānyakhēṭa in order to fulfil his father's vow that he would have no respite until he captured that city. Obviously Rājarāja I died without realising his aim which his son Rājendra did succeed in achieving, for the *praśasti* says that he burnt down the city. The succeeding verses describe the king's well-known conquests of Simhala, Kaḍāha and Kēraḷa as well as his Gangetic expedition.

A noteworthy fact of the Sanskrit section is that although it cites the 8th regnal year of the king (=1020 A. C.), as does the Tamil portion of the record, it mentions, like the Tiruvālaṅgāḍu and the Leiden plates, some of his conquests which he must have achieved much later than the 8th year of his reign, as, for instance, his Gangetic expedition and the Kaṭāha campaign (c. 1025 A.C.). It would therefore appear that, as in the case of the Leiden and the Tiruvālaṅgāḍu plates, the Sanskrit portion of the grant was composed much later and added on to the deed in Tamil.

After the eulogy follows the statement that while camping at Vyāghrāgrahāra, i.e., Chidambaram, the king made a gift of Tribhuvanamahādēvi-agrahāra, named after his royal mother, and made up of a number of villages and situated in Vīrachōla-vaḷarāshṭra, to a thousand and eighty Brāhmanas. The *viññapti* of the record was the king's minister Jananātha. The chief administrative head of the *agrahāra* granted was Nārāyaṇa of Kṛishṇapura who is described as a very learned Brāhmana, and a *yajvan*. The composer of the *praśasti* was Nārāyaṇa, son of Śaṅkarārya, a resident of Pārśvagrāma. As already remarked, Nārāyaṇa was the composer of the Tiruvālaṅgāḍu plates also. The Sanskrit section concludes with the mention of the engravers Tribhuvanamahādēvi-Mahāchārya and Rājendrasimha-Pērāchārya.

The Tamil portion of the grant opens with the royal command addressed to the officials and others on the 107th day of the 8th year of the king's reign announcing the gift of the village Tribhuvanamahādēvi-chaturvēdimāṅgalam from his seat in the hall (*maṇḍapa*) called Rājēndrachōḷa-Brahmādhirājan in his camp at Perumbarrappuliyūr, i.e., Chidambaram. The villages which were grouped to form the *agrahāra* are then enumerated, specifying the lands demarcated in each of them for the purpose. Then follows the statement that the gift was duly registered in the presence of a number of officers, on the 110th day of the same year. The king, here called Parakēsarivarman Rājēndra-Chōḷadēva, is then introduced with his well-known short eulogy which commences with the words *Tirumannivalāra* and stops with the mention of his conquest of Sāndimattivu. As eulogies or the *meykkīrttis* usually limit the description of a king's conquests to the date of his particular grant or record, and as the conquest of Sāndimattivu finds mention already in records of the king's 7th regnal year, it may not be wrong to conclude that between the 7th and the 8th years of his reign no further victories were achieved by king Rājēndra-Chōḷa. The grant further on states that the various officials of the districts received the king's order directing them to demarcate the boundaries of the *agrahāra* by circumambulating the she-elephant along its limits. Then follows the detailed description of the boundaries. After the completion of this ceremonial fixation of the boundaries, the gift village was declared a *brahmadēya* with effect from the same year of the king's reign. The necessary entries to the effect were made in the registers and the document handed over on the 380th day. The charter closes with the names of the officers who affixed their signatures and of those who gave their approval to the deed.

The last section of the document consisting of 30 plates contains the list of names of the donees specifying their places of residence, their *gōtras* and *sūtras* as well as the shares which each of them got.

Copper-plate No. 12 belongs to king Shashṭhadēva II of the Kadamba family and is dated Kali 4357 (in words), 8th year of the king's reign, Durmati, Pushya, amāvasyā, Saturday. It registers the gift of the village Gādivare situated in Ajagāve-kampana of Panasa-dēsa to Lakshmīdhara and his brothers, sons of the astronomer Lōkana. The gift was made in the presence of god Mahābalēśvara of Gōkarna. The record gives the genealogy of the family of the Kadambas of Goa for nine generations from Gūhalla down to the donor Shashṭhadēva (II). The Kali and cyclic years cited in the record do not tally although the details of the date quoted with the cyclic year Durmati work out correctly to 1262 A.C., January 21, Saturday. A similar discrepancy is observed between the Kali and the cyclic years quoted in the only other dated copper-plate grant of this king (*Ind. Ant.*, Vol. XVII, p. 300) in which again the details of date given for the cyclic year work out correctly. In the case of the latter record, Fleet was inclined to take the Kali year quoted as the one from which the king counted his regnal years. But the Kali year cited in the grant under review is nine years later than that quoted in the other, and so if the Kali year cited in this grant is also considered as marking the initial year of the king's reign, we have two different dates from which this king counted his regnal year, viz., 1246 A.C. (Kali 4348) and 1255 A.C. (Kali 4357). A later record of this chief belonging to 1264 A.C. (*ARSIE*, No. 447 of 1926) describes him as a subordinate of the Yādava king Mahādēva. As the grant under review, which is two years earlier than the stone inscription cited above, was issued by the chief in an independent capacity, he appears to have been subjugated by the Yādavas sometime between 1262 and 1264 A.C. The seal affixed to the ring of the plates bears the name of the king as well as the figure of a lion which was the emblem of the dynasty.

No. 13 is another Kadamba grant belonging to the reign of Tribhuvanamalla, son of Jayakēśin and grandson of Shashṭhadēva (I), ruling from his capital Gōpaka (Goa). It is dated Śaka 1028, Vyaya, Phālguna, śu, di. 13, Thursday = 1107 A.C., February 7, and registers gift of lands, gardens and house in different localities by Kēlivarman, an officer of the king, to twelve Brāhmaṇas. The donor Kēlivarman is stated to be the son of Nāgaṇa and grandson of Kālapa who were respectively the officers under Jayakēśin (I) and Shashṭhadēva (I). We know of two sons of Jayakēśin I whose names were Gūvaladēva and Vijayāditya, of whom the former had the *biruda* or surname Tribhuvanamalla.

Trivhuvanamalla of the present charter may therefore be identified with Gūvala-dēva, the eldest son of Jayakēśin I (published *Ep. Ind.*, Vol. XXX, p. 71).

No. 16 received for examination through the Collector of South Satara and now preserved in the Museum at Sangli belongs to king Kṛṣṇadēvarāya of Vijayanagara and is dated Śaka 1434, Āṅgīrasa, (=1512. A.C.). It records the gift by the king of the village Niṭāla renamed Kṛṣṇarāyapura, situated in the Kopaṇa-sīma in Paḍuva-nāḍaka, a sub-division of Hastināvati-rājya to Tim-mājyōtisha of Arsikere as *sarvamānya-agrahāra*. Kopaṇa-sīma corresponds to the region around Kopbal in the Raichur District in the Hyderabad State, north of the Tūṅgabhadra. That this region formed part of the Vijayanagara kingdom during this period is learnt from the present record which refers to the kingdom of Vijayanagara as Hastināvati-rājya, Hastināvati evidently standing for Ānegondi near Hampi (Vijayanagara).

No. 59 from Bellary in the Madras state belongs to king Adil Shāh of Bijāpur and is dated Śaka 1596, Ānanda which corresponds to 1674. A.C. The inscription states that while Adil Shāh Pādshāh was ruling the country from Penugonda and while Abdul Hussain Sāhib was administering the region on behalf of the Pādshāh, a deed conferring the right of collecting some dues from the Vaiśya community was executed under the orders of the ruler in favour of Bhūpatyāchārya, son of Bhāskara Paṇḍita the high priest of the Vaiśya community as against Kṛṣṇaya who claimed the same right. On the date cited in the record, the ruler of Bijāpur was Sikandar Adil Shāh, a boy of seven years. That on this date the authority of the Nawab of Bijāpur extended south as far as Penugonda in the Anantapur District is attested by the present record. This is noteworthy, as not long after this date, the Marāṭhā chief Śivāji overran this country, and raided the southern regions as far as Tanjore in or before 1677 A. C.

From Pondicherry was received a curious bronze plaque, the obverse of which contains sculptures in seven rows depicting several gods and goddesses and some artisan tools. The reverse of the plaque contains an inscription (No. 55) in Telugu which registers an agreement between two disputing artisan communities. The disputants are said to have come to an agreement in the presence of a certain Dakaṇāchāri who bears a number of interesting epithets such as the 'lord of Pendolupura', devotee of the goddess Kālīkāḍēvī and Kamaṭhēśvara, etc. The sculptured panels on the obverse of the plate evidently represent these deities and the artisan tools, the emblems of the communities. The inscription is not dated but may be referred to the 16th or 17th century A.C. on palaeographical grounds.

Stone Inscriptions

Of the 415 stone inscriptions copied during the year the more important are reviewed below.

From the caves at Kanhēri, Bombay State, 38 inscriptions were copied. Of these 24 have been already published and, of the remaining, an inscription in Sanskrit may be noticed here. It is in cave No. 11 and is a long record of 16 lines composed mostly in verse (No. 169). The characters belong to the southern alphabet of about the 5th century A.C. The epigraph which is damaged seems to record the grant of a village to the community of Buddhist monks. Mention is made of Kṛṣṇaśaila, i.e., Kanhēri, Dramiḷa and a Buddhist monk named Kumāraguru. The existence of this inscription has been noticed previously though it was not read (Lüder's List, No. 997). Just below this is another Sanskrit inscription in Nāgarī characters of about the 8th-9th century A.C. (No. 170). It consists of two lines and mentions Kṛṣṇagiri-mahāvihāra.

An inscription engraved on a sculptured slab was discovered at Sāṅgsi in the Kolhapur District (No. 140). The sculptures represent a lady of high rank attended by followers and lying on a funeral pyre in flames. The characters which are box-headed belong to the southern class of alphabets. The language is Sanskrit. The epigraph which consists of a single verse in the *Sārdūlavikrīḍita* metre records the death of a queen by name Hālidēvī who died young and

the setting up of the memorial stélé by her husband out of affection for her. His name, however, is lost. Palaeographically the epigraph may be assigned to the 5th-6th century A.C. This is a rare instance of commemorating the death of a lady by her husband and the exquisite figures carved on the stone give an idea of the excellence which the sculptor's art had reached at this early period in the Deccan region. The epigraph has since been published in *Epigraphia Indica*, Vol. XXVIII, pp. 129 ff.

At Byāgavādi in the Hangal *taluk*, Dharwar District, Bombay State, was found an inscription of the reign of Vikramāditya who may be identified with Vikramāditya II (733-44 A.C.) of the early Chālukya house of Bādāmi (No. 78). The epigraph is much damaged and seems to record the remission of a certain cess.

An inscription of the reign of Jayasimha Jagadēkamalla I of the Western Chālukya family of Kalyāna was found at Uphunasi in the Hangal *taluk*, Dharwar District (No. 128). It is dated Śaka 950, Vibhava, Pausa śu. 5, Monday, Uttarāyana-saṁkrānti, corresponding to 1028 A.C., December 23. The epigraph registers a land-grant made to a temple by Kundabbarasi who was associated in the administration with her husband Mahāmaṇḍalēśvara Kundarāja. This Kundarāja, described as the 'son' of Irivabedaṅgadēva, was governing the province of Banavāse-12000 extending to the limits of Payve-nādu. This officer who is also known as Kundarasa and Kundamarasa figures, in like manner, in a few more inscriptions of the period and he is generally taken to be the son of the emperor Irivabedaṅga Satyāśraya, though not specifically mentioned as such in the genealogical accounts of the Chālukya dynasty. Kundabbarasi appears to be another wife of the chief; for it is already known that he had a wife named Jōgabbe (*A. S. I. An. Rep.*, 1929-30, p. 173).

A composite inscription in Nāgarī characters and Sanskrit language was found at Halsi in the Khānāpur *taluk* of the Belgaum District, Bombay State (No. 72). The earlier grant registers a gift of the village Sindavalli situated in the Kālagiri *kampana* of Palasīdēśa for the worship, etc., in the temple of god Narasimha founded at Palasī by Matāyōgi. The donor was king Sivachitta Paramardi, son of Jayakēśin II of the Kadamba family of Goa. The epigraph is dated the 23rd regnal year corresponding to the Kali year 4270, Virōdhin, Āshāḍha amāvāsyā, Thursday, Dakṣiṇāyana-saṁkrānti, which is equal to 1169 A.C., June 26. The later record is dated two years later in the 25th year of the reign of the same prince. It states that Vishnuchitta, younger brother of the king, made a gift of certain specified fields and rows of houses in the village Bhalikā for worship, etc., of the same god. These inscriptions have been published, though imperfectly, in *JBBRAS*, Vol. IX, pp. 278 ff.

From Mēthī, Dhulia District, Bombay State, comes an inscription (No. 137) recounting the genealogy of the Yādava kings of Dēvagiri. It is composed in Sanskrit verse, the script being Nāgarī. It introduces Kṛishna after mentioning Singhana and Jaitrapāla II. The date of the record is Śaka 1176, Ānanda (1254 A.C.). The object of the record is the endowment of the village Kuru-kavātaka by the king. Half of the income derived from the village was to be utilised for conducting the worship, offerings, etc., of god Bhadrahari and the other half was assigned to the Brāhmaṇas. The record has since been published in *Epigraphia Indica*, Vol. XXVIII, pp. 312 ff.

In the temple of Nāgēśa in the Goa territory was copied an inscription written in the Nāgarī script and Marāṭhī language (No. 194). It belongs to the reign of the Vijayanagara king Dēvarāya I and states that his provincial officer Nam-jamṇa Gōsāvi was administering the region from his headquarters at Gōvā. The epigraph is dated Śaka 1335, Vijaya, Pushya ba. 30, ardhodaya-puṇyakāla, Sunday, corresponding to 1414 A.C., January 21. The record enumerates the details of the provision made through the agency of Māi Sēnavai for the conduct of various rituals to the deities Nāganātha and Mahālakshmī. This provincial officer whose Kannada name is incidentally noteworthy was not known previously.

In the States of West Bengal, Bihar and Orissa were copied a number of inscriptions. Of these a few found at Jāipur and its vicinity may be noticed. One of them discovered amidst the ruins of the Hamsēśvara temple at Siva

dāsapura near Jājpur (No. 403), mentions the early Bhauma-Kara king Śubhākara and his queen Mādhavadēvī. Although it is believed that the Bhauma-Karas had their capital at Jājpur or its vicinity, the present record is the only inscription of the family discovered within the limits of Jājpur. Another inscription engraved on an image of Chāmuṇḍā near Jājpur (No. 401) mentions queen Vatsadēvī who might have been the wife of an early member of the same royal family. These two inscriptions have been published in *Epigraphia Indica*, Volume XXVIII, pages 179 ff. Another inscription (No. 405) is engraved on a pillar in the compound of the Śiva temple in a locality called Siddhēśvar near Jājpur. This record bears a date in the 19th *Aṅka* year of the Eastern Gaṅga king Narasimha IV corresponding to 1394 A.C. The importance of the inscription lies in the fact that it is one of the early records written in the Oriya language and script. This has also been published in *Epigraphia Indica*, Vol. XXIX, pp. 105 ff. At the village of Valgūdar in the Monghyr District, Bihar, were discovered three inscriptions on pedestals of images (Nos. 42-43.) which record that the images in question were installed at the city of Kṛimilā. This ancient city must have been the headquarters of the *vishaya* of Kṛimilā mentioned in some records from Nālandā and elsewhere. The inscriptions prove beyond doubt that the present village of Valgūdar, their find-place, represents the site on which the city of Kṛimilā stood. An inscription on the stone image of a goddess called Puṇḍēśvarī at Rājaunā (No. 19) states that the image in question was installed in the 13th regnal year of king Nayapāla (c. 1038-55 A.C.) of the Pāla dynasty of Bengal and Bihar. It may be recalled that an inscription from the same place on a stone slab depicting the *Dvādaśādityas* was noticed in *ARIE* for 1947-48, p. 2. It is interesting to note that the inscriptions speak of the installation of the *Dvādaśāditya* slab and the Dēvī image at Kṛimilā. It is difficult to say whether the site of the ancient city of Kṛimilā included the present village Rājaunā near Valgūdar or that the two inscribed pieces at Rājauna were brought from Valgūdar with which Kṛimilā has to be identified. No. 43 from Valgūdar is dated in the 18th regnal year of king Madanapāla and bears also the Śaka date 1083. This is of exceptional interest throwing light on the hitherto unsettled chronology of the later Pālas. It shows that Madanapāla ruled from Śaka 1066 to 1084, and that he was succeeded by Gōvindapāla whose Gaya inscription dated in V.S. 1232, Vikārin, and in his 14th regnal year, points to his accession in V.S. 1219, i.e., Śaka 1084, which is the year immediately following the year quoted in the Valgūdar record of Madanapāla under review. The three inscriptions from Valgūdar have been published in *Epigraphia Indica*, Vol. XXVIII, pp. 137 ff.

Several other Pāla inscriptions were found in the same area. Two of these (Nos. 39 and 26) belonging to the reign of Rāmapāla (c. 1077-1120 A.C.), were found at Urēn and Samsārpōkhri (Lakkhisarai) and are dated respectively in the regnal years 14 and 37 of the king. Two more Pāla inscriptions, one (No. 2) of Dēvapāla (c. 810-50 A.C.) and the other of Rāmapāla (No. 1) in the Asutosh Museum, Calcutta University, were probably collected from the same region of Bihar.

A number of stone inscriptions were copied in the Nellore, Guntur, and Kurnool Districts of the Telugu country and in the Districts of Ramanathapuram, Tirunelveli, Madurai and Chingleput in the Tamil area of the Madras State. Of the records collected in the Telugu districts, the earliest, discovered at Turimella, Cumbum *taluk*, Kurnool District (No. 257), belongs to the Western Chālukya king Satyāśraya Vikramāditya and is dated in the second year of his reign. On palaeographical grounds the inscription may be assigned to the middle of the 7th century A.C. and the king identified with Vikramāditya I. The inscription mentions a subordinate chief bearing the epithet Ujjēnī-piśācha and ruling over the territorial division Ēruva-*vishaya* which roughly represents the present Cumbum *taluk* of the Kurnool District and the northern portions of the Nellore District contiguous to the Kurnool District. The record has been published in *Epigraphia Indica*, Vol. XXIX, pp. 160 ff. A Kannada record from the same place (No. 277) mentions a king called Indra-Narēndra and his army. The characters of the inscription may be referred to the 10th century A.C. and the king may be identified with Indra III of the Rāshtrakūṭa family, of whose reign a few inscriptions have been found in the Cuddappah District.

In the Tamil country, Ilaiyāngudi, famous in Śaiva hagiology as the birth-place of the Tamil saint Māra-Nāyaṇār, was visited during the year and a large

number of inscriptions copied. But none of them contains any reference to the saint. Nevertheless, the place has yielded some interesting inscriptions. • One of them (No. 295) refers to the levy of a certain sum from the residents of Ilaiyāṅguḍi towards the blackmail to be paid to the Hoysala general *Mahāpradhāni* Bhōga-Daṇḍanāyaka for immunity against his plundering raids. It is dated in the 20th regnal year of Māṇavarman Sundara Pāṇḍya I, corresponding to 1236 A.C. Another inscription from the same place dated in the 11th year of the reign of Jaṭavarman Sundara Pāṇḍya (No. 291) discloses the fact that in the previous year there was a famine in the village and that in order to relieve the distress, the residents sold some jewels belonging to the god, Rājēndrachōḷīśvara. In the next year, when normal conditions returned, they restored the ornaments to the deity through the munificence of a certain Śīkāli-vēndaṇ who donated 110 *panam* for the purpose. In return for the gift, the villagers agreed to burn a perpetual lamp in the temple. Another instance of the munificence of a Pāṇḍya subordinate is found in a record of the reign of Māṇavarman Kulaśēkhara I (c. 1268-1312 A.C.), engraved on the walls of the Vēṇugōpālasvāmin temple at Ilaiyāṅguḍi (No. 306). The inscription states that Vāṇadarāyaṇ Kāliṅgarāyaṇ, son of Gaṅgaikoṇḍa Sūryadēvaṇ, constructed a number of temples and *mathas*, instituted many charitable endowments and religious services in temples and established several *agrahāras* at different holy places in the Tamil country, *viz.*, Perumbarrappuliyūr, Śrīraṅgam, Tiruvānaikkā, Tiruviḍaimarudūr, Madurai, Tenkarai, Tirukkānappēr, Tuvvūr, Maṇali, Śrīvallamaṅgalam, Tirunelvēli Brahmaḍēsam, Sēraṇmahādēvī, Śrīvallipputtūr, Tiruttaṅgālūr, Vallār-ārṇagarai, Tirukkurūṅguḍi, Valliyūr, Tiruvanantapuram and Ilaiyāṅguḍi. The donations were made not only to secure religious merit for himself but also for his overlord, Kulaśēkharadēva, and his son, prince Vīra-Pāṇḍya, and for his own parents, brothers and wife.

At Kāyalpaṭṭaṇam in the Tiruchchendur *taluk*, a number of Arabic and Tamil inscriptions were copied. They are mostly tomb-stone inscriptions recording the death and burial of some persons of local importance. They bear dates in the Hijra era and belong to the 16th century A.C. However, the place has yielded one Pāṇḍya inscription (No. 390) of the reign of Kulaśēkhara (13th-14th century A.C.), which is of importance inasmuch as it establishes the antiquity of the place. The record which has been secured from a Muhammadan graveyard called *Karpudaiyārpalli* is unfortunately damaged. It registers a gift of two *achchu* for burning a perpetual lamp, evidently in a temple at Kāyalpaṭṭaṇam.

From Panambūru in the South Kanara District, comes an inscription (No. 227) which refers itself to the reign of the Ālupa king Baṁkidēva who bore the title Pāṇḍyachakravarti. It is dated Śaka 1227, Viśvāvasu, (1305 A.C.). The epigraph, which is in Kannaḍa, registers a gift of land at the village of Hanumbūru which was a *brahmadēya* endowment to the Śaiva teacher Nāgaśivaśaivāchārya, for offerings to the god Nagarēśvara Gaṇapati. Baṁkidēva is known from other inscriptions copied in the same area (*vide An. Rep. on S. I. Epigraphy*, 1901, part ii, para. 8, and 1931, part ii, para. 28).

A. COPPER-PLATES, 1949-50.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
ASSAM						
1	Mr. P. D. Chaudhary, Curator, Assam Provincial Museum, Gauhati, through Dr. D. C. Sircar. (Findspot: Parvatiya).	Mlechha kings of Prāgyotisha.	Vanamālavarmadēva	.....	Sanskrit in North-eastern Alphabet.	Issued from Hadapēsvara. Records the royal grant of the village of Hapōsa situated in Svalpa-Mangōka-maṇḍala on the northern bank (of <i>Lōhītā</i>), free of taxes, to Chūdāmanī, the eldest son of Jējīata of the Saṇḍilya <i>gōtra</i> . The king is described as the son of Harjara and Maṅgalā. Published in <i>Epigraphia Indica</i> , Vol. XXIX, pp. 145 ff.
2	Do. (Findspot: Dubi)	Bhaumas or Narakas of Assam.	Bhāskaravarman	.....	Sanskrit in early Northern Characters.	Registers a renewal, by king Bhāskaravarman, of a grant of land formerly made by king Bhūtiavarman to Priyānkara-Ghōshavāmin and other Brāhmanas of various <i>gōtras</i> and <i>sūtras</i> . A list of the new donees who were apparently descended from the earlier recipients is given. Bhāskara-varman's genealogy is traced from Naraka, born of Vishnu and Bhūdevī. He is stated to be the younger brother of Supratishthitarman and both the brothers are stated to have fought a sanguinary battle against the Gauḍas in which they were defeated and taken prisoners but regained their kingdom later. Published in <i>Epigraphia Indica</i> , Vol. XXX, No. 47.
BENGAL (West)						
3	Royal Asiatic Society of Bengal, Calcutta, through Dr. D. C. Sircar. (Findspot: Tipperah).	Kings of Dēvaparvata	Bhavadēva	Year 2, Vaiśākha 18.	Sanskrit in East Indian Characters.	Issued from Dēvaparvata. Registers the gift made by the king of $7\frac{1}{2}$ <i>pāṭakas</i> of land at Vēṇḍamati in Vāhaka-khaṇḍa of Peranātana-vishaya to the <i>Ratnatraya</i> in the Vēṇḍamati- <i>vihārikā</i> . The gift is stated to have been made by the king on the representation of <i>Mahāsamantādhipatī</i> Nandadhara. The king, whose surname is given as Abhinava-Mrīgāṅka on the seal of the grant, is further described as <i>Paramēśvara</i> , <i>Paramabhaṭṭāraka</i> and <i>Maharājādhirāja</i> and as meditating on the feet of Anandadēva, his father who is described as a <i>Paramasaugata</i> and <i>Maharājādhirāja</i> . Published in <i>JAS</i> , L, Vol. XVII, pp. 83 ff.
4	Do.	Kings of Tripurā	Vijayamānikya	Śaka 1410, Vaiśākha 15, Maha-Vaiśākha.	Sanskrit in Bengali Characters.	Records the gift of some villages to Achārya Vanamālin by Puṇyavatī, who was the wife of Daityanārāyaṇa and the <i>mātulānī</i> of the king. <i>Ibid.</i> , pp. 73—82.
5	Do. (Findspot: Kailain)	Rāta	Śrīdhāraparāta, lord of Samatata	Year 8, Śrāvaṇa śu. di. 9.	Sanskrit in early Indian Characters.	Issued from Dēvaparvata. Registers the royal gift of lands in the <i>vishayas</i> of Guptinātana and Patalāyikā for the expenses of worship and offerings to the Buddha (<i>Tathāgata-ratna</i> or the <i>Ratnatraya</i>), for the maintenance of the <i>Arya-saṅgha</i> engaged in the Buddhist liturgy and for the performance of the <i>Pancha-mahāyāgña</i> by Brāhmanas. The gift is stated to have been made by the king, the oral orders to the effect being conveyed by (his son ?) <i>Yavarā a Sri-</i>

2

ii, a

ii, b

42	42
44	44
46	46
48	48
50	50
52	52

54	...	54
56	...	56
58	...	58
60	...	60
62	...	62
64	...	64

66	...	66
68	...	68
70	...	70
72	...	72
74	...	74
76	...	76
78	...	78

iv, b

80		80
82		82
84		84
86		86
88		88
90		90

v, a

92		92
94		94
96		96
98		98
100		100
102		102
104		104

v, b

106		106
108		108
110		110
112		112
114		114
116		116

Seal



(From a Photograph)

Baladhāranārāta, on the representation made by the *Mahā-sandhivigrahādāhikrīta* Jayanātha. Sridhāranārāta is described as the son of Jivadhāranārāta-bhaṭṭāraka, called *prāptapañcha-mahāsābda* and the lord of Samatāta and other *dēśas*. The order conveying the gift was issued by the *kumārāmātyas* and the *adhikaranas* of Dēvaparvata, also mentioned on the seal of the grant wherein they are described as devoted to the feet of the lord of Samatāta. The order is addressed to the *viśhā-yapatīs* of Guptinātana and Patalāyika. Published in *Ind. Hist. Quart.*, Vol. XXII, pp. 221 ff. and Plates.

Records the grant of an *agrahāra* named Kamalibhūhaka to Nannasvāmīn of the Agastyā *gōtra*, free of all taxes, by Syāvalarīgī(Syāmalāngī)-Mahādēvī, queen of Rāshtrakūta Dēvarāja and mother of Mānarāja. The relationship of the queen to Vibhurāja is not specified though it is stated that she made the gift with his permission. Published in *Epigraphia Indica*, Vol. XXIX, pp. 174 ff.

Records the royal gift of land in the village of [Mala]kēta to god Vārāhīdēvasvāmīn. The king is given the name of Rānashtātura and is described as a *vijayin* and the eldest son of Prithivīvallabha-Mahārāja who performed the *agnishītoma*, *agnichayana*, *vājapēya* and *asvamedha* sacrifices.

Issued from Vrishibhinikēta. Records the royal gift of the village of Bhāgalapallikā in Kupalāpa[ka]ṭa-āhāra to Matvāryya, a Brāhmana of the Agnivēśya *gōtra*. The gift is stated to have been made at the request of the king's brother Satrudamana and for the merit of the king's mother (*ambā*) Chētasādēvī. At the end it is stated that the gift was that of (*i.e.*, in the name of) this lady who is described as a Nellika-bālikā.

Issued from Prithivīparvata. Registers the royal gift of land in the village of Malāra in Kupalākata-dēśa to Dāmārya of the Bhāradvāja *gōtra*.

Stray plate forming the last one of a set. Mentions the donee's name as Skandārya and the official styled *arthhapāla*.

Issued from Kumāradvīpa. Records the royal gift of lands, tank, garden and house-site to a Brāhmana named Hastyārya of the Hārīta *gōtra*. The order conveying the gift is addressed to the inhabitants and officials of twelve villages (*dvādaśa grāmyāḥ*).

Registers the royal gift of the village of Gādivare situated in Ajagāve-kampana of Paṇṣa-dēśa free of all taxes to Lakshmidhara and his brothers of the Atrēya *gōtra*. The composer of the document is stated to be Padmanābha, son of Chētyanārya and grandson of Sōmanātha.

BOMBAY

6 Dr. M. G. Dikshit, Curator, Deccan College Post-Graduate Research Institute, Poona. (Findspot : Hingni Bardi.)

7 Sri R. S. Panchamukhi, Director of Kan-nada Research, Dharwar. (Findspot : Mudhol.)

8 Bandora, Goa territory. (From Photo-graphs.)

9 Do.

10 Do.

11 Do.

12 Do.

Sanskrit in nail-headed Characters.

Sanskrit in Southern Characters.

Do.

Do.

Do.

Do.

Sanskrit (verse) in Nāgarī.

3rd year, Vaisakha
śu. Pūṇimā.

....

Year 3 Jyeshtha śu.
13.

Year 2 Śrāvana śu.
10.

Year 29, Hēma 9, di.
10.

Kali 4357 (initial
year) 8th year,
Durmati, Pushya,
amāvāsya, Saturday
= 1262 A.C.,
January, 21, Satur-
day. 91.

Vibhurāja

[Pū]gavarman

Prithivīmallavarman

Do.

Anirjitavarman

Shashthadēva

Rāshtrakūta

Bhōja

Do.

Maurya

Kadamba

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
BOMBAY—<i>contd.</i>						
13	Bandora, Goa territory. (From Photographs.)	Kadamba	Tribhuvanamalla ruling at Gōpaka	Saka 1028, Vyaya, Phalgunā śu. 13, Thursday = 1107 A. C., February 7, Thursday, '62.	Sanskrit (verse) in Nāgarī.	Records the construction of a tank and the establishment of a Brahmapuri in Gōvā-dēsa and the grant of lands, house-sites and gardens to twelve families of Brāhmanas by Keli-varman who was an officer of the king. Published in <i>Epigraphia Indica</i> , Vol. XXX, p. 71.
14	Sri Uddanda Bommayya, Hiregutti, Kunita taluk, North Kanara District, through Mr. P. B. Desai.	Bhoja	Asaukita varman	....	Sanskrit in early Southern Characters	Records the grant made by the king, at the request of Kottipelligi of the Kaikēya family, of the village of Sundarikā in Dipakavishaya for the enjoyment of his <i>vihāra</i> . The inscription opens with an invocation in praise of lord Buddha. Published in <i>Epigraphia Indica</i> , Vol. XXVIII, p. 70. ff.
15	Phakirayya Basavannayya Pattanasetti, Havgal, Dharwar District, through Mr. P. B. Desai.	....	....	Sādhārana Vaiśākha śu. 12.	Marathi in Mōḍī and Kannada.	The document (<i>kaulnāmā</i>) is issued in favour of Bausapa Pattanasetti. It seems to confer the hereditary right of, administering the <i>Kulkarni inām</i> of Gajihalli, Eastern Hingal.
16	Collector of South Satara, Sangli	Vijayanagara	Krishnadēvarāya	Saka 1434, Āṅgirasa śu. Pūr-nimā, Monday, lunar eclipse = 1512 A. C., September 25, Saturday (not Monday), Lunar eclipse, '56.	Sanskrit in Nāgarī	Records the royal gift of the village of Nītāla renamed Krishna-rāyapura situated in Kātari-vēṇṭe of Kōpaṇa-simain Paḍuva nādaka as <i>sarvāmānya-agrahara</i> to Timmājyōtisha, son of Nāgidevārya, of Arasikere who was of the Kaundinya <i>gōtra</i> , Āpastamba <i>sūtra</i> and Yajus <i>sākhā</i> and to other Brāhmanas. The gift is stated to have been made by the king in the presence of god Gaṅgādhara at the holy <i>tīrtha</i> of Sivagaṅga.
17	Mr. N. W. Samudra, B.A., LL.B., Akola, Madhya Pradesh (Findspot : Sangalooda).	Rāshtrakūṭa	Nannarāja <i>alias</i> Yuddhāsura	Saka 615, Kārttika śu. Paurṇamāsī.	Sanskrit in early Southern Characters.	Issued from Padmanagara. States that the king granted lands in the villages of Umbarikā and Vaṭapuraka to the Brāhmana Haragaṇa-Dvivēdin, son of Bhūtagaṇa-bhatta and grandson of Varmulaka-Chaturvēdin of Vā(or the Mā)ruḷa <i>gōtra</i> , Kausika <i>pravara</i> and Taittiriya <i>charana</i> . The donee is stated to be running a feeding house (<i>anivārita annasāstra</i>). Published in <i>Epigraphia Indica</i> , Vol. XXIX, pp. 109 ff.
18	Museum, Pudukkōttai	Vijayanagara	Sriṅgaḍēva	Saka 1726, Kali 4905, Raktākshi, Ādi 9, Sunday, Uttirāḍam (Lunar eclipse) = 1804 A. C., July 22, Sunday, '69; '79; lunar eclipse.	Tamil	Incomplete. Registers the gift of the <i>agrāharam</i> Kīranūr <i>alias</i> Maṅgālāmbāsamudram to various Brāhmanas, on the occasion of a lunar eclipse by the Rāja, Vijayaraghunātha Rāyapāda (Rai Bahadūr) Toṇḍaimānār, for the merit of Adappam Subrahmanyam, son of Cheṅgamalam-Pillai. (The word 'Sīrāmājayam' is engraved in Telugu characters at the end in this as well as in most of the plates of this series.)

19	Do.	Do.	Do.	Do.	Do.	Saka 1721, Kali 4900, Siddhārthi, Chittirai [2]9, su. 3, Wednesday, Mrigaśīrsha day, (<i>Akshaya tṛitīyā</i>) = 1799 A.C., May 8, Wednesday, .09, .40.	Do.	Records the construction of a <i>maṇḍapa</i> on the way to <i>Sēṭu</i> , for a feeding charity, by Ammaṇi Āyi, wife of the brother of the chief mentioned in No. 18 above. Also registers the endowment of lands, vessels, 40 cows, sheep and oil for the charity.
20	Do.	Do.	Do.	Do.	Do.	.....	Tamil and Grantha .	Beginning lost. Registers the gift of two <i>kurunā</i> of land from Nārttāmalai and Pudukkōttai, 50 vessels, 100 cows, and 300 sheep for a feeding charity, into the hands of Ayya-vārayyaṇ in Tūvūr, on the occasion of a solar eclipse.
21	Do.	Do.	Do.	Do.	Do.	Saka 1725, Kali 4904, Rudhirōdgārīn, 15, Kārttigai Monday, Paurṇamī, Rōhinī = 1803 A.C., November, 28, Monday, .77, f.d.t. .39.	Tamil .	Incomplete. Records the construction of a feeding house, <i>maṇḍapa</i> and tank on the way to <i>Sēṭu</i> . Among the boun-daries of the place is mentioned Kīraṇūr as different from Mangalāmbāsamudram. See No. 18 above.
22	Do.	Do.	Do.	Do.	Do.	Saka 1719, Kali 4898, Piṅgala, Vaikāśi, 30, Friday, Pūrṇimā, Kēttai (Lunar eclipse) = 1797 A.C., June 9, Friday, .41, .56 (Lunar eclipse).	Do.	Records the establishment of a feeding charity on the way to <i>Sēṭu</i> by the chief mentioned in No. 18 above for the merit of Aḍappam Kūttappaṇ, son of Cheṅgamalam-Piḷḷai.
23	Do.	Do.	Do.	Do.	Do.	Saka 1724, Kali 4903, Duḍubhi, Tai 18, su. 1, Āśvati, Saturday, (Ratha-saptamī) = 1803 A.C., January, 29, Saturday, .76, .85.	Do.	Incomplete. Registers the gift of 10,000 <i>kuḷi</i> of land, for offerings to the God Gōkarnēśvara and the goddess Briha-dāmbāl in the temple at Tiru-Gōkarnam on festival days including the fifth day of Chittirai. The gift is stated to have been made on the <i>Rathasaptamī</i> day, for the merit of Aḍappam Kūttappaṇ, son of Cheṅgamalam-Piḷḷai, by the chief mentioned in No. 18 above.
24	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Incomplete. Stops after mentioning the name Aḍappam Kūttappaṇ, son of Cheṅgamalam-Piḷḷai.
25	Do.	Do.	Do.	Do.	Do.	Saka 1719, Kali 4898, Piṅgala, Aippasi 21, su. 14, Friday, Āśvati = 1797 A.C., November 3, Friday, .57, .93.	Do.	Incomplete. Registers an endowment of a feeding charity for the merit of the same person as above by the same chief.
26	Do.	Do.	Do.	Do.	Do.	Saka 1654, Kali 4833, Paridhāvin, Jyē-shṭha, su. 15, Sunday eclipse = 1732 A.C., May 28, Sunday, .54, .63 (Lunar eclipse).	Telugu .	Registers the gift of the village Kīraṇūr to Pērayya, son of Yellamarasayya of the <i>Srīvatsa gōtra</i> and Yajus-śākā, by Vijayaraghunātharāya Tonḍaimān, son of Tirumalarāya Tonḍaimān and grandson of Raghunātharāya Tonḍaimān.

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MADRAS—contd.						
27	Museum, Pudukkōttai . . .	Vijayanagara . . .	Śrīraṅgaḍēva . . .	Saka 1715, Kali 4894, Pramādin, Maśī śu. 15, Friday, Āyilyam (Lunar eclipse) = 1794 A.C., February 14, .86; .37 (Lunar eclipses).	Tamil . . .	Incomplete. The inscription stops after the date portion.
28	Do.	Do.	Do.	Saka 1725, Kali 4904, Rudhirōḍḡarin Āvaṇi ba. 15, Wednesday, Māgha (Solar eclipse) = 1803 A.C., August 17, Wednesday, f.d.n., .16 (Solar eclipse).	Tamil and Grantha . . .	Registers the gift of the village Rāmachandrapuram <i>alias</i> Sēdam to Kuppai-Ayyaṅḡar, a resident of Tanjānagara and son of Sēshāḍri Ayyaṅḡar, by the chief mentioned in No. 18 above.
29	Do.	Tanjore Nāyakas . . .	Vijayaṅḡhava . . .	Saka 1581, Vikārin, Śrāvāṇa, paurnamī, (<i>Vaṇalakṣmīvratam</i>).	Telugu and Sanskrit in Telugu Characters.	Incomplete. Records a gift of lands to several <i>Śrīvaishnavas</i> , of various <i>gōtras</i> and <i>sūtras</i> of the village Śrī-Champakamannārupuram, by Achyutavijayaṅḡarāghavāchāryalu, the ruler of Chelipattu-Nedugonḍapura. Traces in verse the genealogy of the Nāyakas of Tanjore.
30	Do.	Do.	Do.	Do.	Do.	Beginning lost. Seems to refer to the same gift mentioned in No. 29 above consisting of 42 shares in the <i>agrahāra</i> newly constituted by clubbing together the two villages Ambalakkuḍi and Kōyīru, on the same occasion. Also mentions the consecration of a temple and the excavation of a tank.
31	Do.	Do.	Vikramarāya (?) . . .	Saka 1390, Vyaya, Tai 11 (wrong).	Tamil . . .	The language of this and the following plates is corrupt. Seems to record the settlement of boundaries for the disputed lands of Tanṭirimār, under the supervision of Savundirapāṇḍi-yarāja. The chief Vikramarāya figuring in this and the following records bears all the characteristic Vijayanagara titles.
32	Do.	Do.	Do.	Saka 1430, Rudhirōḍḡarin, Aippaśi 5 (wrong).	Do.	Records the distribution of lease rights over disputed lands among the Tanṭirimār and Vāṇadarāyar, a Kārkāṭṭavēḷālar, under the direct supervision of Savundirapāṇḍi-yarāja. States that the records were engraved in temples nearby. Arukāḍavattagai Mūvendavēḷān figures as the accountant.
33	Do.	Do.	Do.	Saka 140, Tārana, Aippaśi 9 (wrong).	Do.	Seems to record the settlement of a dispute over the procession of the Amman in Umāyāṇḍāpuram <i>alias</i> Pulvayal. The name of the accountant is the same as that found in No. 32 above.

34	Do.	Do.	Do.	Do.	Saka 1420, Bhava, Avani 1 (wrong).	Do.	Do.	Records the agreement signed by Vānadarāyar-vēlār, a chief of (Nārttamalai) in Kaṇāḍu with Achehipichechan Veḍittāraṇ of Kōṇāḍu, offering lands in Arimalam in compensation for the twenty lives lost in the course of a dispute.
35	Do.	Do.	Do.	Do.	Saka 1393, Vyaya, Tai 11.	Do.	Do.	Registers the lease arrangements made for the six groups of Mūnukarai Tanṭirimār by the Kārkāttavēlālar, in Reṇḍaṇ-kōṭṭai.
36	Do.	Do.	Do.	Do.	Saka 1389, Tāraṇa .	Do.	Do.	Incomplete. Registers similar lease arrangements as in above in Rājanallūr <i>alias</i> Kovvannūru Pūvālainallūru.
37	Do.	Do.	Do.	Do.	Saka 1389, Tāraṇa, Aippaṣi.	Do.	Do.	Records the lease agreement on cultivation rights conferred on Vēlālar of Oliyūr-nattam by Kārkātta-vēlālar of Aṭṭur. The boundaries are said to have been laid by Savundira-pāṇḍiyārāja.
38	Do.	Do.	Do.	Do.	Do. . .	Do.	Do.	Records similar agreement between Vēlālar of Kulipurai and Vēlālar of Oliyūr.
39	Do.	Do.	Do.	Do.	Saka 1400, Kha. [ra] Avani 17.	Do.	Do.	Records similar agreement between Vēlālar of Neykkinam Nallūr <i>alias</i> Paṇḍiyapuram and Vēlālar of Ata....
40	Do.	Do.	Do.	Do.	Saka 1380 Dhātu, Arppaṣi 5.	Do.	Do.	Registers the agreement by Vānadarāyar with the chiefs of Kōṇāḍu offering lease rights in some lands in compensation for the loss of 213 lives in the course of a dispute between them.
41	Do.	Do.	Do.	Do.	Saka 1389, Tāraṇa, Arppaṣi 17.	Do.	Do.	Registers the document (<i>karai chēttu</i>) by which the Vēlālar of Virāṣainallūr and Adanikkūttam gave away lands to chiefs of Eṭṭu Karai. The nature of the transaction is not clear.
42	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Registers a similar document detailing the transaction between Vēlālar of Rāṣīngamangalam and Oliyūr-nattam. Incomplete.
43	Do.	Do.	Do.	Do.	Saka 1 97, Pra [jōt]patti, Arppaṣi 19	Do.	Do.	Registers the gift of lands with cultivation rights to the military chiefs of Kulasekharapuram by the Vēlālar of all the 24 villages around in Paḍaippattukkalkavālnāḍu in Kōṇāḍu.
44	Do.	Do.	Do.	Do.	Saka 1 23, Vyaya, Tai 3.	Do.	Do.	Full of errors. Registers a similar gift of lands in Sundara-chōḷapuram in Poṇṇamarāvatināḍu by the Kārkāttavēlālar, Karikāla-Chōḷa Ugravira Paṇḍiyārāja (?) and Rāja rāja Māṇiyadurai to the chiefs of Mūnu karai.
45	Do.	Do.	Do.	Do.	Saka 1210, Āngirasa, Avani 10.	Do.	Do.	Registers the gift of Cheppammāl-samuddiram by the Kārkāttavēlālar of Uṭaiyūr-kūṭṭam, Rāya-māṇiyadurai and Karikālachōḷa Ugravira Paṇḍya (?), to Kārkātta-vēlālar of Elupattakkāra.
46	Do.	Do.	Do.	Do.	Saka 1340	Do.	Do.	Registers the <i>karai chēttu</i> given by Vānadarāyar of Paṇḍya-puram and Kārkāttavēlālar of Tirunallūr <i>alias</i> ... daman-galam, to a group of labourers known as Tanṭirimār.
47	Do.	Do.	Do.	Do.	Saka 1400, Vijaya, Arppaṣi 1	Do.	Do.	Registers the gift of lands to four groups of Tanṭirimār by the Kārkāttavēlālar of Reṇḍaṇ Kōḷmaḍanallūr in the northern division of Poṇṇamarāpati.

A. COPPER-PLATES, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS — <i>concl.</i>					
48	Museum, Pudukkōttai . . . . .	....	Vikramarāyar	Saka 1400, Nandana, Vaiyāśi 9.	Tamil	Registers the <i>karai chāṭṭu</i> given by eight groups of Tantirimār, Kārkāttavēlālār and Vāṇadarāyar, to four other groups of Tantirimār. The lands under the document are said to be in Kadaiśaikudi in Neyvāśalmangalam <i>alias</i> Rājapāṇḍya-puram in Vallavanāḍu.
49	Do. . . . .	....	Do.	Saka 1400, Vijaya, Āvaṇi 9.	Do.	Registers a similar <i>karai chāṭṭu</i> given by Kārkāttavēlālār in Chevalūr <i>alias</i> Rāyapāṇḍyapuram to the group of Aṇukaraipurāyar.
50	Do. . . . .	....	Vijayarāyar	Saka 1400, Vijaya, Āvaṇi 9.	Do.	Registers the gift of <i>Kāṇiyāṭchi</i> by Kārkāttavēlālār of Ariyanallūr and Oliyūr Kūrṇam in Poṇṇamarāpatināḍu, to the people of Kānāḍu for the expenses of <i>pālai</i> (military ?) in the dispute between the people of Kōnāḍu and Kānāḍu. The lands given are said to have been purchased for 756 <i>durai miṇṇal poṇ</i> . (See No. 53 below.)
51	Do. . . . .	....	....	Saka 1389, Tārana, Arppāśi 17.	Do.	Incomplete. Seems to register the <i>karai chāṭṭu</i> given by the Kārkāttavēlālār of Rājanallūr <i>alias</i> Kovvannūr and of Oliyūr Kūrṇam to the eight classes of <i>purāyar</i> .
52	Do. . . . .	....	Vikramarāyar (?)	Saka 1400, Nandana, Arppāśi 9.	Do.	Registers the gift of <i>Kāṇiyāṭchi</i> rights to Kārkāttavēlālār of Kāṇāyirapuram of Kānāḍu by the <i>vēḷar</i> of Rāṣṅgamaṅgalam in Kānāḍu as a penalty for having stoned to death a pregnant woman belonging to the former at the lake where they were fishing.
53	Do. . . . .	....	Vijayarāyar	Saka 1330, Āṅgila, [Āṅgiraśa] Āvaṇi 9.	Do.	Incomplete. Registers the <i>karai chāṭṭu</i> given by the Kārkāttavēlālār of nallūr and Pāpūr to for lands said to have been purchased for 500 <i>durai miṇṇal poṇ</i> .
54	From photographs received from Mr. P. Z. Pattabhiraman, Pondicherry.	Vijayanagara	Śrīraṅgarāya	Saka 1507, Pārthiva, Bhādrapada ba. 12 = 1585 A.C., September 10, Friday.	Sanskrit in Nāgarī	Records the royal gift of the village of Murugamaṅgalam <i>alias</i> Śrīraṅgarāya-samudram situated in Paḍaviḍu-rāja to Pōḷḷajānārya, son of Narasinhādhavarindra and grandson of Lakshmīkānta-Makḥin of the Bollāpinni family, of the Śrīvatsa <i>gōtra</i> , Āpastamba <i>sūtra</i> and Yajus <i>sakḥā</i> . The donee is stated to be proficient in the <i>Vēdas</i> and <i>sāstras</i> , in <i>saṅgita</i> , <i>sāhitya</i> , <i>kāvya</i> , <i>nāṭaka</i> and <i>prabandha</i> .
55	Bronze plaque received from Dr. A. Bigot, Pondicherry.	....	....	....	Telugu	The plaque contains an inscription on the obverse and the reverse depicts several gods and goddesses and some artisan's tools. The inscription states that in the presence of one Dakaṇāchārī, who is given a number of titles like lord of Pēndōlupura, devotee of goddess Kālikādēvī and god Kamathēśvara, etc., two disputant (merchant) communities, <i>viz.</i> , the <i>āyadāyam-kulasāwāṇu</i> and <i>sāle-narasāwāṇ-dulu</i> (?) came to a settlement of their dispute. The language of the record is very corrupt.

SEAL OF KARANDAI PLATES OF RAJENDRA-CHOLA : REGNAL YEAR 8



(From a Photograph)

56	Director, Sri Venkatesvara Research Institute, Tirupati.	Oriental	Pallava	Narasimhavarman	12th year, Vaisākha Purnamāsī, lunar eclipse.	Sanskrit in early Southern Characters.	Registers the royal grant of the village of Rēyūru situated to the north of Asidhārāpura in Mēl-Muṇḍa-rāsūtra to Kumāra-Maṇḍasārman, son of Kumārasārman and grandson of Kūlasārman, a resident of Kuravaśrī and of the Rāthitara gōira and Apastamba sūtra. The king is given the epithets Rājārshi-guṇa-sarva-sandōha, Paramabhāgavata, Paramamāhēśvara and Paramabrahmaṇya and described as the son of Paramēśvaravarman and grandson of Mahēndra-vikramavarman. Published in <i>Epigraphia Indica</i> , Vol. XXIX, pp. 89 ff.
57	Karandai Tamil Sangam, Tanjore, through Mr. N. Lakshminarayan Rao.		Chōla	Parakēsarivarman I.	8th year	Sanskrit in Grantha and Tamil.	The grant consists of 55 plates falling into three groups. The first comprising three plates is entirely in Sanskrit written in Grantha characters. It gives the genealogy of the Chōla family upto Rajēndra Chōla I and records the gift of the village Tribhuvanamahādēvi-agrahāra to a number of Brāhmanas. The second group consists of 22 plates and is in Tamil language. It starts by referring to the king by the title Kōṇērinmaikondan and quotes the regnal year 8 and 107th day. It gives details of lands included in Tribhuvanamahādēvi-chaturvēdimangalam after which the king is introduced with his <i>prāśasti</i> commencing with the words, <i>Tirumanai-vaṭana</i> , etc. It concludes by mentioning the boundaries of the gift village and the officials connected with the grant. The third group of thirty plates, also in Tamil, contains merely the names of the Brāhmaṇa donees of the village Tribhuvanamahādēvi-chaturvēdimangalam.
58	Do.	Do.	Do.	Do.	Do.	Tamil	This set consisting of two stray plates which were found along with the above number forms the concluding portion of some grant evidently made by the same Chōla king mentioned above. They contain the names of some persons who received shares for services rendered.
59	Mr. Ramchandra Sastri Bhaskara Pan-tulu, Bellary, through Mr. N. Lakshminarayan Rao.		Bahmani	Adil Shah Padshah Penugonda.	Saka 1506, Ananda, Mārgasīra ba. 13 = 1674 A.C., December 15, Tuesday.	Kannaḍa	Registers the grant of the rights and incomes pertaining to the office of <i>Vanśya-kula-guru</i> i.e. high priest of the <i>Vaiśya</i> community, having jurisdiction over the <i>Vaiśya</i> communities belonging to the 18 <i>paṭṭāṇas</i> and 102 <i>nagaras</i> to one Bhūpat-yāchārya, son of Bhāskarapaṇḍita. It is stated that when one Krishnaya claimed the same right, the dispute was referred to the local administrator Abdul Hussain Saheb who after due examination of the documentary evidence declared in favour of Bhūpat-yāchārya.
60	Sri Ananta Tripathi Sarma, Editor, <i>Manōrama</i> , Berhampur, Ganjam District, through Dr. D. C. Sircar. (Findspot: Sumaṇḍala.)	ORISSA		Prithvivigraha-bhattāraka, Kalingarāshtra.	Gupta year 250, Māgha ba. 11, Uttarāṣaṇa = 569 A.C., December 20.	Sanskrit in Gupta Script.	Records the grant of a village called Ardhakamaṇḍuka, together with. (the locality) Chandanavātaka, situated in Parakthalamārga-vishaya by <i>Mahārāja</i> Dharmarāja, who was administering Padmakhōli, to a number of Brāhmanas, <i>upādhyāya</i> Matūsvāmin and others. Dharmarāja is stated to be of the family of Ubhaya and born of Bappadēvi and devoted to the deity Sahasra-raśmi (i.e. Sun). Published in <i>Epigraphia Indica</i> , Vol. XXVIII, pp. 80 ff. and Plate.
61	Mr. K. C. Panigrahi, Curator, Orissa Provincial Museum, Bhubanesvar, through Dr. D. C. Sircar.		Sailōdbhava	Dharmarāja	Do.	Sanskrit in early East Indian Characters.	Issued from Vijay-Āsilīḍa. Records the gift by queen Sri-Kalyāṇadēvi of lands in the villages of Suvarṇa-rālōṇḍi and Madhuvātaka situated in Thōraṇa-vishaya to <i>Ēkaśāīa</i> Prabuddhachandra, disciple of Nāśichandra, probably a Jainachārya. Published in <i>Epigraphia Indica</i> , Vol. XXIX, pp. 38 ff. and Plate.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
ORISSA—contd.						
62	Mr. K. C. Phnigrahi, Curator, Orissa Provincial Museum, Bhuvanesvar, through Dr. D. C. Sircar. (Findspot: Banpur)	Śailodbhava	Madhyamarāja	.....	Sanskrit in early East Indian Characters.	An incomplete record, the text of which stops abruptly, only half a line of writing having been engraved on the third plate. Issued from Vijaya-Kōṅgōdā-vāsaka. The king is given the epithet, <i>atula-sāsāhka-dhavalah</i> . The record stops at the point where the document begins to be addressed to the <i>mahā-sāmanta</i> and other officials of Kōṅgōdā-maṇḍala. <i>Ibid.</i> , pp. 32 ff. and Plate.
63	Do. (Findspot: Do.)	Bhauma-Kara	Daṇḍimahādēvi	Saṃvat 180, Solar eclipse	Do.	Issued from Guhēśvanapātaka. Registers the gift made by the queen of the village of Sāntīra-grāma together with Kōm-yosaṅga free of all taxes and inclusive of certain specified privileges in favour of Bhaṭṭa Mā[ni]kyadeva, son of Jalladeva and grandson of Purushōttama, who was a resident of Dharmapāṭi having migrated from Takāri and who was of the Bhāradvāja <i>gōtra</i> , Vājasaneyā <i>charana</i> and Mādhyandina <i>śākhā</i> . The donated village is stated to have been situated in Pachhama-khaṇḍa of Tamura-vishaya in Dakshina-Tōsali and the gift was made at the request of Rānaka śrībhrīd-Apsarōdeva, lord of Yamagartā-maṇḍala. Published in <i>Epigraphia Indica</i> , Vol. XXIX, p. 79 ff.
64	Mr. P. Acharya, Baripada, Mayurbhanj State, through Dr. D. C. Sircar.	Bhañja	Mahanmad-Āhavabhañja	Year 3	Sanskrit in Nāgarī	Records the gift, made by the king, of the village of Mōkuga-grāma in Phāmsarā-vishaya to Kalasarma son of Pālaka, in the name of God Śaṅkarabhattachāraka. (<i>Ep. Ind.</i> , Vol. XXX, No. 37.)
65	Do. (Findspot: Bolagarh).	.....	.....	.....	Old Telugu	Indistinct and indifferently engraved.
66	District Magistrate, Puri, through Mr. G. S. Ramanathan. (Findspot: Puri)	Eastern Gaṅga	Narasimhadēva IV	Saka 1316, 22nd Anka, Vriśchika śū. 1., Tuesday = 1394 A.C., November 3, Tuesday, f.d. t. 46.	Sanskrit in Nāgarī and Oriya.	The fifth plate of the set is missing. Registers the gift made by the king, while in camp at Vāraṇasi-Kāṭaka, of the villages of Sāisō and Rādasō in Madanakhēṇḍa-vishaya of Athakhēṇḍa Kōshthā dēsa to the Brāhmaṇa, Dēvaratha-Āchārya of Ātrēya <i>gōtra</i> , Kāṇva <i>śākhā</i> and Yajurveda. Published in <i>J. A. S. B.</i> , Vol. LXIV (1895), pp. 128 ff. (grant B), <i>Epigraphia Indica</i> , Vol. XXVIII, pp. 302 ff.
67	Mr. K. C. Panigrahi, Curator, Orissa Provincial Museum, Bhuvanesvar, through Dr. D. C. Sircar. (Findspot: Nagari)	Do.	Anaṅga-Bhīma III	(i) Śaka 1151, Chaitra śū. 9, Saturday, Min a-saṅkrānti = 1230 A. C., February 23, Saturday. (ii) Next year (i.e. Śaka 1152), Māgha ba. di. 6 Thursday = 1230 A. C., December 26, Thursday. (iii) Same year, Mārgaśīra śū. di. 15, Lunar eclipse =	Sanskrit in Proto-Bengali.	Registers several grants made on different dates by the king. Of these the first was made while he was in camp at Abhinava-Vāraṇasikāṭaka, of land to the extent of 20 <i>vāṭis</i> in Purāṇa-grāma and 10 <i>vāṭis</i> in Jayanagara-grāma of Śailō-vishaya to Pandita Śaṅkarashānanandaśarma of the Ghrita-Kausika <i>gōtra</i> and Kāṇva <i>śākhā</i> of the Yajurveda. The other gifts made by the king to some other donees on the different dates noted were from different camps. Published in <i>Epigraphia Indica</i> , Vol. XXVIII, pp. 235 ff. and Plates.

68	Vice-Chancellor, Utkal University, Cuttack, through Dr. D. C. Sincar. (Findspot: Polsara)	Gaṅga	Arkṣvara	1230 A.C., November 21, Thursday.	Yugābda 4248, Regnal year 24, Māgha, Pūṇimā, Friday (Lunar eclipse)= 1148 A.C., February 6, Friday.	Sanskrit in Gauḍīya	States that the king while he had gone along with his queen to Rishikulya-tīra from Himgulā-kāṭaka on the occasion of a lunar eclipse, granted to Vṛiddhikaraśerman, son of Madhukaraśarman and grandson of Jivakaraśarman of the Parāśara-gōtra and Kāva śākhā of the Yajurveda, half the village of Valigrāma situated in Varttani-vishaya of Jhāḍa-khaṇḍa-dēsa, free of taxes and inclusive of certain specified privileges. The king is described as the son of Pramāḍidēva and grandson of Guṇārnavaḍēva. Published in <i>Epigraphia Indica</i> , Vol. XXVIII, pp. 63 ff. and Plate.
69	Do. (Findspot : Hīṇḍol)	Sulkis of Orissa	Kulastambhadeva	Year 4, Bhādra śu. di. 12.		Sanskrit in Nāgarī	Issued from K[o]ḍal[o]ḷka. Registers the royal gift of the village of Soggā(?)-grāma situated in Gapāraśiṅga-vishaya of Kaṇarḍḍa-maṇḍala free of taxes and inclusive of several specified privileges to Viśvarūpasvamin, an <i>agnihōtra</i> -Brāhmaṇa of the Kausika-gōtra and Mahadyandina śākhā of the Yajurveda. <i>Ibid.</i> Vol. XXVIII, pp. 107 ff.
70	Do.	Bhauma-Kara	Subhakaradeva	Year 103, Śrāvaṇa, śu. di 7.		Do.	Issued from the victorious camp at Guhadēva-pāṭaka. Registers the gift made by the king, on the representation made by Pulindarāja, of the village of Aroḍḍilogrāma in Konkatirā-vishaya of Uttara-Tōsali free of taxes to god Vaidyanātha-bhaṭṭāraka installed by Pulindarāja in the temple of Pulindēśvara at Yavāgulapāṭikā for the expenses of worship and offerings to the god, maintenance of the temple servants and repairs to the temple. Published in <i>JBORS</i> , Vol. XVI, pp. 69—83.

B. STONE INSCRIPTIONS, 1949-50.

No.	Place of inscription	Dynasty	King	Date	Language and Alphabet	Remarks
BENGAL (WEST)						
1	Calcutta.—Asutosh Museum—Image of Dēvi with child.	Pāla	Rāmapāla	....	Sanskrit, Gaudīya	Damaged in parts.
2	Stone pedestal of a lost image in the same place.	Do.	Dēvapāla	....	Do.	Seems to mention Pāhuka, son of Dugarā, as the donor and sculptor of the image.
3	Side of a stone slab in the same place	....	....	Bengal year 1225, Chaitra, and 1226, Śrāvana 20.	Bengali	Speaks of a construction, which was begun on the former date and completed on the latter, by Gōrānga Sāhā who was a resident of Jiyāgañja-Dhākōyālapaṭi but originally hailed from Padmāpāra-Chrastelakuthi.
4	Another side of the same stone	....	....	Saka 1746, Bengal year 1231, Māgha 2, Thursday = 1825 A.C., January 20, Thursday, f.d.t. 22.	Do.	Refers to the prayer of Gōrānga Dāsa, a resident of Jiyāgañja possibly hailing originally from Padmāpāra-chirahastankshī (sic.), to god Rādhāgōvinda.
BIHAR						
GAYA DISTRICT						
5	Barabar Hill.—Image of Dēvi in the Siddhesvaranātha temple.	....	....	....	Sanskrit, Gaudīya.	Indistinct.
6	Pedestal of an image near the same temple.	....	....	....	Sanskrit, Nāgarī	Records that the image in question was the gift of a queen (<i>rājñā</i>) whose name appears to be given as Maruk[ā].
7	Pedestal of another image in the same place.	....	....	....	Do.	Speaks of the image as the gift of a certain person.
8	Pedestal of a Dēvi image in the same place	....	....	....	Sanskrit (verse), Northern Alphabet.	States that the image was the gift of a distinguished lady. In characters of about the ninth century.
MONGHYR DISTRICT						
9	Amarpur.—Sculptured stone slab, No. 1.	....	....	....	Sanskrit, Nāgarī	Gives the Buddhist formula, <i>yē dharmā</i> , etc. In characters of about the tenth century.
10	Do., No. 2.	....	....	....	Do.	Do.
11	Do., No. 3.	....	....	....	Do.	Do.
12	Chauki.—Image of Bōdhisattva Padmapāni.	....	....	....	Sanskrit, Gaudīya	Seems to mention the image as the gift of Lōkadatta. In characters of about the twelfth century.
13	Gōdī.—Buddhist image	....	....	....	Do.	Gives the Buddhist formula, <i>yē dharmā</i> , etc. In characters of about the tenth century A.D.

14	Another image . . . . .	....	....	Do.	Indistinct.
15	Another Buddhist image . . . . .	....	....	Do.	Do.
16	Another image . . . . .	....	....	Do.	Do.
17	Kāwāyā.—Buddhist image . . . . .	....	....	Do.	Fragmentary. In characters of about the twelfth century A.D.
18	Pātner.—Broken image . . . . .	....	....	Do.	Mentions <i>Sādhujā</i> Dāmōdara, son of <i>Sādha</i> Subhānanda, apparently as the donor of the image. In characters of about the tenth century.
19	Rājaunā.—Image of Dēvi	Pāla	Nayapāla	Do.	Records the installation of goddess Puṇḍśvarī Bhaṭṭārikā at Kṛimilā.
20	Rāmpur.—Broken image at the Sīvalaya . . . . .	....	....	Do.	Mentions the image as the gift of a <i>dānapati</i> whose name begins with <i>Siva</i> . In characters of about the twelfth century.
21	Another broken image in the same place . . . . .	....	....	Do.	Gives the Buddhist formula, <i>yē dharmā</i> , etc., and seems to refer to <i>Paramōpāsaka</i> Māngaka as the donor of the image.
22	A third broken image in the same place . . . . .	....	....	Do.	Gives the Buddhist formula and seems to mention Udrāka as the donor of the image. Do.
23	Broken image at the Lakshmīsthāna . . . . .	....	....	Do.	Mentions Ūtarika as the <i>dānapati</i> (donor of the image). Do.
24	Another broken image in the same place . . . . .	....	....	Do.	Mentions a <i>dānapati</i> whose name is doubtful. Do.
25	A third broken image in the same place . . . . .	....	....	Do.	Mentions a <i>dānapati</i> as the inhabitant of Sōlavīhaṭa. Do.
26	Saṁsārṇpōkhrī (suburb of Lakhisarai).—Pedestal of lost image.	Pāla	Rāmapāla	Do.	Details lost.
27	Broken image in the same place . . . . .	....	....	Sanskrit Nāgarī. (verse),	States that an image of Vajravārāhi was caused to be made by a lady whose name seems to be Gōmayānandabōdhā. In characters of about the eleventh century A.D.
28	Another broken image in the same place . . . . .	....	....	Do.	Refers to the image as the <i>dēvadharma</i> of a <i>kā</i> (i.e. <i>Kāyastha</i>) named Mahāmāti. In similar characters.
29	A third broken image in the same place . . . . .	....	....	Do.	Refers to the image as the <i>dēvadharma</i> of a person named Mahēka. In similar characters.
30	Image of Dēvi in the compound of the Durgā temple in the same place. . . . .	....	....	Sanskrit, Gaudīya	Refers to the image as the gift of a <i>dānapati</i> whose name is not clear.
31	Urēn.—Broken image of Buddha lying on the main village road. . . . .	....	....	Mixed Bhaikshukī.	Refers to the image as the gift of Śrī Pratinava-Sāvitapāla. Published in <i>Ep. Ind.</i> , Vol. XXVIII, p. 224.
32	Broken Buddhist image at the Chandisthāna. . . . .	....	....	Mixed Gaudīya.	Gives the Buddhist formula, <i>yē dharmā</i> , etc. In characters of about the tenth century A.D.
33	Another broken image in the same place . . . . .	....	....	Do.	Do.

No.	Place of inscription	Dynasty	King	Date	Language and Alphabet	Remarks
MONGHYR DISTRICT— <i>concl.</i>						
Urên— <i>concl.</i>						
34	Another Buddha image in the same place	....	....	....	Mixed Dialect, Gaudīya.	Gives the Buddhist formula, <i>yē dharmā</i> , etc. In characters of about the tenth century A. D.
35	Do. . . . .	....	....	....	Do.	Do.
36	Do. . . . .	....	....	....	Do.	Do.
37	Image of Agni in the same place . . .	..	..	....	Do.	Purport not clear.
38	Broken image in the same place . . .	Pāla .	Rāmapāla .	....	Sanskrit, Gaudīya .	Refers to the image as the gift of a person whose name is not clear.
39	Do.	Do. .	Do. .	Regnal year 14	Do.	Indistinct.
40	On the Urên hill beneath the design of a <i>Stūpa</i>.	....	....	....	Do.	Do.
41	Broken image at the Śivasthāna . . .	....	....	....	Mixed Dialect, Bhārakshukī.	Fragmentary . Gives the Buddhist formula, <i>yē dharmā</i> , etc.
42	Valgūdar.—Pedestal of a lost image in the house of Babu Kesav Sinha.	Pāla .	Dharmapāla .	....	Sanskrit, Northern Alphabet.	Records the installation of an image at the city of Kṛimilā by a certain lady. Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 144-145.
43	Pedestal of another lost image at Sangat in the same village.	Do. .	Madanapāla .	Śaka 1083, Regnal year 18.	Sanskrit, Gaudīya .	Records the installation of an image of Nārāyaṇa by two <i>Paramavaishṇava</i> brothers at Kṛimilā. Ibid. p. 145.
44	Image of Dēvi in the Katchery of Babu Dalipnarayan Sinha.	....	....	....	Sanskrit, Northern Alphabet.	Records a similar installation by Nīkaṭṭa at Kṛimilā. Ibid., loc. cit.
PATNA DISTRICT						
45	Bargaon.—Buddha image . . . . .	....	....	....	Do.	Gives a Buddhist tract.
46	Jhāmṭā (near Bihar Sharif).—Broken image.	....	....	....	Sanskrit, Gaudīya .	Refers to the image as the gift of Dharmaja, son of Dāmōdra (dara).
47	Nalanda Museum.—Stone slab found at Rājgir.	....	....	....	Shell Characters	....
48	Buddha image . . . . .	....	....	....	Sanskrit, Gaudīya .	Refers to the image as the gift of a <i>paramōpāsikā</i> whose name seems to be given as Gartāka. Also contains the Buddhist formula and the names of Arya-Sāriputra, etc.
BOMBAY						
BARODA DISTRICT						
49	Baroda.—Stela in the museum (from Anāvāḍa).	Vāghēla .	Sāraṅgadēva .	V. S. 1348	Sanskrit, Nāgarī .	Records gifts made on various occasions for worship of Lord Kṛishṇa. Published in <i>Ind. Ant.</i> , Vol. XLI, p. 20 f.

				V. S. 1350(?)	Local Nāgarī.	Dialect,	Purport not clear.
50	Sandstone pillar in the same place (from Mehsana).	....	....				
51	Stela in the same place (from Sāthod, Dabhoi).	....	....	V.S. 15[5]25, Chaitra śu. 12, Tuesday = 1467 A.C., March 17, Tuesday, taking the year to be current.	Do. . .	.	Refers to the rule of a local chief. Purport not clear. An inscription in Arabic charactres is engraved above.
52	Pedestal of a Jaina image in the same place (from Vasai near Vijapur, Mehsana).	....	....	V.S. 1326, Vaiśākha śu. 9, Thursday = 1269 A.C., April 11, Thursday, f.d.t. 51.	Sanskrit, Nāgarī.	.	Records the installation of the images of Śāntinātha and Pārśvanātha in the temple of Rīshabhadeva under the advice of Dēvēndrasūri. Records also the deposit of 20 <i>drāmmas</i> in the temple treasury for <i>nitya-pūjā</i> .
53	Pedestal of another Jaina image in the same place (from Vijapur, Mehsana).	....	....	V.S. 1298, Māgha śu. 10, Monday = 1242 A.C., January 13, Monday.	Do.	.	Records the installation of the image of Vāsupūjya.
54	Pedestal of a third Jaina image in the same place (from Vasai, near Vijapur, Mehsana).	....	....	Jyēsthā śu. 9 Thursday.	Do. . .	.	Records the installation of the image of Mahāvīra.
55	Pedestal of an image of Mahāvīra in the same place (do.).	....	....	V.S. 1326, Vaiśākha śu. 9, Thursday = 1269 A.C., April 11, Thursday, f.d.t. 51.	Do. . .	.	Records the installation of the images of Śāntinātha and Pārśvanātha.
56	Chaitya fragment with Buddha in a niche in the same place (from Kurkiḥār, Bihar).	....	....	..	Do. . .	.	Contains the Buddhist formula, <i>yē dharmā</i> , etc. In characters of about the 11th century.
57	Image of Buddha in <i>bhūmīś-parśa-mudrā</i> in the same place (do.).	....	....	..	Do. . .	.	Do.
58	Memorial stone in the same place (from Dumād, Baroda).	....	....	V.S. 1354 . . .	Do. . .	.	Mentions <i>Mahārānaka</i> Gō[ha]ḍadēva.
59	Sandstone block in the same place (from Navsari).	....	....	V.S. 15[6]2, Phālguna śu. 1[3]..	Do. . .	.	Damaged. Purport not clear.
60	Another sandstone block in the same place (from Mehsana).	....	....	..	Do. . .	.	Damaged. Purport not clear. The upper portion contains writing in Arabic characters.
61	Same place . . . . .	....	....	..	Tibetan . .	.	In two pieces. Purport not clear.
62	Image of Buddha in the same place (from Kurkiḥār, Bihar).	....	....	..	Sanskrit, Nāgarī	.	Contains the Buddhist formula, <i>yē dharmā</i> , etc. In characters of about the 11th century.
63	Pillar in the same place (from Dabhoi)	Vāghelā . .	Visala . .	..	Do. . .	.	Fragmentary.
64	Another pillar in the same place (do.)	....	....	[Vikramasamvat 156]1.	Nāgarī . .	.	Damaged and fragmentary.
65	Same place, Baroda gate, south side, staircase (from Dabhoi).	....	....	..	Do. . .	.	A personal name. In late characters.
66	Do. South corridor, fifth pillar (do.).	....	....	..	Do. . .	.	Seems to read <i>Jāsūmat[y]a</i> . In late characters.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BARODA DISTRICT— <i>concl.</i>					
67	Baroda.—Main entrance, west side, north wall (from Dabhoi).	....	....	....	Nāgarī . .	Damaged. Seems to contain the name of a chief ending with 'shanaḍēva'. In late characters.
68	Do., main entrance, east side, south wall, second pillar (do.).	....	....	....	Do. . .	Reads <i>Narapaṭi</i> . In late characters.
69	Do., (from Koral, near Choranela) .	....	Udayasimha	V.S. 1449 Mārgaśīrsha, su. 7, Thursday=1392 A.C., November 21, Thursday.	Sanskrit, Nāgarī .	Records the construction of a step well by Kaṇṇasimha who was in charge of the king's Śrīkarana.
	BELGAUM DISTRICT					
	KHANAPUR TALUK					
70	Asōge : Hero stone kept near Rāmalinga temple.	....	....	....	Kannāḍa .	Damaged. Mentions Asōke and seems to record a gift of land. In characters of about the 12th century.
71	Another hero stone in the same place .	....	....	....	Do. . .	Too much damaged to make out anything.
72	Halsi.—Slab fixed into the wall inside the temple of Narasimha.	Kadamba .	Śivachitta Paramardi	Kaliyuga year 4270, regnal year 23, Viṛōdhin, Āshāḍha, darśa, Thursday, Dakṣhi nāyana saṁkrānti=1169 A.C., June 26, Thursday.	Sanskrit, Nāgarī .	Published in <i>JBBRAS.</i> , Vol. IX, pp. 278 ff. Another date two years later in Khara is also mentioned in the latter part of the record.
73	Pillar in the same temple . . . .	....	....	....	Kannāḍa, Nāgarī .	Damaged. Seems to record provision made for the midday offerings to the god Narasimha.
	DHARWAR DISTRICT					
	HANGAL TALUK					
74	Ālūr.—Nāga stone kept near Kalamēśvara temple.	....	....	....	Kannāḍa . .	Reads <i>Kōṭināgarā</i> . In late characters.
75	Hero stone set up in the same place .	Kadamba .	Sōvidēva	Year 4 Viṣambī, Śrāvana ba. 5, Thursday.	Do. (prose and verse).	Records the death of a son of Lōkeya Nāvaka (name lost) in a cattle raid on Ālūr by the soldiers of Kālidēva. Also mentions a gift of land.
76	Another hero stone set up in the same place.	Yādava .	Vīra Mahādēva	Year 10, Sukla, Mārgaśīra ba. 13, Sunday=1269 A.C., December 22, Sunday.	Kannāḍa . .	Records the death of Chavunḍaya in a fight.
77	Stone set up in the same place . . . .	....	....	Siddhārthi, Chaitra su. 10.	Do. . .	Seems to state that the house of the Gaṇḍa of the Ālūr region was situated on the site. In characters of the 16th century.

78	Byāgavādi. —Stone set up near the house of Māli Gaṇḍa in the village.	Western Chālukya	Vikramāditya (II)	....	....	Damaged. Seems to record the remission of a certain cess.
79	Byātanālī. —Stone set up on the boundary of Survey No. 48.	....	....	....	Saka Śobhakṛit, Jyēsthā śu. 5.	Seems to state that a piece of land was secured as an endowment. Mentions the Śenabhōga of Bhētanahāla in the Tīlavāḷi sime. In late indifferent characters.
80	Hero stone set up near the temple of Kallappa.	Yādava	[Rāmadēvarāya]	....	Vikrama, Bhādrapada ba. 5, Saturday.	Damaged. Records the death of Sōmā Nāyaka and others at Bētanahāḷi.
81	Gejjihāḷi. —Slab set up in the Siva temple.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	....	Saka 1026, Subhānu, Kārtika śu. 13, Thursday=1103 A.C., October 15, Thursday.	Damaged. Records gift of land to <i>Sthānapati</i> Sōmēśvara Paṇḍita for offerings to two deities in the temple of Mūlasthāna at Gejjeyahāḷi by Boppa Gāvūṇḍa of the Gejje family. It is stated that the village Gejjeyahāḷi situated in the tract of Eḍavolal-70 was endowed to Boppa Gāvūṇḍa and named after his family by <i>Mahāmaṇḍalēśvara</i> Tailapadēva who was governing the district of Pānugal-500. Śenabōva Rājana of Ālūr wrote the record in ink and Akkasāli Hēlōja incised it on stone.
82	Another slab set up in the same temple.	Do.	Do.	....	Do.	Registers gift of land for the offerings of two deities in the temple of Mūlasthāna and for the maintenance of tanks at Gejjeyahāḷi by Boppa Gāvūṇḍa of the Gejje family when <i>Mahāmaṇḍalēśvara</i> Tailapadēva of the Kadamba family was governing the district of Pānugal-500. See No. 81 above.
83	Third slab set up in the same temple	Kalachurya	Nisāṅkamalla (Sankama II)	....	Saka 1100, Hēviḷambi. lunar eclipse=1178 A.C., March 5, Sunday.	Damaged. Contains description of the rulers of the Kadamba family and <i>Tantrapāla</i> Mallarasa. Records a gift of land after purchase by the latter for the benefit of the temple of god Tailēśvara.
84	Pedestal of Nandi image inside the same temple.	....	....	....	....	States that Sarasvatiganadāsi Molayōja, son of Kālōja, prepared the Nandi image.
85	Hanamāpur. —Stone lying in a field	....	....	....	....	States that the field is the king's gift (<i>arasaṇa māṇya</i>) maintained by the son (not specified) of Kemchappaya who belonged to the Gautana <i>gōtra</i> , Kātyāyana <i>sūtra</i> , Atharvavāda and Mādhyāṇḍina <i>śākhā</i> . In characters of about the 16th century.
86	Hāvaṅgi. —Stone (No. 1) set up in the fort.	Rāshtrakūṭa	Indra	....	....	Broken. Refers to the administration of <i>Mahāsāmāntādhipati</i> Saṅkaragaṇḍa bearing the titles Jayadhīra, Bhuvanai-karāma and Abhimānadhavala, over the Banavāsi <i>nāḍu</i> . Registers a gift of land whose details are lost.
87	Stone (No. II) set up in the same place.	Do.	Do.	....	Saka 840 (in words), Bahudhānya, Bhādrapada, Purnimā, Monday=918 A.C., August 24, Monday.	Damaged. Registers gift of land for a perpetual lamp to god Kalidēva of Hāvanige by Kāmarasa, the <i>Saṅkavergade</i> of the tract Eḍavolal-70 which was under the administration of <i>Mahāsāmānta</i> Baṁkeya of the Mugula family, when Dōrapayya was governing the Banavāsi <i>nāḍu</i> .
88	Stone (No. III) set up in the same place.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	....	Chālukya-Vikram year 40, Hēmalāmbi, Māgha, Amāvāsye, Monday, solar eclipse. Inogular.	Records a gift of land for public use, in the presence of god Mūlasthāna Rāmēśvara of Hāvanige, by the Kadamba chief Mahāmaṇḍalēśvara Tailahadēva to the Prabhu Gāvūṇḍas of the region who had assembled for taking a bath at the holy spot on the river Varadā.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DHARWAR DISTRICT— <i>contd.</i> HANGAL TALUK— <i>contd.</i> Hāvangi— <i>concl.</i>					
89	Stone (No. IV) set up in the same place.	Do.	Bhūlokamalla (Sōmēśvara III)	Chālukya-Vikrama year 56, Virōdhikrit, Bhādrapada Purnāma, Monday; lunar eclipse=1131 A.C., September 8, Tuesday (not Monday), lunar eclipse.	Do.	Damaged. Registers various gifts to god Mūlasthāna Kali dēva and another deity of Hāvanige in the presence of all the residents by Sōmagamūṇḍa, the <i>Prabhu</i> of the place and others when Mahamaṇḍalēśvara Mayūravarma of the Kadamba family was governing Banavāse-12000.
90	Hero stone (No. I) set up in the same place.	Rāshtrakūṭa	Indra	....	Do.	Seems to refer to the setting up of the memorial stone when Mahāsāmantādhipati Sankaraganda bearing the titles <i>Jayadhara</i> , <i>Bhuvanāikarāma</i> , <i>Abhimānadhavaḷa</i> and <i>Paṭṭara Mēru</i> was governing the Banavāsi nāḍu.
91	Hero stone (No. II) set up in the same place.	Western Chālukya	Jagadēkamalla (I)	Saka 948, Kshaya, Kārttika śu. 5, Monday. Irregular.	Do.	Damaged. Details are lost.
92	Hero stone (No. III) set up in the same place.	Kadamba	Mallidēva	Year 11, Sarvajit, Chaitra śu. 15 Thursday.	Do.	Damaged. Records the death of Añchiya Sōveya Nayaka in a cattle raid on the village Bālivūru in the Eḍevolal <i>kanipana</i> of Hānuṅgal-nāḍu.
93	Pedestal of an image in the same place.	....	....	Vikrama-kāla 44, Vikārti, Vaiśakha śu. 5, Wednesday=1119 A.C., April 16, f.d.t. 10.	Do.	States that Bammi-setṭi of the Sanigi family installed the image of Adityadēva (sun-god) which was sculptured by the mason Sarasvatiganadāsi Dāsōja.
94	Hērūr.—Hero stone set up near the tank by the side of the village.	Hoysala	Pratāpachakravarti	Year 5, Kshaya, Pushya śu. 14 Wednesday.	Do.	Damaged. Records the death of Chaladanka-setṭi in a cattle raid on Kalukere by Kammadēva.
95	Another hero stone set up in the same place.	[Western Chālukya]	[Tribhuvanamalla]	....	Do.	Much damaged and worn out.
96	Broken stone lying in the village.	Yādava	Rāmachandrarāya	Year 21 Pushya ba. Vaddavāra.	Do.	Fragmentary. Mentions Bira who was victorious in a fight.
97	Side of a <i>saṭi</i> image set up outside the village.	....	....	Srāvana ba. 12, Monday.	Do.	Damaged and worn out. Mentions Bomme Nāyaka. In characters of about the 16th century.



98	Hire-Bāsūr. —Slab set up in the village.	Yādava	Sēvunachakravartī Simhanadēva	Vyaya, Kārttika, Monday.	Do.	Damaged. Seems to record a gift of money for the offerings, etc., to the god Brahmadēva by the chief Malidēva of the Jīmūtavāhana lineage and others.
99	Hero stone set up in another place in the village.	....	....	....	Do.	Damaged and worn out. Records the death of a hero in a fight for a fort when the wife of a feudatory chief was administering the tract. In characters of about the 12th century.
100	Slab set up near Śiva temple outside the village.	Kalachurya	Bhujabalaachakravartī Bijjaladēva	Śaka 1089, Sarvajit, Phālguna śu. 13, Monday. Irregular.	Do.	Registers a gift of land, income from cess, etc., to Kalyāṇasakti-Paṇḍita for the daily offerings, repairs, etc., and for feeding the ascetics in the temple of god Vyāsēśvara constructed at Vyasa-pura by Atirāja of the Kāśyapa <i>gotra</i> , the lord of the town, when Banmaṇaya Daṇḍanāyaka was governing the Banavase-12000 and Kaliyamarasa of the Jīmūtavāhana lineage and Khachara race was administering the fief (<i>maṇḍeya</i>) of Bāsavūra-140 whose chief town was Vyāsa-pura. Other gifts were also made to the same god.
101	Another slab set up in the same place.	Yādava	Sēvunachakravartī Simhanadēva	Subhakrit, Chaitra śu. 1, Monday.	Do.	Registers a gift of <i>aruvaṇa</i> for offerings, etc., to the god Byāsēśvara by Mahāmaṇḍalēśvara Mallidēva, chief of Bāsavura-140 and others.
102	Hero stone set up in the same place	....	....	Śaka 1076, Bhāva, Chaitra śu. 5, Monday. Irregular.	Do.	Records the death of Nāgeya, son of .. rāja, in an assault on the fort of forty villages by Bijjanadēva.
103	Another hero stone set up in the same place.	Kalachurya	[Rāyanārāyaṇa Ahavamalla]	Phālguna śu. 5, Sunday.	Do.	Damaged. Records the death of Mallisetti in a raid on Bāsavūr.
104	Hire-Hullāl. —Slab set up near Hanumān temple.	Western Chālukya	Tribhuvanamalla (Vikramāditya VI)	....	....	Damaged and worn out. States that Mahāmaṇḍalēśvara Bāsavagade, Daṇḍanāyaka Anantapālayya was governing Eraḍarunūru, Banavāse-12000 and Halasige-12000, having secured the authority over <i>vaḍḍanāvula sūmka</i> and <i>aachupannāya</i> . Contains the praise of a local chief Jayasīnga. Details are lost.
105	Stone set up in the same place	....	....	....	Do.	States that the stone was dressed up by the mason Rūvārivallava Chandōja. In characters of about the 14th century.
106	Hero stone set up in the same place	....	....	....	Do.	Damaged and worn out. Seems to describe a hero. The details are lost. In characters of about the 13th century.
107	Hero stone standing near Kadguḍi outside the village.	Rāshtrakūṭa	Indra	....	Do.	Seems to record the death of Nāgayya, son of Chōlāgāvūṇḍa, who was the <i>nālgāvūṇḍa</i> of Banavāsi-12000.
108	Kalkēri. —Slab fixed into the wall of the temple of sun-god.	Yādava	Simhapa	Year 34, Subhakrit, Phālguna, ba. amāvāsyā, Sunday, solar eclipse=1243 A.C., March 22, Sunday, solar eclipse.	Do.	The preamble contains reference to the reign of the Western Chālukya king Tribhuvanamalla-dēva, which appears to be wrong. Records the gift of the <i>sthāna</i> of the Jayasingēśvara temple of Kalukere by Rājaguru Amarēśvaradēva, the <i>āchārya</i> of god Iśvara of Hānūngal to his disciple Mallikārjuna-Paṇḍita. Also records gifts of lands and other incomes by the local merchants, residents and members of the trading organisation.
109	Pedestal of the image of sun-god in the same temple.	....	....	....	Do.	Damaged. States that Sarasvatiganaḍāsi Rūvāri Mallōja sculptured the image of the sun-god. In characters of the 12th century (See No. 93 above).

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
DHARWAR DISTRICT—<i>contd.</i>						
HANGAL TALUK—<i>contd.</i>						
Kalkēri—<i>concl'd.</i>						
110	Stone lying near the mosque in the village	....	....	....	Kannada .	Incomplete. Mentions Tulaya Anna, wife of Kāchagorāḍa, the <i>gavūḍa</i> of Kalikere. In characters of about the 13th century.
111	Hero stone set up near the tank	....	....	....	Do. .	Damaged. Purport not clear. Do.
111-A	Hero stone set up near the village	....	....	....	Do. .	Damaged and fragmentary. Mentions the <i>Nāl-prabhu</i> of Kalkere. Do.
112	Hero stone set up near the southern entrance into the village	Yādava	Simhapa .	Phālguna. .	Do. .	Damaged. Purport not clear.
113	Hero stone (No. I) set up near the temple of Sōmalīnga.	....	....	....	Do. .	States that this is the stone set up in memory of Chika Nāgaiya, son of <i>Nālprabhu</i> Sōyasetṭi, who died in a fight. Compare B. K. No. 89 of 1935-36. The verse describing the heroism of Nāga (senior and junior) are identical in the two records. The characters belong to the 12th century.
114	Hero stone (No. II) set up in the same place.	....	....	....	Do. .	Damaged and worn out.
115	Hero stone (No. III) set up in the same place.	....	....	....	Do. .	Damaged. States that it is the hero stone (<i>bīrasāṇa</i>) set up in memory of Barma, servant of <i>Chaladānka</i> Mādisetṭi who died in a fight at Raṭṭahallī.
116	Kelavarkop. —Slab set up near the Išvara temple.	[Western Chālukya]	[Tribhuvanamalla] .	....	Do. .	Damaged and worn out. Refers to the administration of Pannamarasa over Banavāsi region.
117	Hero stone kept in the same place	Hoysala .	Vīra-Ballāla .	Parābhava, Kārtika, śu. 5, Thursday.	Do. .	Damaged and worn out. Seems to record the death of Māla-gāra Echa in a cattle raid.
118	Fragments lying in the same place	Western Chālukya .	Vikramāditya .	....	Do. .	Worn out. Mentions Banavāsipura.
118-A	Hero stone set up near Rāmalinga temple	....	....	Śrāvana, śu. 6, Tuesday.	Do. .	Damaged and worn out. Mentions Kela-ūr. In characters of about the 12th century.
119	Māsti stone (No. I) set up near Virabhadra temple.	....	....	Yuva, Pushya, ba. 11, Sunday.	Do. .	States that it is the memorial of Māsti Boimmakka, wife of the deceased Boimmadēva, son of Aja-Gauḍa of Kela-ura. In characters of about the 13th century.
120	Māsti stone (No. II) set up in the same place.	....	....	Saka 1564, Chaitra śu. 8.	Do. .	Damaged and worn out. Seems to state that the wife of Boma-Gauḍa, the <i>Prabhu</i> of Kelavura became <i>Māsti</i> .

121	Makarali.—Garuda pillar set up outside the village.	Vijayanagara .	Vira Harihara, son of Vira Bukkanpa Voḍeya.	Saka 1321 ... śu. Monday.	Do.	Damaged. States that Makaravallipura was a gift made to god Narasimha by Bāchamma Voḍeya, the <i>Pradhāni</i> of Gōve.
122	Hero stone set up near the above	....	....	Sarvajitū, Āshāḍha śu. 11, Friday.	Do.	Damaged. States that the hero-stone was set up in memory of [Mā]deya, son of Vobagaṇḍa, who fought with the enemies and died.
123	Hero stone (No. I) built into the sluice of tank called Keṅgere.	Western Chālukya .	Bhūlōkamalla .	....	..	Damaged and worn out.
124	Hero stone (No. II) built into the same sluice.	Do. .	Pratāpachakravartī Jagadēkamalla .	Year [8], Krōḍhana, Jyēsthā śu. 2, Friday=1145 A.C., May 25, Friday.	Do.	Damaged. Seems to record the death of Kuṁbāra Bīraṇa in an assault made by a <i>Daṇḍanāyaka</i> (whose name is lost). Mentions a gift of land which was made probably for the maintenance of the memorial.
125	Malgund.—Hero stone set up in a place called Halahonḍa.	Rāshṭrakūṭa .	Kannaradēva .	Śaka 871 (in words), Saumya.	Do.	Damaged. Seems to record the death of a hero and the setting up of the memorial stone by his wife, when Kali-viṭṭarasa was administering the Banavase region.
126	Slab set up near Kallēśvara temple	Western Chālukya .	Tribhuvanamalla (Vikramāditya VI) .	Chālukya-Vikrama year 40, Manmatha, Vaiśākha śu. 11. Monday. Irregular	Do.	Damaged. Records a grant of land for offerings to the god Mallikārjuna by Bīra Gavuṇḍa and others when Maḥa-maṇḍalēśvara Tailapa of the Kadamba family was governing the tracts of Banavāse-12000 and Pānuṅgal-500. Mentions the divine Dēvarāsi-Paṇḍita. Sēnabōva Rudramayya drafted the record and Dāsōja engraved it on stone.
127	Shēshagiri.—Lamp-pillar set up before Anjanēya temple.	....	....	Śalivāhana Śaka 17[35], Śrīmukha, Māgha ba. 3, Monday=1814 A.C., February 7, Monday.	Do.	States that the lamp pillar was installed with devotion by Bālappa, the Dēsāyi, Dēsakulakarani and Nāḍakarni of Nārēgal-sīme.
128	Uphunasi.—Slab set up in the compound of the Kallēśvara temple.	Western Chālukya .	Jagadēkamalla Jayasīṅgadēva .	Śaka 950, Vibhava, Pausa śū. 5, Monday, Uttarāyana-samkrānti=1028 A.C., December 23, Monday; the samkrānti occurred the next day.	Do.	Registers gifts of land to the temple and to the educational institution attached to it (<i>matha</i>) by Kundabbarasi who was associated in the administration with her husband Maḥa-maṇḍalēśvara Kundaṛāja who is described as lord of the foremost town of Banavāsi <i>Sattigana chaṭṭa</i> and son of Iṛivabēdaṅgadēva and governing the province of Banavāse-12000 as far as Payvē-nāḍu. The gift was made into the hands of the teacher Dēvarāsi Jiya. The chief Jaysiṅga was holding the office of the <i>Nārgaṇḍu</i> of Bāsavura-140 at that time.
129	Hero stone (No. I) set up in the same place.	Do.	Jagadēkamalla II. .	Śaka 10[6]8, Kshaya	Do.	Mentions the Chālukya-Vikramakāla. Records the death of Bammēya-Nāyaka of Punuse in a fight and setting up of the memorial stone by Sīṅga-Gauḍa and others.
130	Hero stone (No. II) set up in the same place.	Do.	Tribhuvanamalla Sōmēśvara IV .	Year 2, Krōḍhi, Phālguna ba. 5, Monday. Irregular.	Do.	Records the death of Dāsana in an encounter between Taila-hadēva of Dēvaṅgeri and Chaladāṁkarāma Maṁṇēya Mādi-setti of Kalukeṛe when the former*raided Oppunnesi.
131	Vīrāpur.—Stone kept in the Jaina temple	Vijayanagara .	Bīra Harihara Maḥārāja .	Śaka 1317, Bhāva, Bhādrapada ba. 39, Amāvāsyā, Wednesday. Irregular.	Do.	Records the death of Chikka Chāṇḍappa, son of Chāṇḍōja of Nāgarahalli.

B. STONE INSCRIPTIONS, *contd.*

No	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
NORTH KANARA DISTRICT						
ANKOLA TALUK						
132	Alagēri.—Slab set up near Mahadēva temple.	....	....	....	Kannada . .	Much damaged. Mentions Sōde. In characters of about the 14th century.
133	Bāvikēri.—Pillar lying near the village	....	....	Saka 1035, Vikṛiti, Phālguna śu. 10, Thursday. Irregular.	Do. . .	Records the death of Rakkasārīda, son of Asagārīda in a fight at Āridagēri when Mahāmaṇḍalésvara Nāgavar-marasa was ruling. The martyr's son Ganukavarīda set up the memorial stone. Sēnabōva Rēvanayya composed the record and Goravōja engraved the same.
134	Hanamanatti.—Slab called <i>jatakā</i> set up in a private compound.	....	....	Saka 1452, Virōdhi, Āsvīja śu. 10, Sunday = 1529 A.C., September 12, Sunday, f.d.t. 19. The śaka year quoted was current.	Do. . .	Damaged. Seems to state that Mallapa Setṭi, Dēvapa Setṭi and others constructed the temple of Basava and a well at Amikale and made a gift of land for its maintenance.
135	Lakshmēśvar.—Hero stone set up in the village.	....	....	....	Do. . .	Damaged and worn out. In characters of about the 12th century.
WEST KHANDESH DISTRICT						
136	Bhāmēr.—Stone in the fort . . .	....	....	....	Nāgarī . . .	Not clear.
137	Mēthī.—Slab in the Vishṇu temple near Haribā's well.	Yādava . .	Krishna . .	Saka 1176, Ānanda, Vaiśākha śu. Jayanti, Sōma.	Nāgarī and Sanskrit . .	Gives genealogy of the king's family and records grant of the village Kurukavātaka by the king. Half of the income from the village was to be utilised for worship, offerings, etc. of the god Bhadrahari and the other half was distributed among Brāhmanas whose names are specified. Published in <i>Epigraphia Indica</i> , Vol. XXVIII, pp. 312 ff.
138	Gagan-Bāvdā.—Slab in the Gaibi Darga on the Gangaad hill.	....	....	....	Arabic . . .	Consists of the first Muslim creed, <i>viz.</i> , 'There is no god but Allāh, etc.' Underneath this are the names of Allāh, Muhammad and 'Alī, inscribed in Naskh characters in the two <i>panjās</i> (or hand-prints) of Alī.
139	Another slab in the same place . . .	....	....	....	Do. . . .	Crudely and carelessly engraved. Contains the <i>Nād-i-'Alī</i> which is a pious ejaculation used specially by the Shiāhs. This and the above inscription tend to show that the tomb graced by them contains the remains of a devout Shiāh, details about whom are not known.
140	Sāngsi.—Memorial stone with sculptures in a shrine near the village.	....	....	....	Sanskrit verse in box-headed south-	Records the death of a lady named Hālidēvī, wife of a king (name lost) in her young age, and setting up of the memorial

tablet in her honour by her husband. In characters of about the 5-6th century A.C. The slab bears in fine relief the figures of the lady on funeral pyre and her attendants. Published in *Epigraphia Indica*, Vol. XXVIII, pp. 129 ff.

Aern Alphabet.

NASIK DISTRICT

141	Nāsik.—Cave No. 2	.	.	.	Sātavāhana	.	Vāsithiputa Siri-Pulumāyi.	.	Year 6, Grishma, fifth paksha, 5th day.	Prākṛit in Brāhmī	Published in <i>Epigraphia Indica</i> , Vol. VIII, p. 59.
142	Cave No. 6	.	.	.	....	....	....	....	....	Do.	<i>Ibid.</i> , p. 75.
143	Cave No. 7	.	.	.	....	....	....	....	....	Do.	<i>Ibid.</i> , p. 76.
144	Cave No. 8	.	.	.	....	....	....	....	....	Do.	<i>Ibid.</i>
145	Cave No. 10, right side	.	.	.	....	....	....	....	....	Do.	<i>Ibid.</i> , p. 81.
146	Same cave, left side	.	.	.	Kshatrapa	.	Udhavadāta	.	....	Mixed dialect in Brāhmī.	<i>Ibid.</i> , p. 78.
147	Cave No. 12	.	.	.	....	....	....	....	....	Prākṛit in Brāhmī	<i>Ibid.</i> , p. 90.
148	Cave No. 17	.	.	.	....	....	....	....	....	Do.	<i>Ibid.</i>
149	Cave No. 19	.	.	.	Sātavāhana	.	Kanha	.	....	Do.	<i>Ibid.</i> , p. 93.
150	Cave No. 20	.	.	.	Do.	.	Gotamiputa Siriyana Sātakaṇi	.	Year 7, Hēmanṭa, third paksha, 1st day.	Do	<i>Ibid.</i> , p. 94.
151	Cave No. 24	.	.	.	Do.	.	Vāsithiputa Siri-Pulumāi	.	Year 2, Hēmanṭa, fourth paksha, 8th (?) day.	Do.	<i>Ibid.</i>
152	Same Cave	.	.	.	Sātavāhana (?)	.	Gotamiputa Sādakaṇi (?)	.	Śaka 10 [8], vā. pa. 4, diva 1.	Do.	<i>Ibid.</i> , p. 64.

POONA DISTRICT

153 Kārlē.—Caves Published in *Epigraphia Indica*, Vol. VII, p. 63.

SOUTH SATARA DISTRICT

154	Miraj.—Slab built into Narasoba's well in the fort.	.	.	.	Yādava	.	Pratāpa Chakravarti ruling from Dēvagiri.	.	Śaka 1163, Śārvarī, Pushya śu. 10, Tuesday=1240 A. C., December 25, Tuesday.	Kannada	Damaged. Mentions Sarasvatī Bālachandra.
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THANA DISTRICT

155	Kanheri—Cave No. 2	.	.	.						Mixed dialect in Brāhmī.	Lüders' List, No. 984.
156	Same Cave	.	.	.	....	....	....	....	....	Prākṛit in Brāhmī	States that the eistern is the gift of Punavasu, a merchant of Kalyāṇa.
157	Cave No. 2	.	.	.	....	....	....	....	....	Do.	Lüders' List, No. 985.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
THANA DISTRICT— <i>contd.</i>						
Kanhēri— <i>contd.</i>						
158	Sa o Cave . . . . .	....	....	....	Prākṛit in Brāhmī .	<i>Ibid.</i> , No. 986.
159	Cave No. 3, below the image of the seated Buddha.	....	....	....	Sanskrit, Brāhmī .	<i>Ibid.</i> , No. 990.
160	Same cave, below the image of the standing Buddha.	....	....	....	Do. .	<i>Ibid.</i> , No. 989.
161	Same cave, right pillar	Śātavāhana .	Gotam[īputa sāmi-Siriyāṇa] Sātaka- karni.	Grishma, fifth <i>paksha</i> .	Prākṛit in Brāhmī .	<i>Ibid.</i> , No. 987.
162	Same cave, left pillar . . . . .	....	....	....	Do. .	<i>Ibid.</i> , No. 988.
163	Cave No. 4, on the stūpa . . . . .	....	....	....	Do. .	<i>Ibid.</i> , No. 993.
164	Cave No. 5, on the cistern	Śātavāhana .	Vasishthīputra Śrī-Śātakarni .	....	Sanskrit in Brāhmī	<i>Ibid.</i> , No. 994.
165	Cave No. 9 . . . . .	....	....	....	Prākṛit in Brāhmī .	Published in <i>Arch. Surv. West. Ind.</i> , Vol. V, No. 12.
166	Same cave . . . . .	....	....	....	Do. .	<i>Ibid.</i> , No. 13.
167	In front of the same cave . . . . .	....	....	....	Brāhmī .	Much damaged.
168	Cave No. 11, on the roof	Rāshtrakūta .	Amoghavarsha.	Saka 775, Prajāpati, Aśvina ba. 2, Wednesday=851 A. C., September 16, Wednesday. The Saka year was 773, not 775.	Sanskrit in Nāgarī .	Published in <i>Ind. Ant.</i> , Vol. XIII, p. 134.
169	Same cave, on the cistern . . . . .	....	....	....	Sanskrit in Southern Alphabet.	Much damaged. Seems to record the grant of a village to the community of Buddhist monks by a king. Mentions Krishnaśaila, Dramiḷa and the teacher Kumāraguru.
170	Same place, below the above inscription	....	....	....	Sanskrit in Nāgarī .	Damaged. Mentions Krishnagiri-mahāvihāra.
171	Cave No. 12	Rāshtrakūta .	Amoghavarsha.	Saka 799	Do. .	Published in <i>Ind. Ant.</i> , Vol. XIII, pp. 135-36.
172	Same cave	Do. .	Do.	Saka 765	Do. .	<i>Ibid.</i> , p. 136.
173	Cave No. 16, on the left side . . . . .	....	....	....	Prākṛit in Brāhmī .	Damaged. Mentions Sivamitaputa.
174	Cave No. 18, stone on the road side . . . . .	....	....	....	Do. .	Lüders' <i>List</i> , No. 1033.
175	Cave No. 21; left side	Śātavāhana .	Gōtamiputa Sāmi-Siriyāṇa-Sātakarni	Year 16, Gimha, pakha 1(?) day 5.	Do. .	<i>Ibid.</i> , No. 1024.

176	Cave No. 22, right side	.	.	....	....	Do.	Much damaged. Seems to mention a Buddhist nun and her lay disciple.
177	Cave No. 26, right side	.	.	....	....	Sanskrit in Southern Alphabet.	Much damaged. Seems to mention Mamkīrāja.
178	Cave No. 32	.	.	....	....	Prākṛit in Brāhmī	Lüders' List, No. 998.
179	Stone outside cave No. 42	.	.	....	....	Do.	Damaged. Seems to record a gift by a merchant.
180	Cave No. 50, left side	.	.	....	....	Mixed dialect in Brāhmī.	Lüders' List, No. 1018.
181	Cave No. 54, right side, on the cistern	.	.	....	....	Prākṛit in Brāhmī	<i>Ibid.</i> , No. 1006.
182	Cave No. 88, left side	.	.	....	....	Do.	Much damaged. Seems to record the gift of a water cistern. Mentions the community of Buddhist monks.
183	Cave No. 90	.	.	....	....	Pahlavi	Published in <i>Cave Inscriptions of Western India</i> , p. 62.
184	Same cave	.	.	....	....	Do.	<i>Ibid.</i> , p. 64.
185	Do.	.	.	....	....	Do.	Published in <i>Ind. Ant.</i> , Vol. IX, p. 267.
186	Do.	.	.	....	....	Do.	Do.
187	Cave No. 93, on the cistern	.	.	....	....	Prākṛit in Brāhmī	Much damaged.
188	Cave No. 98, on the cistern	.	.	....	....	Do.	Lüders' List, No. 1013.
189	Same cave, inner wall.	.	.	....	....	Do.	<i>Ibid.</i> , No. 1014.
190	Cave No. 99, right side	.	.	....	....	Do.	<i>Ibid.</i> , No. 1012.
191	Cave No. 101, right pillar	.	.	....	....	Brāhmī	Purport not clear.
192	Same cave, left side	.	.	....	....	Prākṛit in Brāhmī	Much damaged.
COORG							
193	Nallūr Pysāri.—Slab near the road T. S. No. 218.	.	.	....	....	Kannada	Published in <i>Coorg Inscriptions</i> (revised edition), No. 4.
GOA							
194	Nāgēsh.—Stone kept in the temple of Nāgēsh.	.	.	....	....	Marāṭhī in Nāgarī	Records the provision made through Māi Sēnavai for conducting various rituals to god Nāganātha at the village Bāṇavāda and to Mahālakshmi when Namjanna Gōsavi was governing the tract from his provincial headquarters at Gōvā.
195	Slab fixed into a pillar at the entrance into the above temple.	.	.	....	....	Sanskrit in Nāgarī	Records the dredging of the tank and renovation of the temple of Nāgēśvara.

B. STONE INSCRIPTIONS, *concl.*

34

INDIAN EPIGRAPHY

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	GOA— <i>concl.</i> Nāgēsh — <i>concl.</i>					
196	Slab fixed into another pillar at the entrance of the same temple.	....	....	Saka 1781, Siddhārthi, Mārgaśrīṣha śu. 13, Thursday = 1859 A. C., December 8, Thursday.	Sanskrit in Nāgarī .	States that the work of renovating the above temple which was commenced on the date specified was completed in the next year Raudri on Aśāḍha śu. 2.
197	Broken Nandi in the same temple MADRAS SOUTH ARCOT DISTRICT VRIDDHACHALAM TALUK	....	....	....	Marāṭhī in Nāgarī .	States that it is the gift of Sāmbu Śūriyajī. In characters of about the 16th century.
198	Tiruvāḍattaurai.—Fragments built into, the basement around the central shrine, Tīrthapurisvara temple. BELLARY DISTRICT HADAGALLI TALUK	Chōla . . .	Rājaraṣjadē[va I] . . .	Āyiliyam . . .	Tamil . . .	Fragmentary and damaged. Mentions the god, Tiruvāḍatturai-udaiya-Mahādēva and a village (name lost) in Pennākata-kūṟṟam.
199	Hire-Hadagalli.—Pedestal of the image of Sarasvatī in the temple of Bhīmēśvara Dēvīśvara.	....	....	....	Kannāḍa in verse .	Same as No. 493 of 1914. It does not appear to be in praise of the sculptor as the person referred to in it is compared to Vainatēya, Āñjanēya and Kārttikēya.
200	Māgaḷa.—Hero stone near <i>Sībārada kaṭṭe</i>	....	....	....	Kannāḍa .	Much damaged.
201	Raigāpura.—Slab near the temple of god Narasiṁha.	Western Chālukya .	Jagadēkamalla (II) . . .	....	Do. .	Very much damaged.
202	Pillar in the Bishṭappayyana Matha . CHINGLEPUT DISTRICT SRIPERUMBUDUR TALUK	Yādava . . .	Rāmachandra . . .	Jaya, Māgha śu., Monday.	Do. .	Damaged. Records a gift of gold to the god Rāmanātha by Jakkarasa.
203	Kondavākkam.—Stone in a field bordering Nayappākkam village.	....	....	Sadhārana, Paṇ-guṇi I[1].	Tamil .	States that Kondavākkam was granted as <i>tiruvilaiyāttam</i> to Maṇavāḷa-mahāmuni of Śrīperumbudūr by Señjamaṇā-yakkar.
204	Nazarethpēttai.—Slab set up in the street near the Išvara temple.	....	....	....	Do. .	Registers an agreement between the <i>iḍāngai</i> and <i>valāngai</i> communities in respect of the exercise of certain rights and practices in the village of Naśaratupurampēttai.

205	Slab near the Vināyaka temple	....	....	Do.	Registers a similar agreement as the one above.
TIRUVALLUR TALUK					
206	Akkārappākkam.—Door-jamb of entrance into the maṇḍapa, Śiva temple.	....	Pramōdūta, Vai-sākha śū. [3].	Telugu	Damaged.
207	Āmidānallūr.—Stone near the ruined Vishṇu temple.	Chōla	17th year	Tamil	States that the <i>sabhā</i> of Andanallūr founded a Vishṇu temple in their village under the name of <i>Sivakarappādi-Vishṇu-griham</i> .
208	Stone set up in the Perumāl temple	....	....	Do.	Damaged. Seems to state that Kṛishṇadēva Mahārāja made an endowment to (<i>god</i>) Tiruvēlūr-Appan for the performance of the Vaigāśi festival.
209	Guruvāyal.—Stone fragment in the dilapidated Śiva temple west of the village.	....	....	Do.	Damaged. The words Durgā-bhatāri and Guruvāyil can be read. In characters of about the 11-12th century.
210	Iluppūr.—Two sides of a stone set up north of the village.	....	....	Do.	Damaged. Mentions Tirumalai-Nāyakan.
211	Kaṇṇigaippēr.—Slab near the dilapidated Śiva temple.	Chōla	8th year	Do.	Ends of lines lost. Seems to record a sale of land made by the <i>sabhā</i> of Kaṇḍigaippērūr to a certain Pūthivirāma-setti.
212	Broken fragment near the same temple	....	....	Do.	Commencement lost. Mentions Chaturvēdimangalam and the Periyānāttār.
213	Four broken slabs near the same temple	....	26th year, Ādi	Do.	Registers an endowment of lamps to the image of Subrahmaṇya-Pillaiyār set up in the temple of Tiru-Akkisūramuḍaiya-Nāyanār at Kaṇṇigaippērūr by Madurānta-kam-uḍaiyān Sēnāpatippillai.
214	Stone slab near the well behind the Śiva temple.	....	....	Do.	Fragmentary. Mentions the <i>sabhā</i> and contains the important portion. In characters of about the 9th century.
215	Slab near another well, near the Sundararāja-perumāl temple, first side.	Pallava	....	Do.	Beginning lost. Seems to register an endowment of gold entrusted with the <i>sabhā</i> of the village by a private individual Sevūlai Nāyagan for burning a lamp in a temple (name lost) at Kaṇṇigai.....in Pūlarkōttam.
216	Same stone, second side	....	Bhāva, chittirai 22	Do.	States that Kaṭṭa Varadarājayyan granted the village of Venkātāpuram as a <i>sarvaṁānya</i> gift to god Kōḍaṇḍa-Raghunātha Perumāl of Kaṇṇiyappēru.
217	Koppūr :—Pillar near Śiva temple	....	....	Do.	Fragmentary. Mentions a gift made by the <i>nagarattār</i> . In characters of about the 9th century.
218	Maduravāsal.—Two broken slabs in the dilapidated Śiva temple.	....	....	Do.	Fragmentary. Mentions a <i>sabhā</i> and some gift of land. In characters of about the 10th century.
219	Pāparambākkam.—Stone near tank called <i>Māṇḍāyigunṭa</i>.	....	Sālivāhana-Śaka 1672, Kali 4851, Pramōdūta, Pūttāśi, 7=1750 A.C., September 8.	Do.	States that the tank was the gift of Maṅgammāl, the daughter of Pūṇḍi Nallappanāyakkār and the wife of the son (name lost) of Nallappan of Sambu-māhārishi <i>gōtra</i> and a resident of Pāparambākkam.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	CHINGLEPUT— <i>concl.</i> TIRUVALLUR TALUK— <i>concl.</i>					
220	Perumudiṅkāṁ.—Slab built into the east wall, Kōḍaṇḍarāmasvāmin temple.	....	....	Kali 4999, Hēṇḷambi, Āvani 14, August 30, 1897.	Tamil	States that on the date specified, Rāghavāchāri and his brother's son Rāṅgasvāmi Ayyaṅgar of the family of Perumaiyayaṅgar of Perumudiṅkāṁ completed the construction of the temple and installed therein the god Kōḍaṇḍarāmasvāmin.
221	Pūrippākkam.—Stone on tank bund	....	....	Pramōḍūta, Vaiyyāsi	Do.	Damaged after the portion containing the date.
	GUNTUR DISTRICT ONGOLE TALUK					
222	Nannūrupāḍu.—Stone pillar lying in front of the Nannūramma temple to the north-east of the village.	Telugu-Chōḍa	Mahāmaṇḍalēśvara Mahārāja, son of Ballaya-Chōḍa.	Śaka 1019, Viṣṇu-saṅkrānti.	Telugu	Registers the gift of the village Nannūru, free of all taxes, to the goddess Hōṅkāradēvi of the village.
223	Same pillar, second face	Do.	Jagadobbagaṇḍa Ballaya-Chōḍa Mahārāja.	....	Do.	Seems to record another gift to the same goddess probably of land round about the village of Nannūru as <i>śarvanamasya</i> for the upkeep of the temple, in conformity with the tradition of this family of chiefs of the Solar race in respect of the temples in Pākanāḍu.
224	Same pillar, third face	Do.	Rājamahēndra Pottapi-Chōḍa	Śaka 1019, Mēsha, 1	Do.	Seems to refer to some gift probably of land (not specified), free of all levies to the same goddess, viz., Hōṅkāradēvi of Nannūru, by the king whose ancestry for five generations, starting from Chāgi Vamkana, his son Balle-rāju, his son Kanṭru Vamkya-rāju, his son Nanni-Chōḍa and his son Sūraparāju, is given.
225	Same pillar, fourth face	Do.	....	....	Do. (verse)	Seems to state that Bētana, the lord of the Chōḍas obtained Nannūru, on the banks of the Guṇḍi. Praises Kōṁma of Kāṣyapa <i>gōṭra</i> and the lord of Nannūru. This and Nos. 222 to 224 above have been published in <i>N.D.I.</i> Volume III, Ongole, Nos. 90-93, pp. 1069 ff, but the readings given there are defective and need emendation.
	SOUTH KANARA DISTRICT MANGALORE TALUK					
226	Kulāi (Chitrāpura).—Slab in the Durgā-paramēśvarī temple.	....	....	....	Kannāḍa	Much damaged. In characters of about the 13th-14th century.
227	Paṇambūru.—Slab in the Nandikēśvara temple.	Ālupa	Vira Baṅkidēva	Śaka 1227, Viśvāvasu, Mithuna, Prathame.	Do.	Damaged. Seems to record a gift of land for offerings to god Nagarēśvara Gaṇapati by Nāgāsivaivaichārya.

KURNOOL DISTRICT

BANGANAPALLE TALUK

228 **Bhānumukhala.**—Pillar of the *maṇḍapa* in the Bhairava temple.

CUMBUM TALUK

229 **Anantarājupalle.** (hamlet of Komara-vōlu).—Slab set up in front of the Āñja-nēya shrine.

230 Slab set up in front of the Bhairava temple near the Dāmala-cheruvu tank bund.

231 **Bādinēnipalle.**—Stone in a field near Bodḍuvānipalle

232 Stone set up at the rear entrance to the Rāmasvāmin temple.

233 A second slab in the same place

234 A third slab in the same place

235 Slab set up at the entrance into the same temple

236 Pillar of the maṇḍapa in the compound of the same temple.

237 **Bōgōlu.**—Slab set up in a field to the west of the village.

Purport not clear. In late characters.

Registers a gift of land for the *amṛitapaḍi* service of god Hanu-manta at Gaṇapulapalle by Pina-Koṇḍappa Nāyudu, son of Veligoti Tirupati Nāyudu. The grant land is said to be situated in Komaravōlu, granted as *amara* to the chief by Raṅgapatirāju.

Records the renovation of the tank Dāmala-cheruvu at Komara-vōlu, said to have been formerly built by the *rasasiddhas* and gone out of order, by *Mahāmandalēśvara* Apratikamalla Pina Basuvārāja Dēvachōḍa Mahārāja of Redicherla, son of Sūraparāja Dēvachōḍa Mahārāja and grandson of Pāpa Timmarāja Dēvachōḍa Mahārāja and a devotee of god Vallabharāya of Redicherla, and registers the restoration as *sarvamānya*, of the former grants of land under this tank to the temples and Brāhmaṇas in addition to further grants of land made under another tank constructed by him after his name. The grants are stated to have been made on the occasion of a solar eclipse in the year Vikṛiti, Āshāḍha, ba. 30, Tuesday.

Damaged. Seems to refer to a grant of land made for the digging of a channel for irrigation. Mentions Kumāra Timma-Nāyudu and Raṅgapatrājaya.

Records a gift of land as *pannasa* measured by the royal measure to Ālabōla Sabbi Sarma at Koṇḍuru. In characters of about the 7th-8th century.

Registers a gift of land at Koḍlapalle to the priest *pūjāri* Rēvanabōlu, by the king. Seems to state that the recipient of the gift had to pay as levy or tax (*ari*) a quantity of grain as well as a *gadyāna* of gold and a specified quantity of ghee. Do.

Highly damaged. Seems to mention Kō[kī], probably the donor and . . .rē-bōlu, the donee. Also records a gift of land as *pannasa*. The details of the gift are lost.

Registers the grant by the Vipravinōḍins, Pedasōmudu of Chāṅgalamarri and Gōvindaṃya and Mādhavayya of Chenn-ūru, of their professional incomes to the learned *mahājānas* of Bādinēnipalle *alias* Tirumalarājapuram situated in Kāmbham-*sīma*.

Records the construction of the temple with its *kalāyāna-maṇḍapa* by Tirumalakonḍu, son of Gorre Koṇḍaḍu.

States that Bhōgavōlu Redḍi, son of Yellā Redḍi and grandson of Chengi Redḍi of the Mantakola *gōra*, constructed a tank, well, garden and the Siva temple.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
KURNOOL DISTRICT.— <i>contd.</i>						
CUMBUM TALUK.— <i>contd.</i>						
238	Cumbum.—Stone at the south end of the tank bund.	Vijayanagara .	....	Saka 1509 Bhādrapada ba. 30.	Telugu . . .	Records the renovation effected to the tank bund at Kambham, probably by Ghaṇḍi Kūnāma Nāyanīgāru, and registers gifts of land made to several individuals who seem to have taken part in the renovation work.
239	Stone under a tree near the Inspection Bungalow on the tank bund.	....	....	Saka 1727, Kālayukta, Nija-Srāvaṇa, ba. 12, Friday, Irregular.	Do. . . .	Contains the verse <i>Mad-vamśajāh, etc.</i> , and states that it was caused to be engraved by Pedda Viranna and Mahānandi Chinna Viranna, sons of Pāpaṇṇa and grandsons of Jaṇṅam Minnakūri Chinna-Virappa.
240	Stone lying on the tank bund . . .	....	....	1852 A.C., May . . .	English . . .	Records that the north wall of the north sluice of the Cumbum tank was repaired under the supervision of Major De Butts, Civil Engineer, 2nd Division. Mentions A. Wedderburn as the Sub-Overseer and A. Condappa as the Maistry.
241	Stone under a tree near the Inspection Bungalow on the tank bund.	....	....	Do. . . .	Telugu . . .	Gives the Telugu version of No. 240 above. Mentions Pedda-kāmaṇam Sundara Mudaliyār, the writer of Major De Butts, Arani Koṇḍappa, the Maistry, Ayyasami Mudaliyār, the Taluka Maistry and the engraver of the record Rāmāyā, (son of) Dattayya.
242	Slab set up on the tank bund . . .	....	....	....	Persian prose in Nastāliq. Telugu . . .	Damaged.
243	Errabālem.—Pillar of a <i>maṇḍapa</i> at the foot of the Rāmalīngēśvara temple.	....	....	Saka 1530, Rākshasa Kārttika śu. 11.	....	Records the consecration of the images of the deities Lakshmi and others and the setting up of the pillars for the swing (<i>uyyāla</i>) by Kannelūri Papaya Aṅkamaingāru at Brahma guṇḍam in Yerrabālem.
244	Slab set up on the hillock called <i>dhanam-iippa</i> near the 14th milestone on the way from Cumbum to Rēcherla.	....	Ēruva Bhimarāja . . .	Saka 999, Pingaḷa . . .	Do. . . .	Registers a gift of 2 <i>marutius</i> of wet land (under the tank) and 7 <i>puṭṭis</i> (of dry land?) at Velivōlu by the king to the temple on the tank bund constructed by Rājēndrachōḍa-seṭṭi. The endowment was entrusted to the followers of Sāntaśiva-Paṇḍita.
245	Slab bearing a portrait image in high relief, near the inscribed slab above.	....	....	....	Do. . . .	States that this is (the image of) Rājēndraśōḷa-seṭṭi who caused the construction of this temple and the tank.
246	Gōpanipalle (hamlet of Komaravōlu).—Pillar of the verandah in the Gōpinātha temple.	....	....	Sādhārāṇa, Mārgaśīra, śu. 4, Tuesday	Do. . . .	Records the obeisance of Śrinivāsa, son of Busi Rāju to god Gōpinātha of Komaravōlu. In late characters (18th century A.C.).
247	<i>Garuḍa</i> pillar in front of the same temple.	....	....	Sarvadhārin, Vaiśākha, ba. 6.	Do. . . .	States that Baram Gōpu was the sculptor of the <i>Garuḍa</i> (pillar). In late characters.
248	Slab in front of the Vēnugōpālasvāmī temple.	Vijayanagara .	Sadāśivadēva Mahārāja . . .	Saka 1476, Sādhārāṇa, Mārgaśīra ba. 12.	Do. . . .	Damaged. Seems to record the remission of tax on the barbers in the time of Pina Aubhalayyadēva Mahārāja of Nandyāla.

TURIMELLA INSCRIPTION OF CHALUKYA VIKRAMADITYA I; YEAR 2

1 ಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯ
 2 ಚಳುಕ್ಯವಂಶದ
 3 ಮೊದಲನೆಯ
 4 ವರ್ಷದ
 5 ಶ್ರೀಮದ್ವಿಜಯ
 6 ಸೇನಾಧಿಪತಿ
 7 ವರ್ಮನ
 8 ಅಧೀನ
 9 ಸೇವಕ
 10 ಶ್ರೀ
 11 ಶ್ರೀ
 12

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249	Stone near the <i>Mālakanṭa</i> , west of the village.			Persian (?)	In florid characters. Purport not clear.
250	Mohideenpuram (hamlet of Bōgōlu).—Image of Hanumān in front of the Chennakēsava temple.	....	Saka 1464, Dundubhi, Māgha ba. 13, Thursday. Irregular.	Telugu	Records the consecration of the image of Hanumān at Bhōga-vōlu by Chennama Nāyudu, son of Paḍāla Andanayya.
251	Slab in front of the Bhairava temple on the Bhairavakōṇḍa hill, about 5 miles N.W. of Mohideenpuram.	Western Chālukya [?]	Vikramāditya	Do. (Archaic)	States that Kalli-bōla Ganapati caused to be made the images of Nandīśvara and Dandīśvara and that Munasāga, son of Eruva-Achāri, engraved the inscription. In characters of about the 8th century.
252	A second slab in the same place	Vijayanagara	Dēvarāya Oḍeya	Telugu	States that Bommi Reddi, son of Singāya Reddi of Donakōṇḍa, renovated the temple of Nīlakanṭhaḍeva on the Udayagiri hill in Eruva-nāḍu for the merit of his father and mother Chevasāni.
253	Fragment of a slab lying in the same place	....	....	Do. (Archaic)	Damaged and fragmentary. In characters of about the 9th century.
253A	Saptamātri panel in the same temple	....	....	Do.	Highly damaged. Seems to mention Mahēndra Chōra. In characters of about the 10th-11th century.
254	Threshold slab of the goddess's shrine in the same temple.	....	....	Telugu	Damaged. Seems to record the obeisance of some devotees whose images are embossed in flat relief in the act of prostrating before the god. Mentions Tatvaparakāsa-yōgi. In late characters.
255	Brim of the natural pond called <i>Sāsanāladona</i> , about $\frac{1}{2}$ a mile to the north of the Bhairava temple.	....	....	Do. (Archaic)	Reads: —(1) <i>Śrī Utpāti piḍugu</i> . (2) <i>Ikānta nīvāsi</i> . In characters of about the 8th century. Above the writing is carved the figure of a lotus and in it, a līnga.
256	Mōkshagunḍam.—Door-jamb, proper right, of the Muktiśvara temple.	....	Saka 1691, Sarvadhārin, Māgha, śu. 15.	Do.	Records the completion of the temple of god Muktiśvara on the date specified. Registers a gift of one <i>kuñcha</i> of land to god Sāmbāśiva by Tādicherla Venkatanarasu for the <i>Svarātri</i> festival of the god.
257	Turimeḷla.—Slab set up in front of the Pāpavināśēśvara temple.	Western Chālukya	Second regnal year	Do. (Archaic)	Records a gift of land made by a chief who bore the surname 'Ujēnipiśacha' and was ruling over Eruva from the city Turutātāka for the merit of his mother. The chief is further described as the right-hand man of Goggi-Bhatāra. Published in <i>Ep. Ind.</i> , Vol. XXIX pp. 160 ff.
258	Second slab in the same place	....	Saka 1569	Telugu	Damaged. Records the gift of a gold plate, 2000 <i>tanikas</i> and other gifts made to the gods Surabheśvara, Pāpavināśādēva and Rāmāyadēva of Sattēvōlu and refers to the levy of a fee on marriages and <i>upanayanams</i> performed in these three temples, by <i>Sthānapati</i> Pedagaṅga-Jiyya.
259	Third slab in the same place	Vijayanagara	Saka 1462, Sārvari, Ashāḍha, śu. 11, Tuesday = 1540 A. C., June 15, Tuesday.	Do.	Registers the gift of the village Pōtavaram near Tamatainkōṇḍa in Eruva-sīma by Nāgappangāru, son of Paṇḍari Rāma-bhatāṅgaru, for the daily worship of god Pāpavināśana-dēva and for the merit of Venkatādri-Ayya who is said to have conferred the Eruva-sīma as <i>pārapatiyam</i> on the donor.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	KURNOOL DISTRICT— <i>contd.</i> CUMBUM TALUK— <i>contd.</i> Turimella — <i>contd.</i>					
260	Fourth slab in the same place .	Vijayanagara .	Vira Bukkarāya Oḍeya, ruling from Vijayanagara.	 15, Monday.	Telugu . . .	Damaged. Registers the gift of the village Vinjyanamupādu in Vinikonda-dēśam to god Anulōpavināśanadēva in Ēruva-sīma by the king for the health and prosperity of his father Harihararāya and himself. A post-script dated Viḥhava, Kārttika, śu. 10, Sunday, records the sale of half his share by Surabha-Jiya, son of Guruga-Jiya to Nāra-Jiya (son of Pāpa-Jiya.)
261	Votive <i>līṅga</i> near the same temple .	....	....	....	Do. (Archaic)	Mentions Nāgasatti. In characters of about the 9th century.
262	Second votive <i>līṅga</i> in the same place .	....	....	....	Do. . . .	Damaged.
263	Third votive <i>līṅga</i> in the same place .	....	....	....	Do. . . .	Do.
264	Sides of an image of Pārvaṭi near the same temple.	....	....	....	Telugu . . .	States that Virayarāju, son of Timmarāju and the <i>karaṇam</i> of Turimela dedicated the image of Pārvaṭi to the god. In modern characters.
265	A sculptured slab near the temple of Surabheśvara.	....	....	....	Do. . . .	Damaged. Mentions Siṅgadēva, the son of Bairavadēva and the former's servant (name not clear) who is probably the person depicted in the sculpture.
266	Second sculptured slab in the same place .	....	....	....	Do. . . .	Much damaged. Also seems to specify the person depicted in the sculpture.
267	Broken slab near the same temple .	Kākatiya .	Ganapatidēva Mahārāja.	Saka 1164 .	Do. . . .	Fragmentary. Introduces Gaṇḍaṇḍāra Gaṅgayya-Sāhini who bears the epithet <i>Arinā-Brahmarākṣasa</i> and is said to have been ruling over Ēruva-Thrice-Seventy division from the capital town of Kochechula. The rest of the record is broken and lost.
268	Same slab, side face . . . .	....	....	Krōdhin, Phālguna śu. 15, Monday.	Do. . . .	Damaged. Purport not clear. Seems to mention a certain Vennasani. In characters of about the 13th century.
269	Reverse of a sculptured stone near the same temple.	....	....	....	Do. . . .	Much damaged. In characters of about the 10th century. Only the imprecatory portion of the inscription is preserved, the rest being almost completely chiselled off.
270	Slab set up near the same temple .	Vijayanagara .	Achyutadēva Mahārāja .	Saka 1462, Śārvarin, Ashādha śu. 11, Tuesday = 1540 A. C., June 15, Tuesday.	Do. . . .	Registers the grant of the village Chōlavīḍu renamed Surabhēśvara puram by Nāgappaṅgaru, son of Paṇḍari Rāmabhaṭṭa. The gift village was situated in Ēruva-sīma which was held as <i>pāruṇṇiyam</i> by the donee, while Venkaṭādiri Ayya, son of Indalūri Timma-Jyōśyulu and nephew of Bhūtanāthani Rāmabhaṭṭayyavāru, who is described as the <i>rājyabhāra-dhurandhara</i> of the king, was ruling over Udayagiri-durgam.

Slab built into the steps behind the <i>kalyāṇa-maṇḍapa</i> of the same temple.	Do.	.	.	.	Saka 1475, Vinōdhi-krit, Kārttika śu. 11.	Do.	.	Damaged. Seems to register a gift of certain villages in the Ēruva-sīma to god Surabhēśvara by Daḷavāyi Veṅgaḷa-Nāyudu, the <i>kāryakartta</i> of Mahāmaṇḍalēśvara Erra-Tirumalayyadēva Mahārāja.
A second slab built into the same place	Do.	.	.	.	Saka, Hēma-lambi, Jyēsthā śu. 15, lunar eclipse. Irregular.	Do.	.	Damaged. Records the gift of village in Ēruva-sīma by the son of Sāluva Timmayadēva-Mahārāja to god Surabhēśvara for the merit of the king, Rāmābhatlayya and his father Timmarāja. The name of the gift village and the details of grant are lost.
Base of the <i>saptamātri</i> panel near the same temple.	.	.	.	.		Do. (Archaic)	.	Damaged. Mentions Ēruva-Mahādēvi. In characters of about the 7th century.
Slab near the <i>pālakolana</i> by the side of the Gaṇēsa on the hill opposite the same temple.	Kāyastha	.	.	.	Saka 1181, Kālayuk-ta, Kārttika ba. 1, Tuesday, lunar eclipse = 1258, A.C., November 12, Tuesday, lunar eclipse.	Telugu	.	Registers a gift of land made by <i>Mahāpradhāni</i> and <i>Sarvādhi-kāri</i> Anantadēva to god Muktsēvara for the merit of the king. Also records another gift of 5 <i>ga</i> (of land <i>ś</i>) by <i>Paḍihāri</i> Baliyappa-Nahidu (Nāyudu) for the lamp and bells for the same deity. States that Mahādēvarāsi, the son of Īśānarāsi was in charge of the endowments (made to the temple).
Fragment of a slab lying in the Virabhadra temple in the village.	.	.	.	.	Pārthiva, Vaiśākha śu. 15, Monday.	Do.	.	Seems to record the installation of the deities Brahmā, Viṣṇu and Mahēśvara by some chief (name lost) for the merit of his father Bommarāju and his mother (name lost). In characters of about the 17th century.
Slab set up in front of the same temple	Vijayanagara	.	.	.	Saka 1467, Viśvā-vasu, Kārttika śu. 11, Monday. Irregular.	Do.	.	Registers the grant of land in Turimella included in the Ēruva-sīma which was given as <i>amaranāyāṅkara</i> to the donor by Mahāmaṇḍalēśvara Nandyāla Aubhalayyadēva Mahārāja, to god Bhīmēśvara of Turimella by Śiṅgarayyadēva Mahārāja, son of Avubhalayyadēva Mahārāja, of Pāṇem.
Fragment of a slab lying near the same temple.	Rāshtrakūṭa	.	.	.		Kannāḍa	.	Fragmentary. Seems to record the exploits of a chief by name Ponniga, the general of the forces of Indra-Narēndra (Indra III).
Slab in a field on the way to Mādhavā-puram-srōtriyaṃ, about 1½ miles N. E. of the village.	Vijayanagara	.	.	.	Saka 1314, Āṅgīrasa, Āshāḍha śu. 15, Friday. Irregular.	Telugu	.	Damaged. Records the construction of a tank and the assign-ment of lands under it to various families who took part in its construction including the <i>karayams</i> , in Turimella when Kathārisāluva Guṇḍayadēva Mahārāja was ruling over Turimella-rājya.
Kurnool Taluk								
Kurnool Town.—Slab fixed at the entrance outside the Abdul Wahab's Mosque.	.	.	.	.	A. H. 1052 (1642-43 A. C.).	Persian in <i>Nastālīq</i>	.	Records the construction of the gateway of a tomb on the date which is indicated by a chronogram.
Same place	.	.	.	.		Arabic in <i>Thulth</i>	.	Bears a Quranic verse and pious ejaculations in Arabic involk-ing blessings on the occupant of the tomb through the inter-cession of Prophet Muhammad.
Do.	.	.	.	.	A. H. 1048 (1638-39 A. C.)	Persian in <i>Nastālīq</i> and <i>Thulth</i> .	.	Records the demise of some person (name not given) who is described as a minister and as a devout Muslim of Sufistic views. The date is indicated both by figures and by a chronogram.
Do., inside the mosque.	.	.	.	.	A. H. 1052 (1642-43 A. C.).	Persian in <i>Thulth</i>	.	Refers to the death of a person (name lost).
Lintel slab fixed at the doorway of the Kale Karim Sahib's mosque.	.	.	.	.	A. H. 1145 (1732-33 A. C.).	Arabic and Persian in <i>Thulth</i> .	.	Mentions Allāh, Muhammad and the four

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
NELLORE DISTRICT.						
GUDUR TALUK						
284	Tirumūru.—Slab lying in front of the temple of the village goddess.	Chōla	Kulōttuṅga-Chōladēva	13th year	Tamil	Records a gift of 2000 <i>kālī</i> of land as <i>devadāna</i> to god Tiru-Agattisvaram-Uḍaiya-Mahādēvar in Mānapākkam by Vikramachōla-Mūvēndavēlaṅ.
RAPUR TALUK						
285	Pālūru.—Nandi-pillar lying between this village and Anantamaḍugu.	Telugu-Chōḍa	Rājagandagōpaladēva	Saka 1220, Mēsha, Vaiśākha, Śu. 3, Saturday, Rōhini. Irregular.	Telugu	Registers a gift of one <i>putti</i> of land to god Śraṅganātha by the king. Refers to the raising of a flower-and-fruit garden for the god Mallināthadēva at the <i>maṭha</i> in the garden of Sōmireḍḍi and in the village, by Ballirāju Siddhayadēva Mahārāja of the Solar race.
SULURPET DIVISION.						
286	Yallūru.—Slab set up in a field about two furlongs north of the village in the limits of Gaṇḍarasingampalle-khaṇḍrika.	....	....	Vikriti, Āshāḍha, Śu. 11.	Do.	Registers the assignment of 5 <i>kunṭas</i> of land under the tank at Gaṇḍarasingampalle and a levy (?) of 1 <i>kuṇḍa</i> for every <i>adda</i> of grain, probably for the maintenance of the tank, by Dāmara Liṅgappaṅgaru.
VENKATAGIRI DIVISION.						
287	Kaḍagunṭa.—Stone fixed into the sluice of the tank called <i>Nāyani-cheruvu</i>.	....	....	Saka 1095, Rudhirōd-garin, Vaiśākha Śu. Ekādaśi.	Do.	Registers a gift of land as <i>agrahāra</i> to Erapa Nāyuḍu, a servant (<i>baṇṭa</i>) of Nallasiddhirāju, by Kāṭama-Nāyuḍu in the reign of Viṣadēva Mahārāja, for the merit of his (the donor's) parents.
288	Nirnūru.—Broken slab lying in front of the ruined Siva temple near the well called Chengareḍḍi-bhāvi.	Chōla	Tribhuvanachakravartin dēva.	Saka 1140, 3rd year, Tai.	Tamil	Seems to record the construction of a tank and gifts of land under it to several Brāhmaṇas, by Tani-Nāyakaṅ, son of Bayirappa-Nāyakkar, for the merit of his parents. Mentions the names of the donees and the share of land that each one of them was assigned.
289	Stone lying on the tank-bund near the field called <i>Śāsanapurāṇi-chēnu</i> .	Do.	Do.	Do.	Do.	Seems to record the construction of a tank and gifts of land under it to several Brāhmaṇas by Tani-Nāyakaṅ, son of Bayirappa-Nāyakkar, for the merit of his parents. Mentions the names of the donees and the share of land that each one of them was assigned.
290	Tirthampāḍu.—Stone in the Bhairavakona at the foot of the Kollitippa hill.	Do.	Rājakesarivarman Rājendra-Chōladēva.	3rd year	Do.	Damaged. Seems to register a gift of a village (name lost) free of all taxes, in Pagarāma (?) nāḍu, situated in Pakkai-nāḍu in Rājendra-maṇḍalam to god Kuṇṭisvaramuḍaiya-Mahādēvar by the residents of the <i>nāḍu</i> .

RAMNAD DISTRICT.

PARAMAGUDI TALUK.

291	Ilaiyāṅguḍi.—South wall, <i>mahāmaṇḍapa</i> , Rājendrachōḷīśvara temple.	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11th year, Chittirai 23.	Do.	States that the <i>tānatār</i> of the temple of Rājendrachōḷīśvaramuḍaiya-Nāyanār situated in Indirāvataranallūr <i>alias</i> Vāḍavallattirukkai-Iḷāṅguḍi agreed to burn a perpetual lamp before the god in lieu of 110 <i>paṇam</i> received by them as endowment from Maruḍiṇḍamgondān-Sigālivēndan. It is stated that the amount was utilised by the <i>tānatār</i> for the purpose of restoring to the god some ornaments which they had earlier in the 10th regnal year (<i>i.e.</i> , the previous year) sold and utilised the proceeds to tide over a famine (<i>iśhānam</i>).
292	Tier of the south wall, Amman shrine, same temple.	.....	Tribhuvanachakravartin . . . . .	....	Do.	Stops abruptly after the mention of the title. In characters of about the 14th century.
293	Tier of the north wall, same shrine . . . . .	.....	.....	....	Do.	States that this (evidently the Amman shrine) was the benefaction (<i>tiruppaṇṇi</i>) of Kāṅgarāyaṇ.
294	Pillar, <i>dhvajamaṇḍapa</i> , Rājendrachōḷīśvara temple.	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Kulaśēkharaḍeva.	1 + 2nd year	Do.	Registers the gift of one <i>mā</i> of land free of taxes in the village of Pariyēruśēvakakanallūr by Kaṇḍaṇ Jayāṅḍasōḷaṇ <i>alias</i> Mājavārāyaṇ to god Mummudiśōḷa-īśvaramuḍaiya-Nāyanār of Vāḍavallattirukkai-Iḷāṅguḍi <i>alias</i> Indirāvataranallūr.
295	Right and left jambs of the entrance, <i>mahāmaṇḍapa</i> , Rājendrachōḷīśvara temple.	Do.	Mājavarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva 'who was pleased to take Sōṇāḍu and perform the anointment of victors at Muḍi-gōṇḍasōḷapuram.	20th year	Do.	States that the assembly (<i>ūr</i>) of Vāḍavallattirukkai-Iḷāṅguḍi <i>alias</i> Indirāvataranallūr remitted the tax <i>vinigōga-achchei</i> amounting to 4½ <i>achchei</i> on certain lands belonging to god Rājendrachōḷīśvaramuḍaiya Nāyanār. It is stated that this amount of 4½ <i>achchei</i> was formerly obtained by the assembly from the <i>bhaṇḍānam</i> (<i>i.e.</i> temple treasury) in order to pay the levy imposed on the residents of Iḷāṅguḍi towards the black-mail to be paid to the Hoysala general <i>Mahāpradhāni</i> Bhōga-Daṇḍanāyaka for immunity against his plundering raids.
296	Pillar I, <i>mahāmaṇḍapa</i> , same temple	Do.	Jatāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva.	6th year	Do.	Damaged at the end. Seems to register a gift of land made by Pāṇḍippirāṇ Sīgālī Pāṇḍiyaṇ for meeting the expenses of offerings and worship to the images of Aḷagiya Nāyanār and consort set up by him in the temple of Rājendrachōḷīśvaramuḍaiyār at Vāḍavallattirukkai Iḷāṅguḍi <i>alias</i> Indirāvataranallūr.
297	Pillar II, same place . . . . .	.....	.....	....	Do.	Damaged. Seems to mention a gift of land made to god Rājendrachōḷīśvaramuḍaiyār by an individual (name lost).
298	Pillar III, do. . . . .	.....	.....	....	Do.	States that Aḷvāṇ Gaṅgainārāyaṇa-chaturvēdigaḷ made certain additional structures in the temple and granted some lands as <i>maḍappura-ṇṇiṇi</i> to the temple for the feeding of <i>tapasvins</i> .
299	Pillar IV, do.	Pāṇḍya	Kulaśēkharaḍeva	[11] + [3rd] year	Do.	Records that Kaṇḍaṇ Jayāṅḍasōḷaṇ <i>alias</i> Mājavārāyaṇ and Edirilōḷaṇ Poyyāmoḷi <i>alias</i> Mājavārāyaṇ granted some lands to god Rājendrachōḷīśvaramuḍaiyār.
300	Pillar V, do.	Do.	Do	13 + [11]th year	Do.	Registers the grant of a piece of land as <i>damadānam</i> (<i>dharmadānam</i>) free of taxes to god Mummudiśōḷa-īśvaramuḍaiya-Nāyanār of Iḷāṅguḍi <i>alias</i> Indirāvataranallūr by Nārāyaṇa-chaturvēdi.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAMNAD DISTRICT.— <i>contd.</i> PARAMAGUDI TALUK.— <i>contd.</i> Ilaiyānguṭi.— <i>concl.</i>					
301	Pillar V, mahāmaṇḍapa, Rājendra-chōḷśvara temple, second side . . .	....	....	....	Tamil . . .	States that the <i>tirumaṇḍapa</i> of the temple of Rājendra-chōḷśvara-m-udaiyār was called <i>Tigaiyādittan</i> .
302	Same pillar, another side . . .	....	....	[.] + 3 + 7th year	Do.	Damaged. Seems to register a gift of land made to the temple of Rājendra-chōḷśvaramudaiyār by Eḍirilīśōḷaṇ Poyyamolī <i>alias</i> Māḷavarāyaṇ.
303	Pillar VI, same place . . .	Pāṇḍya . . .	Parākrama-Pāṇḍyadēva . . .	[7th] year . . .	Do. . .	Registers a grant of land as <i>iṇaiyili-dammaḍānam</i> by Śōḷaṇ Śivallavaṇ <i>alias</i> Māḷavarāyaṇ to Tirumaṇaṅgaṇimangalam-udaiyāṇ <i>alias</i> Māḷavarāyaṇ.
304	East wall, mahāmaṇḍapa, proper right of entrance, same temple.	....	....	....	Do. (verse) . . .	Incomplete. Seems to contain an invocation in praise of the deity Śomīsar.
305	West wall, same maṇḍapa . . .	[Pāṇḍya]	Tribhuvanachakravartin Kōṇērīṇmai-konḍāṇ.	25th year, 80th day.	Tamil . . .	Damaged and continuation lost. Seems to record a gift of land as <i>dēvadāna-iṇaiyili</i> , to the temple of Rājendra-chōḷśvaramudaiyār for the expenses of conducting a special festival and making offerings on the day of Āyilyam in Chittirai month which was the star of nativity of Akkaṇ (king's sister).
306	South wall, mahāmaṇḍapa, Vēṇugōpāla-svāmin temple.	Pāṇḍya . . .	Kulaśēkharadēva, who was pleased to take Malaimaṇḍalam, Śōḷamaṇḍalam, Dōrasamudram, Naḍuvilmaṇḍalam and Toṇḍaimaṇḍalam.	35th year . . .	Do. . .	States that Vāṇadarāyaṇ Kāṇingarāyaṇ, son of Gaṅgaikonda-Sūriyadēvaṇ of Vaḍavallattirukkai-Iḷānguḍi <i>alias</i> Indirāvatāranallūr, constructed a number of temples and <i>mathas</i> , instituted charitable endowments and religious services in temples in various places in the Tamil country such as Perumbarrappuliyūr, Śrīraṅgam etc. The benefactions were made to secure religious merit not only for himself, but also for his overlord Kulaśēkharadēva and his son prince Vīra-Pāṇḍya and for his own parents, brothers and wife. The donor is described as <i>ēkamantrin</i> .
307	Slab built into the east gōpura, same temple.	....	....	....	Do. . .	Fragment. Mentions Sembili-nāḍu and Śrīvallabhaṇ Vīra-gaṅgaṇ.
308	Pillar I, record room, same temple . . .	Pāṇḍya . . .	Māvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year . . .	Do. . .	Records that a certain lady, Aṇḍāl and her father made provision for the sacred oil-bath of the deity and for taking it in procession on the day of Rōhiṇi in the month of Āvaṇi.
309	Pillars II and III, same place . . .	....	....	....	Do. . .	Fragmentary. Mentions the god, Vīracōḷavinagar-emberumāṇ and seems to record an endowment of land to the god.
310	Ceiling of the record room, same temple . . .	....	....	....	Do. . .	Do. Seems to register an agreement (<i>piḍipāḍu</i>) made in favour of the Śrīvaiṣnavas and other servants in the temple of . . . Vinṇagar-emberumāṇ.

311	Sālagrāmam.—Tiers of the north wall, central shrine, Varaguna-Īśvara temple.	Pāṇḍya	Māravarman Tribhuvanachakravartin Sundara-Pāṇḍya. 'who was pleased to take Śōṇāḍu and to perform the anointment of heroes at Muḍikonḍōśōlapuram.	17+1+1st year, Mēsha 8, śu. 12, Sunday, Pūram.= 1235 A. C., April 1 Sunday.	Do.	Commences with the king's introduction <i>Pūmaruviya tirumandandai</i> , etc. Records the gift of 6 <i>mā</i> and odd of land to the temple of god Tirukkū[vāṇ]-Nāyanār situated east of Sālagrāmam by the <i>paṇṇaiśeyvār</i> and the <i>vēliśeyvār</i> , who were members of the <i>śabhā</i> of Sālagrāmam. The donors further agreed to pay to the <i>ūr</i> all the taxes due on the lands.
312	Tiers of the west and south walls, same place.	Do.	Māravarman Tribhuvanachakravartin Sundara-Pāṇḍya.	20+1st year, Simha 22, Paurnamī, Monday, Sadaiyam= 1236 A. C., August 18, Monday.	Do.	Commences with the king's <i>prasasti Pūmaruviya</i> , etc. Registers the sale of a tank, certain cultivable fields and <i>nattam</i> lands, all totalling 22 <i>vēli</i> and 6 <i>mā</i> in extent made to the temple of Varaguna Īśvara by the <i>maḥasabha</i> including the <i>paṇṇaiśeyvār</i> and the <i>vēliśeyvār</i> of Sālagrāmam, a <i>brahmadēya</i> in Duvvūr-kūrām for a sum of 55 <i>paḷamudal-āṇai-achechu</i> . It is stated that the lands now sold had been formerly mortgaged (to the temple) first in the 12+6th year of king Vira Pāṇḍya and again for an additional sum in the 9+3rd year of the reign of Kulaśēkhara and that the amount now fixed as the sale price was made up of the total mortgage money together with interest thereon.
313	Same walls	Do.	Do.	14th year, 215th day	Do.	Commences with the king's <i>prasasti Pūmaruviya tirumandandai</i> , etc. States that the king, while seated on his throne <i>Maḥavarāyaṇ</i> at Madura, was pleased to remit all taxes, due on the lands held as <i>kāraṇmai</i> by the temple of Varaguna-Īśvara, Manikaṇḍi-īśvara, Vināyakapillaiyār and Ayyaṇār situated in the village of Sālagrāmam to meet the expenses of conducting in these temples the special worship called <i>Sundara-pāṇḍya-śandi</i> instituted in his own name. It is stated that the remission was made on the request of Malavarāyar. The order was addressed to the <i>Māhēśvarak-kaṇṭaiśeyvār</i> , the <i>dēvarkāṇṇis</i> , etc., of the temple of Varaguna-Īśvara.
314	Do.	Do.	Tribhuvanachakravartin Kōṇēriṇmai-koṇḍāṇ.	Do.	Do.	Engraved in continuation of the above and connected with it. Records the king's order declaring the lands as free of taxes (<i>iraigili</i>) and directing the issue of <i>uḷvari</i> and <i>kēḷi</i> signed by the <i>variṇḷar</i> (accountants) to the <i>dēvarkāṇṇis</i> , etc., of the temple.
315	De.	De. . . . .	....	Do.	Do.	Engraved in continuation of the above and connected with it. Contains the description and extent of the lands granted as <i>iraigili</i> in Nos. 313-314 above and states that this was the <i>uḷvari</i> document pertaining to the gift.
316	South wall, <i>maḥamaṇḍapa</i> , same temple	Do.	Māravarman Sundara-Pāṇḍya I. . . . .	....	Do.	Damaged and continuation lost. Commences with the <i>prasasti Pūmaruviya-tirumandandai</i> , etc.
317	Pillar I, ruined <i>maṇḍapa</i> , same temple . . . . .	....	....	....	Do.	Damaged. Seems to record an agreement (details lost). In characters of about the 10th century.
318	Pillar II, same place, first side	Pāṇḍya . . . . .	....	35th year	Do.	Incomplete. Mentions the <i>Śrīkōyil</i> . Do.
319	Same pillar, second side	Do. . . . .	....	....	Do.	Refers to the god (<i>Paramasvāmi</i>) of Sālagrāmam and to <i>Vyālamallan</i> . Do.
320	Pillar III, same place	Do. . . . .	....	37th year	Tamil	Refers to the <i>Śrīkōyil</i> , the <i>perumakkal</i> and the <i>kaṇakkal</i> . Do.

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAMNAD DISTRICT.— <i>contd.</i> PARAMAGUDI TALUK.— <i>concl.</i> Śālaigrāmam.— <i>concl.</i>					
321	Stone paved into the floor of the <i>mandapa</i> , in front of the Varaguṇa Iṣvara temple.	....	....	....	Sanskrit verse in Grantha.	Damaged and incomplete. Refers to an <i>agralāra</i> and a gift made to god (<i>dēva</i>). In characters of about the 10th century.
322	Stone fragment built into the wall of the <i>garbhagr̥ha</i> (inside), same temple.	....	....	4th year, 225th day.	Tamil	Refers to the <i>kēṭi</i> issued by the king regarding some gift made by him, the details of which are lost.
323	Another fragment, same place	....	....	....	Do.	Fragmentary. Seems to refer to a gift of land free of taxes for expenses of offerings (in <i>tiruppāḍimāṟṟu</i>) in the temple. Mentions Vāṇādarāyar.
324	Pillar lying in the <i>prākāra</i> , same temple.	....	....	....	Sanskrit verse in Grantha.	Fragmentary. Contains a portion forming the beginning of a verse in <i>Sāṇḍalavikr̥ḍita</i> metre. Mention is made of Śāraṅgā as a queen of Parāntaka. In characters of about the 10th century.
325	Samudram.—Stone in field	....	....	Paritāvi, Āvaṇi 15.	Tamil	Damaged towards the end. Mentions Meyyappan, son of Mānikkaṇ-Śēruvaikkāraṇ of Nāṭṭumaṅgalam.
326	RAMNAD TALUK Rāmesvaram.—Right side of entrance, central shrine, Rāmanātha temple.	....	....	Sōbhakṛit, Bhādra-padaḥ. 12.	Kannāḍa	Records the gift of a <i>padaka</i> (pendant) set with one <i>marakata</i> (emerald), one <i>māṇikya</i> (ruby), and 300 <i>vajra</i> (diamonds) to god Rāmanāthadeva by Saṁkeya-Daṁṇāyaka, son of [Jo]lmmarasa and Koppeve. (Same as No. 8 of 1915 of the Madras Epigraphical Report; but the details given there are not correct).
327	SATTUR TALUK Sēvalūr.—Stone in a well, north-west of the village.	....	.	....	Tamil	In modern characters. States that Sundariammāl, the mother of a <i>gurukkal</i> (name lost), dug the well.
328	SIVAGANAGA TALUK. Pāgaṇēri.—Slab near the Veṇṇai-Undaperumāl temple.	Pāṇḍya	Sundara-Pāṇḍyadeva.	15th year	Do.	Damaged. Seems to record a gift of land made to the temple of Emberrumāṇ.
329	Stone set up on the bund of a tank in the village.	....	....	Āvaṇi	Do.	Damaged. States that a certain Maṇiyālūrūḍaiyāṇ Pāṇḍiperumāl <i>alias</i> Vanigapurānagarattan, a native of Virapāṇḍiyapuram <i>alias</i> Māttūr of Perumbūr-nāḍu dug the tank (<i>āruṇi</i>) and that some grant was made for its upkeep.

330	South wall (tiers), <i>ardhamandapa</i> , Nilakāṇṭhēśvara temple.	Pāṇḍya	Vīra-Pāṇḍyadēva	16th year, 285th day	Do.	Registers an order (<i>ōlai</i>) of Gāṅgēyan granting a piece of land made free of taxes to the temple of Kaṇḍadēva-Isvaramu-daiva-Nāyaṇār of Pāṇḍēri in Mēlai-Tiruttīyūr-muttam, the gift having taken effect from the month of Chittirai in the 11th year of the king's reign.
331	Same place	Do. . . . .	....	13th year, Makara 13	Do.	Registers an order (<i>ōlai</i>) of Kalvāyilnāḍāḷvāṇ granting to the temple of Kaṇḍadēva-Isvaramuḍaiyār certain dues accruable to him at Pāṇḍēri.
332	South wall, central shrine and <i>ardhamandapa</i> , same temple.	Do.	Māraṇarman Tribhuvana	21 + 1st year, Āḍi	Do.	States that the <i>ūraṇar</i> of Pāṇḍēri granted some lands free of taxes to the temples of Agattisuramuḍaiya-Nāyaṇār and Tirukkandisuramuḍaiya-Nāyaṇār at Pāṇḍēri to be enjoyed by them in two equal shares. The lands were stated to have been purchased by the <i>ūraṇar</i> from a certain individual and the gift made in the presence of Aruḷāṇāthaṇ Rāma-chandradēvar of Tirukkōṭṭiyūr.
333	West wall, tiers, central shrine, same temple.	Do.	Vīra-Pāṇḍyadēva	5th year, Āḍi	Do.	Registers the order (<i>ōlai</i>) of [Kalvāyil] nāḍāḷvāṇ granting to god Kaṇḍadēva-Isvaramuḍaiya Nāyaṇār some lands at Mēlai-Vellāṇji and Kīlai-Vellāṇji, free of all taxes for the expenses of worship and offerings to the deity.
134	Stone in front of the Pulvanāyaki-amman temple.	....	....	....	Do.	Damaged. Seems to record an agreement among certain communities in regard to some social practice.
335	Same stone, second side . . . . .	....	....	....	Do.	Do. Connected with the above. Refers to the <i>rājakam</i> (governmental authority).
336	Kaṇḍadēvi.—Fragment built into the floor of the <i>māhāmandapa</i> , Svarṇavarshēś-vara temple.	....	....	....	Do.	Incomplete and purport not clear. Mentions Gaṅgaikondān-Mālavachakravartin and Mummudōḷa-chakravartin. In characters of about the 10th century.
337	Another fragment, same place	Pāṇḍya	Tribhuvanachakravartin Sunda[ra-Pāṇḍyadēva].	[*]4 + 3rd Year	Do.	Damaged. Seems to register some provision made for special worship in the temple by Tirukkāṇappēḍaiyāṇ <i>alias</i> Mālavachakravartin.
338	Another fragment, north of the Amman shrine, same place.	....	....	....	Do.	Fragmentary. Seems to record some gift of land free of taxes.
339	Pillar, <i>māhāmandapa</i> , same temple . . . . .	....	....	Dātu (Dhātu), Āvaṇi 29.	Do.	Registers a gift of paddy and some money to god Śīraivili-Isvaramuḍaiyār by some <i>nāṭṭavar</i> for worship and offerings.
340	Stone set up under a pipal tree, near Vināyakar temple.	....	Rājākkal-Tambirāṇ	Śaka 1772, Kāṭṭikai 1.	Do.	States that the <i>Kāraṇavar alias Mīśaraḡāṇḍaperumāl-vēḷaikkārar</i> and the <i>Ināṇḍārs</i> executed a deed of agreement declaring their loyalty to Rājākkal-Tambirāṇ, their overlord and promising to maintain peace in their master's dominions and to supply the necessary police force (<i>pariḷḷam</i>) to free the area of robbers and thieves and marauders from outside. The reason for this affirmation of loyalty and promise of military retinue is stated to be that on some occasions when the military arrangements for the defence of the territory had not been properly maintained there were robberies in the kingdom of Rājākkal-Tambirāṇ committed by the neighbouring people of Kāṭṭūr-kōṭṭai.

TIRUVADANAI TALUK

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
TIRUNELVELI DISTRICT SANKARANAYINARKOIL TALUK						
341	Vāsudēvanallūr.—North wall, <i>malā-maṇḍapa</i> , Chintāmanināthar temple.	Pāṇḍya	Jaṭilavarman Tribhuvanachakravartin Kōṇērimalkoṇḍān Alagaṇperumāl Ativirarāmaṇ <i>alias</i> Śivallabhadēva.	Saka 1494, 11th year, Aṅgiras, Phālguṇa 15, śu. 10, Thurs- day, Punarvasu. Irregular.	Tamil and Grantha	Begins with the king's <i>praśasti</i> , <i>Bhavanāikavāra</i> , etc. Records the royal gift of some lands as <i>tiruvālkāṇiyāṭchi</i> to Rāja-sūriyak-Kaṭappalarāyan.
342	Same place	Do.	Jaṭilavarman Tribhuvanachakravartin Kulaśēkharadēva.	2 + 35th year, Vriś- chika 10, śu. 1, Saturday, Anusham	Do.	States that the king on the representation of Parākrama-Pāṇḍyadēvaṇ converted certain lands held by him as <i>iraiyāli</i> into <i>dēvadāna</i> lands on his agreeing to supply to the temple of Iravanimśuramudaiya-Nāyanār, the required grain for <i>tiruppaniyāram</i> offering to the god.
343	Do.	Do.	Parākrama-Pāṇḍyadēva	Saka 14....., 2 + 1st year, Vriśchika 28, śu. 8, Monday, Uttirattādi.	Do.	Registers the gift of a piece of land as <i>kāṇiyāṭchi</i> free of taxes to a person (name lost) who agreed to give to the temple daily three <i>paṇam</i> of money and three <i>kōṭṭiās</i> of paddy.
344	West wall, same <i>maṇḍapa</i>	Do.	Jaṭilavarman Tribhuvana[le]hakra- vartin Kōṇērimai[koṇḍān] Perumāl Ativirarāma <i>alias</i> Śrīvallabhadēva.	Saka, 11th year, Śrīmuṭṭha, Tula śu. 11, Wednesday, Satabhishaj.	Do.	Commences with the introduction <i>Bhavanāikavāra</i> , etc. Records a gift of land by the king to Pilai-porukkum-Perumāl Virapperumāl of the Kaśyapa <i>gōtra</i> and Bōdhāyana <i>sūtra</i> as <i>kāṇiyāṭchi</i> , evidently for some service in the temple.
345	South wall, same <i>maṇḍapa</i> , left of entrance	....	....	Kollam 697, Bhāva Uttirattādi.	Tamil	Registers a deed of assigning the services of <i>māḍappatiyaṇ</i> and <i>māḍappatiyaṇakkanaḷku</i> to certain persons with the remuneration for the services duly fixed, granted by the authorities of the temple of Ravivanimśuramudaiya-Nāyanār.
346	Same place, right of entrance	Pāṇḍya	Kulaśēkharadēva	Saka 1399, 2 + 45th year, Mīṇa 25, śu. 7, Friday, Tiru- vādirai=1477, A.C., March 22, Friday.	Grantha and Tamil	Registers the gift made by the king, of some land, free of taxes, to one Kulaśēkhara Nārayanaṇ, a <i>savarna</i> of Kuḍa-nādu and of the Ātrēya <i>gōtra</i> and Bōdhāyana <i>sūtra</i> in return for the supply of medicated oil to the temple.
347	Do.	Do.	Jaṭilavarman Tribhuvanachakravartin Kōṇērimalkoṇḍān Kulaśēkaradēva <i>alias</i> Parākrama-Pāṇḍyadēva.	Saka 1471, 6th year, Mēsha, Friday, Rēvatī=1559 A.C., March 29.	Do.	States that the king, on the representation of Viravenbāmālai Tirunelvēli-perumāl, granted a piece of land as <i>archanā-vṛitti</i> and <i>parikaram</i> with <i>kāṇiyāṭchi</i> rights to one Tirunelvēli-perumāl of the Kaśyapa <i>gōtra</i> and Bōdhāyana <i>sūtra</i> , and described as the <i>magar</i> of Parākrama-Pāṇḍya.
348	Do.	Do.	Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva <i>alias</i> Kulaśēkharadēva.	Saka 14....., 7th year, Vriśchi[ka] ba. 6,	Do.	Damaged. Seems to record the gift of a piece of land free of taxes with <i>kāṇiyāṭchi</i> rights to a certain person (name lost) in return for the supply of sufficient quantity of grain and money to the temple for the expenses of <i>tiruppaniyāram</i> offerings.

349	East wall, same <i>mandapa</i> , right of entrance	Do. . . .	Jatilavarman Tribhuvanachakravartin Kōṇēripmaikondān Abhirāma Vāra Kulaśēkhara <i>alias</i> Parākrama- Pāṇḍya.	Saka 1471, Mēsha 23, ba. 9, Friday, Tiruvōnam =1549 A. C., April 19, Friday.	Do. . . .	Registers the gift of land as <i>kāṇiyāṭchi</i> , made by the king on the representation of Vira-Venbāmālai Tirumēlvēlpperumāl to one Tamil-Kulaśēkharadēvaṇ <i>alias</i> Rājasūrya-perumāl, one of the servants of the temple for certain duties in the temple.
350	North wall, <i>ardhamandapa</i> , same temple	Do. . . .	Kulaśēkharadēva	Saka 1409, 7th year, Mithuna 21, ba. di. 12, Monday, Rō- hiṇi=1487 A. C., June 18, Monday.	Do. . . .	Records the gift of some land free of taxes as <i>kāṇiyāṭchi</i> made by the king to Tiruvaṇaikkāvudaiyān-Tirumaṇaikkāvudaiyān Vaidyaśikhāmaṇi, a <i>savarna</i> of Sāṇḍiḷya <i>gōtra</i> and Bōdhāyana <i>śūtra</i> residing at Vālaippandal in return for the supply of medicated oil (<i>maruṭṭeṇṇai</i>) to the god.
351	Same place	Do. . . .	Jatilavarman Tribhuvanachakravartin Kōṇēripmaikondān Aḷagan-Perumāl Ativirarāmaṇ <i>alias</i> Srivallabhadēva.	Saka 1490, 21st year, Srimukha, Paṇḍuni, 12, su. 13, Tuesday, Svāti= 1574 A. C., March 9, Tuesday.	Do. . . .	Commences with the <i>prāsasti</i> beginning with <i>Bhuvanai-kavira</i> , etc. Damaged. Seems to register a gift of land as <i>kāṇiyāṭchi</i> to several persons in return for services in the temple.
352	Left and right jambs of entrance into the <i>mahāmāṇḍapa</i> , same temple.	....	....	Saka 1511, Sarva- dhārīn, Tai 14.	Tamil	Purport not clear. Seems to state that the <i>Maṇiyākāraṇ</i> , <i>Ūraṇar</i> , <i>Karaiyāḷar</i> and the <i>Kaṇakkappillaiyāl</i> , all solemnly agreed to keep the two tanks, <i>Periyakulam</i> and <i>Siriyakūṭam</i> of Vāsudēvanallūr in constant repair by proper dredging.
353	Fragmentary stone paved into the floor of the <i>ūṇḷal-māṇḍapa</i> , same temple.	....	....	....	Do. . . .	Fragment. Refers to certain <i>tapasvigaḷ</i> and provision made for their feeding. Mentions Pirāntaka-chaturvēdimāṅgalam and Sōkkāṇḍār. In characters of about the 11th century.
354	Two sides of a stone set up near the tank in front of the same temple.	Pāṇḍya	Varatungarāma	Saka 15[12], 4th year, Vikriti, Karkāṭa, amāvās- yai, Tuesday, Āślēshā=1590 A.C., July 21, Tuesday.	Do. . . .	Damaged. Seems to register a gift of land to god Chintā-maṇināthar.
355	Kurichehi.—East wall, <i>mahāmāṇḍapa</i> , right of entrance.	....	....	Kollam 703, Chit- tirai, 17.	Do. . . .	Registers the provision made by Māttāṇḍan of Atikanūr for worship and offerings to the god Aḷagiyaśokkanār of Kūnich-chi and goddess Aṅgayarkan-Nāchchiyār at the different festivals of the year.
356	Aṅgamaṅgalam.—North wall, <i>mahā- māṇḍapa</i> , Narasiṅganāthar temple.	Pāṇḍya	Jatilavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	5th year, Makara, 13, su. 10, Monday, Puṇarpuṣam.	Do. . . .	States that Uyyavandān-Uluttamāṇḍān and Uyyavandān Vimappillai sold a piece of land to the temple of Narasiṁhēsvaramudaiya-Nāyanār at Madurōḍaya-perunderuvu <i>alias</i> Aṅgamaṅgalam of Kuḍanāḍu as <i>iraiyūḷi dēvadāna</i> for a sum of 22 <i>palamudal-āṇai achchu</i> .
357	Same wall	Do. . . .	Sundara-Pāṇḍya, who was pleased to present Sōṇāḍu.	4th year, Mēsha 5, su. 5, Sunday, Attam. Irregular.	Do. . . .	Registers the sale of a piece of land as <i>Chandēśvara-vilai</i> for 34 <i>achchu</i> by the <i>ūrār</i> of Rājarājanallūr <i>alias</i> Karkurichehi situated in Tiruvāḷudivalanāḍu to the temple of Nara-siṁhēsvaramudaiya-Nāyanār at Aṅgamaṅgalam <i>alias</i> Madu-rōḍaya-perunderuvu in Kuḍanāḍu. The land thus sold was declared as <i>iraiyūḷi dēvadāna</i> .

TIRUNELVELI TALUK

TIRUCHENDUR TALUK.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVELI DISTRICT— <i>contd.</i>					
	TIRUCHCHENDUR TALUK.— <i>contd.</i>					
	Angamaṅgalam. — <i>concl'd.</i>					
358	Fragments built into the north wall, <i>mahāmaṇḍapa</i> , Naraṅgaṇāthar temple.	....	....	....	Tamil	Seems to record some provision made for worship in the temple of Naraṅga-iṣvaramuḍaiya Nāyaṇār. Mentions <i>Sivallavaṇ alias Teṇṇavaṇ</i> Brahmadārāyaṇ.
359	South wall, same <i>maṇḍapa</i>	....	....	599th year, Puraṭ-tāsi 9.	Do.	Gives the details of the fields and other lands comprising the village of Aṅgamaṅgalam of the total extent of 26 <i>mā</i> of land that was granted as a <i>dēvadāna</i> free of taxes to god Naraṣimhiṣvaramuḍaiya-Nāyaṇār at Aṅgamaṅgalam <i>alias</i> Vaṇṭamaṇagaram for the expenses of worship and offerings throughout the year on ordinary as well as special days like <i>Vishu</i> , <i>aiyana-sankramam</i> , <i>Sivarātri</i> , <i>tirukhārttigai</i> , <i>tirū-āḍippūram</i> <i>Mārgaṣīṭ-tirunōṇbu</i> , etc.
360	Same place	Pāṇḍya	Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2nd year, Āvaṇi 12	Do.	Engraved in continuation of the above from the middle of line 19. States that the king granted as <i>sarvamānya</i> free of all taxes, lands of the extent of 24 <i>mā</i> situated north of Silavaya-kulagam, in Tiruvaḷudi-vaḷanāḍu to the servants of the temple of Naraṣimhiṣvaramuḍaiya-Nāyaṇār of Aṅgamaṅgalam <i>alias</i> Vīra-Pāṇḍya-Maḍigaimānagaram for the services of performing <i>mahāpūjā</i> to the god on ordinary and special days and for supplying <i>tirupparivaṭṭam</i> , <i>tirumālai</i> , <i>tiruvīṭak-keṇṇai</i> etc.
361	Do.	Pāṇḍya (?)	Tribhuvanachakravartin Kōṇēriṇmai-koṇḍāṇ.	....	Do.	Engraved in continuation of the above from the middle of line 35. Stops abruptly in the middle of the line after mentioning the king, the inscription being incompletely engraved.
362	Do.	....	....	....	Do.	Damaged. Seems to record a transaction given effect to by the residents of Vīra-Pāṇḍya-Maḍigaimānagaram.
363	Do.	Pāṇḍya	Jatilarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	38th year, Mesha śu. 10, Friday, Attam.	Do.	Incomplete. Seems to register a gift of money and some land to a Brāhmana Sarvakratukkaḷ (name lost), a resident of a village (name lost) in Tiruvaḷudi-vaḷanāḍu for expounding the <i>Sivadharmam</i> in the temple of Naraṅga-iṣvaramuḍaiya-Nāyaṇār of Aṅgamaṅgalam <i>alias</i> Vīra-Pāṇḍya-Maḍigaimānagaram.
364	Do.	Do.	 [Tribhuvanachakra]vartin, .....	....	Do.	Fragmentary and damaged after the mention of the village Aṅgamaṅgalam.
365	North wall, <i>mahāmaṇḍapa</i> , Āvudaiyaṇ-bāḷ shrine, same temple.	....	....	[Śaka #] 1347, Kollam 604, Makara 19, śu. 5, Monday, Uttirattādi=1426 A.C., January, 14,	Do.	States that Naduvāsalaḍaiyaṇ Marudarāiyaikoṇḍāṇ made a gift of Rāmadēvi, her daughters Sendivalai and others as dancing girls to the temple of Naraṣimhiṣvaramuḍaiya-Nāyaṇār for dancing and other services in the temple at the time of <i>mahāpūjā</i> and the <i>tiruvandikkāppu</i> ceremonies. It

366	Do.	.	.	.	.	.	Monday. The Kollam year is 602, not 604.	....	....	Do.	.	Fragmentary. Mentions some gift in money. The names Sevurukkaināḍu, Viradamuḍittān] and Aṇḍapirāṇ can be read.
367	Do.	.	.	.	.	.	Kollam 980, Āvaṇi 3	....	....	Do.	.	States that on the date specified the construction of the temple of Subrahmanyavāmin was completed and mentions Sūryanāyaṇa-piḷḷai and Minākshisundaram-piḷḷai.
368	West wall, central shrine, same temple	.	.	.	.	Pāṇḍya .	 Monday, Ut-tirāḍam.	....	Māravarmaṇ Tribhuvanachakravartin...	Do.	.	Damaged. Seems to register an endowment of land as <i>maḍappura-iraiyilā</i> by a resident of Tirupparaṇkunṇam.
369	South wall, central shrine, same temple	.	.	.	.	Do.	33rd year, Mārgaḷi 20	....	Māravarmaṇ Tribhuvanachakravartin Kulaśekharaḍēva, 'who was pleased to take all countries'.	Do.	.	States that the residents of Aṅgamaṅgalam <i>alias</i> Vira-Pāṇḍyaṇ-maligaināṇagaram agreed to give to the temple a part of all kinds of grain grown in their village at the rate of one <i>nāḷi</i> per day for offerings at the early morning service of the goddess Tirukkāmakkōṭṭattu-Nāchchiyār in the temple of Narasiṅgaṇāthar.
370	Same wall	.	.	.	.	....	....	....	....	Do.	.	Damaged and fragmentary. Seems to be connected with the above. Gives details of certain cesses on merchandise calculated per head-load, evidently as dues payable to the temple.
371	Do.	.	.	.	.	....	11th year	....	....	Do.	.	Damaged and fragmentary. Seems to record the <i>ulvari</i> document pertaining to some royal gift. Mentions Palavaraiyaṇ and Viḷupparaiyaṇ among the signatories.
372	Fragments paved into the floor of the <i>maṇḍapa</i> , in front of the same shrine.	.	.	.	.	[Pāṇḍya ?]	13th + [.], year	....	.... Tribhuvanachakravartin Kōṇ-[ēṇimalkoṇḍāṇ].....	Do.	.	Damaged and fragmentary. Mention is made of Enak-kunallaperumāl and some gift to the temple for providing offerings (<i>tiruppaḍimārru</i>).
373	Another fragment, same place	.	.	.	.	Pāṇḍya .	....	....	....	Do.	.	Contains portions of the <i>praśasti Pāmalar-tiruvuṇ</i> etc., of Māravarmaṇ Sundara-pāṇḍya II.
374	Kāvalpattāṇam .—Tombstone in the graveyard attached to the Qutb <i>Periyappalli</i> mosque.	.	.	.	.	....	....	....	....	Arabic prose <i>Thulth</i> .	in	Records the death of a lady (name lost) on Sunday, the..... of the month of <i>Rajab</i> , -918 A. H. (September-October, 1512 A.C.).
375	Lintel of entrance into the same mosque	.	.	.	.	....	....	....	....	Arabic verse <i>Naskh</i> .	in	Assigns the construction of a Jāmi' Masjid to Sultān Muḥammad Jamālū'd-dīn and its completion after the Sultān's death to his on in A.H. 737 (1336-37 A.C.).
376	Tombstone No. 1 in the grave-yard attached to <i>Koḍimarappalli</i> mosque.	.	.	.	.	....	....	....	....	Arabic prose <i>Thulth</i> .	in	Records the death of a learned and god-fearing saint, Shaikh 'Abdullāh Marakkāyar, son of Shaikh Uthmān Fanikkar, son of Shaikh Ali Fanikkar, on Wednesday, the 4th of Jam di II, 987 A.H. (29th July 1579 A.C.).
377	Tombstone No. 2, same place	.	.	.	.	....	Kollam 755, Āḍi 2[8], Wednesday = 1580 A.C., July 27, Wednesday.	....	....	Tamil	.	States that on the date specified Sēk-Ādil-Marakkāyar, (son of) Sēk-uttumān-Panikkar and (<i>grandson</i> of) Sēk-Ali-Panikkar, died.
378	Shahid tombstone No. 1, <i>Sirupalli</i> mosque	.	.	.	.	....	....	....	....	Arabic prose <i>Thulth</i> .	in	Records the demise of a sailor, Saiyid Ahmad, son of Sa'dullāh, on Sunday, 17th of Jamādi II, 670 (?) A.H. (21st January 1272 A.C.).

B. STONE INSCRIPTIONS, *contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVELI DISTRICT.—<i>concl'd.</i> TIRUCHOHENDUR TALUK.—<i>concl'd.</i> Kāyalpattanam.—<i>concl'd.</i>					
379	Shahid tombstone No. 2 . . .	....	....	....	Arabic prose in <i>Thulth</i> .	Records the death of one Shaikh Abū Bakr, son of Uthmān of Cairo, on Wednesday, the 22nd of Rabi I, 883 A. H. (23rd June, 1498 A.C.).
380	Do. No. 3 . . .	....	....	....	Do.	Records the death of one Abdul Mālik, son of Saiyid Ahmad, son of Sa'du'd-Din on Wednesday night. It is dated the 4th of Shawwāl, 812 (?) A.H., (9th February, 1410 A.C.).
381	Do. No. 4 . . .	....	....	....	Arabic in <i>Thulth</i>	Contains a Quranic verse.
382	Do. No. 5 . . .	....	....	....	Do.	Contains three badly damaged Arabic verses.
383	Do. No. 6 . . .	....	....	....	Do.	Bears the tradition of the prophet suited for epitaphic purposes.
384	Tombstone near pathway, same mosque	....	....	Kollam 688, Paṅguni 18, Monday = 1496 A.C., March 14, Monday.	Tamil . . .	This lies opposite to A. R. No. 105 of 1947-48. States that on the morning of the date specified Shaikh-Āli-Nāyīnār <i>alias</i> Senbakarāma-Mudaliar, (<i>son of</i>) Sāmāli-Nāyīnār, <i>son of</i>) Sayyad Ahmāmad-Nāyīnār, (<i>son of</i>) Sāmāli-Nāyīnār (<i>son of</i>) Sayyad Ahmad Nāyīnār <i>alias</i> Vira-Pāṇḍya Mudaliyār, (<i>son of</i>) Sādu Nāyīnār, died.
385	Tombstone, <i>Reṭṭaikāḷampalli</i> mosque	....	....	Kollam 644. Vaiyāsi 12, Friday. Irregular.	Do. . .	States that on the night of the specified date Ayyāmudaliyār Valisālār-Māttariyā died.
386	Tombstone No. 1, <i>Karpudaiyūrpalḷi</i> mosque.	....	....	....	Arabic in <i>Thulth</i>	Contains a Quranic verse.
387	Do. No. 2, same place	....	....	....	Do.	Fragmentary. Speaks of the demise of a lady named Fāṭima Nakhyār (?), daughter of Ahmad, son of Sailor Shaikh Abī Bakr, son of Sayyid Ahmad, on Saturday night, 12th of the month of.....
388	Do. No. 3, same place	....	....	Kollam 688, Purattāsi 14, Sunday = 1512 A.C., September 13, Sunday (Purattāsi 13).	Tamil . . .	States that on the night of the date specified Bibiyār, the daughter of (<i>the?</i>) Kāttiyār of Nollambadarāya-Mudaliyār, died.
389	Do. No. 4, same place	....	....	[Kollam*] 701, Māsi 20, Friday. <i>Perhap s</i> = 1526 A.C., February 16, Friday (Māsi 21).	Do. . .	States that on the night of the date specified Sōra-Mudaliyār the <i>magalār</i> of Mohamad-Nayinār, (<i>son of</i>) Kachchi-Nayinār, (<i>son of</i>) Kōsāli-Nayinār, died.

390	Stone lying near tank, same mosque	Pāṇḍya	Tribhuvanachakravartin Kula...	..9+2rd year	Do.	Damaged and fragmentary. States that a merchant (<i>vyāpārī</i>) of.....nikkappattanam endowed 2 <i>achku</i> for the expenses of burning a lamp.
391	Grave stone, a furlong north of same mosque.	....	....	....	Arabic prose in <i>Thulth</i> .	Mentions the death of a sailor named Shaikh Abū Bakr, son of Ahmad, on Thursday night, 14th of the month of Jamādī II, 847 A.H. (9th October, 1443 A.C.).
392	TIRUCHIRAPPALLI DISTRICT TIRUCHIRAPPALLI TALUK Śrīraṅgam.—Base of <i>baḷi-pūṭha</i> . . . .	....	....	....	Tamil	Contains an inscription in two lines of which the first reads ' <i>Alaḡiyamaṇavā</i> ... Vāṅga[p*]-perumaḷ Ayushmān and the second line is damaged.
393	CUTTACK DISTRICT Cuttack.—Back of a Buddhist image in the verandah of a temple near the Ravenshaw College hostel.	....	....	....	Mixed dialect in Northern Alphabet.	Records a Buddhist tract in sixteen lines. In characters of about the ninth century.
394	Below the above inscription . . . .	....	....	....	Do.	Another Buddhist tract in three lines. Do.
395	Back of another Buddhist image in the same place.	....	....	....	Do.	The Buddhist formula <i>yē dharmā</i> , etc. Do.
396	Back of the same image . . . .	....	....	....	Do.	Do.
397	Jāipur.— <i>Tulasī-māñcha</i> at Dēvidvāra . . . .	....	....	Fasli year 1272 (?), Kakadā (solar Śrāvana), Guṇḍichā (Rathayātrā day). Monday.	(1) Oriya (2) Hindi in Nāgarī	Records the installation of the god Madanamōhana. The Hindi portion mentions Khetu Babu and Bhōlanātha Miśra. The Oriya portion refers to the 42nd <i>Āṅka</i> of Rāmachandra Dēva.
398	Stone built into the pavement of the compound of the temple of Trilōchana.	....	....	....	Northern Alphabet	Seems to record the name of a pilgrim. In characters of about the tenth century.
399	Another stone built into the compound of the same temple.	....	....	....	Do.	Reads <i>śrī-Kāpūra-bhūruha</i> ; in ornamental characters of about the same period.
400	Another similar stone in the same place	....	....	....	Oriya	Indistinct.
401	Stone image of Chāmundā lying on the main road near the above temple.	....	....	....	Sanskrit, Northern Alphabet.	Mentions queen Vatsadēvi. Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 184 ff.
402	Stone built into the compound wall of the Virajā temple.	....	....	....	Do.	Seems to record a pilgrim's name.
403	Stone built into the back wall of the ruined Hanśēśvara temple at Śivadāsa-pura.	Bhauma-Kara	Śubhākara . . . .	....	Do.	Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 180 ff.
404	Stone pedestal in the compound of the S. D. O.'s Bungalow.				Do.	Records a Buddhist tract. In characters of about the tenth century.

B. STONE INSCRIPTIONS, *contd.*

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DEPARTMENT OF ARCHAEOLOGY

ANNUAL REPORT

ON

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FOR

1950-51.



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BY

N. LAKSHMINARAYAN RAO, M.A.
Government Epigraphist for India

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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1950-51.

During the year 1950-51, 27 copper-plates were examined and estampages of 412 stone inscriptions secured from various States.

Copper Plates

Among the copper-plate grants, those reviewed hereunder are of considerable interest.

The earliest is No. 11 which was issued by the Eastern-Gaṅga king Indra-varman. The record is, however, fragmentary as half of its first plate and the third which concludes the document are missing. It registers the gift of the village Vahēṭaka in Dāhapañchālī as an *agrahāra*. The date of the record is lost. The script and the phraseology of the present charter bear a close similarity to those of the Achyutapuram Plates of Indravarman (*Ep. Ind.*, Vol. III, pp. 127 ff.) and it is possible that this grant also is of the same king.

Nos. 14 and 15 were secured from the Mahant of the Maṭh at Kanās, Puri District, Orissa. The first belongs to king Lōkavigraha who was apparently a later member of the ruling family to which king Prithivīvigraha of the Sumandala Plates of G. E. 250 (*Ep. Ind.*, Vol. XXVIII, pp. 79 ff.) belonged. While the latter king was a feudatory of the Imperial Guptas, Lōkavigraha described in the present charter of the Gupta year 280 as ruling over Tōsalī and granting a village in South Tōsalī seems to have been an independent monarch. It looks as though all vestiges of Gupta suzerainty over Orissa disappeared by year 280 of the Gupta era. The description of Tōsalī in this record as consisting of 18 forest states (*Tōsalyām s-āṣṭādaś-āṭavī-rājyāyām*) is interesting inasmuch as this is the earliest reference to the 'eighteen states' of Orissa. The record has been published in *Epigraphia Indica*, Vol. XXVIII, pp. 329 ff.

The other charter (No. 15) belongs to a subordinate ruler named Bhānudatta who flourished between 619 and 643 A.D. This is the third copper-plate grant of this ruler so far known, his other two grants being the Soro (*Ep. Ind.*, Vol. XXIII, p. 203) and Balasore (*ibid.*, Vol. XXVI, pp. 239-40) plates. The chief, who was a member of the Datta family, held sway over Uttara-Tōsalī and acknowledged the suzerainty of the kings of Gauḍa. His predecessor Sōmadatta was a feudatory of the Gauḍa king Śaśāṅka (c.600-20 A.D.). The record has been published in *Epigraphia Indica*, Vol. XXVIII, pp. 332 ff.

No. 19 received from the Vice-Chancellor of the Utkal University belongs to king Śubhākara of the Bhauma-Kara dynasty of Orissa and is dated in the year 100 of an era that seems to have commenced about the year 831 A.D. The king is described as the son of Śivakara II by Queen Mōhinīdēvī of the Bhavānavamśa. The Hindol (*J. B. O. R. S.*, Vol. XVI, pp. 69 ff.) and Dharakota (*J. A. H. R. S.*, Vol. IV, pp. 189 ff.) plates, both dated in the year 103, describe a ruler of the same name as the son of Śāntikara I, younger brother of Śivakara II, and as born of Queen Tribhuvanamahādēvī of the Nāgōdbhava-kula. This Śubhākara was hitherto considered to be the second king of the family to have that name. The present charter shows, however, that Śubhākara of the Hindol and Dharakota plates was in reality the third king bearing that name. King Śubhākara II of the present record seems to have succeeded his father's younger brother, Śāntikara I who is known to have ruled in the year 93 (*Ep. Ind.*, Vol. XIX, p. 263) and was himself succeeded by Śubhākara III, son of Śāntikara I. The record (edited in *Ep. Ind.*, Vol. XXVIII, pp. 211 ff.) throws considerable new light on the history of the Bhauma-Kara dynasty.

Two more records (Nos. 20 and 21) of the same family belong to Queen Tribhuvanamahādēvī *alias* Prithvīmahādēvī wife of Kusumahāra. They are both dated in the year 158 of the Bhauma-Kara era. The existence of the ruling queen who issued these charters was unknown to scholars hitherto. That Dandabhuktimāṇḍala in the present Midnapore-Balasore region was included in the territories of the Bhauma-Karas and that this family had matrimonial connections with the Sōmavamśīs of Kōsala are new facts gathered from these inscriptions. Both the records have been published in *Epigraphia Indica*, Vol. XXIX, pp. 210 ff.

No. 12 (*Ep. Ind.*, Vol. XXVIII, pp. 258 ff.) belongs to king Nēṭṭabhañja of the Dfumarājākula and is dated in the 26th year of his reign. He appears to be identical with the homonymous ruler who issued the Angul plate (*J. B. O. R. S.*, Vol. XVII, pp. 104 ff.) and earlier than the members of the different branches of the Bhañja family so far known. This king seems to have ruled over wide areas and may have been an ancestor of the Bhañjas of Dhritipura and Vañjulvaka.

No. 1 found at Belwa in the Dinajpur district in East Bengal belongs to king Mahīpāla I (c. 988-1038 A. D.) of the Pāla dynasty of Bengal and Bihar and is the second known copper plate charter of the king, the first being the Bāngarh plate dated in the 9th year of his reign (*Ep. Ind.*, Vol. XIV, p. 326 ff.). The present document is dated four years earlier, i.e., in his 5th regnal year, and records a grant of lands in three localities in Paundravardhana-bhukti. The inscription has been published in *Epigraphia Indica*, Vol. XXIX, pp. 1 ff.

Yet another charter of the Pāla dynasty is No. 2, also from Belwa. It belongs to Vīgrahapāla III, grandson of Mahīpāla I. It is dated in the 11th year of the king's reign and is thus a year earlier than his Āmgāchhi plate dated in his 12th regnal year (*Ep. Ind.*, Vol. XV, pp. 295 ff.). This inscription also records a gift of lands in the Paundravardhana-bhukti. It has been published in *Epigraphia Indica*, Vol. XXIX, pp. 9 ff., along with the other grant from Belwa.

No. 5 from the Asutosh Museum, Calcutta, was discovered at Mahada and was published long ago (*Ep. Ind.*, Vol. XII, pp. 218 ff.); but, on re-examination, the record has revealed the existence of some new rulers of the Telugu-Chōḍa family who flourished in the Sonpur region of Orissa about the 12th century A.D. The donor of the plates, Sōmēśvaradēvavarman, seems to have been the grandson of Sōmēśvaradēva II, donor of the Patna Museum and Kumārisimhā Plates (*Ep. Ind.*, Vol. XXIX, pp. 97 ff; *J.K.H.R.S.*, Vol. I, No. 3, pp. 29 ff). He may be designated Sōmēśvara III of the Telugu-Chōḍa dynasty of Orissa, whose advent into the South Kōsala country has been discussed in detail in *Epigraphia Indica* Vol. XXVIII, pp. 283 ff., where the grant has been re-edited.

No. 27 is of the time of Rānaka Parachakraśalya who claims to belong to the Rāshtrakūṭa family although he ruled over parts of Orissa, far away from the original home of his family. He was the son of Dhamsaka and the grandson of Chamaravigraha. The epithets of these rulers resemble those of the Southern Rāshtrakūṭas. Parachakraśalya bears the Śaiva epithet *Paramamāhēśvara* although the charter bears the Vaishṇava emblem of Garuḍa. The record is dated Samvat 56, possibly of the Chālukya-Vikrama era of 1076 A. D. The inscription proves, for the first time, the existence of a line of Rāshtrakūṭa rulers in the Sambalpur region of Orissa. The Rāshtrakūṭa chiefs may have entered this tract in the train of Chālukya Vikramāditya VI who is stated to have led expeditions to Eastern India some time before 1068 A.D.

No. 10 is of the reign of Chokkanātha Nāyaka of Madurai and is dated Śaka 1574, Nandana, corresponding to 1653 A.D. It gives the chief such high sounding titles as *Rājādhirāja*, *Pāṇḍyadharā-maṇḍalēśvara*, *Dakṣiṇasimhāsanādhyaṅkṣa* etc., and describes him as the ornament of the family of Viśvanātha Nāyaka-Tirumala Nāyaka and as ruling at Triśirapura. The date is far too early for Chokkanātha who succeeded his father Muddu-Virappa in 1659 A.D. when the latter died after a short rule of a few months, and so casts a doubt as to the genuineness of the document.

Stone Inscriptions

The earliest among the stone inscriptions (No. 181) is a record in Sanskrit in Brāhmī characters engraved on the *gadā* of a Vaishṇava image at Burhikhār in the Bilaspur District, Madhya Pradesh. The characters of the record may be assigned to about the beginning of the Christian era. The purport of the inscription is to record the installation of the image and this points to the existence of one of the earliest Vaishṇava shrines in the locality in question.

A round stone preserved in the Museum at Junāgaḍh in Saurashtra (No. 411) bears on it two identical short inscriptions in characters of the 5th century A.D., which give the weight of the stone in symbols as 500, 70, and 6 (i.e., 576) *palas*. Evidently the stone was used as a standard weight. A similar stone unearthed from a paddy field at the island of Elephanta near Bombay also bears an inscription (No. 96) in slightly earlier characters recording the weight of the stone as 1375 *palas*.

An inscription from Velamakūru (No. 203) in the Tadpatri taluk of the Antntapur District, Madras State, is dated Śaka 737, *Madhyama-vīśi* Vijaya, Uhtarāyana-saṅkramaṇa and records a land gift by Vallava Salkalu. *Salka* in the expression *Salkalu* apparently stands for Chālukya, *lu* being the Telugu aonorific plural suffix. But as the Rāshtrakūṭas were governing this part of the country during this period, the Chālukyas seem to have held a subordinate position. The expression *Madhyama-vīśi* (i.e., the middle twenty) used in respect of the cyclic year Vijaya in the record indicates that the 60-year cycle was divided, perhaps for convenience of calculation, into three equal divisions of 20 years each. A similar instance occurs in an epigraph from Nigadi in the Dharwar taluk, Dharwar District (S.I.I., Vol. XI, part II, No. 160) in which the cyclic year Nandana cited is referred to as *Madhyama-Nandana*.

An undated Kannada record in characters of the 9th century A.D., from Senagalagūdūru also in the Tadpatri taluk (No. 197), mentions Chandiyanna, a chief who bears the characteristic epithets of the Bāṇa rulers such as *Mahābalikulōdbhava*, *Krishṇadhvaṇa-virājita*, *Vṛishabhalāṇḥhana*, etc. This name was not known so far among the members of the Bāṇa family. The chief is said to have remitted the tax on gold (*ponna-tere*) on the occasion of a solar eclipse.

A fragmentary record (No. 166) inscribed on a slab in the possession of Pandit S. N. Vyas, Ujjain, is of considerable interest. It contains some verses in Prākṛit, one of which mentions the name Raṇaraṅgamalla. The epigraph is in characters assignable to the 12th century A.D. It may be pointed out that the Haihaya king Jājalladēva II (circa 1160-68 A.D.) is known to have enjoyed this *biruda* (cf. *Ep. Ind.*, Vol. XIX, p. 213).

On the Śamaṇarmalai hill near Kīlkuyilkuḍi, Madurai District, was discovered a Kannada inscription of about the 12th century A.D., engraved on the top of the rock near a stone lamp-post (No. 244). It mentions the Jaina teachers, Āriyadēva, Ba(Bā)lachandradēva of Belagūla (i.e., Śravaṇa-Belagoḷa) who belonged to the Mūlasaṅgha, Nēmidēva, Ajitasēnadēva and Gōvārdhanadēva. Evidently this locality where Jaina inscriptions in Tamil of about the 9-10th century A.D. have already been discovered (*A.R.S.I.E.*, 1910, Nos. 63-69) continued to be associated with Jainism till the 12th century A.D. The connection of a Jaina teacher of Śravaṇa Belagoḷa in Mysore with this ancient Jaina centre in the Tamil country is of special interest.

No. 108 from Warangal, Hyderabad, is a Sanskrit record. It is engraved in Grantha script, a feature not common in this area. It embodies a verse in the *Śārdūlavikrīḍita* metre eulogising an author named Nṛsiṃha who is stated to have written several works among which was a history of the Kākatīyas in eight chapters (*sargas*) which he composed in a single day and a commentary on the *Rigvēda*.

No. 399 from the Junāgaḍh Museum dated in V. S. 1454 refers to a certain Mīṇalladēvī as queen of Mahitēśa. A queen of the name Mīṇalladēvī is known from an inscription at Vanthalī in Kāthiāwāḍ (*A. B. O. R. I.*, Vol. V, pp. 176 ff.). She was, however, the wife of the Rāshtrakūṭa chief Bhīmasiṃha who was a feudatory of the Chaulukyas.

An epigraph (No. 273) citing the 7th year of Rājārāja I (992 A.D.) from Kīraṇūr in the Nannilam taluk, Tanjore District, refers to Āryapaṇḍita Vimalaśiva, son of Āditya, as the pontiff (*māthādhīpatyakṛit*) of the *maṭha* at Śivapuram in Kīrāgrahāra (i.e., Kīraṇūr). He is said to have apportioned the lands formerly endowed to the temple at Śivapuram for the various duties connected with the worship of the god. Vimalaśiva is also called the *Nārppattennāyirabhaṭārar* (*Aṣṭāchatvārimśat-sahasra-bhaṭāra*). Persons, quarters and institutions associated with this name such as *Nārppattennāyiravaṇ Porḱōyil-Nambi* (A. R. No. 332 of 1923), *Nārppattennāyiravaṇ pperunteru* (A. R. No. 204 of 1912) and *Nārppattennāyiravaṇ-maḷam* (A. R. 1909, para. 53) occur in inscriptions. Probably the expression *Nārppattennāyiravar* denotes a guild or community like the expressions *Tomḱattārāyiravar* (A. R. for 1939-40 to 1942-43, p. 237), *Padinenbhūmi-tisai-āyiratt-aiṇṇūrruvar* (*ibid.*, p. 284), etc.

No. 272 copied from the same place and dated in the reign of Parakēśari-varman Rājēndra (I) records a tax-free gift of land by his queen Kalyāṇamahādēvī for various provisions including one for performing the five *aṅgas* of *Sākkaikkūttu* (a variety of dance) on certain specified occasions before god Mahādēva of Tiruvagnīśvaram. The land is stated to have been purchased for 173 *kāśu* given by the queen to the *sabhās* of Chiruppuliyūr and Vēlaṅguḍi and made

tax-free. Queen Kalyāṇamahādēvī was not known before. *Sākkaikkūttu* mentioned in this record is known from another inscription of the 29th year of the same king (A. R. No. 65 of 1914) which records a gift made to Śākkai-māṇṇyan Vikramaśōḷaṇ for his performing this dance. An earlier epigraph from Tiruviḍaimarudūr (S.I.I., Vol. V, No. 718) dated in the 4th year of Āditya II mentions the *Āriyakkūttu* dance which was performed in seven *aṅgas* by Kīrttimaṇṇai *alias* Tiruvellaṇṇai *Sākkai*. The Tamil work *Silappadikāram* also refers to a *Kūttachchākkaiyaṇ* (canto 28, line 77) who performed a dance before Śenguttuvan, the Chēra king. It may not be out of place to mention here that a kind of performance known as *Sākkiyārkkūttu* is prevalent in Malabar even to this day (*History of Kerala*, Vol. III, p. 362).

A record (No. 246) from Tirukkuvalai in the Nagapattanam taluk, Tanjore District, is dated in the 4th regnal year of Rājārāja III (1220 A.D.) and refers to an image of Adipatta-Nāyaṇār installed by Ālaṇ, a fisherman of the place. It is interesting to note that Adipatta-Nāyaṇār who is one of the 63 Śaiva saints, was a native of Nāgapattanam and was himself a fisherman by caste.

No. 265, another record from Tirukkuvalai, cites the 8th year of Jaṭāvarman Tribhuvanachakravarttin Sundara Pāṇḍyadēva and records a noteworthy benefaction of a chief named Pālaikkuruchchi-Uḍaiyāṇ Tirumaṇṇai *alias* Vairādarāyaṇ. It is said that the temple of god Tirukkōḷiḷi-uḍaiyār of the village was being frequently affected by the floods of the stream Chandra-maulip-pērāru on its northern side. The chief changed the course of the stream in its higher reaches on the borders of the village Kuṇḍaiyūr, converting the old course into a second road around the village and calling it *Tirumaṇṇai-kāḍuḍaiyāṇ*, after his own name. Since the new road laid involved some encroachment into the fields belonging to the temple, the chief gave in exchange 2 *vēli* of land from his estate in Paramēśvara-chaturvēdimāṅgalam.

Nos. 379 and 380 come from the temple of Śiva at Alagum in the Puri District. One of them (No. 380) is in Telugu and seems to cite the 23rd year of the reign of Anantavarmadēva while the other which is in Sanskrit, written in the Gaudīya script, is dated in the 62nd year, also of the reign of king Anantavarmadēva (*Ep. Ind.*, Vol. XXIX, pp. 11 ff.)

The Telugu epigraph mentions Sarvalōkāśraya Viṣṇuvarddhana Vijayāditya, Lōkamahādēvī and Rājārāja the last of whom appears to figure here as making a gift to the god of Gartta at A[ra]gumā (*i.e.*, Alagum). The relationship of these members to one another or to king Anantavarman is, however, not clear from the record. Palaeographically the epigraph may be assigned to the 11th century A.D. and so the Vijayāditya mentioned in it may be Vijayāditya VII (1063-1076 A.D.) of the Eastern Chālukya family who, according to the Vizagapatam copper-plate grant of Anantavarman Chōḍagaṅga of Śaka 1040 (*Ind. Ant.*, Vol. XVIII, p. 169, text-lines 86-89) had taken refuge in the court of Rājārāja Dēvēndravarmā I, father of Anantavarman Chōḍagaṅga of Kāliṅga. We know that one of the queens of the Chōḷa emperor Rājārāja I (985-1016 A.D.) whose daughter's (Kundavā's) son was Vijayāditya VII, bore the name Lōkamahādēvī. It is not, however, possible from the information available in the record to determine whether the princess mentioned in it is identical with Vijayāditya's grandmother. The Sanskrit inscription citing the 62nd year of the king's reign leaves hardly any doubt for identifying king Anantavarman with Anantavarman-Chōḍagaṅga who ruled for 70 years from 1078 A.D.

From among the inscriptions copied in the temple at Śrīraṅgam, Nos. 295 and 308 are of considerable interest. The former dated in Śaka 1447 in the reign of Kṛṣṇadēvarāya of Vijayanagara records an endowment made for reciting (the composition called) *Jñānachintāmaṇi* before the deity daily. The latter dated in Śaka 1454 in the reign of Achyutarāya records an endowment by Tirumalaiammaṇ for the recital of *Bhaktasaṅjīvi* told by herself (*Bhaktasaṅjīvi śoṇṇa Tirumalaiammaṇ ubhaiyam=āga*). While the authorship of the former is not known, the latter appears to have been a composition of Tirumalaiammaṇ. A record from Naraśiṅgapuram (A. R. No. 240 of 1910) of Śaka 1456 dated 2 years later than the inscription under reference mentions a *purāṇa* called *Bhaktisaṅjīvinī*. The proximity of these two dates renders it possible to identify *Bhaktasaṅjīvi* with the *purāṇa Bhaktisaṅjīvinī*. Whether Tirumalaiammaṇ could be identical with Ōduva Tirumalāmbā, the author of *Varadāmbikāpariṇāyam* and the queen of Achyuta cannot, however, be established.

A late inscription (No. 235) in the Saṅgamēśvara temple at Bhavāni, Coimbatore District, dated in Śaka 1725 may be reviewed here. It records the gift of an ivory cot to the shrine of the goddess Vēdanāyakī by William Garrow, who was at that time the Collector of the District. The record bears at its end the signature of the donor and the date, XI January, 1804.

Two inscriptions (Nos. 186 and 187), about half a century later than the one reviewed above also deserve notice as they provide us with contemporary epigraphical evidence of the military operations connected with the Great Indian Mutiny of 1857. They are epitaphs in Tamil on two tomb-stones from Sleanābād, Jabalpur District, Madhya Pradesh and record the death of two sepoys, one by name Rāmasāmi, who was a gun-lascar of the T-Company and the other named Daniel who belonged to the 3rd company of the Madras Native Infantry. Both these inscriptions are published in *Indian Historical Quarterly*, Vol. XXVIII, pp. 392 ff.

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
BENGAL						
1	From impressions received from Mr. T. N. Ramachandran, Department of Archaeology. (Findspot: Belwa.)	Pāla	Mahīpāladēva	Year 5, Śrāvana 26	Sanskrit, East Indian characters.	Issued from the <i>jayasakandhāvāra</i> at Sāhasagaṇḍanagara. Records the royal gift of three pieces of land situated in three localities, <i>viz.</i> , Osinna-kaivarttavṛttī in Amalak-shuddunga of the Phāṇita-vīṭhī, Nandisvāmini in Pañchakāṇḍaka of Puṇḍarikā-maṇḍala and Gaṇēśvara in Pañchanagari- <i>viśhaya</i> , all situated in Puṇḍravardhana- <i>bhukti</i> , to Brāhmaṇa Jivadaradēvaśarmaṇ. (Published in <i>Ep. Ind.</i> , Vol. XXIX, pages 1-9.)
2	Do. (Findspot: Belwa)	Do.	Vigrahapāladēva (III)	Year 11, Bhādra 19	Do.	Issued from the <i>jayasakandhāvāra</i> at Vilāsapura. Records the royal gift of lands in the village Lōvanikāma of the Puṇḍarikā-maṇḍala situated in Phāṇitavīṭhī- <i>viśhaya</i> of Puṇḍravardhana- <i>bhukti</i> to Brāhmaṇa Jayanandadēvaśarmaṇ of the Bhāradvāja- <i>gōtra</i> . The gift was made in the name of the (<i>uddiśya</i>) Lord Buddha-Bhaṭṭāraka. (Published in <i>Ep. Ind.</i> , Vol. XXIX, pp. 9 ff.)
3	General Secretary, The Asiatic Society, Calcutta, through Dr. D. C. Sircar, Ootacamund. (Findspot: Ghurmha.)	Malayakēṭus of Vijayapura.	Jayāditya (II)	V. S. 927	Sanskrit, Kuṭila characters.	Issued from Vijayapura. Records the royal grant of the village of Kumārashaṇḍikā situated in Leḍḍikā- <i>viśhaya</i> of Daddaraṇḍikā-maṇḍala to <i>Kāyastha</i> Kēśava. (Published in <i>J. A. S. B.</i> , Vol. LXIX (1900), p. 91.)
4	Do.	Do.	Do.	...	Do.	Issued from Vijayapura. States that the king's minister Modoli gave the village of Dammuddumākā, which he had obtained by the king's favour, to goddess Durgā. (Published in <i>Ind. Ant.</i> , Vol. XXI, p. 170.)
5	Mr. D. P. Ghosh, Curator, Asutosh Museum of Indian Art, Calcutta, through Dr. D. C. Sircar. (Findspot: Mahadā.)	Telugu-Chōḍas of South Kōśala.	Sōmēśvaradēvavarmaṇ (III)	Year 23, Māgha śn. 7, Sun in Makara, Rēvatī.	Sanskrit, East Indian characters.	Registers the royal gift of the village of Chimpāmalla inclusive of Mahadā and four other hamlets to Madhusūdana, a Brāhmaṇa of the Vatsa- <i>gōtra</i> . (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 288 ff.)
6	Do. (Findspot: Kēlgā)	Sōmavamīśi	Kumāra Sōmēśvara	Year 1, Māgha	Do.	Issued from Suvarṇapura. Records the royal grant of the village of Attēṇḍā in the Kēśalogā- <i>khaṇḍa</i> situated in Uttara-valli- <i>viśhaya</i> to Brāhmaṇa Udayakararmaṇ of the Kumāra-Harita <i>gōtra</i> an inhabitant of Kamalapura. (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 321 ff.)
7	Do. (Findspot: Kēlgā)	....	....	....	Do.	This is a single stray plate attached to the above grant. It forms part of an incomplete charter conveying a gift of Paviśa-grāma situated in Rōṅgaḍa-maṇḍala to Ābhābha-karaśarmaṇ, son of Brāhmaṇa Udayakara, mentioned in the previous grant. (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 321 ff.)
MADHYA PRADESH						
8	Mr. Commissioner, Raipur. (Findspot: Paragaon.)	Kalachuris of Ratanpur.	Ratnadēva II	Kalachuri Sainvat 885, Śvina śudi 1, Wednesday.	Sanskrit, Nāgarī	Registers the royal grant of Vōḍala in Kōśala to the Brāhmaṇa Padmanābha of the Bhārggava- <i>gōtra</i> on the occasion of a solar eclipse in Kārttika-māsa.

VAHETAKA GRANT OF INDRAVARMAN

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9	Do.	Do.	Prithvidēva II		Saṃvat 897, Phālguna sudi 15, Wednesday.	Do.	Registers the gift made by the king of the village of Vadadā in Kōsalā to the Brāhmaṇa Padmanābha-Dikshita of the Bhārgava gōtra on the occasion of the śrāddha of the king's father.
10	Mr. P. N. Krishna Rao, Archaeological Sub-Overseer, Department of Archaeology, Madurai, through Mr. M. Venkata-ramayya, Agra.	Nāyakas of Madurai	Chokkanātha-Nāyaka		Saka 1574, Nandana, Pushya, śu. 15=A.D. 1653, January, 3.	Telugu	Records the grant of the <i>kānūchchi</i> (<i>kāniyāchhi</i>) right of the office of <i>mānūta</i> and the perquisites thereof in the four temples at Śrīraṅgam, Jambukēśvaram, Mātrībhūtēśvaram and the Minakshi temple of Madhurā to Rāmakṛishṇa-māhūta, brother of Venkatārāma-māhūta.
11	Mr. M. S. Sarma, Editor, Telugu Encyclopaedia, University of Madras.	Eastern Gāṅga	Indravarman		 Uttarāyaṇa	Sanskrit, script.	Incomplete set consisting of only two plates. Records the gift made by the king of the village of Vahētaka in Dāha-panchali as an <i>agrahāra</i> free of taxes to several Brāhmaṇas of different gōtras and <i>charaṇas</i> .
12	Sri C. M. Acharya, Vice-Chancellor, Utkal University, Cuttack, through Dr. D. C. Sircar. (Findsport : Russelkonda.)	Drumarājakula	Nēttabhaṇja		Year 26	Do.	Issued from Vārāddā. Records the grant made by the king of the village of Chaṇḍūtingam in Kāmverāla- <i>viśaya</i> to a number of Brāhmaṇas for easy access to heaven of the queens Kshatṛidēvi and Kaivartadēvi and of the princess Mēghavalidēvi. (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 258 ff.)
13	Curator, Orissa Museum, Bhubanesvar	Bhaṇja	Nēttabhaṇja		Saṃvat, Mārgasira śu. Chaturdaśi.	Sanskrit, East Indian characters.	Records the royal gift of the village of Pettasara in Māṇḍīdā- <i>viśaya</i> to Kēśavarudra, son of Kshēmarudra and grandson of Dāmōdararudra. The king is described as the son of Raṇabhaṇja, the grandson of Śatrubhaṇja and great grandson of Śilābhaṇja. (Published in <i>Ep. Ind.</i> , Vol. XXVII, pp. 337 ff.)
14	The Mahap. Mahasaj of Kanās Math, Puri District, through the Collector of Puri.	Vignaha	Lōkavignaha-Bhattāraka		Gupta year 280, Phālguna, 5.	Sanskrit, Northern Alphabet.	Registers the gift made by the royal officers of the Uṭṭa (Muṭṭa)- <i>viśaya</i> in Dakshiṇa-Tōsali of the village of Ūrdhvasṛiṅga in the aforesaid <i>viśaya</i> to god Maṇināgēśvara-Bhattāraka of Ēkāmbaka for the expenses of offerings and worship and for the maintenance of several Brāhmaṇa students of the Maitrāyaṇiya-śākhā of the Yajurveda. The gift is stated to have been made on the orders of the king. (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 328 ff.)
15	Do.	Datta	Bhānudatta		Year 5, Āsvina 24	Do.	Issued from Andhasubhiksha. States that the king who bears the titles <i>Mahāpraviśhāra</i> , <i>Mahārāja-mahāsāmanta</i> granted the village of Kumvukirikshilaka in Uttamālōka- <i>viśaya</i> to god Maṇināga-Bhattāraka of Ēkāmvakā for the maintenance of Brāhmaṇa students of the Maitrāyaṇiya-śākhā of the Yajurveda. The donor is described as meditating on the feet of a certain <i>paramadaivata-paramabhattāraka</i> . (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 332 ff.)
16	Dr. N. P. Chakravarti, Retired Director General of Archaeology, New Delhi. (Deposited in Baripada Museum.)	Bhauma-Kara	Subhākara		Year 14[15], Bhādra vadi 2.	Sanskrit, Nāgarī	Issued from Guhēśvara-pātākā. Records the royal gift of the village of Adhēndakōṇā situated in Maṇēra- <i>viśaya</i> of Dakshiṇa-Tōsali to <i>Kulaputaka</i> Sūryapāla. (Published in <i>Orissa under the Bhauma Kings</i> , p. 32 and plates.)

MADRAS

ORISSA

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ORISSA—concl'd.					
17	Dr. N. P. Chakravarti, Retired Director General of Archaeology, New Delhi. (Deposited in Baripada Museum.)	Bhama-Kara	Sivakaradēva	Year 149, Pushya vadi [2].	Sanskrit, Nāgarī	Issued from Guhēśvara-pāṭaka. Registers the royal gift of the village of Kallāna in Pūrvaśhūtra-vishaya of Uttara-Tōsalī to god Buddhābhayātāraka for the expenses of worship and offerings to Buddha, for the repairs to the temple and maintenance of the servants and mendicants attached to the temple. The gift was made at the request of Rānaka Vinitatūga. (Published in <i>Orissa under the Bhama Kings</i> , p. 40 and plates.)
18	Do.	Do.	Do.	Do.	Do.	Issued from Guhēśvara-pāṭaka. Records the royal gift of the village of Surajhīpura-grāma in Madhyamakhaṇḍa-vishaya of Uttara-Tōsalī to the same Buddhist temple for worship, etc., at the request of the same person. (<i>Ibid.</i> , p. 51 and plate.)
19	Mr. C. M. Acharya, Vice-Chancellor, Utkal University, through Dr. D. C. Sircar. (Findspot: Terundiā.)	Do.	Subhākara II	Year 100, Vaiśākha śudi 5 (?).	Do.	Issued from Guhadēva-pāṭaka. Records the royal gift of the village of Lavāgaṇḍa situated in the Sulāntarakurbhā-vishaya of Dakṣiṇa-Tōsalī to several Brāhmanas of the village of Taramaṇḍapagrāma who belonged to the Bhāradvāja gōtra, Kāṇva-śākhā and Vājasaneyā-charana. The gift is stated to have been made at the request of queen (rājā) Nṛpinā. The grant was made for the up-keep of maṭhas and maṇḍapas established by the Brāhmanas in their village. (Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 211 ff.)
20	Mr. S. C. De, Curator of Orissa National Archives, through Mr. P. Acharya and Dr. D. C. Sircar.	Do.	Tribhuvanamahādēvī	Year 158, Kārttika śu. 7.	Sanskrit, East Indian script.	Issued from the victorious camp Guhēśvara-pāṭaka. Records a gift of the village of Kōṭṭipura-grāma together with Nannēśvaratāla-pāṭaka in the district (vishaya) of Tamālākhaṇḍa in Daṇḍabhukti-maṇḍala of Uttara-Tōsalī to god Nannēśvara. The gift is stated to have been made by the queen at the request of a lady named Saśīlēkhā who is described as a mahādēvī of the mahāmaṇḍalādhipati Maṅgala-kalāśa and as belonging to the Vṛgaḍikula of the Virāṭa race. (Published in <i>Ep. Ind.</i> , Vol. XXIX, p. 210 ff.)
21	Do.	Do.	Do.	Year 158, Kārttika śu. 7.	Do.	Records a further gift by the queen of land called Utthukā in Dakṣiṇa-khaṇḍa of Daṇḍabhukti in Uttara-Tōsalī to the same deity at the request of the same person. (Published in <i>Ep. Ind.</i> , Vol. XXIX, p. 210 ff.)
22	Ramakrishna Achari, goldsmith of Ambapū near Russelkonda, Ganjam District, through the R.D.O., Russelkonda, and Dr. D. C. Sircar.	Do.	Dandimahādēvī	....	Do.	The latter part containing the date and the details of the gift is lost.
23	Dr. N. P. Chakravarti, Retired Director General of Archaeology, New Delhi. (Findspot: Asankhali, deposited in Baripada Museum.)	Eastern Gaṅga	Vira-Narasimha	Śaka 1225, Aṅka year 31, Mēsha ba. 6, Tuesday. Irregular.	Sanskrit, Gaudīya	Records the grant of lands constituted into a village (named) Gaṅgaṭājādēvapura to Brāhmanas, gods and educational institutions for Vedic and grammatical studies by the king on behalf of his queen Hīrādēvī, on the occasion of his visit to the temple of the goddess Gaṅgā at Bhairavakāṭaka. The gift is stated to have been made by the royal parents for the merit of their deceased son Gaṅgarājādēva.

24	Curator, Orissa Provincial Museum, Bhubaneswar, through Dr. D. C. Sircar. (Findspot : Kēndupātnā, set I.)	Do.	Narasimha II	Saka 1217 (for 1218), Anka 21, Simha śudi 6, Monday, -1296 A.D., August 6, Monday.	Do.	Issued from Rēmunā-kaṭaka. Records the gift of Eḍara-grāma in Dērā-vishaya and Sunailō-grāma in Svānga-vishaya to Kumāra-mahāpātra Bhīmadēvasarman on the occasion of a lunar eclipse. (Published in J. A. S. B., Vol. LXV, pp. 229 ff., re-edited in J. A. S., Letters, Vol. XVII, pp. 33 ff. and plates.)
25	Mr. P. Acharya, Orissa State Museum, Bhubaneswar, through Dr. D. C. Sircar. (Findspot : Kēndupātnā, set II.)	Do.	Do.	Saka 1217, Anka 22, Mēsha ba 14, Saturday. Irregular.	Do.	Do. States that the king, while seated in the pāṇyachchhāyā-maṇḍapa at the kaṭaka granted lands of the total extent of 100 vāṭikās comprising the villages of (1) Vohā-la-grāma in the Pūrva-khaṇḍa of Sōngada-vishaya, (2) Gad-hai-grāma situated in Kusa-maṇḍala-vishaya, (3) Khadin-gā-grāma situated in Kusa-maṇḍala-vishaya, and (4) Bhāṇḍa-paḍā (?) adjacent to Nos. 2 and 3 to Brāhmaṇa Bhīma-dēvasarman of the Kāśyapa-gōtra who is described as the king's Brihat-kumāra-mahāpātra. (Published in Ep. Ind., Vol. XXVIII, pp. 185 ff.)
26	Do. (Findspot : Kēndupātnā, set III.)	Do.	Do.	Saka 1218, Mēsha śudi 5, Thursday. Irregular.	Do.	Issued from the kaṭaka of Chauhattā. Registers the royal gift of 50 vāṭikās of land comprising the villages of Simhadāmaṇḍoi and Chchhōdrā in Rēmunā-vishaya to the same donee mentioned in Nos. 24 and 25 above. (Published in Ep. Ind., Vol. XXVIII, pp. 185 ff.)
27	Mr. B. S. Mahanti, Secretary, Revenue Department, Government of Orissa through Dr. D. C. Sircar.	Rāshtrakūṭa	Rāṇaka Parachakraśalya	Year 56, Mārgaśīra vadi 4, Thursday.	Sanskrit, East Indian characters.	Issued from Vāgharā-kōṭṭa. Records the gift of the village Sallēḍa-grāma by the king to Brāhmaṇa Brihaspati. The language is corrupt. (Published in Ep. Ind., Vol. XXX, pp. 135 ff.)

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR MONGHYR DISTRICT JĀMUI SUB-DIVISION					
1	Ghoshmañjus. —Pedestal of a broken Buddhist image.	....	....	....	Sanskrit, Gaudīya	Damaged. Begins with the Buddhist formula <i>yē dharmā</i> , etc. Records the gift of the image by a merchant named Pānika who was a son of Mahēśvara and a lay follower of Mahāyāna Buddhism. Written in characters of about the 11th century A.D.
2	Kākan. —In a Jain temple	....	....	V. S. 1504, Phālguna śudi 9.	Sanskrit, Nāgarī	Mentions Sivāi of the Mahatīyāna family and the Mūmmatoma <i>gōra</i> . Sivāi's father and grandfather are also mentioned.
3	Around the foot-marks in front of the image of Pārsvanātha in the same temple.	....	....	V. S. 1822, Vaiśākha śudi 6.	Do.	Records renovation of the temple and the installation of the foot-marks of Suvidhinātha by the Jaina <i>saṅgha</i> of Kakandī (Kakan)- <i>ūrtha</i> .
4	Back of a Jain <i>Āyāgapata</i> in the same temple.	....	....	V. S. [19]33	Do.	Records the installation of the <i>Āyāgapata</i> by Śāntisāgarasūri. Mentions Rāi Bahadūr Dhanadeva Śimha.
5	Kāndī. —Pedestal of a broken image	....	<i>Rāṇaka</i> Samudrāditya, son of <i>Rāṇaka</i> Nanda.	....	Sanskrit, Gaudīya	Records the gift of a Buddhist image by the chief who was a lay follower of Mahāyāna Buddhism. In characters of about the 12th century A.D. (Published in <i>JBERS</i> , Vol. XXXVII, 3-4, 1951, pp. 7 ff.)
6	Pedestal of another broken image in the same place.	....	....	....	Do.	States that the image was the <i>dēyadharmā</i> of a <i>da(dā)navā(pa)ṭi</i> whose name is not fully preserved. In characters of about the 12th century A.D.
7	Pedestal of a third broken image in the same place.	....	....	....	Do.	Damaged. Records that the image in question was the <i>dēyadharmā</i> of a <i>dānapati</i> whose name cannot be made out.
8	Kundaghāt. —Image of Mahāvīra in a dilapidated Jaina temple on the Lachhwar Hill.	....	....	V.S. 1505, Phālguna śudi 9.	Sanskrit, Nāgarī	Records the installation of the image of Mahāvīra.
9	Image of Mahāvīra in another temple in the same place.	....	....	....	Sanskrit, Gaudīya	Records that the image was a <i>dēyadharmā</i> of Virēśvaraka.
10	Sikandrā. —A broken image in the locality called Dukhharan.	....	....	....	Do.	Records that the image was the <i>dēyadharmā</i> of a person whose name is doubtful.
11	Another broken image in the same place	....	....	....	Do.	Records that the image was the <i>dēyadharmā</i> of a Kāyastha lady named Vudōkā.
12	Simāriā. —Pedestal of an image	....	....	....	Do.	Quotes the Buddhist formula <i>ye dharmā</i> , etc., and records that the image was the <i>dēyadharmā</i> of <i>Thakura</i> Budhasēna who was the son of Mihira belonging to the Śrī-Pautra <i>saṅgha</i> .

BOMBAY

BELGAUM DISTRICT

KHANAPUR TALUK

13 **Bidi.**—Hero-stone set up near the temple of Bakavva.

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....

Kannāḍa .

Beginning lost. Records the death, in a fight of Hannana Sūreya-Nāyaka who had obtained the favour of god Brahma-yadeva and goddess Kalikadevi. In characters of about the 12th century A.D.

14 Hero-stone built into the tank-bund near the village.

Jayakeśin

Year 13, Siddhārthi, Bhādrapada ba. 5, Sunday. Irregular.

Do.

Damaged. Mentions Kāmaya Dannāyaka and refers to the capture of cattle by Habbeya-Nāyaka.

15 **Gūihalli.**—Slab set up near Siddhēśvara temple.

Bhūlōkamalla

Kali year, Manmatha, Phālguna śu. 15, Thursday. Irregular.

Do.

Damaged. Refers to the rule of Vīra Permādi and Vijayāditya, sons of Mañjaladēvi and Jayakeśin. Records a gift of land to a Jaina temple constructed by Amgadiya Mallisetti at Kiru-Sainpagādi. The gift was made into the hands of Vāsupūjya Bhattāraka, disciple of Nēnichandra Bhattāraka, of Mūla *saingha* and Balātkāra *gana*. The pedigree of Vasupūjya is enumerated at some length.

16 Slab set up near Kalamēśvara temple

Kadamba

Śivachitta Vīra-Permādi

(i) Year 14, Vikrama, Vaiśākha śu. 10, Monday. Irregular. (ii) Year 17, Svabhānu, Māngasira ba. 10, Monday. Irregular. (iii) Year 26, Nandana, Māgha śu. 10 Thursday=1173 A.D., January 25.

Do.

Published in *JBBRAS*, Vol. X, pp. 296 ff.

SAMPGAON TALUK

17 **Dēgaon.**—First slab fixed at the well in the Kamalanārāyaṇa temple.

Do

Do.

Kali year 4275, regional year 28, Jayamāngasirsha Amāvāsya, solar eclipse=1174 A.D., November 26, Tuesday.

Sanskrit, Nāgari

Ibid., Vol. IX, pp. 266 ff.

18 Second slab fixed in the same place

Do.

Do.

Do.

Sanskrit, Kannāḍa .

Ibid., pp. 287 ff.

19 Third slab fixed in the same place

Do.

Do.

Do.

Kannāḍa .

Ibid., pp. 310 ff.

20 Pillar in the same temple

Do.

Do.

Do.

Do.

Ibid., p. 294.

21 Plaster in the same temple

Do.

Do.

Do.

Do.

States that the pilaster was made by (the sculptor) Nāgeyā (*i.e.*, Nāgayya).

22 Hero-stone set up near the Basavanṇa temple.

Do.

Do.

Saka 10[81], Pramāthin, Mārgaśira]śu. 11, Monday=1159 A.D., November 23.

Do.

Much damaged. Seems to record the death of a chief in a cattle raid. Manneya Nāgana set up the memorial.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
BOMBAY—contd.						
BELGAUM DISTRICT—<i>concl.</i>						
SAMPGAON TALUK—<i>concl.</i>						
23	Kittūr.—Slab set up near the temple of Honḍada Basavanna.	Kadamba	Vīra Jayakēśi	Kali year 4289, regnal year 15, Durmati, Aśāḍha śu. 8, Sunday. Irregular.	Kannada	Published in <i>JEBBRAS</i> , Vol. IX, pp. 304 ff.
BOMBAY DISTRICT						
24	Bombay.—Prince of Wales Museum. Slab No. B.B. 307.	Sāluvas of Saṅgītapura.	Sāluva Nāyaka	Śaka 1485, Dundubhi, Chaitra śu. 12, Monday, Maghā. 1562 A.D., March 16, f.d.t. 76, f.d.n. 74.	Do.	Refers to the construction of a shrine at Gerasoppe by the chief Sāluva Nāyaka, son of Hemmarasi-Nāyikīti and Viṭṭha-ppa-Nāyaka, and to the consecration of Śānti-Tirṭhaṅkara therein and records gifts of lands made to the same by the chief. Refers to the rule of the queen Chenna Bhairādēvi over the provinces of Nagire, Haive, Tulu and Koṅkana on the West Coast. Reviewed in <i>ASR</i> for 1924-25, p. 115.
25	Do., No. B. B. 309	Western Chālukya	Trailōkyamalladēva	Śaka 976, Jaya, Vaiśākha Amāvāsyā, Monday, solar eclipse-1054 A.D., May 9, Monday, f.d.t. 26. The eclipse occurred on Tuesday.	Do.	Records the construction of the shrines of Śāntinātha, Pārśvanātha and Supārśvanātha at Ponnavāda by Chāṅkirāja of the Vāṇasa family, an officer of the Chālukya queen Kētaladēvi and registers grants of lands to these temples by the king at the request of the queen. Published in <i>Ind. Ant.</i> Vol. XIX, pp. 268 ff. and noticed in <i>ASR</i> for 1924-25, p. 115.
26	Do., No. B. B. 350	.....	.....	.....	Do. (archaic)	Gives a number of epithets such as <i>Kuṇanīti</i> , <i>Kaḍugati-sēḃya</i> , <i>Sarḃba-satyamīratar</i> , etc., of Kōmaliga. States that (the memorial stone) was made by the stone-cutter Kanne. In characters of about the 8th-9th century A.D. Reviewed in <i>ASR</i> for 1936-37, p. 99.
27	Do., No. H. B. 7	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama year 36, Khara, Vaiśākha Purnamī, Monday, vyatīpāta, lunar eclipse-1111 A.D., April 25.	Kannada	Refers to the construction of a temple at Eleypūrvavadavalli by Māchīyakka, the wife of <i>Mahāsāmantādhipati Dandānāyaka</i> Mutṭigalla-Bhaṭṭōpādhyāya. States that the village was being governed by Malayavatidēvi who is described as the <i>pīriyārasi</i> of the king. <i>Ibid.</i> , p. 99.
28	Do., No. H. B. 8	Do.	Do.	Chālukya-Vikrama year 3, Siddhārthin, Maghā śu. 3, Sunday, Uttarayāna-saṅk-rānti, solar eclipse. Irregular.	Do.	Mentions the king's feudatory Gūvaladēva of the Kadamba family and the Śaiva teacher Sadyōjāta-Paṇḍita. States that the record was composed by Jayadēva. (<i>Ibid.</i> , p. 99.)

29	Do. (from Nagari near Chitorgarh, Rājasthān).	....	....	Sanskrit, Brāhmī	Fragmentary. Refers to a pillar (<i>gūpa</i>) raised in connection with the performance of a Vājapeya sacrifice. In characters of the 3rd century A.D.
30	Do. (from Poona Museum Collection)	....	....	Sanskrit Nāgarī. (verse),	Fragment of a big record. Mentions holy places like Karmāvati and Stambhathirtha and a person called Guṇasēna or Guṇasōma. In characters of the 12th century A.D.
31	Do. (from B.B.R.A.S.)	....	....	Brāhmī	Damaged. In characters of about the 3rd century A.D.
32	Do.	....	....	Sanskrit, West Indian Alphabet.	Fragmentary. Mentions Śaṣha-nāga in line 2. In characters of about the 6th century A.D.
33	Do. (from Jhalārapātan, Rājasthān)	....	....	Do.	Fragmentary. Mentions <i>Gaṅgā</i> in line 2. In characters of about the 6th century A.D.
34	Do. (from B.B.R.A.S.)	....	....	Prākṛit, Brāhmī	Fragmentary. Mentions <i>Buddha</i> (line 1) and seems to record the construction of a <i>chetiya</i> ghara. In characters of about the 3rd century A.D.
35	Do.	....	....	Sanskrit, West Indian Alphabet.	Damaged and fragmentary. Records the construction of a <i>prāsāda</i> . In the descriptive portion <i>Malayāchala</i> is mentioned (line 5). In characters of about the 6th century A.D.
36	Do. (from Vala, Saurāshṭra)	....	....	Sanskrit, Southern Alphabet.	Damaged. The title <i>Dharmamahārāja</i> of the king seems to associate him with Southern India. Purport not clear. In characters closely resembling those of the Tālagunda pillar inscription of Kākusthavarma (Ep. Ind., Vol. VIII Plate facing p. 32). In characters of about the 6th century A.D.
DHARWAR DISTRICT					
HANGAL TALUK					
37	Akkivalli.—Slab set up near Kallappa temple.	Kadamba	Vīra-Mallidēva	Kannaḍa	Records a gift of wet land to the deity in charge of the priest of Bhuvanēśvara. Mentions the teacher Vāmasakti of [Bi]ḷkesara. In characters of about the 13th century.
38	Slab standing in the same place	....	....	Do.	States that the stone bearing the figure of a <i>linga</i> marks the boundary of Akkivalli. In characters of about the 17th century.
39	Aṇṇēśvar.—Stone set up near the Hanu-mān temple.	Yādava	[Kanna]radēva	Do.	Damaged. Records the death of a person in a fight. Mentions Yaḷeya-sirivura.
40	Slab standing near the tank close to the village.	....	Bhujabaḷachakravartin	Do.	Much damaged and worn out. Mentions a <i>Mahāmaṇḍalēśvara</i> and registers a land gift (details lost). In characters of about the 12th century.
41	Pillar on the proper left side of the Kadambēśvara temple.	Kadamba	Mahāmaṇḍalēśvara	Do.	Records a gift of land to god Kaḍambēśvara at Alayasiyūr situated in Edayolal-70 by Mādabōva who had received the village as a gift from the Kaḍamba ruler who was governing Banavase-12000 and Pānuṅgal-500.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DHARWAR DISTRICT— <i>contd.</i> HANGAL TALUK— <i>contd.</i> Arlésvar— <i>concl'd.</i>					
42	Pillar on the proper left side of the Kadambēśvara temple, Second inscription.	Kadamba	Kadambachakravarti Mallidēva .	Year 15, Khara, Chaitra śu. 5, Monday.	Kannada	Registers a gift of land to the teacher Sāntivarman for offerings to the god Kadambēśvara at Alayasirivūr by Jñānasingi-Gavudā when Mallidēva was governing Banavase-12000 and Hānuṅgal-500.
43	Pillar on the proper right side of the same temple.	....	....	Chālukya-Vikramakāla 61, Nalla, Chaitra ba. 5, Tuesday, Mēṣha-samkrānti = 1136 A.D., March 24, Tuesday.	Do.	Registers the gift of oil seeds (<i>ellu</i>) made for burning a perpetual lamp before god Kadambēśvara by several <i>seṭṭis</i> (names specified) of the (guild of) Five-Hundred, after having the feet of their preceptor Gaṅgarāśi-Paṇḍita. Another gift of oil was made on the same occasion by other <i>seṭṭis</i> and the Seventy-Families for the same purpose.
44	Front side of the <i>makara-tōraṇa</i> of the same temple.	Kadamba	Sāntivarmadēva .	Chālukya-Vikramakāla 13, Vibhava, Māgha śu. 10, Monday. Irregular.	Do.	States that Rāmasiṅgi-Paṇḍita who was administering the village Alayasirivūr situated in Edevolal-70, installed the god Kadambēśvara therein. The Kadamba prince was governing Banavāsi-12000 and Pānuṅgal-500.
45	Same pillar	Do.	Tailapadēva .	Chālukya-Vikramakāla 52, Plavaṅga Vaiśākha śu. 10, Thursday. Irregular.	Do.	Records a gift of land for offerings and repairs by Tribhuvanāsiṅgi-Paṇḍita, son (<i>i.e.</i> , disciple) of Rāmasiṅgi-Paṇḍita who extended the Kadambēśvara temple making it five shrined and adding the <i>maṇḍapa</i> . The chief was governing Banavāsi-12000 and Hānuṅgal-500.
46	Baiḥchavalli.—Hero stone (No. I) found in front of the Hanumān temple.	....	....	Year 12 . . .	Do.	Fragmentary and damaged. Seems to record the death of a person. In characters of about the 12th century.
47	Hero-stone (No. II) set up near the same temple.	....	....	....	Do.	Much damaged and worn out. In characters of about the 12th century.
48	Stone in front of the same temple .	Vijayanagara .	Vīra-Achyutarāya-Mahārāya .	Saka 1457, Manmatha, Aśvādha ba. 10=1535 A.D., June 25, Friday.	Do.	Damaged. Seems to register gift of the village [Bai]chavali for the local deity for the merit of the king and his parents by his subordinate Tirupatyaya who was stationed at Bamkā-pura.
49	Stone set up near the Basavanna temple	Western Chālukya .	Trailōkyamalla .	Saka 969, Sarvajit, Bhādrapada Amāvāsyā, solar eclipse=1047 A.D., September 21, Monday.	Do.	States that the dam of a tank at Baisavalli which had given way was repaired and an endowment of wet land made for its upkeep. At that time <i>Mahāmaṇḍalēśvara</i> Chāvundarāya was governing Banavāsi-12000, <i>Mahāmaṇḍalēśvara</i> Mayūravarman of the Kadamba family was holding the fief (<i>nanneya sāmya</i>) of Pānuṅgal-500 included in the area and Epagāri held the office of <i>Ūr-gavundā</i> of Baisavalli. Chāvundarāya's younger brother Barmmadēva also made a gift of <i>siddhāya</i> for the same purpose. Sēnabōva Dāsimayya of Nittasiṅgi wrote the record and Barmōja engraved it.

HERO-STONE FROM CHIKKANGI



50	Hero-stone set up in the same place	Do.	Tailapa	Saka 902 (wrong for 907) Pārthiva, Jyēṣṭhā krishna 8, Sunday = 985 A.D., June 28.	Do.	Records the death, in a cattle raid, of Bidi Chattiyya, son of Sivayya who was the disciple of Ariya Bhattāra, when Sōbhānāsa was the governor, Eregāri was holding the office of <i>Nāl-gāmuṇḍu</i> of the five hundred villages, Sōmēśvarādāsi Aniyamma was administering <i>anuga-rāja</i> and Bāradara Ereyamma and Kadugayya were in charge of <i>Ūr-gāmuṇḍu</i> . The memorial stone was set up by <i>Sthānapati</i> Sivarāsi Bhattāra. Chamuṇḍayya composed and engraved the record.
51	Another hero stone in the same place	Kadamba	Kāmadēva	Year 9, Saumya, Mārgaśira śu.... Monday.	Do.	Records the death of Kētana.
52	Chikkangi.—Hero stone (No. I) set up near Śiva temple.	Western Chālukya	Tailapa	Saka 903, Vishuvā, Vaiśākha, 10, Thursday, Uttarā. Irregular.	Do.	States that Chavattōyya died and his son Chāmuṇḍa set up the memorial stone when Eregāri was holding the office of <i>Nāl-gāmuṇḍu</i> and Erechtatṭa was holding the office of <i>Ūr-gāmuṇḍu</i> .
53	Hero stone (No. II) in the same place	Do.	Do.	Do.	Do.	Records the death of <i>gōsāsi</i> Dugana in a cattle raid when Eregāri was holding the office of <i>Nāl-gāmuṇḍu</i> and Erechtatṭa was holding the office of <i>Ūr-gāmuṇḍu</i> .
54	Stone set up in the same place	Do.	Do.	Saka 902, Vikrama, śu. 15, Sunday, Hastā, Bālava- karaṇa.	Do.	Registers a gift of land by the <i>Gāvuṇḍas</i> of the village after washing the feet of Saṃkayya Bhattāra.
55	Chikkēri.—Stone set up in the village	....	....	Saka 1515, Vijaya, Chaitra śu. 1=1593 A.D., March 23, Friday.	Do.	Damaged. Seems to record a gift of land to Bīragāmuṇḍa. Hosahaḷi is mentioned.
56	Dollēśvar.—Pillar (No. I) on the tank bund.	....	....	....	Do.	Fragmentary. States that Eregāri who bore the title <i>Nanniyagōva</i> (protector of truth), among others, was holding the office of <i>Nāl-gāmuṇḍu</i> . In characters of about the 10th century.
57	Pillar (No. II) in the same place	....	....	....	Do.	Fragmentary. Refers to the performance of a <i>gōsāsa</i> . In characters of about the 10th century.
58	Stone set up in the village	....	....	....	Do.	Mentions Sōmalingadēva. In late characters.
59	Hirēkangi.—Slab in front of the Hanu-mān temple.	....	....	Ānanda, Mārgaśira śu. ..., Uttarāyana- saṃkrānti.	Do.	Very much damaged and worn out. Seems to record a gift of land for offerings, repairs, etc., of a temple and for feeding the ascetics and others. Mentions Pānuṅgalu-nāḍu. In characters of about the 12th century.
60	Slab set up near the same temple	[Kadamba]	Mallidēva	Year 10, Vyaya, Kārttika, ba. 14, Thursday.	Do.	Records the observance of the vow of <i>sanyasana</i> and death by <i>samādhi</i> , of Kāligāvuṇḍi, a lay-disciple of Dharmasēna. In characters of about the 12th century.
61	Hero stone lying on a tank called Kāri-kihoṇḍa, outside the village.	....	....	....	Do.	Damaged. Records the death of a <i>seṭṭi</i> (name lost). In characters of about the 12th century.
62	Hero stone near the dilapidated Nārāyaṇa temple outside the village.	Western Chālukya	Tailapa	Saka 903, Vishu, Pauṣya śu. 15, Sunday, Hastā, Vyatīpāta, Bālava- karaṇa. Irregular.	Do.	Damaged. Seems to record the death of Chattiyya in an attack by Bīravarma when Kannapayya was governing Banavāsi-12000. Eregāri was holding the office of <i>Nāl-gāmuṇḍu</i> .

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
DHARWAR DISTRICT— <i>contd.</i>						
HANGAL TALUK— <i>contd.</i>						
Hirēkangi — <i>concl'd.</i>						
63	Slab set up near the debris called San-karimattī.	Western Chalukya	Bhuvanaikamalla	Saka 993, Virō-dhikrit, Uttarā-yaṇa saṁkrānti, Vyatipāta, Amā-vāse, Monday=1072 A.D., January 23.	Kannāḍa	Records the construction of the temple of Mūlathāna-Saṁ-kara-Kalidēva by Chhattākabbe-gāvunḍi and a gift of land to the same made by her son Chikka-gāvunḍa who was administering the village Piriya-Kannage, when <i>Mahā-maṇḍalēśvara</i> Māvakētarasa was administering Pānuṅgal-500 and <i>Mahāmaṇḍalēśvara</i> Parikantadēva of the Kadamba family was governing Banavāsi-12000 and Pānuṅgal-500.
64	Hōtanhalli .—Hero stone (No. I) set up near the temple of Kallappa.	....	....	....	Do.	Fragmentary. Seems to record the death of a person. In characters of about the 12th century.
65	Hero stone (No. II) in the same place	....	....	....	Do.	Much damaged and worn out. In characters of about the 12th century.
66	Kargudari .—Stone standing on the tank near the village.	Western Chalukya	Tribhuvanamalla	Chālukya-Vikrama year 33, Sarva-dhārī, Herjuggiya (<i>i.e.</i> Āsvayuja) punṇami, Monday=1108 A.D., September 21.	Do.	Published in <i>Ind. Ant.</i> , Vol. X, pp. 249 ff.
67	Slab standing in S. No. 80	Do.	Pratāpachakravarti	Pushya śū. 1, Monday, Dakṣiṇāyana (mistake for Uttar-āyana) saṁkra- maṇa.	Do.	Registers a gift of land for offerings, etc., in the temple of Vijaya-Pārśva-Jinēndra constructed at Karegudure by <i>Mahāprachanḍa-dandānāyaka</i> Sōvarasa was administering Hānuṅgal-500 and <i>Maṇḍalēśa</i> Taila of the Kadamba family was ruling over a part of the territory. The gift was entrusted to the teacher Nāgachandra Bhattāraka, pupil of Harinandi, disciple of Vāsupūjya. These teachers were descendants of Pūjyapāda and belonged to the Sūrastha <i>gana</i> and Chitrakūṭa <i>anvaya</i> .
68	Kuṇṭan-Hosaḷli .—Slab kept near Basavanna temple.	Do.	Jagadēkamalla	Year 10, Prabhava	Do.	Damaged. Seems to record a gift of land by Nāgisettī and others to a Jaina deity. Mentions Āchaladēvi and the Kadamba chief Taila-maṇḍalēśa.
69	Slab from the bed of the tank called Huḍēdahonḍa, now removed to the village <i>chūrāḍi</i> .	Do.	Āhavamalla Tailapa	Saka 906, Tāraṇa, Pausya śū. 5, Sunday, Uttarā-yaṇa saṁkrānti=984 A.D., November 30. The saṁkrānti occurred later.	Do.	Records a gift of land presumably for the upkeep of the tank by Eragāri, Maṇiyamma and Pāḍuva Kaliyamma, when Sōbhanarasa was governing the two six-hundreds and Banavāsi-12000, Eragāri was holding the office of <i>Nāl-gaṁuṇḍu</i> of the Five-hundred villages, Karmmegara Lōkayya was in charge of <i>Ur-gāmuṇḍu</i> and Pāḍuva Kaliyamma was administering the village.
70	Kyāsanūr .—Stone set up in the village	Rāshtrakūṭa	Kannara	....	Do.	Fragmentary. Mentions the authority of a feudatory of the Chellakēta family over Banavāsi and records the death of Chhattayya.

71	Stone set up near the Virabhadra temple	....	....	Saka 13...; Ānanda, Mārgasīra ba. 12.	Do.	Records the death of a Gauḍa (name not clear), son of Mallagaṇḍa.
72	Malliggar.—Hero-stone kept in the Siddharāmesvara temple outside the village.	Kadamba	Mallidēva	Vikrama, Chaitra ba. 1, Sunday.	Do.	Records the death in a fight of Bēyi-Nāyaka who bore the epithet <i>Kāḍānemalla</i> (wrestler with wild elephants) among others.
73	Hero-stone set up near the same temple	....	....	Saka 1[3]73, Prajōtpatti, Māgha su. 3, Sunday. Irregular.	Do.	States that the inscribed stone was set up by Hoṁnappa, son of Chaiṇḍe-Nāyaka.
74	Māstī stone set up in the same place	Yādava	Vīra-Rāmachandra	Year 18, Sarvadhāri, Paushya su. 5, Wednesday = 1288 A.D., December 29.	Do.	Damaged. Mentions god Svayambhū Tailēśvara of Hānuṅgal and seems to record the death of a person in a fight.
75	Part of a stone beam in the same temple	....	....	....	Do.	Fragmentary. Contains a poetic description of some region. In characters of about the 12th century.
76	Mūdūr.—Sculptured stone set up in the village.	....	....	....	Do.	Mentions Holloja and Sarasvatī. In characters of about the 16th century.
77	Hero-stone standing near the Rāmesvara temple.	....	....	....	Do.	Fragmentary. Records the death of Bommōja and a gift of land.
78	Slab set up in the same place	Western Chālukya	Tribhuvanamalla	Bhūlōka-varsha 12, Pīṅgala, Phālguna ba. 10, Thursday. Irregular.	Do.	Records a gift of land for the offerings, etc., to the god Mallikārjuna by Sōvagavūṇḍa of Mūḍeyūr, situated in Eḍevolal-70, when Vīra-Kadamba Mallikārjuna, son of <i>Mahāmaṇḍalēśvara</i> Tailaha of the Kadamba family, was governing Banavāse-12000 and Pānuṅgal-500. The gift was entrusted to Boppejiya-Paṇḍita who handed over the <i>sthāna</i> to his son (<i>i.e.</i> , disciple) Mallikārjunajiya.
79	Hero-stone set up near the Barmadēva temple.	Do.	....	Chālukya - Vikramakāla 50, Parābhava, Nija-chaitra su. 1, Sunday. Irregular	Do.	Records the death of Gommiseṭṭi of Mūḍevūr in a fight when a <i>Mahāmaṇḍalēśvara</i> (name not specified) was ruling over Banavāsi-12000.
80	Hero-stone lying in S. No. 5	Do.	Tribhuvanamalla	 Sunday	Do.	Damaged and worn out. Contains the eulogy of <i>Mahāmaṇḍalēśvara</i> Singarasa and refers to the rule of <i>Mahāmaṇḍalēśvara</i> (name not specified) of the Kadamba family over Banavāsi-12000. Mentions Kammāra Chāvūṇḍa. The record was written by Bālachandra-Paṇḍita.
81	Rāmatīrtha.—Stone standing near the Rāmasvāmi temple.	Do.	Do.	 Pushya, solar eclipse.	Do.	Broken and damaged. Refers to the authority of the Kadamba feudatory Santayadeva over Banavāsi-12000 and Pānuṅgal-500. Mentions his queen (name lost).
82	Another stone in the same place	Do.	Do.	Chālukya-Vikramakāla [3.] Pushya 1, Monday (?), solar eclipse, Uttaraśāyana - samkrānti. Irregular.	Do.	Damaged and worn out. Records gifts of land to the god Rāmesvara for daily worship, etc., made into the hands of the teacher Rāmesvara of Rāmatīrtha by certain <i>gāvūṇḍas</i> (names specified) and the Seventy of the village.
83	A third stone in the same place	....	....	....	Sanskrit (verse), Kannada.	Damaged and fragmentary. Refers to the Hoysala king Viṣṇuvardhana and his son Narasimha.

No.	Findspot	Dynasty	King	Date	Language and Alphabet.	Remarks
	DHARWAR DISTRICT—concl'd. HANGAL TALUK—concl'd. Rāmatīrtha—concl'd.					
84	Hero-stone set up in the temple of Rāmas-vāmin.	....	....	....	Kannāḍa	Damaged and worn out. Refers to a feudatory bearing the title <i>Banavāsi-puṣṣavarādihēśvara</i> and to a certain <i>anāḍiya-gra-hāra</i> . In characters of about the 12th century.
85	Broken hero-stone in the same place	....	....	....	Do.	Fragmentary. Contains description of Rāmatīrtha and a fight. In characters of about the 13th century.
86	Shirgōḍ.—Hero-stone near Īśvara temple outside the village.	Western Chālukya	Pratāpachakravarti Jagadekamalla	Year 5, Dundubhi, Vaiśākha, Sunday.	Do.	Damaged. Records the death of Śirgōja, son of Kammāra Kētoja, in a raid on the village.
87	Another hero-stone in the same place	Do.	Do.	Year 6, Rudhirōd-gāvin, Kārtika ba. 5, Monday. The details agree for Dundubhi = 1142 A.D., November 9.	Do.	Damaged. Records the death of a person (name lost) who was the son-in-law of Lokagavundā of Śirgōḍu in a fight.
88	Stone with sculpture called Komara Rāma.	Vijayanagara	Dē[varāya]	Śaka 1352, Sādhārāna, Kā[rtika].... Wednesday.	Do.	Records the death of Jambe-Nāyaka, son of Harige-Nāyaka, in a fight. The hero's two wives Kāmeva-Nāyakiti and Lakava-Nāyakiti, also died after him.
89	Hero-stone near a well called Kālbhāvi	Western Chālukya	Pratāpachakravarti Jagadekamalla	Year 12, Prabhava, Bhādrapada ba. 10, Monday. Irregular.	Do.	Records the death of Kīrtiyamma-Setṭi.
90	Sunēśhvar.—Slab in a garden outside the village.	....	....	....	Do.	Refers to a gift of land as <i>talavaritti</i> by <i>Mahāmaṇḍalēśvara</i> Tailahadēva to the god Chikēśvara. In characters of about the 13th century.
91	Stone set up in the court-yard of the <i>Viraktamaṭha</i>.	....	....	Śaka 1701, Viḷambi, Jyēsthā ba. 1.	Do.	Indifferently written. Seems to refer to the construction of the <i>Viraktamaṭha</i> by Doḍa Basappa.
92	Mishrikōṭi.—Stone set up in the Rāmēśvara temple outside the village.	Kadamba	Jayakēśin II	Bhulōkamalla year 11, Nala, Śrāvana ba. 3, Monday. Irregular.	Do.	States that Mailaḷa-Mahādēvi of the Chālukya family, queen of Jayakēśin, was ruling the kingdom from her residence at Kundūru. Records a gift of land made by the <i>Urodeya</i> Mallarasa and Sōvarasa to Bāragiyara Bācheyanna who rescued them from a foul attack. Bāragi Bāchanna assigned the land for offerings, etc., to god Māchēśvara. Pulivara situated in the Kuntala country is praised.

93	Same stone	Do.	Year 12, Bahudhā- nya, Āsvayuja śn. 15, Monday, lunar eclipse=1158 A.D., October 9, the week day being Thursday.	Do.	Registers a gift of land made by <i>Dandanāyaka</i> Mallarasa <i>Mahāprabhu</i> of Pulivara, and <i>Prabhu</i> Mallideva to god Māchēśvara. Vāchana of Pūli is mentioned as the slave of god Māchēśvara.
94	Stone in a field, S. 262, same village	Do.	....	Do.	States that the land was a gift made by Elappa-Vodeya to Maddalarasa. In characters of about the 14th century.
NORTH KANARA DISTRICT					
YELLAPUR TALUK					
95	Yellāpur.—Stone set up in a field outside the village.	Do.	....	Do.	Damaged and worn out. Seems to record the death of a person and the setting up of the memorial stone. In characters of about the 13th century.
KOLABA DISTRICT					
96	Elephantā Island.—Stone found in a rice field at Seth Bunder.	Brāhmī	....	Brāhmī	Reads <i>pala</i> 1000 300 70 5. In characters of about the 5th century.
THANA DISTRICT					
97	Kaṇhēri.—Cave No. 58	Prākṛit, Brāhmī	....	Prākṛit, Brāhmī	Lüder's List No. 1007. Published in <i>A.S.W.I.</i> , Vol. V., p. 83.
98	Rock near the entrance to cave No. 38	Do. . . . .	....	Do.	Do. No. 1004. Reads <i>parigahita</i> .
99	Detached rock between cave Nos. 14 and 15.	Do. . . . .	....	Do.	Do. No. 1032. Published in <i>A.S.W.I.</i> , Vol. V, p. 86.
100	Back wall of the open gallery No. 39	Do. . . . .	....	Do.	Do. No. 1005. Published in <i>A.S.W.I.</i> , Vol. V, p. 82.
101	Cave No. 90, extreme right pillar of the verandah.	Pahlavi	Year 378 of Yazda- kard, Aūharmazd Mitro=1009 A.D., October 10.	Pahlavi	Published in <i>Indian Antiquary</i> , Vol. IX, pp. 265 ff and plate.
102	Do., extreme left pillar	Do.	Year 378 of Yazda- kard, Āvān, Mitro= 1009 A.D., Novem- ber 24.	Do.	Published in <i>A.S.W.I. (Inscriptions from the Cave-Temples, etc.)</i> pp. 64 f. and Plate.
103	Do., extreme left pillar	Do.	Year 390 of Yazda- kard, Mitro, Dino =1021 A.D., Octo- ber 30.	Do.	<i>Ibid.</i> , pp. 65 f.
104	Cave No. 3, verandah	Prākṛit, Brāhmī	....	Prākṛit, Brāhmī	Gives the Buddhist formula; incomplete. Published in <i>A.S.W.I.</i> , Vol. V, p. 77.
105	Caretaker's bungalow, east wall	Do. . . . .	....	Do.	Gives the Buddhist formula. In characters of about the 3rd century A.D.
106	Stone drum in a <i>stūpa</i>	Sanskrit, Brāhmī	....	Sanskrit, Brāhmī	Mentions an <i>upāsaka</i> and <i>upāsikā</i> (male and female lay followers respectively of Buddhism) and a <i>Sākyā-Bhikṣu</i> (a Buddhist monk) and records the construction of a <i>sadhātuka</i> Chaitya enshrining the corporeal remains of the Buddha. In characters of about the 5th century.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	THANA DISTRICT— <i>concl.</i> Kanhēri — <i>concl.</i>					
107	Cistern in cave No. 3 . . . .	....	....	....	Prākṛit, Brāhmī	Records the gift of a <i>pōdhi</i> (cistern) by Puṇavaśu who was a <i>negama</i> (merchant) possibly of Kalyāṇa (Kaliāṇa). In characters of about the 2nd century A.D. Noticed in <i>Ancient India</i> , No. 5, p. 52.
108	HYDERABAD Warangal .—Pillar, north gateway of the excavated monument near the Śvayambhūnātha temple.	....	....	....	Sanskrit Grantha, (verse),	States that Nṛsiṃha was the author of a number of works including a history of the Kākātīyas in eight <i>sargas</i> .
109	MADHYA BHARAT DHAR Dhar Museum .—Broken pieces of a big stone slab.	....	....	....	Prākṛit, Nāgarī	Fragments of a Prākṛit poem entitled <i>Kōṇḍa-kāvya</i> , purporting to have been composed by the Paramāra king, Bhōja (1010-1055 A.D.). In characters of the 11th century. Transcribed in <i>Paramar Inscriptions in Dhar State</i> by C.B. Lele, 1944, pp. 70 ff.
110	Do., Broken pieces of a big stone slab.	....	....	....	Do. . . .	Fragments of a Prākṛit poem. In characters of about the 11th century. <i>Ibid.</i> , pp. 81, ff.
111	Do., Broken pieces of stone slab in <i>Bhōj-śālā</i>.	....	....	....	Do. . . .	Fragments of another Prākṛit poem. In characters of the 11th century. <i>Ibid.</i> , pp. 79 ff.
112	Do., <i>Bhōj-śālā</i>	Paramāra	Arjunavarman . . . .	....	Sanskrit and Prākṛit, Nāgarī.	Records the eulogy of the Paramāra kings written in the form of a drama entitled <i>Parvātamañjarī-nāṭikā</i> by Madana. Published in <i>Ep. Ind.</i> , Vol. VIII, pp. 96 ff.
113	Do., do. . . .	....	....	....	Sanskrit, Nāgarī	Seems to be a Tantric diagram.
114	Do., do. . . .	....	....	....	Do. . . .	Reads <i>Vijayasimha</i> .
115	Do., do. . . .	....	....	....	Do. . . .	Contains a name which is not clear.
116	Do., do. . . .	....	....	....	Do. . . .	Seems to mention <i>drama 10</i> against a name.
117	Do., Pedestal of Viṣṇu image from Solkanpur.	....	....	V. S. 1284, Phalgunavadi 12, Friday. Irregular.	Do. . . .	Records the homage paid to the image (<i>i.e.</i> , refers to its installation) by [Śi]lu, wife of Rāja-Nāgadēva.
118	Do., Pedestal of a Brahmā image from the same place.	....	....	Do. . . .	Do. . . .	Records the homage paid to the image (<i>i.e.</i> , refers to its installation), probably by the same lady.

119	Do. Base of an Umamahēśvara image from Badnavar.	....	....	Do.	Records the installation of the image by a lady.
120	Do. Kamal-Maula Mosque (old <i>Bhōjā-śālā</i>).	....	....	Prākṛit, Nāgarī	Two poems each consisting of 109 stanzas. The first of them is called in the colophon <i>Avanīkūrmakūṭam</i> , its authorship being attributed to <i>Mahārājādhirāja Paramēśvara Bhōjadēva</i> . There is no colophon at the end of the second poem which is also stated to have been composed by Bhōja. Published in <i>Ep. Ind.</i> , Vol. VIII, pp. 241 ff.
121	Indore. Indore Museum	....	....	Prākṛit, Brāhmī	Damaged and worn out. The expression <i>putasa</i> occurs separately in two lines somewhere about the middle. In characters of about the second century.
122	Do.	....	....	Sanskrit, Nāgarī	Damaged. Seems to record the installation of an image by the son (name damaged) of Vilhaṇa.
123	Do.	....	V.S. 1[334], Māgha vadi 7, Monday (?)	Do.	Do. Mentions <i>Paṇḍitāchārya Ratnakīrti</i> and refers to the installation of an image.
124	Do.	....	V.S. 1314, Māgha, vadi 1.	Do.	Fragmentary. Records grants made by several persons in favour of the gods Vaidyanātha and Ajayēśvara. Mentions a <i>pattana</i> in Maṇḍimaṇḍala which is apparently the same as the modern Mōḍi, the original findspot of the record. The <i>prasasti</i> was written by the Brāhmaṇa Vāmana. Noticed in <i>Annual Report of the Western Circle, A.S.I.</i> , 1912-13, p. 56.
125	Do.	....	....	Do.	Fragmentary. Mentions Harsha who may be the early Paramāra king of that name.
126	Do.	....	....	Do.	Fragment of a eulogy of the Paramāra kings. Names like Pramāra, Vairisīṇha, Siyaka, Vākpati and Sindhurāja can be traced.
127	Do. (From Okhalā)	....	V.S. 1282	Do.	Seems to mention a chief whose name may be Bādapāla.
128	Do. (From Khadāvadā)	....	V.S. 1541 (<i>Chandra-āgama-śikṣa-vṇḍu</i>), Paridhāvin, Kārtika śu, Dharmatithi, Thursday = 1484 A.D., October 21, Thursday.	Do.	Edited in <i>JBBRAS</i> , Vol. XXIII, pp. 12 ff.
129	Do. (From Kasrawad)	....	....	Prākṛit, Brāhmī	Fragmentary. Reads <i>japalasa</i> . In characters of about the 2nd century B.C. This and many other numbers that follow are noticed in <i>I. H. Q.</i> , Vol. XXV, No. 1, pp. 1 ff.
130	Do., do.	....	....	Do.	Reads <i>Gōpāliyā</i> . Do.
131	Do., do.	....	....	Brāhmī	Fragmentary and indistinct.
132	Do., do.	....	....	Do.	Do. Seems to read <i>pīḥabhadasa</i> . In characters of about the 1st century A.D.
133	Do., do.	....	....	Do.	Do. Seems to read <i>Vihāra-dīpē</i> . In characters of the 2nd century A.D.

B. STONE INSCRIPTIONS, 1950-51—*concl.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet.	Remarks
INDORE MUSEUM—<i>concl.</i>						
134	Indore (From Kasrawad)	....	....	....	Brāhmī .	Reads <i>nigadasa</i> . In characters of about the 1st century A.D.
135	Do.	....	....	....	Do.	Indistinct.
136	Do.	....	....	....	Do.	Do.
137	Do.	....	....	....	Do.	Fragmentary. Seems to read <i>sa[ma]</i> . In characters of about the 1st century A.D.
138	Do.	....	....	....	Do.	Fragmentary. Reads <i>sa</i> ..Do.
139	Do.	....	....	....	Do.	Do. Reads ... <i>rigā dāmlē</i> ... In characters of about the 2nd century.
140	Do.	....	....	....	Do.	Do. Reads <i>mama</i> . Do.
141	Do.	....	....	....	Prākṛit, Brāhmī	Do. Reads ... <i>dinčasa</i> . Do.
142	Do.	....	....	....	Do.	Reads <i>Sāthiyō</i> . Do.
143	Do.	....	....	....	Do.	Fragmentary; contains three <i>aksharas</i> indifferently engraved. Seems to read <i>lurāya</i> . Do.
144	Do.	....	....	....	Do.	Seems to read <i>panatasa</i> . Do.
145	Do.	....	....	....	Do.	Fragmentary. Reads [<i>sa</i>]thāye. Do.
146	Do.	....	....	....	Do.	Fragmentary. Reads <i>mitasa</i> . Do.
147	Do.	....	....	....	Brāhmī	Indistinct.
148	Do.	....	....	....	Do.	Fragment containing the letter <i>sa</i> . Do.
149	Do.	....	....	....	Do.	Fragment containing the <i>akshara yō</i> . Do.
150	Do.	....	....	....	Do.	Fragmentary. Reads <i>ma</i> . Do.
151	Do.	....	....	....	Do.	Do. Reads <i>sa</i> . Do.
152	Do.	....	....	....	Prākṛit, Brāhmī	Seems to read <i>mirasa</i> . Do.
153	Do.	....	....	....	Do.	Seems to read <i>sire</i> . Do.
154	Do.	....	....	....	Do.	Reads <i>jīna[ta]pasa</i> . In characters of about the 2nd century. A.D.

155	Do.	.	.	.	.	....	....	Do.	Fragment containing the letters <i>rika</i> .
156	Do.	.	.	.	.	....	....	Do.	Refers to the installation of the image by <i>mahamitarika</i> Rūpiṇi. In characters of about the 12th century.
157	Do.	.	.	.	.	....	....	Do.	Refers to the installation of the image by <i>mahantā rika</i> Sōja. Do.
158	Do.	.	.	.	.	....	....	Sanskrit, Nāgarī	Fragmentary. Mentions <i>Sarasvatī</i> in the first line and <i>mahamaṇḍalī</i> in the second. Do.
159	Do.	.	.	.	.	....	V.S. 1442(?) Māgha-vadi.	Do.	Damaged. Seems to refer to the installation of the Tirtham-kara Santinātha as indicated by the representation of a deer beneath the inscription. Mentions some merchants and Jaina teachers, of whom one is Praṇhāchārya-śrī-Mahā-kīrti.
160	Do.	.	.	.	.	....	....	Nāgarī	Reads <i>ekaṇma</i> . In characters of about the 11th century.
161	Do.	.	.	.	.	....	V.S. 122[7]	Sanskrit, Nāgarī	Records the homage paid by a person named Vīna, who belonged to the Gūjara community, apparently to an image of the Tirthamkara Nēminātha as indicated by the representation of a conch beneath the inscription. Mentions the Jaina teachers Guṇachandra, Śrīkīrti, Ratnachandra and Bhāva-chandra of the Deśi <i>gaṇa</i> .
162	Do.	.	.	.	.	....	V.S. 1890(?) Chaitra(?) śu 9	Local dialect, Nāgarī.	Indifferently engraved. Purport not clear.
163	Do.	.	.	.	.	....	....	North Indian Alphabet.	Seems to read <i>kāna</i> .
164	Ujjain.—Stone in the house of Pandit S. N. Vyas.	.	.	.	.	....	....	Sanskrit, Nāgarī	Fragment. Mentions <i>Maghavat-svarga-sāmraja</i> in line 2. As the stanzas found in the fragment are numbered 268 in line 2 and 273 in line 4, the earlier part of the record was apparently engraved on other slabs. <i>Annual Administration Report</i> , Archaeological Department, Gwalior State, 1935-36, App. D, No. 54.
165	Do.	.	.	.	.	....	....	Do.	Seems to be another fragment of the inscription noticed in the above number. The verse numbers found in this fragment are 18, 19, 22, and 24. Mentions Sarayū, Śāketa, Mala-yaśaila, Dvārakā, Himādri and Lanḱā in the description. Refers to <i>Nirvāṇa-Narāyaṇa</i> which was a title of Paramāra Naravarman. <i>Ibid.</i> , No. 52.
166	Do.	.	.	.	.	....	....	Prākṛit, Nāgarī	Fragment of a poem. Numbers of verses found herein are 4, 11, and 16. Verse 4 mentions Raṇarāgamalla.
167	Do.	.	.	.	.	....	....	Sanskrit, Nāgarī	Fragment of a Sanskrit poem (possibly the same as above). Verse No. 11 is found in this.
168	Do.	.	.	.	.	....	V.S. 1299, Chaitra sudi 6, Saturday, Irregular.	Do.	Mentions <i>Āchārya</i> Sāgarachandra.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
UJJAIN— <i>concl'd.</i>						
169	Mahākāla temple	Khajjits of Malwa .	Mohamunda	V.S. 1510, Śaka 1374	Local Dialect; Nāgarī	Purport not clear. Noticed in <i>Annual Administration Report</i> , Archaeological Department, Gwalior State, 1935-36, App. D, No. 55.
170	Do.	Chaulukya	Jayasimha	V.S. 1195, Jyēsthā vadi 14, Thursday= 1138 A.D., June 9.	Sanskrit, Nāgarī	Fragmentary. Mentions god Kirtinārāyana and the king's victory over Yaśovarman, king of Malwa. Noticed in <i>P.R.A.S.W.C.</i> 1912-13, p. 55.
171	Do. . . . .	....	....	....	Do.	Mentions Gōrī, wife of a person of the Skandhillavāla (Khandelwala) family. Noticed in <i>Annual Administration Report</i> , Archaeological Department, Gwalior State, 1940-41, App. F, No. 8.
172	Do. . . . .	....	....	....	Do.	Seems to contain pilgrims' names.
173	Do. . . . .	....	....	....	Do.	Refers to the respects paid to the deity by Maṇḍōvarī, wife of Jagadēva, son of <i>Sādhu</i> Dhāmdhūva. In characters of about the 12th century.
174	Do. . . . .	....	....	....	Do.	Refers to Āmmipi, wife of Bādhu who was the son of <i>Sādhu</i> Dhāraṇasa and Sāviti. There is a fragment of another inscription to the right of this record. Do.
175	Do. . . . .	....	....	....	Do.	Mentions Paṇḍita Kittanāna, son of <i>Sādhu</i> Vardhamāna and Harasini. Do.
176	Do. . . . .	....	....	V.S. 12110, Vaiśākha śu 1, (Friday).	Do.	Damaged. Mentions Māthurānaya. Do.
177	Do. . . . .	....	....	....	Do.	Mentions Kēdu, son of <i>Sādhu</i> Kōhala. Do.
178	Do. . . . .	....	....	V.S. 1237	Do.	Purport not clear.
179	Do. . . . .	....	....	....	Do.	States that the object bearing the inscription is the work of a <i>Sāhni</i> whose name is damaged. Do.
180	Bilāspūr.—Stone in the compound of the Deputy Commissioner's Bungalow at Bilāspur, originally from Mahamadpur.	Kalachuris of Ratanpur.	....	....	Do.	Damaged. Noticed in <i>Ind. Ant.</i> , Vol. XX, pp. 84 f., and <i>P.R.A.S.W.C.</i> , 1903-04, p. 50, No. 2022.
181	Burhikhār near Malhār.— <i>Gadā</i> of a Vaishṇava image (locally called Chaturbhuj Bhagavān).	....	....	....	Prākṛit, Brāhmī	Coated with paint. Seems to read: <i>Payāvatiya [dāna Blā-rada] yaga kārītā</i> . Published in <i>QJMS</i> , C.H.N., 1956, pp. 221 ff.

MADHYA PRADESH
BILASPUR DISTRICT

182	Malhār. —Stone in the compound of the Malguzar's house.	....	....	Sanskrit, Nāgari .	Damaged and worn out. Contains two verses and a concluding passage in prose. Purport not clear.
183	Image of the Buddha, pedestal .	....	....	Sanskrit, North Indian Alphabet	Contains the Buddhist formula <i>yē dharmā</i> , etc. In characters of about the ninth century.
184	Stone built in a broken wall .	....	....	Nāgari . .	Damaged. Only what looks like <i>āśāḍha</i> can be read.
185	Another stone in the same wall .	....	....	Do.	Damaged. Only a few letters visible.
JABALPUR DISTRICT					
186	Sleemanābād. —Tomb-stone on the left side of the Jabalpūr-Katni road, near milestone 39-5.	....	1857, November 6, Friday.	Tamil . .	States that on the date specified, Rāmasāmi, a gun-lascar attached to the T-Company of the third Battalion of the Madras Artillery, received a gun-shot (<i>wound</i>) on his forehead at the fight at Muruvāda and died on Friday early in the morning at 6½ hours and that he was brought to Sleemanābād and buried. The stone is stated to have been set up by Vēmbili, his younger brother. Published in <i>IHQ</i> , Vol. XXVIII, pp. 393 ff.
187	Cross of another tomb near the above .	....	1858, May 29, Saturday.	Do.	States that on the date specified, when the First Mātṭin 3rd company of the Madras Native Infantry came on a military march to Silmanabād and lay in camp there, sepoy Daniel of the 3rd company developed fever and delirium and died at 5½ hours. The Christians in the same company as well as the Tent-Lascar Giram Michael are stated to have had the stone tomb erected. <i>Ibid.</i> , pp. 394 f.
MADRAS					
ANANTAPUR DISTRICT					
TADPATRI TALUK					
188	Bōdeyapalle. —Pillar in front of the Chen-nakēśava temple.	....	Śaka 1436, Bhāva, Mārgaśīra ba. 12, Wednesday=1514 A.D., December 13, Wednesday, 19.	Telugu . .	States that Malidēvanāju, son of Sarasvati Tirumalarāju, acting on behalf of the twenty-four families of the Vipra-vinōdin community, granted to god Chennakēśvara, the <i>dommari-chēnu</i> situated in Peñchukaladinne- <i>agrahāra</i> , sur-named Bukkarāyapuram of Penna-māgāni in Gutti-rāja, on the occasion of Uttarāyaṇa-saṅkrānti.
189	Gōparājupalle. —Inscription on a stone in front of the Viṣṇu temple.	....	Śaka 14[3]6, Bhāva, Bhādrapada ba. 30.	Do.	Damaged. Mentions <i>Mahāmaṇḍalēśvara</i> Lakkarājayyadēva-Mahārāja.
190	Boundary stone in <i>vaṅka</i> , west of the village.	....	....	Do.	States that (<i>the stone indicates</i>) the border of Senagalagūḍri- <i>agrahāra</i> granted by Achyutadēva-Mahārāja to Narasiṃha-Sōmayājīn.
191	Putlūru. —Stone (proper right of entrance) in the Viṅhēśvara temple.	....	Śaka 1468, Parābhava, Mārgaśīra śu. 10, Thursday=1546 A.D., December 2, Thursday, 86.	Do.	Seems to register a gift made to gods Chennakēśava and Mūlsthānam Bhōgēśvara at Putlūru, a village included in Pennabadi-māgāni of the Gutti-rāja. Mentions the Ayyāvāli community.
192	Stone, proper left of entrance, same temple	....	Śaka 1466. Krōdhi, Kārttika...	Do.	Damaged. The details of the record are lost.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANANTAPUR DISTRICT— <i>concl'd.</i> TADPATRI TALUK— <i>concl'd.</i> Putlūru — <i>concl'd.</i>					
193	Stone in the Chennākēśava temple . . .	Vijayanagara	Sadāśivadēva Mahārāya	Saka 1476, Ananda, Nija-Āshādha ba. . . .	Telugu	Damaged. The details of the record are lost.
194	Senagalagūḍūru.— <i>Dhvajastambha</i> , Chennākēśava temple.				Do. . . .	In late characters. Mentions Mārakāpuram Chenna[rāya] and some preceptor whose <i>prasasti</i> commences with the words <i>Vēdamāṅgapratishṭhāchārya</i> , etc.
195	Stone near <i>gāḍi bhāvi</i> , on the road-side, north of the village.	Vijayanagara		Saka 142[9], Prabhava, Kārttika śu 1[5], [Sunday?], Irregular.	Do. . . .	Damaged. Mentions <i>Mahāmaṇḍalēśvara</i> Salakarāju Timmayadēva Mahārāja and refers to Gūḍūru and to some gifts (of land) as <i>mānya</i> .
196	Boundary stone near Āñjanēya temple . . .				Telugu, Nāgarī	States that (<i>the stone indicates</i>) the boundary of Rāmachandrapura-agrahāra in the south-western direction.
197	Stone in front of the Pārvaṭi shrine near Siva temple.	Bāṇa	Chandiyanna	Solar eclipse	Kannāḍa (archaic)	Commences with the <i>prasasti</i> , <i>Sakala-jagatrayābhivandita</i> , etc. Registers the remission, granted by the chief of the tax <i>ponna-tere</i> in favour of the <i>mahājānas</i> of Peṇukapaḷu. In characters of about the 9th century.
198	Takkellapāḍu—Boundary stone . . .				Telugu	States (<i>that the stone marks</i>) the western boundary of Senagalagūḍūru-agrahāra belonging to Narasimhasōmayāji.
199	Timmāpuram.—Boundary stone south-east of the village.				Do. . . .	Damaged. Seems to state (<i>that the stone marks</i>) the boundary of the village (name lost), belonging to Tāḍipāka Rāmēśvara.
200	Urachintala—Stone in the village . . .			Saka 162[7], Tārāṇa, Āshādha ba. 5, Monday=1704 A.D., July 10, Monday, -54. The Saka year was current.	Do. . . .	Damaged. Seems to state that Sādutullā Asāri Handam-miṇya Sāhebu granted Ūrachintala for the settlement of certain families.
201	Vaṅganūru.—Stone (No. 1) on the tank-bund on the border of the village.			Saka 1429, Prabhava, Kārttika śu. 12, Monday=1507 A.D., October 17, Sunday (not Monday), -71.	Do. . . .	States that Siddapanāyani-Koppinēningāru of the Anukūlagotra granted lands in Beḍudūru as <i>sarvamānya</i> to Gōvinda-ayya-Krishṇayya-Timmayya for the expenses of maintaining a <i>satva</i> at Beḍudūru during the festival occasions at Śrīparvata for the benefit of pilgrims.
202	Stone (No. 2), same place . . .	Vijayanagara	Vijaya Bukka-Mahārāya	Saka . . . , Śōbhakṛit, Pushya ba. 1.	Do. . . .	Mentions <i>Mahāmaṇḍalēśvara</i> Kathāri-Sāluva Teluṅgarāya Mahārāya as ruling Beḍudūru in Pennabadi and records some transaction, the details of which are not clear.

203	Velamakūru. —Stone near the <i>eddula-jāga</i>.	....	....	Saka 737, Madyama-vīśi Uttarāyaṇa-saṅkramaṇa.	Telugu (archaic)	Registers a gift of 150 <i>maruttu</i> of land at Velmalūru by Vallava Salkalu to god Bhōgīsvara. The gift was entrusted to Komarasamula Śivakarabhavyalu.
204	Stone at the entrance of the Āñjanēya temple.	Vijayanagara .	Krishnarāya Mahārāya .	Śaka 1451, Virōdhi, Āshāḍha śu. 11.	Telugu	States that when Vākiti Ādepa-Nāyaningāru was administering Guttiṛāṣya and when Velamakūru in Pennabāḍi of this <i>rājya</i> was being held as <i>nāyankāra</i> by Dasapanāyani Ayyavāru as a subordinate of Ādepa-Nāyaka, Sakakarāṣu, the uncle of <i>Mahāmaṇḍalēśvara</i> Sāmbeta Lakayadēva Mahārāja, granted lands to god Hanumantadēva installed by Rāghavaya of Koṇavakoṇḍa.
205	Virāpuram. —Stone in <i>pūladoddi</i> near Veṅṅopālasvāmin temple.	....	....	Śaka 1466,	Do.	Damaged. Mentions <i>Mahāmaṇḍalēśvara</i> Allu[du] Rāma[rāja].
206	Stone near <i>Chāvaḍi</i>.	....	....	....	Do.	Seems to state that one Viramarāṣu founded Viramarāṣupuram
SOUTH ARCOT DISTRICT						
CUDDALORE TALUK						
207	Tirutturaiyūr. —Slab set up between the fields bearing S. No. 515/2-3 and 516/2	....	....	Kilaka, Paṅṅuni 29	Tamil	Damaged. Mentions Śiṣṭa Gurunāthasvāmin of Tirutu-rāiyūr. In late characters.
BELLARY DISTRICT						
HOSPET TALUK						
208	Hampi. —Labelled image(1) in the underground temple (1) near the Tuṅgabhadra river.	....	....	....	Kannāḍa	Reads : <i>Rāyasta-Rāmachandra-Dikṣhita</i>
209	Image (2), same place	....	....	....	Do.	Reads : <i>Śingama-saṅgyarāma</i>
210	Image (3), same place	....	....	....	Do.	Reads : <i>Maṅgarasarū</i>
211	Image (4), same place	....	....	....	Do.	Reads : <i>Bāvi-Nāgarasarū</i>
212	Image (5), same place	....	....	....	Do.	Reads : <i>Chikka-Nāgarasarū</i>
213	Image (6), same place	....	....	....	Do.	Reads : <i>Rāmarasarū</i>
214	Image (7), same place	....	....	....	Do.	Reads : <i>Rāyasta-Rāmachandra-dikṣhitara Nāgappannu</i>
215	Image (8), same place	....	....	....	Do.	Reads : <i>Sōmamma</i>
216	Image (9), same place	....	....	....	Do.	Reads : <i>Timmama</i>
217	Image (10), same place	....	....	....	Do.	Reads : <i>Timmaimmanu</i>
218	Image (11), same place	....	....	....	Do.	Reads : <i>Sōmaimmanu</i>
219	Image (12), same place	....	....	....	Do.	Reads : <i>Rāyasta-Rāmachandra-dikṣhitara maga Nāgappannu</i>

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
BELLARY DISTRICT—<i>concl'd.</i>						
HOSPET TALUK—<i>concl'd.</i>						
Hampi—<i>concl'd.</i>						
220	Labelled image (1) in the underground temple (II).	....	....	....	Nāgarī	Mentions <i>Kēśava</i>
221	Image (2), same place	....	....	....	Do.	Damaged
222	Sahasralinga boulder between the two underground temples.	....	....	....	Kannaḍa	Mentions <i>Kenpa-Saṅkara</i>
223	Same place	....	....	....	Do.	Seems to be a name
CHINGLEPUT DISTRICT						
TIRUVALLUR TALUK						
224	Kachchūr.—Two sides of a stone near Kachchalésvara temple.	Chōla	Rājarājakēśarivarman	15th year,	Tamil	States that the <i>ūṇavar</i> of Kattivūr, Peruñjēri and Pondai-pakkam sold a piece of land called <i>Mullipatti</i> to a lady who granted it as <i>erippatti</i> making it tax-free by payment of an additional sum.
225	Sluice stone on the right side of the tank in the village.	Do.	Parakēśarivarman	....	Do.	Damaged. The details of the record are lost.
226	Sluice stone on the left	....	....	....	Do.	States that the stone was the gift of Rāhuttamiṇḍan Ādi-Tippanāyakkar.
COIMBATORE DISTRICT						
AVANASI TALUK						
227	Irumburai.—South wall, central shrine, Kailāsanātha temple.	Pāṇḍya	Sundara-Pāṇḍyadēva	27th year, Kārtigai 4,	Do.	States that the <i>Sivabrāhmaṇas</i> of Muḍuturai agreed to provide rice offering to the deity, Sittiramēlip-pillaiyār at Muḍuturai in Vada-Parisāra-naḍu, in consideration of a sum of 15 <i>kalaṅḡu</i> of gold which they received from the <i>śrī-bhaṇḍāram</i> .
228	Same wall	Do.	Do.	Māśi	Do.	Registers a gift of gold made by Āṇḍan Kannaṇ of Muḍuturai in Vada-Parisāra-naḍu for the expenses of offering arecanut and betel leaves, to god Tirunāgīśvaramudaiyār and Sivakāmasundari.

ERODE TALUK

229 **Bhavāni.**—Ceiling of the *mahāmaṇḍapa* in front of the central shrine, Saṅga-meśvara temple.

230 Same place

231 Ceiling of the *maṇḍapa* around the Ammaṇ shrine, same temple.

232 Ceiling of the *mahāmaṇḍapa*, Vēdavalli Ammaṇ shrine, same temple.

233 Pillar, *kalyāṇamaṇḍapa*, same shrine

234 Four sides of the basement of the peacock-pedestal in front of the Subrahmaṇya shrine, same temple.

235 Ivory-plated swing-cot in the Ammaṇ shrine, same temple.

KURNOOL DISTRICT

KURNOOL TALUK

236 **Laddagiri.**—Stone near the ruins of the Rāmappa temple.

237 Stone near *dharmachāvidi*

238 Field called *Nambayachēnu* on the road to Veludurti.

239 **Parla.**—Stone near Išvara temple

240 Two broken stones near the cattle pound

241 Stone in the field of Kuruba Rāmanna on the border of the village.

States that Immaḍi Ketṭi-mudaliyār constructed the procession-path round the shrine (*tirumadaimāligai*) the front *niṭiya-maṇḍapa* and the *śikhara* (pinnacle) of god Nannāvudaiyasvāmin and also the central shrine, the *ardhamāṇḍapa* and the *mahāmaṇḍapa* of the goddess, Paṇṇār[moli]y-ammai.

States that the above-mentioned person also constructed the shrine of Kumāra (Subrahmaṇya), a *yāgaśālai*, a *vasanta-maṇḍapa* and a pinnacle and installed a *linga*.

States that the northern *maṇḍapa* of the Ammaṇ shrine was caused to be constructed by Kūḍali Śeṣhayaṇavargal at the instance of Dalavāy Dēvarājayānavargal and Nāñjarāja-udaiyaṇ.

States that the front *ardha-maṇḍapa* of the shrine of Paṇṇār-moliyamman at Tiruvānikūḍal was the benefaction of Immaḍi Ketṭi-mudaliyār and Śiṇṇammāl.

Damaged. Seems to state that the compound wall called *Vālarājan* of the temple at Tiruvānikūḍal was the benefaction of Śimāṇ Tiruvalanandaṇ.

States that a certain Kandappaṇ of the Ātrēya *gōtra*, a resident of Avāṇipērūr, installed the peacock pedestal and laid the pavement around it.

States that the ivory swing-cot of goddess Vēdanāyaki Ammaṇ at Bhavāni-kūḍal was the benefaction of Uliyam Gāro-Durai. The signature of the donor is also engraved as : W. Garrow, XI January, 1804.

Damaged. Seems to register a gift made by *Sunkaverggaḍes* Ajja...karasarāja and Dēvaparāja to god Rāmeśvara.

Damaged. Mentions a *Mahāmaṇḍalēśvara*. The details of the record are lost. In characters of about 13-14th century.

States the extent of the land assigned to *Dharmadēva*.

Damaged. Seems to record a donation made by Ballaya-Chōla-Maharāja who had the *Charaṇasarōruka*, etc., *prāsasti*.

Mentions Ghaṭeyāṇkakāra-Chōla-Maharāja who is introduced with the *Charaṇasarōruka*, etc., *prāsasti*. Continuation of the inscription after the mention of the date is lost.

Records a gift of loan at Rēmaḍi to Rāvi-arasa in the regime of *Mahāpradhāna* Sāraṅga-Nāyaka.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADURAI DISTRICT MADURAI TALUK					
242	Kilkuyilkudi (Kilakkudi).—Rock to the north of the bass-relief Jaina images in <i>Pēchchippallam</i> , Samanarmalai hill.	....	....	....	Tamil Vatteluttu	Damaged. Mentions a <i>paḷḷi</i> and the names Gunabharadēva and Chandraprabha. In characters of about the 10th century.
243	Top of the same hill, near basement of a dilapidated temple.	....	....	....	Do.	Mentions Irattaiyaṇ. In similar characters.
244	Same place, near the stone lamp post	....	....	....	Kannāḍa	Mentions the Jaina teachers Āriyadēva, Baḷachandradēva of Belagula, belonging to the Mūla <i>saṁgha</i> . Nēmidēva, Ajitasēnadēva and Gōvardhanadēva. In characters of about the 12th century.
	TANJORE DISTRICT KUMBAKONAM TALUK					
245	Kumāramangalam.—Door jamb of the entrance into the dilapidated Śiva temple.	....	...	....	Tamil	Damaged. Seems to register grant of concessions in the payment of house tax by families who agreed to resettle in a village (name lost) which they had abandoned formerly. Mentions Sāḷuva Tipayadēva-Mahārāja.
246	Tirukkuvāḷai.—East wall, <i>maḥāmāṇḍapa</i> , Tyāgarāja temple.	Chōḷa	Rājārāja (III)	4th year, Mārgaḷi	Do.	Registers the donation of 2100 <i>kāśu</i> made by Alan, for the expenses of worship and offerings to the image of Adipattā-Nāyanar set up by him in the temple of Tirukkōḷili-udaiyār. It is stated that he obtained this amount by begging from among the members of his community and that he paid it into the hands of Dāmōdarabhattāṇ who agreed to pay interest on it in kind (paddy) to be utilised for offerings, etc.
247	Same wall, right of entrance	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10+1st year, Ādi 20	Do.	Records the gift of 106 <i>panam</i> made to the authorities of the temple of Tirukkōḷili-udaiyār by a merchant Māṅgudaiyaṇ Piehchaṇ Ganapati Āṇḍar for the expenses of special offerings to the deities, for taking them in procession and also for offering <i>tiruvjānam-amudā</i> to Āḷudaiyaḷ-piḷḷaiyār, and for singing the <i>Tēvāram</i> hymns.
248	Do.	Do.	Do.	....	Do.	The inscription is left unfinished, after the mention of the king.
249	Do.	....	....	....	Do.	Probably connected with the above. States that the pillared terrace of the temple was the charity (<i>tiruppani</i>) of Siga-lipillai <i>alias</i> Jayatūṅavarman, a native of Vadavalla-ttirukkai-Iḷāṅgudi <i>alias</i> Indirāpatinallūr. He is also stated to have made a gift of 30 <i>panam</i> for the expenses of burnien 20 lamps from early morning to the end of <i>śrībali</i> worship at night.

[illegible]

250	Same wall, left of entrance	Pāṇḍya	Māravarman vartin Kulasekharadeva.	Tribhuvanachakra- deva.	34th year Karkāṭa ba. 4, Monday, Uttirattādi= 1301 A. D., July 24, Monday, f.d.t. -98, f.d.n. -73.	Tamil	Records that the authorities of the temple of Tirukkōḷili- udaiyār at Tirukkōḷili in Vanḍalai-Vēlūr-kūrāṁ, a subdivision of Rājendrachōḷa-vaḷanāḍu, accepted an endowment of land made by Poṇṇinallūruḍaiyāṁ Sīrāmadēvaṁ of Pāmbuṇi alias Tyāgapuram situated in Pāmbuṇikūrāṁ, a sub- division of Suttavallivaḷanāḍu, for burning two perpetual lamps.
251	North and West wall (tiers), mahāmaṇḍapa.	Chōḷa	Tribhuvanachakravartin rājadeva.	Rājādhi- rājadeva.	10th year, Makara śu. 12, Friday, Rōhinī=1175 A. D., December 26, Fri- day 45; -734	Do.	Ends of lines built in. Seems to record the turns of service which the Sīrabrahmaṇas agreed to observe during the 30 days of each month in the temple of Tirukkōḷili-udaiyār at Tirukkōḷili situated in Idaiyaḷanāḍu, a subdivision of Rājendrachōḷa-vaḷanāḍu.
252	Do.	Do.	Tribhuvanachakravartin Chōḷadeva.	Kulōttunga- deva.	20th year,	Do.	Mentions Tiruchchāttiyakkudi-udaiyāṁ probably as the donor. Ends of lines are built in.
253	Do.	....	....	....	....	Do.	In two fragments. Beginning of lines built in. Seems to record an endowment for the burning of lamps in the temple.
254	North and west wall (tiers), Mahāmaṇḍapa	Chōḷa	Kulōttunga-Chōḷadeva	.	4th year Kanni śu. 12, Monday, 1181 A. D., Sep- tember 21, Monday, -75, -87.	Do.	Damaged. Seems to state that Kulōttunga-Chōḷa-Kachchiya- rāyaṁ endowed 100 kāṣu for the supply of 91 nālī of oil for burning lamps in the temple on all the 365 days of the year. The Sīrabrahmaṇas received the endowment and agreed to supply the oil daily at certain fixed quantities.
255	West wall, same maṇḍapa	Do.	[Tribhuva]nachakravartin dra-Chōḷadeva.	[Rājē]n- dra-Chōḷadeva.	[2]3rd year Mēsha śu. 12, Monday, Uttirāṁ= 1269 A. D., April 15, Monday -38, -05.	Do.	Registers the gift of lands as tūṇāmattukkāṇi to god Tiruk- kōḷili-udaiyār by Kidāratuppiḷḷai alias Sērakōṇ and others. The lands are stated to have been in the enjoyment of the donors as Kuḍiṇṇāḍēvādānam.
256	Same place	[Do.]	Tribhuvanachakravartin	.	....	Do.	Fragmentary. Mentions a donation of money (kāṣu).
257	Do.	Chōḷa	Tribhuvanachakravartin "who took Madu[rai].."	.....	....	Do.	Do. Mentions a number of Bhattas probably as the buyers in some transaction (details lost).
258	North wall (tiers) ardhamaṇḍapa, same temple.	[Do.]	Tribhuvanachakravartin	.	[5]th year,.....	Do.	Damaged. Seems to refer to an endowment of money for supplying oil to lamps.
259	Same wall (tiers)	Chōḷa	Tribhuvanachakravartin Chōḷadeva.	Rājendra- deva.	4th year (in words), Mēsha śu. 10, Monday, Rōhinī. Irregular.	Do.	Registers the gift of land free of taxes made by the Ūṇavar of Periyakkudi and Vaḍapōykkudi situated in Venḍalai- Vēlūr-kūrāṁ to the temple of Tirukkōḷili-udaiyār at Tiru- kkōḷili situated in Idai-Alanāḍu, a subdivision of Rājēn- drachōḷa-vaḷanāḍu, for expenses of celebrating the Tai- Pūṣam, Vaigāsi and other festivals.
260	South wall, same maṇḍapa.	Do.	Tribhuvanachakravartin Chōḷadeva.	Rājendra- deva.	35th year Mīna ba. 15, Monday, Utti- rattādi=1276 A. D., March 16, Monday, -04, f.d.n. -77.	Tamil	Continuation lost. Seems to register an endowment made by Agayan Tirumaraikkāḍaiyāṁ, a native of Pālai-kkuru- chechi in Alarūr-nāḍu, a subdivision of Madurōḍaya-vaḷa- nāḍu in Chōḷa-pāṇḍimaṇḍalam to the temple of Tirukkōḷili- udaiyār for the expenses of conducting every month a festival on the day of Kēttai (Jyēsthā) which was his natal star, when the deity was to be taken on procession and halted at the maṇḍapa called Tirumaraikkāḍaṇ after the donor's name.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TANJORE DISTRICT— <i>contd.</i> NAGAPATTANAM TALUK— <i>concl'd.</i> Tirukkuvalai—<i>concl'd.</i>					
261	Tyāgarāja temple, south wall	Chōla	Parakēsarivarmaṇ Rājādhirāja Nara-pati Rājendra-Chōladēva.	29 + 1st year	Tamil and Grantha	Commences with the <i>prāsasti</i> of the king beginning with the words, <i>Samastajagadēkavīra</i> , etc. Damaged towards the end. Seems to register a gift of land free of taxes by the king.
262	Do.	Do.	Tribhuvanachakravartin Rājendra-Chōladēva.	3[1]st year	Tamil	Damaged. Seems to register a deed of agreement (<i>iśaiu-tittu</i>) relating to a piece of land which was a <i>dēvadāna</i> of the temple of Tirukkōlīli-udaiyār bet ween a private person and the temple authorities, the details of which are lost.
263	Do.	Do.	Tribhuvanachakravartin . . . . .	....	Do.	Damaged. Seems to record some provision made for burning a lamp.
264	East wall of the Chandikēśvara shrine, Same temple.	Pāṇḍya	Jatāvarmaṇ Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[14]th year, Mithuna su. 10, Friday, Tiruvōnam. Irre- gular.	Do.	Registers an endowment of 100 <i>panam</i> made by Uyyavandāṇ Sigāliyaṇ <i>alias</i> Sēraṇaiveṇṇa-Pāṇḍiyadēvaṇ, a native of Iṅgundi <i>alias</i> Indirāpatinallūr in Vallam, into the treasury of the temple of Tirukkōlīli-udaiyār to meet the expenses of the ceremonial bathing of the god in <i>pañcha-dravya</i> , conducted to secure the donor's welfare.
265	West wall, same shrine	Do.	Do.	8th year, Vaigāsi 29.	Tamil	Incomplete. States that when owing to floods in the Chandra-maulipēāru, water overflowed into the street by the side of the temple on its north, Tirumaraikkāḍuḍaiyaṇ <i>alias</i> Vayirādāyaṇ arranged for the draining of the water and for preventing recurrence of the floods by changing the course of the stream in its higher reaches on the borders of the village of Kuṇḍaiyūr. The old course of the stream with some additional lands belonging to the temple was converted into a second road surrounding the village and named Tirumaraikkāḍuḍaiyaṇ. The temple lands so utilised were compensated by a gift of 2 <i>vēḷi</i> of land belonging to this chief in Paramēśvara-chaturvēdimangalam.
266	North wall (tiers), Agastyeśvara shrine same temple.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladēva, who took Madurai, Iḷam and the crowned head of the Pāṇḍya.	....	Do.	Damaged. Seems to record a gift of land as a provision for burning lamps in the temple.
267	South wall (tiers), same shrine	Do.	Do.	23rd year (in words)	Tamil	Damaged Purport not clear.

268	West wall (tiers), same shrine	Do.	Do.	Do.	Do.	Damaged. Seems to record an endowment of 1000 <i>kāśu</i> made by one Tavamudaiyāṇ for the expenses of burning lamps in the temple.
269	South wall (tiers), same shrine	Do.	Do.	Do.	7th year (in words), Kumbha Monday, Uttira- [ttā]di,	Damaged. Registers an endowment of 135 <i>kāśu</i> made by a certain person (name lost), for the expenses of burning three perpetual lamps in the temple, the daily supply of oil for the purpose being stipulated as 1 <i>ulakku</i> and the total supply for the 365 days of the year as 91 <i>nāli</i> and one <i>ulakku</i> .
NANNILAM TALUK						
270	Kiraṇūr.—North wall, <i>ardhamandapa</i> , Sivalōkanāthar temple.	Do.	Do.	Do.	7th year	Damaged. Seems to record a gift of land free of taxes, as <i>archanābhōga</i> to Viṣṇubhaṭṭaṇ Vēṅgaḍavan, a Vaikhanasa Brāhmaṇa of the Gautama <i>gōtra</i> , resident of Kiraṇūr.
271	Same wall	Do.	Do.	Do.	26th year	Commences with the historical introduction <i>Tirumagaḷ pōla</i> , etc. Registers the gift of land made by the <i>Uraṇar</i> of Pullūr, situated in Tiruvalandūr-nāḍu, a subdivision of Uyyakkonḍaḷaṇāḍu to the deity Gaṇapati in the temple of Mahādēva at Sivapura (a part of) Kiraṇūr for the expenses of worship and offerings. The <i>uravar</i> undertook to pay certain specified taxes due from the land.
272	North and west walls, central shrine, same temple.	Do.	Do.	Do.	Year [2]	Commences with the king's <i>prasasti</i> beginning with the words <i>Tiru-maṇai-vaḷara</i> . Portions damaged. Seems to register a gift of land to god Mahādēva of Tiruvagnisvaram by Kalyāṇamahādēvi, the queen of Rājendrasōḷaṇ.
273	North, west and south walls, same shrine	Do.	Do.	Sanskrit, Grantha and Tamil.	7th year	Commences with a preamble in Sanskrit prose which states that this is the registration document relating to the apportionment of lands formerly endowed by various rulers for conducting all items of worship, offerings, etc., to god Mahādēva of Sivapura at the instance of Saṅkaradēva surnamed Arumōḷidēva-pallavaraiyaṇ. The apportionment is stated to have been made by Āryapaṇḍita-Vimalasiva surnamed <i>Aṣṭachaturvīṃśatsahasrabhaṭāra</i> , the son of Ādiya, who was the <i>Maṭhāhipatiya-kṛt</i> . The Tamil portion gives the details regarding the endowed lands.
274	Same place	Do.	Do.	Do.	4th year	Damaged. Mentions Sivapuramudaiya-Mahādēva. In characters of about the 9th century A. D.
275	Do.	Do.	Do.	Do.	Do.	Damaged. Mentions Nandan-vāyakkāl.
276	West and south walls, same shrine	Chōla	Do.	Do.	[15]th year	Damaged. Commences with the king's <i>prasasti Tirumanni vaḷara</i> , etc. Seems to record some donation for the <i>śrībhāi</i> ceremony in the temple of Mahādēva at Sivapuram in Uyyakkonḍar-vaḷaṇāḍu.
277	Narimanam.—South wall (tiers), <i>ardhamandapa</i> , Agastisvara temple.	Do.	Do.	Do.	19th year, Mēsha śu. 3, Saturday, Rōhiṇi=1235 A. D., April 21, Saturday, f.d.t. .07, .41.	Registers the gift of 2½ <i>mā</i> of land, free of certain specified taxes to god Agastisvara of Narimanam <i>alias</i> Kaḍārapirantakanallur by the <i>uravar</i> of Kuṟṟālam and Āyīṇūr.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TANJORE DISTRICT— <i>concl'd.</i> NANNILAM TALUK— <i>concl'd.</i> Narimanam— <i>concl'd.</i>					
278	South wall, (tiers) ardhamaṇḍapa, Aggas̥tis Nara temple.	....	....	....	Tamil	Probably connected with the above. Contains only the names of signatories beginning with Tribhuvana-chakravartigaludaiyāṇ Avimuktis̥varamudaiyāṇ <i>alias</i> Tiruvalaṇ-jūḷiyudaiyāṇ.
279	Do.	Chōḷa	Tribhuvanachakravartin dēva.	19th year, Mēsha su. 3, Saturday, Rōhiṇī= 1235 A. D., April 21, Saturday, f.d.t. .07, .41.	Do.	Registers the gift of 3 mā of land, free of taxes, to god Agas-tis̥vara and Tirukkāmakkōṭṭa-Periyanaḥcheyār of Nari-manṇam <i>alias</i> Kiḷāraparāntakanallūr by the <i>uvavar</i> of Narimanṇam, Nandikēśvaranallūr, Purriḍankonḍanallūr and Vallaiṇṇappakkam.
280	Pōḷakkudi.—Back of a Jaina image near the tank.	....	....	Śālivāhana-Śaka 158 [1], Pramādi, Ādi.....	Do.	States that <i>Rājamānya Rājas̥rī</i> Mallārīyār had a tank dug at Pēḷaikkudi and issued orders prohibiting baling out of water from it by baskets (for irrigation) and the cutting down of trees surrounding it.
281	Tirumiychehiyūr.—Inner <i>gōpura</i> , proper right of entrance, Mihirarunēśvara temple.	....	....	....	Do.	Records the gift of land containing timber trees like jack, <i>iḷuppai</i> , etc., and situated in the <i>paṇḍāraṇḍai</i> of Tirumigaichchūru as <i>saramānya</i> to god Tirumigaichchūr-udaiya-Nāyanār for expenses of offerings, worship and lighting of lamps by Sūraiḱkārapillaiyadēva-Mahārāja. Tirumigaichchūr is stated to be situated in Tirumi-gaichchūrparuru in the western subdivision of Uyya-kkoṇḍasōḷa-vaḷamaḍu.
282	Pillar No. I, second row (east), in <i>maṇḍapa</i> in front of Sāntanāyaki shrine, same temple.	Chōḷa	Parakēsarivarman	7th year	Do.	Registers the gift of half (<i>vēḷi</i>) and two mā of land made by a certain person (name lost) to the temple authorities to be utilised for burning two lamps in the temple of Tirumiyachchūr-Mahādēva at Tirumiyachchūr, a <i>dēvadānam</i> in Ambar-nāḍu.
283	Pillar I, second row (west), same <i>maṇḍapa</i>	Do. . . .	Do. . . .	9th year	Do.	Records the gift of 90 sheep by Agalaṇ Munnūrruvan, a potter of Tirumiyachchūr, for burning lamp in the temple.
284	Same pillar	Do. . . .	Do. . . .	15th year	Do.	Incomplete. States that Sōlai Sāttan <i>alias</i> Kañjirukkai-[pā]ḷarudaiyāṇ made a gift of a <i>tāmīlai</i> (drum) and other instruments to god Mūlasthānamudaiyār of Tirumiyachchūr in Ambar-nāḍu.

285	Do.	Do.	Do.	Do.	Contains only the concluding portion of an inscription mentioning boundaries of lands. In characters of about the 10th century A. D.
TIRUCHIRAPPALLI DISTRICT					
TIRUCHIRAPPALLI TALUK					
286	Sīraṅgam. —Raṅganāthasvāmi temple, Second <i>prākāra</i> , south side, wall of the jewel room facing the south wall of the <i>Chandanamanḍapa</i> .	Vijayanagara .	Venkatapatidēva Mahārāya (I) .	Saka 1510, Sarva-dhārī, Mithuna 5, Monday, Tiruvō-ṇam. Irregular.	Registers a gift of land by Venkatappa-Nāyaka of Chandragiri, son of Achyutappa and grandson of Nāgappa, for several offerings to god Raṅganātha. Mentions Viruppaṇa-Uḍaiyār.
287	Same wall, below No. 286	Do.	Do.	Do.	The labels read 'Sāluva Rāmarāju', 'Sāluva Kōnapparāju' 'Sāluva Kommarāju' 'Vēmūri Varadarāju' and 'Mūrtirāju' in late characters.
288	Do., below No. 287	Do.	Do.	Do.	Records purchase of <i>tiruvilaiyāttam</i> land from the temple officer Tiruvēṅgaḍam-udaiyār by Vēdayāsabhatter Tiruvāli-Ayyaṅgār and its grant as <i>erittis</i> to some <i>bhaṭṭas</i> for reciting the <i>Tiruppāvai</i> on specified occasions.
289	Do., to the proper left of entrance into the jewel room.	Vijayanagara .	Venkatapatidēva Mahārāya .	Do.	Registers gift of lands in Māyaṇanallūr situated in Tiruśirā-pura-uśāvadi for various services (enumerated) to the god and goddess in the temple by Krishnappa-Nāyakkar.
290	Do., do., below No. 289	Do.	Do.	Do.	Damaged. Seems to record gift of land for supply of garlands and several other offerings to the god by Kumāra Krishnappa-Nāyaka. Vāṇadarāya Tumbichechi-Nāyaka also figures in the inscription.
291	Do., base tiers (1st, top tier)	Do.	Do.	Do.	Fragmentary. Seems to be a <i>poliyūttu</i> grant by Tirumala . . . son (?) of Rāmānuja-Ayyaṅgār. Mentions [<i>Aṇai</i>] <i>khātāṇ-vaṭṭam</i> .
292	Do., do. (2nd, tier)	Do.	Do.	Do.	Do. Seems to record an endowment of 200 <i>poṇ</i> for offerings to the god. Mentions Bhūpati-Uḍaiyār.
293	Do., do. (3rd and 4th tiers)	Vijayanagara .	Vīra Krishṇadēva Mahārāya .	Do.	Do. Records a gift of land for offerings on the occasion of some specified procession of the god, by Vasavappa-Nāyakkar, son of Tippaya-Nāyakkar.
294	Same <i>prākāra</i> , tiers of the verandah, west side.	Do.	Krishṇadēva Mahārāya .	Telugu	Much damaged. Contains the <i>prāsasti</i> of the king describing his victories. Records gifts of lands and money for some <i>maṭha</i> and jewels of pearls and precious stones to the deities.
295	Do., do.	Do.	Do.	Tamil	Damaged. Records provision for the daily recital of <i>Jñā-nachintāman</i> before the god.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Find spot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT — <i>contd.</i>					
	TIRUCHIRAPPALLI TALUK— <i>contd.</i>					
	Śrīraṅgam— <i>contd.</i>					
296	Same <i>prākāra</i> ; tiers of the verandah, west side.	....	....	....	Tamil	Much damaged. Mentions a number of persons such as Naraharideva Mahāpātra, Virabhadra, Hamvira, etc. Seems to be a <i>prasasti</i> of Kṛṣṇadēvarāya.
297	Do., do., below the Nāyaka images	....	....	....	Do.	Do. Records provisions made for several services for the god. The details of date, etc., are lost. In characters of about the 15th century A.D.
298	Do., west wall of the verandah behind the Nāyaka images.	Vijayanagara	Śrīraṅgayadēva Mahārāya	Saka 1492, Pramōdūta, Vṛśchika śu. [pañcha]mi, Friday, Pūrvāśadhā. Irregular.	Telugu and Tamil	Commences with an invocation to god Raṅgāsāyin in Sanskrit verse. States (in Telugu) that the inscription records the gifts made by Achyutappa-Nāyaka to god Raṅganāthasvāmin. Registers grant of 25 villages situated in the various divisions of the Chōlamonḍalam, as <i>poliyūṭṭu</i> , for various services on several specified occasions for the deity from the aggregate income amounting to 6200 <i>pon</i> . Mentions Srinivāsachārya, son of [Śravi]nūṭala Tirumalai Tātāchārya of the Saṭha-marshaṇa <i>gōtra</i> , as the <i>āchārya</i> (preceptor) of the donor.
299	Do., same wall, proper right of the entrance into the perfumery room.	....	....	Saka 1558, Dhātu, Kannī (for Simha) śu. 3, Chittirai.	Tamil	Registers a grant of money by Emalūranār, a Sāttāda Vaiśh-nava, for offerings to god on the occasion of his halt at the <i>Yāgasālā</i> on the first day of Tiruppavitrat-tirunāl.
300	Do., do., proper left of entrance into the same room.	....	....	Saka 1584, Subhakrit, Mithuna ba. 1, Sunday, Ut-tirāḍam =1662 A.D., June 22, Sunday, .50; .95.	Do.	Partly built in and damaged. Seems to record a grant of land by Chokkanātha-Nāyaka for services to god.
301	Do., north side, tiers of the <i>yāgasālāi-marḍapa</i> ; west-end.	Vijayanagara	....	Saka 151.	Do.	Fragmentary. Refers to some provisions made for the temple. The details are lost.
302	Do., do.	....	....	.... Sunday, Rēvaṭi	Do.	Do. Seems to register a gift of land as <i>poliyūṭṭu</i> . The details are lost.
303	Do., do.	....	....	....	Do.	Do. Seems to record a gift by a certain lady. The details of the gift are lost.
304	Do., do.	....	....	....	Do.	Do. Contains the <i>prasasti</i> of king Kṛṣṇadēvarāya giving details of his conquest of Kanakagiri, Sankagiri, etc. Records an endowment made by Anantālvār-Bhaṭṭar, son of Śrīraṅga-raja-Bhaṭṭar of Uttiramerūr, for various services in the temple.

305	Do., do.	.	.	.	.	....	....	Do.	....	Do.	Seems to record a gift of land for various services in the temple, by Timmappa-Nāyakkar, son of Vāsal Mallappa Nāyakkar.
306	Do., do.	.	.	.	.	....	....	Do.	Śaka 1493, Prajōt-patti, Vṛ[śchika], śu. 12.	Do.	Seems to record a grant of some villages as <i>tiruvilaigāt-tam</i> for food offerings to the deity of the temple. Mentions Viravalli Annaṅgar as one of the donees.
307	Do., do.	.	.	.	.	Vijayanagara	Sadaśivadēva Mahārāya	Do.	Śaka 1478, Nāla, Kaṇṇi [śu. 15], Saturday, Rēvatī=1556 A. D., September, 19, Saturday, .17 ; .99.	Do.	Seems to record a gift by Kōnammaṇ, of the village Tirumalairājapuram, to the god for the merit of the son (name lost) of Mādrāja Veṅṅalarāja of Vijayanagara, who is said to have belonged to the Kākita <i>gōtra</i> and Āpastamba <i>sūtra</i> . Also mentions Lakshmanmaṇ, wife of Mūtta Rāma-rājar.
308	Do. North side ; tiers of the Sengamalanācheḷiyār shrine, facing the north wall of the Sēnaimudaliyār shrine.	.	.	.	.	Do.	Achyutarāya Mahārāya	Do.	Śaka 1454, Nandana, [Kaṇṇi] śu. 13, Thursday, Śadaiyam = 1532 A. D., September 12, Thursday, .40 ; .54.	Do.	Damaged. Registers a grant of land in the village Anilai by Tirumalai-Ammaṇ who told (<i>i.e.</i> , was the author of) <i>Bhaktasaṅjivī</i> , as an endowment for maintaining the <i>Śrīvaiṣṇavas</i> who recited the <i>Bhaktasaṅjivī</i> before the god.
309	Do., do., below No. 308	.	.	.	.	....	....	Do.	....	Do.	Fragmentary and damaged. Seems to record provisions made for several offerings to god. Records the assignment of a share in the offerings to Tālapākkam Tirumalaiyaṅgar, son of Annamayaṅgar of the Bhāradvāja <i>gōtra</i> , Āśvalāyana <i>sūtra</i> and Rik <i>śākhā</i> .
310	Do., East side, tiers of the Arjunamaṇḍapa, facing the east wall of the Sēnaimudaliyār shrine.	.	.	.	.	....	....	Sanskrit, Grantha	....	Damaged. Seems to register the grant of the village Kīlaikōvaṇ-kuḍi to the temple by Kumāra Achyutabhūpa. The details of the gift and the date are lost.	
311	Do., do.	.	.	.	.	Vijayanagara	Śrīraṅgadēva Mahārāya	Tamil	Śaka 1502, Vikrama, Kumbha śu. 12, Wednesday = 581 A. D., February 15, Wednesday, .35 ; .63 ; the <i>nakṣatra</i> was Pushya.	Do.	Registers a grant of money income from the village, Tāmanallūr in Peṇṇaikkarai-nādu by Śrīraṅgachārya of the Vādhūla <i>gōtra</i> , Āpastamba <i>sūtra</i> and Yajus <i>śākhā</i> , for offerings to god on certain specified occasions.
312	Do., do., same tier	.	.	.	.	....	....	Telugu	....	Records the obeisance of Duggarāju Ayya of Pulindula (Pulivendula) to god Raṅganātha. In late characters.	
313	Do., do., base tiers	.	.	.	.	Vijayanagara	Achyutadēva Mahārāya	Tamil	Śaka 1454, Nandana, Rishabha ba. Wednesday, Uttirattādi = 1532 A. D., May 1, Wednesday, the <i>tithi</i> was Ekādaśī, .12 ; .21.	Do.	Registers two endowments of 80 and 40 <i>poṇ</i> respectively, the former for special service on the occasion of the sacred bath at the Alagiya-manavāḷaṇ-tiṇu-maṇḍapam and the latter for conducting the <i>viḍāyārri</i> (recreation) festival for the god after the <i>Viruppaṇa-Uḍaiyar-tirunāl</i> in the month of <i>Chāttirai</i> , both out of the interest accruing on the amounts endowed, which were made into the hands of Kandāḍai Rāmānujayaṅgar, disciple of Kandāḍai Mādhavayyaṅgar.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

INDIAN EPIGRAPHY

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT— <i>contd.</i>					
	TIRUCHIRAPPALLI TALUK— <i>contd.</i>					
	Śrīraṅgam.— <i>contd.</i>					
314	Same <i>prākāra</i> , east wall of the Sēnaimudaliyar shrine, south end.	Vijayanagara .	Achyutadēva Mahārāya .	Saka 1456, Jaya, Makara ba. 1, Wednesday, Makhā =1535 A. D., January 20, Wednesday, '38, f.d.n. '01.	Tamil . . .	Damaged. Seems to record a gift of money by Lakkaṃyaya-Nāyakkar for some specified offerings to the god.
315	Do., do., below No. 314 . . .	....	....	....	Kannāḍa . . .	Records the obeisance of Vallabhaya, (son?) of Kuṃmāra Ulirāyadēva. In late characters.
316	Do., do., below Nos. 314 and 315 . . .	....	....	....	Sanskrit, Grantha .	Seems to refer to the setting up of some pillars of victory. In characters of about the 15th century A. D.
317	Do., do., pillar . . .	Vijayanagara .	....	.... Uttira	Tamil . . .	Fragmentary. Seems to register grant of land for the [<i>Viḍāy</i>] - <i>ārri</i> festival of the god. Mentions the land measure <i>Irā-jambhāṭan</i> .
318	Do., do. . . .	Do.	Achyutadēva Mahārāya .	Saka 1456, Jaya, Mīna śn. Paurṇamī, Friday, [Hastā]=1535 A. D., March 19, Friday, '51; '64.	Do. . .	Do. Records endowment of land by Tippamma, queen of Chinnā-Tirumalaidēva-Mahārāja, son of Salakkaṃyadēva-Mahārāja, Kōṇamma and Akkāchechi-Amma, sister of Tirumala (see Nos. 323 and 324 below) for conducting the <i>Kṛi-śṇarāgar tirunāl</i> and other specified festivals to the god. The gift lands lay in the villages of Mōlai-Sēdankuḍi in Maḷanāḍu and Uṇaiyūr in Teṇkarai-Rājagambhīra-vaḷanāḍu and were made into the hands of Aiyāṅgar as <i>tiruvāḍaṅṅāṭ-tam</i> for the god.
319	Do., same shrine, pillar at the corner of the east and north walls.	....	....	....	Telugu . . .	Records the obeisance of Veṅgaḷaya and Sūraya, sons of Dalavāyi Mallarasu of Gummidipūndi, who belonged to the Kāṣyapa <i>gōtra</i> Āpastamba <i>sūtra</i> and Yajus <i>sākha</i> . In late characters.
320	Do., do., north wall . . .	....	....	Prajāpati, Śrāvāṇa ba. 12, Thursday.	Kannāḍa . . .	States that Padumarasa, son of Bukkarasa Paṇḍita, visited (and worshipped) god Raṅganātha. In characters of the 16th century A.D.
321	Do., same shrine, north and west base tiers.	....	....	Saka 1499, Śvara, Mēsha ba. 3, Friday, Anurādhā = 1577 A. D., April 5, Friday, '59, '77	Tamil . . .	Records an endowment of 415 <i>paṇam</i> by sale of the village Palampūtṭai, situated in the Nallūr-śirmai, to the <i>nāṭṭār</i> of Veṇbārnāḍu by Rāyasam Tirumalaiyaṅ, son of Timmarasa of the Gautama <i>gōtra</i> , Āśvalāyana <i>sūtra</i> and Rik <i>sākha</i> , for daily supply of ghee for lamps, out of the interest accruing thereon.
322	Do., do., west wall, top tiers . . .	Vijayanagara .	Achyutadēva Mahārāya .	Saka 14[61], Vikārin, Mīna ba. 13.	Do. . .	Registers gift of two gold chains with pendants set with precious stones, one for the god Periya Perumāḷ and the other for the

323	Do., do.	.	.	.	.	.	.	Saturday, Śadayam= 1540 A. D., March 6, Saturday, .65; f.d.n. .02.	Do.	.	Damaged. Records a gift of garments, pillows and other paraphernalia worked with pearls and silk garments embroidered with gold letters for decoration when the god is seated in the palanquin, by Akkāchehi-Amman, sister of Periya-Tirumalaideva-Mahārāja and daughter of Salakayyadēva Mahārāja. See Nos. 318 above and 340 below.
324	Do., do. (south end)	.	.	.	.	.	.	Śaka 1462, Śārvarin, Miṇa ba. 7, Friday, Mūlam = 1541 A. D., March 18, Friday, .96, .81.	Do.	.	Registers an endowment of 146 <i>pon</i> by Akkāchehi-Amman entrusted to (?) her teacher Kōyil Kandādai Anṇaṇ of the Vādhūla <i>gōtra</i> , for offerings and recital of the <i>Vēdas</i> and <i>Tiruvāymoli</i> on a specified day during the annual festival out of the interest at $\frac{1}{80}$ on the endowed sum.
325	Do., same shrine, proper right of entrance.	.	.	.	.	.	.	....	Do.	.	Damaged. Seems to record some additions made to the <i>maṇḍapa</i> by [Tū]ṇjalūr-Uḍaiyāṇ-Araiyāṇ-Dāmaṇ <i>alias</i> Gaṅgāyāyaṇ. In characters of the 13th century A.D.
326	Do., same place, proper left of entrance	.	.	.	.	.	.	Śaka 146[2], Śārvarin, Āvaṇi [27].	Do.	.	Damaged. Records gift of a lamp-stand weighing 1399 <i>varāhaṇ</i> and an endowment for its upkeep by Chikka Venka-tādrirāya, son of the king. The gift deed was executed by Salakkarāju China-Tirumalaideva Mahārāja and the endowment was made into the hands of Bhōgayadēva Mahārāja.
327	Do., same place, proper right of entrance into the inner shrine.	.	.	.	.	.	.	....	Do.	.	Damaged. Records the obeisance of Pillai Kōṇēri-Appaṇ. In late characters. Below this is a label in late Telugu characters reading <i>Māmballe Kṛishṇa</i>
328	Do., do.	.	.	.	.	.	.	....	Do.	.	Records the obeisance of Tavantirtta Kumaraṇ Chakkaram of Uttamakōyil. In late characters.
329	Do., do., pillar at the proper right of entrance into the inner shrine.	.	.	.	.	.	.	....	Telugu	.	Telugu version of No. 328 above.
330	Do., do., pillar at the proper left of the same entrance.	.	.	.	.	.	.	....	Tamil	.	Records the obeisance of Appai, the brother of Rāmānujan and the son of Kōṇēri Appaṇ. In late characters.
331	Do., pillar in the <i>chandāna-maṇḍapa</i>.	.	.	.	.	.	.	....	Tamil, Grantha	.	Incomplete. Mentions Nārāyaṇa Bhaṭṭaṇ Śrīraṅgarā[ṇ] as the foremost amongst the <i>naṁbis</i> worshipping the Periya Perumāl (<i>i.e.</i> , god Raṅganātha). In late characters.
332	Do., same and three other pillars in the same place.	.	.	.	.	.	.	....	Telugu	.	Records the obeisance of Virūparāju, son-in-law of Achyutapa-Nāyini Murāri, Śūrama and Kōṇētaṁma. The same inscription is repeated on all the pillars. In late characters.
333	Do., east wall, near the <i>gōmukha</i>.	.	.	.	.	.	.	....	Tamil	.	Records the obeisance of Anṇāvi, son of Sarasvatī who is called Paṅgayachehelvi. In late characters.
334	Do., do., near the <i>Vishṇupāda</i>.	.	.	.	.	.	.	....	Telugu	.	Enumerates the jewels offered to god by Akkājamma. In characters of about the 16th century A.D. See Nos. 318, 323 and 324 above.
335	Do., do., horizontal face of tier with single line running from east to north and west.	.	.	.	.	.	.	Śaka 1454, Virōdhi, Kārttika ba. 5. ..	Tamil	.	Incomplete. Contains the <i>prasasti</i> of the king. See No.16 of 1938-39.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT— <i>contd.</i>					
	TIRUCHIRAPPALLI TALUK— <i>contd.</i>					
	Śrī raṅgam— <i>concl.</i>					
336	Same <i>prākāra</i> , east wall lowest tier (partly covered by drain built over).	....	....	....	Tamil	Fragmentary. The first fragment refers to certain land-grant for daily worship of Jaya and Vijaya, the <i>dvārapālas</i> . The second fragment which also refers to some land-grant mentions god Malaikuniyaṇṇa-Perumāl, Kandāḍai Rāmānujayaṅgar and Chennappuḍaiyar.
337	Do., South wall, top belt stone, proper left of entrance, (east end).	....	....	....	Sanskrit (verse), Grantha.	Records the gift of a golden <i>kumbha</i> (pot) to the god by Chakra-rāja.
338	Do., do., below No. 52 of 1392	Vijayanagara	Dēvarāya Mahārāya	Saka 1342, Śārvārī, Karkataka śu. 1, Thursday, Pūsam=1420 A.D., July 11, Thursday, f. d. t. .02 ; .36.	Tamil	Registers a gift of 2 <i>vēli</i> of land measured by the linear measure called <i>Uḷavaṇi</i> , at the village Mēlaimuri-Māvaḍumaṅgalam in Malaiṇādu, and 2 <i>vēli</i> in Velvaykuḍi for specified offerings to god and 30 cows for a perpetual lamp by Mallaraṅgaḷ <i>alias</i> Mādhavadāsar, the <i>Pradhāna</i> of Chandragiri.
339	Do., do., proper right of entrance	Do.	....	Saka [14]15, Wednesday, lunar eclipse.	Kannaḍa	Records an offering of flower garland, fruits, coconut, etc. at a cost of 25 <i>varāhas</i> as offerings to god by Chikka Narasā-Nāyaka, son of Nāyaka.
340	Same <i>prākāra</i> , west wall, opposite the ivory images.	....	....	Saka 1457, Manmatha, Uttarāyana, Makara ba. amāvāsyā, Saturday, Tiruvōṇam = 1536 A.D., January 22, Saturday, .99 ; .82.	Tamil	Slightly damaged towards the end. Records endowments of 15 and 45 <i>pon</i> , respectively by Anantammaṇ, the wife of Salakayyadēva-Mahārāja and her daughter Akkāchchi Ammaṇ for offerings to god on certain specified occasions, out of the interest accrued thereon. Also records another endowment for two lamps by Periya-Kōnammaṇ, the wife of Periya-Tirumalaideva-Mahārāja and by Akkāchchi Ammaṇ.
341	Do., do., tiers of the base, north end	Vijayanagara	Kṛṣṇadēva-Mahārāya	Saka, Dhātu, Māghaba. 11, Monday=1517 A.D., February, 16, Monday, .80. The <i>nakshatra</i> was Pūrvāshāḍha.	Telugu	Damaged. Contains the king's <i>prasasti</i> giving a chronological account of his conquests. States that the king visited the temple on the date specified and seems to enumerate a list of jewels and precious stones that he gave to the temple. Also records remission of all taxes, probably on some village granted on the occasion.
342	Do., do., same tiers	Do.	Dēvarāya Mahārāya	Saka 1352, Sādhārāna, Vṛśchika... 5, Sunday, Pūnar-pūsam=1430 A.D., November 5, Sunday, .54, .25. The <i>paksha</i> was <i>bahula</i> .	Tamil	Damaged. Seems to register a gift of 6 <i>vēli</i> of temple land by purchase for 600 <i>prāṭapaṇ-pon</i> from the temple officials, Śrīraṅga-Nārāyaṇa Jiyar, Uttama-Nambi and Chakrarāya, by Ilakkaṇa Uḍaiyar for certain offerings to the god.

343	Do., do.	.	.	.	.	Do.	.	Saka 147[0], [Kilaka], Masha su. 12, Thursday, Uttirani= 1548 A.D., April 19, Thursday, .72, .22.	Do.	Damaged and built in. The details of the gift, etc., are lost.
344	Do., do.	.	.	.	.	Do.	.	Saka 1470, Kilaka, Mina ba. 10, Friday Irregular.	Do.	Do. Seems to record a gift of the village Melappakkam in Solasingapurapparu as <i>sarvamāya</i> for conducting certain festivals on the day of the asterism, Āśvati, by the son (name lost) of Tōlappar, of the Yajus śakkā. The donor is given the epithet <i>Vēdamārgapraishāhānāchāya</i> .
345	Do. Steps of the verandah, close to the ivory images.	.	.	.	.	Do.	....	....	Do.	Fragmentary. Refers to an endowment of 27 <i>pon</i> for some specified offerings to the god. The details pertaining to the donor and the gift are lost. In late characters.
346	Do. Around the edge of the sandalstone kept near the perfumery room.	.	.	.	.	Do.	....	....	Do.	Seems to record that the stone was the gift of some Bhatta.
347	Gold pot in the temple. (This and the inscriptions following were read on the spot).	.	.	.	.	Do.	....	....	Telugu	States that this (the gold pot) is the gift of Raigappayya. Records the weight of the pot as 12515 <i>varāhas</i> (in words). Line 4 states that the pot which was stolen by thieves was recovered, redone and restored to the temple by Raigappa Oḍeya. Lines 5 and 6 state that when the pot was stolen in the year Vikriti in Bhādrapada ba. 7 during the reign of Vijayarāṅga-Chokkanātha-Nāyaka, (son of) Viśvanātha Nāyaka, Tupākula Rāma Kṛṣṇappa-Nāyudu recovered and restored it to the temple.
348	Gold plated staff of golden umbrella studded with precious stones.	.	.	.	.	Do.	....	....	Do.	State that the golden umbrella was made for the god on <i>Chaitra suddha daśamī</i> , Friday, in the Saka year 1656, Ānanda, by Jiddu Viśvanātha-Nāyani Vijayarāṅga Chokkanātha-Nāyaka and that it was repaired in Mārgaśīrsha in the year Prabhava, corresponding to December 1927. In modern characters.
349	Gold-plated staff	.	.	.	.	Nāyakas of Madura	.	Saka 1656, Ānanda, Māgha su. 2, Tues- day =1735 A. D., January 14, Tues- day f.d.t. .17.	Do.	States that the staff weighing 1638 <i>va. ga.</i> (<i>varāha gadyāna</i>) was the gift of Kṛṣṇajamma.
350	Another gold-plated staff	.	.	.	.	Do.	.	Do.	Do.	Registers gift of another staff by the same donor. The weight of the staff is marked as 1658 <i>va. ga.</i> and 12 <i>na</i> .
351	Gold milk-bowl	.	.	.	.	Do.	.	Vikārin, Māsi .	Do.	States that the gold bowl weighing 335½ <i>ga.</i> was the gift of the chief for serving milk to the god.
352	Pair of solid gold-plate feet of the god	.	.	.	.	Do.	.	....	Do.	States that this is the gift of the chief to the god.
353	Gold spittoon	.	.	.	.	Do.	.	....	Do.	States that this is the gift to god Kastūri Raṅganāyakulu by the chief. There are three more similar spittoons, all of which bear the same inscription on them.
354	Jayaṅgaṇḍachōlapuram.—Lintel of entrance, <i>garbhagrāha</i> , Kaḷugumalaiṇāthar temple.	.	.	.	.	Pāṇḍya	.	[5]+1st year, Sittirai 16.	Tamil	States that the <i>naganattār</i> of Jayaṅgaṇḍachōlapuram endowed a piece of land as <i>kudināṅgādevādāna</i> to god Tirumalaināyanār of the village.

UDAIYARPALAIYAM TALUK

No.	Find spot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT— <i>concl'd.</i>					
	UDAIYARPALAIYAM TALUK— <i>concl'd.</i>					
	Jayaṅgondachōlapuram— <i>concl'd.</i>					
355	Right and left jambs of the southern entrance into the <i>maṇḍapa</i> , same temple.	....	....	Saumya, Sittirai 13.	Tamil	Registers a resolution passed by the Ninety-eight <i>Valaṅgai</i> (classes) and Ninety-eight <i>Iṅṅai</i> (classes) of Valudilampattu- <i>uśāvaḍi</i> at a joint meeting held at Jayaṅgondasōlapuram to the effect that they would abide by certain rules of conduct and maintain unity.
356	Same jambs.	....	....	....	Do.	Damaged. Seems to record a gift to god Ilamaināya[<i>kar</i>].
357	Threshold of entrance, Naṭarāja shrine, same temple.	....	....	Sālivāhana Śaka 1599, Piṅḷa, Śrā- vaṇa śu. 5.	Do.	States that Raṅgappa-kālākka-tōla-ṇḍaiyār of the Chaturtha <i>gōtra</i> granted two villages, Periyavaliyam and Sinnavaliyam in Jayaṅgondasōlapuram, which was under his administration (<i>yēlabaḍi</i>), to god Gridhragiriśvara of Jayaṅgondasōlapuram, a village situated in the Payaraṇi-pālaiyam <i>śīmāi</i> which lay north of Kollidam in Ubhayakaverisūlinda-sōlavalanāḍu lying to the south of Toṇḍavalanāḍu and east of Irungōlapaṇḍiyanāḍu.
358	Lintel of entrance, same shrine	....	....	....	Do.	In late characters. Damaged. Seems to record a deed of agreement, the details of which are not clear.
359	Lintel of entrance into the Kārttikēya-svāmīn shrine, same temple.	....	....	....	Do.	Fragmentary. Records the gift of lands made by the <i>naga-rattār</i> to the temple of Kaḷugumalaiṇāthar for a <i>nandana-vanam</i> and for the expenses of worship and offerings.
360	Right and left jambs of the inner entrance <i>gōpura</i> , same temple.	....	....	....	Do.	In modern characters. Mentions Perumāṇāyanār and Piḍāiyār Selli-ammāi.
361	Left side of the outer door frame, same <i>gōpura</i>.	....	....	....	Do.	In four lines, Details not clear.
362	Slab in the compound of same temple	....	....	Āvaṇi 20	Do.	Do. Records that a <i>maḡamai-kattalai</i> was instituted for collection of <i>maḡamai</i> from the pilgrims from various places visiting the temple of Keḷumala-Nayinār.
363	Vāsudēvanallūr.—North wall, <i>maḡa-maṇḍapa</i> , Chintāmaṇināthar temple.	Pāṇḍya	Kulaśēkharadēva	2+38th year, Mithuna 18, ba. 2, Friday, Uttirāḍam.	Tamil, Grantha	Records the deity's order regarding the gift of lands to Kuḷaivāymoḷimaṅgai and two other women for the performance of some services like dancing and waving fly-whisks, and to a certain Pilai-porukkirāṇ Dharmadēvan for his services as bodyguard to the deity.
	TIRUNELVELI DISTRICT					
	SANKARANAYINARKOIL TALUK					

364	Same wall	Do.	Jatīlavarman Tribhuvanachakravartin Kulasekharadēva.	Do.	Records the king's order confirming the gift mentioned No. 363 above.
365	West wall, same <i>mandapa</i>	Do.	Kulasekhara	Do.	Registers a gift of land made by the king for the expenses of conducting a special service called <i>Rājakulārāman-sāndi</i> in the temple of Ravivaimisura-Nayanār.
366	South wall, same <i>mandapa</i>	Do.	Jatīlavarman Tribhuvanachakravartin Kōṇērīnmaikōṇḍaṇ Parākrama-Pāṇḍyadēva.	Do.	Damaged. Seems to record an assignment of land to Iṣchak-kuḍi Kālingarāyaṇ, the nephew of Sūraṇaiveṇṇān Maḷavarāyaṇ, on the recommendation of Viraveṇbāmālai Tiru-nelvēlpperumāl.
367	Same wall	Do.	Jatīlavarman Tribhuvanachakravartin Kōṇērīnmaikōṇḍaṇ Aḷagaṇperumāl Ativirarāma Srīvaladēva.	Do.	Damaged. Seems to register a gift of land made by the king.
368	Do.	Do.	Jatīlavarman Tribhuvanachakravartin Kōṇērīnmaikōṇḍaṇ Ativirarāmaṇ Srīvalabhadēva.	Do.	Damaged. Seems to record a gift of land to Alagiya-Sokkaṇār as <i>sarvamānya</i> .
369	Do.	Do.	Perumāl Tirunelvēlpperumāl Viraveṇbāmālai Kulasekharadēva, son of Abhirāma Parākramā Pāṇḍya.	Do.	Damaged. Mentions Aḷagaṇ Perumāl Guṇarāmaṇ, son of Parākrama-Pāṇḍya and Aḷagaṇ Perumāl Ativirarāmaṇ, son of Viraveṇbāmālai Kulasekharadēvar and some gifts made by them.
370	South wall of the <i>ardhamandapa</i> , same temple.	Do.	Tribhuvanachakravartin Kōṇērīnmaikōṇḍaṇ Jatīlavarman Perumāl Srīvalabhadēva 'who revived old times'.	Do.	Commences with the introduction <i>Bhuvanaikavira</i> , etc. Registers gift of a share in an <i>agrakāra</i> to Ālūr Śaṅkara-nārāyaṇa-bhaṭṭa as <i>adhyaṇāṅga</i> in the temple of Chintāmaṇināthar of Vāsudēvanallūr.
371	Same place	Do.	Jatīlavarman Tribhuvanachakravartin Kōṇērīnmaikōṇḍaṇ Ativirarāmaṇ Srīvalabhadēva.	Do.	Continuation lost after the date portion.
372	North wall (tiers), <i>ardhamandapa</i> and central shrine	Do.	Jatīlavarman Perumāl Srīvalabha, 'who revived old times'.	Do.	Begins with the introduction <i>Bhuvanaikavira</i> , etc. Partly built in and continuation not traceable. Seems to register gift of certain lands for the <i>mahapūjā</i> of god Chintāmaṇinā-thar.
373	Same wall	Do.	Kōṇērīnmaikōṇḍaṇ Abhirāma-Parākrama-Pāṇḍyadēva.	Do.	Damaged. Seems to register a gift of land. Mentions Ariyumperumāl Kālingarāyaṇ.

B. STONE INSCRIPTIONS, 1950-51—contd.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVELI DISTRICT—concl'd.					
	SANKARANAYINARKON TALUK—concl'd.					
	Vāsudēvanallūr—concl'd					
374	North, west and south walls, central shrine and <i>ardhamandapa</i> .	Pāṇḍya . . .	Jatīlavarman Tribhu-....Kulasēkhara-dēva.	 Monday, Anusham.	Tamil, Grantha .	Damaged. Seems to make some provision for feeding <i>Brāhmaṇas</i> .
375	Fragments built into the north <i>prākāra</i> wall around the <i>mahāmāṇḍapa</i> .	[Chōla] . . .	Rājakesari . . . . .	....	Tamil	Contains a portion of the <i>prasasti</i> commencing with the words <i>Kāṇḍalār-sāṭaikkalam=aruttā</i> , etc. Seems to record the provision for burning a lamp made by Pāli Sāttāṇ of Parāṇ-takamaṇḍalam, a <i>brahmadēya</i> in Ārī[nāḍu].
376	Another fragment built into the same wall	[Pāṇḍya]	Māraṇa..... Vikra.....	....	Do.	Damaged and fragmentary. In characters of about the 12th century A.D.
	ORISSA					
	GANJAM DISTRICT					
377	Baragarh (near Russelkonda).—Stone built into the wall of the local Śiva temple.	....	....	....	Gauḍiya	Damaged. Seems to record the construction or repairs of a temple by a person whose name may be Kēśadachandra.
378	Jirābāḍi (near Jagannathprasād).—Stone lying in the compound of the Dakṣiṇēs-vara temple near the village.	....	....	....	Sanskrit, Northern Alphabet.	Fragmentary. Seems to contain part of a <i>prasasti</i> in verse. Mentions Saṁbhu in the first line. In characters of about the tenth century.
379	Alagum .—Stone built into the wall of local temple of Śiva called Garteśvara.	Eastern Gaṅga . . .	Anantavarman [Chōḍagaṅga]	Year 62 . . .	Sanskrit, Gauḍiya . . .	Records an endowment of money for a perpetual lamp and land in the village of Alagumma in Rāmaṅga <i>viśaya</i> in favour of the <i>maṭha</i> in the temple of god Garteśvara by Kāmāṇḍi. Published in <i>Ep. Ind.</i> , Vol. XXIX, pp. 44 ff.
380	Another stone at the same place . . .	Do.	Do.	23rd year, Chaitra, ba. 13, Sunday.	Telugu	Indistinct. Mentions Vishnuvardhana Vijayādityadēva-Chakravarti, Lōkamahādēvi and Rājārāja and records some gift to the god of Gartta.
381	Puri .—Stone in the wall of the Siddha-Hanumān temple.	....	....	....	....	Some letters look like Oriya and Bengali and others Mōḍi. Indifferently engraved. Purport not clear.
382	Sarapari .—Stone in the wall of Sarēs-vara (Mahādēva) temple.	....	....	....	Oriya, Gauḍiya . . .	Damaged. Mentions Sarapadadēva and Īśvarēśvaradēva and also a <i>mālākāra</i> (florist) named Dāmōdara. Below this is engraved another record in letters of smaller size.
383	Another stone in the wall of the same temple..	....	....	....	Do.	Fragmentary. Reads : <i>pravandhamāna-vīje-rāgya</i> . In characters of about the fourteenth century.
384	Third stone in the same wall . . .	....	....	....	Do.	Damaged. Purport not clear.

SAURASHETRA

385	Junāgaḍh.—Rock to the east of the town	Kshatrapa	Rudradāman	[Śaka] year 72	Sanskrit, Southern Alphabet.	Published in <i>Epigraphia Indica</i> , Vol. VIII, pp. 36 ff. and Plate.
386	Do.	Gupta	Skandagupta	[Vikrama] years 136, 137 and 138.	Do.	Published in <i>Corpus Inscriptionum Indicarum</i> , Vol. III, pp. 56 ff. and Plate.
387	Do.	Maurya	Asōka	....	Prākṛit, Brāhmī	Published in <i>Corpus Inscriptionum Indicarum</i> (Inscriptions of Asōka), Vol. I, pp. 1 ff.
388	Do. Slab kept in the Museum (from Vērāvāl).	Chaulukya	....	....	Sanskrit, Nāgarī	Fragmentary. Refers to the construction of the temple of Somanātha by Bhimadēva, son of Mūlarāja. In characters of the 12-13th century A.D. Published in <i>Bhavnegar Inscriptions</i> , pp. 208 ff.
389	Do. Another slab in the same place (from Vanthali).	Yādava	Mēlagadēva	V. S. 1469 Jyēsthā sudi 7, Sunday=1413 A.D., May 7, Sunday.	Do.	Records the death of a soldier in a fight with the <i>Turushkas</i> . Noticed in <i>Inscriptions of Kāthiawād</i> by Diskalkar, No. 64-2.
390	Do. (From Sōmanāthpātan)	....	....	....	Do.	Fragmentary. Mentions Trailōkyarāsi and Dharmarāsi and refers to the excavation of a <i>kupa</i> . The original seems to have contained 46 stanzas with a prose passage at the end. The <i>prasasti</i> is stated to have been composed by Paṇḍita Chamḍuka and engraved by Vijāda, son of Vilha, with the assent of <i>Mahattaragamda Sri Parabrīhaspati</i> . In characters of about the 13th century A.D. <i>Ibid.</i> , No. 20.
391	Do.	Kshatrapa	Svāmi-Jivadāman	100 (?)	Mixed dialect; Brāhmī.	Fragmentary. Published in <i>Epigraphia Indica</i> , Vol. XVIII, pp. 339 ff.
392	Do. (From Sōmanāthpātan)	....	....	V. S. 1355, Āshādha sudi 7, Saturday=1299 A.D., June 6, Saturday.	Sanskrit; Nāgarī	Records the death of two soldiers in a fight with the <i>Turushkas</i> . Noticed in <i>Inscriptions of Kāthiawād</i> by Diskalkar, No. 17.
393	Do. (From Vanthali)	Yādava	Mēlagadēva	V. S. 1469, Jyēsthā sudi 7, Sunday=1413 A.D., May 7, Sunday.	Do.	Records the death of a hero in a fight with the <i>Turushkas</i> . <i>Ibid.</i> , No. 64-3.
394	Do. . . . .	....	....	V. S. 12[2]3, Asō (Āsvina) sudi 14, Sunday=1166 A.D., October 9, Sunday.	Do.	Damaged. Seems to record the death of a hero.
395	Do. (From Kutiyānā)	....	....	V. S. 1531, Āsvina vadi 10, Wednesday 1474 A.D., October 5, Wednesday.	1 c.	Damaged. Purport not clear. Noticed in <i>Inscriptions of Kāthiawād</i> by Diskalkar, No. 83.
396	Do. (From Uparkot)	Yādava	Maṇḍalīka	V. S. 1507, Māgha vadi 5, Thursday=1451 A.D., January 21, Thursday, f.d.t. .29.	Sanskrit (verse and prose); Nāgarī.	Damaged. Records the <i>prasasti</i> of the king. Mentions the order issued by the king at the time of his coronation prohibiting the slaughter of animals on the 5th, 8th and 14th days of the month in addition to the 11th and the Amāvāsya days when prevention of slaughter was already in observance. <i>Ibid.</i> , No. 76.

B. STONE INSCRIPTIONS, 1950-51—concl'd.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
397	Junāgaḍh.—(From Dhandūsar) SAURASHTRA—concl'd. Junāgaḍh—concl'd.	Yādava	Chūdāsama	V.S. 1445, (Śara-yuga-manu-saṁvatsara), Phālguna śudī 5, Monday=1389 A.D., February 1, Monday.	Sanskrit (verse), Nāgarī.	Records the construction of a stepwell by Hāni, wife of Vaidyānātha (?), son of Gadādhara who was the minister of the king, at Dhandhūsara. The record was composed by Trivāḍi Śrī-Rāma and engraved by Nārāyaṇa. <i>Ibid.</i> , No. 48.
398	Do. (From Vanthai)	Do.	Mēligadēva	V.S. 1469, Jyēsthā, śudī 7 Sunday=1413 A.D., May 7, Sunday.	Sanskrit, Nāgarī	Records the death of a hero belonging to the Yādava family while fighting against the Bādshā's army. <i>Ibid.</i> , No. 64-1.
399	Do.	....	....	V.S. 1454 vadi 11 Saturday.	Sanskrit (verse), Nāgarī.	Mentions Mīnalladēvi and her daughter Ramādēvi. Refers to the construction of a temple (<i>prāsāda</i>).
400	Do.	....	....	V.S. 1313, Phālguna, vadi 13, Thursday=1257 A.D., March 15, Thursday.	Sanskrit, Nāgarī	Records that an image was caused to be made (?) by Malayasiha, probably a son of Vikramasiha.
401	Do.	....	....	V.S. 1483, Śaka 1343, Pausa vadi 5, Pūrvā-Phalgunī, Āyushmān-yōga, Taitilaka-rāna, Thursday=1426 A.D., December 19, Thursday, '53, '86.	Do.	Mentions Srammārādī (?) grāma. Purport not clear.
402	Do. (From Sōmanāthpāṭan)	....	....	....	Do.	Beginning damaged. Seems to record the gift of <i>Śrī-maṇḍa-pikā</i> by the masons during the rule of Bharamarāya. Noticed in <i>Inscriptions of Kathiawad</i> by Diskalkar, No. 35. In characters of about the 15th century.
403	Do.	Chaulukya	Bhima II	V.S. 12....	Sanskrit (verse), Nāgarī.	Fragmentary. A <i>prāsasti</i> describing a line of Digambara Jaina teachers and renovation of a Jaina temple. Mentions Anahilapātaka and Chārūkīrti, Yaśahkīrti, Hemasūri and Lalitakīrti.
404	Do.	Do.	Kumārāpāla	....	Do.	Do. Records a eulogy in verse mentioning Gūmadēva of Sōmēśvara-Pattana, who was the son of Kakkaka.
405	Do.	....	....	....	Do.	Damaged and fragmentary. A eulogy in verse mentioning Tejapāla, Muñjala, Mandalika, etc. Seems to record the construction of a step-well.
406	Do.	....	....	....	Gujarātī (?)	Damaged and fragmentary. Purport not clear.
407	Do.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Mentions Gayadhara, Mahalū and Sōmakumāra.

408	Do.	.	.	.	.	.	....	Do.	.	Records the installation of an image of Nēminātha by a member of the Śrīmālā community.
409	Do.	.	.	.	.	.	....	Local dialect, Nāgarī	.	Damaged and fragmentary. Purport not clear.
410	Do.	.	.	.	.	.	....	Do.	.	Do.
411	Do.,	round stone weight	.	.	.	.	....	Brāhmī	.	Reads <i>pa 500 70 6</i> . In characters of about the 5th century A.D.
412	Do.,	Mai Gadhechi caves	.	.	.	.			.	In shell characters. Pilgrims' records. Gives the names of a number of persons.



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ANNUAL REPORT

ON

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FOR

1951-52



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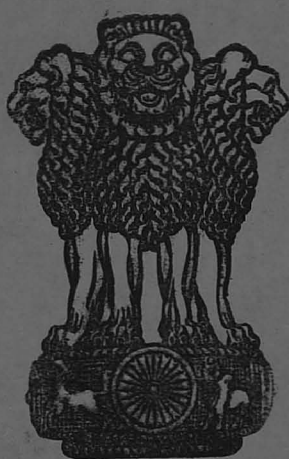
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BY

DR. D. C. SIRCAR, M. A., Ph. D.

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- 2 nd[â]-vilakk[i]nukku Vānakôvaraiyar dēviyâr=[I]lāḍaigal magalâ[r*] Na.
Kulamân[i]kka-
3 ttâr vaitta poṇ paḍinaiñ(ñ)-galañju [i*] i-pponṇukku kalañjin-vây=ttiṅgal un
4 ppaḍiyâl iravum pagalum nañḍâ-vilakk=erippippôm=âṇḍ=naga[ra*]ttôm [i*]
5 idu paṇ-Mâhêśvara-rak[sh]ai [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakêsarivarman,— Naṅgai Kulamānikkattâr, the queen of Vānakôvaraiyar (and) the daughter of Ilāḍaigal,¹ gave fifteen *kalāñju* of gold for a perpetual lamp to the god of the Tiruvîrattāṇam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one *uri* (of oil) per month for each *kalāñju*.

(L. 5.) This (gift is placed under) the protection of all Mâ

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 27^a and 28^a of 1902) belong to the reign of "Parakêsarivarman who took Madirai (Madhurâ)," i.e. of the Chôla king Parāntaka I.² The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirûr Perumāṇâr, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakêšarin. The same prince is mentioned as 'the royal son of the Chôla king' in an inscription of the 24th year of Parāntaka I. at Tiruppandurutti near Tanjore.³ He is perhaps identical with Arimjaya, the third son of Parāntaka I.⁴

TEXT OF E. AND F.

- 1 Svasti śrî [i*] Madirai koṇḍa kô=Pparakêsaripanma[r*]kk=iyāṇḍu 28âvadu
Malāṭṭu=Kkurukkai-
2 kûṇṇattu • Tirukkôvalûr Tiruvi(vî)rattāṇattu=Pperumâḷukku oru-nondâ-
vilakku[k*]ku Mi[l]âḍ-uḍaiyâr
3 Kayirûr=Pperum[â]ṇâr magalâr Râjadēviyâr Têśaḍakki Perumāṇâr vaitta
sâvâ m[û]vâ=ppêr-âḍu nû-
4 ru [i*] ivai paṇ-Mâhêśvara-rakshai || 6 Svasti śrî [i*] Madirai koṇḍa
kô=Pparakêsaripanma[r*]kk=iyāṇḍu [3]3âvadu Tiruk-
5 kôvalûr Tiruvi(vî)rattāṇattu Mah[â*]dēvarkku pillaiyâr Arikulakêšariyâr
paḍaiyâr Malaiyâṇa-orraichchēvagar oru-
6 nondâ-vilakkukku sândirâdittavall=eriya vaitta sâvâ mu(mû)vâ=ppêr-âḍu nûru [i*]
paṇ-Mâhêśvara-rakshai || [6]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakêsarivarman who took Madirai,— Râjadēviyâr Têśaḍakki⁵ Perumāṇâr, the daughter of the lord of Milāḍu, Kayirûr

¹ The name of this person suggests that she may have been connected with the Lâṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

² See above, p. 133 and note 6.

³ Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

⁴ No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

⁵ This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumāṇâr* would be more appropriate for a prince, than for a princess.

amânâr, gave one hundred undying (and) unaging big sheep¹ for one perpetual lamp to (the god) Perumâl² of the Tiruvirattânam (temple) at Tirukkôvalûr in Kurukkai-kûrram, (a subdivision) of Malâdu. These (sheep are placed under) the protection of all Mâhêśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakêsarivarman who took Madirai,—the Malaiyâna-orraichchêvagar,³ the regiment of prince Arikulakêsarîyâr, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahâdêva of the Tiruvirattânam (temple) at Tirukkôvalûr (sheep are placed under) the protection of all Mâhêśvaras.

INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kânṇaradêva of the Râshtrakûṭa king Kṛishṇa III.⁴ It records a grant of land by the Vaidumba-mahârâja Śandayan Tiruvayan and (his queen) Śûttiradêvi.⁵

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Râshtrakûṭa I.⁶ Sandayan Tiruvayan, i.e. Tiruvayan, the son of Śandayan, has to be identified with Tiruvaiyan, the father of Śaṅkaradêva who was a contemporary of Râjarâja I.⁷ and who is called a Vaidumba in an inscription of Râjendra-Chôla I.⁸

The subjoined grant of Tiruvayan is quoted, and the names and measurements of the fields are repeated, in an inscription of Râjarâja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

- 1 Svasti śrî [||*] Kânṇaradêvark=iyâṇḍu irubattoṇṇâvadu Malâṭṭu=Kkurukkai-kkûrrattu Tirukkôvalûr=Ttiruvi(vi)rattânam=uḍaiya perumâṇa-
- 2 ḍigalukku Vaidumba-mahârâjar Śandayan Tiruvayan Tirukkôvalûr sabhaiyâr-idai yâṇ vilai-konḍa bhûmi Uṇāṅalpūṇḍi-⁹
- 3 yir=paḍu=nilam naṇṣeyum puṇṣeyum Bagavanda-kkaṇaṇi irubattettum Kâdêru kâlū=Marattulāṇ-vêli eṭṭum Kaḷarmêḍu ki(kî)līṇa
- 4 pattum mēlaṇa iraṇḍu māvum Kaḷiya-kkaṇaṇi Kôrpāḍu eṭṭu māvum [||*] ittaṇai nilamum poṇ kuḍuttu irai ilichchi ālvâr-
- 5 kku=ttiruvamudu [i]rattikku nivandañ=jeydu kuḍuttēṇ Tiruvayan-ēṇ [||*] ivaiyirril Kaḍambanum=Uttiraṇ-idai=Chchûttiradêvi koṇ-
- 6 ḍu kuḍuttana pattu=chcheruvum Uvachcha-kkaṇaṇ [||*] idu pan-Mâhêśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kânṇaradêva,—I, Vaidumba-mahârâja Śandayan Tiruvayan, purchased from the members of the assembly of Tirukkôvalûr (the following) wet land and dry land, situated in Uṇāṅalpūṇḍi:— the

¹ See above, p. 134, note 2.

² See above, p. 139, note 9.

³ I.e. 'the unrivalled warriors of Malayâlam.' This was perhaps a regiment of Nairs.

⁴ See above, p. 135 and note 3.

⁵ This name may correspond in Sanskrit either to Sûtradêvi or to Śûdradêvi.

⁶ South-Ind. Inscr. Vol. II. p. 387, verse 9.

⁷ South-Ind. Inscr. Vol. III. p. 104.

⁸ Ibid. p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

⁹ The *i* of *ḍi* is expressed twice.

ANNUAL REPORT ON INDIAN EPIGRAPHY FOR 1951-52

INTRODUCTION

A.—Copper Plates

Andhavaram, a small village in the Narasannapeta Taluk of the Srikakulam District, Madras State, has yielded an urn containing four sets of copper plates. The urn was exposed from a mound at the foot of a banyan tree. One (No. 4) of these four sets belongs to the Māṭhara king Anantaśaktivarman, lord of Kalinga, and the rest to the rulers of the Eastern Gaṅga dynasty. The charter of Anantaśaktivarman was issued from Vijayapura in the 14th year of his reign while he was camping there with his army. It records the renewal of the grant of the village Andōrēppa, i.e. modern Andhavaram, made by the king to the same Brāhmaṇas in whose favour it had been formerly granted by Āryaka-Śakti-bhaṭṭāraka. In this expression, the word *āryaka* seems to indicate 'grandfather' and Śakti-bhaṭṭāraka is probably none other than the Māṭhara king Śaktivarman of the Ragolu plates (*Ep. Ind.*, Vol. XII, pp. 1 ff.). Anantaśaktivarman thus appears to have been the grandson of Śaktivarman. The reference to the issue of the charter from the camp at Vijayapura probably indicates that the king was engaged in a military expedition, the details of which are not forthcoming. There is, however, some evidence to show that the Māṭharas originally ruled from Piṣṭapura in Southern Kalinga and that the Māṭhara kings extended their power to Central Kalinga and issued charters from Simhapura in that area. Vijayapura whence the present record was issued was also apparently situated in Central Kalinga. The inscription has been published in *Ep. Ind.*, Vol. XXVIII, pp. 175 ff.

Of the other three sets of plates, two (Nos. 5 and 6) were issued from Kalinga-nagara respectively by the Eastern Gaṅga kings Indravarman and Anantavarman. The former (published in *Ep. Ind.*, Vol. XXX, pp. 37 ff.) records the grant of the village of Tōṭavāṭaka in Krōṣṭukavartanī as an *agrahāra* to several Brāhmaṇas of the village of Andōrakāgrahāra. The record is stated to have been written by Prabhākara under orders of Śrī-Lōkārṇavadēva who is described as one who vanquished many foes. The charter was issued on the occasion of a solar eclipse on the newmoon day of Śrāvaṇa in the year 133 of the *Tumburu-vamśa-rājya-samvatsara*. There is no doubt that the reckoning is identical with the era usually mentioned in the records of the Gaṅga kings as *pravardhamāna-vijayarājya-samvatsara* or *Gāṅgēya-vamśa-pravardhamāna-vijayarājya-samvatsara*. The nomenclature of the era in the record under study reminds us of the Santa-Bommali plates (Bhandarkar's List, No. 2053) which were issued by the Kadamba feudatory of a Gaṅga monarch and refer to the era in question as *Gaṅga-Kadamba-vamśa-pravardhamāna-vijayarājya-samvatsara*. It seems therefore that Lōkārṇava, under whose orders the charter was written, was a Tumburu feudatory of the Gaṅga king Indravarman and the real donor of the grant that was ratified by the latter (cf. *Ep. Ind.*, Vol. XXX, pp. 52-53). The date of the record is written in numerical symbols as well as in words as *śatē trimśaty-adhikē*, and the word *trayas* before *trimśati* is omitted through oversight. The village of Tōṭavāṭaka seems to be identical with modern Tōṭāḍa or Tōḍavāḍa, about eight miles from Andhavaram, the findspot of the record. Andōraka in *Andōrakāgrahāra* appears to be an early form of the name Andhavaram which is also called Andōrēppa in the record of the Māṭhara king Anantaśaktivarman reviewed above.

Copper plate No. 6 was issued by the Eastern Gaṅga king Anantavarman in the year 216 (of the Gaṅga era). It records the grant of Śakunagrāma situated in the Varāhavarttanī *vishaya* to the Brāhmaṇa residents of Ānandapura. It may be noted in this connection that the gift village Śakunaka in Varāhavarttanī is also mentioned in the Madras Museum plates of Anantaśaktivarman (cf. *Ep. Ind.*, Vol. XXVIII, pp. 226 ff.). It is interesting to note that Dantapura mentioned in this record as lying on the boundary of the gift village was one of the early seats of the Eastern Gaṅga government (cf. No. 7).

Two sets of plates (Nos. 10 and 11, published in *Ep. Ind.*, Vol. XXVIII, pp. 272 ff.) were received for examination from the Superintendent of Archaeology and Museum, Government of Orissa. Both of them belong to the Bhañja dynasty. No. 10, issued from Vañjulvaka, is dated in the first year of Śilābhañja Tribhuvanakalaśa and records the grant of the village of Dēūlaḍḍa in Śalvaḍa-vishaya in favour of the Brāhmaṇa Lumvādēva. This is the only record of the king so far discovered. It furnishes the information that Śilābhañja was the son of Diśābhañja and grandson of Raṇabhañja. Since the grant was issued from Vañjulvaka and not from Dhṛitipura, the earlier capital of these Bhañjas, Śilābhañja Tribhuvanakalaśa may be identified with Śilābhañja II, represented in some records of the family as the son of Digbhañja (a variant of *Diśābhañja*) and grandson of Raṇabhañja of Dhṛitipura. No. 11 was also issued from Vañjulvaka by *Rāṇaka* Nēṭṭabhañja Tribhuvanakalaśa who bears the epithet *Paramavaishṇava*. The king is represented as the son of Rāyabhañjadēva and grandson of Pṛithvībhañjadēva. It seems that Nēṭṭabhañja Tribhuvanakalaśa flourished sometime after another king of the Bhañja family of Vañjulvaka, named Nēṭṭabhañja Kalyāṇakalaśa II. The charter records the grant of the village of Sēḍā in the Nānākhaṇḍa *vishaya* to *Bhaṭṭa* Dāuli hailing from Vātalaviḍima in the 13th year of the king's reign. The document which is stated to have been registered by Jīvalōkamahādēvī, probably a queen of Nēṭṭabhañja, bears on its seal the emblem of a lion facing left.

No. 12 discovered at Ghūmlī in Nawanagar (Saurashtra) was secured for examination from the Superintendent of Archaeology, Government of Saurashtra. It belongs to *Rāṇaka* Bāshkaladēva, surnamed Kuṁkumalōla, and registers the grant of the village of Karalī situated in Jyēshtuka-dēśa in Bhūtāmbilī that formed a part of Nava-Surāshṭra-maṇḍala. The donee was the Brāhmaṇa Dāmōdara, a resident of Anahilapura. The grant was made by the king at Yajñavaṭa-tīrtha on the occasion of his pilgrimage to Piṇḍatāraka on Monday the 15th of the bright half of Vaiśākha in V. S. 1045. The date corresponds to April 22, 989 A. D. The village of Ghūmlī previously yielded six other copper-plate grants, all of which belong to kings of the Saindhava family ruling at Bhūtāmbilikā (modern Ghūmlī) from *circa* 740 to 920 A. D. (cf. *Ep. Ind.*, Vol. XXVI, p. 222). Between Jāika II (899-919 A. D.), who is the latest known member of the family claiming descent from the Jayadratha *vaṁśa*, and *Rāṇaka* Bāshkaladēva of the present record, there is a gap of about 70 years. Bāshkaladēva was apparently not a member of the same family. The inscription has been published in *Ep. Ind.*, Vol. XXXI, pp. 11 ff.

No. 1, from Bangaon (Bhagalpur District, Bihar), is a Pāla charter issued from the *Jayaskandhāvāra* at Kāñchanapura which is as yet unknown from any other Pāla inscription. It is dated in the 17th year of the reign of king Vigrahapāla III, son of Nayapāla. The date is important inasmuch as it proves that scholars, who favour a short reign-period for Vigrahapāla III and a longer one for his grandfather Vigrahapāla II, are wrong. The charter records the grant of a plot of land, situated at Vasukāvartta in the Hōdrēya *vishaya* of Tīrabhukti (modern Tirhut in North Bihar), actually made by a Brāhmaṇa officer of the Pāla emperor out of his own fief, although it has been represented as a grant of the emperor himself. This was due to the fact that the king had to ratify the creation of rent-free holdings by his fief-holders. The inscription points to the great esteem in which the Brāhmaṇas of Kōlāñcha were held by the local Brāhmaṇas of Eastern India in the early medieval period. This fact may have been responsible for the growth of Kulinism in North Bihar and Bengal. Prahastitarāja, described as a son of the Pāla king, figures as the *dūta* of the record and is also referred to as a *mantrin*. This record is published in *Ep. Ind.*, Vol. XXIX, pp. 48 ff.

No. 3 from Pañjim (Goa) is a charter of king Jayakēśin I of the Kadamba house of Goa. It records the grant of a deserted village called Laghumōrambikā in Gōpaka-dvīpa-vishaya to Chhadama, the chief of the king's bodyguards, evidently for populating it. It was stipulated that the donee should pay rent at the rate of thirty Bhairava-nishkas annually for the first ten years and thirtyfive Bhairava-nishkas per year subsequently. The record is dated Śaka 981 corresponding to 1059 A.D.

Another copper-plate charter (No. 2) of this family comes from Sadāśivagaḍ (North Kanara District, Bombay). It records the grant of land at Aruvige, a village included in the tract of Maruvattugadalu, by king Vijayāditya in favour of a Brāhmaṇa named Gōvinda. It is interesting to note that Vijayāditya is

here represented as the ruling king in Śaka 1102, Vikārin, Kārttika-śu. 12, Sunday, regularly corresponding to 1179 A. D., October 14. The fact that Śivachitta-Permādi, who was the elder brother of Vijayāditya, is not mentioned as the ruling monarch renders it probable that the latter began to rule independently from about the date of this inscription. The seal of the charter bears the legend *śrī-Vishṇudāsah*, in Nāgarī characters, above the figure of a rampant lion facing left with its tail twisted and turned up. This record has been published in *Ep. Ind.*, Vol. XXIX, pp. 29 ff.

No. 9 was secured from Muḍikonḍāṇ, Nannilam Taluk, Tanjore District. It is dated in Śaka 1486 during the reign of Śadāśivarāya of Vijayanagara and records the grant of the village of Muḍigonḍāṇ, together with its hamlets, to a number of Brāhmaṇas by Achyuta, son of Śevvappa-Nāyaka. The *viññapti* of the grant was Rāmarāja of Āravīḍu. From the description of the donor given in the plates, he appears to be identical with the Nāyaka chief of that name who ruled over Tanjore during this period. Among the donees whose names are given at the end of the grant, figures a poet named Vēṅkaṭādrī. He is described as well-versed in the Vaiṣṇavite lore including the *Draviḍ-āgama*, i.e. the *Nālāyira Divya-prabandham*, and as the son of Aubalārya of the Śrīvatsa *gōtra*, Āpastamba *sūtra* and Yajus *śākhā*. Another donee mentioned in the charter is Āchchā-dīkshita who was the son of Appayādhvarin of the Bhāradvāja *gōtra* and Drāhyāyana *sūtra* and belonged probably to the family of Appayya-dīkshita.

B.—Stone Inscriptions

Three new Brāhmī inscriptions (Nos. 140-142), copied in the caverns on the hill at Tirupparaṅkuṇṇam, near Madurai, Madras State, are the earliest epigraphs in the year's collection. They were exposed to view in the course of repairs carried out recently to these caverns. They belong to the same class of records as those found in other caverns in the Districts of Madurai, Ramanathapuram and Tirunelveli in South India (cf. *A. R. Ep.*, 1912, p. 50 and Plate). Probably they record the names of persons who carved out the stone beds in these caverns.

In the rock-cut cave temple of Subrahmanya at Tirupparaṅkuṇṇam, a Sanskrit inscription (No. 143), engraved in florid Grantha characters on the lintel of the door-way of the Durgā shrine, was copied. It consists of a single verse in the *Sragdharā* metre and records that *Sāmanta* Bhīma, who appears to have belonged to a Vaidya family, excavated the Śiva temple on the hill and installed in it an image of Gaṇapati in the Kali year 3874 (773 A. D.), *Taiśha* (*Pushya*) 6. Māraṅgāri, another member of this family, already known from an inscription at Ānamalai, about 15 miles from Tirupparaṅkuṇṇam excavated a rock-cut temple for Viṣṇu in the Kali year 3871 (770 A. D.), three years before the date of the record under review (cf. *Ep. Ind.*, Vol. VIII, pp. 317 ff.). In the present record the hill is called *Paramaśikhariṇ* which is obviously the Sanskrit rendering of the Tamil name Tirupparaṅkuṇṇam.

No. 1 on a boulder in the bed of the Brahmaputra river near Tezpur in the Darrang District, Assam, belongs to king Harjaravarman of the Mlēcchha (Śālas-tambha) dynasty of Prāgjyōtisha and is dated in the Gupta year 510 (829 A. D.). See P. N. Bhattacharya, *Kāmarūpaśāsanāvalī*, pp. 185 ff. It is worthy of note that the Gupta era was in use in Assam during this period when the Vikrama and Śaka eras were popular in other regions. Another inscription (No. 15) on a rock at Kānāibarshī, on the other side of the Brahmaputra near Gauhati, is dated Madhumāsa (Chaitra) 13, Śaka 1127 which is given in figures as well as in the chronogram *turaga-yugm-ēśa* (*īśa*=11, *yugma*=2, *turaga*=7). It records the defeat of the Turushkas (Muhammadans) in Kāmarūpa on the said date corresponding to the 7th March, 1206 A. D. (cf. P. N. Bhattacharya, op. cit., introduction, p. 44).

At Guṇḍlāpalle in the Ongole Taluk of the Guntur District, Madras State, was copied an undated and damaged Telugu inscription (No. 128) of the time of Vijayāditya, apparently of the Eastern Chālukya family. It records a gift of land made by his subordinate Kaḍeyarāja and mentions Aytakavva, the wife (*dēvu*) of Kali-Viṭrāju (i.e. Kali-Viṭṭa-rāja). The imprecation at the end of the record states that those who would destroy the gift should be considered as traitors to Tribhuvanāṅkuśa. Since *Tribhuvanāṅkuśa* was the title of some of the kings of the Eastern Chālukya dynasty, king Vijayāditya of the record must have been a member of this family. His identity, however, is doubtful. The record may

be assigned palaeographically to a date about the 9th century. During this period there were two kings who bore the name Vijayāditya, viz. Vijayāditya II Narēndra-Mrigarāja (*circa* 799-847 A. D.) and Guṇaga Vijayāditya III (*circa* 848-92 A. D.). The former had a son called Kali-Vishṇuvardhana or Kali-Viṭṭarasa, who was the father of Guṇaga Vijayāditya. As no other member of the family is known to have borne this name, Kali-Viṭṭaraju of the present record may be identified with the said prince. Whether Vijayāditya of the inscription was his father or son, however, cannot be stated with any degree of certainty. But Kaḍeyarāju, the officer mentioned in the record, figures often in the inscriptions of the time of Guṇaga Vijayāditya III and it is more probable that the ruler during whose reign the present epigraph was incised was Guṇaga Vijayāditya himself. From the Ponangy plates (*A. R. Ep.*, C. P. No. 3 of 1908-9) we know that the Rāshtrakūṭa princess Śilamahādēvī was the queen of Kali-Viṭṭarasa and the mother of Guṇaga Vijayāditya. Aytakavva figuring in the present record is therefore another queen of this king not so far known from any other source.

Nos. 149-50 are two Kannada inscriptions copied at Mūlūr within the village of Bālepuṇi in the Mangalore Taluk of the South Kanara District. They are engraved on the obverse and reverse sides of a slab in characters assignable to the 10th century A. D. One of them (No. 150) records the excavation of a tank in memory of a chief named Kiḷḷa Vikramāditya. The other record (No. 149) mentions Kiḷḷa Kannayya as the younger brother of Kiḷḷa Vikramāditya and introduces him with the title *Mūlapura-paramēśvara*. Apparently *Kiḷḷa* here indicates the family to which these chiefs belonged. Mūlapura is evidently the locality known as Mūlūr which forms a part of Bālepuṇi.

From Hirēkerūr, Dharwar District, comes an interesting inscription (No. 83) which belongs to the reign of the Western Chālukya king Sōmēśvara I and is dated Śaka 983 (1060 A. D.). It describes the exploits of a military officer of the monarḥ, named Guṇḍamayya, who bore the epithets *Narmadānady-ubhaya-tata-rājahansa*, *Maḷava-dhūmakētu*, *Maṇḍavakōṭ-ōllamghana*, *Dhārānagarakutūhala* and *Mummaṇi-jaladhi-baḍavānala*. The epithets show that this commander of the Chālukya army distinguished himself in the northern expedition of the Chālukya king against the kingdom of Malwa. The epithet *Mummaṇi-jaladhi-baḍavānala* occurring in the epigraph suggests that he participated in another expedition of his master against the forces of Mummaṇi, the Śilāhāra chief of Northern Konkan. This Mummaṇi was ruling in 1059-60 A. D. as known from the Ambarnāth stone inscription (*Bombay Gazetteer*, Vol. I, part ii, pp. 18, 543).

Nos. 156-210 were copied at the Raṅganāthasvāmin temple at Śrīraṅgam in the Tiruchirappalli District.

Nos. 167 and 169 at the entrance of the *Nālikēttānvāśal* belong to Kulōttuṅga-chōḷa I (*circa* 1070-1120 A. D.) and mention Araiaṇ Rājēndraśōḷa *alias* Rājā-nārāyaṇa Muṇaiyadaraiyar, the chief of Koṭṭūr and a *Sēnāpati* under the king, and Vīra-Vichehādīra (Vidyādhara) Mūvēndavēlār, the *Śrīkāryam* officer of the temple. The former figures as a donor to the god at Kālahasti in the 26th year of the king's reign (Nos. 157 and 158 of 1922), while another member of the same family, Gaṅgaikondaśōḷa-Muṇaiyadaraiyar *alias* Arigaṇḍadēva Āyarkolundanār of Koṭṭūr, figures also as a *Sēnāpati* in other inscriptions copied earlier in this temple (*A. R. Ep.*, Nos. 122 and 123 of 1938). No. 182 is also dated in the 26th regnal year of the king; but the grant portion of the record seems to have been deliberately effaced. The latest record of the king in the collection is No. 210 which is dated in the 42nd year of his reign. Unlike the others, this inscription does not contain any *praśasti*, but commences straightaway with the mention of the date. It registers certain provisions made by the chief Vāṇakōvaraiyar for the sacred bath of the deity on the *ēkādaśī* day of every fortnight. Yet another damaged inscription (No. 187) seems to record a sumptuous provision of 10,000 *kalam* of paddy for the temple surpassing a similar gift of 2,000 *kaḷam* of paddy recorded in another epigraph copied from the temple (*A. R. Ep.*, No. 44 of 1948-49).

Nos. 156-58 engraved in the niches on the inner walls of the *Āryabhattāl-vāśal* belong to Rājārāja III and are dated in the 23rd regnal year of the king corresponding to 1239 A. D. Of these, the first and the last, viz. Nos. 156 and 158, mention Goppana and Chaṭṭaya both of whom held the office of *Sēnaibōga* under Valaya or Vallaiya-dāṇḍanāyaka, one of the generals of Dēvaṇ Sōmēśvaradēvaṇ. No. 158 mentions this general as Bōgaya-dāṇḍanāyakar-Vallaiya-dāṇḍanāyaka. Dēvaṇ Sōmēśvaradēvaṇ, referred to as the overlord probably of both these generals, is obviously the Hoysala king Sōmēśvara. The relationship between

Bōgaya and Vallaiya is not clearly stated in the inscription. They may be related to each other as father and son. But an inscription (*Ep. Carr.*, Vol. IV, Kr. 63) from Gōvindahalli, dated Śaka 1159 (1237 A. D.), describes two generals named Bōgayya and Mallayya as sons of Kētana and as recipients, from king Sōmēśvara, of a grant of eleven villages which they, in their turn, conferred on several Brāhmaṇas in the presence of god Śrī-Rāmanātha at Sētu. In view of the proximity of the date of this record to that of the inscription under review, it may be surmised that Bōgayya and Mallayya may be identical with Bōgaya and Vallaiya of the Śrīraṅgam epigraph, in which case Mallayya will have to be construed as another form of Vallaiya. It is not unlikely too that, of the two brothers Bōgaya and Mallaya of the Gōvindahalli record, the former's (i.e. Bōgayya's) son was Vallaiya.

A fragment of a Chōla epigraph (No. 168) on the outer tiers of the *Nālikēttānvāsal* is of some interest. It seems to refer to the settlement of accounts amounting to 940 *kāṣu*, for the non-payment of which Pāradāyaṇ Tiruvaraṅga-Puruśōttamaṇ suffered imprisonment (*śirai-irundu*). The accounts, as the record says, were settled by the officer Rājēndrachōla-Mūvēndavēlār. The epigraph affords an instance of punishment by imprisonment, not commonly met with in inscriptions.

Two large stone pillars in the passage of the *Nālikēttānvāsal* bear epigraphs surmounted by graffito designs, one of which represents a rampant tiger with open mouth, raised right foot and twisted tail, and the other the mythical bird *Gaṇḍabhērūṇḍa*. The inscription (No. 177) engraved below the latter emblem is too damaged to yield any information. All that could possibly be said is that it mentions Kaṇṇanūr.

No. 179, engraved in characters of about the 15th century A. D. below the design of a rampant tiger, is a Chēra record which commences with a Sanskrit verse giving a genealogical account of the Kēraḷa king Champaka. It describes him as the daughter's son (*dauhitra*) of king Jayasimha, son of Gōdēśvara, the sister's son of Kulaśēkhara and the brother of Mārttāṇḍa. A bilingual inscription (Nos. 126 and 127 of 1905) on a bell in the Nambi temple at Tirukkuruṅḡuḍi in the Tirunelvēli District dated in Kollam 644 (1469 A. D.) mentions the Chēra king Āditya as the donor of the bell and traces his descent from the lineage of Jayasimha (*Jayasimh-ānvaya*). It is difficult to determine whether this Āditya is to be regarded as identical with the donor Champaka of the record under review, which, we may note, specifies his matrilineal descent from Jayasimha. An inscription (No. 30 of 1925) from Mūvalūr in the Mayavaram Taluk, Tanjore District, contains some verses in Tamil said to have been composed at the instance of Chēramāṇ Perumāḷ Vañchi-marttāṇḍaṇ Tiruppāmūṭṭa-Tiruvaḍi who is described as an adept in all arts (*akhila-kalā-vallabha*). He is perhaps identical with Mārttāṇḍa, mentioned in the record under review. The significance of the tiger crest, which is the emblem of the Chōlas, above this epigraph is inexplicable.

No. 197 is a fragmentary record of king Harihara II of Vijayanagara. It opens with a Sanskrit verse containing the chronogram *Rājyalōkē* for Śaka 1312 which is expressed also in numerals in the Tamil portion of the inscription. It records a gift of a *tūḱku-vilakku* (hanging lamp) and 30 cows to the deity by Anṇappa-udaiyar, son of Viṭṭharasa of the Vatsa *gōtra*. We learn from another record (*A. R. Ep.*, No. 72 of 1938-39) from the same temple, dated six years later than the present epigraph, that Anṇappa was responsible for the construction of the pavement to the 1000-pillared *maṇḍapa* in the temple, the consecration of god Viṭṭhala therein and the gilding of the central shrine and also the gift of an aureola and provision for offerings to and worship of the god.

No. 206, which is in Sanskrit verse in Grantha characters, mentions Dēvarāya as the ruling sovereign and the chief Sāluva, son of Guṇḍa (III) and Māḍāmbikā and grandson of Maṅgu. The record is not dated. Sāluva is obviously Narasimha, a scion of the Sāluva family. Dēvarāya, the overlord of Sāluva according to the present record, is stated to be the son of Vijayēśvara. The earliest known date for Sāluva Narasimha being 1456 A. D. (*A. R. Ep.*, No. 253 of 1904), Dēvarāya of the present record may be identified with Mallikārjuna (1446-1466 A. D.) who is also known as Immaḍi-Dēvarāya and whose father Dēvarāya II had the title Vijaya (Sewell, *Hist. Ins. S. Ind.*, p. 215). The *Sāluvābhyudaya* of Rājanātha Diṇḍima gives the name of Sāluva Narasimha's mother as Mallāmbikā which is possibly a variant of *Māḍāmbikā*. The inscription stops abruptly with the mere mention of this chief who calls himself a *bhūmiramaṇa*.

There are two fragmentary records of Kṛṣṇarāya (Nos. 191 and 192), one of which mentions Timmappa-nāyakkar and Ādiyappa-nāyakkar, the two sons of Vāśal Vasavaśankara Mallappa-nāyakkar, as donors of a grove to the temple. There is only one inscription (No. 209) of the reign of Achyutarāya in the year's collection. The chief interest of the record lies in the fact that it is a Tamil inscription engraved in Nāgarī characters. Instances of Kannada or Telugu inscriptions engraved in Grantha characters are fairly common in the temple (cf. *A. R. Ep.*, Nos. 33, 44, 79, 106, etc., of 1938-39). An earlier instance of this kind of transliteration of a record in one language into a script different from its own is found in a multi-lingual record of the 12th century A. D. in the village of Dongaḷasāni in the Cuddapah District (Nos. 9-12 of 1938). There are three versions of the record, in Telugu, Kannada and Tamil, the last of which, curiously enough, is written both in its own script and in Nāgarī. The record under consideration seems to refer to certain endowments made to the temple by Śrīraṅgappa-nāyaka who was the son of Tuḷuva Veṅgaḷappa-nāyaka and a subordinate of the king. He figures in two other records from this very temple (Nos. 15 and 91 of 1938-39) in one of which Tuḷuva Veṅgaḷa is described as *Madurai-araśar-paḍavīttu* Tuḷuva Veṅgaḷa-nāyaka.

No. 178 enumerates a list of provisions made for the worship of the deity, one of which was meant for the recitation of the *Śrīpurāṇam* in the temple. This *Śrīpurāṇam* must be different from the well-known Jaina work of the same name (*A. R. Ep.*, 1887, p. 7).

A. Copper Plates, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
1	BIHAR	Pāla	Vigrahapāla III	Year 17, Avayū (Āsvayujā) 28.	Sanskrit, Gaudīya	Issued from the <i>Jayashandhāra</i> at Kāñchanapura. Records the gift of land in a locality called Vasukāvarṭta in the Hōd-rēya <i>viśhaya</i> of Tīrabhukṭi to Ghāṇṭukaśarman, whose family hailed from Kōlāñcha. Published in <i>Ep. Ind.</i> , Vol. XXIX, pp. 48 ff.
	BOMBAY					
2	Mr. H. V. Nayak, Karwar; through Mr. P. B. Desai.	Kadamba of Goa	Vijayāditya II	Saka 1102 (current), Vikārīn, Kārttika śū. 12, Sunday=1179 A. D., October 14, Sunday.	Sanskrit, Nāgarī	Registers the grant of a piece of land to a Brāhmaṇa named Gōvinda of the Bhāradvāja <i>gōtra</i> . Ibid., Vol. XXIX, pp. 29 ff.
3	Panjim.—Photographs, through Mr. N. Lakshminarayan Rao.	Do.	Jayakēśin I	Saka 981 (<i>chandra-vasu-graha</i>), Vikārīn, Ashādha ba. 8, Monday=1059 A. D., July 5, Monday.	Do.	Registers the grant of a deserted village called Laghumōrambikā, situated in Gōpaka-dvīpa-vishaya, to Chhadama, chief of the king's bodyguards, evidently for populating it. The donee was to pay annually thirty Bhairava-nishkas for the first ten years and thirty-five Bhairava-nishkas subsequently; no other levy was to be collected from him. Chhadama belonged to the family of the sailors of Chēmūlyapura and belonged to the Tājiya race, and was the son of Madhumada and grandson of Aliyama. Noticed in the <i>Quarterly Journal of the Bharata Itihāsa Samśodhaka Maṇḍala</i> (Marāṭhī), Poona, Vol. XXXI, No. 41, pp. 27 ff.
4	Superintendent, Department of Archaeology, South-Eastern Circle, Visakhapatnam. (Findspot: Andhavaram).	Māthara	Anantasaktivarman	Year 14, Śrāvaṇa śū. 5.	Sanskrit, Southern Alphabet.	Issued from Vijayapura. Records the grant, made by the king, of the village of Āndōrēppa to Brāhmaṇas of various <i>gōtras</i> and <i>charaṇas</i> . The village is stated to have been formerly granted to the same family of Brāhmaṇas by Āryaka-Sakti-bhaṭṭāraka. Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 175 ff.
5	Do. (Findspot: Do.)	Eastern Gaṅga	Indravarma	Year 133, Śrāvaṇa Āntāvāsya, solar eclipse.	Do.	Issued from Kalinganagara. Records the grant of the village of Tōtavātaka in Krōṣṭhukavartanī as an <i>agrahāra</i> to several Brāhmaṇa residents of Āndōrakāgrahāra. The grant is stated to have been engraved under orders of Śrī-Lōkārṇa-vadēva. Ibid., Vol. XXX, pp. 37 ff.
6	Do. (Findspot: Do.)	Do.	Anantavarman	Year 216, Jyēṣṭha ba. 11.	Do.	Issued from Kalinganagara. Records the grant of Sakunagrāma, a village in Varāhavarṭtanī, to the Brāhmaṇa residents of Ānādapura.
7	Do. (Findspot: Do.)	Do.	Vajrahasta, son of Kāmārṇava	...	Sanskrit, Nāgarī	Issued from Dantipura-vāsaka. Registers the royal gift of the village of Gōṣṭhāvādā in Krōṣṭhukavartanī to Ādapa Bhīma.

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
MADRAS—concl'd.						
8	Mr. Ananta Bhatia, Landlord, Puttur, Mangalore District; through Mr. N. Lakshminarayan Rao.	Keladi	Chennammāji	..	Kannada	Registers a grant of land by the queen to the Brāhmaṇa Rāma-chandra for worship, etc., of god Vēṅkaṭēśvara.
9	Mr. A. Sarangapani, Mudikondan, Nannilam Taluk, Tanjore District; through Mr. H. K. Narasimhaswami.	Vijayanagara	Sadāśivadēva-mahārāya	Saka 1486, Raktākshi, Kārttika śu. 12, Wednesday=1564 A. D., October 17, Tuesday (not Wednesday).	Sanskrit, Nāgarī	Records the grant of the village of Mudigondān-Puttūr in Tiruppanaiyūr-nāḍu, a sub-division of Kulōttuṅgachōla-vaḷa-nāḍu in Tiruvārūr-chāvaḍi to Vēṅkaṭārya, son of Aubalārya, of the Srivatsa gōtra, Āpastamba sūtra and Yajus śākhā. The gift is stated to have been made on the representation of Rāmarāja, by Achyuta, son of Śervappanāyaka.
ORISSA						
10	Mr. P. Acharya, Bhubanesvar; through Dr. D. C. Sircar.	Bhañja	Ślābhañja Tribhuvanakaśa	Year 1	Sanskrit, East Indian characters.	Issued from Vañjulvaka. Records the grant of the village of Dēuladḍa in Salvaḍa-vishaya as a revenue-free holding to the Brāhmaṇa Lumvadēva of the Kaundinya gōtra, Kāpya śākhā and Vājasanēya charaṇa. Published in <i>Ep. Ind.</i> , Vol. XXVIII, pp. 272 ff.
11	Do.	Do.	Nēṭṭabhañja Tribhuvanakaśa	Year 13	Do.	Do. Registers the grant of the village of Sēdā in Nānā-khaṇḍa-vishaya to Bhaṭṭa Dauli who was a resident of Kōla-khali and belonged to the Bhāradvāja gōtra, Kauthuma śākhā and Chhandōga charaṇa. His family is stated to have hailed from Vātalaviḍma. Ibid., pp. 278 ff.
SAURASHTRA						
12	Superintendent of Archaeology, Saurashtra.	Kings of Bhūtāmbli	Bāshkaladēva Kumkumalōla	V. S. 1045, Vaiśākha śu. 15, Monday=989 A. D., April 22, Monday, f.d.t., '84.	Sanskrit, Nāgarī	Records the grant of the village of Karali, situated in Jyēsthukadēśa of Nava-Surāshtra-maṇḍala to the Brāhmaṇa Dāmōdara of the Bhāradvāja gōtra, who was a resident of Anahilapura. Ibid., Vol. XXXI, pp. 11 ff.
TRIPURA						
13	Chief Commissioner of Tripura; through Dr. D. C. Sircar.	Kings of Tripurā	Gōvīndamāyika	Tripurā year 1077 (1667-68 A. D.), Kārttika 19.	Sanskrit and Bengali, Bengali.	Records a grant of 12 kāṇis of rent-free land, situated in Pargana Meherkul and Sarkar Udayapur, in favour of Kazi Hosan and Sukur Māhmad. Refers to a previous grant of 1½ drōṇas of land made in favour of Maktīl Kazi, father of Hosan and brother of Sukur Māhmad, in the year 63 (i.e. Tripurā year 1063).
14	Do.	Do.	Do.	(1) Tripurā year 1080 (1670-71 A. D.). (2) Saka 1599, Tripurā year 1086 (1677-78 A. D.), Āśvīna 11.	Do.	Records the grant of half a drōṇa of forest land in Mauza Pāchethupi in Pargana Meherkul in favour of Paṇḍita Gaṅgārāyaṇa as Brahmoṭtara (Sanskrit Brahmatrā). The second date seems to refer to the time when the charter was issued,

॥ श्रीगणेशाय नमः ॥ सा दशगुणांतावाग्रामकशस्त्रुटाव
 २ भंडरस्मयः। नांति। य। गे। ल। का। कं। ठ। म। ल। ती। मा। लि। का। ३० वा २
 ४ द्रिराग। मुखनामा। नोतस्मा। ज्ञा। न्तमदीपतिः। गुरुसर्व
 ४ ऊगं। श्रेष्ठतस्मा। भक्तमद्रा। ज्ञा। न्तमदीपतिः। गुरुसर्व
 ६ श्रीनृपविजयमंत्र १० ४५ तर्पणं। त्रेधा। गुरुद्वि। पा। स्मा। मि
 ६ शहरागु। ज्ञा। न्तमदीपतिः। गुरुसर्व
 ८ गणकं। कं। कं। म। ल्या। त्वा। र्च। श्री। वा। न्तमदीपतिः। गुरुसर्व
 ८ या। ज्ञा। न्तमदीपतिः। गुरुसर्व
 १० ता। पि। त्वा। न्तमदीपतिः। गुरुसर्व
 १० शु। क। द। श। म। ध्य। र्च। ति। कर। ली। ना। म। ग्रा। मः। म। ह। त्। मा। त्वा।
 १२ ऊ। लः। हृ। सी। मा। प। र्यंतः। सर्वा। द। य। मा। म। न्तः।
 १२ वं। पृ। द। न्ना। द। व। द। य। वं। द। न्ना। द। य। वं। द। न्ना। द। य।

14 अलङ्काराणि ॥ वासिष्ठाय नमः ॥ राजागोत्रायै
 16 वाङ्मनाया ॥ वंद्या ॥ तत्तु तच्छा ॥ दामादरज्या उवाका संत
 18 दा। यन दत्तया। मा। यं स मर्षितम्। ए। मः स उ स्यात्। राः। प
 20 चेतं दा। ए। मः स मं र डि स नि। ये व द स मी। प नि कि प्राप्ता
 22 टिकासीमा। द टिका न लो न्नी। आपा न स मं श ज म। र्ति ति कि प्र
 24 प्ता टिका सीमा। पश्चिम त प उ र। व ला ज न स मं र बा। म्। नि
 26 कि प्राप्ता टिका सीमा। उत्तर त द व ग म स मं वं द का द स मं
 नि कि प्राप्ता टिका सीमा। अमरा प्ता टा प ल दि म्। मा। प
 २८ ॥ अथ दत्तपालनी पञ्च। उक्तं वा। वेदु नि वेदु ला। उक्ताः
 ३० गुरु निः सु ग रा दै निः। य स्य य स्य य दान्। मी त स र त स्य
 ३२ तदा फलं। राजा द रा त्। द ना का। व प्र ती० श्री धी ध ल ति
 ३४ शिवं पा रि० ०० ॥ आं वा उ न प्र मा म्॥ ॥ स्तुत न म द्वा ज न
 ३६ किला स क र पु ज न तः सा क्षिणः॥ श्री ॥

15	Do.	.	.	.	.	.	.	Do.	(1) Śaka 1578, Tripurā year 1066 (1656-57 A.D.), Vaiśākha 25; (2) Śaka 1589, Tripurā year 1077 (1667-68 A. D.), Māgha 8.	Do.	Damaged. Records the grant of one <i>drōṇa</i> of land in Mauza Rasulpur in [Pargana Meherkul] in favour of Khondkār Abdul Gani. The second date refers to the time when the charter was issued.
16	Do.	.	.	.	.	.	.	Do.	Śaka 1594, Tripurā year 1081 (1672-73 A.D.), Phālguna 7.	Do.	Damaged. Records the grant of 5 <i>drōṇas</i> and 7 <i>drōṇas</i> of land respectively in Mauza Vijayapur and Mauza Jagatpur as <i>Brahmōttara</i> in favour of Raghunātha Vāchaspati.
17	Do.	.	.	.	.	.	.	Do.	Tripurā year 1083 (1673-74 A.D.), Kārttika 22.	Do.	Damaged. Records the renewal of the grant in favour of Jādu-panḍita of $\frac{1}{2}$ <i>drōṇa</i> of land in Mauza Pāñchthupi, which was previously granted as <i>Brahmōttara</i> to his father Kāmadēva-panḍita.
18	Do.	.	.	.	.	.	.	Do.	Śaka 1689 (in figures and the chronogram <i>anika-ashta-ritu-chandra</i>)=1767-88 A.D.	Do.	Records the installation of the deities Rādhāmōhana (Nārāyaṇa), and Lakshmī and registers the grant of one <i>drōṇa</i> of land as well as the annual rent to be realised from the people living near the temple for the worship, etc., of the deities.
19	Do.	.	.	.	.	.	.	Do.	Śaka 1698 (<i>vasu-anika-tarka-indu</i>), Tripurā year 1186 (1776-7 A.D.), Agrahāyana 1.	Do.	Records the grant of 15 <i>drōṇas</i> of land in Mehārakula in favour of the deity Jagannātha.
20	Curator, Mathura Museum, Mathura	.	.	.	.	.	.	Royal family of Athagadha (Orissa).	Fasli San 1312, Solar Āshādha 20, = 1905 A.D., July 3.	Oriya	Modern. Records the grant of the rent of a village with a view to meeting the expenses of worship, etc., of the deity Rādhā-nātha installed in Rādhānāthakuñja at Vṛindāvana by the <i>paṭitamahādēvī</i> Rādhāpriyā.

UTTAR PRADESH

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
ASSAM						
DARRANG DISTRICT						
1	Tezpur .—Boulder in the bed of the Brahmaputra river about 1½ miles from the town.	Mlechhha (Sālastambha).	Harjaravarman	Gupta 510	Sanskrit, Northern Alphabet.	Published in <i>JBOERS</i> , Vol III, p. 511, and <i>Kāmarūpaśāsanāvalī</i> , p. 185.
KAMRUP DISTRICT						
2	Gauhati —Slab near the Ugra-Tārā temple.	Ahom	Svarganārāyaṇa Śivasimha	Śaka 1650 (<i>gagana-sara-rasa-śaśmā</i>).	Sanskrit, Assamese.	Records the re-excavation of a tank at Prāgyōtishapura by the Dihingya Bṛihat-Phukkana who was a servant of the queen Phulliesvarīdevī. The king is represented as a descendant of Indra.
3	Broken pillar in the State Museum. (Findspot: Gāchhtal, Dabakā, Nowgong District.)	....	....	....	Sanskrit, Gaudiya.	Fragmentary. Noticed and illustrated by R. M. Nath, <i>The Background of Assamese Culture</i> , p. 50, Plate XIX, 2; cf. <i>IHQ.</i> , Vol. XXII, p. 13.
4	Kāmākhyā Hill	Ahom	Śivasimha	Śaka 1654 (<i>vēḷa-viśikha-vēḷāṅga-śaśāṅka</i>).	Sanskrit, Assamese.	Records the construction of the western gate of Prāgyōtishapura by the Dehīṅgiya Baḍa-Phukkana under the king's order. The king is called a descendant of Indra.
5	Kāmākhyā Temple	..	....	....	Do.	Records the gift of a <i>mulābharāṇa</i> made of 15 <i>tolas</i> of gold and 60 <i>tolas</i> of silver in favour of the goddess by the <i>Rājamantrin</i> Baḍa-Gohāni.
6	Do.	Ahom	Rājēśvarasimha	Śaka 1681 (<i>kṣhiti-vasu-svāda-indu</i>).	Do.	Records the construction of an <i>utsava-mandira</i> for the goddess Kāmākhyā by the Bṛihat-Phukkana.
7	Do.	..	Malladēva	(1) Śaka 1487 (<i>tura-ga-gaja-vēḍa-śaśāṅka</i>); (2) Śaka 1487 (<i>muni-nāga-vēḍa-śaśabhṛit</i>).	Do.	Records the construction of a <i>prāsāda</i> for the deity.
8	Ūrvaśī Island in the Brahmaputra near Gauhati.	..	....	....	Do.	A verse in <i>amśhṭubh</i> reading: <i>Śrīmāā Kāmadēvēna kēvalam sukṛtiārthinā ... dēvacu kārītau Hari-Saṁkaran</i> , near the engraving of a Śiva-linga and a figure of Viṣṇu. In characters of about the tenth century. Pilgrim's record.
9	Do.	..	....	....	Do.	One line containing the name <i>Paṇḍita</i> Prabhākara, near the engraving of a figure of Viṣṇu. Do.
10	Do.	..	....	....	Do.	Mentions a <i>Paṇḍita</i> whose name is damaged. Do.
11	Do.	..	..	....	Do.	Mentions Prabhākara in line 1 and a <i>Paṇḍita</i> , whose name is doubtful, in line 2. Do.
12	Do.	..	....	....	Do.	Seems to contain the name Kēśava. Do.

13	Kānāibarshi.—Boulder	Ahom	Svarganārāyaṇa	Saka 1589	Corrupt Bengali-Assamese.	Records the construction of a <i>gaḍka</i> or fort.
14	Do.	Do.	Do.	Do.	Do.	Contents similar to those of No. 13 above.
15	Half buried stone in the same place	..	....	Saka 1127 (<i>suraga-yugma-tīśa</i>), Madhumāsa (Chaitra) 13.	Sanskrit, Gaudīya	Published in the <i>Kāmarūpasāsanāvalī</i> , p. 44 and Plate.
16	Do.	..	....	....	Do.	Fragmentary. Purport not clear.
NOWGONG DISTRICT						
17	Bargaṅgā.—Boulder	Bhauma-Nāraka Prāgyjyōtisha.	Bhūtivarman	....	Sanskrit, Northern Alphabet.	Published in <i>Ep. Ind.</i> , Vol. XXVII, pp. 18 ff; re-edited, op. cit., Vol. XXX, pp. 62 ff.
BENGAL, WEST						
18	Calcutta.—Miniature stone railing in the Archaeological Section, Indian Museum.	..	....	....	Mixed Brāhmī.	Records the construction of a <i>vēdikā</i> for the <i>Bhagavat Mahān</i> by the <i>āśvārīka Kauśika-pūtra</i> Bōdhiyaśas. In characters of about the 2nd century A. D.
19	Do.—Pillar in the same place, right side.	..	....	....	Northern Alphabet	Seems to read <i>Śrī-Bhūmadhāhu</i> (engraved horizontally) and <i>Pratīvaṇṇa</i> (written vertically to be read upwards). In characters of about the 6th century A.D.
20	Do.—Same pillar, left side	..	....	....	....	Two lines in shell characters.
21	Do.—Another pillar, front side	..	....	....	....	Damaged, in shell characters. One section seems to read <i>Śrī...kīrṇam</i> . Another record to the left reads <i>rasya</i> . In characters of about the 8th century A.D.
22	Do.—do. right side	..	..	....	....	Three lines in shell characters.
23	Do.—Seated image of the Buddha (from Bōdh-Gayā).	..	....	....	Sanskrit, Brāhmī	Records the construction of a shrine for the <i>mini</i> (i.e. Buddha) by the <i>gati</i> Bōdhiśhēna, resident of Dattagalla. Lüders' List, No. 952.
24	Do.—A pedestal (from Mathurā)	Kushāṇa	Dēvaputra Huviśhka	Year [39], va 3, di 5.	Prākṛit, Brāhm	Records the installation of an image of Bōdhisattva by the <i>bhikṣuṇīs</i> Puśahathini and Budhadēva. Published in <i>Ep. Ind.</i> , Vol. XIX, p. 66, Plate.
25	Do.—do. (from Bōdh-Gayā)	..	....	....	Do.	Lüders' List, No. 943.
26	Do.—do.	..	....	....	....	In shell characters.
27	Do.—Umbrella staff of a Buddhist image (from Sahēt-Mahēt).	..	....	....	Prākṛit, Brāhmī	Published in <i>Ep. Ind.</i> , Vol. IX, pp. 290-291, Plate.
28	Do.—A sculpture of Hara-Gaurī (from Kosam).	..	....	Year 139, ..2(?) di 7	Sanskrit, Northern Alphabet.	Published in <i>Corp. Ins. Ind.</i> , Vol. III, p. 266, Plate 39-C.
29	Do.—Pedestal of a standing image of Bōdhisattva (from Srāvastī).	Kushāṇa	Dēvaputra Kanishka(?)	....	Mixed Brāhmī.	Records the installation of an image of Bōdhisattva by the monk Bala who knew the <i>Tripitaka</i> . Published in <i>Ep. Ind.</i> , Vol. VIII, pp. 180 ff., Plate.
30	Do.—Pedestal of an image of the Buddha (from Loriyān Tangai).	....	....	Year 318, Prausthāpada, di 29.	Prākṛit, Kharōshthī	States that the image is the gift of Buddhaghōsha, the companion of Saṅghavarman. Published in <i>Corp. Ins. Ind.</i> , Vol. II, Part I, p. 106, Plate 31.

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY BELGAUM DISTRICT KHANAPUR TALUK					
31	Itagi.—Stone set up near the village <i>Chāvaḍi</i>.	....	....	....	Kannada	Very much damaged. In characters of about the 13th century A. D.
32	Bailhoṅgal.—Stone lying in the Mama-latdar's office. SAMPGAON TALUK	....	....	[Śaka] 992, Śādhārana, Paushya, ba. 5, Friday, Uttarāyana-saṅkrānti = 1070 A. D., Dec. 24, Friday; .91.	Do.	Damaged. Records a grant of land to god Māchēśvara by <i>Mahāsāmanā</i> Gaṇḍamarasa. Other gifts to the same deity are also mentioned.
33	Slab set up in the backyard of Gadi-geyya Epigimatha.	Western Chālukya	Tribhuvanamalladēva	Śaka Thurs-day.	Do.	Damaged and worn out. Mentions the feudatory chief <i>Mahāsāmanā</i> Aṅka of the Ratta family, Śāntiyakka and the Kūṁḍi province. Describes the Jaina teacher Jinadēva-sūri of the Yāpanīya <i>saṅgha</i> , Mailāpa <i>anaya</i> and Kāraya <i>gaṇa</i> , to which Muḷla-bhattāraka and others belonged. Seems to record a gift of land to a Jaina temple.
34	Belavāḍi.—Slab built into the drain of <i>Haletōṭa</i> (a garden) outside the village.	....	....	... Phālguna śu. 5 .	Do.	Do. Seems to record a gift of gold. In characters of about the 12th century.
35	Doḍvāḍ —Hero stone lying in the fort	Kadamba	Sivachitta Vajradēva	... Trayōḍaśi, Monday.	Do.	Broken and worn out. Records the death, in a great fight, of Vijayama-sāhaṇi, son of Rāya-sāhaṇi Sōḍapa who was a <i>diṅgariga</i> of Vajradēva. In characters of about the 12th century.
36	Hero stone set up in the market place	....	....	....	Do.	Damaged and fragmentary. Seems to record the death of a warrior in a fight (details not clear). In characters of about the 12th century.
37	Slab set up in the same place	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama year 4, Siddhārthi, Kārttika śu. 5, Sunday. Irregular.	Do.	Much damaged and worn out. Seems to record a gift by a <i>Mahāsāmanā</i> (details lost).
38	Stone set up in Yamōji's lane	Do.	Do.	....	Do.	Do. Only a few expressions of the Chālukya <i>prasāsi</i> are legible.
39	Hero stone set up near Basavanna temple outside the village.	Kadamba	Vīra-Jayakēśi	Year 12, Kārttika śu. 1, Thursday.	Do.	Records the death of Lahaḍa who was a <i>diṅgariga</i> of king Jaya-kēśi.
40	Hero stone set up near the <i>Kalmatha</i> outside the village.	....	....	....	Do.	Damaged and worn out. Seems to record the death of the son (name lost) of Kallaya-sāhaṇi. Mentions <i>Mahāpradhāna</i> Sōva[rasa].

41	Nēsarigi. —Slab built as support in the temple called <i>Jōḷ-guḍi</i> outside the village.	Raṭṭa	Kārtavīrya IV	Saka 1141, Bahu-dhānya, Māgha śu. 7, Thursday, Uttarāyana-saṅkrānti, Vyatipāta = 1219 A. D., January 24, Thursday.	Do.	Records gifts to the temples of Habbēśvara, Mānikēśvara and Siddhēśvara, erected by Bācheya-nāyaka and his wife Māyī-dēvī at Nēsarige (<i>JBBRAS</i> , Vol. X, pp. 240 ff.).
DHARWAR DISTRICT						
BANKAPUR TALUK						
42	Hurlikuppi. —Hero stone set up near the Išvara temple.	Yādava	[Śūm]gaṇa	Hēmalambi, Thursday.	Do.	Damaged and worn out. Seems to record the death of Chūriya Navileya-nāyaka in a fight.
43	Stone kept near the Basavaṇṇa temple.	....	....	... Āṅgirasa	Do.	Do. Seems to record a gift to a Brāhmaṇa. In characters of about the 16th century.
GADAG TALUK						
44	Hombal. —Stone kept in the Śaṅkara-linga temple.	Western Chālukya	Tribhuvanamalladēva	....	Do.	Damaged and worn out.
45	Hero stone set up in the same temple	....	....	....	Do.	Reads <i>Māṇḍa Mallaya-nāyaka</i> . This seems to be the name of the warrior who died. In characters of about the 12th century.
46	Hero stone kept outside the same temple	....	....	Saka 923, Plava, Chaitra śu. 10, Sunday. Irregular.	Do.	Damaged and worn out. Details not clear.
47	Stone built into the wall of the <i>Hirē-matha</i>.	....	....	....	Do.	Fragmentary. Only a part of the grant portion is preserved. Mentions Chāvundamayya-nāya[ka], the <i>āchārya</i> and the [Hundred] and Twenty [<i>mahājanas</i>]. In characters of about the 12th century.
48	Stone set up in the barbers' lane	Vijayanagara	Sadāsivarāya	Saka 1469, Plava-mga, Āśāḍha śu. 11, Wednesday = 1547 A. D., June 28; the week-day was Tuesday.	Do.	Records the remission of tax on barbers by the king in the Toru-gali <i>sime</i> at the instance of Malloja and Chaiṇḍōja.
49	Door-jambs of the Hanumān temple near the village.	Western Chālukya	Tribhuvanamalladēva	....	Do.	Fragmentary and worn out. Mentions the [Hundred] and Twenty [<i>mahājanas</i>], Avadhūtadēva, Kriyāsakti and Vāma-dēva-panḍita. In characters of about the 12th century.
50	Back of the Hanumān image in a shrine at Yallāpur (old site near Hombal).	....	....	....	Do.	Damaged and worn out. Contains an elaborate description of a fight in which Habbāṇa-daṇḍanātha died. Seems to record some gift made in this connection by Puruṣhōttama-daṇḍanātha on the representation of the <i>Prabhu-gaṇḍus</i> of the four villages and the <i>mahājanas</i> of Poṇḍolal. In characters of about the 12th century.
51	Kalghatgi. —Stone lying by the side of the tank called Rustum Sāb's tank near the village.	Western Chālukya	Tribhuvanamalladēva	....	Do.	Fragmentary and worn out. States that <i>Mahāmāṇḍalēśvara</i> Gūvaladēva was governing Unukal-Thirty and Sarbbe-Thirty. Mentions his subordinate Chaittayadēva.
52	Stone standing in the field called <i>Appa-nvi-hola</i>.	....	....	....	Do.	Damaged and worn out. Commences with an obeisance to Śrī-Kṛishna and mentions a Brahmana of the Rik <i>sākhā</i> (details lost). In characters of about the 16th century.

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
BOMBAY—contd. DHARWAR DISTRICT—contd. KALGHATGI TALUK—concl'd. Kalghatgi—concl'd.						
53	Stone standing in the field called <i>Khānapuradavara-hola</i>.	....	....	Śaka [150]2, [Vi]-krama, Vaiśakha śu. 11 = 1580 A. D., April 25.	Kannada	Damaged and worn out. Seems to record a <i>sarvamānya</i> gift of land to a Brāhmaṇa of the Gautama <i>gōtra</i> and Rik <i>śākhā</i> . In characters of about the 16th century.
54	Slab found in the field of Jaina Upādhyā	....	....	....	Do.	States that the field is a <i>sarvamānyavṛtti</i> of Kamalade[va*]-bhaṭṭa, son of Padmanābha-bhaṭṭa, the <i>Upādhyā</i> of Beḷugāve, who belonged to the Bhāradvāja <i>gōtra</i> , Āśvalāyana <i>sūtra</i> and Rik <i>śākhā</i> . In characters of about the 16th century.
55	Slab in a field called <i>Basayyanavara-hola</i>.	....	....	Śaka 1451, Pārthiva, Māgha śu. 1, Makara-samkrānti. Irregular.	Do.	Damaged and worn out. Seems to record a gift of wet land at Kallakutaḡe to Arasave, daughter of <i>Śhānapati</i> Saṃjapanna of the Kauśika-Viśvāmītra <i>gōtra</i> and Rik <i>śākhā</i> by <i>Rāyasada</i> Lakhayya under the instructions of Ellapa Voḍeya.
56	Maḍaki Honnali. —Slab lying in the compound of the Kalamēśvara temple.	Kadamba	Sivachitta Vira-Permmādi	Śaka 101[8], Dhātu	Do.	Broken and worn out. Registers a gift of land, house, oil-mill, etc., for the deity Grāmēśvara, made into the hands of Rudra-sakti-panḍita by Adityayya, a subordinate of the king who was governing Koṃkana-900 and Halasigi-12000 from his capital Chāṃdrāpura. Records another gift to the deity Ugurēśvara by the Ugura-300 and others.
57	Stone in a field near the village	..	....	..	Do.	Damaged. Seems to state that the wet-field was a gift made by Hiriya-gauḍa of Hōmada Hoṃnehalli under instructions from Basavāntapayya. In characters of about the 17th century.
58	Ablūr. —Parapet wall to the right of entrance into the <i>sabhāmaṇḍapa</i> of the Sōmēśvara temple.	..	....	..	Do.	Below three groups of sculptures. States that the sculptures depict the scenes of (i) Jēḍara Dasimayya offering cloth to the god; (ii) Sīriyāli-ṣetti and Cheṅgaḷavve offering their son to the god; (iii) god Siva as having come down and danced before the <i>Kumbāra</i> (i.e. potter) Guṇḍa. Published in <i>Ep. Ind.</i> , Vol. XXIX, pp. 139 ff.
59	Parapet wall to the right of entrance into the <i>sabhāmaṇḍapa</i> of the same temple.	..	....	..	Do.	Above a panel of sculptures. States that the sculptures represent the exploits of Ēkāntada Rāmayya against the followers of the Jina (<i>Ep. Ind.</i> , Vol. V, pp. 260 ff.).
60	Right side of entrance into the inner shrine of the same temple.	..	....	..	Do.	Above a panel of sculptures. States that the sculptures depict the scene of Ēkāntada Rāmayya breaking the Jina and setting up the Siva-līṅga. Published in <i>Ep. Ind.</i> Vol. XXIX, pp. 139 ff.

61	Left side of the entrance into the inner shrine of the same temple.	..	.....	Do.	..	Above a panel of sculptures. States that the sculptures depict the scene of Śamka-gāvuṃḍa conferring the certificate (of victory) to the illustrious Ēkāntada Rāmayya. Loc cit.
62	Stone set up in the compound of the Basavēśvara temple.	Western Chālukya	Tribhuvanamalladēva	Do.	Chālukya-Vikrama year 26, Viṣṇu, Vaiśākha amāvāsyā, Sunday, solar eclipse=1101 A.D., April 30, solar eclipse; the week-day was Tuesday.	Registers a gift of the village Muriganahalli to the temple of Brahmeśvara by <i>Daṇḍanāyaka</i> Gōvindarasa. See <i>Ep. Ind.</i> , Vol. V, pp. 214-15.
63	Same slab, below No. 62	Do.	Do.	Do.	Chālukya-Vikrama year 29, Tārana, Bhādrapada śu. 6, Sunday=1104 A.D., August 28, Sunday.	Registers grants made to the same temple by the inhabitants of Abbalūru. Loc cit.
64	Hero stone (No. I) set up in the compound of the same temple.	..	.....	Do.	..	Damaged. Records the death of a warrior in a fight (details not clear). In characters of about the 12th century.
65	Hero stone (No. II) set up in the same place.	Kaḷachurya	Sōmēśvara	Do.	Chaitra, Sunday	Damaged. Seems to record the death of Bira of Abbalūru in a fight.
66	Hero stone (No. III) set up in the same place.	Yādava	Simhaṇa	Do.	Pramāthi, Āśāḍha Paurnimā, Monday. Irregular.	Records the death of two warriors Mācha and Gōma in a cattle raid at Abbalūru, led by Īsvaraḍēva of Belagavatti, when the feudatory Singanadēva was governing Banavāsi-12000. Published in <i>Ep. Ind.</i> , Vol. V, pp. 261 ff
67	Hero stone (No. IV) set up in the same place.	Vijayanagara	Harihara[I]	Do.	Śaka, Sarvadhāri, Phālguna śu. 1, Thursday=1349 A.D., February 19	Damaged and worn out. Records the death of a warrior in a fight (details not clear), when the king's officer <i>Samudra-saḷuva</i> Vira-Bāchappadēva was administering the tract.
68	Hero stone (No. V) in the same place	Yādava	Siṃgaṇa	Do.	Year 1[I], Pramādi	Do. Records the death of a warrior in a fight (details not clear). Mentions Abbalūru.
69	Māsti (Mahāsatī) stone (No. 1) set up on the tank-bund near the same temple.	..	.....	Do.	..	Do. Records the death probably of a lady (details lost).
70	Māsti stone (No. 2) set up in the same place.	Yādava	Siṃgaṇa	Do.	Year 26, Jaya	Do.
71	Stone set up in S. N. 119 near the village.	..	.....	Do.	..	States that it is the gift land (<i>pritti</i>) of <i>Kāvi</i> Kōṇēri. In characters of about the 15th century. Figure of Vāmana is carved in the upper portion.
72	Stone (No. 1) set up near the Grāma-dēvatā temple.	Western Chālukya	Trailōkyamalla	Do.	..	Damaged and worn out. States that the king's subordinate <i>Daṇḍanāyaka</i> Mahāḍēvarasa was governing Banavāsi-12000 and Huligere-300. Contains a description of Māyidēva <i>Daṇḍadhīśa</i> who was a subordinate of the above. He seems to have belonged to the Sahavāsi <i>tantra</i> of Rāyanārāyanapura in Kalyāṇa.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—contd. DHARWAR DISTRICT— <i>contd.</i> KOD TALUK— <i>contd.</i> Ablur—concl.					
73	Stone (No. II) set up in the same place	..	....	..	Kannada	Damaged and worn out. Seems to contain the description of a family of governors. Mentions Kāmadēva, <i>Prabha</i> Malla, Māyidēva and Māchidēva.
74	Bālabīd. —Stone (No. I) set up near Vishaharēśvara temple.	[Western Chālukya]	[Tribhuvanamalla]	Chālukya-Vikrama year 42, Viḷambi, Sāvāṇa ba. 2, Sunday=1118 A.D., August 4, Sunday, f.d.t. 32.	Do.	Fragmentary. Mentions the Brāhmaṇas of the <i>mahāgrāma</i> Piriya-Kereyūru.
75	Stone (No. II) set up in the same place	Do.	Do.	Chālukya-Vikrama year 4, Siddhārthi, Pushya amāvāsye, Sunday, solar eclipse, Uttara-yana, saṁkrānti, Vyatipāta=1079 A.D., December 26; the weekday was Thursday.	Do.	Registers a gift of land by <i>Pergaḍe</i> Baladēvayya for offerings to the divine <i>līṅga</i> Laṇḍurēśvara, made in the presence of the Thousand <i>Mahājanas</i> of the <i>mahāgrāma</i> of Piriya-Kereyūr when <i>Yuvarāja</i> Vira-Noḷaṁba Jayasīṁha was governing Banavāse 12000, [Sāmtali]ge-1000, Beḷvala-300 and Purigere-300.
76	Stone (No. III) set up in the same place	Do.	Do.	Chālukya-Vikrama year 12, Prabhava, Phālguna ba. 11, Sunday=1088 A.D., February 20, Sunday; f.d.t. 14.	Do.	Registers a gift of land taken on lease from the interest on money deposited with the Thousand <i>Mahājanas</i> of the <i>mahāgrāma</i> of Piriya-Kereyūr, made in their presence by Dēvayyana Būtagāvuṇḍa for offerings to god Paṇḍararaṅgēśvara.
77	Stone (No. IV) set up in the same place	Yādava	Singhana	Saka .. Chaitra śu. 15 ..	Do.	Damaged. Praises the deity called Paṇḍragenātha or Paṇḍa-raṅga. Describes the king's <i>sarvādhikāri</i> Ariya Malliṣētti, his son whose name is lost, Bāmdanikeya Bāmidēva and the Thousand <i>Mahājanas</i> of Piriya-Keravura. Seems to record a gift (details lost) made in favour of the deity by <i>Dannāyaka</i> Bachaya into the hands of the divine Brahmarāsi.
78	Stone (No. V) set up in the same place	Western Chālukya	Āhavamalla	Saka 979 (in words), Viḷambi, Vaiśākha śu. 3, Sunday=1058 A.D., March 29, Sunday; f.d.t. 03.	Sanskrit, Kaṇṇaḍa	Describes the Banavāsi country, its illustrious town Mahāta-tāka-grāma and its highly learned <i>Mahājanas</i> . Records the gift of the tank area (called <i>Kṛishṇa-tatāka</i>) with the whole quantity of water in it after purchase from and with the consent of the <i>Mahājanas</i> for the exclusive benefit of the deity Anḍurēśvara by several persons (whose names are specified). <i>Bhaṭṭa</i> Vishṇu composed the record. Kāśyapa-Mādhava wrote it handsomely on stone and Rūvāri Nāki engraved it.

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79	Hirekerūr. —Hero stone (No. I) set up on the tank-bund.	Do.		Tribhuvanamalla		Chālukya - Vikrama year (not specified), Viśvāvasu, Mārgaśīrsha śu. 9, Wednesday. Irregular.	Kannada	Records the death, in a cattle raid, of Sātaṇa, [son of] Bhojaṅgara Nāraṇayya of Priya-Keṛeyūr. The memorial was carved by Sāta.
80	Hero stone No. II) set up in the same place.	Yādava		Siṅghaṇa		Year 7, Dhātu	Do.	Damaged and worn out. Seems to record the death of a Brāhmaṇa in a fight.
81	Hero stone (No. III) set up in the same place.	Do.		Rāmachandraṛaya		Year 15, Chitra-bhānu, Bhādrapada . . Monday.	Do.	Do. Seems to record the death of a warrior in a fight (details lost).
82	Stone standing near the Girls' school	Western Chālukya		Tribhuvanamallaḍeva		Chaitra śu. 5, Thursday.	Do.	Do. Describes the learned <i>Mahājanas</i> of the village. Seems to record a gift of land by several individuals (names specified).
83	Slab (No. I) set up near Tōṭada Viranna temple outside the village.	Do.		Trailōkyamalladēva (Sōmēsvara I)		Saka 983, Śārvarī, B h ā d r apada amāvāsye, Monday = 1060 A.D., August 28.	Do.	Registers a gift of the income from <i>perjuṇka</i> made to certain prominent local residents (names specified) for the upkeep of the big tank of Priya-Keṛeyūr, by <i>Danḍanāyaka</i> Guṇḍamayya, the king's general bearing the titles <i>Narmadā-nady-ubhaya-taṭa-rājakaṁsa</i> (a swan on the two banks of the Narmadā), <i>Mālava-dhūmakētu</i> (fire to the Mālavas), <i>Maṇḍavakōṭi-ella-mi-ghana</i> (capturer of the Maṇḍava fort), <i>Dhārānagara-kutūhala</i> (a curiosity to the inhabitants of Dhārā) and <i>Mummanijala-dhi-ḷaḍavāṇaḷa</i> (submarine fire to the sea of Mumman). Kāśyapa Mādhava wrote the record and Nāgavarman of Huligere engraved it. Noticed in <i>Prog. Kan. Res.</i> , 1947-52, p. 23.
84	Slab (No. II) set up in the same place	Do.		Trailōkyamalla		Saka 977, Jaya, Pausha amāvāsye, Sunday, Uttarāyaṇasamkrānti, Vyatipāta = 1055 A.D., January 1, Sunday; the <i>tithi</i> ended at .80 the previous day.	Do.	Registers a provision made for feeding the travellers out of the income from the wet land purchased for 400 <i>galyānas</i> , handed over to the Thousand <i>Mahājanas</i> of the <i>maḷagrāma</i> of Priya-Keṛeyūr, by Śīdhara Kravinta and others for the beatitude of the former's maternal uncle Musukittannamayya of the Aṅgrasa <i>gōṭra</i> .
85	Māsti stone set up in the same place		....	....		Saka 1360 (in words), Kālayukta, Śrāvaṇa ba. 10, Thursday = 1438 A.D., August 14, Thursday; f.d.t. .50.	Do.	States that, when Māka-gauḍa (son of Kotagāra-nāyaka) died, his wife committed <i>sahagamana</i> .
86	Pillar lying in the same place		....	....		Saka [881], Siddhārthi, Vaiśākha śu. 5, Thursday. Irregular.	Do.	Damaged. States that the stone marks the performance of <i>gōṣāsa</i> by a certain person (name not clear).
87	Stone set up near the tank close to the village.	Vijayanagara		Sadāsīva		Saka 1472, Sādhārana, Jyēsthā ba. 5, Sunday. Irregular.	Do.	Records the remission of certain specified taxes on the barbers of the region made by Rāmarāja at the request of the barbers Timmoja, Koṇḍōja and Bhadrōja with whose work he was pleased.
88	Rattihalli. —Hero stone set up near the Kēsava temple.		....	....		....	Do.	Records the death of Mēdara Pāṇḍya near Bisilahalli when the teacher Mūrujāvi was proceeding to Huligere. See Nos. 92 and 95 below.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—contd. DHARWAR DISTRICT— <i>concl'd.</i> KOD TALUK— <i>concl'd.</i> Raṭṭihalli—concl'd.					
89	Stone (No. I) lying outside the Kadambśvara temple.	Vijayanagara	....	Śaka 1446, Plavaṅga, Vaiśākha.	Kannaḍa	Damaged and worn out. Seems to refer to a gift to a Brāhmaṇa of the Yajus <i>śākhā</i> .
90	Stone (No. II) lying in the same place	....	....	Śaka 146 [I] Śā Monday.	Do.	Do.* Seems to record a gift (details lost).
91	Stone (No. III) lying in the same place	....	....	Śaka 146.	Do.	Do. Mentions the Thousand of Raṭṭihalli and Raṭṭihalli-sime.
92	Pillar in the <i>mukha-maṇḍapa</i> of the same temple, upper portion.	Yādava	Siṃghana	Śaka 1161 (current), Viḷambi, Ashāḍha śu. 15, [lunar] eclipse = 1238 A.D., June 28.	Do.	Do. Registers the gift of the toll income on eleven bullocks made into the hands of the teacher Mūrujāvi for a perpetual lamp and sandal paste to god Kaḍambśvara, by the merchant Gubbiya Kalla who bore the title Rāya-setṭi.
93	Same pillar, lower portion	Do.	Do.	Hēmalambi, Phālunga amāvāsye, Sunday, solar eclipse. Irregular.	Do.	Registers a gift of land, house, income from tolls etc., made into the hands of the teacher Mūrujāvi for a perpetual lamp and sandal paste to god Mallinātha, by <i>Kaṇaḍa</i> Kallarasa and the members of the mercantile organisation.
94	Stone (No. I) kept in <i>madhya-maṇḍapa</i> of the same temple.	Kaḷachurya	Sōvidēva	Śaka 1097, Jaya, Jyēsthā amāvāsye, Sunday, solar eclipse = 1174 A.D., June 2, the <i>tithi</i> ended at 33 the previous day when there was a solar eclipse.	Do.	Registers a gift of gold, a row of houses, oil-mill, etc., made into the hands of the divine Kalyāṇasakti for the offerings to the god and repairs to the temple of Kaḍambśvara by <i>Mahāmaṇḍa-lēśvara</i> Pāṇḍyadēva and his subordinate Chaṇḍarasa. Describes the Banahasi country, its <i>kaṇṇapa</i> Nūruṃbāḍa with the chief town Raṭṭihalli and the genealogy of the chiefs ruling over the latter to whose family Pāṇḍyadēva belonged.
95	Stone (No. II) kept in the same place	Yādava	Siṃhaṇa	Śaka 1160, Viḷambi, Mārgaśīra amāvāsya, Monday, solar eclipse = 1238 A.D., December 8; the weekday was Wednesday.	Do.	Registers a gift of land made into the hands of the <i>śihāmaḥārāya</i> and <i>Rājaguru</i> Mūrujāvidēva, in favour of the deities Mallesvara and Rājēśvara installed in the vicinity of Kaḍambśvara by Hoṇṇa Barimi-setṭi, a subordinate of the king and a great devotee of Jangama. This Barimi-setṭi is said to have burnt Kōḍa, Moghekoppala and Dōrasamudra. He was administering the tract from his headquarters at Mulugunda. Mūrujāvidēva belonged to the Parvatāvali and Kittagāve <i>anaya</i> of the Kālāmukha sect. Also contains a description of the chiefs who belonged to the Kadamba lineage and were administering the eminent town of Raṭṭapalli in Banavase-naḍu. Pāṇḍya and his brother Vira-Pāṇḍya were the last of them.

96	Stone standing near the same temple	Western Chalukya	Pratāpachakravarti-Jagadekamalla	....	Do.	Last part broken and lost. States that the king entrusted the administration of the Banavasi country to <i>Dandadhīśa</i> Bama-deva who transferred it to his brother Madhava. Describes Banavase-naḍu, its <i>kāmpana</i> Nūṛumbāḍa with its chief town Rattahalli and the genealogy of the chiefs ruling over the latter, who belonged to the Kadamba lineage. Refers to the administration of <i>Mahāmandalēśvara</i> Katarasa and his officer Somanātha of the Atri <i>gōtra</i> .
97	Hero stone built into the wall of the temple near the river.	Yādava	Rāmachandra	....	Do.	Damaged and worn out. Refers to an expedition led by <i>Mahā-maṇḍalēśvara</i> Saluveya Acharasa-paṇḍita, commander of the king's army, who bore the title <i>Hoyisaṇa-rāya-vibhāḍa</i> (ruin to the Hoysala king).
98	MADHYA BHARAT Mandasor(Mandsaur) -North wall of Killa Darwaza.	....	....	V. S. 1555, Vaiśākha ba. 1 Saturday= 1498 A.D., April 7, Saturday.	Local Nāgarī.	Mentions Khan Azam Mukves Khan. Noticed in <i>Gwalior Rājyake Abhilekh</i> , No. 346.
99	Do.	....	....	V. S. 1555	Do.	Ibid., No. 348.
100	Do.	....	....	V. S. 1557, [Āśvina] śu 13.	Do.	Ibid., No. 350.
101	Do.	....	....	V. S. 1570, Chaitra	Do.	Worn out.
102	Do.—On the wall of an old structure near Abhay Bāurī.	....	....	V. S. 100[6]	Sanskrit, Nāgarī	Mentions <i>sāmājya</i> with reference to two persons whose names are not clear.
103	Do.—Pillar buried in the field	....	Yasōdharman	....	Sanskrit, Northern Alphabet.	Published in <i>Corp. Ins. Ind.</i> , Vol. III, pp. 142 ff., Plate.
104	Do.—Wall of the fort	....	....	....	Nāgarī	Mentions the name of a <i>sūtradhāra</i> .
105	Do.	....	....	....	Mixed Brāhmī	Reads <i>yē dharmmā</i> , etc.
106	MADHYA PRADESH BILASPUR DISTRICT Guñji .—Rock near the pool called Daman Dahrā.	....	Kumāravīradatta	(1) 5th year, <i>Hēnanta</i> 4, dā 15. (2) 6th year, <i>Grīshma</i> 6, dā 10.	Prākṛit, Brāhmī	Records a gift of cows made by two ministers of the king. Published in <i>Ep. Ind.</i> , Vol. XXVII, pp. 48 ff., Plate; cf. <i>JAS</i> , Letters, Vol. XIX, pp. 59-61.
107	Bheraghat .—Pedestal of an image of Śiva and Pārvatī riding the bull.	....	....	....	Nāgarī	Seems to read <i>Varēśvara</i> .
108	Do.—Pedestal of an image of Tārā.	....	....	....	Pāli, Northern Alphabet.	Gives the Buddhist creed. In characters of about the 8th century A.D.
109	Do.—Below the broken image of a female.	....	....	....	....	Indistinct.

B. Stone Inscriptions, 1951-52

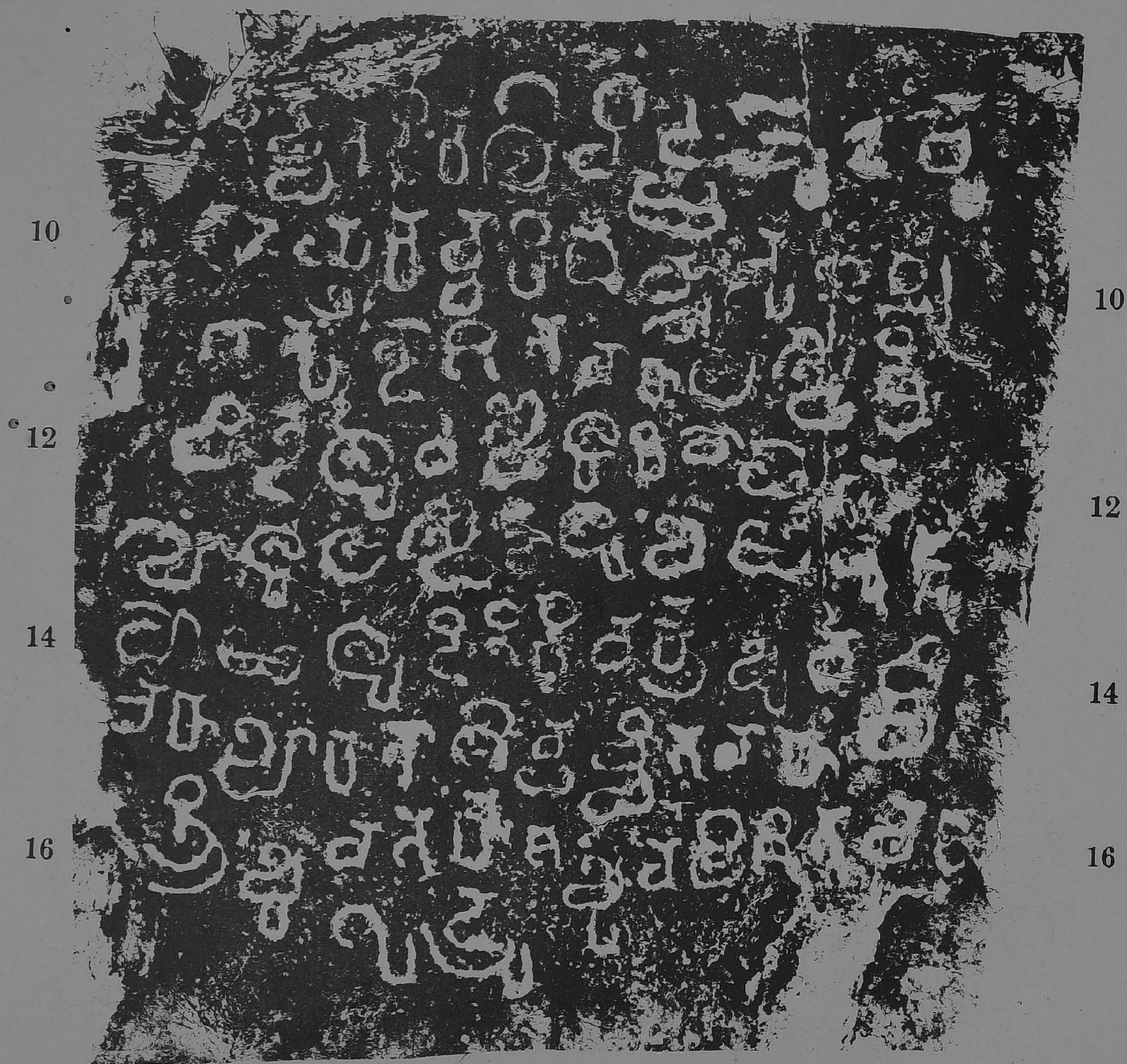
No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—contd. JABALPUR DISTRICT—contd. Bheraghat—contd.					
110	Do.—Pedestal of a broken image in a niche of Chausāth-yōginī temple.	....	....	....	Sanskrit, Northern Alphabet.	Damaged. Begins with <i>chāturdarika</i> and ends with <i>Sōmanājaka</i> . In characters of about the 12th century.
111	Do.—Pedestal of another broken image.	....	....	....	Do. . . .	Damaged. Begins with the <i>siddham</i> symbol followed by the expression <i>Brāhmaṇakula</i> .
112	Gurji .—Satī pillar near a field. No. 1. .	....	Suratāna Mahamūda	V.S. 17[9]0(?) , Māgha ba. 11, Thursday. Irregular.	Sanskrit, Nāgarī	Records the death of a <i>satī</i> .
113	Do.—No. 2 . . . .	....	Maharāja Ajitamāla	V. S. 1400, Prathamā-Vaiśākha ba. 7, Wednesday = 1343 A.D., March 19, Wednesday.	Do.	Do.
114	Do.—No. 3 . . . .	....	....	V. S. 1398, Chaitra ba. 7, Thursday. Irregular.	Do.	Records the death of a <i>satī</i> named Jasūdevī, wife of Vijayadēva of the Śrīvāstavya-Kāyastha community.
115	Do.—No. 4 . . . .	....	Mahārājādhirāja [Ajitamalla]	V. S. 1400, Māgha śu. 1, Monday. Irregular.	Do.	Records the death of a <i>satī</i> .
116	Do.—No. 5 . . . .	....	....	V. S. 1399 (<i>graha-nanda-agni-bhū</i>), 13, Āshāḍha ba. 13, Saturday = 1342 A.D., June 1, Saturday.	Do.	Do.
117	Do.—No. 6 . . . .	....	....	V. S. 1399, Phālguna ba. 1[2], Thursday = 1343 A. D., January 23, Thursday	Do.	Do.
118	Do.—Pedestal of a broken sculpture near the tank.	....	....	....	Early Nāgarī	Fragmentary. Seems to mention a name. In characters of about the 10th century.
119	Jabalpur —Stone in the Robertson's College. No. 1.	....	....	....	Sanskrit, Nāgarī. Early	Fragmentary. The first line contains the expression <i>sa nō vinātadharma</i> . In characters of about the 10th century.

GUNDLAPALLE INSCRIPTION OF CHALUKYA KALIVITTA

First Side



Second Side



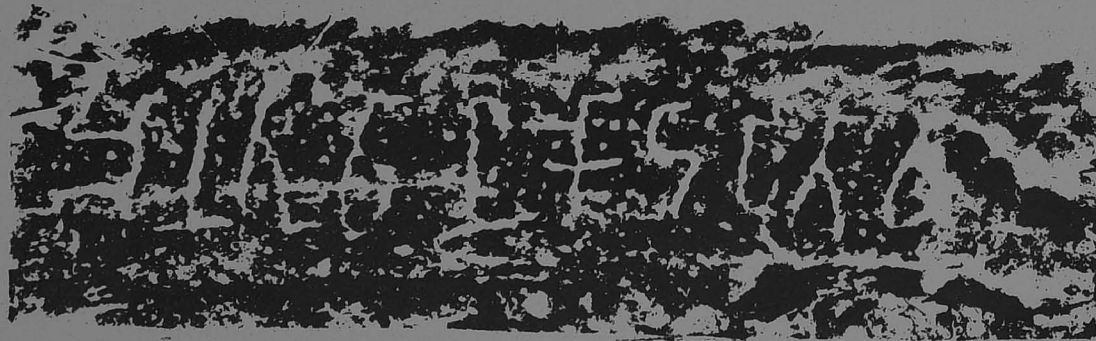
120	Do.—No. 2 . . . . .	....	V. S. 957, Jyeshtha śu. 3.	Do.	Damaged. Mentions a person belonging to the Khandilavala family.
121	Do.—No. 3. . . . .	....	....	Sanskrit, Nāgarī	Gives the Buddhist formula <i>yē dharmā</i> , etc. In characters of about the 10th century A.D.
122	Do.—Fragment of a round stone in the possession of Mr. N. L. Saraf.	....	....	Sanskrit, Nāgarī.	Seems to contain adorations to Jaimini, Sumantu and Vai-sampāyana. In characters of about the 10th century A.D.
123	Do.—Broken image of Pārśvanātha in the possession of the same person.	....	V. S. 1549, Vaiśākha śu. 3.	Local Dialect, Nāgarī.	Seems to refer to the installation of the image in question.
124	Paonra.—Memorial stone in a paddy field.	....	....	Sanskrit, Nāgarī.	Contains the name of a person. In characters of about the 9th century A.D.
125	Tewar.—Below a sculpture at Khermāi near a tank.	....	....	Prākṛit, Nāgarī	Contains a verse from Hāla's <i>Gāthā-saptasatī</i> (Canto I, verse 20). Noticed in <i>Ind. Hist. Quart.</i> , Vol. XXVIII, pp. 379 ff., Plate.
SAGAR DISTRICT					
KHURAI SUB-DIVISION					
126	Pahlehpur (near Ēran).—Lower part of a Sati pillar.	Śaka Mahākshatrapa	27th year	Sanskrit, Northern Alphabet.	Published in <i>Corp. Ins. Ind.</i> , Vol. IV, pp. 605 ff.
127	Do.	Bhānugupta	Gupta Year 191, Śrāvaṇa ba. 7.	Do.	Ibid., Vol. III, pp. 91 ff., Plate.
MADRAS					
GUNTUR DISTRICT					
ONGOLE TALUK					
128	Gundlāpalle.—Stone in front of the <i>dhvajastambha</i> in the Śiva temple.	Eastern Chālukya	....	Telugu, archaic	Registers a gift of land sowable with 4 <i>puttis</i> of <i>ādhu</i> by Kaḍeyarāju, the servant of Vijayāditya, to god Chiplu[kakshi-bhaṭāra] of Kapōta. The gift is stated to have been made in the name of Aytakavva, the queen of Kali-Vitrāju.
129	Stone near the Pōlēramma temple	....	Śaka 1441, Pramādi, Kārttika śu. 15, Sunday, lunar eclipse = 1517 A.D., November 6, Sunday, lunar eclipse.	Telugu	Damaged. Seems to record a gift of land as <i>sarvumānya</i> by Korṇēni Yaraya.
TENALI TALUK					
130	Saṅgamjāgarlamūḍi.—Pillar in the courtyard, Saṅgamēśvara temple.	....	Śaka 1...., Pushya ba...., Wednes- day.	Do.	Registers an endowment for burning lamps in the temple of Chōḍēśvara-Mahādeva by two brothers, sons of Bom[dikōta] Erana-śēṭṭi.
131	Same place, another pillar	....	Śaka 116[4], Pushya ba. 3, Wednesday.	Do.	Registers a similar endowment for burning lamps in the same temple by the same persons as in the previous number.
132	Tenāli.—Pillar in the <i>mandapa</i> of the Rāmalingaśvāmin temple.	....	....	Do.	Damaged. Records the gift of the pillar by a person whose name is not legible. In characters of about the 13th century.
133	Another pillar, same place . . . . .	....	....	Do.	Records the setting up of the pillar in the <i>mukha-mandapa</i> by Sōmēśvara. Do.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—contd.					
	KRISHNA DISTRICT					
	BEZWADA TALUK					
134	Vijayavāda .—Slab fixed in the south-east corner of the second landing on the way from the Mallikārjuna temple to the Kanakadurgā temple.	Eastern Chalukya	Sarvalōkāśraya Vishnuvardhana	17th year	Telugu and Sanskrit, Telugu.	s.a. <i>A.R.Ep.</i> , No. 803 of 1917. Published in <i>S. I. I.</i> , Vol. X, No. 16.
	MADRAS DISTRICT					
135	Madras .—Stone in the possession of Messrs. Tarapore & Co.	Nawābs of Carnatic	Muhammad Ali Wālajah	1205 A.H.	Persian Nastaliq.	Records the construction of the Wālājāhī canal by the king.
	MADURAI DISTRICT					
	MADURAI TALUK					
136	Paravai .—Stone built into the waste weir of the tank.	....	....	+3rd year, Ādi	Tamil	Damaged and fragmentary. Seems to record the gift of income from certain taxes (<i>kaḍamai</i>). The record is signed at the end by Būpālarājaṇ.
137	Do.—below No. 136	Pāṇḍya	Jatāvarman Tribhuvanachakravartin	....	Do.	Fragmentary. Refers to Paravai in Pāganūr-kūrṇam.
138	Do.—on another side of the same stone	....	....	....	Do.	Fragmentary. Mentions a temple and the engraving of the inscription on stone and metal.
139	Stone near the second sluice of the tank	....	....	....	Do.	Fragmentary. Seems to record some provision made for worship in some temple.
140	Tirupparaṅkuṇṇam .—Rock-cut bed in the Jaina cave on the hill.	....	....	....	Brāhmī	Reads <i>na ya</i> .
141	Do.	....	....	....	Do.	Reads <i>mā tā yē va</i> .
142	Rock-cut bed in the upper Jaina cave	....	....	....	Do.	Reads <i>a na tu vā ṇa ko tu pi tā vā ṇa</i> .
143	Lintel of the doorway of the Durgā shrine, Subrahmaṇya temple.	....	....	Kali. 38[7]4, Taisha 6.	Sanskrit (verse), Grantha.	Records the installation of the image of Ganapati by one <i>Sāmanta</i> Bhīma in the Siva temple excavated by him at Paramasikharin (i.e. Tirupparaṅkuṇṇam).
	SOUTH ARCOT DISTRICT					
	TINDIVANAM TALUK					
144	Kūṇimeḍu .—Stone in the courtyard of the Ādikēśavasvāmin temple.	....	....	....	Tamil	Damaged. Seems to record a gift of land as <i>madappuram</i> in the name of <i>Irāhuttia-miṇḍān</i> .

SOME EARLY INSCRIPTIONS

A. TIRUPPARANKUNRAM BRAHMI INSCRIPTION



B. CALCUTTA MUSEUM INSCRIPTION IN SHELL CHARACTERS



C. CALCUTTA MUSEUM INSCRIPTION IN ORNAMENTAL CHARACTERS



D. TIRUPPARANKUNRAM INSCRIPTION OF SAMANTA BHIMA



145	Slab in the ruins of the fort near the sea-shore.	....		Anno 1703, June 2	Dutch	Records the death of Juffr. Maria De Visser, wife of van Gerrit Westrenen. Noticed in <i>List of Inscriptions on Tombs or Monuments in Madras</i> , p. 157.
SOUTH KANARA DISTRICT						
MANGALORE TALUK						
146	Idya .—Stone kept in the Nāgavana of Lakshminārāyaṇa Bhaṭ.	....		Śaka 140[4]	Kannāḍa	Damaged and worn out. Seems to mention Mallaya. Purport not clear.
147	Stone kept in the Mahalingēśvarasvāmin temple.	....		....	Do.	Very much damaged and worn out. Purport not clear. In characters of about the 15th century.
148	Kulāi .—Stone in the wet land facing the house of Kuchamane Dāsu Pūjārī.	....		....	Do.	Damaged and worn out. Seems to record a gift land*(details not clear). Mentions the gods Sunanda and Sōmayadēva of Vāsāpura.
149	Mūlūru (hamlet of Bālepuni).—Slab kept in the courtyard of the Īśvara temple.	....		....	Do.	Damaged and worn out. Introduces two chiefs of the Killa family, Kannayya and his brother Vikramāditya, who bore the title <i>Mālapuraparamēśvara</i> . In characters of about the 10th century.
150	Back of the same slab	....		....	Do.	Seems to refer to the death of Killa Vikramāditya and to the construction of a tank. Do.
151	Two slabs kept in the courtyard of the same temple.	....		....	Do.	Do. Mentions Maṅgalūru <i>rājya</i> and Śrīdharadēva. Purport not clear. In characters of about the 16th century.
152	Polali .—Slab in front of the Rājārājēśvari temple.	....		....	Kannāḍa, archaic	States that Arākoli entered fire becoming a victim of calumny at Talekāḍu. The memorial stone in his honour was set up by Palyavaṇa Aḍigāṇapa and Malanḍaiyya.
TANJORE DISTRICT						
SHIVALI TALUK						
153	Nāṅgūr .—Jamb of the doorway (<i>gōpura</i>) of the Nārāyaṇa-Perumāḷ temple.	....		....	Telugu	Mentions Kaḍivēti Varappa. In late characters.
154	Jamb of the doorway, <i>ardha-maṇḍapa</i> , same temple.	Chōḷa	Parakēsarivarman	2nd year	Tamil	Registers the gift of land, after purchasing it for 40 <i>kāśu</i> , by Sōmaṇ Tattan for the expense of burning a perpetual lamp in the temple of Tirumanimāḍakkōyil.
155	Same place	Do.	Do.	Do.	Do.	Registers another endowment, made by the same person, of a piece of land, purchased for 40 <i>kāśu</i> , to god Tirumanimāḍakkōyil-perumāḷ for the expenses of offerings and worship at the <i>ardhājāma</i> service.
TIRUCHIRAPPALLI DISTRICT						
TIRUCHIRAPPALLI TALUK						
156	Śīraṅgam .—Third <i>Prākāra</i> of the Raṅganāthasvāmin temple, <i>Arya-bhaṭṭaivaśal</i> , niches on the inner wall, proper left of entrance, niche No. 1.	Do.	Tribhuvanachakravartin	23rd year, Mina. ba. 11, Sunday, Pūṣaṁ. Irregular.	Do.	Registers a grant of 2 <i>mā</i> of land, purchased for 8540 <i>kāśu</i> , by Goppanan for providing flower garlands to the deity. The land was made over to the <i>Nombi</i> of the Periyakōyil (Śīraṅgam).

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—contd. TIRUCHIRAPPALLI DISTRICT —contd. TIRUCHIRAPPALLAI TALUK—contd. Śrīraṅgam—contd.					
157	Same place, niche No. 2 . . .	Chōla . . .	Tribhuvanachakravartin Rājarājadēva . . .	23rd year, Kuṁbha śu. 3, Sunday, Pūṣam. Irraḡular.	Tamil . . .	Records another gift of land, purchased from Sēnāvaruchchāni, by Irāmayaṇ for daily offering of a garland to the deity for his own well-being.
158	Same wall, proper right of entrance, niche No. 1.	Do. . .	Do. . .	Year opposite the 22nd year, Karka- taka śu. 14, Sunday, Mūla= 1238 A.D., June 27, Sunday; '91, '48.	Do. . .	Registers yet another endowment of land to the deity by Chātṭa- yaṇ who calls himself a <i>sēnabōga</i> of Bōḡaya-deṇḍunāyakar- Vallaiya-deṇḍunāyakar, the <i>deṇḍu(danḍa)-nāyakas</i> of Dēvaṇ- Sōmēśvaradēvaṇ, for his own well-being. The gift was made over to Śrāmapiṛāṇ(Śrāmapiṛāṇ)-bhātṭaṇ, the <i>nambi</i> of the Periyakōyil.
159	Same place, niche No. 2 . . .	....	....	....	Do. . .	Damaged. Seems to record an endowment of land, purchased for the purpose, to the temple by Nāgaṇaṇ who possibly held the office of <i>Dandanāyaka</i> .
160	Same wall, tiers, proper left of entrance	....	....	Śaka 149[4], Āṅgi- rasa, Jyēsthā śu. 15, Monday=1572 A.D., May 26, Mon- day, f.d.t. '48.	Telugu . . .	Damaged towards the end. Mentions Ananteyya, son of Nēbati Rāmeyya, and others and seems to refer to their visit to the temple.
161	Do.	Vijayanagara . . .	 Dēvarāya-mahārāya . . .	 Parābhava, (expired) and Pla- vaṅga (current), Anurādhā.	Tamil . . .	Fragmentary. Built in at places. Seems to refer to an endowment of land for a grove (<i>tōppu</i>), after excluding from it the <i>mānya</i> and <i>bhātṭa-vṛtti</i> portions. The name of the donor is lost.
162	Do. . . . .	....	....	....	Do. . .	Fragmentary. Records a gift of land, as <i>Sarvamānya</i> , probably by Viṭṭhaladēva-mahārāja. The gift seems to have been meant for certain provisions for some specified festivals to the god.
163	Do. . . . .	....	....	....	Do. . .	Do. Seems to record a gift of lamps and precious stones such as rubies and diamonds to the god.
164	Do. proper right of entrance . . .	....	....	Śaka 1394, Nandana, Tulā śu. (Fri- day), Uttirādam= 1472 A.D., October 9, Friday. The <i>tithi</i> was 8; '91; '48.	Do. . .	Do. The details of the grant portion are lost. Mentions Uttama-nambi and <i>Avanakar-Kottu</i> (?).

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—contd.					
	TIRUCHIRAPPALLI DISTRICT —contd.					
	TIRUCHIRAPPALLI TALUK—contd.					
	Śrīraṅgam—contd.					
176	Do., south wall	....	....	Saka 1577, Manmatha, Dhanus sū. 3, Thursday, Tiruvōṇam=1656 A.D., December 20, Thursday, .91; .62.	Tamil	Damaged and faintly engraved. Records a gift, probably of money, by Vasantarāyaṇ for conducting the sixth day festival for the god when the deity would be seated in the pavilion at Muttarasanallūr. Gives a long list of the various provisions made for the occasion.
177	Do., stone jamb to the proper left in the passage, bearing the <i>Gaṇḍabhērūṇḍa</i> crest.	....	....	....	Do.	Badly damaged. Mentions Kannaṇūr and Puṅgalūr. The purport of the inscription is not clear. Above the inscription is engraved the figure of a <i>Gaṇḍabhērūṇḍa</i> with its left arm raised and its lower limbs greatly obliterated. The characters are bold and assignable to the 17th century.
178	Do., wall north of the above stone jamb	....	....	....	Do.	Fragmentary. Gives a list of provisions made for the worship of the deity, among which occurs one made for the person reading the <i>Śrīpurāṇam</i> . In characters of about the 10th century
179	Do., stone jamb bearing the figure of a tiger at the top.	Kēraḷa.	....	....	Sanskrit, Grantha	Badly damaged. Gives the relationship of king Champaka Keraḷa as the <i>dauhitṛa</i> (daughter's son) of Jayasimha, the son of Gōḍesvara, sister's son of Kulasekhara and brother of Mārttāṇḍa and refers to the flag post (<i>Kēu-stambham</i>) erected by him in front of Raṅgeśa (i.e. god Ranganātha). The pillar bears at the top of the inscription a graffito of a couchant tiger (?) with its mouth open, the right paw raised and the tail curled. In characters of about the 15th century.
180	Do., stray stones built into the wall to the south of the above stone jamb.	Chōḷa.	....	....	Do.	Fragmentary. Fragment A mentions <i>Jalapanitra</i> as one among the various ceremonies for which provisions were made. Fragment B mentions Rājakesarivarman Rājendrachōḷadēva and Uḍaiyār Sri-Rājādhirājadēva. Fragment C mentions Parāntakap-Pallavaraiyaṇ and seems to refer to an endowment for maintaining a perpetual lamp. In characters of the 10th or 11th century.
181	Do., do., to the north of the same stone jamb.	Do.	Parakesarivarman	....	Do.	Do. Contains the <i>prasasti</i> of Adhirājendra. Seems to record a gift of land, the details of which are lost.
182	Do., niche in the inner wall, south side, proper left of entrance.	Do.	Kulōttuṅgachōḷadēva	Year opposite the 26th year.	Do.	Highly damaged and incomplete after the preamble.

183	Do., tiers of the inner wall, proper left of the entrance.	Vijayanagara	Saka , Kshaya, Mithuna śu. 10, Wednesday.	Do.	Built in. Seems to record a provision made for celebrating the festivities annually for the Ālvārs on a specified occasion. The details of the provision are lost.
184	Do., do.			Do.	Fragmentary. Seems to refer to a gift of land as <i>tiruvīḍai-yāttam</i> by Bhōjanappalli-Tirumalaiyaṅgar and a gift of a village (name lost) as <i>sarvamānya</i> for the merit of a [Nāya]kkaṛ. The rest of the details are lost.
185	Do., do.	Vijayanagara	Śaka 1463	Do.	Do. Seems to refer to a gift of land. All details beyond the Śaka year are lost.
186	Do., do.		[Dur]mukhi, ba.	Do.	Do. Refers to a <i>poliyāṭṭu</i> gift and to Vēdayyāsar. Records the interest at 1 <i>paṇam</i> per cent. In characters of the 15th century.
187	Do., tiers of the inner wall facing the south wall of the <i>Chandana-mandapa</i> .	Chōla		Do.	Do. Seems to record a gift of 10,000 <i>kalam</i> of paddy. Among the signatories is mentioned a person named Śrī-Kūrugūr-nambi who bears the epithet <i>Parakēśari</i> .
188	Second <i>prākāra</i> , tiers of the <i>Chandana-mandapa</i> , west side, commencing from the steps at the entrance.			Do.	Do. Seems to register a gift of the village Kūḍalūr in Uṇaiyūr-kūrṇam as <i>tiruvīḍaiyāttam</i> to the deity. In characters of the 16th century.
189	Do., same tiers			Do.	Do. Refers to the gift of some <i>vēḷis</i> of land as <i>tiruvīḍai-yāttam</i> . The details of the gift are lost. Do.
190	Do., do.	Vijayanagara		Do.	Do. Seems to refer to some gift probably of money. The other details of the gift are lost. Another fragment close to this and in later characters refers to Kṛṣṇappa-nāyaka and <i>Kumāra Venkaṭādri</i> .
191	Do., round tier	Do.	Śaka 1435, Śrīmukha, Makara śu. 1, , Śrāvana, Makara-saṅkrānti=1513 A. D., December 28. The week-day was Wednesday; .27; f.d.n. .19.	Do.	Do. Seems to refer to a gift of land as <i>tiruvīḍaiyāttam</i> by a person (name lost) of the Kāśyapa <i>gōtra</i> and Āśvalāyana <i>sūtra</i> .
192	Do., convolute tier below the round tier.	Do.	Śaka 1435, Śrīmukha, 5, Monday, Uttirāṇ .	Do.	Partly built in at the beginning and damaged. Registers the gift of a grove (<i>tōppu</i>), 900 <i>kuli</i> in extent, for certain specified provisions to the deity by Timappa-nāyakkar and Āḍiyappa-nāyakkar, sons of Vasavaśaṅkara Mallappa-nāyakkar who is described as the <i>Vāśal</i> of Kṛṣṇadēvarāyar. Towards the end of the inscription Chinnappa-nāyakkar also figures along with the other two as a donor. The record is incomplete.
193	Do., same tier	Do.	Śaka 146[7], Viśvāva-su, śu. Tuesday, Paurṇimā, Hastā. Irregular.	Do.	Highly damaged. The details of the gift are lost.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—contd.					
	TIRUCHIRAPPALLI DISTRICT					
	—contd.					
	TIRUCHIRAPPALLI TALUK—contd.					
	Śrīraṅgam—concl'd.					
194	Do., south side, facing the <i>Nāṭikēṭṭan-vāṭal</i> .	Vijayanagara .	....	Śaka 1520, Vikārin, [Mithuna] ba. 3, Friday, uttirādam=1599, A.D., June 1, Friday, '55; '67. The Śaka year cited is wrong for 1521.	Tamil . . .	Fragmentary. Seems to record a gift (details lost) by a person (name lost) of the Atreya <i>gōtra</i> and the Apastamba <i>sūtra</i> .
195	Do., do.	....	....	Śaka 1392, . . . eclipse.	Do. . .	Do. Seems to record the gift of a village as <i>sarvamānya</i> by a <i>Mahāsāmānta</i> (name lost) to the deity on the occasion of an eclipse. The details of the gift are lost.
196	Do., do.	....	....	...., Dhanus śu. . . , Tiruvādirai.	Do. . .	Do. Seems to register a gift of land in Rājārāja-valanāḍu, the <i>Nāyakkattanam</i> of [Ti]rimalaideva-mahārāja, as the offering (<i>avasaram</i>) of Chennappa-nāyakkar.
197	Do., do.	....	....	Śaka 1312 (expressed by the chronogram <i>Rajyalōkē</i>), Pramōda, Kārttika, Utthānadvādasi = 1390 A.D., October 21.	Sanskrit, Grantha and Tamil.	Fragmentary. Records the gift of 30 cows and a perpetual lamp by Annappa-uḍaiyar-Chaundappa, son of Viṭṭhappa of Vatsa- <i>gōtra</i> .
198	Do., South wall (inside) of the <i>Chandana-mandapa</i> , proper left of Sannidhi-Garuḍa.	....	....	Śaka 1550, Vibhava, Wednesday, Hastā.	Tamil.	The characters are very faint and illegible. Records a <i>poliyūṭṭu</i> gift, the details of which cannot be made out.
199	Do., West wall (inside), south end .	....	....	Śaka 1450,	Do. . .	Do. Contains a list of provisions made for conducting different festivals.
200	Do., next to No. 199 above .	....	....	....	Do. . .	Do. No details can be made out.
	Do., same wall . . . . .	....	....	Śaka 1547, Kshaya, Kārttika 15, Vṛśchika śu. 5, Tuesday, Tiruvōṇam=1626 A.D., November 14, Tuesday, '11, '82. The Śaka year cited in this and the next two Nos. is wrong for 1548.	Do. . .	Do. Barring the details of date other particulars contained in the record are illegible.

202	Do., do.	....	....	Saka 1547, Kshaya, Kārttika 15, Vriś- chika su. 7, Thurs- day, Śadaiyam=1626 A. D., November 16, Thursday; the day of the month is 17, and not 15, -01, -75. See No. 201 above.	Do.	Registers a <i>poliyūṭu</i> gift, probably of land, by Alagiya-Śiyan who is described as a <i>dēśantari</i> and as the <i>Śrīkāriyam</i> officer of Tirumaṅgai-Ālvār. Refers to the <i>Divyaprabandham</i> of Tirumaṅgai-Ālvār. The characters are very faint and indistinct.
203	Do., do.	....	....	Saka 1547, Kshaya, Vriśchika ba. 5, Monday, Pūṣam= 1626 A. D., Novem- ber 27, Monday, f.d.t. -11; -24. See No. 201 above.	Do.	Registers a gift of land as <i>Tirunāmatukkāni</i> to the deity. The other details of the gift cannot be made out as the engraving is faint and illegible.
204	Do., do.	....	....	....	Do.	Highly damaged and illegible.
205	Do., proper left jamb at the western entrance into the same <i>mandapa</i>.	....	....	Saka 1570, Servadhā- rin, Mithuna su. 5, Thursday, Maghā= 1648 A. D., June 15, Thursday, -66; -77.	Do.	Records a <i>poliyūṭu</i> gift probably of money for specified offerings to the god by Iraṅganāthayyan, son of Āḍitya-bhaṭṭar Tiru- vanantalvār of Siriyaveṇmani (?).
206	Do., do., below No. 205 above	Vijayanagara	[Devarāya II], son of Vijayāśvara	....	Sanskrit, Grantha	Damaged. Mentions the ruling king Dēvarāya, son of Vijayāśvara. Refers to Śāluva as the son of Guṇḍa and Māḍam-bikā and the grandson of Maṅgu.
207	Do., do., below No. 206 above	....	....	Saka 1413, Virōdhi- krit, Phālguna su. 10, Monday. Irregular.	Kannada	Registers a gift of four villages, viz. Kōramaṅgala, Ariya-maṅgalapatti and two others (names not clear), as <i>sarvamānya</i> to the god for feeding 20 Brāhmaṇas daily at Śrīraṅga. The donor's name is lost.
208	Do., proper right jamb at the same place	....	....	....	Tamil	Beginning lost. Highly damaged. Contains a list of provisions made for worship in the temple.
209	Do., north wall, top tier facing Śēnai-mudeliyār's shrine.	Vijayanagara	Achyutarāya-mahārāya	Saka 1[45]6 Jaya,, Tuesday,, Śravaṇa.	Tamil, Nāgarī	Damaged and illegible. Mentions Tuḷuva Veṅgaḷappa-nāyaka.
210	Do., Mēṭṭu-Nāchehiyār shrine, inner wall.	Chōḷa	Kulōttuṅgachōḷadēva	42nd year, Kāṭaka 21, su. Saturday, Śōḍi, = 1111 A. D. The day of the month was 20 (July 15), Saturday; the <i>tiṭhi</i> was 7; -12, -73.	Tamil	Fragmentary and built in at places. Seems to record a gift of land, purchased for the purpose, to the god, by Vandaḷaṅ- chēri-Uḍaiyāṇ Vellaḷaṅ Aṇai <i>alias</i> Vana[kō]varaiyaṇ of Tirunaraiyūr included in Kulōttuṅgachōḷa-valanādu, having assembled the <i>Peruṅṇuri-sabhā</i> of the <i>brahmadēya</i> village Arindigai-ochaturvēdimaṅgalaṁ in the temple of the Tiru- kkurūṅṇi-Ālvāṇ. The gift seems to have been intended for meeting the expenses of the sacred bath of the deity on the day of <i>ekādaśi</i> . Another fragment close to this and dated in the 32nd year of the king also mentions the same donor and seems to refer to a similar donation by him. Two more frag- mentary inscriptions are on stones built into the steps of this shrine.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—concd. TIRUCHIRAPPALLI DISTRICT —concd. PERAMBALUR TALUK					
211	Perambalūr.—Pillar lying in the compound of the Sub-Magistrate's court.	Lōdī	Shēr Khān, son of Yusuf Khān Lōdī	Saka 1590, Kīlaka, Magha ba. 14, Friday, Sata-[bhishag], Kali [4]-769, San 1074=1669, A.D., February 19, Friday, '38; f.d.n. '03.	Hindi, Nāgarī.	Records the construction of a Masjid by Shēr Khān, son of Yusuf Khān Lōdī, to the east of Valīgōḍapurī (Valikandapuram), situated in the Jyāmā Kasbā.
212	Valikandapuram.—Tablet fixed in a niche in Shams Khān's mosque.	....	....	....	Persian verse, Naksh	A verse containing the Muslim creed. Gives the names of the four Caliphs Abū Bakr, Umar, Uthman, and 'Alī.
213	Pillar in the same mosque	....	....	....	Arabic	Contains the tradition of the Prophet. Gives the name of the scribe as Shams Khān.
214	Another pillar in the same place	....	....	....	Do.	Promises great rewards to those who light a lamp in the mosque or make provision for a mat.
215	Stone tablet fixed to the wall of the mosque.	....	....	A. H. 1225	Persian, Nastaliq	Seems to refer to the restoration of the mosque.
216	Stone pillar lying in the ruins of Shēr Khān's mosque in the same village.	....	....	....	Arabic, Naksh and Nastaliq.	Reads <i>Allāhu kāfī</i> meaning 'God is sufficient'.
217	Stone tablet fixed over the niche of the same ruined mosque.	Lōdī	Shēr Khān, son of Yusuf Khān Lōdī	A.H. 1079, Ramzan 27, Friday =1669 A.D., February 18.	Persian prose and verse, Nastaliq.	States that Shēr Khān, son of Yusuf Khān Lōdī built the magnificent Jami Masjid.
218	Another tablet lying in the ruins of the same mosque. VISAKHAPATTNAM DISTRICT SRINGAVARAPUKOTA TALUK	....	...	....	Do.	Records the completion of the Jami Masjid in 1079 A.N.
219	Kāpsōmapuram.—Stone called <i>ḍhanam rāyī</i> in field S. No. 72-9 A.	....	....	Saka	Telugu	Damaged. Mentions <i>Mahāmandalēvara</i> Pratāpa In characters of about the 12th century.

ORISSA

KORAPUT DISTRICT

JEYPORE AGENCY

220 Jeypore.—Pedestal of a Śūrya image in the compound of the Nilakanthēśvara temple.

PURI DISTRICT

221 Bhubaneswar.—Panel (right side) of the Mañchapuri cave on the Udayagiri Hill

222 Do., do.

223 Do., Panel of the Sarpagumphā in the same place.

224 Do., Upper storey of the Vaikuntha cave in the same place.

225 Do., Outer wall of the inner chamber of the Bāgh cave.

226 Do., Wall of the Hāthigumphā in the same place.

227 Do., same wall

228 Do., do.

229 Do., do.

230 Do., pedestal of an image of Padmapāni in the Provincial Museum.

231 Do., stone slab in the same place

232 Do., do.

233 Do., sides of an image at the same place.

234 Do., pedestal of another image at the same place.

235 Do., pedestal of another image at the same place.

236 Do., left side of the body of the big lion at the same place.

237 Do., do.

238 Do., fragment of a stone at the same place.

.....	Nāgarī	Indistinct. In characters of about the 12th century.
.....	Prākṛit, Brāhmī	Published in <i>Ep. Ind.</i> , Vol. XIII, p. 161, Plate.
.....	Do.	<i>Ibid.</i> , p. 160, Plate.
.....	Do.	<i>Ibid.</i> , pp. 161 ff., Plate.
.....	Do.	<i>Ibid.</i> , pp. 159 ff., Plate.
.....	Do.	<i>Ibid.</i> , pp. 163 ff., Plate.
.....	.....	Two lines in ornamental characters. The last expression in line 2 is <i>snēha-prakāśa</i> . In characters of about the 5th century A.D.
.....	Brāhmī	Reads [<i>matha</i>] <i>nāgnihotra</i> . Do.
.....	Do.	Reading uncertain. In characters of about the 3rd century A.D.
.....	Do.	Seems to read <i>Śālākṣaṇṭaka Viśūla</i> . In characters of about the 2nd century A.D.
.....	Sanskrit, East Indian characters.	Records the installation of the image by Rāhularuchi. Published in <i>Ep. Ind.</i> , Vol. XXVI, pp. 247 ff., Plate.
.....	Sanskrit, Northern Alphabet.	Contains a Buddhist tract. <i>Ibid.</i> , pp. 191 ff., Plate.
.....	Oriya	Seems to contain an imprecatory passage.
.....	Prākṛit, Northern Alphabet.	Fragmentary. Buddhist creed. In characters of about the 10th century A.D.
.....	Do.	Do.
.....	Do.	Damaged and fragmentary. Buddhist creed. In characters of about the 6th century A.D.
.....	Brāhmī (ornamental)	Seems to read <i>suryoḥkanibandha</i> . In characters of about the 5th century A.D. cf. <i>J.A.S.</i> , Letters, Vol. XVII, p. 115, Plate XII.
.....	Brāhmī	Reads <i>sava[dha]n[ā]bha</i> . Another line is engraved across in ornamental characters. Do.
.....	Prākṛit, Northern Alphabet.	Indistinct. A single line in characters of about the 10th century A.D.

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
TRIPURA						
239	Āgartalā. — Slab from Jagannāther Dol temple, now lying in the compound of the Chief Commissioner's Office.	Kings of Tripurā	Gōvindamānikya	Saka 1583 (<i>anala-ashṭa-bāna-in d u</i>), Kārttika 26, Rākā (Pūrṇimā), Sunday = 1661 A.D., October 27, Sunday.	Sanskrit, Bengali	Records the construction of a temple of Vishnu by the king's son Kalyānamānikya and brother Jagannātha. Published in Chandrodaya Vidyavinoda Bhattacharya's <i>Śilālipisamgraha</i> , Āgartalā, Tripurā San 1314, pp. 30-31.
240	Do., dc.	Do.	Īśanamānikya	(1) Śaka 1785, Tripurā San 1272, Śrāvana 17, su. shashthī, Sunday = 1862 A.D., August 31, Sunday. The Śaka year quoted is current. (2) Tripurā San 1273.	Do.	Records the construction of a shrine called <i>Pañcha-ratna</i> by the widowed queen Chandrésvarī in the Tripurā year 1273 commemorating the death of the king in the previous year.
241	Do., do.	Do.	....	....	Do.	Damaged. Records the construction of a <i>maṭha</i> in honour of god Vishnu.
242	Do., do.	Do.	....	....	Sanskrit, Gauḍiya	Damaged. Purport not clear.
243	Do., (originally from the Rādhāmādhava temple at Kālikāgañj or Rādhānagar near Akhaurā, Tipperu District, East Pakistan).	Do.	Krishnamānikya	Śaka 1697 (?)	Sanskrit, Bengali	Records the construction of a temple styled <i>Pañcha-ratna</i> between two tanks at Kālikāgañjaka by the queen. Published in the <i>Śilālipisamgraha</i> , pp. 36-39.
244	Mahārānī, near Udaypur. In the compound of a peasant's house.	Do.	Vijayamānikya	Śaka 1470, Kārttika su. 15, Wednesday = 1548 A.D., October 17, Wednesday. (lunar eclipse).	Do.	Records the construction of a temple of Vishnu by the king and his queen Lakshmidēvī.
245	Do.	Do.	Do.	Do.	Do.	Contents similar to those of No. 244 above.
246	Do.	Do.	Do.	Do.	Do.	Do.
247	Udaypur. — Gate (above the door) of the temple called Mahādēva-bārl.	Do.	Kalyānamānikya	Śaka 1572	Do.	Damaged. Transcribed imperfectly in the <i>Śilālipisamgraha</i> , p. 13.
248	Wall of the same temple	Do.	Do.	Śaka 1573	Do.	Damaged. Records the renovation of a <i>maṭha</i> by the king for the merit of Dhanyamānikya who had originally built it. <i>Ibid.</i> , pp. 14-16.
249	Wall of the Chaturdaśa-dēvatā temple near the same temple.	Do.	Do.	Śaka 1572 (<i>paksha-muni-ishu-chandra</i>), Āshādha 5, Tuesday. Irregular.	Do.	Damaged. Records the construction of the temple of Gōpīnātha by the king. <i>Ibid.</i> , pp. 17-19.

250	Wall of the Vishnu temple near the Chaturdasa-dēvatā temple.	Do.	Do.	Saka 1595 (<i>bāna-nava-ishu-sōma</i>), Vaisākha śu. 15.	Damaged. Partially transcribed in <i>op. cit.</i> , p. 19.
251	Gate of the temple called Dutyār Bārī near the Mahādēva temple.	....	....	Saka 1621 (<i>sōma-āsvina-ritu-kshiti</i>).	Damaged. Records the construction of the temple in question by a lady named Dvityā.
252	Back wall of the temple of Vishnu at a little distance from the Dutyār Bārī.	Kings of Tripurā	Gōvindamānikya	Saka 1590 (<i>kha-anika-ishu-chandra</i>).	Records the construction of the temple in question by the queen Guṇavati.
253	West (right) wall of the same temple.	....	....	....	Damaged. Purport not clear.
254	Wall of the temple in the old palace at Rāmnagar on the northern bank of the Gōmatī near Udaypur.	Kings of Tripurā	Rāmamānikya	Saka 1599 (<i>graha-anika-bāna-śubhā-mṣu</i>), Māgha śu. 15.	Damaged. Records the construction of the temple by the king for the merit of his deceased father Gōvindamānikya. Published in the <i>Silālipisangraha</i> , pp. 25-28.
255	Back (east) wall of the Tripurāsundarī temple near Udaypur.	Do.	Do.	1. Saka 142[3?] (<i>vahni-akshi-Vēdho-mukha-dharanī</i>); 2. Saka 1603 (<i>nētra-viyat-rasa-indu</i>).	Records the renovation by the king of the temple of goddess Ambikā originally built by his ancestor Dhanyamānikya. Published in <i>op. cit.</i> , pp. 3 ff. It may be noticed that in the second date, given both in words and figures, the word <i>nētra</i> meaning 'eyes' has been taken to indicate 3 (not 2 as usual) according to the fashion prevalent in Bengal.
256	Left (south) wall of the same temple	Do.	....	....	Damaged. The transcript published in the <i>Silālipisangraha</i> , p. 8, was apparently prepared when the preservation of the record was better. According to that transcript, the inscription associates the date Saka 1423 with Dhanyamānikya and Saka 1603 with Rāmamānikya (cf. No. 255).
257	Same wall	Do.	....	1. Saka 1679 (<i>van-dhra-samudra-ari-dharanī</i>) for Saka 1779; 2. Tripurā San 1267, Māgha.....	Partially damaged. Records the renovation of the temple of Ambikā (built by Dhanyamānikya) by the queen Jagadīśvarī.
258	Right (north) wall	....	....	Saka 16[0*]3	Damaged. Noticed in the <i>Silālipisangraha</i> , p. 3. Seems to mention Bali-Bhimanārayana. The date is given as 163 without the blank space (usually indicating zero in certain Bengali documents) between 6 and 3.
UTTAR PRADESH					
LUCKNOW DISTRICT					
259	Lucknow.—Stone in the provincial Museum.	Chandēlla	Virabrahma (Viravarman)	V. S. 1318, Śrāvana ba. 2, Wednesday=1261 A. D., June 15, Wednesday, f.d.t. 18.	Seems to record the pious activities of Rāṇaka Abhayādēva and Sulhāna Bhaṇḍārī, son of Rāuta Sādhē (cf. Bhandarkar's List, No. 560).
260	Do. do.	Do.	....	....	Damaged and fragmentary. Mentions Madanavaman.
261	Do. do.	....	....	....	In shell characters.
262	Do. Brick in the same place	....	....	....	Seems to read— 1. Bhadasamasasa savajivalokē puṭha[sa] [ra]ṭhasa. 2. Bhadaka-putasa Jethasa Bhagaviputasa.

B. Stone Inscriptions, 1951-52

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>concl'd.</i> LUCKNOW DISTRICT— <i>concl'd.</i> Lucknow— <i>concl'd.</i>					
263	Lucknow.—Back of the stone horse in the same place.	....	....	....	Prakrit, Brāhmī.	In shell characters.
264	Do. Neck of the stone horse at the entrance into the main hall in the same place.	....	....	....	Brāhmī . . .	Indistinct.
265	Do. Left side of the image at the central hall in the same place.	....	....	....	Do. . .	Contains a name ending with the letter <i>ka</i> . In characters of about the 3rd century A. D.

C. Photographs, 1951-52

Negative Number	Locality	Description	Size of the Negative
2707	....	Seal of Paragaon Plates of Prithvidēva, C. P. No. 9 of 1950-51.	Full
2708	....	Seal of Paragaon Plates of Ratnadēva, C. P. No. 8 of 1950-51.	Half
2709	....	Bangaon Plate of Vighrahapāla III, C. P. No. 1 of 1951-52 (obverse).	Full
2710	....	Do. (reverse)	Do.
2711	....	Seal of Andhavaram Plates of Anantaśaktivarman, C. P. No. 4 of 1951-52.	Half
2712	....	Seal of Andhavaram Plates of Gaṅga Anantavarman, Year 216, C. P. No. 6 of 1951-52.	Do.
2713	....	Seal of Andhavaram Plates of Gaṅga Indravarman, Year 133, C. P. No. 5 of 1951-52.	Do.
2714	....	Seal of Andhavaram Plates of Gaṅga Vajrahasta C. P. No. 7 of 1951-52.	Do.
2715	....	Seal of Chicacole plate of Nandaprabhañjanavarman (<i>Ep. Ind.</i> , Vol. XXVIII, Plate between pp. 302-03).	Do.
2716	Madras	A square granite block with a Persian inscription in four lines in the possession of Mr. J. H. Tarapore, Madras.	Full
2717	Do.	Do.	Do.
2718	Eran, Saugor District, Madhya Pradesh.	Standing figure of Viṣṇu	Do.
2719	Do.	General view of the inscribed Garuḍa pillar in front of the Viṣṇu temple.	Do.
2720	Do.	One of the sculptured pillars in the compound of the temple.	Do.
2721	Do.	Another sculptured pillar in the same compound	Do.
2722	Do.	A third pillar in the same compound	Do.
2723	Purawa, Jabalpur District, Madhya Pradesh.	Mutilated figure of a goddess under a margosa tree	Do.
2724	Tewar, Jabalpur District, Madhya Pradesh.	Figure of a woman	Do.
2725	Do.	Broken ornamental frieze	Do.
2726	Do.	Figure of a woman playing on flute	Do.
2727	Do.	Bust of a woman.	Do.
2728	Do.	Sculptured slab with an inscription	Do.
2729	Do.	Figure of a woman carrying a child	Do.
2730	Bheraghat, Jabalpur District, Madhya Pradesh.	Śiva and Pārvatī (riding on Nandin) in the main temple.	Do.
2731	Do.	Figure of Sūrya in the same temple	Do.
2732	Do.	Figure of one of the Yōginīs in the same temple	Do.
2733	Do.	Part of the Gallery with figures of Yōginīs in the same temple.	Do.
2734	Gurji, Jabalpur District, Madhya Pradesh.	Figures of Viṣṇu and attendants inside the temple	Do.
2735	Do.	Group of mutilated figures under a tree	Do.
2736	Jabalpur, Jabalpur District, Madhya Pradesh.	Standing female figure at the Mahākōshala Mahāvidyālaya.	Do.
2737	Do.	Seated figure of Bōdhisattva at the Mahākōshala Mahāvidyālaya.	Do.
2738	Do.	Figure of goddess Kalyāṇadēvī (in the residence of the Principal, Mahākōshala Mahāvidyālaya).	Do.

C. Photographs, 1951-52—concl'd.

Negative Number	Locality	Description	Size of the Negative
2739	....	Horiyuji Palm-leaf Manuscript containing Buddhist tracts.	Half
2740	....	Do.	Do.
2741	....	Do.	Do.
2742	....	Do.	Do.
2743	....	Do.	Do.
2744	....	Palm leaf manuscript, first set of three leaves	Full
2745	....	Palm leaf manuscript, second set of three leaves	Do.
2746	Urvaśī Island, near Gauhati, Assam.	Sculptures on the Urvaśī Island near Gauhati.	2"×2"
2747	Agartala, Tripurā	Sculptures in the Palace of the Mahārāja of Tripurā	Do.
2748	Do. . . .	Do.	Do.
2749	Do. . . .	Do.	Do.
2750	Dacca Museum, East Pakistan	Chittagong (East Pakistan) plate of Kantideva (<i>Ep. Ind.</i> , Vol. XXVI, Plate facing p. 316).	Do.
2751	Do. . . .	Gunaighar (Tippera District, East Pakistan) plate of Vainyagupta (<i>I. H. Q.</i> , Vol. VI, pp. 45 ff.).	Do.
2752	Do. . . .	Madanapārā (Faridpur District, East Pakistan) plate of Viśvarūpasēna (reverse), Bhandarkar's List, No. 1691.	Do.
2753	Do. . . .	Do. (obverse).	Do.
2754	Do. . . .	Copper plate of Harivarman	Do.
2755	Bharaut, Vindhya Pradesh	Buddhist Pillar inscription	Full
2756	....	Natarāja sculpture at the temple of Bhaṭṭārīkā in the former Baramba State, Orissa.	Half
2757	....	Seal of Komarti plates of Chaṇḍavarman	Do.
2758	Mandhuk, Tippera District, East Pakistan.	Mandhuk image inscription	Half
2759	....	Inscribed conch from West Pakistan	Full
2760		Kalachuri copper-plate from West Pakistan	Do.
2761		Image inscription from West Pakistan	Do.

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Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 177, dated 22nd September 1921.

Archæology.

Annual report of the Superintendent, Archæological Survey, Southern Circle—1920-1921
—Recorded.

READ—the following papers :—

I

G.O. No. 1237, Home (Education), dated 23rd October 1920.

ABSTRACT.—Archæology—Position under the Reforms Scheme—Conservation of ancient monuments—Orders passed.

II

G.O. No. 536, Finance, dated 21st May 1921.

ABSTRACT.—Report—Submission of the annual—Superintendent, Archæological Survey—1st, September—Letter from the Director-General of Archæology communicated to Superintendent, Archæological Survey.

III

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kotagiri, the 25th/27th July 1921.

No.—405.

I have the honour to submit herewith in duplicate the Annual Report of this department for 1920-1921.

2. Two sets of the photographs referred to in appendix A and the Report on the condition of Ancient Monuments received from the Superintending Engineers, I to VII Circles, are submitted under separate cover.

Order—No. 177, Finance (Separate Revenue), dated 22nd September 1921.

Recorded.

2. The Government note with satisfaction from the statement in Appendix C and from the accounts in Part II of the report that conservation work received careful attention.

3. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Hon'ble the Secretary of State for India.

(By order of the Governor in Council)

P. L. MOORE,
Acting Secretary to Government.

To the Superintendent, Archæological Survey.
„ the Assistant Archæological Superintendent for Epigraphy.
„ the Superintendent, Government Museum, Madras.
„ the Superintendent, Government Press.
„ all Collectors.
„ the Public Works Department.
„ the Law (Miscellaneous) Department.
„ the Local Self-Government Department.
„ the Government of India, Department of Education (with C.L.).
„ the Director-General of Archæology (with C.L.).
„ the Chief Commissioner of Coorg (with C.L.).
„ the Publicity Officer.

Editors' table.

(L. 5.) The members of the assembly of Nenmali and the members of the assembly of Nijūr have to measure sixty *kalam* of paddy by the *pērilamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by *kāl*¹ of eight *nāli*, and to six *kalam* and three *kuruni* per month,
twenty (?) pots²

I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan, the donor of G.

TEXT.

- 1 Svasti śrī [||*] Kannaradēvark=iyāṇḍu(ṇḍu) irubattu-nālāvadu Malāṭṭu=Kkurukkai-kūrrattu=
- 2 Ttirukkōval[ū]r=Ttiruv[i]rattānatt=ālvārkku Vaidumba-mahārājar Tiruvayanār
- 3 ālvārkku [cha]ndrādittaval tiru-vilakku 24kku vaitta āḍu sāvā mu(mū)vā=ppê-
- 4 r-āḍu irāṇḍayirattu-munnūrru-nālinālum nondā-vilakku pan-Māhēśvara-rakshai ||—

TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of Kannaradēva,— the Vaidumba-mahārāja gave to the god of the Tiruvirattānam (temple) at Tirukkōvalūr in Kurukkai- (subdivision) of Malāḍu, two thousand three hundred and four undying (and) for 24 sacred lamps (which shall burn) before the god as long as the The perpetual (fed) by (the abee prepared from, in the Vikkīrama-Sōla-) was the protégé of of Tirumunaiippādi (Munaiyaraṇḍi), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tirutṇḍar or devotees of Śiva.

TEXT.

- 1 || Svasti śrī || Śagar[ai] yā[n]ḍu
- 2 875āvadu Tirunāvalūr Ti-
- 3 rutṇḍi-Īśvara-⁸garattu
- 4 dēvarkku Munai[ya]diyarai[ya]-
- 5 n Kulamānikkan [I]rāma-
- 6 dēvaṇ vaitta nōttā(ndā)-vilak-
- 7 ku onru sāvā mu(mū)vā=ppēr-āḍu 100 [!*
- 8 ivv-āḍu [mū]ruṇ-gonḍu śan-
- 9 dirā[d]ittavalu[m] erikka n[e]y at[tu]-
- 10 vār=[ā]nār dēvadānam [Ē]kadi(dhi)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṅgalattu sabhai[yār] [!*

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Munaiyadiyaraiyan Kulamānikkan Irāmadēvaṇ gave to the god of the Tirutṇḍiśvara temple at Tirunāvalūr one perpetual lamp (and) 100 undying (and) unaging big sheep.⁹

¹ I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

² I.e. '(the owner) of renowned mares.'

³ I.e. a measure called after the chief queen (*mahādēvī*).

⁴ An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III. p. 95.

⁵ See page 133 above.

⁶ Read *Tirutṇḍiśvara*.

⁷ See above, p. 134, note 3.

⁸ *Ind. Ant.* Vol. XXII. p. 95.

⁹ *Ind. Ant.* Vol. XXII. p. 143.

¹⁰ See above, p. 134, note 2.

Bhagavanta field, (containing) twenty-eight (*mā*);¹ (the field called) *Kāḍēru*, (containing) quarter (*vēli*);² the *Marattulāṇ* field, (containing) eight (*mā*); ten (*mā*) below the *Kāḷar* two *mā* above (the same); and eight *mā* (called) *Kōrpāḍu* (in) the *Kāḷiya* field. Having gold and having exempted this land from taxes, I, *Tiruvayan*, gave (it) to the god of *Tiruvirattāṇam* (temple) at *Tirukkôvalûr* in *Kurukkai-kûrram*, (a subdivision) of *Māl* for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) *Ŝuttiradēvi* gave a field of ten (*mā*), which (she) had purchased from *Kaḍamban* and *Uttiran*, (as) a field for the *Uvachchas*.³

(L. 6.) This (gift is placed under) the protection of all *Māhēsvaras*.

H.— INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayan*, whose name has been already met with in G.

TEXT.

- 1 Svasti śrī [||*] Kannaradēvar̥ku yā[n]ḍu⁴ [Mal*][rāt]tu=
Kkurukkai-kkūrrattu=Ttirukkôvalûr=Ttiruvi(vi)rattāṇatt=ālvār̥kku sam-
- 2 [kr]ānti-tōrum snapanañ=jeyvadarku Vaidum[ba]-mahārājar Tiruvayanār dēvi-
mu(mū)tta-dēviyār Virattāṇ Vi(vi)ranāraṇiyār vaitta
- 3 [po]ṇ irubadiṇ kalañju [||*] i-ppon irubadiṇ kalañjuṇ=gonḍu kalañju-
ppoliyūtt-āga=ppēriḷama(mai)[y]āl irubadiṇ

ikrama-Chôla-Chēdiya tūyav=ākki kûli-pparam pattu tiru-murrattukkê
sons of *Tribhuvanachakravartīnôm Milāḍu*
of 1902) we find *Kiliyûr Malaiyamân Râ* *Chēdiyarāyan*.

The *Trivikrama-Perumāl* temple at *Tirukoilur* bears an inscription of the sixth year of *Parakēsarivarman* alias *Rājēndradēva*, i.e. A.D. 1057-58⁷ or about a century after the present record. It belongs to a later chief of *Milāḍu*, whose name was likewise *Narasimhavarman*. He resided at *Tirukkôvalûr* (*Tirukoilur*), was a descendant of the lineage of *Bhārgava* (i.e. *Ŝukra*), and bore the surname *Ranakēsari-Rāma*.

TEXT.

- 1 Svasti śrī || ॐ Śrī-Kannaradēvar̥kku yāṇḍu padinēḷāvadu Munaippādi=
Ttirunāvalûr=Tti[rut]tonḍi(nḍi)śvarattu Mā(ma)hādēvar̥kku svasti
Ŝukrānma(nva)y-ôdayāchal-āditya Śa[k]tinātha simha-ddhvaja śikhi-
makara-la(lā)ñchhana Malaiyakul-ô-
- 2 tbha(dbha)va Malaiyakula-śû(chû)lāmaṇi śrīmat(n)-Narasimhava[r*]mmā
Milāḍ-ndaiya nāttān Śittavadavan=āgiya Narasimhava[n]man vaitta
nonḍā-vilakk-onṇinukku vaitta poṇ padin kalañju [||*] i-ppon padin
kalañju[n]=gonḍu Ven-
- 3 nainallûr-nāttu-Chchevalai sabhaiyômum ûrômum āttu nûrru nāli ney [k]oḍu
vaṇḍu mādēviyālēy⁸ śantrādityaval āttuvôm=ânôm Śevalai sabhai ûrôm [||*] Îla-
vilakku onṇu ||— idu pan-Māh[ē]śvara[r*]
- 4 irakshai || ॐ

¹ This seems to be the meaning of the gerund *śārtti*, which occurs frequently in the same connection.

² See above, p. 134, note 2.

³ See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscr.* Vol. III. pp. 11 and 22.

⁴ *South-Ind. Inscr.* Vol. II. p. 167.

⁵ See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

⁶ *Kiliyûr* is a village in the *Tirukoilur* taluka, No. 128 on the *Madras Survey Map*.

⁷ See page 7 above.

⁸ Read *chandrā*.

ôm Tirukkôvalûr nagarattôm sândrâdittaval [i*] idu
kshai ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikramavarman Korraṇ, a servant¹ of Veṭṭuvadaraiyar, gave 12 *kaḷaṇṇju* of gold for a perpetual lamp to (the god) Mahâdêva of the Tiruvirattâṇam (temple) at Tirukkôvalûr in Kurukkai-kûṇi (subdivision) of Milâḍu.

(L. 4.) Out of the interest of (these) twelve *kaḷaṇṇju*, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (gift is placed under) the protection of all Mâhêśvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyariyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at Tiruchchennambûṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

TEXT.

- 1 Svasti śrî [||*] Kô Viśaiya-Niru[patonga]vikkira-
- 2 maṇḍarumarku yāṇḍu [21]âvadu T[i]rukkô-
- 3 valûr Tiruvi(vî)ratt[â]nattu Mahâdêvarkku [na]-
- 4 ndâ-vilak[k]iṇukku Veṭṭuvadiyariyar a-
- 5 rāmunṇu=Nannan Korraṇ kuḍutta po-
- 6 [ṇ] paṇṇiru-kaḷaṇṇju [i*] idan palisaiyâ[l]
- 7 nandâ-vilakku iravum pagalum erippô
- 8 mm=âṇôm Tirukkôvalûr nagarattôm [i*] i
- 9 [du paṇ-Mâhêśvara-ra*]kshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikramavarman,—Nannan Korraṇ, a servant of Veṭṭuvadiyariyar, gave twelve *kaḷaṇṇju* of gold for a perpetual lamp to (the god) Mahâdêva of the Tiruvirattâṇam (temple) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (gold), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (gift is placed under) the protection of all Mâhêśvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôla king Parakêsarivarman² and records the gift of a lamp by a queen of Vâṇakôvaraiyar.³

TEXT.

- 1 Svasti śrî [||*] Kô=Ppara[kê]saripan[ma]rku yāṇḍu aiṇṇâvadu Tiruvi(vî)-
rattâṇattu perumâṇaḍigalukku na-

¹ In *arāmunṇum*, *arām* is perhaps a poetical form of *arām*, 'charity'; compare *paḍām* and *kaḍām* for *paḍam* and *kaḍam*. *ṇṇum* is the relative participle of *uṇ*, 'to eat.'

² See above, Vol. V. p. 42.

³ On this title see p. 139 above.

FOURTEEN INSCRIPTIONS AT TIRUKKOVA

A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, the Ganga-Pallava king Vijaya-Nandivikramavarman.¹ It records the gift of a kalāñju of gold, which was equal in fineness to the old *kāśu*,⁸ (for) one perpetual lamp to (the) *perumāl*⁹ of the Tiruvirattānam (temple) at Tirukkōvalūr in Kurukkai-kūrram, (a) district which according to other inscriptions (No. 40 of 1887-88 and No. 41 of 1888-89) included Tiruyannāmalai on the northern bank of the Pennai.² A later Vānakōvaraiyaṇ referred to in an inscription of Kulōttuṅga I.³ and another Vānakōvaraiyaṇ in one of Kulōttuṅga III. (No. 72 of 1890).

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-vikrama-⁴Nandivi[k*]kiramarkku yāṇḍu 17āvaḍu(du) Malāṭṭu
- 2 Kurukkai-kūrrattu Tirukkōvalūr Tiruvi(vi)[ra]ttānattu=Pperumālukku oru-no-
3 ndā-vilakku Mānikka[t*]tār magalār Kōnakkanār Vānakōvaraiyar bōgi-
4 yār vaitta poṇ palañ-gāṣiñōḍu uraiy=oppadu 15 la⁵ [l*] i-ppon
5 paḍiñāñ-⁶galañjuṇ=gonḍu kaḍavôm ivv-ūr nagarattôm [l*] i-ppon
6 niṇ palisaiyâlêy nisadam ulakk=enṇai â(a)ttuvôm=ânôm nagarattôm [l*] idu pan-
Māhēsvara-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,— Kōnakkanār, the daughter of Mānikkattār (and) the concubine⁷ of Vānakōvaraiyar, gave 15 kalāñju of gold, which was equal in fineness to the old *kāśu*,⁸ (for) one perpetual lamp to (the) *perumāl*⁹ of the Tiruvirattānam (temple) at Tirukkōvalūr in Kurukkai-kūrram, (a) district of Malāḍu.

We, the citizens of this place, have received these fifteen kalāñju of gold.

At of the interest of this gold, we, the citizens, shall have to pour out daily one

is (gift is placed under) the protection of all Māhēsvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatunga-vikrama,— the son and successor¹⁰ of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Vettuvadaraiyar,— apparently a local chief.

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-Nirupatoṅgavikramarkku yāṇḍu 21āvaḍu Milā-
2 tṭu=Kkurukkai-kūrrattu Tirukkōvalūr Tiruvi(vi)ratṭānattu Mahādēvarkku
natnā(ndā)-vilā-
3 kkinukku Vettuvadaraiyarkku arāmunnum Nannan Korran kuḍutta poṇ
4 12 la¹¹ [l*] paṇṇiru-kalañjin palisaiyâlêy iravum pa[ga*]lum oru-nondā-vilak-

¹ See above, Vol. VI. p. 321.

² *South-Ind. Inscr.* Vol. III. p. 152.

³ I.e. the Southern Pennaiyāru; see above, Vol. VI. p. 333.

⁴ Cancel -vikrama-.

⁵ This letter slants towards the right; it is evidently an abbreviation for *kalāñju*. In an inscription of Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pa*.

⁶ Read *paḍiñaiñ*.

⁷ *Bōgi* is used in the sense of *bōgiṇi* (*bhōgiṇī* in Sanskrit).

⁸ This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

⁹ This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

¹⁰ See above, Vol. VI. p. 321.

¹¹ See note 5 above.

4 nru [*] idu še[y]vitt-iduvittân i-ppadaikku nâyagam seyda Mārāya
 Paḷuvûr Nakkan [*] ivanê tiru-kaiycku sâtti aruḷa taḍavi katti
 sphaṭikam onru mutt=¹êṇiṇa kâ-
 5 rai onru po[n kala]ñju [*] ivai pan-Mâhahêsva[ra*]-²ra[kshai] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king Parakêsarivarman *alias* the glorious Rājendra-Chôladêva,—the chosen bowmen of Vîranârâyana,³ a regiment of the king, made and gave 1 necklace, consisting of three and a half *kalañju* of gold, to (*the god*) Âḍavalâr⁴ of the Tiruttonḍiśvara (*temple*) at Tirunâvalûr *alias* Rājādittadêvapuram in Mēlûr-nâḍu, (*a subdivision*) of Tirumunaiippâḍi, (*a district*) of Jayaṅgonḍa-Śôla-maṇḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāya Paḷuvûr Nakkan,⁵ who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kalañju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

These (*gifts are placed under*) the protection of all Mâhêsvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, Ph.D.

Tirukkôvalûr is the head-quarters of a tâluka of the South Arcot district. It contains a Vishnu temple named Trivikrama-Perumâl, and the suburb of Kîlappalûr a Śiva temple named Virattâṇêśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishnu temple.

The sacred writings of the Śaivas and Vaishnavas of the Tamil country mention both of the Tirukkôvalûr temples. Tiruñâṇasambandar refers to the Śiva temple as 'Virattâṇam at Kôvalûr,'⁶ and Tirumaṅgai-Âlvâr to the Vishnu temple as 'Idaikali at Kôvalûr.' The subjoined inscriptions have the forms Tiruvirattâṇam (A. to J.) and Tiruvidaikali (K.) or Idai-kali (L.). Tirukkôvalûr (A. to C., E. to K.) or Kôval (L.) bore in the time of the Chôla dynasty the surname Madurântaka-chaturvêdimanḡalam (K.). It was included in Kurukkai-kûrram, a subdivision of Malâḍu or Milâḍu,⁷ a district of 2,000 (villages), which in the time of the Chôlas was surnamed Jananâtha-valanâḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Uṇḡalpûṇḍi (G.), Nenmali and Śirriñjûr (H.). Of these, I can only identify the second, which is the modern Nemali.⁸

¹ The first *t* of *mutt*= is entered below the line.

² Read -*Mâhêsvara*-.

³ This regiment was probably named after Parântaka I., who had the surname Vîranârâyana; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Śôla-terinda-villigal, which was named after a surname of Rājendra-Chôla I. himself; see *ibid.* Vol. III. p. 127 and note 17.

⁴ Âḍavalâr or Âḍavallâr is a Tamil synonym of Natêśa, a form of Śiva.

⁵ This person may have been a native of Kîlappalûr, which is mentioned in the *Dêvâram* under the name of Paḷuvûr; see *South-Ind. Inscr.* Vol. III. p. 152.

⁶ One of the sixty-three devotees of Śiva, Meypporunâyanâr, is supposed to have resided at Tirukkôvalûr; see *South-Ind. Inscr.* Vol. II. p. 167.

⁷ See page 135 above.

⁸ No. 159 on the *Madras Survey Map* of the Tirukoilur tâluka.

(L. 8.) Having received these hundred sheep, the members of the assembly of **Ēkadhīra-taturvêdimāṅgalam**, (*a village*) granted to the temple, shall have to pour out ghee,¹ to burn as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of **Munai**, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

- 1 Svasti śrī [||*] Śagarai yāṇḍu 87[6]-
- 2 āvadu Tirunāvalūr Tiruttonḍiśva-
- 3 rattu Mahādēvaṅku Munaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[r=A]kkināṅ[g]aiyār vaytta²
- 5 nonḍā-vilakkinukku va(vai)tta sāvā m[ū]vā pēr-āḍu
- 6 nūru |³ nūruṅ=[g]onḍu nū⁴ ni[śa]da[m*] ulakku mādēviyāl⁵
- 7 n[ey] attuv[ō]m=āṇōm Arumbākka[t*]t=ūr[ō]m [i*] idu [paṇ]-M[ā]y[ē](hē)-
[śvarar irakshai ||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876. [A]kkināṅgaiyār, the **Munaiyadiyaraiyar Kulamāṇikkerumāṇār**, gave a perpetual lamp to (*the god*) Mahādēva the **Tiruttonḍiśvara** (*temple*) at **Tirunāvalūr**. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep.⁶

(L. 6.) Having received (*these*) hundred (*sheep*), we, the villagers of **Arumbākkam**, shall have to pour out daily one *ulaku* of ghee by the *mādēvi*.⁷ This (*gift is placed under*) the protection of all *Māhēśvaras*.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of **Parakēsarivarman** *alias* **Rājendra-Chôladēva**, *i.e.* the Chôla king **Rājendra-Chôla I.** who ascended the throne in A.D. 1011-12.⁸ The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

- 1 Svasti śrī [i] [||*] K[ō]=Pparakēsaripa[r*]mar=ā[ṇa] śrī-Rājēndhi(ṇdi)ra-
Śôladēvaṅku yā[ṇḍu] . . [va]ḍu Jayaṅḍa-Śôla-ma[ṇḍa]lattu=Ttiru-
- 2 munaippā[ḍi] M[ē]lūr-nāṭṭu=Ttirunāvalūr=āṇa Rājādittadēvapurattu
[Tiruttonḍi(ṇdi)śvarattu Āḍavalāṅku uḍaiyār paḍai Vi(vi)ranārāya[ṇa]-
tte[r]i[ṇḍa-vil]ligal
- 3 śeyd=iṭṭa mālai lṇāl poṇ mu-kkalaṅj=arai [i*] idil taḍavi kaṭṭiṇa
spa(spha)ṭika[m] nāyagaṇ atpaḍa uru paḍiṇeṭṭu ni(ni)lam iraṇḍam [i*]
[mu]ttōḍu mālai o-

¹ Compare the preceding inscription (C.)

² Read *vaitta*.

³ This sign of punctuation is expressed by a dot above the line.

⁴ Cancel this syllable.

⁵ The syllable *mā* is entered below the line.

⁶ See above, p. 134, note 2.

⁷ See above, p. 136, note 3.

⁸ See page 7 above.

Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 177, dated 22nd September 1921.

Archæology.

Annual report of the Superintendent, Archæological Survey, Southern Circle—1920–1921—Recorded.

READ—the following papers :—

I

G.O. No. 1237, Home (Education), dated 23rd October 1920.

ABSTRACT.—Archæology—Position under the Reforms Scheme—Conservation of ancient monuments—Orders passed.

II

G.O. No. 536, Finance, dated 21st May 1921.

ABSTRACT.—Report—Submission of the annual—Superintendent, Archæological Survey—1st September—Letter from the Director-General of Archæology communicated to Superintendent, Archæological Survey.

III

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kotagiri, the 25th/27th July 1921.

No.—405.

I have the honour to submit herewith in duplicate the Annual Report of this department for 1920–1921.

2. Two sets of the photographs referred to in appendix A and the Report on the condition of Ancient Monuments received from the Superintending Engineers, I to VII Circles, are submitted under separate cover.

Order—No. 177, Finance (Separate Revenue), dated 22nd September 1921.

Recorded.

2. The Government note with satisfaction from the statement in Appendix C and from the accounts in Part II of the report that conservation work received careful attention.

3. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Hon'ble the Secretary of State for India.

(By order of the Governor in Council)

P. L. MOORE,
Acting Secretary to Government.

To the Superintendent, Archæological Survey.
„ the Assistant Archæological Superintendent for Epigraphy.
„ the Superintendent, Government Museum, Madras.
„ the Superintendent, Government Press.
„ all Collectors.
„ the Public Works Department.
„ the Law (Miscellaneous) Department.
„ the Local Self-Government Department.
„ the Government of India, Department of Education (with C.L.).
„ the Director-General of Archæology (with C.L.).
„ the Chief Commissioner of Coorg (with C.L.).
„ the Publicity Officer.

Editors' table.

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ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1920-1921



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1921

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PART II.

Report on places visited—

1. Danayakankōttai	22
2. Udipi	23
3. Krishna Temple	24
4. Anantēsvara Temple	25
5. Bārūr	25
6. Bēkal Fort	26
7. Fērok	26
8. Sankaridrūg Fort	27
9. Krishnagiri Fort	27
10. Rāyakōta	27
11. Attur	28
12. Tiruchengodu	28
13. Timmalapuram	28
14. Hampi Ruins	28
15. Anjengo	28
16. Udayagiri	29
17. Bhairavakonda	29
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ANNUAL PROGRESS REPORT
OF THE
ARCHÆOLOGICAL SURVEY DEPARTMENT
SOUTHERN CIRCLE, MADRAS
FOR THE YEAR 1920-1921

PART I.—ADMINISTRATIVE.

The Director-General of Archæology in India visited Madras for a few days in February last in order to confer with the Government of Madras regarding certain changes pending in the administration of this department. Owing to ill-health during his stay in Madras he was unfortunately unable to inspect any of the conservation works in progress in this Circle. Mr. F. W. Thomas, Librarian of the India Office, visited this office in December last to inspect the collection of photographs, but as I was on tour at the time I had not the pleasure of meeting him.

2. *Establishment*.—The services of M.R.Ry. S. N. Appa Rao Mudaliyar, head photographer and draughtsman, were again extended for a further period of one year from the 7th December 1920 and he has continued to do good work. In G.O. No. 700, Financial, dated 2nd August 1920, local allowances and temporary additions to pay of the office establishment of this Circle were sanctioned.

3. *Drawings*.—Nine new drawings were prepared and six pencil drawings were completed in ink. During the rest of his time the head draughtsman has been assisting me while on tour.

4. *Photography*.—Sixteen applications for photographs were received from the public and 164 photo-prints were supplied at a total cost of Rs. 102-4-0 which has since been credited to Government. Besides the usual photographic work of the office and prints required by the Director General of Archæology, the two sets of photographs to accompany this report were also prepared during the year under report. A list of the new photo-negatives prepared this year is given in Appendix A.

5. *Excavations*.—No time was found available to complete the preliminary excavations at the old Buddhist site at Sālihundām in the Ganjam district undertaken last year and described in my Annual Report for 1919-20. I hope to complete this work during the current year if time permits. In G.O. No. 1412, Home (Education), dated the 19th November 1919, I was permitted to carry out certain excavations at Mukhalingam in the Parlakimedi Zamindary of the Ganjam district, and it was proposed to start this work in March last and the necessary funds were allotted in the Conservation Budget for 1920-21. However the work had to be abandoned owing to the numerous objections raised by the Zamindar's agent; such as the payment of compensation to the owners of the land and the non-removal of valuable antiquities discovered, etc., makes the proposed work not worth while at Government expense.

6. *Treasure Trove*.—Five cases of Treasure trove were reported from the Tanjore district; one from Ramnad and one from the North Arcot district. All of these were interesting finds except the one from the Ramnad district which was not of sufficient value to be worth acquiring for the Madras Museum :—

(1) A find of four metal images of Hindu deities and a stand discovered by a coolie digging in a coconut grove at Tirukkalar in the Tanjore district. All four images were found worth acquiring on behalf of Government.

(2) A find of four articles comprising two copper Hindu images of female deities, a tripod stand and a brass lamp were found by a man digging a well at Malliam in the Tanjore district. The two images were fairly good specimens, but the price demanded was too high, so they were not acquired.

(3) A find of ten metal Hindu images discovered accidentally in the Tanjore district and reported to this office by the Collector, and consisting of Rāmā, Lakshmana, Sita, Bharata, two of Krishna, two of Nachiar, Narasimha and Nagalakshmi. The Superintendent of the Madras Museum was advised to acquire the lot on behalf of Government.

(4) A find of seven metal Hindu images and certain puja utensils, discovered by a coolie digging at Rayanallur in the Tanjore district. The Superintendent of the Madras Museum was advised to acquire the lot on behalf of Government.

(5) A find of a metal image of Siva accidentally discovered at a village named Echur in the North Arcot district. It was found to be worth acquiring for the Madras Museum.

7. *Tours*.—As per the orders of the Government of India, a statement of all tours undertaken during the year under report is submitted below :—

Statement of tours undertaken during 1920-21.

Date and hour of journey.	Route		Date and hour of journey.	Route	
	From	To		From	To
April 1920.			October 1920.		
7th and 8th (20-0) (9-45)	Madras.	Mettupalaiyam.	18th and 19th (20-0) (18-35)	Madras.	Mangalore.
8th (11-0) (13-0)	Mettupalaiyam.	Velamundi.	20th and 21st 22nd	Halt at Mangalore.	
9th and 2nd May May 1920.	Halt at Velamundi.		(8-0) (18-0)	Mangalore.	Udipi.
3rd (12-0) (14-0)	Velamundi.	Mettupalaiyam.	23rd 28th	Halt and Udipi.	
3rd 4th (15-50) (6-15)	Mettupalaiyam.	Madras.	29th (8-0) (16-0)	Udipi.	Barkur Jain temples and back to Udipi.
August 1920.			30th (9-0) (19-0)	Do.	Mangalore.
11th (8-0) (12-0)	Kotagiri.	Banagudishola and back.	31st and 1st November 1920.	Halt at Mangalore.	
12th (9-0) (12-0)	Do.	Batlada Acheni and back.	2nd (12-0) (14-0)	Mangalore.	Pallikeri.
13th	Halt at Kotagiri.		3rd and 5th	Halt at Pallikeri.	
14th (15-0) (18-0)	Kotagiri.	Mettupalaiyam.	6th (14-0) (14-48)	Pallikeri.	Charvattur.
14th and 15th (19-20) (9-50)	Mettupalaiyam.	Madras.	7th (8-20) (12-35)	Charvattur.	Ferok.
September 1920.			8th and 11th	Halt at Ferok.	
7th and 8th (21-15) (16-35)	Madras.	Mariammanahalli.	12th (15-0) (20-0)	Ferok.	Nilambur.
(17-0) (19-0)	Mariammanahalli.	Chilkanahatti.	13th and 14th	Halt at Nilambur.	
9th and 19th	Halt at Chilkanahatti.		15th (15-0) (20-0)	Nilambur.	Ferok.
20th (8-0) (10-0)	Chilkanahatti.	Mariammanahalli.	16th and 17th	Ferok.	Madras.
(11-8) (12-25)	Mariammanahalli.	Hospet.	(12-40) (6-15)	Madras.	Kadakavur.
(13-0) (15-0)	Hospet.	Kamalapur.	23rd to 25th (20-0) (14-30)	Kadakavur.	Anjengo.
21st (9-0) (11-0)	Kamalapur.	Hospet.	25th (15-0) (16-0)	Halt at Anjengo.	
21st and 22nd (15-15) (11-41)	Hospet.	Markapur.	26th to 30th December 1920.		
23rd and 28th	Halt at Markapur.		1st (20-0) (21-0)	Anjengo.	Kadakavur.
29th and 30th (11-51) (10-10)	Markapur.	Madras (via) Bezwada.			

Date and hour of journey.	Route.		Date and hour of journey.	Route.	
	From	To		From	To
December 1920.			March 1921.		
1st and 3rd (23-6) (7-50)	Kadakavur.	Madras.	1st and 2nd (20-0) (5-36)	Madras.	Sankaridrug.
9th and 10th (20-20) (4-0)	Madras.	Kavali.	3rd and 4th	Halt at Sankaridrug.	
10th (8-0) (13-0)	Kavali.	Kaligiri.	5th (6-0) (20-0)	Sankaridrug.	Namakkal and back.
11th (8-0) (14-0)	Kaligiri.	Udayagiri.	6th and 8th	Halt at Sankaridrug.	
12th and 13th	Halt at Udayagiri.		9th (16-58) (18-10)	Sankaridrug.	Salem.
14th (1-0) (23-0)	Udayagiri.	Bhiravakonda and back.	10th (6-0) (20-0)	Salem.	Atur and back.
15th	Halt at Udayagiri.		11th (18-50) (22-58)	Salem.	Tiruppattur.
16th (8-0) (14-0)	Udayagiri.	Kaligiri.	12th (6-10) (8-17)	Tirupattur.	Krishnagiri.
17th	Halt at Kaligiri.		13th and 14th	Halt at Krishnagiri.	
18th (8-0) (11-0)	Kaligiri.	Kavali.	15th (7-0) (23-0)	Krishnagiri.	Rayakottai and back.
(12-12) (20-28)	Kavali.	Madras.	16th	Halt at Krishnagiri.	
February 1921.			17th (8-50) 19-15	Krishnagiri.	Madras.
9th (7-0) (17-49)	Madras.	Oorgaum.			
10th and 11th	Halt at Oorgaum.				
12th (9-0) (18-0)	Oorgaum.	Garudapalayam and back.			
13th (7-21) ()	Oorgaum.	Madras.			

8. *Tour programme for 1921-22.*—A list of the conservation works proposed to be undertaken during the current year is given in Appendix B. I shall endeavour to inspect as many of these works as possible and, at the same time, to collect material for my special work on Pallava Architecture now under preparation. The account given in Part II of the interesting discovery made at Bhairavakonda in the Nellore district during the year under report shows that good progress is being made in this direction. Besides the usual inspection tours which occupy most of my time, I propose to complete the excavation work at Sālihundām referred to in paragraph 5 above. Mr. C. R. T. Congreve of the Coimbatore district has reported the existence of a large ancient burial site at the foot of the Anamalai hills and he has very kindly offered to assist me with coolie labour if I can find time to visit the site and open some of the tombs. If possible, this work too will be undertaken during the current year if the excavations at Sālihundām are finished in time.

9. *Standard List of Ancient Monuments.*—The conservation of ancient monuments has hitherto been mainly a provincial charge. Under the new Reforms Scheme [G.O. No. 1237, Home (Education), dated the 23rd October 1920] the Central Government will provide the entire cost of the conservation of protected monuments only. This means that all private monuments whose owners or trustees decline to enter into an agreement with the Collector to have such monuments declared protected, will henceforth receive no financial assistance from Government with regard to their conservation and the names of such monuments will be deleted from the Standard List which will have to be again revised as soon as the Collectors can supply the necessary information for the purpose.

10. *Conservation.*—A list of the conservation works undertaken during the year is given in Appendix C. Out of a total allotment of Rs. 40,000, a sum of Rs. 38,145-10-7 was spent up to the 31st March 1921. The improvements to the roads at Hampi Ruins, Gingee Fort and the Seven Pagodas during the last few years is now nearly completed. The special repairs to the Chandragiri palaces started two years ago are finished and the buildings are now in a good state of preservation. The repairs to the old historical buildings in the Fort at Masulipatam are in progress and nearing completion and a sum of Rs. 3,246 has been spent on the work during the year. A full account of other important conservation works recently carried out is given in Part II of this report.

11. *Annual expenditure.*—The expenditure of this department during the year 1920–21 has been as follows :—

	RS.	A.	P.
Salary of the Superintendent	9,300	0	0
Pay of the establishment, including local allowances and temporary additions to pay	4,338	10	4
Travelling allowance	3,029	10	3
Contract contingent grant	,118	1	6
Non-contract contingent grant	2,468	3	6
Total ..	21,254	9	7

MADRAS,
31st March 1921.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1920-1921.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 525	Full	Sati stone outside the Panchalingesvara temple.	Barkur	South Kanara.
A. 526	Do.	Do. do.	Do.	Do.

CLASS C.

Jain Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
C. 111	Full	Kathale (Jain) temple	Barkur	South Kanara.
C. 112	Do.	Chandrapraba Theerthankara	Tiruparatikunram ..	Chingleput.
C. 113	Do.	General view of Trilokanatha Jain temple	Do.	Do.
C. 114	Do.	Jain image in Trilokanatha temple ..	Do.	Do.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 1433	Full	General view of the Madavarayaperumal temple.	Dannaikankottai ..	Coimbatore.
D. 1434	Do.	Detail of entrance of the Madavarayaperumal temple.	Do.	Do.
D. 1435	Do.	Detail of cornice and plinth of Madavarayaperumal temple.	Do.	Do.
D. 1436	Do.	Do. do.	Do.	Do.
D. 1437	Do.	General view of the Chennakesavaperumal temple.	Markapur	Kurnool.
D. 1438	Do.	General view of the Amman shrine, Chennakesavaperumal temple.	Do.	Do.
D. 1439	Do.	Detail of the pillars, Chennakesavaperumal temple.	Do.	Do.
D. 1440	Do.	Stone lamp pillar, inside the Chennakesavaperumal temple.	Do.	Do.
D. 1441	Do.	Sambhukallu, Bhairava temple.	Udaiyara	South Kanara.
D. 1442	Do.	Krishna temple, exterior view of the temple and courtyard.	Udipi	Do.
D. 1443	Do.	Exterior south-west view of the Krishna temple.	Do.	Do.
D. 1444	Do.	Krishna temple, tank within the temple courtyard.	Do.	Do.
D. 1445	Do.	Krishna temple, tombs of saints	Do.	Do.
D. 1446	Do.	Krishna temple, wooden shrine containing the tombs of saints.	Do.	Do.
D. 1447	Do.	Anantesvara temple	Do.	Do.
D. 1448	Do.	Chaulikere Ganesa temple, general view from without.	Barkur	Do.
D. 1449	Do.	Chaulikere Ganesa temple, detail of front porch.	Do.	Do.
D. 1450	Do.	South-west view of the Kailasanatha temple.	Tiruchengodu ..	Salem.
D. 1451	Do.	South view of inner shrine and mandapa.	Do.	Do.
D. 1452	Do.	Detail of pillars in Kailasanatha temple.	Do.	Do.
D. 1453	Do.	Vimana of the Kailasanatha temple ..	Do.	Do.
D. 1454	Do.	Vimana of the Subramania temple ..	Do.	Do.
D. 1455	Do.	Vimana of the Amman temple	Do.	Do.
D. 1456	Do.	View of Vinayagar in Kailasanatha temple	Do.	Do.
D. 1457	Do.	View of the Naga Kals in Kailasanatha temple.	Do.	Do.
D. 1458	Do.	View of the saints in Kailasanatha temple.	Do.	Do.
D. 1459	Do.	General view of the mandapa in Kailasanatha temple.	Do.	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1460	Full	Wooden car of the Kailasanatha temple.	Tiruchengodu ..	Salem.
D. 1461	Do.	Nandi well in Kailasanatha temple ..	Do.	Do.
D. 1462	Do.	General view of the Ardhnanarisvara hill.	Do.	Do.
D. 1463	Do.	Do. do.	Do.	Do.
D. 1464	Do.	Temple view at the foot of hill	Krishnagiri ..	Do.
D. 1465	Do.	South-east view of Kailasanatha temple..	Conjeeveram..	Chingleput.
D. 1466	Do.	Do. do.	Do.	Do.
D. 1467	Do.	North-east view of Kailasanatha temple.	Do.	Do.
D. 1468	Do.	Do. do.	Do.	Do.
D. 1469	Do.	Back view of Kailasanatha temple ..	Do.	Do.
D. 1470	Do.	View of second main entrance gopuram, Kailasanatha temple.	Do.	Do.
D. 1471	Do.	South corridor from the east and portion of main shrine, Kailasanatha temple.	Do.	Do.
D. 1472	Do.	North corridor from the east and main shrine, Kailasanatha temple.	Do.	Do.
D. 1473	Do.	View of main shrine, Kailasanatha temple.	Do.	Do.
D. 1474	Do.	View of front corridor from the north, Kailasanatha temple	Do.	Do.
D. 1475	Do.	Panel of Kailasanatha temple	Do.	Do.
D. 1476	Do.	Do. do.	Do.	Do.
D. 1477	Do.	General view of Ekambaresvara temple ..	Do.	Do.
D. 1478	Do.	Tank and mandapa of Ekambaresvara temple.	Do.	Do.
D. 1479	Do.	Detail of the pillar in mandapa of Ekambaresvara temple.	Do.	Do.
D. 1480	Do.	Do. do.	Do.	Do.
D. 1481	Do.	Panchamukha Hanuman on the pillar of the mandapa of Ekambaresvara temple.	Do.	Do.
D. 1482	Do.	General view of the Sarvatheertham tank.	Do.	Do.
D. 1483	Do.	General view of Kachapesvara temple ..	Do.	Do.
D. 1484	Do.	Main gopuram of Kachapesvara temple ..	Do.	Do.
D. 1485	Do.	Naga stones in Kachapesvara temple ..	Do.	Do.
D. 1486	Do.	General view of Varadarajaperumal temple.	Do.	Do.
D. 1487	Do.	View of main gopuram and Kalyana mandapa of Varadarajaperumal temple.	Do.	Do.
D. 1488	Do.	Detail of pillars at Kalyana mandapa of Varadarajaperumal temple.	Do.	Do.
D. 1489	Do.	Do. do.	Do.	Do.
D. 1490	Do.	East view of main gopuram, Kamatchi Amman temple.	Do.	Do.
D. 1491	Do.	East view of main gopuram, Kamatchi Amman temple, from inside.	Do.	Do.
D. 1492	Do.	Vasantha mandapa of Kamatchi Amman temple.	Do.	Do.
D. 1493	Do.	View of the tank in Kamatchi Amman temple.	Do.	Do.
D. 1494	Do.	General view of Vaikuntaperumal temple.	Do.	Do.
D. 1495	Do.	South-west view of Vaikuntaperumal temple.	Do.	Do.
D. 1496	Do.	North-west view of Vaikuntaperumal temple.	Do.	Do.
D. 1497	Do.	General view of Kesavaperumal temple ..	Kuram	Do.
D. 1498	Do.	Main shrine, dvajastamba of Kesavaperumal temple.	Do.	Do.
D. 1499	Do.	Interior view of Hanuman in Kesavaperumal temple.	Do.	Do.
D. 1500	Do.	General view of Airavatesvara temple ..	Conjeevaram ..	Do.
D. 1501	Do.	Interior view of Linga Airavatesvara temple.	Do.	Do.
D. 1502	Do.	General view of Eravastanesvara temple.	Do.	Do.
D. 1503	Do.	Panels in Eravastanesvara temple ..	Do.	Do.
D. 1504	Do.	Do. do.	Do.	Do.
D. 1505	Do.	General view of Jvaraharesvara temple.	Do.	Do.
D. 1506	Do.	General view of Tripurantakesvara temple.	Do.	Do.
D. 1507	Do.	General view of Jalandhaharesvara temple.	Do.	Do.
D. 1508	Do.	General view of Anavaratesvara temple ..	Do.	Do.
D. 1509	Do.	General view of Matangesvara temple ..	Do.	Do.
D. 1510	Do.	General view of Muktesvara temple ..	Do.	Do.
D. 1511	Do.	General view of Onakantesvara temple ..	Do.	Do.
D. 1512	Do.	General view of Pandavaperumal temple.	Do.	Do.
D. 1513	Do.	Brihatstanesvara temple	Do.	Do.
D. 1514	Do.	Main gopuram of lesser Siva temple ..	Tenneri	Do.
D. 1515	Do.	General view of larger Siva temple ..	Do.	Do.
D. 1516	Do.	North-west view of larger Siva temple ..	Do.	Do.

CLASS E.

Muhammadian Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
E. 56	Full	South-east view of the tomb from inside of the ruined fort.	Alambarai	Chingleput.
E. 57	Do.	Tombs of Joharali Khan and his son Syed Khan outside of the ruined fort.	Do.	Do.
E. 58	Do.	Tomb on the Krishnagiri hill fort ..	Krishnagiri	Salem.
E. 59	Do.	General view of the entrance to the tomb on the hill fort.	Do.	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 221	Full	East general view of the ruined fort ..	Alambarai	Chingleput.
G. 222	Do.	North-west general view of the ruined fort from inside.	Do.	Do.
G. 223	Do.	Main entrance of the ruined fort	Do.	Do.
G. 224	Do.	East view of the ruined fort wall ..	Do.	Do.
G. 225	Do.	East view of the ruined fort wall and bastion.	Do.	Do.
G. 226	Do.	North-west view of the ruined fort ..	Do.	Do.
G. 227	Do.	North end of the rampart wall and bastion of the ruined fort.	Do.	Do.
G. 228	Do.	A portion of the ruined fort wall from inside.	Do.	Do.
G. 229	Do.	North view of the bastion of the ruined fort.	Do.	Do.
G. 230	Do.	North view of the magazine of the ruined fort from inside.	Do.	Do.
G. 231	Do.	North portion wall of the ruined fort ..	Do.	Do.
G. 232	Do.	East view of the rampart wall of the ruined fort.	Do.	Do.
G. 233	Do.	Fort from the sea	Bekal	South Kanara
G. 234	Do.	Fort, showing western entrance and ruined bastion.	Do.	Do.
G. 235	Do.	Fort, view overlooking the bay from within.	Do.	Do.
G. 236	Do.	General view of the hill fort	Sankaridrug	Salem.
G. 237	Do.	Do. do.	Krishnagiri	Do.
G. 238	Do.	General view from the summit of the hill.	Do.	Do.
G. 239	Do.	Do. do.	Do.	Do.
G. 240	Do.	Powder magazine on the hill fort ..	Do.	Do.
G. 241	Do.	Ruined building on the hill fort	Do.	Do.
G. 242	Do.	View of the bastion on the hill fort ..	Do.	Do.
G. 243	Do.	West general view from the hill fort ..	Do.	Do.
G. 244	Do.	Do. do.	Do.	Do.
G. 245	Do.	View of the hill fort from the gateway ..	Rayakota	Do.
G. 246	Do.	General view of the hill fort	Do.	Do.
G. 247	Do.	North main entrance on the hill fort ..	Do.	Do.
G. 248	Do.	General view of the hill fort	Namakkal	Do.

CLASS I.

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 53	Full	River view of the Velamundi anicut ..	Velamundi	Coimbatore.

APPENDIX B.

List of Archæological works proposed to be undertaken during the year 1921-22.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-1922.
			<i>First Circle.</i>	RS.
1	Ganjam	Jaugada	Annual repairs to the Asoka rock inscriptions.	25
2	Do.	Kottakolla	Annual repairs to Siva temples on Brudhakolla hill beyond the village boundary of Kottakolla.	175
3	Vizagapatam	Sankaram	Annual repairs to Buddhist monastery ..	50
4	Do.	Do.	Pay of watchman for Buddhist monastery.	144
5	Do.	Ramathirtham	Annual repairs to Buddhist monastery ..	50
6	Do.	Do.	Pay of watchman for Buddhist monastery.	144
			Total ..	588
			<i>Second Circle.</i>	
7	Kistna	Bezwada	Annual repairs to the Akkanna and Madanna caves.	5
8	Do.	Do.	Annual repairs to the twin caves at the foot of the Indrakila hill.	50
9	Do.	Mogalrajapuram	Annual repairs to the rock-cut cave temples on the hill.	10
10	Do.	Kondapalle	Repairs to the hill fort and ruined palace.	100
11	Do.	Bandar	Provision of glass coping for compound wall to prevent trespass—Dutch cemetery.	30
12	Do.	Do.	Special repairs to armoury (known as) Port and Customs office including arsenal and godowns.	5,000
			Special repairs to belfry and the compound around the same.	
			Special repairs to the powder magazine ..	
13	Do.	Adamalle	Repairs to the stone images	10
14	Do.	Pedavegi	Repairs to the ancient mounds	10
15	Do.	Guntapalle	Repairs to Buddhist rock-cut caves ..	50
16	Do.	Gudivada	Repainting notice-board and clearance of vegetation to mound containing Buddhist remains and ancient village.	50
17	Do.	Arugolem	Repairs to the mounds containing remains.	25
18	Guntur	Motupalle	Repairs to Veerabhadra Chola temple ..	500
19	Do.	Undavalli	Repairs to the three-storeyed cave temple	390
20	Do.	Amaravati	Annual repairs to Buddhist stupa ..	110
			Total ..	6,340
			<i>Third Circle.</i>	
21	Anantapur	Anantapur	Repairs to Sir Thomas Munro's house and a well in the compound.	50
22	Do.	Gooty	Annual repairs to the rock fort	350
23	Do.	Uravakonda	Repairs to Mallikarjuna temple	15
24	Do.	Kambaduru	Repairs to Mallikarjuna temple	115
25	Do.	Tadpatri	Chintalaraya temple to—meet the cost of dismantling the dangerous portions of east gopuram and special repairs to it.	500
26	Do.	Do.	Repairs to Ramaswami temple	300
27	Do.	Penukonda	Employment of two watchmen to look after the ancient monuments.	300
28	Chittoor	Mangapuram	Repairs to Venkatesvara temple	25
29	Do.	Melpadi	Repairs to Somanatha temple	50
30	Do.	Do.	Repairs to Cholesvara temple	50
31	Do.	Gurramkonda	Annual repairs to the fort	100
32	Do.	Chendragiri	Annual repairs to the palace and fort ..	500
33	Do.	Timmapuram	Repairs to the ruined temple	25
34	Bellary	Huvinahadagalli	Repairs to Kallesvara temple	100
35	Do.	Nilagunda	Repairs to Bhimesvara temple	100
36	Do.	Hospet	Repairs to Ananthasayana temple on the road to Hospet.	100
37	Do.	Hampi Ruins	Repairs to Vitthala temple	300
38	Do.	Do.	Repairs to Achutaraya temple	200
39	Do.	Do.	Repairs to Chandrasekara temple	50
40	Do.	Do.	Repairs to Malyavantha Ragunatha temple.	200
41	Do.	Do.	Repairs to inscribed Vishnu temple near Vitthala temple.	50
42	Do.	Do.	Repairs to Hazara Ramachandra temple..	200
43	Do.	Do.	Repairs to the basement of King's audience hall.	50
44	Do.	Do.	Repairs to the walls and gateways of zenana enclosure.	200

List of archaeological works proposed to be undertaken during the year 1921-22—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-22.
<i>Third Circle—cont.</i>				RS.
45	Bellary	Hampi Ruins	Repairs to Throne Platform	50
46	Do.	Do.	Repairs to basement of Queen's Palace in Zenana enclosure.	200
47	Do.	Do.	Repairs to stone aqueduct	50
48	Do.	Do.	Repairs to large underground temple	200
49	Do.	Do.	Repairs to Large Public bath	100
50	Do.	Do.	Repairs to Queen's bath	100
51	Do.	Do.	Repairs to Ranga temple	200
52	Do.	Do.	Repairs to Vishnu temple No. 2 close to the north of No. 1.	50
53	Do.	Do.	Repairs to Krishna temple	300
54	Do.	Do.	Repairs to Vishnu temple No. 3 facing the south gateway of Vittala temple.	50
55	Do.	Do.	Repairs to Old Siva temple on the north-east side of Vittala temple.	100
56	Do.	Do.	Repairs to two Storeyed Mandapa close to the Monolithic Bull.	200
57	Do.	Do.	Repairs to Sarasvathi temple near water channel.	100
58	Do.	Do.	Repairs to Tsandikesvara temple	100
59	Do.	Thimmalapuram	Repairs to Siva temple	200
60	Do.	Do.	Repairs to Gopalakrishna temple	200
61	Do.	Hampi Ruins	Repairs to Siva temples east of Pattabirama temple.	150
62	Do.	Do.	Employment of watchmen to look after Hampi Ruins.	1,000
63	Do.	Do.	Provision of name-boards to the newly inserted Monuments.	100
64	Do.	Do.	Repairs to roads and pathways, Hampi Ruins.	400
65	Do.	Do.	Removing the inscription stone on the south side of front gopuram of Pampathathi temple and refixing the same on a raised platform.	20
65-A	Do.	Uchchangidurgam	Repairs to Hill Fort and Palace	410
66	Cuddapah	Sidhout	Repairs to the Fort	250
67	Kurnool	Kurnool	Repairs to the Tomb of Abdul Wahab Khan.	250
68	Do.	Do.	Repairs to the remains of Gopala Raja's Palace.	50
Total				8,760
<i>Fourth Circle.</i>				
69	Malabar	Tellicherry	Annual repairs to the Fort	150
70	Do.	Palghat	Do.	500
71	Do.	Kodur	Annual repairs to Kannesvara temple	25
72	Do.	Do.	Annual repairs to the Krishnamurti temple.	25
73	Do.	Wynad	Annual repairs to the Jain temple at Sultan's Battery.	20
74	Nilgiris	Hulikaldrug	Annual repairs to the ruined Fort	25
75	Do.	Batlada Acheni, hamlet of Konakarai, three miles south of Kotagiri.	Group of sculptured dolmen—Annual repairs.	5
76	Do.	Banagudi Shola of Jakkaneri, three miles south of Kotagiri.	Group of large dolmens—Annual repairs—Jungle clearance of the footpath around the dolmen.	70
77	Do.	Jakata, three miles south of Kotagiri.	Sculptured dolmens—Annual repairs	5
78	Salem	Krishnagiri	Annual repairs to Hill Fort	100
79	Do.	Taramangalam	Repairs to Kailasanatha temple	700
80	Do.	Atur	Annual repairs to the Hill Fort	150
81	Do.	Sankaridrug	Do.	400
82	Do.	Namakkal	Do.	100
83	Do.	Do.	Annual repairs to the Sri Ranganatha temple.	75
84	Do.	Do.	Annual repairs to Sri Narasimha temple	75
85	South Kanara	Bekal	Annual repairs to the Fort	2,000
86	Do.	Mangalore	Annual repairs to the Sultan's Battery, three miles north of Mangalore town.	100
87	Do.	Mudabidri	Seventeen Jain tombs—Annual repairs of clearance of vegetation and clearance of drains, etc.	50
88	Do.	Karkal	Jain statue of Gummatesvara—Resetting certain displaced stones.	150
89	Do.	Nada	Jamalabad fort—Annual repairs—Removal of vegetation.	200
Total				4,825

List of archaeological works proposed to be undertaken during the year 1921-22—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-22.
<i>Fifth Circle.</i>				RS.
90	Madras	Madras	Annual repairs to the old Madras Town wall.	100
91	Do.	Do.	Annual repairs to the Cornwallis Memorial in front of the Presidency Port Office near Customs House.	50
92	Do.	Do.	Annual repairs to the Obelisk standing to the north of the western extremity of the old Madras Town wall at a distance of 700 yards.	10
93	Do.	Do.	Annual repairs to the tomb of Joseph Hymners and David Yale.	50
94	Do.	Do.	Annual repairs to pillar R.S. No. 1816 ..	10
95	Do.	Do.	Annual repairs to pillar R.S. No. 1793 ..	10
96	Do.	Do.	Annual repairs to the Slab No. 1764 fixed in basement of H-L Police Station, Washermanpet.	10
97	Nellore	Udayagiri	Repairs to the ancient monuments ..	1,000
98	Chingleput	Mahabalipuram	Annual conservation of ancient monuments at Seven Pagodas.	200
99	Do.	Do.	Watering casuarina plants at five raths ..	100
100	Do.	Do.	Repairs to different monuments at Mahabalipuram.	3,000
101	Do.	Chingleput	Annual repairs to "Ther Mahal" ..	160
102	Do.	Conjeeveram	Repairs to Mathangesvara temple ..	25
103	Do.	Do.	Repairs to Airavatesvara temple ..	150
104	Do.	Do.	Repairs to Kailasanadha temple. Patch plastering of walls only.	100
105	Do.	Somangalam	Repairs to Somanatha temple ..	15
106	Do.	Tennari	Repairs to lesser Siva temple ..	10
107	Do.	Sadras	Replastering some of the tombs in the ruined Dutch Fort and Cemetery.	20
108	Do.	Pulicat	Plastering some of the monuments in the Dutch Cemetery..	130
109	Do.	Alambarai	Repairs to the Fort ..	930
Total ..				6,080
<i>Sixth Circle.</i>				
110	Madura	Dindigul	Pay of watchman for the Rock Fort ..	144
111	Do.	Koilpatti	Maintenance of Koilpatti temple ..	20
112	Tinnevely	Adiebanallur	Pay of watchmen for Prehistoric remains.	108
113	Trichinopoly	Trichinopoly	Repairs to Fort gateway and Preston's Battery.	585
114	Do.	Virappati	Reconstruction of platform to the Jain image in Annavasal and removing prickly-pear overgrown and putting in wire-fencing around the image.	250
115	Do.	Gangaikondasholapuram.	Special repairs to the Brihadesvara temple.	2,440
116	Do.	Thandoni	Repairs to the Rock-cut carvings representing Ranganatha and Narasimha with inscriptions.	40
117	Do.	Ranjangudi	Repairs to Ranjangudi Fort.	350
118	Do.	Tiruvarambur	Repairs and replacing two cut-stone lintels of the Erumbesvara temple.	100
Total ..				4,087
<i>Seventh Circle.</i>				
119	North Arcot	Abdullapuram	Annual repairs to the Abdul Mahal ..	50
120	Do.	Vellore	Annual repairs to the Fort ..	400
121	Do.	Do.	Annual repairs to the Jalakantesvara temple at Vellore Fort.	300
122	Do.	Sholavaram	Clearance of vegetation in the Siva temple — Annual repairs.	20
123	Do.	Do.	Special repairs to the Siva temple (in progress).	500
124	Do.	Veppampattu	Annual repairs: Clearance of vegetation in the Siva temple.	15
125	Do.	Brahmadesam	Annual repairs: Clearing vegetation in the Chandramoulisvara temple.	200
126	Do.	Arcot	Watchman for the Delhi gate-annual repairs.	150
127	Do.	Do.	Annual repairs: Clearing prickly-pears and petty repairs to the Masjid and two ponds in the west of the Citadel.	100
128	Do.	Sholinghur	Annual repairs: Removal of vegetation in Nachiar temple.	50
129	Do.	Do.	Annual repairs: Preservation of the rock inscriptions in the right flank of Sholingur tank.	45

List of archaeological works proposed to be undertaken during the year 1921-22—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-22.
<i>Seventh Circle—cont.</i>				RS.
130	North Arcot	Siyyamangalam ..	Special repairs to the Rock-cut temple and inscriptions.	400
131	Do.	Wandiwash	Annual repairs to the Fort	270
132	Do.	Tirumalai	Annual repairs to Jain temple	70
133	Tanjore	Tanjore	Annual repairs: Maintenance of two watchmen for Sivaganga Little Fort.	288
134	Do.	Do.	Special repairs to Sivaganga Little Fort and Rampart wall.	500
135	Do.	Do.	Special repairs to the Arsenal tower in the Palace.	600
136	Do.	Do.	Special repairs to the Sangitha Mahal in the Palace.	200
137	Do.	Do.	Annual repairs to the Maharaja Sabha in the Palace.	200
138	Do.	Do.	Annual repairs to Statue Hall	200
139	Do.	Do.	Annual repairs to Krishna Vilas tank in the Palace.	362
140	Do.	Do.	Annual repairs to the Jeerathkhana in the Palace.	150
141	Do.	Tranquebar	Special repairs to the Danesberg Castle ..	730
142	Do.	Negapatam	Repairs to the Dutch Cemetery	150
143	Do.	Tiruvadavayil ..	Repairs to the Panyanatha Siva temple ..	600
144	South Arcot	Porto Novo	Special repairs to the Roman Catholic Portuguese Church.	4,000
145	Do.	Gingee	Annual repairs: Maintenance of watchman for the Fort.	600
146	Do.	Do.	Special repairs to the Gingee Fort (in progress).	2,000
Total ..				13,245
<i>Coorg Province.</i>				
147	Coorg	Mercara	Annual repairs to the Fort and Palace ..	300
148	Do.	Nalknad	Annual repairs and maintenance of watchman to the Palace.	290
149	Do.	Mallur	Annual repairs to the three Jain temples.	35
Total ..				625
150	....	....	Excavation works	1,000
151	....	....	Contingency for urgent archæological works.	4,400
Grand total ..				50,000

APPENDIX C.

Statement of expenditure on conservation work carried out during the year 1920-21.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>First Circle.</i>								
1	Ganjam	Chatrapur	Jaugada	Asoka's rock inscriptions.	<i>Special repairs.</i> —Fencing the compound	Rs. 25	Rs. A. P. 6 8 0	Work completed. No contribution paid.
2	Do.	Goosnur	Kottakolla	Siva temple on Badukolla hill.	<i>Annual repairs.</i> —Plastering compound wall. Painting iron fence. Repairing roof and providing lock and key.	..	16 15 3	
3	Do.	Do.	Do.	Do.	<i>Annual repairs.</i> —Floor and pavement all round the Gangadara temple repaired.	100	92 0 0	Do.
4	Vizagapatam	Anakapalli	Sankaram	Buddhist remains	Employment of a watcher for the year	144	146 0 0	Grant allotted Rs. 144.
5	Do.	Do.	Do.	Do.	<i>Annual repairs</i>	70	79 0 0	Do. Rs. 62.
6	Do.	Vizianagram	Ramathirtham	Do.	Employment of a watcher for the year	144	145 0 0	Do. Rs. 144.
<i>Second Circle.</i>								
6	Kistna	Bezawada	Bezawada	Two rock-cut temples on the hill— (1) Repairs to the two-celled shrine at foot of the Indrakila Hill in the quarry compound.	<i>Ordinary repairs.</i> —Excavating interior down to original floor level and removing earth from the front of the facade, etc.	17	17 4 0	
7	Do.	Do.	Do.	(2) Repairs to Akkanna and Madanna temple on the eastern slope of the hill in Public Works Department quarry compound.	<i>Ordinary repairs.</i> —Removing mud walls and platforms from the interior; removing the trees and other vegetation in front of the facade, etc.	29	29 3 0	
8	Do.	Do.	Do.	(3) Special repairs to the two-celled shrine at the foot of Indrakila Hill in the quarry compound.	<i>Special repairs.</i> —Building up masonry pillars after dismantling the unsafe rock pillars on the north side of the pillared front and closing up the open cracks on the top surface with concrete in mortar, etc.	38	38 1 3	The repairs done are of a special nature as some of the existing rock pillars, etc., had to be dismantled and built up.
9	Do.	Do.	Mogalrajapuram.	Rock-cut temples on the hill.	<i>Ordinary repairs.</i> —Clearing out the interior of chambers down to original floor level and gravelling, removing and refixing some of the notice boards as instructed by the Superintendent of Archaeology.	41	41 2 0	

Statement of expenditure on conservation work carried out during the year 1920-21--cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Second Circle--cont.</i>	RS.	RS. A. P.	
8	Kistna	Nandigama	Jaggayapeta	Buddhist Stupa	Removing the end portions of the wooden railings from the masonry pillars and repairing same and renewing the notice board, etc.	12	10 9 0	The work was completed in January 1921.
9	Guntur	Sattenapalli	Amaravati	Do.	Paving the processional path and demarcating the same, providing proper drainage, opening the entrance and removing stones to a central place, etc.	270	374 5 0	
10	Do.	Do.	Do.	Maintenance of a watcher for the Buddhist Stupa.	Pay of watcher including War allowance	90	90 0 0	
11	Kistna	Bandar (Masulipatam).	Bandar	Armoury known as Port and Customs office including Arsenal and godowns in the Fort.	<i>Special repairs.</i> —Repairs to the building such as restoring portion of the walls where decayed, removing and renewing the damaged lintels over doors, stopping leaks in terrace, etc.	3,230	3,246 0 0	The work is in progress and will be completed during the current official year.
12	Do.	Do.	Do.	Belfry and the compound wall round same.	Rebuilding the compound wall, plastering and removing vegetation.	740	762 0 0	Do.
13	Do.	Do.	Do.	Powder magazine	Repairing damaged brick work, plastering, etc.	30	32 0 0	Do.
					<i>Third Circle.</i>			
14	Bellary	Hospet	Hampi	Laying out a new road to Vittala temple.	Foundation for the culvert across the Talarigatta road laid, and piers raised, and a portion of the road formed.	2,000	472 0 0	
15	Do.	Do.	Do.	Vittala temple	Pillars and buttresses have been built in south-west corner of verandah to prevent ceiling stones from falling.	600	264 0 0	
16	Do.	Do.	Timmalapuram	Repairs to Gopala-krishna temple.	The vegetation around the temple and on the walls removed. Scattered stones collected and stacked.	180	159 0 0	
17	Do.	Do.	Do.	Repairs to Siva temple.	Do.	100	91 0 0	
18	Do.	Do.	Hampi	Repairs to ruined tank east of Pattabhirama temple.	The weeds in the tank bed were removed and loose stones scattered in the bed have all been removed and stacked. A gravel pathway was formed to the main road.	165	164 0 0	
19	Do.	Do.	Do.	Repairs to small Siva temple with inscriptions to the east of Pattabhirama temple.	The cactus within and round the building was removed. All the loose stones have been removed and stacked. Support pillars and lintel stones were provided for the cracked ceiling stones.	270	257 0 0	
20	Do.	Do.	Do.	Repairs to the Car street in front of Hazara temple.	The vegetation along the street in front of Hazara Rama temple was removed and the pathway improved.	300	126 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—contd</i>								
21	Bellary	Hadagalli	Anguru	Kalleshvara temple.	Vegetation around the temple and side walls removed.	100	94 0 0	
22	Do.	Harpanahalli	Uchechangidrug	Repairs to the Hill fort and ruined palace.	Estimate received sanctioned but work not yet begun.	410	..	
23	Do.	Hospet	Hampi	Repairs to notice boards at Hampi ruins.	All the faded letters have been rewritten and notice boards repaired wherever damaged.	195	25 0 0	
24	Do.	Hadagalli	Thambraballi	Big well.	Removing the fallen stones and earth from the steps.	190	11 0 0	The work was completed.
25	Do.	Hospet	Hampi	Repairs to Vittala temple.	Butresses for slanting walls and support pillars for cracked lintels were built. Work completed during the year.	710	18 0 0	
26	Do.	Do.	Do.	Exposing the old water scheme.	The cactus all round the water supply troughs removed.	200	56 0 0	
27	Do.	Do.	Do.	Repairs to Bhima's gateway.	Minor works such as pointing and plastering the walls have been done. The vegetation removed and the side of the gates were protected with stone revetment.	35	16 0 0	
28	Do.	Do.	Do.	Repairs to the group of Jain temples on the Hemakutam Hill.	Outstone pillars for cracked lintels were built. Crevices in walls have been properly pointed.	215	95 0 0	
29	Do.	Do.	Do.	Employment of watchmen to look after Hampi ruins for 1920.	The watchmen are maintained to look after the ruins and keep them neat and tidy.	338	895 0 0	
30	Do.	Do.	Do.	Repairs to Pattabhirama temple.	The exposed portion of the compound wall were made up with new stones. Masonry crevices in the wall were grouted and pointed.	200	197 0 0	
31	Do.	Do.	Do.	Repairs to Malyavantha Rangunatha temple.	Steps were built for access to the temple.	160	159 0 0	
32	Do.	Do.	Do.	Repairs to Fort gateway on the Talargatta road.	A dwarf wall was constructed all round the front man-tapam and its top plastered to prevent the growth of vegetation.	70	69 0 0	
33	Do.	Do.	Do.	Repairs to Monolithic bull.	The fallen mud wall was removed and new one built with stone in mud. Shrubs were removed and loose stones stacked.	100	105 0 0	
34	Do.	Do.	Do.	Repairs to the Vishnu temple No. 1, north-end of Soolai bazaar.	The vegetation has been removed and the roof plastered with mortar after filling the holes with concrete.	190	184 0 0	
35	Do.	Do.	Do.	Basement of ruined building in the Danaik's enclosure west of Band tower.	The basement was plastered with mortar and vegetation removed.	290	232 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
36	Bellary	Hospet	Hampi	Repairs to the ruined buildings opposite to the Muhammadan mosque.	The fallen walls have been rebuilt and the basement plastered with mortar to prevent growth of vegetation.	Rs. 405	Rs. A. P. 377 0 0	
37	Do.	Do.	Do.	Repairs to the large under-ground temple.	Vegetation has been removed and roof plastered with mortar. Damaged walls were rebuilt.	390	500 0 0	
38	Do.	Do.	Do.	Repairs to water pavilion in the Zenana enclosure.	The fallen walls were rebuilt and pointed. The top of the pavilion was plastered over to prevent the growth of vegetation.	230	216 0 0	
39	Do.	Do.	Do.	Watch Tower in Zenana enclosure.	Plastering where necessary and pointing crevices were done.	130	115 0 0	
40	Do.	Do.	Do.	Repairs to Ganigitti Jain temple.	Pillars were constructed for supporting cracked stone beams.	30	27 0 0	
41	Do.	Do.	Do.	Repairs to the gateway of the Zenana enclosure.	Damaged walls were rebuilt and pillars constructed to protect cracked lintels.	110	109 0 0	
42	Do.	Do.	Do.	Providing new name boards and sign boards.	Estimate received sanctioned and will be worked out in 1921-1922.	65	..	
43	Do.	Do.	Do.	Removing and conveying buried images to Inspection Bungalow at Kamalapur.	Do.	25	..	
44	Do.	Do.	Do.	Repairs to Jain temple on hill side, close to Vishnu temple.	The walls of the main shrine and steps were pointed.	75	68 0 0	
45	Cuddapah	Sidhout	Sidhout	Fort with ancient buildings enclosed therein.	Repairs to the platform in front of secret passage, providing a groyne by the side of bastion on river front, plastering terrace and parapet of each court-yard and ramparts.	250	332 0 0	
46	Do.	Cuddapah	Cuddapah	Nawab's Towers at the Jail.	Repairing notice boards and posts	..	7 0 0	
47	Do.	Do.	Do.	Syed Ahamed Sahib's tomb.	Do.	..	7 0 0	
48	Kurnool	Kurnool	Kurnool	Wahab Khan's tomb.	Repairs to compound wall levelled the site with earth, pointed the masonry of the dwarf walls, and prickly pear was removed.	350	348 0 0	
49	Do.	Do.	Do.	Gopal Raja's palace.	Pointing and plastering were done where necessary	50	50 0 0	
50	Anantapur	Anantapur	Anantapur	Sir Thomas Munro's house.	Providing two doors in place of windows, colour washing and repairs to the tiled roof.	100	155 0 0	
51	Do.	Gooty	Gooty	Fort	Maintenance of watchmen and clearing prickly pear.	350	292+71 0 0	
						100	110 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number	District.	Taluk.	Place.	Name of monuments.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Third Circle—cont.</i>	RS.	RS. A. P.	
52	Anantapur	Gooty	Uravakonda	Mallikarjuna temple.	Clearing rank vegetation ..	5	2 0 0	
53	Do.	Kalyandrug	Kambaduru	Mallikarjuna Siva temple.	Providing notice board and closing leaks in the roof and repairing gate.	100	75 0 0	
54	Do.	Tadpatri	Tadpatri	Ramesvara temple ..	Demolishing dangerous portions of front gopuram ..	200	176 0 0	
55	Do.	Hindupur	Gorantla	Madhavaraya temple.	Removing the growth of vegetation and providing missing flooring stones.	275	13 0 0	
56	Do.	Penukonda	Penukonda	Isvara temple ..	Picking up old plaster and providing two courses of flat tiles and plaster over the roof.	500	274 0 0	
57	Do.	Do.	Do.	Ramaswami temple.	Do.	450	426 0 0	
58	Do.	Do.	Do.	Ancient monuments at Penukonda.	do. ..	200	136 0 0	
59	Do.	Do.	Do.	Citadel and buildings in the Fort at Penukonda.	Providing doors and windows and expanded metal frames, etc., and other improvements.	450	72 0 0	
60	Do.	Hindupur and Madakasira.	..	Ancient monuments in Hindupur and Madakasira taluks.	Providing and fixing notice boards to ancient monuments.	105	444 0 0	
61	Chittoor	Chandragiri	Chandragiri	Repairs to fort and palaces.	<i>Annual repairs.</i> —Clearing vegetation, repairs to water channel. Repairs to front mantapam and clearing pathways.	200	118 0 0	
	Do.	Do.	Do.	Repairs to Raja and Rani mahals.	Sundry repairs to main building such as pointing and patch plastering, repairs to gates, provision of chinks and repairs to the steps and forming and trimming pathways around buildings and in the compound.	600	26 0 0	
62	Do.	Do.	Mangapuram	Venkatesvara temple.	Removal of vegetation in the compound and from the gopuram.	25	197 0 0	
63	Do.	Do.	Thimmapuram	Vishnu temple ..	Removal of vegetation ..	25	25 0 0	
64	Do.	Chittoor	Melpadi	Somanatha temple ..	Clearing vegetation from the walls of the temple repairing the coping of compound wall and closing leaks in Hanuman temple.	50	46 0 0	
65	Do.	Voyalpad	Gururakonda	Fort ..	Removal of vegetation and maintenance of pathway leading to the top of the hill by providing revetments and clearance of side channels and diversion of water course away from pathway.	200	25 0 0	
					<i>Fourth Circle.</i>			
66	Coimbatore	Erode	Metupudur	Jain temple ..	Repairs to flooring only done ..	15	14 0 0	
67	Malabar	Kottayam	Tellicherry	Fort ..	Clearing jungle growth from ramparts, sundry repairs to masonry, tarring and whitewashing (annual repairs).	150	151 0 0	Work completed.
68	Do.	Palghat	Palghat ..	Do. ..	<i>Annual repairs.</i> —Clearing vegetation from fort walls pointing masonry with coloured mortar, killing root of trees and clearing site.	45	45 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monuments.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Fourth Circle—cont.</i>			
68	Malabar	Palghat	Palghat	Fort	Annual repairs 1921.—Clearing jungle from fort walls, plastering, grouting and pointing with mortar and sundry repairs to damaged masonry.	Rs. 315	Rs. 312 0 0	In progress.
69	Do.	Walavanad	Kodur	Krishnamurti temple.	Annual repairs.—Clearing vegetation	20	13 0 0	Work completed.
70	Do.	Do.	Do.	Kannasvara temple	Annual repairs.—Clearing vegetation and removing existing compound wall, rebuilding same in laterite in mud and plastering walls.	25	32 0 0	Do.
71	Do.	Wynaad	Sultan's Battery.	Jain temple	Annual repairs.—Clearing jungle, from road and round the temple.	20	20 0 0	Do.
72	The Nilgiris	Coonoor	Enlikaldrug	Ruined fort	Clearing rank vegetation	25	21 0 0	
73	Do.	Do.	Batlada Aoheni 3 miles south-east of Kotagiri.	Group of sculptured dolmens.	Repairs nil	..	..	No repairs were required in 1920-21.
74	Do.	Do.	Banagudi Shola of Jakkani 3 miles south of Kotagiri.	Group of large Dolmens.	Clearing jungle round the dolmen and on either side and centre of approach road.	70	29 0 0	Expenditure limited to grant of the year 1920-21.
75	Salem	Krishnagiri	Krishnagiri	Hill fort	Reconstructing fallen portion of ramparts, clearing prickly pear and brush wood, repairing steps and building parapet wall.	310	302 0 0	Work completed.
76	Do.	Atur	Atur	Remains of the fort with buildings thereon.	Removing, prickly pear	100	96 0 0	Do.
77	Do.	Trichengode	Sankaridrug	Fort and temple on the hill.	Underpinning a portion of Rampart wall, removing vegetation, repacking steps and opening up drains.	285	285 0 0	Do.
78	South Kanara.	Kasargode	Bekal	Fort	Dismantling masonry and collapsed compound wall and rebuilding with laterite stones in mud and pointing with surki mortar, removing rank vegetation.	1,700	1,702 4 0	Do.
79	Do	Mangalore	Mangalore	Sultan's Battery situated 3 miles to the north of Mangalore town.	Special repairs.—Removing existing plaster and plastering with surki mortar and clearing vegetation	75	75 0 0	Do.
80	Do.	Uppinangadi	Mudabidri	The Great Chandra-nath temple.	Nil.	30	..	The temple authorities wanted to do repairs themselves. On receipt of a written statement from the authorities to this effect, the Collector will be addressed.
81	Do.	Do.	Gruvayankeri	Two Jain temples Santesvara and Chan. dranath with a little mandapa over a stambha.	Nil.	9	..	Do.
82	Salem	Namakkal	Namakkal	The hill	Maintaining rampart walls in good order, removing vegetation and providing notice board.	80	74 0 0	Work completed.
83	Do.	Do.	Do.	Sri Ranganatha temple.	Forming a brick coping over existing parapet, removing vegetation and providing a notice board.	90	78 0 0	Do.
84	Do.	Do.	Do.	Sri Narasimha temple.	Uprooting vegetation, repairs to terraced roof of temple, doors and windows.	80	45 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number	District.	Taluk.	Place.	Name of monuments.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle.</i>								
85	Chingleput	Saidapet	Tirusulam	Repairs to Brahma-purisvara temple.	Ordinary repairs	Rs. 305	Rs. 302 7 0	Completed.
86	Do.	Chingleput	Tenneri	Greater Siva temple.	Ordinary repairs.—Painting notice boards	12	9 14 0	Do.
87	Do.	Do.	Do.	Lesser Siva temple ..	Ordinary repairs.—Removing vegetation	23	22 13 7	Do.
88	Do.	Do.	Chingleput	Thermahal ..	Annual repairs	150	146 9 0	Do.
89	Do.	Do.	Mahabalipuram.	Repairs to ancient monuments.	Special repairs to roads	3,240	3,240 6 0	Do.
90	Do.	Do.	Do.	(Seven Pagodas). Repairs to 5 Rathas at seven Pagodas).	Annual repairs.—Watering casuarina plants	110	107 6 0	Do.
91	Do.	Do.	Do.	Conservation of ancient monuments at seven Pagodas.	Annual repairs.—Conservation of ancient monuments at seven Pagodas.	210	208 15 0	Do.
92	Nellore	Udayagiri	Udayagiri	Hill fort with ancient buildings therein.	Ordinary repairs	4,300	4,299 0 0	Liabilities—Cost of G.I. looks amounting to about Rs. 5 to be adjusted work not completed.
93	Madras	Madras	Madras	Cornwallis memorial in front of Presidency Port Office.	Providing corrugated iron panel	64	102 0 0	Completed.
94	Do.	Do.	Do.	Do.	Annual repairs. Providing corrugated iron panel	50	58 0 0	Do.
95	Do.	Do.	Do.	R. S. Pillar No. 1816.	Annual repairs	10	10 0 0	Do.
96	Do.	Do.	Do.	R. S. Pillar No. 1793.	Do.	10	10 0 0	Do.
97	Do.	Do.	Do.	R. S. Pillar No. 1764.	Do.	10	9 0 0	Do.
98	Do.	Do.	Do.	Obelisk standing on the north of the western extremity of the old Madras town wall.	Do.	40	10 0 0	Do.
99	Do.	Do.	Do.	Old Madras town wall.	Putting up a marble slab bearing the proposed inscription.	100	102 0 0	Do.
100	Do.	Do.	Do.	Fixing a marble plaque to the Accountant-General's office. Fort St. George.	Annual repairs	185	179 0 0	Do.
101	Madura	Didigul	Dindigul	Tomb of David Yale and Joseph Hymnars in the compound of Law College.	Annual repairs	50	36 0 0	Do.
<i>Sixth Circle.</i>								
101	Madura	Didigul	Dindigul	Rock Fort Buildings.	Employment of a watchman	..	141 4 0	The excess over the grant is only Rs. 58 and calls for a re-estimate.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle—cont.</i>								
102	Madura	Dindigul	Dindigul	Rock Fort Buildings.	<i>Special repairs.</i> to the compound wall of the Rock Fort. (Balance of outlay incurred during the year on the estimate for Rs. 80 sanctioned in C.B. No. 82/1919-20).	..	Rs. 26 7 0	
103	Do.	Periyakulam	Uttamapalaiyam	Karuppanaswami Rock.	Relettering the notice board	..	5 12 6	Completed.
104	Do.	Madura	Alagarmalai	Alagarmalai Cavern with Panchapandava beds.	Repairs to the railings	..	12 3 0	Do.
105	Do.	Tirumangalam.	Kovilpatti	Koilpatti temple ..	<i>Annual repairs.</i> —Maintenance of a sweeper	20	18 0 0	Do.
106	Anjengo	Anjengo	Tangaseri	Remains of Old Tangaseri Fort.	Repairs to the notice boards	..	8 4 0	Included in completion report for December 1920. Estimate closed with reference to G.O. No. 683 W., dated 24th May 1919.
107	Tinnevely	Srivaikuntam.	adichanallur	Prehistoric remains ..	<i>Annual repairs.</i> —Maintenance of a watcher for 1920 ..	..	81 0 0	Do.
108	Do.	Do.	Do.	Do.	<i>Annual repairs.</i> —Maintenance of a watcher for 1921 ..	108	118 0 0	do.
109	Anjengo	Anjengo	Anjengo	Old Fort	<i>Special repairs</i> to the old Fort at Anjengo	400	400 3 0	The up-to-date expenditure on the work is Rs. 2,001. Major portion of the work is completed. Only land charges still remains to be adjusted.
110	Trichinopoly	Perambalur	Valikondapuram.	Repairs to Shamas-Khan Mosque.	....	100	..	A revised estimate for Rs. 143 has been sent to the Superintendent, Archaeological Department, in No. 628 M., dated 30th March 1921.
111	Do.	Do.	Do.	Repairs to Valisvara temple, tank and mandapa.	Pointing, plastering and removing vegetation	300	230 0 0	
112	Do.	Do.	Vallapuram, hamlet of Brahmadeyam.	Repairs to Yoktyar Masjid and Cuddapah Nawab's tomb.	Pointing the floor and plastering the terrace	200	359 0 0	Revised estimate for Rs. 510 has been sent to the Superintendent, Archaeological Department, in No. 628 M., dated 30th March 1921.
113	Do.	Do.	Ranjangudi	Ranjangudi Fort ..	Removing bushes and prickly pear	225	224 0 0	
114	Do.	Kulittalai	Vayanallur	Nagendra on a rock in Sundakapurai.	Provision of demarcation stones and notice boards ..	140	117 0 0	Work completed with a saving of Rs. 23.
<i>Seventh Circle.</i>								
115	North Arcot	Vellore	Abdullapuram	Mahal at Abdullapuram.	<i>Annual repairs.</i> —Clearing vegetation	50	15 0 0	
116	Do.	Do.	Vellore	Fort	Do.	400	415 0 0	
117	Do.	Do.	Do.	Hindu temple on the Fort (Jalakantesvara temple).	<i>Annual repairs.</i> —Maintaining watchman and patch plastering.	300	291 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
118	North Arcot ..	Vellore ..	Vellore ..	Hindu temple in the Fort (Jalakantesvara temple).	<i>Special repairs.</i> —Renewing rotten timbers; exposing the well on the compound and closing the same.	Rs. 750	Rs. 730 0 0	Completed.
119	Do.	Do.	Virinjipuram ..	Margahayesvara temple.	<i>Special repairs.</i> —Clearing vegetation and patch-plastering.	90	84 0 0	Do.
120	Do.	Do.	Sholavaram ..	Siva temple ..	<i>Annual repairs</i>	25	..	Estimate not sanctioned and work not commenced.
121	Do.	Do.	Do.	Do.	<i>Special repairs.</i> —Renewing the walls around the shrine and levelling ground.	865	841 0 0	In progress. Approximate amount required for finishing the work is Rs. 750.
122	Do.	Do.	Veppampattu ..	Do.	<i>Annual repairs.</i> —Clearing vegetation	15	14 0 0	Completed.
123	Do.	Do.	Arcoot ..	Delhi Gate at Arcoot ..	<i>Annual repairs.</i> —Maintenance of a watchman	140	139 0 0	Completed.
124	Do.	Do.	Sholinghur ..	Rock-cut inscriptions at the right flank of the Sholinghur tank.	<i>Special repairs.</i> —Renewing rotten timbers	30	27 0 0	Completed.
125	Do.	Do.	Kilputtur ..	Swayambunatha temple.	<i>Annual repairs</i>	35	..	Estimate not sanctioned and work not commenced yet.
126	Do.	Do.	Siyyamangalam.	Rock-cut temple ..	<i>Special repairs.</i> —Resetting the displaced stones	650	606 0 0	Completed.
127	Do.	Do.	Wandiwash ..	Fort ..	<i>Special repairs.</i> —Renewing the roofing to prevent leaks, etc.	360	461 0 0	In progress. Approximate amount required for finishing the work is Rs. 550.
128	Do.	Do.	Ukkal ..	Vishnu temple ..	<i>Special repairs.</i> —Removing vegetation and underpinning brickwork.	270	174 0 0	In progress. Approximate amount required for finishing the work is Rs. 100.
129	Do.	Do.	Thirumalai ..	Mallinatha temple ..	<i>Special repairs.</i> —Removing stacking and setting the inscribed stone blocks in chunam.	210	205 0 0	Amount of contribution received is Rs. 100 Work completed.
130	Do.	Do.	Mahendrawadi ..	Monolithic Rock-cut temple.	<i>Special repairs.</i> —Providing a notice board	60	55 0 0	Completed.
131	Do.	Do.	Tanjore ..	Sivaganga Little Fort	<i>Annual repairs.</i> —Wages for conservancy establishment for clearing vegetation etc.	222	221 0 0	Do.
132	Do.	Do.	Do.	Sangitha Mahal Buildings in the Tanjore Palace.	<i>Ordinary repairs.</i> —Replacing the broken panes of doors and windows; replastering the ceiling of domed roof; repairing the terrace. Replastering the walls wherever necessary also the compound walls south of the Mahal. Replacing the rotten frames of iron-barred windows in the ground floor and repairing semi-circular windows, etc.	550	603 0 0	Completed.
133	Do.	Do.	Do.	Arsenal Tower in the Tanjore Palace.	<i>Special repairs.</i> —Scraping and plastering the top of terrace and rebuilding parapet of balcony in second floor. Replastering with surki the floor of the eighth storey. Replacing the broken shutters of windows and to provide eyes and hooks.	300	245 0 0	In progress. Approximate amount required for finishing the work is Rs. 95.

Statement of expenditure on conservation work carried out during the year 1920-21--cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned	Actual expenditure.	Remarks.
						Rs.	Rs. A. P.	
<i>Seventh Circle--cont.</i>								
132	Tanjore	Tanjore	Tanjore	Jeerathkhana in the Tanjore Palace.	<i>Ordinary repairs.</i> --Closing the opening between the Jeerathkhana and the Maharaja Mahal to serve as a support to archwork and replastering the walls.	125	115 0 0	Completed.
133	Do.	Do.	Do.	Statue Hall in the Tanjore Palace.	<i>Ordinary repairs.</i> --Repairing the floor of the hall with mortar coloured black and white and reflooring the veranda with concrete and plastering same with ordinary mortar and rebuilding the fallen ornamental work of cornice.	441	459 0 0	In progress. Approximate amount required for finishing the work is Rs. 41.
134	Do.	Do.	Do.	Maharaja Sabha in the Tanjore Palace.	<i>Ordinary repairs.</i> --Providing one wooden pillar in place of rotten one in front of the Maharaja Sabha and renewing the terraced roof.	170	165 0 0	Completed.
135	Do.	Negapatam	Negapatam	Dutch Cemetery	<i>Special repairs.</i> --Plastering the tombs and compound wall with ordinary mortar; whitewashing, painting the doors and windows of same. Repairing gate by providing missing plank. Renewing the rotten teakwood beam in the well. Repairing the gravel footpath.	138	134 0 0	Do.
136	Do.	Mannargudi	Nidamangalam	Subterranean passage in the dispensary.	<i>Special repairs.</i> --Repairs to the shutters of the entrance to the passage. Raising the entrance by a dwarf wall and plastering with cement.	12	11 0 0	Do.
137	Do.	Nannilam	Tiruvadavayil	Punyanatha temple.	<i>Special repairs.</i> --Repairs to the covering slabs of the terrace. Collecting old cornice stones buried under earth and building them with new mortar and masonry backing, numbering and removing the stones of the main temple and refixing them in position. Providing drain from the temple yard to the low ground outside.	690	600 0 0	Do.
138	Do.	Papanasam	Melattur	Unnathapurisvara temple.	<i>Special repairs.</i> --Clearing rank vegetation and repairing the cracked portion of walls with surki motar.	50	40 0 0	In progress. Approximate amount required to finish the work is Rs. 10.
139	South Arcot	Gingee	Gingee	Gingee Fort and buildings within.	<i>Annual repairs.</i> --Maintaining four watchmen for the fort during the year.	516	326 0 0	....
140	Do.	Do.	Do.	Do.	<i>Special repairs.</i> --Repairs to the following have been done.-- 1. Large granary (Rajagiri Hill). 2. Gateway No. 1 to the Inner Fort. 3. Kalyana Mahal. 4. Gymnasium Hall. 5. Venkataramaswami temple. 6. Saadat Allah's mosque. 7. Outer Fort rampart and walls. 8. Improving roads and Royal Battery.	2,644	2,456 0 0	In progress. Approximate amount required to finish the work is Rs. 254.
						38,145 10 7		

PART II.—REPORT ON PLACES VISITED.

1. *Danāyakankōttai* is a deserted village situated in dense forest on the north bank of the Bhavani river in the Satyamangalam taluk of the Coimbatore district and about 15 miles from Mettupalaiyam railway station. The surrounding country is covered with dense thorny jungle and cactus and is a very unhealthy locality. Owing to the lack of good roads in this part of the taluk it is a somewhat difficult place to reach from the railway and there is no suitable camping ground in the neighbourhood on account of the jungle which covers the land bordering on the river. In several places traces of old irrigation channels are to be seen indicating that this land was originally highly cultivated and that *Danāyakankōttai* was once a flourishing fortified town. Here and there are remains of the old fort walls built of rough stones and mud and also of a ditch or moat. But they are all covered with dense jungle so it is quite impossible to ascertain their extent or what other ruined buildings may exist below. There are, however, three ancient stone built temples within this area known locally as (1) *Mādhavarāya Koil*, (2) *Virabhadra Koil* and (3) *Isvara Koil*, but access to any of these was impossible when I first visited the place in April 1920 owing to the dense jungle growth by which they were surrounded and overgrown. For the last twenty years or so these temples have been deserted and allowed to fall into ruins. They are reported to be private property and were formerly under the management of a *Devastanam Committee* who receive a *tasdik* allowance of Rs. 878 from Government for the maintenance of the temples but nothing has been done in this direction for the last twenty years or more. Until about 1900, worship was being occasionally performed in the *Mādhavarāya* and *Isvara* temples, when certain *Koravars* are said to have broken into these two temples, removed the stone idols and pulled up the stone floors of the shrine chambers in hope of finding treasure buried underneath and since then no worship has been performed. Soon after this, the Committee appear to have obtained permission from Government to remove the *Uthsavam Vighrams* (metal images used for worship) from the *Danāyakankōttai* temples to *Badappali*, a village on the Bhavani, about 6 miles off and to perform worship there, with the aid of the *tasdik* allowance. The Committee are reported to have since built a small shrine for these images at *Badappali* and have allowed the *Danāyakankōttai* temples to fall into ruins.

Before I could inspect the *Mādhavarāya* temple, which is dedicated to Vishnu and is the largest and most important of the three ancient temples at *Danāyakankōttai*, I had to employ a number of coolies for a few days to cut down and remove the dense jungle surrounding and growing on the building. To clear the whole site of rank jungle and debris and to root out the vegetation growing on the building would take considerable time and prove a somewhat costly undertaking so I merely removed sufficient jungle in order to get access to the building so that I might inspect it, take photographs, prepare a plan and copy the numerous inscriptions engraved along the outer mouldings of the basement of the building. There are two rows of these inscriptions extending along the entire length of one side of the temple and also on each side of the main entrance and the preparation of the estampages took some time to complete. However, a complete set of these were obtained before I left the place and they have since been forwarded to the Assistant Archaeological Superintendent for Epigraphy who states as follows concerning their epigraphical value:—“The inscriptions sent by you are identically the same as those registered as Nos. 443 and 444 of 1906 in Appendix B of my Annual Report for 1906–07. They make up one record, though incomplete, dated 1323 A.D., during the time of the last Hoysala king *Viravallaladēva III* who had his capital at *Tiruvannāmalai* in the South Arcot district and refers to a gift of land by the residents of *Elugarai-nādu* for the requirements of the Vishnu temple of *Mādhava Perumal*. It is of much historical importance as it mentions the king's feudatories with a number of titles.” In his Annual Report cited above, Mr. Krishna Sastri states that mention is made of a feudatory named *Vira-Chikka Kētaya*, son of *Mādhava-Dandanāyaka*. The former bore the titles *Sitagaraganda*, *Immadi-Ravuttaraya*, *Kongara-Mari*, *Kongara-dispatta*, *Nilagirisadhara*, *Allalanathadwysripadapadmarthaka*, *Ekadasivatanirata* and *Svastipuravaradhisvara*. These titles prove that *Mādhava* and his son *Kētaya* must be identical with the *Mādhava-Dannāyaka*, son of *Perumaledēva*, and his son *Kētaya*, who according to Mr. Rice, were Governors of *Padinalku-nād* with the seat of Government at *Terakanāmbi* in the Gundlupet taluk of the Mysore district. (Ep. Carn. Vol. IV. Introduction p. 23). *Perumaledēva* was minister during the time of *Vira-Vallāla's* father *Narasimha III*.

The fort at *Danāyakankōttai* is called *Nilagirisadarankōttai* evidently after the title *Nilagirisadaran* or *Nilagirisadhaka* ‘Subduer of Nilagiri’ (the Nilgiris) which seems to have been assumed by *Perumaledēva-Dannāyaka*. The Vishnu temple of *Mādhava* is called *Nilachaladhipa-gramanatha-Mādhava*, i.e., the God *Mādhava*, who is the lord of the village (called after) the ruler of the Nilgiris. The conquest of the Nilgiris by the Hoysalas is also mentioned in inscriptions of *Vishnuvardhana* (A.D. 1117 and 1137). His general *Punisa Raja* is said to have frightened the *Todas* and offered up the peak of the Nilagiri to the Goddess of victory. He also seized *Nilādri* and pursuing the *Maleyalas*, captured their forces and made himself

master of Kerala (Malabar) before showing himself in Bayal-nād (or Wayanad). Another subordinate of the same king was ordered to attack the Kulkulla fort above the peak of the Nilagiri. Bittiyana or Bittiga, the minister of Vishnuvardhana's successor Narasimha I also claims to have subdued Nilachala, i.e., the Nilgiris (Ep. Carn. Vol. IV. Introduction pp. 19-21). But Perumaledēva-Danāyaka seems to have been the first to assume the title Nilagiri-Sadhaka "Subduer of Nilagiri." As there is no evidence connecting the earlier conquerors of Nilagiri with Danāyakankōttai, we may suppose that the place was called Nilagirisadaran or Nilagirisadhakankōttai after Perumaledēva and the name must have been subsequently altered into Danāyakankōttai to commemorate the office of dandanāyaka or dannāyaka which he and his successors held under the Hoysalas. Accordingly the fort was probably built in the 13th century A.D.

The earliest of the inscriptions in the Siva temple at Danāyakankōttai belongs also to the reign of the Hoysala king Viravallāla III and is dated A.D. 1339-40 (No. 437 of 1906). The donor is Madappan Singaya-Dannāyaka who bears a few of the more important titles of Kētaya mentioned above. The name has evidently to be explained as Singaya-Dannāyaka, son of Madappa Singaya-Dannāyaka, or Mādhava. Consequently Singaya-Dannāyaka must have been a brother of Kētaya. In two other inscriptions of the Siva temple, dated in A.D. 1346-47 (Nos. 440 and 442 of 1906). Singaya-Dannāyaka figures as a semi-independent ruler and does not mention his overlord. In all these inscriptions the Siva temple is called Tandonrisvaramudaiyar at Turavalur alias Nilagirisadharankōttai in Oduvakka-nādu (a subdivision) of Kongu. From the above it will be seen that the inscriptions are of considerable historical and epigraphical value and that these ancient temples should be saved from further decay as they are fast falling into ruins owing to gross neglect on the part of the trustees in charge of them.

The Mādhavarāya temple is a large stone built structure with a brick and plaster stūpi or dome shaped tower over the shrine chamber which faces the east and contains a stone image of Vishnu of no particular artistic merit. The shrine chamber is a small dark cell about eight feet square on plan with a little porch in front which leads into a large pillared hall or mandapa facing the east. Around the outer walls of the shrine chamber is a processional path the flat roof of which is supported on pillars all round. The only ornamentation is a frieze of leogryphs running all round the stone cornice outside. Remains of decayed stucco figures decorating the upper portion of the stūpi may be seen here and there showing that the brick tower over the roof of the sanctum was originally ornamented. A large portion of the outer south wall of the building has fallen and the roof and tower are covered with rank vegetation and are in a leaky condition. The compound walls have for the most part also fallen and are covered with cactus and thorny bushes. The floors and steps are displaced and badly in need of repairs. The first thing to be done is to root out the vegetation growing on the building and the ruined compound walls and to clear the whole site of rank jungle growth including the area occupied by the Virabhadra and Isvara temples. I am unable to offer any suggestions concerning the latter monuments as I was unable to approach them and they cannot be seen even from a distance owing to the dense jungle surrounding them. Before I can prepare conservation notes regarding the future preservation of these interesting old monuments, it will be necessary to remove the jungle now covering the site. Proposals have already been submitted to Government to have these three temples made over to the custody of this department, as they are deserted and no longer used as places of worship and the trustees have no funds to preserve them from further decay.

2. *Udipi*.—Three miles south of the modern town of Udipi in the South Kanara district is the little hamlet of Udiyavara, the ancient Udayāpura and the site of the earliest monuments yet discovered in the district. These consist of a number of stone pillars bearing ancient Kanarese inscriptions recording the names of certain kings of the Alupa dynasty and dating back to the seventh century A.D. Ten of these pillars are located in the courtyard of the Sambhukallu Bhairava temple and two more in the compound of a private house belonging to a family named Raghavendrabbhatta who live opposite to a picturesque little Ganēsa temple surrounded by cultivated fields and groups of palm trees about three furlongs to the west of the Bhairava temple. All of these inscriptions were copied in 1901 and are registered as Nos. 94 to 108 in the Annual Report of the Government Epigraphist for that year (vide G.O. No. 762, Public, dated 25th July 1901). The names of the early Alupa kings Ranasāgara, Prithivīsāgara and Vijayāditya are mentioned. A fourth king of this line was Gunasāgara, whose name is known from a Chalukyan inscription of 692 A.D. (vide Ind. Ant. Vol. XIX, pages 147 and 152). The next name in chronological order is Kavi, whose inscriptions at Udiyavara and at Bārākūr in the same district, range from 1113 to 1156 A.D. To his name is prefixed the word Bhujabala, a surname common among the Kalachuryas and Hoysalas.

The Bhairava temple is an insignificant little village shrine standing in a double enclosure and facing the east and the road to Mangalore which runs immediately in front of the main entrance of the outer enclosure. Most of the building is obviously quite modern and architecturally is of no interest. The central shrine is built in the usual style peculiar to the West Coast with a wooden roof and gable front covered with modern tiles. The little shrine chamber is divided into three cells by wooden partitions. In each cell is a life size, two-armed clay image of a female deity sitting in European fashion. These figures are painted in gaudy colours and decorated with tinsel and appear modern and are badly executed. They represent the three

Sakti-goddesses Gāyatrī, Sāvitrī and Sārasvatī. The image of Sāvitrī is in the centre, Sārasvatī on the north and Gāyatrī on the south and all three face the east. In the south-east corner of the same shrine chamber is a small partitioned cell containing a stone image of Ganēsa, and facing this in the opposite corner is another little cell containing a rather large crudely carved and painted sandal wood figure of Bhairava facing the south. The central shrine contains no inscriptions and there is nothing to indicate that any portion of it is really ancient. It is enclosed by a modern looking pillared verandah roofed with tiles, forming a little courtyard around the main shrine with a small entrance on the east leading into the outer enclosure which is merely an open compound surrounded by a low stone wall with a modern entrance facing the main road. There are five inscribed pillars set up within the inner enclosure, four in the outer enclosure and one on the east side of the main road facing the temple. The north-east corner of the outer enclosure has a little shrine containing a large clay figure of Mahākālī in the same vulgar style as those in the central shrine. The manager of the temple objected to my proposal to remove the inscribed pillars now standing in the open and set them up in the covered verandah around the inner enclosure so as to preserve them from further exposure. As the temple is private property and in daily use as a place of worship the pillars will have to remain in their present unsatisfactory position, as we have no power to remove them if the temple authorities object.

3. *Krishna temple*.—This building is situated in a market-place in the centre of Udipi town and is the most famous place of pilgrimage in the district and also frequented by numbers of pilgrims from Mysore. It is said to date from the twelfth century and to have been founded by Mādhvāchārya himself, who set up in it a stone image of Krishna obtained by him from a vessel wrecked on the coast near Udipi. The few inscriptions the temple contains however, belong to the Vijayanagar period and are not earlier than the sixteenth century, when this portion of the Kanarese country formed a province of that empire and was administered by a local governor. Like most temples in this part of the country which are private property and in daily use, there is a painfully modern appearance about it and very little of architectural interest. The central shrine is a small square building in the usual West-Coast style standing in a small stone-paved courtyard surrounded by a group of lofty modern buildings arranged in the form of a quadrangle with an entrance on the east side. The exterior walls of this quadrangle are plastered and whitewashed and decorated with a series of crude modern paintings depicting Vaishnava deities and symbols and on the west side facing the main road is a little mandapa consisting of four monolithic pillars supporting a flat stone roof crowned with a brick and plaster stūpī decorated with Vaishnava stucco figures (Fig. I.A). The most picturesque object within the temple enclosure is a small stone built tank with a pretty little stone mandapa or pavilion in its centre with a wooden roof covered with small copper plates arranged like tiles, which is used during festival times when a metal image of the deity is taken out of the central shrine and carried in procession and placed in the little mandapa in the centre of the tank (Fig. I.B). The dome-shaped erection shown in the background of the photograph just beyond the north-east corner of the tank, is a gigantic mound of fire-wood built up in the form of a dome and is renewed every two years. The building to the left of the tank is a modern out-building recently erected and of no antiquarian interest. The central shrine is a small square structure standing on a masonry basement. The side walls and roof are mainly constructed in timber with brick and plaster fillings here and there. The wooden roof is covered with small copper plates arranged like tiles with three copper gilt finials on the top of the ridge denoting the position of the deity enshrined below. Owing to the narrowness of the courtyard and the height of the outbuildings surrounding it, a photographic view of the main shrine is impossible, as there is neither light nor space. The shrine chamber is divided into two cells, one for the image of the deity and the other serves as his sleeping apartment. The image is a stone figure of Krishna about $2\frac{1}{2}$ feet in height and represents that deity in a standing position holding a churning-rod in his right hand. The image is profusely covered in gilt ornaments and tinsel that very little of the actual stone work is visible, what there is, looks coarse and uninteresting. It faces the west, and on this side is a wooden grill or window, the frame and bars of which are decorated with silver fittings embossed with little Vaishnava figures and symbols. On each side of this window is a niche, containing a large brass figure of a four-armed doorkeeper holding the attributes of Vishnu in the two upper hands, they are duplicate images. On the east and north sides of the shrine are two small doorways leading into the sleeping apartment, the carved wooden frames of which are ornamented with brass and copper work decorated with little Vaishnava figures and large brass images of doorkeepers on each side similar to those on either side of the little window on the west side. In order to prevent pilgrims and visitors from touching the exterior walls of the shrine, a lofty wooden screen composed of horizontal wooden rails is erected all round the lower portion of the building. The lower rails of this screen are covered with brass work fitted with hundreds of little saucer-shaped brass lamps in rows which are used at festival times. Standing in the little courtyard in front of the western side of the shrine is a small mandapa and a curious lofty wooden stambha decorated with brass plates at its base and a number of superimposed metal discs, shaped like circular saws and fixed at regular intervals all down the staff from top to bottom. The entrance into the inner courtyard faces the east and the tank mentioned above. In the outer courtyard are a number of large buildings including a kitchen, dining hall, store-rooms and a well-built cow-shed. The temple possesses some two hundred cows and a fine male elephant, the latter is used in the temple processions. On the extreme north of the outer

enclosure is a garden and a small *pallippadai* or grave-yard containing about thirty little tombs of saints or *samnyasins*, whose bodies are not cremated but buried in a sitting posture, a stone pedestal, about 4 feet in height, is erected over the place of burial and a tulsi plant is grown in a square cavity cut in the uppermost stone of the pedestal. I saw one ancient little laterite tomb that is said to be over two hundred years old, but most of them are more or less modern. In some cases, the middle portion or shaft of the pedestal is round instead of square in section like those shown in Figure 2-A, and the east face of a few of these are ornamented with a little naked cross-legged figure representing a portrait image of the saint buried below. Three of these tombs are enclosed in a little wooden temple with a tiled roof. I inquired why these three tombs were thus honoured and the temple manager replied that these particular saints, or their relatives, had specially requested that a small temple might be erected over the spot where they were buried and they had provided the money for the work. The same gentleman also informed me that the dead bodies were embalmed before they were placed in a sitting posture in the grave which faces the east and is merely a pit dug in the natural ground without any kind of wood or stone lining round the sides or bottom, and that the temple authorities charged from five to six hundred rupees for this kind of burial in this very select and holy spot. The temple is a wealthy institution and possesses some very beautiful and costly jewels including a particularly fine necklace of large uncut emeralds and big pearls presented to the temple by a former Maharāja of Mysore I believe.

4. *Anantēsvara temple*.—On leaving the Krishna temple one enters the square or large market place in front of it and the visitor will notice a fine big monolithic stambha standing proudly above the squalid surroundings at its base. Facing this is a street and a row of shops in the middle of which is the entrance into the courtyard of the Anantēsvara temple, which faces the east. As I was not permitted to go inside, I deputed a Hindu photographer to go into the court-yard and try and get a general view of the building and to photograph any sculptures or other antiquities of interest that he might meet with. However, he was not permitted to enter the central shrine, but he was successful in obtaining a general view of the exterior of the temple (Fig. 2-B) which shows what a quaint looking building it is. On plan, the shrine is apsidal-ended and in front is a pillared porch roofed with huge slabs of stone arranged like wooden planks with a covered verandah roofed in the same manner running all round and forming a *pradakshina* or processional path around the central shrine. The latter has the usual wooden roof and gable front facing the east and is covered with small thin copper sheets arranged like tiles with three copper gilt finials along the ridge of the roof. The somewhat extraordinary manner in which the lower portion of the building is roofed seems to indicate that it is a stone model of a wooden building. The roofing of this temple is certainly a very remarkable piece of stone construction. The temple contains only two inscriptions and these are on two stone slabs set up at the main entrance into the courtyard and are early Vijayanagar records (vide Nos. 117 and 118 of the Government Epigraphist's report quoted above). The temple is private property and maintained in good repair by its trustees and no subvention by Government is required.

5. *Bārākūr*.—The site of the ancient Bārakanyāpur, the traditional capital of Tuluva, is situated on the north bank of the Sitanadi river 10 miles north of Udipi and now occupied by the modern village of Bārākūr and its adjoining hamlets Mūdakēri, Kōtakēri, Chaulikēri and Manigarakēri. It now stands about 3 miles inland, but was probably originally a coast town on the joint estuary of the Sitanadi and Swarnanadi, the little port of Hangarakatta, which now stands there, being also known as the port of Bārākūr. The village and neighbouring hamlets contain several Hindu temples which possess a number of inscriptions of considerable historical interest, and there are also a few ruined Jain monuments of less importance. The inscriptions were copied in 1901 and are mentioned in the Government Epigraphist's report for that year (vide G.O. No. 762, Public, dated 25th July 1901). The earliest inscriptions record the name of some of the later Ālupa kings and range from the twelfth to the fourteenth centuries. Next in chronological order is a record of the Hoysala King Vira Ballala III; and the remaining records belong to the time of the kings of the first, second and third dynasties of Vijayanagar, on whose behalf the two provinces of Bārākūr and Mangalore were administered by local Governors until 1565 when Vijayanagar was taken and sacked by the Muhammadans. Tradition relates that when Brahmans were first introduced into Tuluva, probably in the eighth century A.D., Bārākūr was one of the towns at which a Brahman Governor was appointed. Later on, it was the local capital of the Hoysala Ballala dynasty, being probably held for them by one of the Humcha family, who were Jains and afterwards represented by the Bairasu Wodear of Kārkal. The local rulers seem to have secured independence after the conversion from Jainism to Brahmanism of the Hoysala king Vishnuvardhana, and about 1250 it was held by a very powerful ruler named Bhūtal Pāndiya whose origin is uncertain. The local chiefs retained independence at Bārākūr till 1336, when the kingdom was made over to Harihara I., the earliest ruling prince of the first Vijayanagar dynasty, who appointed a local governor and built a fort, the ruins of which still remain. In 1506 the Vijayanagar dynasty was still in power and a Keladi Basavappa was appointed governor, thus paving the way to the supremacy of the Keladi or Ikkeri family. About this time the Portuguese power made itself felt at the port of Bārākūr, which for some time paid an annual tribute of one thousand loads of rice. In 1560 another member of the Keladi family, which by that time had moved to Ikkeri, obtained the underlordship of Bārākūr and Mangalore with the title of Sadāsiva Nāyak and who was

ruling at Bārūr when Basrūr was ceded to Bijapur by Baira Dēvi, he resented the cession and by 1608 he had captured and slain Baira Dēvi, and almost extirpated the Jains throughout the province of Bārūr. A Muhammadan Governor was appointed at Bārūr after the capture of Nagar by Hyder Ali, but its importance seems to have ceased with the fall of the local Jain influence. There are no Jains living there now.

The inscriptions registered in the Government Epigraphist's report mentioned above (Nos. 119 to 181) are situated in the following local Hindu temples:—Sōmēsvara and Gopala-krishna temples at Mūdakēri, Ganēsa temple at Chāulikēri, Sōmanāthēsvara temple at Manigārakēri, Panchalingēsvara temple at Kotakēri and a few others were found inscribed on pillars and slabs set up in private houses in the village. These temples are all private property and maintained in good repair by their owners and no subvention by Government is necessary. Europeans are only permitted to enter the outer enclosures so there is very little to be seen. Most of these temples however have been repaired and modernised to suit present day requirements and therefore they are no longer of much architectural interest. The only exception is the Ganēsa temple at Chāulikēri which has not been altered or disfigured by modern additions. On plan it consists of a square stone paved enclosure surrounded by a pillared verandah with two small oblong shrines in the centre, one dedicated to Siva and the other to Ganēsa and both face the east. The Ganēsa temple is built in the usual West Coast style, but the Siva temple is built of stone and is similar to the deserted Jain temple at Bārūr known as the Kathale Basti, and must be a very ancient building. The front of the enclosure is peculiar. It takes the form of a long pillared verandah pierced with two small doorways and has a curious roof composed of huge overlapping stone slabs arranged like wooden planks and is obviously a stone copy of a wooden model. This portion of the temple is very quaint and uncommon and the roof is a remarkable piece of stone construction. Standing outside the Panchalingēsvara temple there are three interesting sati memorials. They take the form of a stone post from the side of which projects a woman's right hand and arm, the latter being bent up at right angles to the elbow. The arm is life size and the post is decorated with the usual sati ornaments. They probably belong to the Vijayanagar period and date from about the 15th century. They have no inscriptions and there are no local traditions concerning them (Fig. 3 A and B).

Of the fort said to have been built by Harihara I., only the site remains marked by a long embankment forming a large square space within containing a ruined tank. The fort appears to have originally been faced with laterite stone which has no doubt been removed and used in constructing some of the modern houses in the village. I was informed that it belongs to Government and the village munsif should be instructed to see that no earth or stone is removed from the embankment as the site is an historical one and forms a landmark in the history of the district.

The Jain monuments at Bārūr are disappointing. Only three small groups remain and none of them are of much archæological interest. The best of these is locally known as the Kathale Basti and consists of two small ruined stone-built Jain mandapas free from all ornament or carving, a little Siva temple containing a linga and a small stone-built temple, oblong on plan, and facing the east known as the Kathale Basti. The front of this shrine has a small doorway on each side of which is a bas-relief figure of a doorkeeper holding the attributes of Vishnu. It contains no other figures, carvings or inscriptions. The stone floor of the shrine chamber has been dug up by treasure-seekers and the stone pedestal on which the idol once stood thrown out into the front hall, so there is nothing to prove that it is a Jain monument and the style of the doorkeepers seems to indicate that it is a Vishnu temple. It is in fairly good condition and is a quaint little building and unusual in style and undoubtedly very ancient. Proposals have been submitted to Government to have this group of monuments included in the Standard List of Ancient Monuments and henceforth kept in good repair. The monuments and the land on which they stand are Government property so there is no difficulty about the matter. The other two groups consist of three small crudely-built Jain mandapas similar to the two standing alongside of the Kathale Basti and are not of sufficient interest to justify any subvention by Government and they call for no remarks.

6. *Bēkal Fort*—Is $1\frac{1}{2}$ miles from Pallekēri railway station in the Kasaragod taluk of the South Kanara district. It stands on a laterite headland running into the sea with a beautiful bay on the south side. It is the largest and best preserved fort in the district and is built of laterite. It is stated in the District Gazetteer (volume II, page 250) that it was built by Sivappa Nayak of Bednore between 1625 and 1670. This tract was under the Vijayanagar dynasty but was seized by the Rājā of Bednore on the destruction of the Vijayanagar empire in 1565. It fell to Hyder Ali in 1763 and on the overthrow of Tippu in 1799 passed into the hands of the East India Company who improved the fortifications on European lines. The main gateway faces the north. There was once an inner fort or citadel in the centre protected by bastions and containing the magazine and other buildings the ruins of which remain. It has been repaired by the Public Works Department from time to time and is in good order. All that remains to be done now is to keep it free from rank vegetation.

7. *Ferok*.—It is stated in the Malabar District Gazetteer (volume I, page 415) that at Ferokabad, half a mile south-west of the modern town of Ferok, may be seen the ruins of the fortress, built by Tippu in 1788 to command the mouth of the Beypore river. I visited this site and found that the ruins have been demolished and nothing of any interest remains. The

same remarks apply to the description in the gazetteer regarding the ancient burial site at Chattamparamba, a laterite hill 2 miles above Feroke on the south bank of the river. I visited this site with a guide kindly deputed by the Munsif of Feroke, but could discover nothing of any interest on this site which is covered with pits where laterite blocks have been cut and removed for building purposes, so no doubt the ancient tombs and burial urns mentioned in the gazetteer have all been demolished by the laterite workers.

8. *Sankaridrug Fort*.—The fort is situated on a lofty hill 2 miles from Sankaridrug railway station in the Salem district. The hill is a mass of granite rising 1,500 feet above the plain. The upper portion is very precipitous and inaccessible on all sides except the east which is strongly defended by no less than ten lines of fortifications. The foot of the hill is strewn with huge rocks and boulders and covered with thorny jungle and cactus. The first line of fortifications at the foot of the hill is now in ruins, but the small stone-built gateways, curtain walls and bastions of the remaining lines of defence are fairly complete. Just beyond the third gateway is a tank and a large Hindu temple dedicated to Varadarāja Perumal which is of no archaeological interest and in daily use as a place of worship. A steep flight of stone steps leads up to the fourth and fifth gateways. The latter is defended by two bastions, one square and the other round. The walls and ramparts are built of stone topped with a loop-holed brick parapet and gun embrasures. It is the most strongly-defended line of all and is said to have been constructed by Tipu. The rampart on the south of the gateway runs up the slope of the hill to a mass of overhanging rock below which is a small mosque built in front of a cave locally known as the Kabir Masjid and regarded as a place of considerable sanctity by the local Muhammadans. It is of no archaeological interest and is maintained in good order by the local Muhammadans. The flight of stone steps is continued on up the face of the hill passing through the sixth and seventh gateways. Close to the latter is a strongly-built brick magazine in a good state of preservation. The eighth gateway became unsafe and was demolished many years ago. The ninth gateway on the top of the hill is European in style and bears the date 1799 on the keystone of the arch over the entrance and was no doubt constructed during the British occupation of the fort. The last gate is known as the Mysore gate and said to have been built by one of the old Mysore Rajās. The top of the hill is crowned by a small Hindu temple dedicated to Chennakesava Perumal which is still in daily use and of no particular interest. On the summit is the basement of a flagstaff platform and a few small ruined buildings formerly used as granaries and store-rooms. The fortress is included in the "List of Ancient Monuments" and is maintained in good order by the Public Works Department. The repairs now required consist in removing rank vegetation from the fortifications and keeping the steps and paths on the hill in good repair. I inspected the fort with the overseer in charge and explained to him on the spot how these petty repairs should be carried out, so it is unnecessary to mention them here.

9. *Krishnagiri Fort*.—About 2 miles from Krishnagiri railway station in the Salem district. The fort is one of the most picturesque monuments in the district and situated on a lofty mass of gneiss, mostly bare, and fissured in all directions. The summit is more or less level, the north, south and east scarps being composed of sheer precipices, while on the west there is a long sloping shoulder covered with large boulders along the foot of the hill. The early history of the place is unknown. It springs suddenly into importance in the campaigns of Hyder and Tipu. The fortress was in those days impregnable. Twice the British attempted to storm the place and twice were they repulsed. On 19th March 1792 the Treaty of Seringapatam was ratified and the fort passed into the hands of the British and for some years a garrison was maintained there. Colonel Welsh visited Krishnagiri in 1809 and described (*Military Reminiscences*, volume I, page 305) it as "a very strong hill-fort, dismantled and abandoned, in consequence of a most melancholy accident which happened some years back (1801), Captain Harry Smith, who commanded, and many of the garrison, being destroyed at mid-day by the blowing up of the magazine, when opened to air some powder. It also blew away considerable parts of the fortifications which have never since been repaired." A flight of stone steps originally led up the southern face of the hill from the old town at its foot. These steps are in a very bad state of repair and the work of putting them in order is now in progress. The fortifications on the north, west and east sides are in a fair state of preservation, but those on the south side have for the most part disappeared. On the top of the hill are a few ruined buildings and tanks of no architectural interest and a picturesque little Muhammadan enclosure containing two tombs which are regarded by the local Mussalmans with great veneration but which are of no real historical interest. No structural repairs are required, but the existing line of fortifications, tanks and ruined buildings on the summit of the hill and the flight of steps on the south side require petty repairs. Rank vegetation should be removed, the buildings cleaned out and the tops of the walls and bastions plastered with rough plaster where necessary to prevent further decay and a better approach provided on the south side. The monument has been included in the "Standard List of Ancient Monuments" and is being maintained in good order by the Public Works Department.

10. *Rāyakōta*.—Seventeen miles west of Krishnagiri is the hill fort of Rāyakōta in the same taluk and district. Like Krishnagiri the fortress is located on a high granite hill which dominates the village below and the junction of four important ghat roads and was formerly of great strategic importance. It has an interesting past and teems with historical reminiscences (vide Salem District Gazetteer, volume I, page 181). The small gateways and the few ruined

buildings on the summit of the hill are of British construction and are of no architectural value but interesting historically. The whole fort is much overgrown with rank vegetation and cactus which should be removed and the ruined buildings cleaned out and the path up the hill improved. The wooden beams carrying the roofs of the small gateways have decayed and should be replaced with iron joists and new plaster work where necessary. The fort is Government property and has recently been included in the "Standard List of Ancient Monuments" and henceforth will be maintained in good order by the Public Works Department.

11. *Attur*.—The town of Attur is 35 miles east of Salem railway station and contains a large ruined fort built of stone. The upper portion of the fortifications and gateways have disappeared and most of the old buildings it once contained are now in ruins. The central portion is occupied by a small modern village and a few Hindu temples and cultivated fields. The site is of some historical importance although the fortifications and ruined buildings are no longer of any architectural value. It has been included in the "Standard List of Ancient Monuments" and the only repairs required now is to remove the rank vegetation from the fortifications and to clean out the ruined buildings so that they may be inspected by visitors. A description of the place is given in the Salem District Gazetteer, volume I, page 295.

12. *Tiruchengōdu*.—The town is picturesquely situated at the foot of Tiruchengōdu (holly-ruddy-peak) also known as Nāgagiri (serpent-hill) and is 5 miles from Sankaridrug railway station in the Salem district. The hill is 1,901 feet above sea-level, very precipitous and almost devoid of vegetation. The beautiful colouring of the natural rock, and the innumerable shrines and mandapas with which it is covered, makes a pleasing picture in the sunset glow. On the summit of the hill is a temple dedicated to the mystical union of Siva and Pārvati in the form of Ardharājisvara and which is an important place of pilgrimage in the district. It is maintained in good repair by its trustees and no subvention by Government is required. In the centre of the town is another old Siva temple dedicated to Kailāsanātha, also of considerable importance to pilgrims. It dates back to Chōla times but most of its architecture belongs to the Vijayanagar period. It has a fine lofty gateway built in the usual style, the basement of which is said to have been built in A.D. 1064 by one Kondappaiyan. In front of the main entrance is a handsome pillared mandapa and a fine lofty monolithic stambha. The temple contains three shrines—one to Siva, one to Pārvati and one to their son Subramanya. The brick and plaster domes over these three shrines are very nicely decorated with painted stucco figures and conventional ornament and are Chōla in style. The facade of the main entrance hall has some handsome stone pillars of a later period. Just in front of the main entrance hall is a curious stepped well the entrance to which takes the form of a huge brick and plaster Nandi or sacred bull, the passage to the well passing between the animal's forelegs down to the water below. It is an interesting old temple and kept in good order by its trustees, so no subvention by Government is necessary.

13. *Timmalapuram*.—A deserted village in the Hospet taluk of the Bellary district containing two large ruined temples belonging to the Vijayanagar period and similar in style to many of those at Hampi in the same district. One is dedicated to Gopalakrishna and the other to Siva and both were recently covered in rank vegetation. This has since been removed and I propose visiting these temples again the next time I am in the district in order to ascertain what structural repairs, if any, are required. It was not possible to do this formerly owing to the dense vegetation covering the buildings and their enclosures.

14. *Hampi Ruins*.—Good progress continues to be made in improving the roads at this famous historical site. The 3 miles of road from the travellers' resthouse to old Hampi Bazaar, near the river, has been taken over by the Public Works Department as the District Board were unable to maintain it in good order. A sum of Rs. 2,000 was allotted for the proposed new road to the Vitthala temple, one of the most beautiful and wonderful monuments at Hampi, and the work is in progress. This work has been delayed owing to the trouble experienced by the Collector in obtaining a strip of private land over which the road has to pass. Some of the stone ceiling slabs and pillars of the Vitthala temple were found to be cracked and these have now been repaired. The large and handsome stone-built tank to the east of the Pattabhirama temple has been included in the "Standard List" and cleared of rank vegetation and loose stone and some of the pillars of the ruined verandah running all round it have been refixed in position. It is one of the largest and finest tanks at Hampi. A small Siva temple not far from the tank was also taken in hand this year. Vegetation was removed and petty structural repairs executed to save it from further decay at a cost of Rs. 257. The large so-called underground temple on the road to Hampi Bazaar has always been a troublesome monument to conserve owing to its position below the natural ground level and the difficulty of providing proper drainage. This year the vegetation was removed and patch plaster repairs carried out at a cost of Rs. 500. Good progress has also been made in clearing some of the old streets and ruined buildings of minor importance, from the rank jungle growth that hid them from view, so that the visitor may now get a better idea than formerly of the vast extent of this wonderful old city.

15. *Anjengo*.—The repairs started two years ago to Anjengo Fort are now nearly completed and the expenditure up to date has been Rs. 2,001. Only petty repairs are now required to put this interesting old monument into a thorough good state of repair and preserve it from further decay.

16. *Udayagiri*.—An illustrated description of the monuments at Udayagiri in the Nellore district is given in my Annual Report for 1916-1917. The repairs proposed in 1917 have now been completed at a cost of Rs. 4,299 and the buildings are now in good order.

17. *Bhairavakonda*.—While at Udayagiri in the Nellore district in December 1920, I was fortunate in discovering an important and hitherto unknown group of rock-cut temples excavated in a rocky hill locally known as Bhairavakonda, 28 miles north-west of Udayagiri and a difficult place to reach owing to lack of roads in this part of the district. The temples are situated at the upper end of a picturesque ravine down which a little stream flows over rocks and boulders to the plains below. At the eastern end of the ravine, standing on a big granite rock which slopes down to the stream, is a small stone-built temple set up over a boulder on which is carved a crude image of Bhairava. It appears to be an ancient little structure and is in use as a place of worship, but it is of no particular archaeological interest. Just below it, cut in the western face of the rock and facing the stream are a group of little rock-cut memorial shrines set up by pious devotees to commemorate their visit to this holy spot. They are very small, about 2 feet square on plan and 3 feet in height and most of them contain little lingas hewn out of the natural rock. The only one of any real interest is situated at the south end of the sloping rock. This one has two carved panels, one on each side of the entrance to the shrine which contains a small rock-cut linga and an inscription over the little doorway. One panel contains the figure of Brahma and the other a four-armed figure of Vishnu. I had estampages taken of all the inscriptions found at Bhairavakonda and forwarded the same to Mr. Krishna Sastri, the Government Epigraphist, for examination and report. He states that the inscription over the entrance of the little memorial shrine is a record of the early part of the ninth century and records that the shrine was founded by a princess named Lōkama, daughter of a prince named Rājapōrēri and grand-daughter of Goyindapōrēri. He is of opinion that the suffix *pōrēri* suggests that the princess may have been a member of the Telugu-Chōla family which flourished in the surrounding country about this period.

* On the other bank of the stream, facing the little Bhairava temple, are eight rock-cut temples and a number of little rock-cut memorial shrines like those just described. The temples are similar in style to rock-cut monuments of the Pallava period, but most of the memorial shrines appear later and the inscriptions show that many of them were excavated long after the temples were founded. It is obvious from their architectural style that some of the temples are much older than others. The earliest are similar in style to monuments belonging to the Mahēndra period and the later examples similar to those of the Mamalla period and bear a remarkable resemblance to some of the rock-cut temples at the Seven Pagodas. On purely architectural grounds, they appear to range in date from the 7th to the latter part of the 8th century, and rank among the earliest Hindu temples yet discovered in Southern India. The inscriptions range from the 8th to the 10th century and mostly refer to the memorial shrines founded by pilgrims and not to the temples; so they are not of much use in tracing the origin of the latter. Some of the older records were so fragmentary and decayed that Mr. Krishna Sastri reports that he was unable to make anything of them. In some places, usually on the surface of the rock separating two temples, the space is honeycombed with these little memorial shrines and it is usually at such spots where the inscriptions occur which makes it impossible to know which shrine or temple the record refers to, as they are all so close together forming one group. So it is clear that one has to rely more upon a study of their styles of architecture than the inscriptions in determining the period to which they belong.

There are eight temples and all of them contain stone lingas showing that they were dedicated to Siva and most of them face the east. The lingas are of medium size, cylindrical in shape, polished and most of them are made of black basalt which must have been brought from a distance as there is none in the neighbourhood. The *yonī* pedestals are hewn out of the natural rock square on plan and usually about 18 inches in height. The linga is fixed in a round hole cut in the centre of the upper surface of the pedestal. The shrine cells are small and plain, usually about 6 feet square on plan and 6 feet in height. On each side of the shrine doorway is a large panel or niche containing a life-size figure of a doorkeeper leaning on a huge club. All of these figures are two-armed indicating their early origin. The pose and style of these large figures, the head-dress, including the bull's horns worn by some of them, the curious arrangement of the hair, extending outwards from each side of the face in a circular mass resting on the shoulders, the body ornaments and the huge clubs are similar to those found in early Pallava monuments at Trichinopoly, Dalavanur, Mandagapattu and elsewhere. The bull's horns worn as a head-dress appears to be a feature peculiar to Pallava art. It is a common form of head-dress in some of the sculptures at the Seven Pagodas and is also met with in the figures of doorkeepers of the Pallava temples at Vallam and Mogalrajapuram. At the Seven Pagodas a few years ago I found buried in the sand, one just outside the western shrine of the Shore temple and the other outside the small Siva temple next to the Dūrḡa temple at the Five Rathas, two life-size stone heads of Siva decorated with bull's horns and carved in the round. Projecting downwards from the neck was a stone tenon indicating that these heads were once set up in shrines in place of the usual lingas. These horns and the strange manner of dressing the hair suggests that some peculiar Saiva cult flourished during the Pallava period which affected their art accordingly. Another feature about the Bhairavakonda temples, which is very

characteristic of Pallava monuments, is the presence of bas-relief images of Brahma and Vishnu carved in panels on each side of the shrine doorway which is guarded by the big doorkeepers mentioned above. Unlike the doorkeepers, these two figures are always four-armed. The image of Brahma appears on the proper right or south side of the shrine containing the linga and Vishnu on the north side and apparently represent the Hindu Trinity. However, the important position given to the linga shows that Siva was the chief object of worship and that Brahma and Vishnu were regarded as minor deities. These two deities occupy the same subordinate position in the bas-relief panels representing Somaskanda found in Pallava temples of the 8th century at the Seven Pagodas, Panamalai, Conjeeveram and elsewhere. In the later and more ornamental temples at Bhairavakonda, we have the cornice decorated with the gable window design and a frieze of fat little dwarfs below it and lion pillars with bracket capitals carrying the architrave spanning the facade, just as we find them in many of the temples at the Seven Pagodas. When the Pallavas became dispossessed of their Telugu province by the Chalukyas in the early part of the 7th century and were driven south, they must have passed through that region which is now called the Nellore district and it is probable that this area formed a frontier between the two countries for some years as the Pallavas never regained their northern province although their empire continued to flourish in the south. The architectural style of the earlier temples at Bhairavakonda clearly indicates that they were excavated in the 7th century or thereabouts, and as we know that the Pallavas must have occupied this part of the country about this period at least for a time, and the fact that both on plan and in design the temples are similar to Pallava monuments discovered elsewhere, it is reasonable to assume that the earlier temples at least really are the work of the Pallavas, but whether the Pallavas excavated them on their own behalf or were forced to do so as prisoners of war for the Chalukyas we do not know as the inscriptions throw no light on the matter. As there are eight temples all of which are dedicated to Siva and have no special names, it will be necessary to number them 1 to 8 in describing them below in detail.

Temple No. 1 is the first one the visitor sees on approaching the group from the plains and is excavated at the northern end of the granite rock in which they are all located close together. It faces the north, while all the rest face the east. However, the face of the rock at this point takes a turn to the north, so the stone masons had no alternative but to excavate the temple facing the same direction. It is a very small shrine, plain and severe in style and appears to be one of the oldest in the group. It consists of a small plain shrine chamber $5\frac{1}{2}$ feet square and about 6 feet in height containing a black stone linga of the kind already described. In front, hewn out of the rock is a little open terrace $11\frac{1}{2}$ feet in length and $5\frac{1}{2}$ feet in width. In the centre of the terrace, facing the linga is a small stone bull. On each side of the shrine doorway facing the front is a large panel containing a life-size sculptural figure of a doorkeeper leaning on a huge club guarding the entrance. They are typical Pallava figures like those already mentioned and the one on the west side of the entrance is portrayed wearing the horned head-dress referred to above. On each side of the doorkeepers is a smaller niche facing the front. One contains a bas-relief figure of Brahma and the other of Vishnu. Both figures are of the four-armed type already mentioned and appear later in style than the doorkeepers, the niches too are badly cut and unsymmetrical giving the work the appearance of being a later addition. Similar figures of Brahma and Vishnu appear on the front wall of the shrine chamber of the Pallava temple known as the Orukal mandapa at Tirukkalukkunram, and there too, they have the appearance of being added to the original temple at a later period. Although these two figures are always portrayed four-armed, the attributes held in the hands are shown without flames of fire which indicates their early origin. The temple has no cornice or ornamental mouldings. Two narrow flat bands run along the architrave spanning the facade and two broad vertical bands enclose the big doorkeepers in niches. Three square socket holes cut in the outer edge of the floor of the terrace in front of the shrine indicate that the open terrace was once covered with a thatched roof supported on wooden pillars. Some of the temples at the Seven Pagodas also had the same arrangement when not provided with rock-cut pillared porches or verandahs in front of the shrine cell. Cut in the base of the vertical rock forming the west enclosure wall of the roofless terrace is a little niche containing a cross-legged, seated figure holding an axe which is apparently meant to represent Siva. On the other side of the terrace are two similar little niches—one contains an image of Ganēsa and the other once held a small linga. These three memorial niches and two crude outlines of worshippers carved on the inner sides of the doorjambs of the shrine entrance are evidently later additions; presumably executed by devotees to the temple to commemorate their visit. The temple contains no inscriptions. On purely architectural grounds, it appears to be an early Pallava monument of about the 7th century A.D.

Temple No. 2 is located within a few feet east of No. 1 and stands at a slightly higher level above the stream which flows past the group of temples. Both on plan and in design it is similar to No. 1 and belongs to the same period. The little rock-cut shrine cell is about $4\frac{1}{2}$ feet square on plan and contains a black stone linga, a trifle taller and thinner than the one enshrined in No. 1. On each side of the shrine doorway are the usual doorkeepers leaning on big clubs guarding the entrance. They are similar in style to those belonging to No. 1 but without horns to the head-dress. The facade is only 8 feet in width, so there is no room for any extra panels containing images of Brahma and Vishnu as in No. 1. In front is an open

terrace hewn out of the rock measuring 8 feet square, in the centre of which was once a small stone bull facing the shrine entrance. On the north side of the terrace is a little niche containing a tiny cross-legged seated figure apparently meant for Siva and a corresponding niche cut in the opposite wall containing an image of Ganēsa. Just below the floor level of the terrace cut in the face of the rock and facing east is a group of little memorial shrines similar to those on the opposite bank of the stream already described. They extend northwards in a row nearly up to the temple No. 1. Cut in the face of the rock at this spot I found four inscriptions apparently relating to the memorial shrines and not to the temples. Two of these records were too fragmentary and decayed for decipherment and Mr. Krishna Sastri was unable to make anything of them. Of the other two, one gives the name of a shrine as "the prosperous Dāmōdharēsvara shrine", but it is not clear which particular memorial shrine is referred to. The other record reads as follows:—"The abode of the glorious Bramēsvara (is the work of) Chāmāchāri of Dhīrukamthi". This apparently refers to the biggest memorial shrine in the group, as it is the only one which is ornamented with a figure of Brahma on one side of the little entrance and Vishnu on the other. In size and style this shrine is similar to the one on the opposite bank of the stream founded by the princess Lōkama in the 9th century mentioned above. Mr. Krishna Sastri states that the character of these two inscriptions is similar to the early Telugu records belonging to the rock-cut monuments at Bezwada.

Temple No. 3—Is similar to No. 2 both on plan and in design and faces the east. The shrine cell is about 5 feet square on plan, and contains a small linga of the usual kind. The shrine doorway is guarded by two life-size door-keepers leaning on huge clubs and the one on the north side has the horned head-dress mentioned above. In front is a small terrace $9\frac{1}{2}$ feet in length and 6 feet in width and is without the stone bull facing the entrance. Like No. 2, the facade is fully occupied by the doorway and the two big door-keepers on each side of it, so there is no room for any additional panels containing figures of Brahma and Vishnu as we find in No. 1. It is strange that these smaller four-armed images of Brahma and Vishnu only appear in these old Siva temples when the facade happens to be wide enough to accommodate them. This seems to indicate that they really are later additions as suggested above, otherwise, the sculptors would have surely designed the original temple with sufficient space on each side of the entrance to accommodate these two figures had they been regarded as an integral part of the edifice. The rock-cut side walls of the roofless terrace contain two little niches or panels, one on each side and facing each other. The one on the north side contains a little cross-legged figure of the kind already described and the other a figure of Ganēsa, both are probably later additions. The overhanging projecting rock above the facade and the outer edge of the terrace floor are provided with socket holes for wooden pillars and beams to support a thatched roof. The temple contains no inscriptions.

Temple No. 4—Faces the east and is in the same early style as Nos. 1, 2 and 3, but inferior in workmanship and unfinished. The small rock-cut shrine cell measures only about $4\frac{1}{2}$ feet square and contains a small black stone linga. Carved on the back wall of the cell, immediately behind the linga and facing the east is a large bas-relief representation of the head of Siva with three faces. It is probably a later addition. The door-keepers are inferior in workmanship but appear to belong to the same early period as those already described and the one on the north side of the entrance is portrayed wearing the horned head-dress. In front of the shrine is the usual little roofless terrace also unfinished and which is 13 feet in length and 4 feet in width. As the facade has plenty of length, an attempt has been made to provide additional niches on each side of the door-keepers. There are two niches on the north and one on the south side and all are empty and obviously later additions. The temple contains no inscriptions.

Temple No. 5—Is situated immediately above No. 4 and faces the east and is without any proper approach. It appears a trifle later and is more ornamental in style than those just described, but on plan it is similar to the others but is provided with a small porch supported by two rock-cut pillars in front. The shrine cell measures about 6 feet square on plan and contains a linga of the usual type. On each side of the entrance is a big door-keeper leaning on his club. These two figures are in the same style as those already described but better executed. As there is plenty of space between the door-keepers and the ends of the facade, a four-armed image of Brahma appears in a panel on the south and one of Vishnu on the north side of the shrine entrance. The little porch is 15 feet in length and $4\frac{1}{2}$ in width the rock-cut roof of which is supported on two pillars, square in section with cushion-shaped capitals carrying brackets which support the architrave and cornice above. The cornice is decorated with the gable window ornament and below it is a frieze of little dwarfs. The simulated roof line of the facade is decorated with little figures of lions and griffins in pairs, similar to those found in some of the rock-cut temples at Mogalrajapuram near Bezwada. In front is the usual roofless terrace in the centre of which is a small rock-cut bull facing the shrine entrance. The south wall of the terrace has a little figure of Ganēsa and the north wall one of Siva, both in small panels like those already described. Cut on the front surface of the cubical portions of both pillars are four short inscriptions concerning which Mr. Krishna Sastri gives the following account:—

(A) *Srī Tribhuvanādityan*.—Evidently the biruda of a Chalukya king.

(B) *Srī Dērluguntham āchārlu paṇi kōsiri*.—"This is the work cut by the famous Āchārlu of Dērlugumtham." It is not unlikely that Dērlugumtham is identical with Dhīrukamthi mentioned in the inscription relating to the memorial shrine below temple No. 2.

(C) *Dākerami* (for *Dākarēmi*).—This term often occurs in the Draksharama inscriptions as the old name of that place.

(D) *Srī Nāra-narēndrundu*.—"The glorious king Nāra." Presumably, the name of a Chalukya king.

No dates are given and it is not quite clear from inscription (B) whether Achārlu (the sculptor) of Dērlugumtham excavated the entire temple or was merely responsible for the images of Brahma and Vishnu which have the appearance of being later additions to the original edifice. Mr. Krishna Sastri states that the name Achārlu (with the honorific plural termination) given to the sculptors in these records, shows clearly the great veneration in which they were held at the time. The term *āsāri* used to-day as an attribute of the artisan class is due to the defective Tamil pronunciation of the Sanskrit word Achārya. It shows that the "dignity of labour" was better appreciated in those early times than it is in India to-day.

Temple No. 6—Faces the east and is similar on plan to No. 5. The shrine cell is about 5 feet square and contains a linga of the usual kind. On each side of the entrance is a large figure of a door-keeper leaning on a club and the one on the north side is shown wearing the horned head-dress already referred to. The porch is $12\frac{1}{2}$ feet in length and $3\frac{1}{2}$ feet in width; so, as there is plenty of room for additional figures, we find a four-armed bas-relief image of Brahma on the south and Vishnu on the north side of the entrance. The figure of Brahma is smaller than the one of Vishnu and the base of the former is higher than that of the latter, giving the figures an unsymmetrical appearance as though they were an after-thought and introduced after the original design had been executed. The cornice of the facade is damaged and unfinished and is without the gable ornament, but below it is a frieze of little dwarfs. Two square pillars with bracket capitals decorated with conventional lions support the architrave spanning the facade. In front is a small open rock-cut terrace and the usual panels containing little figures of Ganēsa and Siva respectively and engraved on the north wall of the terrace above the little figure of Siva is an inscription which Mr. Krishna Sastri reports is quite unintelligible and could not be made out. Cut in the outer portion of the rock separating this temple from No. 7, is a niche apparently a memorial shrine, containing a little rock-cut linga similar to those already mentioned.

Temple No. 7—Is the best finished and most ornamental temple in the group and appears to be a century or so later than Nos. 1 to 4 and bears a striking resemblance to some of the rock-cut monuments at the Seven Pagodas. On plan it is similar to the one just described and has a small shrine cell $5\frac{1}{2}$ feet square containing a linga of the usual kind and a porch 15 feet in length and 5 feet in width supported in front by two rock-cut pillars. On each side of the entrance is a big door-keeper resting on a club; these figures are life size, well executed, and the one on the north side is portrayed wearing the horned head-dress while the one on the south side wears a curious flat turban and short locks unlike any of the other door-keepers here or those found in Pallava monuments elsewhere. On the south side of the facade is an image of Brahma and on the north one of Vishnu. These two figures are similar to those already described, but in this case they appear to be part of the original design as there is nothing about them to indicate that they are later additions like some of the others mentioned above. The facade is quite ornamental and in a good state of preservation. The curved projecting cornice is decorated with four little horseshoe-shaped gabled windows and a frieze of little fat dwarfs below it. The simulated roof line above the cornice is ornamented with three horizontal bands extending the entire length of the facade, a feature which we find in the facades of the Pallava temples at Dalavanur, Pallavaram and Mogalrajapuram. Three pairs of little lions and griffins in the act of attacking each other are portrayed along the top of the cornice which is similar in style to the one adorning temple No. 5 and is also found at Mogalrajapuram. The little window-openings of the simulated gables are each filled with the head of a five-hooded nāgā figure with a human face portrayed peering through the opening. Supporting the architrave and ornamental cornice of the porch are two rock-cut pillars with big lion bases, square shafts, and cushion-shaped capitals carrying brackets decorated in front with conventional lions in a squatting attitude and which are very ugly. The central portion of the shaft is decorated with a pretty beaded festoon design often met with in Pallava monuments. The shaft of the pillar rests on the head and neck of the big squatting lion that forms the base of the pillar. These lions are portrayed with their tails carried upwards and twisted into a spiral like the figure eight and are similar in style to the lion bases adorning the pillars of most of the monuments at the Seven Pagodas. Engraved along the front of the architrave and on the cubical portions of the shafts of the pillars are three short inscriptions. Two record merely the names of two ascetics named Srīsailamuni and Anantajyōti respectively who visited the temple about the 10th century. The third record is as follows:—*Srī Karuvadi āchārla kōsina paṇiyu*. "This is the work cut by the famous Achārlu of Karuvadi." No date is given, but the record seems to indicate that the sculptor claims to be the author of the entire work. In the centre of the open terrace in front of the porch is a small stone bull facing the entrance and little figures of Ganēsa and Siva carved in panels on the north and south walls respectively and which are similar to those already described.

Temple No. 8—Is situated next to No. 7 and faces the east. It is the last one in the group and similar in style and on plan to No. 7. The shrine cell measures about 5 feet square and contains a linga of the usual kind. In front is a pillared porch measuring 12 feet in length

and $3\frac{1}{2}$ feet in width. The shrine entrance is guarded by life-size figures of door-keepers of the usual kind, the one on the north side being portrayed wearing the horned head-dress mentioned above. Bas-relief figures of Brahma and Vishnu of the type already referred to appear on each side of the entrance. The style of the cornice is similar to that of No. 7, but it is unfinished and slightly damaged. The little human heads portrayed peering through the gable openings have no nāgā hood as in Nos. 7 and 5. Below the cornice is the usual frieze of fat little dwarfs. The two pillars are similar to those belonging to No. 7 already described. In front is the usual little terrace with the remains of a bull in the centre facing the entrance, Ganēsa on the south and Siva on the north side similar to those already mentioned. The temple has no inscriptions, but evidently belongs to the same period as No. 7.

The only repairs required are to keep the interiors and terraces clean and to remove the silt and debris from the terrace of No. 8, and provide a small stone revetment to the bank on the south side so as to provide proper drainage for the terrace. The Tahsildar of Udayagiri reports that these temples are private property. The only one of the group that appears to be regularly used for worship is the little Bhairava temple already referred to. Proposals have been submitted to Government to have these valuable old monuments included in the "Standard List of Ancient Monuments selected for conservation" and henceforth maintained in good order.

18. *Oorgaum*.—At the request of the President of the Kolar Gold Field Mining and Metallurgical Society, I was permitted to visit Oorgaum in Mysore State to give a lantern lecture before the Society in February last, and incidentally, to inspect a very interesting old burial site at Garudapalaiyam, a village some 30 miles from Oorgaum. Thanks to the kindness of Mr. M. A. Cooke and the owner of the private land on which the site is situated, a tomb was opened and the contents removed in my presence. The site is a large one and must have held originally about two hundred tombs. They are all of the kistvaen type so common in the Deccan and Southern India and contain the usual pottery vessels and remains of iron implements. I was only able to spend a few hours at the site and spent most of the time in photographing the different types of pottery found in these tombs as a large number of them have been opened and the contents removed in order to make way for cultivation. A very interesting collection of the pottery found is to be seen in one of the farm buildings belonging to the owner of the land at Garudapalaiyam. The site requires to be properly surveyed and an illustrated account of the work published as the tombs are of great archæological interest. As the site is in Mysore State, the work cannot be undertaken by this department without special sanction.

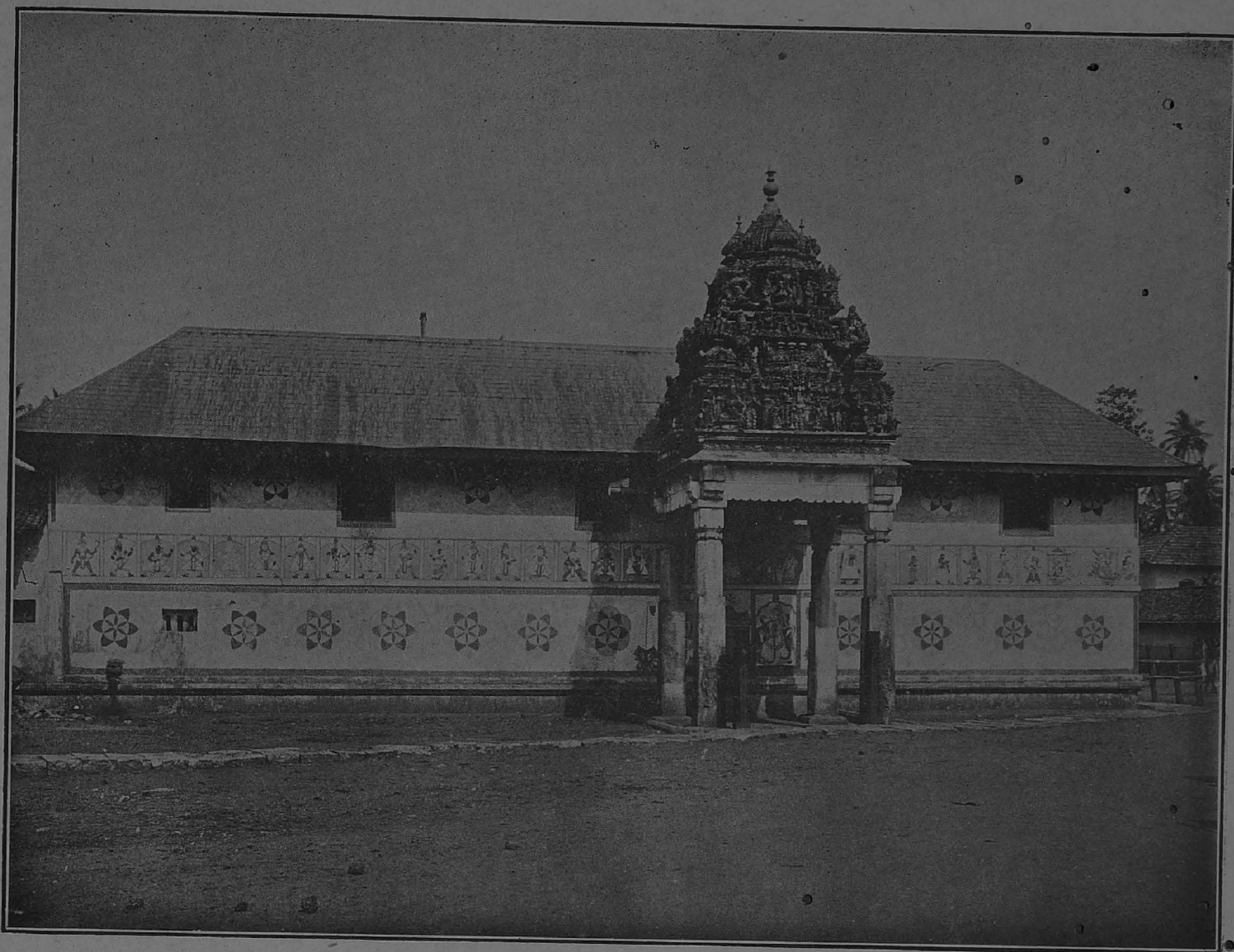


Fig. 1 (A) Krishna Temple at Udipi, Exterior view.



Fig. 1 (B) Krishna Temple at Udipi, the Temple tank.



Fig. 2 (A) Krishna Temple at Udipi, the Graveyard.



Fig. 2 (B) Anantēsvara Temple at Udipi.

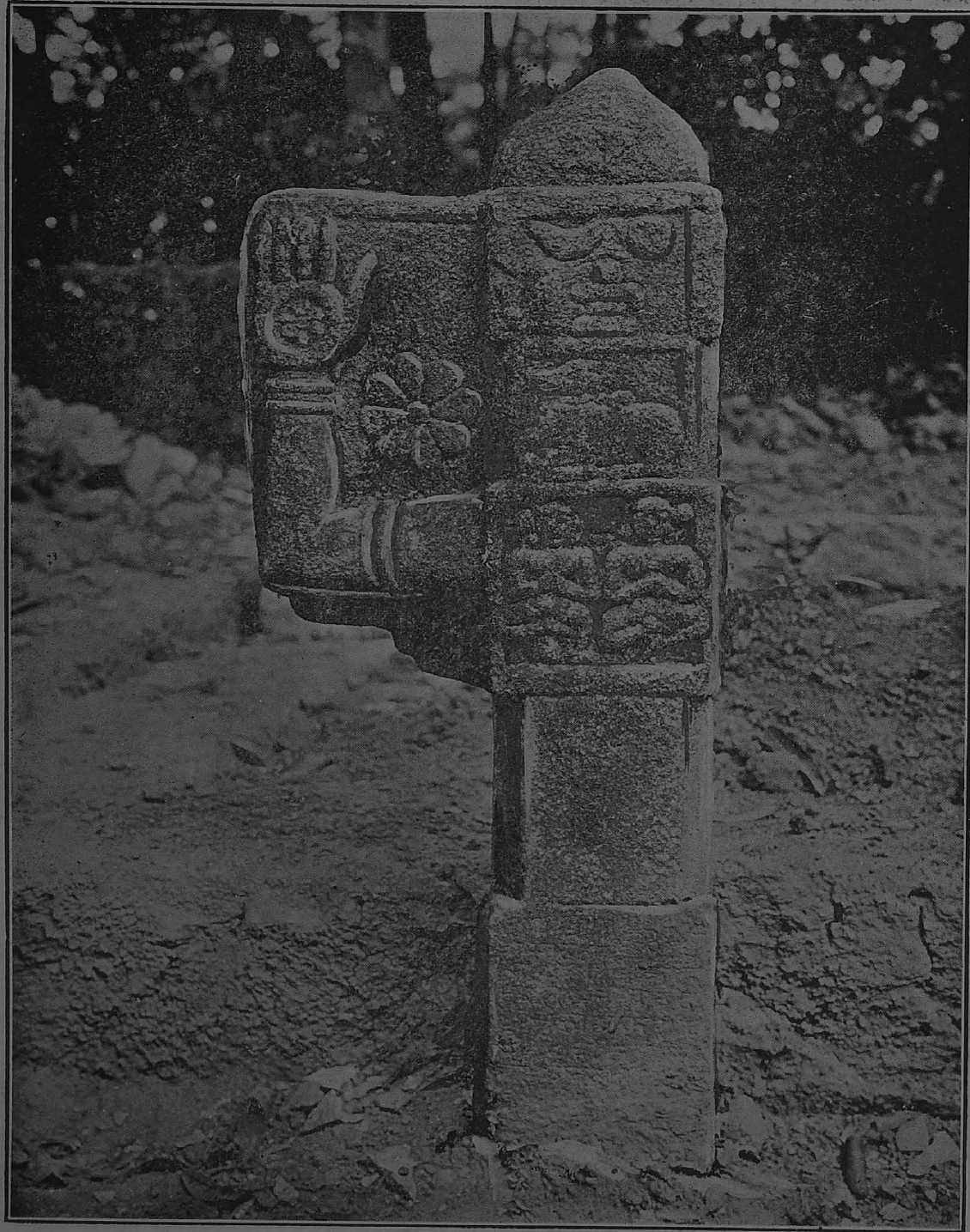


Fig. 3 (A) Sati Memorial at Bārākūr.



Fig. 3 (B) Sati Memorial at Bārākūr.

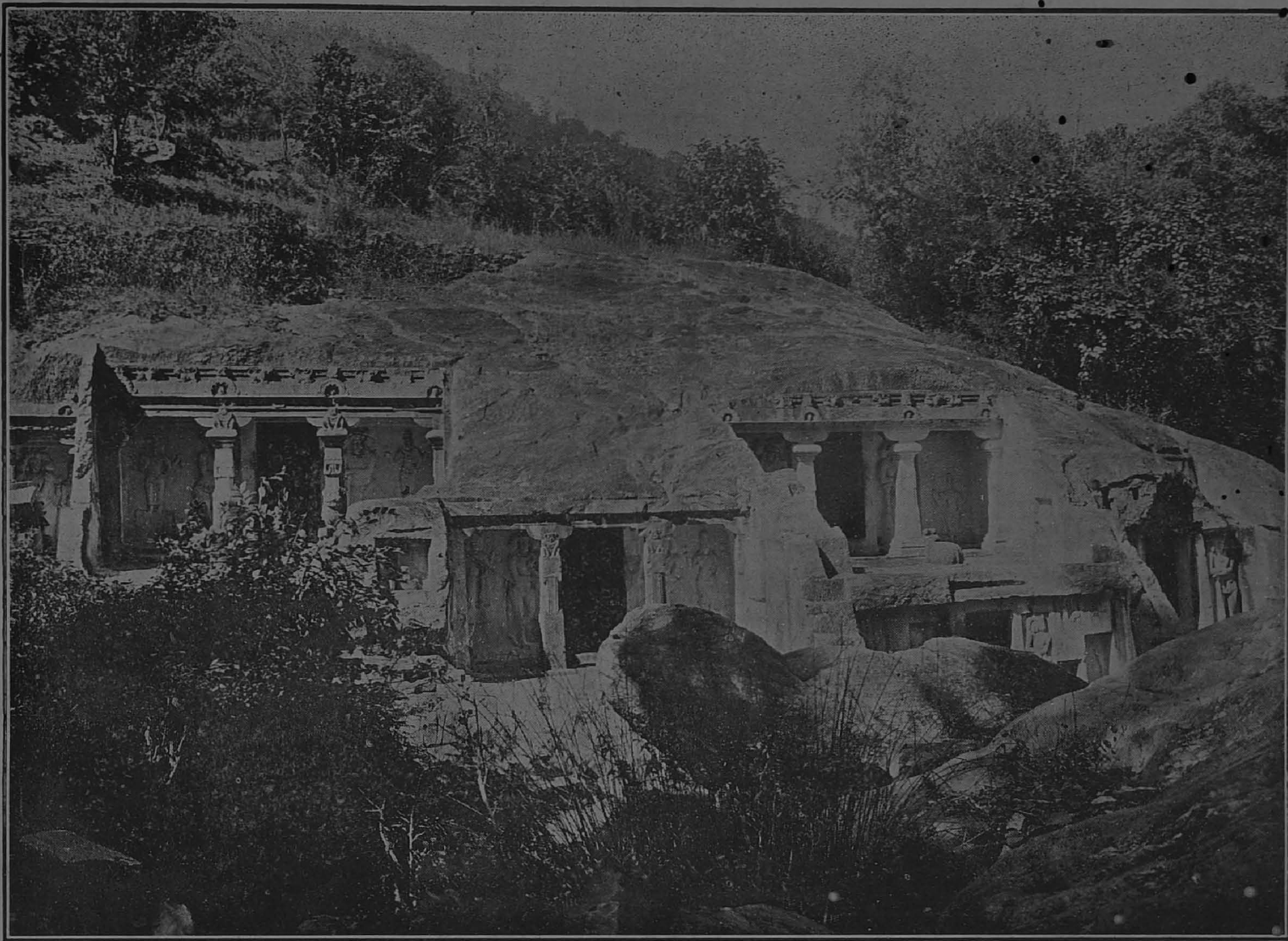


Fig. 4 (A) Rock-cut Temples at Bhairava, Nellore district, General view.

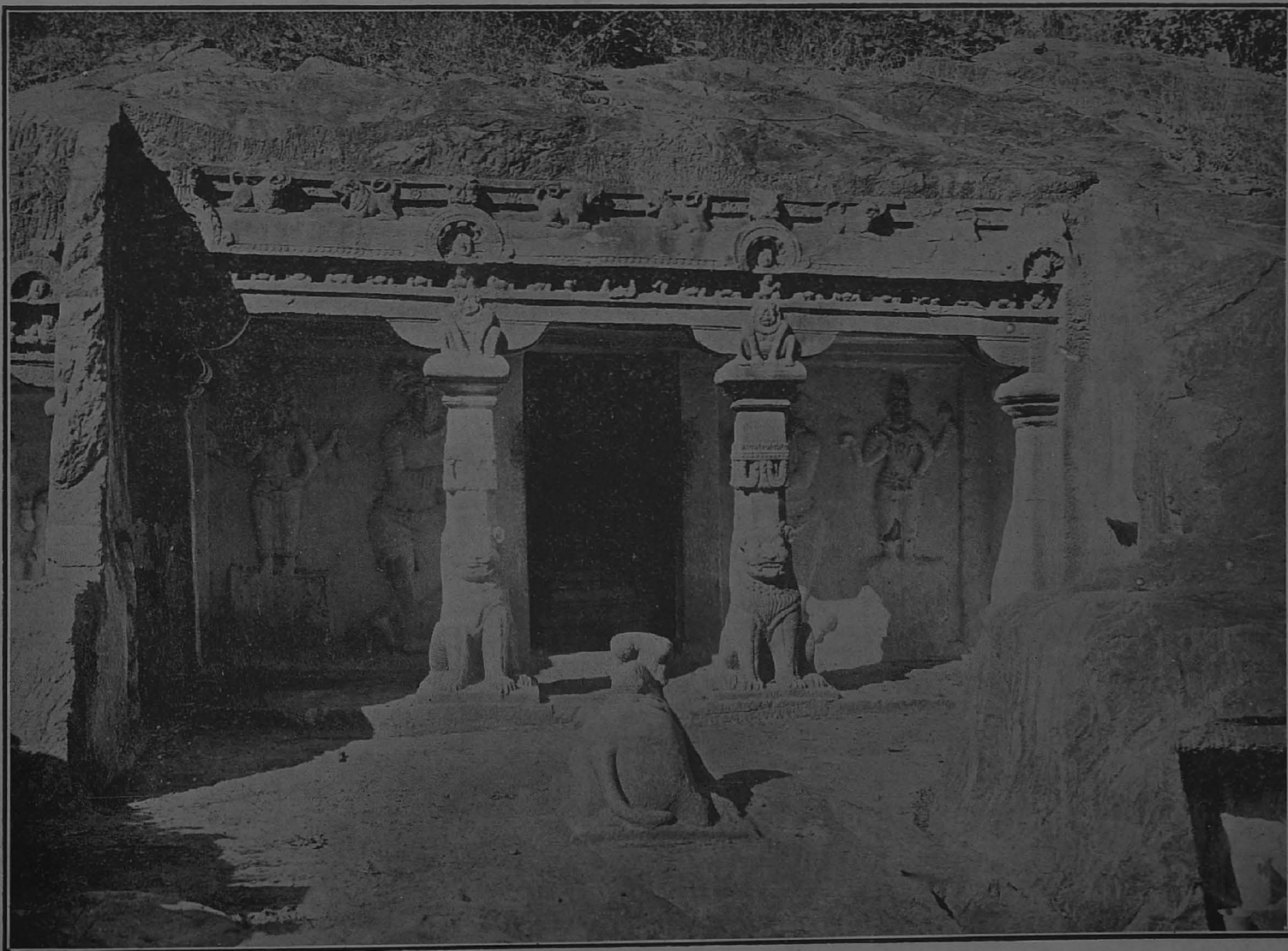


Fig. 4 (B) Rock-cut Temple at Bhairava, Temple No. 7.