

NAR-A2/31

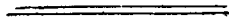


ANNUAL REPORT

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1932



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS, AND PUBLISHED BY THE
MANAGER OF PUBLICATIONS, DELHI

1935

CONTENTS

PART I.

	PAGE
Personnel	1
Tours of the Superintendent and of the Establishment	1
Work done during the year—	
Collection	2
Publication	2
Inscriptions copied during the year	3
Appendix—	
A. List of copper-plate inscriptions examined during the year 1931–32	5
B. Stone inscriptions copied during the year 1931–32	7
C. Principal dates from Appendices A and B calculated	38

PART II.

The Siripuram plates of Anantavarman ‘ the lord of Kalinga ’ ..	44
Records dated in the Twelve-year Cycle of Jupiter	45
The origin of the Eastern Gaṅga era	45
Bāṇas—	
Bāṇavidyādhara Vikramāditya I	46
Prabhūmēru Vijayāditya I	46
Śembiya-Mahābali-Bāṇarasa (Prithvipati II) and his subordinate Pallava-Dhavaḷa	47
Nolambas—	
Nolambadi-arasa	47
Iṛiva-Nolamba	48
Rāshtrakūṭas—	
Kṛishṇa III	48
His subordinate in Śaka 886—Vajjalaḍēva	49
Chōḷas—	
Parāntaka I—48th regnal year	49
Rājarāja I	50
Rājēndra-Chōḷa I	50
Kulōttuṅga-Chōḷa I—an example of administrative procedure of his reign	50
Rājarāja II	56
Some details of temple administration in his time	56
Rājādhirāja II	57
Regulations about a village assembly in the reign of Rājarāja III..	57
Punishment for some misappropriations	58
Pāṇdyas—	
Jaṭāvarman <i>alias</i> Śiyan Chōḷa-Pāṇdyā	58
Māṛavarman Sundara-Pāṇdyas I and II	59
Māṛavarman Kulaśekhara	59
Māṛavarman Vikrama-Pāṇdyā	59
Jaṭāvarman Parākrama-Pāṇdyā	60
Māṛavarman Vira-Pāṇdyā (<i>acc.</i> A.D. 1443)	60
Āḷupas—	
Āḷuvarasa and his subordinate Kandavarmanmarasa	60
Ballamahādēvi	61
Vira-Pāṇdyadēva	61
Sōyidēva-Āḷupēndradēva	61

	PAGE
Hoysalas—	
Chikkāyi-Tāyi and her son Kulaśekhara[dēva]	61
Vijayanagara—	
Bukka I	62
Harihara II	62
Rāmachandra-Mahārāya-Oḍeya	62
Vijaya-Bukka	63
Dēvarāya II	63
<i>Gajabēṅṅekāra</i> , title of Dēvarāya II	63
His subordinates, the Toḷahas	63
Mallikārjuna and Virūpāksha	63
Virūpāksha in Śaka 1416	64
Sāluva-Narasimha and Immaḍi-Narasimha	64
The surname ' Bhujabalarāya '	64
Kṛishṇadēvarāya, his minister Vaḍamalai-Anṇagaḷ	65
Sadāśivarāya	65
Governors of Bārakūru and Maṅgaḷūru under Vijayanagara kings..	65
Veṅkaṭa I	67
Miscellaneous—	
Puṇyakumāra, probably a Chōḷa chief	67
Chōḷa-Mahārāja	68
Ōvāḍakūttan	68
Aḷagan <i>alias</i> Akalaṅka-Nāḍālvān	68
Kāliṅgan Ellan, a Tamil poet	68

LIST OF PLATES

	<i>To face page</i>
I Vanamaladinne inscription of Mahābali-Bānarasa (No. 196)	.. } 4
Do. do. (No. 197)	.. }
II Śivāḍi inscription of Kṛishṇa III (No. 236) .. .. .	.. } 49
Kurappalle inscription of Bānavidyādhara (No. 187) }
Māgaṅḍlapalle inscription of Iṛiva-Noḷamba (No. 208) }
III Bōdināyanipalle inscription of Puṇyakumāra (No. 183) .. .. .	.. } 60
Vaḍḍarṣe inscription of Āluvarasa (No. 296) }

ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1931-32

PART I.

PERSONNEL.

In their letter No. 238-Archy., dated the 27th May 1931, the Government of India sanctioned the reorganization of the Epigraphical branch, in consequence of which the post of the Superintendent for Epigraphy was transferred to Madras from the office of the Government Epigraphist for India, Ootacamund, with effect from the 4th December 1930. Accordingly Mr. K. V. Subrahmanya Ayyar continued to be in charge of this office from that date till the 15th August 1931, when he went on leave on average pay for four months preparatory to retirement (Government of India letter No. 329-Archy., dated the 5th August 1931).

2. The post of the Assistant Superintendent for Epigraphy was also transferred to Madras as a part of this reorganization, and I entered upon my duties as Assistant Superintendent at Madras on the forenoon of the 15th July 1931. When Mr. Subrahmanya Ayyar went on leave I was appointed as Officiating Superintendent for Epigraphy and assumed charge of the office on the forenoon of the 15th August 1931. Dr. N. P. Chakravarti, M.A., PH.D., temporary Assistant Superintendent in the office of the Government Epigraphist for India was consequently appointed as Officiating Assistant Superintendent of this office with effect from the said date (*vide* Government of India, Department of Education, Health and Lands, Notification No. F. 126/32, dated 2nd June 1932), but continued to work in the office of the Government Epigraphist. With the transfer of the Superintendent and the Assistant Superintendent to Madras, the publication of the series of the *South Indian Inscriptions* (Texts) and of the inscriptions of the Bombay-Karnatak, previously carried on in the office of the Government Epigraphist for India, was also transferred to this office.

3. The Reader and the third clerk of the office of the Government Epigraphist for India, Ootacamund, were also transferred to this office in this connexion with effect from June 1931, but the latter was retransferred to the Ootacamund office on the 13th November 1931.

TOURS OF THE SUPERINTENDENT AND OF THE ESTABLISHMENT.

4. Neither Mr. Subrahmanya Ayyar nor myself undertook tours during the year on account of heavy and urgent work at headquarters.

5. The Senior Epigraphical Assistant toured in the Chittoor district from the 16th February to the 20th March 1932. He visited four selected villages in the Chittoor taluk and conducted the epigraphical survey of 63 villages in the Punganur taluk of the same district. He secured impressions of 75 inscriptions in all—a collection full of interest as it represents the early dynasties like the Chōlas (of the Telugu country), the Bānas, the Rāshtrakūṭas and the Nōlamba-Pallavas, which held sway in this region from the 8th to the 10th centuries A.D., and thus throws in a synchronistic link between this and the neighbouring taluk of Madanapalle, wherein inscriptions of the same period relating to the Vaidumbas were discovered in 1922. It may be remarked that, while almost all the early inscriptions now copied in the Punganur taluk are in Kannada, those of the Vaidumbas in the Madanapalle taluk are in Telugu. In this collection is a valuable Kannada inscription of the time of the Chōla king Parāntaka I, yielding for him the hitherto unknown late date of the 48th regnal year. The Junior Assistant (Tamil) visited ten selected villages in the districts of Madura, Ramnad and Tanjore and carried out the epigraphical survey of 131 villages in the Kumbakonam taluk, thereby completing the survey of this taluk commenced in 1927. His tour lasted from the 19th September 1931

to the 5th March 1932 and yielded a total collection of 161 inscriptions, the majority of which belong to the medieval Chōlas and Pāṇḍyas. A few of these are of special interest as they throw some fresh light on the system of village administration. The Reader finished the epigraphical survey of the Udipi taluk of the South Kanara district which was begun in the year 1929. During the period from the 11th February to the 5th April 1932 he inspected 59 villages and copied 108 inscriptions. Nearly half of these belong to the Vijayanagara kings and a dozen to the Ālupas. Several of these records are in a very damaged condition like most of the inscriptions already copied in the South Kanara district, due partly to the quality of the stone selected for engraving and partly to their constant exposure to the corrosive winds from the adjoining sea. Among the inscriptions of the Ālupas in this year's collection is a record in characters of the 8th century A. D. which belongs to king Āluvarasa and mentions his subordinate Kandavarmmarasa, neither of whom is known hitherto from epigraphs.

WORK DONE DURING THE YEAR.

Collection.

6. During the year 267 villages were visited and 345 inscriptions were copied. Six copper-plate grants were also examined, of which four come from the South Kanara district. Three of these belong to some late local chiefs, while the fourth is of the time of the Vijayanagara king Dēvarāya (II). The most important copper-plate in the year's collection, however, is a record of a hitherto unknown king of Kaliṅga called Anantavarman, son of Prabhañjanavarman and grandson of Guṇavarman. He calls himself a 'Vāsishṭha' and issues the grant from (his capital) Vijaya-Dēvapura. Palæographically the record may be assigned to the 6th century A.D.

7. The epigraphical collection for the year 1930-31, comprising 374 stone inscriptions and 4 copper-plate records, was checked during the year by Mr. K. V. Subrahmanya Ayyar who drew up and submitted the *Annual Report* on the same to the Government Epigraphist for India, in July 1931. Under instructions from the latter the typescript of this *Report* was subsequently revised by me, in parts. All the calculations of dates made therein were revised and some alterations were also made. The appendix embodying the calculations of dates in the list of Bombay-Karnatak inscriptions for 1930-31 included in this *Report* was also checked by me in this connection. The *Report* has since been approved by the Director-General of Archæology in India and has been sent to the Press. A note on the salient features of the epigraphical discoveries made by this office during the same year was furnished by me to the Government Epigraphist for India for incorporation in the *Madras Presidency Administration Report*. Mr. Subrahmanya Ayyar had previously supplied to the Director-General of Archæology a note on the epigraphical discoveries of the same year for the Material and Moral Progress Report of India. He had also furnished a note on the epigraphical discoveries for the year 1930-31, for the Director-General's *Annual Report*.

The second proof of the *Annual Report* for the year 1928-29 received from the Press was checked again by Mr. Subrahmanya Ayyar with reference to originals in doubtful cases, and after its approval by the Director-General of Archæology, the final proof was read through by me and the *Report* has been issued during the year.

The typescript of the *Annual Report* for 1929-30 drawn up by Mr. K. V. Subrahmanya Ayyar and approved by the Director-General of Archæology, was sent to the Press in May 1931. The first proof of this *Report* which was received in November 1931 was fully checked by me with reference to the originals and sent to the Press in December 1931, for revision. The final proof is now on hand.

Publication.

8. Before his retirement, Mr. K. V. Subrahmanya Ayyar had revised the final proofs of the last 30 pages of Volume VII of *South-Indian Inscriptions* (Texts) and of the Appendices and the Table of Contents of the same volume. The volume has subsequently been approved by the Director-General of Archæology and sent to the Press for issue. He had also read through the galley proofs of pages 109 to 129 of *South-Indian Inscriptions* (Texts), Volume VIII. After Mr. Ayyar's retirement, the second proof of the first 130 pages and the galley proof of the next 168 pages of Volume VIII were checked with reference to the original impressions. Out of the 360 pages of further manuscript material required for this volume, 185 pages were revised by me with reference to impressions and got ready for the Press.

9. In connexion with the publication of the volume of *Bombay-Karnatak Inscriptions* the transcripts of 115 inscriptions with introductory notes in English for each, comprising 300 pages of manuscript, were also got ready for the Press during the year.

10. A note was furnished by me to the Director-General of Archæology in connexion with the revision of Mr. Longhurst's book, *The Hampi Ruins*.

11. As usual, facilities were given during the year to scholars and the public for the study of impressions of inscriptions or their transcripts in the office. Special mention may, however, be made of the loan of a large number of transcripts to Prof. Nilakantha Sastri of the Madras University for use in connection with his studies.

12. The inscriptions copied at the following 90 * villages are registered in Appendix B :—

Serial number.	District.	Taluk.	Village.	Numbers in the appendix.
1	Madura	Melur	Alagarköyil	1-31
2	Ramnad	Paramagudi	Nayinārkövil	32-35
3	Do.	Mudukulattur	Tirumālugaṅḍāṅkōṭṭai	36-56
4	Madura	Palni	Virūpākshi	57-58
5	Do.	Do.	Dēvattūr	59
6	Tanjore	Negapatam	Tappalāmpuliyūr	60
7	Do.	Kumbakonam	Tribhuvanam	61
8	Do.	Do.	Paruttikkūḍi	62
9	Do.	Do.	Paḍaittalaivaṅkuḍi	63
10	Do.	Do.	Mahādānapuram	64
11	Do.	Do.	Tirunāgēśvaram	65-73
12	Do.	Do.	Tiruppaṅḍāl	74-80
13	Do.	Do.	Tiruvāyppādi	81-88
14	Do.	Do.	Śēṅgaṅūr	89
15	Do.	Do.	Māṅambādi	90-98 ✓
16	Do.	Do.	Śōlapuram	99 ✓
17	Do.	Do.	Tiruvalliyāṅguḍi	100
18	Do.	Do.	Kuṛichchi	101
19	Do.	Do.	Tirulōki	102-114
20	Do.	Do.	Pandanallūr	115-120
21	Do.	Do.	Daraṅi	121
22	Do.	Do.	Śōlivilāgam	122
23	Do.	Do.	Kaḍichehambādi	123-124
24	Do.	Do.	Tirunariyūr	125-131
25	Do.	Do.	Nāchchiyārkövil	132-133
26	Do.	Do.	Tiruppaṅḍurai	134-138
27	Do.	Do.	Tiruchchirai	139-140
28	Do.	Do.	Uḍaiyārköyil	141-142
29	Do.	Do.	Taṅḍantōṭṭam	143
30	Do.	Do.	Nāgarasampēṭṭai	144
31	Do.	Do.	Ēṅanallūr	145
32	Do.	Do.	Tiruppirambiyam	146-161
33	Chittoor	Chittoor	Puliguṅḍu	162
34	Do.	Do.	Nāragallu	163
35	Do.	Do.	Ammavāripalle	164-165
36	Do.	Do.	Mahādēsvamaṅgalam	166-171
37	Do.	Punganur (Division)	Bōḍināyanipalle	172-185
38	Do.	Do.	Aravapalle	186
39	Do.	Do.	Kurappalle	187-189
40	Do.	Do.	Mēkalachāmalapalle	190
41	Do.	Do.	Dēśidoḍḍi	191-193
42	Do.	Do.	Vanamaladinne	194-201
43	Do.	Do.	Ēḍūru	202-205
44	Do.	Do.	Tamarājapalle	206

* Besides these, 177 other villages were also visited but they yielded no inscriptions.

Serial number.	District.	Taluk.	Village.	Numbers in the appendix.
45	Chittoor	Punganur (Division).	Siddāreddipalle	207
46	Do.	Do.	Māgāndlapalle	208
47	Do.	Do.	Puṅganūr	209-216
48	Do.	Do.	Mēlamdoddi	217
49	Do.	Do.	Alajanēru	218
50	Do.	Do.	Ētūru	219
51	Do.	Do.	Nallūrupalle	220-221
52	Do.	Do.	Gūḍūrupalle	222
53	Do.	Do.	Nakkabaṇḍa	223
54	Do.	Do.	Kātipēri	224-225
55	Do.	Do.	Arikēla	226
56	Do.	Do.	Pedda Velagaṭūru	227-230
57	Do.	Do.	Pasupattūru	231
58	Do.	Do.	Guṇḍugallu	232-234
59	Do.	Do.	Śivāḍi	235-237
60	South Kanara	Udipi	Ārāḍi	238-239
61	Do.	Do.	Mēladupu	240
62	Do.	Do.	Hanehalli	241-250
63	Do.	Do.	Kachchūru	251-261
64	Do.	Do.	Hosāla	262-287
65	Do.	Do.	Hērāḍi	288-291
66	Do.	Do.	Yēdatāḍi	292
67	Do.	Do.	Vaḍḍarśe	293-296
68	Do.	Do.	Achlāḍi	297-298
69	Do.	Do.	Bannāḍi	299
70	Do.	Do.	Kāvaḍi	300-301
71	Do.	Do.	Śiriyāra	302-304
72	Do.	Do.	Billāḍi	305
73	Do.	Do.	Kakkuṅje	306-307
74	Do.	Do.	Āvarśe	308-310
75	Do.	Do.	Hiliyāna	311
76	Do.	Do.	Hālāḍi	312-313
77	Do.	Do.	Naḍūru	314-315
78	Do.	Do.	Hegguṅje	316
79	Do.	Do.	Kuttūru	317
80	Do.	Do.	Kāḍūru	318
81	Do.	Do.	Kudi No. 34	319-322
82	Do.	Do.	Kokkarani	323
83	Do.	Do.	Surāla	324-334
84	Do.	Do.	Keṅjūru	335-338
85	Do.	Do.	Manipura	339
86	Do.	Do.	Bommārubettu	340
87	Do.	Do.	Bellarpāḍi	341
88	Do.	Do.	Kudigrāma No. 119	342
89	Do.	Do.	Pernaṅkila	343
90	Do.	Do.	Hāvaṅje	344-345

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1931-32.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	M.R.Ry. M. Narasimham, Arasavalli, Chicacole taluk, Ganjam district.	..	Anantavarman, 'lord of Kalinga,'	Mahā-Āśvayuja-samvatsara, Māgha, paurṇamāsi.	Sanskrit in archaic characters.	Acquired for the Government Museum, Madras.	<i>Epigraphica Indica.</i>	Registers the grant of the village Tōṅṭāpara as an <i>agrādāra</i> to eight Brahmans of the Ātrēya-gōtra. The king was the son of Mahārāja Prabhāñjanavarman and the grandson of Mahārāja Guṇavarman who calls himself a 'moon of the Vāsishṭha family.' (See Part II, page 44 f.).
2	M.R.Ry. T. N. Subrahmanyam, Madurantakam, Madurantakam taluk, Chingleput district.	Vijayana-gara.	Veṅkatapatirāya	Śaka 15[30], Kīlaka, Vaiśākha, śu. dvādaśī.	Sanskrit in Nandināgarī.	Returned to the owner.	<i>South Indian Inscriptions.</i>	Records the <i>śravamāna</i> gift, by the king, of the village Kṛṣṇāpura in the Perimbēdisimā, a subdivision of Tōṅṭra-maṇḍala of the Paḍaviḍu-rāya, to Tūṇi Nārāyaṇāchārya, son of Appayāchārya and grandson of Appayāchārya of the Kausika-gōtra, Āpastamba-sūtra and Yajus-sākhā. The donee was a great devotee of Raghuvira (<i>i.e.</i> , Rāma) and a great student of <i>Śrīmad-Rāmāyaṇa</i> .
3	Mr. Nēendra Tolara of Surāla, Udipi taluk, South Kanara district.	Do.	Virapratāpa Mahārāya.	Śaka 1358, Rākshasa, Mārgasīra, śu. 14, Sunday.	Kannada	Do.	Do.	Registers a gift of land called Ampāra-haravari in Muṅga-nādu included in the Bārakūra-rāya and of certain tolls, made by <i>Mahāpradhāna</i> Anṇappa-Ōḍeya to Tolahara Saṅkara-Nāyaka, who was administering Yeṣāre, in return for which the latter was to build a <i>maṭha</i> attached to the temple of Hattara-Nārāyanadēva at Bārakūru and feed therein six Brahmans (daily). Anṇappa-Ōḍeya is stated to have been governing the Bārakūru-rāya. (See below, App. B, No. 263.)
4	Do.	..	.....	Śaka 1613, Pramōda, Mārgasīra, śu. 10, Monday.	Do.	Do.	Do.	Registers a gift of land made by Madanādēvi Tolahara Mahatadēva, a disciple of Rēvanasiddhadēva of Sōsare. Also records previous grants made by her father-in-law (?) Mahalingarasa Tolahara to Rēvanasiddhadēva in the cyclic year Rākshasa and by herself to (the temple of) Virabhadradēva in the cyclic year Prabhava.

A.—List of copper-plates examined during the year 1931-32—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
5	Mr. Nagendra Tolare of Surála, Udipi taluk, South Kanara district.	..	....	Śaka 1618, Pramōda, Mārgasīra, ba. 10, Monday.	Kannaḍa	Returned to the owner.	<i>South Indian Inscriptions.</i>	Records a sale-deed of land executed by Madanādēvi Toḷahara of Surála in favour of Parvatadēva, the disciple of Channavīradēva, who was the disciple of Siddhamallikārjuna-dēva of Harīśvara.
6	Do.	..	....	Śaka 1647, Viśvāvasu, Mārgasīra, ba. 12, Monday.	Do.	Do.	Do.	Registers the assignment of land made to the <i>maṭha</i> of Guru-Basavannadēva at Surála by Kari-Basavarājadēva, the disciple of Sōsale Mahatadēva of the Jaḍina-maṭha, in payment of debts contracted previously from the former <i>maṭha</i> .

APPENDIX B.
Stone inscriptions copied during the year 1931-32.

N ^o .	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
MADURA DISTRICT.						
MELUR TALUK.						
1	Alagarkōyil.—On the north wall of the verandah round the central shrine in the Kallalagar (Saundararāja-Perumāli) temple.	Vijaya-nagara.	Rāmarāja Mahārāja.	Parābhava, Āvaṇi 1	Tamil	States that the authorities of the temple of Alagar-Tiruvāḍi agreed to confirm the duties and the privileges enjoyed in the temple by the <i>Sāmānāyagar</i> and the <i>Sōḷiyar</i> of the several services, as in the days of Māvāli-Vāṇadarāyar. (See No. 12 below.) The agreement was made in the presence of the king.
2	On a pillar in the maṇḍapa in front of the same shrine.	..	....	..	Do.	States that this <i>āraṅkāra-maṇḍapa</i> was constructed by Poṇṇariyudaiyaṅ Moṇṇaippirāṅ Viradamuditta-perumāli <i>āraṅ</i> Muṇaiyadarāyar, a farmer (kūḍi) of Pullūr in Naḍuvirkūru, a subdivision of Mīlalaik-kūṇam. (See No. 270 of 1929-30.)
3	On detached stones built into the east and south walls of the same maṇḍapa.	..	....	..	Do.	Nine fragmentary pieces, one of which refers to Sundara-Pāṇḍya. Seem to relate to two different records. Mention is made of the recitation of the <i>Kōḍaippāṭi</i> . (i.e. hymns of Āṇḍāli) before the deity. Jayadharap-Pallavarāyan figures as a signatory.
4	On a pillar (near the left <i>āvāra-pāḷaḷe</i>) in the Sundarapāṇḍya-maṇḍapa in the same temple.	Pāṇḍya	Jatā[varman] <i>āraṅ</i> Chōja-Pāṇḍyaḍeva.	[22]nd year ..	Do.	Registers gift of a lamp-stand by Sōlai Sēndepirāṭṭi, wife of Kāsyapaṅ Nārāyaṅṅ Araisu of Sōlapāṇḍya-chaturvēdimāṅgalam, a <i>brahmadēya</i> in Karumilakkūḍi-nāḍu, to the god Tirumaliruṅḷōlai-Paramasvāmin in Kilirāyamuṭtam, situated in Kājēndrasōla-valānāḍu, a division of Rājarājap-Pāṇḍi-nāḍu.
5	On a second pillar in the same maṇḍapa.	..	....	..	Do.	States that this pillar was set up by Kūṭṭaṅ Attiyūr <i>āraṅ</i> Sundarapāṇḍya-Viḷupparāyan, a <i>Vēlḷāḷa</i> residing at Tirumaliruṅḷōlai. Another pillar in the <i>maṇḍapa</i> bears a similar inscription.
6	On a third pillar in the same maṇḍapa.	..	....	..	Do.	Portion in the middle erased. States that this pillar was set up by Vaṅkurugūr Nāgarāṅ-Bhaṭṭaṅ. Mentions Chōlāntaka-chaturvēdimāṅgalam.
7	On a fourth pillar in the same maṇḍapa.	..	....	..	Vaṭṭeḷuttu	Fragment. Mentions Kaḷavaḷa-nāḍu and the coin <i>Iḷakkāsū</i> .
8	On the south base of the same maṇḍapa.	..	Tribhuvanachakravartin Kō- neriṅmaikoṇḍāṅ.	2nd year, Tai	Tamil	Registers a tax-free gift of the village Viḷatbūr with its hamlet Jlaṅḅṅēri in Sōlapāṇḍya-valānāḍu, for the sacred bath, offerings, etc., of the god Alagar and his consort when they were seated in the Sundarapāṇḍya-maṇḍapa in every month on the day of Uṭṭirāḍam, the natal star of (the king's) elder brother (<i>amāḷai</i>).
9	On the east wall of the second prakāra (outside) of the same temple.	Pāṇḍya	Māvarman chakravartin Kōṅēr-iṅmai- koṇḍāṅ.	2nd year, 165th day	Do.	Begins with the introduction <i>Pūmalar iruvum</i> , etc. Registers the remission of taxes, at the instance of Ayyaṅ Mēlavarāyan, on the lands granted as <i>ḍevadāna</i> in Vāṇavaṅmahāḍēvi-chaturvēdimāṅgalam, situated in Vēṅbu-nāḍu, for offerings and other expenses of the god (Paramasvāmi) on the day of Sadaiyam in the month of Mīna, the natal star of <i>amāḷai</i> (elder brother) Sokkaṇḍar.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	MADURA DISTRICT—cont. MELUR TALUK—cont. Aḷḡarkōyil—cont. On the same wall .. ..	.. ..	Tribhuvanachakravartin	Lost	Tamiḷ	Fragment. Seems to register a gift of land in the village Kollankuḷam at the instance of Vāṇādarāyaṇ. Mentions Muṇaiyadaraiyar. Another fragment here seems to register a gift of land in Perumāḷnallūr. It mentions the royal secretary Pūḷiyūḷḡaiyaṇ Aḷḡaṇ aḷḡas Anantaṇārāyaṇa-Mūvēṇḡavēḷāṇ.
11	Do. .. ..	.. ..	Tribhuvanachakravartin Koṇḡerūṇmaikoṇḡāṇ.	20 + 3rd year	Do.	Registers a remission of taxes, at the instance of Maḷa-vaṇāyar, on the lands purchased from Arayaṇ Tiru-vāḷāyūḡḡaiyaṇ aḷḡas Sundarapāṇḡya-Chēdirāyaṇ of Kīḷaikkoḡḡumalūr aḷḡas Madurōḡḡayanallūr in Vaḡḡatai-ḷaich-Chembināḡḡu and presented to the temple by Sīrūrūḡḡaiyaṇ Sōraṇ Uyyaṇṇārāḡḡuvaṇ aḷḡas Kurukūḷa-tarayaṇ of Taḡḡaṇkaṇṇi-Sīrūr in Tirumali-nāḡḡu for the offerings of the god during the service called the <i>Kaṇṇu-kūḷattarayaṇ sārāḡi</i> instituted in the temple in his name. The date is also expressed as 2 0ḡth year and 1059th day.
12	Do. .. ..	.. ..	Sāka 1528, Parā- bhava, [Dakshī]- pāyaṇa, Hēṇanta- ritu, Dhanus, ba- septamī, Thursday, Uḷḡiraṇ.	Do.	.. ..	Registers the gift of the village Pannaippachchēri by Māvali-Vāṇādarāyaṇ (see No. 1 above) for worship in, and repairs to, the temple of the god Tiruvēṇḡaḡḡa- muḡḡaiyaṇ, set up at Appaṇ-Tirupati by Raṇḡḡayaṇḡḡār, son of Rāppūḷa Appayyaṇḡḡār.
13	On the west wall of the same prākāra.	.. ..	.. ..	Do.	.. ..	Fragmentary. Seems to register a tax-free gift of land for feeding the <i>trīḡḡaḡḡi-saṇḡḡāsins</i> and <i>apāraḡḡins</i> in the Amaittanārāyaṇaṇ-maḡḡa and the Vāṇādarāyaṇ-maḡḡa. Mentions the officer Vāṇavichchāḡḡaran.
14	On the north wall of the same prākāra (inside), near the yāḡa-sālā.	.. ..	.. ..	Do.	.. ..	Purports to be an order issued to Irūṇḡirai-Uḡḡaiyaṇ Sundarattōḷḡḡaiyaṇ Amaraṇ by the deity while hear- ing the hymns of Sāḡḡagōpa from the car (<i>tēr</i>) called Amaittanārāyaṇaṇ in the Tyḡḡaṇḡḡiriyāṇ-street on the 9th day of the festival in the month of Āḡi, granting to him and his descendants as <i>kāraṇṇai</i> , the newly formed village called Sundarattōḷ-viḷḡam, which was presented as <i>aḡḡūḡḡaḡḡappuram</i> by Aḷḡaṇ aḷḡas Aka-ḷaṇka-Nāḡḡāḷvāṇ to provide for worship during the Araśa- mikāṇaṇ-sārāḡi instituted in the temple in his name.
15	On the same wall .. ..	.. ..	.. ..	Do.	.. ..	Engraved in continuation of the previous inscription. Ends of lines built in. Registers the communication of the above order to Irūṇḡirai-Uḡḡaiyaṇ Sundarattōḷ- uḡḡaiyaṇ Amaraṇ by the temple authorities.
16	On the south wall of the vāḡḡana-maṇḡḡapa in the same temple.	.. ..	Tribhuvanachakravartin Kōṇ- ēriṇmaikoṇḡāṇ.	21st year, 20th day	Do.	Built in in the middle. Registers the assignment of the village of Kuṇaiyaṇavāḷviteperumāḷ-nallūr made by Tuṇḡalūruḡḡaiyaṇ Uyyavaṇḡāṇ [Sundarapāṇḡya] Kaḷḡḡarāyaṇ for the offerings, etc. of the god (Em-berumaṇar) set up by him in the temple, with effect from the month of Āḡi in the 21st year. The assign- ment was made to the Śrīvaiṇḡavas of the temple with certain stipulations regarding the payment of the taxes.

17	On the same wall	Pāṇḍya	Māravarman Tribhuvana [Sundara-Pāṇḍya-dēva.]	[1] 4th year, day	Do.	..	Begins with the introduction <i>Pūmalar tiruvam</i> , etc. Ends of lines and portions in the body of the inscription left unengraved. Registers the remission of taxes, with effect from the 14 + 3rd year of the king, on the village Marudūr in Tenparappu-nādu granted for the maintenance of a flower-garden named after the king and for the provision of lights on processional days. Begins with the same introduction. Stones lost and damaged in the middle. Registers the royal order issued to the Śrivaishnavas of the temple, at the instance of Ayyaṅ Maḷavarāyar, remitting taxes on the lands granted as <i>tiruvāḍai-tirumandaṅanappuram</i> to the temple by Kulasēkharapperumāl-Dāsar, in the name of Araiyāṅ Tirunāḍuḍaiyāṅ <i>aiṅas</i> Nilagāṅa-raiyar of Kijākoḍumaḷūr <i>aiṅas</i> Maduroḍayanallūr in Vaḍatalai-Sembināḍu. The remission was to take effect from the 8 + 1 + 1st year.
18	Do.	Do.	Māravarman Iuvanacha	[8 + 1 + 1st] year, 828th day.	Do.	..	Begins with the introduction of the above order to Kulasēkharapperumāl-Dāsar.
19	Do.	Do.	Tribhuvanachakravartin Kōnē-riṅmaikoṇḍāṅ.	8 + 1 + year *	Do.	..	Highly damaged. Registers the grant of <i>uṅari</i> for the above royal order in the 8 + 1 + 1st year.
20	Do.	Do. . . . .	.. . . .	..	Do.	..	Damaged. Registers the remission of taxes on the village Sengulam made for provision of lights in the temple, by Magadha-Nāyanār <i>aiṅas</i> Parākramapāṇḍya Mahābal-Vānarāyar.
21	On the right wall of the gōpura leading to the second prakāra of the same temple.	Pāṇḍya	Tribhuvanachakravartin Kōnē-riṅmaikoṇḍāṅ . . . krama-Pāṇḍya-dēva.	5th year, 152nd day, Mārgaḷi.	Do.	..	Beginnings of lines built in. Gives the introduction commencing with the words <i>Pūviki, aṅi</i> of king Jaṭavāman Kulasēkharadēva. Registers the royal order remitting the taxes on the village Punaṅkulam, granted as <i>dēvāṅa</i> by the assembly of Parāntaka-chaturvēdi-maṅgalam in Āri-nādu for repairs to the temple undertaken by Iḷaiyavilli-Dāsar. Registers also the communication of the order to the Śrivaishnavas of the temple.
22	On the east wall of the third prakāra (left of entrance) of the same temple.	Do. . . . .	.. . . .	..	Do.	..	Do.
23	Do.	Do.	.. . . .	.. 2nd day, ba. 3, Monday, Bharāṇi.	Do.	..	Registers the grant of the abovesaid village to the temple by the assembly of Parāntaka-chaturvēdimāṅgalam for the same repairs.
24	On the north wall of the same prakāra.	Do.	Tribhuvanachakravartin Kōnē-riṅmaikoṇḍāṅ.	5th year, 118th day	Do.	..	Registers the royal order issued at the instance of the king's brother-in-law [Vi*]kki [ra*] maśōḷadēva, making tax-free the villages of Irāppaikkulam and Vaḍamuri which had been granted by the assembly of Parāntaka-chaturvēdimāṅgalam to the temple. The village Irāppai is surnamed <i>Sāṅgattalaganallūr</i> .
25	On the same wall	Pāṇḍya	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva.	5 + 1st year, Tuḷā 21, ba. 9, Monday, Makhā.	Do.	..	Registers the grant made by the assembly of Parāntaka-chaturvēdimāṅgalam to Kannan Nārāyaṇan of Kalanik-karai in Malai-māṅḍalam on <i>kāraṅmaṅai</i> tenure, of the two villages mentioned above forming them into a new village called <i>Sāṅgattalaganallūr</i> .
26	Do.	Do.	.. . . .	..	Do.	..	Purports to be an order issued by the deity, at the instance of the <i>Kōvaṅavar</i> (ascetics?) and <i>Sembōruḍaiyāṅ</i> Tenṅavadaraiyāṅ, the temple manager, to Kannan Nārāyaṇan fixing the rates of <i>kaḍamaṅai</i> due by him on lands in Irāppaikkulam with effect from the month of Āṇi in the 6th year of Vikrama-Pāṇḍya.
27	Do.	Pāṇḍya	Jaṭavarman <i>aiṅas</i> Tribhuvana-chakravartin Vīra-Pāṇḍya-dēva.	6th year	Do.	..	Registers the order regarding the several dues that had to be paid to the temple by the tenant Kannan Nārāyaṇan for the lands cultivated by him, since the 5th year of Vikrama-Pāṇḍya-dēva.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT—cont. MELUR TALUK—cont. Aḷagarkōyil—cont.					
28	On the north wall of the Padinēt- tupadi-gōpura in the same temple.	..	....	Śaka 1587, Parā- bhava, Paṅguṇi 7.	Tamil	Records an endowment of income from lands obtained from Chokkanātha-Nāyaka made by Śēttaiḷūr Nārā- yaṅyaṅgar for certain festivals in the temple.
29	On the right wing-stone in the same gōpura.	..	....	..	Do.	States that this (stone) was presented by Ilayaṅayināṅ alias Tiruppaṅippillai as the gift of Tirumalaideva- Mahārāja.
30	On detached stones near the entrance to the same gōpura.	Vijayana- gara.	.. ' who was pleased to institute the elephant hunt.'	Khara	Do.	Fragments. One of these mentions Achyutaḍeva-Mahā- [rāja] and another mentions the queen Varadarāja- Amman and Tirumalaideva-Mahārāja.
31	On a stone built into the north- ern flight of steps of the tank near the same temple.	..	....	..	Vatteluttu	Fragment. Seems to register a gift of money for feed- ing. Mentions Sellūr in Aṅḍa-nāḍu.
	RAMNAD DISTRICT. PARAMAKUDI TALUK.					
32	Mayinārkōyil.—On the south wall of the central shrine in the } Nāganāthasvāmin tem- ple.	Sētupati	Mutturāmalinā Vijaya-Raghu- nātha-Sētupati.	Śaka 1706, Kali 4855, Krōdhi, Makara, ba. 10, Friday, Anurādha.	Tamil	Records the renovation of the central shrine and the <i>arḍha-maṅḍapa</i> in the temple of Nāganāthasvāmin at Marudavaṅam alias Nayinārkōyil, and its consecration in the month of Phālguna by the officer (<i>pradhāni</i>) Mutirūḷappillai under the orders of the king.
33	On the north wall of the man- ḍapa in front of the same shrine.	Pāṇḍya	Māraṅvarman alias Tribhuvana- chakravartin Kōṅerimēl- koṇḍāṅ Vīra-Pāṇḍyadeva.	[20] + 9th year, Pañ- guṇi 19, śu. 13, Friday, Pūram.	Do.	Purports to be a copy (<i>tuḷyam</i>). Records the tax-free grant of lands and house-sites in forty shares to Brahmans and deities, on the re-inhabitation of the village Nelmalai alias Virapāṇḍya-chaturvēdimāṅga- lam in Teṅḷavallai-tirukkai-nāḍu.
34	On the west wall of the same maṅḍapa.	Do.	Jaiḷavarman	* 3rd year, 24*th day	Do.	Do. Intercepted by a pillar in the middle. Seems to register a royal order assigning certain land-revenue for offerings, festivals and repairs in the temple of [Tirunāgēśvara.]ram-Uḷaiyār at Perumarudūr in Tukavūr-kūṅṅam.
35	On the same wall	Do.	Jaiḷavarman alias Tribhuvana- chakravartin Kōṅerimēl- koṇḍāṅ Parākrama-Pāṇḍya- deva.	8 + 23rd year ..	Do.	Intercepted by a pillar in the middle. Engraved in con- tinuation of the previous inscription. Registers the communication of the above royal order to the trustees (of the temple). Refers to <i>arṇamān</i> (maternal uncle of the king) Kalinḅarāyār.
36	Tirumālugaṅḍāṅkōṭṭal.—On the north wall of the central shrine in the Śeṅḷadaināthēsvara temple.	Do.	Māraṅvarman alias Tribhuvana- chakravartin Sundara-Pāṇḍ- yadeva.	11th year, 1020th day.	Do.	Begins with the introduction <i>Piṅḅalar iṅṅuvam</i> , etc. Ends of the first few lines built in. Registers the remission, with effect from the 11 + 1 + 1st year, of taxes on lands purchased and presented to the temple of Muṅḅavilīsvaram-Uḷaiyār at Amudagaṅḅamāṅḅalam in Alaiṅṅu-nāḍu, for offerings, etc. Mentions the officer Ayyaṅḅ Melavarāyāṅ and the throne called 'Malavarā- yaṅ'.
37	On the north, west and south walls of the same shrine.	Do.	Tribhuvanachakravartin Kō- ṅerimēlkoṇḍāṅ.	Do.	Do.	End built in. Registers the communication of the above order to the trustees of the temple.

38	On the west and south walls of the same shrine.	Do.	[Māravarman <i>aiśas</i> Tribhuvana-chakravartin] Kōṅṇirūmai-koṇḍāṅ Sundara-Pāṇḍya-dēva.	[4] + 1 + 1st year	Do.	Begins with the introduction <i>Pūmajai iruvam</i> , etc. Ends of the last few lines built in. Registers the remission of taxes on the lands purchased for the temple of Muṇaivaliśvaram-Uḍaiyar for offerings, etc. of the god and of Vidiṭṭāṅkiśvaram-Uḍaiyār at Iḍaiyaḷ <i>aiśas</i> Eṭṭirapaṭṭāṅam, by the Śivabrahmaṇas and the <i>dēvakannās</i> of the temple.
39	On the same wall	Do.	Do.	Do.	Do.	Engraved in continuation of the previous inscription. Beginnings of a few lines built in. Gives the details of the lands mentioned in the above inscription.
40	On the south wall of the same shrine.	Do.	Do.	25th year, 38th day	Do.	Registers the proceedings (<i>nīṇaiyppu</i>) of the king (not mentioned) issued from the Chēraṇaiṇṇāṅ-maṇḍapa at Alṭiyūr remitting the taxes on the lands in Kurun- <i>aiśas</i> Gaṅḍagopāla and the order of the king, regarding the transfer of the village Tēṇūr <i>aiśas</i> Tirumāl-ugandanallūr in Teṇṇuṇṇapparu of Eḷūr-Sembināḍu from the crown to the temple as <i>dēvadāna</i> and lease of the same to Kūpakarāya.
41	On the same wall	Do.	Tribhuvanachakravartin Kō-nēṇṇamaikoṇḍāṅ.	Do.	Do.	Damaged. Records the grant of lease of the crown village Tēṇūr which was now transferred to the temple, to Varakālmāri Kūpakarāya.
42	On the north wall of the verandah round the same shrine.	Do.	Do.	8th year, [2]nd day	Do.	Damaged. Engraved in continuation of the previous inscription. Stones misplaced. Registers the proceedings (<i>nīṇaiy</i> ; cf. No. 40 above), issued at the instance of Rāja-Gaṅḍagopāla and the order of the king, regarding the transfer of the village Tēṇūr <i>aiśas</i> Tirumāl-ugandanallūr in Teṇṇuṇṇapparu of Eḷūr-Sembināḍu from the crown to the temple as <i>dēvadāna</i> and lease of the same to Kūpakarāya.
43	On the same wall	Do.	Do.	Do.	Do.	Communicates the royal order to the <i>sāhānāṭṭār</i> (trustees) of the temple making the village Nochobikuḷam a tax-free <i>dēvadāna</i> and conferring the tenancy-right of the same on a certain Tiruvuḍaiyāṅ Dēvapirāṅ <i>aiśas</i> Rāja-Gaṅḍagopālaṅ who had purchased and presented it to the temple.
44	Do.	Do.	Do.	Do.	Do.	Built in partly. Stones misplaced and damaged. Registers the remission of taxes on the same village by the <i>nāṭṭāṅar</i> (assembly) of Eḷūr-Sembināḍu.
45	Do.	Pāṇḍya	Jātavarman Tribhuvanachakravartin Parākrama-Pāṇḍya-dēva.	[8]th year, Kārttigai 16.	Do.	Engraved in continuation of the previous inscription and built in at the end. Seems to record an agreement made with Tiruvuḍaiyāṅ Dēvapirāṅ <i>aiśas</i> Rāja-Gaṅḍagopālaṅ of Māṇaiyūr by the Rudra-Māhēśvaras, evidently, of the same temple.
46	Do.	Do.	Do.	8th year, Vīśchika, su. 7, Wednesday,	Do.	Built in. Seems to record the assignment of certain land-taxes for a service in the temple, evidently at the instance of Kāṅṅaraṅ[ya].
47	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Do. dēva, Tribhuvanachakravartin Kōṅṇirūmai]-koṇḍāṅ.	8th year	Do.	Damaged. Registers the agreement given by the <i>iravar</i> of seven specified villages to the <i>mahāsabhā</i> of Amudagunamaṅḍalam and the Rudra-Māhēśvaras of the temple, promising to pay certain taxes (to the <i>mahāsabhā</i>). The Rudra-Māhēśvaras stood surety to the <i>iravar</i> . Also registers a grant of land and house-site by the <i>sabhā</i> to the engraver of this record.
48	On the south wall (inside) of the mahāmaṇḍapa in the same temple.	Pāṇḍya	Tribhuvanachakravartin Kula-śekhara-dēva.	13 + 3rd (in words)	Do.	Four fragmentary pieces, one of which seems to record a provision for offerings to the god and for feeding the Brahmans reciting the Vedas. Three others mention a certain Ōvāḍakūṭṭāṅ in the capacity of a donor.
49	On stray stones built into the walls of the shrine of the goddess Karuṇākāṭakshi in the same temple.	Do.	Do.	9th	Do.	

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—cont. MUDUKULATTUR TALUK—cont. Tirumālugaṅḍānkōṭṭai—cont.					
50	On the east wall of the ardhamaṅḍapa in the same shrine.	..	Tribhuvanachakravartin Kō-nēriṅṁaikondān.	..	Tamil	Incomplete. Seems to register the remission of taxes on lands at Sīriyāṅkūlam purchased for the temple, sometime previously, by two private individuals. The remission was to take effect from the 10th year, Aṟpaśi.
51	On the wall at the right entrance into the same shrine.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvana-chakravartin Kōneriṅṁaikondān Sundara-Pāṇḍyadēva.	8 + 1st year	Do.	Do. Registers the assignment of taxes on certain lands to the temple for special offerings etc. in every month on the day of Mūla, the natal star of the king's father (<i>aiyaṅ</i>).
52	On the walls to the right and left of the same entrance.	Do. ..	Māvarman <i>alias</i> Tribhuvana-chakravartin Kulaśekhara-dēva, who was pleased to take all countries.	42nd	Do.	Stones lost in the middle. Registers the agreement given by the <i>Srī-Rudras</i> of the temple to the (temple) dancing-women (<i>tiruvavirigi-irunda-perudagai</i>) regarding the emoluments provided for them and their descendants in grain or land.
53	On stray stones built into the north wall of the same shrine.	..	Tribhuvanachakravartin Kō-[nēriṅṁai]kondān.	[11] + 1st .. (in words).	Do.	Fragmentary. Seems to register a grant of tax-free land to the temple. Mentions the villages Iṅṅuḍi in Vaḍavallattirukkai-nāḍu and Iravaṅeri.
54	On the north and west walls of the same shrine.	Pāṇḍya ..	Māvarman <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	11th year, 570th day (in words).	Do.	Commences with the introduction <i>Pūmalar tiruvum</i> etc. Stones lost in the middle. Registers the remission of taxes on the village Iravaṅeri which was purchased and presented to the temple by Paraṅ Rājaṅ <i>alias</i> Rājānarāyaṅadēvaṅ of Raṅsiṅganallūr in Malai-maṅḍalam, for offerings etc. to the god Irukaimadavarāṅa-Piṅṅaiyār. Mentions Ayyaṅ Maḷavarāyaṅ.
55	On stray stones built into the north, west and south walls of the same shrine.	Do. ..	[Lost]	10th year, 338th day	Do.	Commences with the introduction <i>Pūmaraviya tiru-maḍaradaiyum</i> etc. of king Māvarman Sundara-Pāṇḍya I. Stones misplaced and some lost. Seems to register the royal order issued at the instance of Maḷavarāyaṅ, remitting the taxes on lands in Mērkōt-tūrkūlam which were presented to the goddess Oppilā-mulaiyār by Kaṅḍiyadēvaṅ. Gives full details regarding the grant of <i>viṅgar</i> for the lands.
56	On the same walls .. ..	..	.....	Śaka 1499, Iśvara, Uṭṭarāyaṅa..... ..ba..... Satūr-day, Uṭṭirāṭṭādi, [solar eclipse].	Do.	Damaged. Records the lease of certain <i>dēvadāna</i> -lands. Mentions Viśvappa-Nāyaka, Alattūr-nāḍu and Tiru-māvugaṅḍānkōṭṭai.
	MADURA DISTRICT. PALNI TALUK.					
57	Virūpākshi. —On the north wall of the Nilamalaiyappaṅ temple at the foot of the hill.	..	.....	..	Do.	Modern. States that the <i>maṅḍapa</i> was constructed by Tātamahāmmāl, the mother of Tirumalapuri-Nāyaka.
58	On the door-step of the same temple.	..	.....	Vikāri, Paṅṅuṅi 18	Do.	States that the steps of the Nilamalai-Alagar temple were the gift of Tiruveṅkaṅṅapati-Setṭi.
59	Dēvatṭūr. —On a rock to the west of the village.	..	.....	..	Vatteḷuttu	Highly damaged and mutilated. Mentions ....tuṅṅap-Pallavaraiyaṅ. Seems to refer to a <i>paḷi</i> (Jaiṅga temple).

TANJORE DISTRICT.									
NEGAPATAM TALUK.									
60	Tappalampuliyūr.—On the north and west walls of the Vyāghrapurīśvara temple.	Chōla	....	..	Tamil	..	Begins with the introduction <i>Pūmādu puṣṣara</i> etc. of king Vikrama-Chōla. Damaged and built in. Seems to register a sale of land to the temple by some private persons.
KUMBAKONAM TALUK.									
61	Tribhuvanam.—On the south wall of the front gōpura of the Kam-paharēsvara temple.	..	....	Vyaya, Puraijāsī 15	Do.	..	Records the remission of the <i>paṣṣararī</i> due to the temple of Tribhuvanēsvara from its maid-servants (<i>dēva-rāḍiyār paṣṣappēṇḍuḡai</i>).
62	Parutikkūḍi.—On a slab standing in the village.	..	....	Śaka 1485, Rudhirōḍḡārī, Makara, śu. paurṇimā, Monday, Pushya.	Do.	..	Damaged. Seems to register the gift of the village Parutiyūr <i>aiśas</i> Īharanivarāhapuram to the god, Marudavappar (in the temple of) Madhyārjunēsvara by Tirumaladēva-Mahārāja.
63	Paḍaittalavanukūḍi (hamlet of Parutikkūḍi).—On a slab standing in the village.	..	....	..	Do.	..	States that Paḍaittalavanukūḍi was the <i>abhiśēka-kōṭṭalāi</i> village of the god Marudavānēsvarī. A similar inscription is engraved on a slab standing on the bank of the village channel.
64	Mahādānapuram.—On a pillar in the maṇḍapa to the south of the Puṣṭya-maṇḍapa.	..	....	..	Do.	..	Fragment. Seems to detail the lands with their prices purchased for the temple at different times from several individuals. In characters of about the 12th century.
65	Tirunāḡēsvaram.—On the south wall of the maṇḍapa in front of the central shrine of the Nāḡa-nāthasvāmīn temple.	Chōla	Rājakēsarivarman <i>aiśas</i> Tribhuvanachakravartin Kulōt-tuṅga-Chōladēva.	[4] 4th year ..	Do.	..	Commences with the introduction <i>Pūḡalmādu viḷaṅga</i> , etc. Unfinished. Registers a grant of land in Tirunāḡēsvaranallūr, a <i>dēvadāna</i> village of the god Tirunāḡēsvaram-Uḍaiyār in Pāmbūr-nāḍu, a subdivision of Uyyakkonḍār-valanāḍu for a perpetual lamp in the temple.		
66	On the same wall	Do.	Tribhuvanachakravartin Kulōt-tuṅga-Chōladēva.	46th "	Do.	..	Registers the provision made for a perpetual lamp in the temple by the conversion of certain lands belonging to it into wet.		
67	Do.	Do.	Kulōttuṅga-Chōladēva	4* " (in words) ..	Do.	..	Fragment. Seems to provide for a twilight lamp in the temple by Suttamaliyālvār, the daughter of Uḷaḡu-ḍaiyār (the king).		
68	Do.	Do.	Rājakēsarivarman] Kulōt-tuṅga-Chōladēva.	40th " ..	Do.	..	Fragment. Gives the introduction <i>Pūḡalmādu viḷaṅga</i> , etc. Seems to record the assignment of some neglected pasture land to the temple for the provision of an oil-bath to the deity.		
69	On the west base of the verandah round the central shrine.	Pallava	Sakalabhuvanachakravartin Kōpperuṅḡiṅḡadēva.	... 3, Saturday, Rōhīnī.	Do.	..	Built in in the middle. Seems to register a sale of land to the temple by a private individual.		
70	On the south wall of the second prakāra of the same temple.	Chōla	Tribhuvanachakravartin Rājārājadēva.	8 + 1st year, 92nd day.	Do.	..	Records the royal order issued to the authorities of the temple at the instance of Yaḍavarāya, sanctioning the auction sale of lands and rights belonging to two temple accountants who had embezzled some money from the temple treasury and thus committed <i>śivadrōha</i> . The king is also styled Kōnērimaikondān.		
71	On the same wall ..	Do.	Rājakēsarivarman <i>aiśas</i> Tribhuvanachakravartin Rājārājadēva (III).	8 + 1st year (in words), Kaṇṇi, śu. 7, Saturday, Mūla.	Do.	..	Engraved in continuation of the previous inscription. Commences with the introduction <i>Śir-maṇṇiṅḡi vru-nāṅḡu</i> etc. Registers the sale-deed executed by the temple authorities in favour of Nityakalyānaṅ Karaikaṇḍa-dēvaṅ in respect of the lands mentioned in the above inscription. Registers also the sale of the lands forming the <i>ārkaṅalakkāḍi</i> of the same accountants.		
72	Do.	Do.	Parakēsarivarman <i>aiśas</i> Tribhuvanachakravartin Kulōt-tuṅga-Chōla[dēva].	* 4th year, Mēsḥa, ba. [I], [An]ḷam.	Do.	..	Badly damaged. Commences with the introduction <i>Puḡal viḷḷaka</i> etc. Registers a gift of land, after purchase, by Ekavachakan Kulōttuṅgar <i>aiśas</i> Vānakōvaraiyar of Tuṇḍa-nāḍu for burning a perpetual lamp in the temple.		

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	TANJORE DISTRICT—cont. KUMBAKONAM TALUK—cont. Tirunāgēsvaram—cont. On stray stones built into the north and south walls of the maṇḍapa in front of the central shrine in the Uppiliyappan temple.	..	....	..	Tamil	Fragmentary. Seems to register a grant of land to the Śrīvaishnavas of the temple of Tiruvinnagar-Appan for the offerings and festivals of the god.
74	Tiruppananāḷ.—On the south, east and north walls of the central shrine in the Arunajā-tēsvara temple.	Chōla	Kulōttunga-Chōlādēva	11th year (in words)	Do.	Commences with the introduction <i>Pugaśāśāṇḍa puṇari</i> etc. Built in at the beginning and end. Registers the order of the king granting the <i>uṇari</i> for the village Rājēndranallūr which was originally a <i>brahmadēya</i> and was converted into a taxable land in the reign of Vira-Rājēndra. Refers to the settlement of the village made in the reign of Vira-Rājēndra's elder brother (<i>apṇar</i>) Rājēndradēva. (See Part II, p. 50.)
75	On the west wall of the maṇḍapa in front of the same shrine.	..	....	..	Do.	Mentions Villayarāja <i>aiśas</i> Anbarkkaraiśu Marudamānik-kam of Venkūr who consecrated the image of Dēvi (in the temple).
76	On the east wall of the second prakāra of the same temple.	Vijaya-nagara.	Mallikārjunadēva-Mahārāya, son of Dēvarāya-Mahārāya, who was pleased to institute the elephant hunt.	Śaka 13 [69], Vibhava, Makara, śu. 11, Monday, Aśvati.	Do.	Damaged and unfinished. Registers a grant of land, free of taxes, by Kārambicheṭṭu Nārāyaṇa-Bhaṭṭar Ejjāśai... of Idavai, for the expenses of the Vaigāśi festival.
77	On the same wall	Do.	...., 'who instituted the elephant hunt.'	Śaka 1366, Raktākshī, Tula, śu. 7, Sunday, Uṭṭi-rāḍam.	Do.	Damaged. Registers sale of two villages to the temple.
78	On the west wall of the same prakāra.	..	....	..	Do.	Beginnings of lines built in. Gives the details of income (of the temple) derived from certain lands and from persons of different professions.
79	On the right door-jamb of the kitchen in the same temple.	Chōla	Kulōttunga-Chōlādēva	11th year	Do.	Registers the agreement made by two Śivabrāhmanas of the temple of Ajaṇa-Īśvaramuḍaiyār to burn two lamps in the temple for the money received by them from two shepherds of the village.
80	On the left door-jamb of the same kitchen.	Do.	Vikrama-Chōlādēva	9th ,, (in words)	Do.	Records the imprecation of the assembly of the <i>brahmadēya</i> village of Tirupparandāl against persons misusing the water of the tank called 'Irunūruppadinarvaṇ-kulam' dug in the village by Tiruvaiyāru-Dēvan <i>aiśas</i> Rājēndraśōḷa-Pallavaraiyār, the headman of Vēlūr.
81	Tiruvāyppāḍi.—On the north, west and south walls of the central shrine in the Kshirapurīśvara temple.	Vijaya-nagara.	Ariyappa-Uḍaiyār, son of Vira-Bokkaṇa-Uḍaiyār. (Harthara II.)	Śaka 1304 (in words), Dundubhi, Kaṇṇi, śu. 12, Friday, Aṇṇiṭam.	Do.	Registers a sale of land by four individuals to a resident of Kārikūḍal in Kūḍal-nāḍu which was a subdivision of Irungōlappāḍi-nāḍu, in Meṅkā-nāḍu situated in Virudarājabhayankara-vaḷanāḍu. Mentions the coin <i>Aḥavāman-pṇam</i> .
82	On the same walls	Do.	Mallikārjunadēva-Mahārāya, son of Dēvarāya, 'who was pleased to institute the elephant hunt.'	Śaka 1379, Īśvara, Simha, śu. 11, Monday, Mūla.	Do.	Records a sale of land by two private individuals of Kārikūḍal to Timmaṇa-Gāṅgēya, a resident of the same village. Mentions Irungōlappāḍi-nāḍu.
83	On the west wall of the same shrine.	....	....	..	Do.	Registers a grant of 1 mā of land as <i>tirumāttakkēṇi</i> by Timmaṇa-Gāṅgaiyār as the charges (<i>kēḷi</i>) for the subdivision of his lands from the temple property, and for registering it on the temple walls.

84	On the east wall of the maṇḍapa, in front of the central shrine in the same temple.	Chōla	Tribhuvanachakravartin bhuvanavīradēva, 'who having taken Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya, performed the anointment of victors and heroes'. Sakalabhuvanachakravartin Kōpperuṅjūgadēva.	37th year (in words), Makara, śu. 11, Wednesday, Rōhmi.	Do.	Unfinished. Seems to make provision for offerings to the God Śokkakūtār in the temple of Tiruvāyppāḍi-Uḍaiyār by Uyyakkonḍa-Pillai of Sēnalūr, a <i>brahmadēya</i> in Mīlalai-nādu.
85	On the same wall	Pallava		29th year (in words), Dhanus, ba. 2, Saturday, Pūṣam.	Do.	Registers the admission of certain <i>tiruvāmattukūṭāni</i> lands to the benefits of the tax-free land of the village (<i>āṅkā-iriyil</i>) by the <i>mālaparushai</i> of the village of Sēnalūr. Unfinished and built in. Registers a sale of land to the temple of Tiruvāyppāḍi-Uḍaiyār by two brothers of Sēnalūr.
86	On the east and north walls of the same maṇḍapa.	Pāṇḍya	Jatāvarman Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	6th year (in words), Rishabha, ba. 2, Friday.	Do.	Ends of lines built in. Registers a sale of land as <i>tiruvāmattukūṭāni</i> to the temple by a resident of Sēṅā-lūr, a <i>brahmadēya</i> in Mīlalai-nādu.
87	On the south wall of the same maṇḍapa.	Chōla	Tribhuvanachakravartin 'who having taken Madura, Īlam and Karuvūr, was pleased to take the crowned head of the Pāṇḍya'. Tribhuvanachakravartin Rājā-rājadēva. (II)	38th year (in words), Kaṇṇi, ba. 3, Wednesday,	Do.	
88	On the south wall of the second prakāra of the same temple.	Do.		15th year (in words), Mina, śu. 1, Monday, Uttiraiṭṭādi.	Do.	Built in at the end. Commences with the introduction <i>Pūmarviya polittum</i> etc. Records the sale of certain temple lands to a private individual, who agreed to the income from the same being utilised for offerings to the deity on the Tai-Pūṣam festival day, after paying the taxes.
89	Sēṅgaṇūr.—On the north wall of the 'rock,' in the Satyagirīvara temple.	Do.	Do. (III)	30th year (in words), Kaṇṇi, śu. 1, Saturday, Chittirai.	Do.	Gives the regulations for the administration of the village of Sēnalūr framed by the <i>Mālaparushai</i> of the temple of Viśvavaradēva. (See Part II, p. 57.)
90	Mānambāḷi.—On the north wall of the central shrine in the Nāganāthasvāmīn temple.	Do.	Rājakesarivarman Chakravartin Kulōttunga-Chōlādēva.	18th year (in words)	Do.	Commences with the introduction <i>Pugaḷmādu viṅga, kūtāttukūṭāni</i> by the <i>Nagarattār</i> and the temple authorities to Vikkiramāditṭaṅ Tirumudukunṇaṅ <i>alāas</i> Virudarājabhayaṅkara-Āchāryaṅ, for enacting the <i>Tamulakkattu</i> on five occasions during the Chittirai festival, in the temple of Kailāsamudaiya-Mahādēva at Viranāyānapuram in Mīlalai-nādu.
91	On the same wall	Do.	Do.	38th " (in words)	Do.	Commences with the introduction <i>Vīramē tūraiyaḡavāṅum</i> , etc. Records gift of some land by the <i>Nagarattār</i> of Viranāyānapuram, for the expenses of the <i>tiruvūdai</i> festival of the god in the month of Chittirai.
92	Do.	Do.	. . . . .	. . . . .	Do.	Two fragmentary records each containing a portion of the introduction of Rājendra-Chōla I commencing with the words ' <i>Tirumanarivāḷara</i> ', etc.
93	On the north and west walls of the same shrine.	Do.	Rājakesarivarman Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	36th year	Do.	Commences with the introduction <i>Pugaḷśūṅṅa puṅṅari</i> etc. Damaged. Registers a gift of land by purchase making it tax-free by payment of a consolidated amount to the assembly of Viranāyānapuram in Mīlalai-nādu, by a merchant of the village, for offerings etc., during seven days of the Chittirai festival.
94	On the west wall of the same shrine.	Do.	Parakesarivarman (wrong) Tribhuvanachakravartin [Kulo]ttunga-Chōlādēva.	[Lost]	Do.	Commences with the introduction <i>Pugaḷmādu viṅga</i> etc., of Kulōttunga I. Records an agreement given by the Śivabrāhmaṇas and the <i>śihānatār</i> of the temple to measure 111 <i>kalam</i> of paddy annually as interest on 444 <i>kalam</i> endowed by the merchant mentioned in No. 93 above in addition to the gift of the same land for the festival. Provision was also made for the performance of a <i>kiṭṭu</i> and for feeding the devotees in the Baktagaḷbaktamatha.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	TANJORE DISTRICT—cont. KUMBakonam TALUK—cont. On the west and south walls of the same shrine.	..	....	36th year (in words)	Tamil	Registers the order (<i>sammāda-nijōga</i>) issued by the Nagarattār of Viranāyāpuram to the <i>dēvakammis</i> and the <i>Māhēśvaras</i> of the temple of Sri-Kailāsam-udaiyār, permitting the latter to supply daily during the seven days of the festival mentioned above, 2,000 lilies from the tank called 'Nambinaṅgai.' Mentions the Māhēśvara Mārambāḍi-Pichchar.
96	On the south wall of the same shrine.	Chōla	Rājakesarivarman ve[r]tin Kulōttuṅga-Chōlādēva.	23rd "	Do.	Begins with the introduction <i>Pugaḷśūṇḍa puṇarī</i> etc. Ends of lines built in. Registers the agreement given by the Sivabrāhmaṇas of the temple of Kailāsamudaiya-Mahādēva to feed the <i>Apurvi-Māhēśvaras</i> (pilgrims) in the temple with the interest on the paddy received by them from a merchant of Gaṅgaikoṇḍa-śōḷapuram.
97	On the same wall ..	Do.	Parakēsarivarman Chōlādēva.	5th "	Do.	Commences with the introduction <i>Tirumappi valara</i> etc. Damaged at the end. Records the agreement made by the Sivabrāhmaṇas of the temple of Sri-Kailāsamudaiyār in Ilai-chhikuḍi <i>aias</i> Viranāyāpuram situated in Mīlalai-nāḍu, a subdivision of Vaḍagarai Rājēndrasimha-valanāḍu, to burn three perpetual lamps for the money received by them from Maṇaikkāḍaṅ Patañjali-Bhaṭṭāra of Nāṅgūr, who was doing the <i>Dēvāraṅgacam</i> of Rājēndra-Chōlādēva, i.e. the king.
98	Do. ..	Do.	Do.	4th "	Do.	Registers a grant of land, free of taxes, by the Nagarattār of Iacchikkudi <i>aias</i> Viranāyāpuram for forming a flower-garden called after the king, for the temple.
99	Śōḷapuram.—On the west and south walls of the deserted temple to the north of the main road.	Do.	Rājakesarivarman vartin Kulōttuṅga-Chōlādēva].	38th " (in words)	Do.	Damaged and incomplete. Ends of lines built in. Commences with the introduction <i>Pugaḷśūṇḍa puṇarī</i> etc. Seems to record the remission, by the Nagarattār of Viranāyāpuram, of taxes on certain lands purchased by some persons for the temple of Kulōttuṅgachōḷiśvaram-Uḍaiyār.
100	Tiruvalliyāṅguḍi.—On the north wall of the central shrine in the Kōlavillirāmaṅ temple.	Vijayanagara.	Krishnadēva-Mahārāya	Śaka 1439, Śvara, Pushya, śu. paur. tami.	Do.	Damaged. Mentions the eastern conquests of the king and the Śiva and Vishnu temples in the Chōlāmaṇḍalam to which he made a gift of certain taxes (cf. <i>A.R.</i> for 1924-25, Part II, para. 52).
101	Kuṭṭichehi.—On the east and west walls of the central shrine in the Kōḍaṇḍarāmasvāmin temple.	..	....	..	Do.	Fragments. One of these seems to register a grant of land to Kshētrapāla, the son of Vayirava-Nayinār on his appointment as the temple accountant. In characters of the 15th cent. A.D.
102	Tirulōki.—On the north wall of the maṇḍapa in front of the central shrine in the Sundarēśvara temple.	Chōla	Tribhuvanachakravartin Rājarājādēva.	19th year, (in words), [Tula], ba. 3, Thursday, Mṛiga- śiṛsha.	Do.	Damaged. Seems to register the agreement made by the Sivabrāhmaṇas to burn a twilight lamp in the temple of Tiruppirasu . . . (see No. 104 below) at Rājādvākanallūr, a quarter (?) of Tailōkki <i>aias</i> Virudarājabhayaṅkara-chaturvēdimarḡalam in Marṇināḍu, a subdivision of Virudarājabhayaṅkara-valanāḍu, for the gold received by them from a private individual.

103	On the south wall of the same mandapa.	Do.	.....Chakravartin Rājā-rājadēva (II).	4th year, Karketake, Śu. 6, Tuesday, Hasta.	Do.	Commences with the introduction <i>Pāmaraviya paṭṭiṣṭam</i> etc. Mutilated and portions lost. Seems to record the resettlement of the several kinds of lands under different categories, such as <i>dēvaśāna</i> , <i>brahmadēya</i> , <i>paṭṭiśchandanam</i> , <i>rājakeśavar-kāṅṅipparṇu</i> etc. The royal order for the resettlement was issued on the 358th day of the 3rd year.
104	On the same wall	Do.	Tribhuvanachakravartin Kōnērinmalkoṅḍān.	Do.	Do.	Damaged at the end. Registers the royal order confer- ring on a certain Kōśali Tribhuvanansundaraṅ Dakṣiṇāmūrti-Bhaṭṭa, the right of worship in the shrine of the goddess, in the Paraśurāmisvaram-Uḍaiyār temple for all the thirty days (of the month) on the representation of Gaṇitachakravarti who founded the shrine. Mentions Svāmīdēvar.
105	On the east wall of the same mandapa.	Vijaya- nagara.	[Lost]	Śaka 1439,	Do.	Stones lost and beginnings of lines built in. Contents similar to those of No. 92 above.
106	On a slab built into the wall to the left of the entrance into the kitchen of the temple.	..	.....	paurnami,	Do.	Refers to a building which was the gift of Tiruchchirram- balam-Uḍaiyār <i>ai'as</i> Edirilīśōla-Brahmārāyar of Araśūr.
107	On another slab built into the same wall.	..	.....	..	Do.	Refers to a building which was the gift of Sambandap- perumal <i>ai'as</i> Smbiyan-Brahmārāyar of Kuravaiseri.
108	On the east wall (outside) of the outer prakāra of the same temple.	Chōla	Rājakesarivarman vanachakravartin tuṅga-[Chōladēva].	..... Sunday pañchami, Āyil- yam.	Do.	Fragment. Gives portion of the introduction <i>Pugalimādu vaṭṭa</i> etc. Registers the grant of land, free of taxes, made to the temple of Mahadēva by the assembly (<i>peruriguṟi</i>) (of the village) in return for the money received previously from Varaguna-Perumal for the expenses of the Mārgaḷi festival. The grant was made for the prosperity of the king, the village and the country.
109	On the north and west walls of the central shrine in the Kailāsanātha temple.	Do.	Tribhuvanachakravartin Rājārajadēva.	8th year, Makara, ba. 4, Thursday, Hasta.	Do.	Damaged at the end. Registers the agreement made by four Śivabrāhmanas of the temple of Sri-Kailāsamūḍai- yār to burn a twilight lamp for the money received by them from Dēvaṅ Iḍaṅḅōṅḍān <i>ai'as</i> Maṅḍaiyarāyan of the village.
110	On the south wall of the same shrine.	Do.	Kulōttunga-Chōladēva	[Lost]	Do.	Ends of lines damaged. Seems to register a similar agreement given by two Śivabrāhmanas.
111	On the south wall of the mandapa in front of the same shrine.	Do.	Parakēsarivarman Rājendra- Chōladēva.	.... Tulā, Śu. Saturday.	Do.	Much damaged. Contains portion of the introduction ' <i>Tirumūṭṭi vaṭṭa</i> ', etc. Seems to register the proceed- ings of the <i>Mahasabhā</i> of the temple, regulating the utilisation of certain land-income of the temple. Another fragment refers to the event of Rājendra- Chōladēva returning with the Gaṅgā (Ganges water) and worshipping the deity.
112	On the north wall of the same mandapa.	Do.	Do.	11th year (in words)	Do.	Commences with the same introduction. Registers the agreement (<i>kaṭṭiṭai</i>) given by the assembly of Trailōkya- mahādēvi-chaturvēdimaṅgalam, a <i>brahmadēya</i> in Manni-nāḍu, a subdivision of Rājēndrasinga-vaṅnāḍu to Koṅḍambhaṭṭa-Vasantayājīyar, a member of the <i>āḷuṅṅam</i> of the village, to the effect that in future the assembly would bear the taxes on certain lands belonging to the temple, in consideration of the sum of 50 <i>kāśu</i> paid by him.
113	On a pillar in the archa-mandapa of the Kshirābdhi-Nārāyaṇa temple.	Do.	Tribhuvanachakravartin Vira- rājēndradēva.	7th	Do.	Unfinished. Mentions the (Śiva) temple at Śūṅganta- virttasōlanallūr in Viḷattur-nāḍu, a subdivision of Viruderājabhayaṅkara-vaṅnāḍu.
114	On the left door-jamb of the central shrine in the same temple.	Do.	.....	..	Do.	States that the <i>arāha-maṅḍapa</i> was the gift of the <i>Bāla- sabhā</i> . Modern.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont.					
	KUMBakonam Taluk—cont.					
115	Pandanallūr.—On the north wall of the maṇḍapa in front of the central shrine of the Paṣu-patiśvara temple.	Chōla	Parakēsarivarman bhuvanachakravartin Rājā- rājādēva] Kōnērūmaikoṇ- ḍān.	6th year, 5[5]th day	Tamil	Commences with the introduction <i>Pāmaruviya pōlōlāram</i> , etc. Registers the royal order assigning the proceeds of the sale of certain rights in the temple worship, and of the sale of the tenancy rights over the temple-lands confiscated from certain Śivabrāhmaṇas who had stolen gold from the temple treasury, for the benefit of the temple. The order was signed by Sandhivigrahaṇa Vayirādarāsār.
116	On the north wall of the inner gōpura of the same temple.	Vijaya-nagara.	Ahyutaḍēva-Mahārāya, 'son of Narsaiṅgādēva-Mahārāya.'	Śaka 1459, Hēvilam-bi, Simha, śu. 3, Tuesday, Uttirā-ḍam.	Do.	Much damaged. Seems to record the gift to the temple of a village in Vaḷuḍilampattu-chāvadi, situated between the Kōlīḍam (Coleroon) and the Kāvēri in Virudārajabhayaṅkara-vaṇaḍu.
117	On the left wall of the outer gōpura of the same temple.	..	....	..	Tamil (verse)	Verses in praise of Kāliṅgaṅ Ellai. In characters of the 16th century.
118	On the same wall ..	..	....	..	Do.	Do.
119	On the west wall of the central shrine of the Ādikēśava-Perumāḷ temple.	..	....	Virōdhikrit, Paṅguṇi 9.	Tamil	Registers the order of the chief Kōnērīdēva-Mahārāja, 'lord of Kāñchi,' assigning certain taxes in favour of the temples of Paṣupatiśvara-Mahādēva and Ādikēśava-Perumāḷ.
120	On the south wall of the same shrine.	Chōla	Tirubhuvana-chakravartin Rājā- dhirājādēva, 'who took Madure and Ilam.'	* 4th year, 206th day (in words).	Do.	Fragment. Mentions Kulōttuṅgaśōlap-Pilāvalamuḍai- yān.
121	Daraṅ.—On the west wall of the central shrine of the Bhūtēś- vara temple.	..	....	..	Sanskrit and Tamil.	States that this (shrine?) was the gift of Kāñjai Vēdārtha-Paṇḍita Agnicit Sarvakratyaji of [Kallu]t- tiḍal. In characters of the 12th century A. D.
122	Śōlivilāgam (hamlet of Vanṅi- kuḍi).—On the south wall of the mahā-maṇḍapa of the Chāmuṅ- ḍīśvara temple.	Chōla	Parakēsarivarman Tribhuvana- chakravartin	6th year, 3[10]th day.	Tamil	Damaged and incomplete. Commences with the intro- duction <i>Pūmādu paṅara</i> , etc., of king Vikrama- Chōlādēva. Seems to register a grant of land made tax- free in Vijayālayanallūr <i>alias</i> Chāmuṅḍīśvaranallūr for offerings to the god Chāmuṅḍīśvaram-Uḍaiyār.
123	Kaḍiḥchambāḍi.—On the right door-jamb of the Saundarya- valli shrine in the Saundararāja- Perumāḷ temple.	..	....	..	Do.	Built in at the beginning. Seems to register a grant of land at Kaḍittambāḍi to Ārā-amudu Titar as <i>tiṅṅāḷai- paṅara</i> for providing flower-garlands to the god Śāringa- pāni.
124	On the east base of the mahā- maṇḍapa in the Māsīlamanīś- vara temple.	..	....	Śukla, Paṅguṇi [4]	Do.	Incomplete. Registers a gift of land to Ārāvamudu- Tātar by Mahāmaṇḍalēśvara Kempayādēva-Mahārāja for providing flower-garlands to the god Śāringapāni. Probably connected with the above inscription.
125	Tirunārayūr.—On the east wall of the maṇḍapa in front of the central shrine of the Siddha- nāthasvāmin temple.	Chōla	Tirubhuvana-chakravartin Vik- rama-Chōlādēva.	5th year	Do.	Damaged. Registers a gift of money by Tiḷḷaiyarkulāvu <i>alias</i> Singalattarayāṅi of Pirambalakuḍi in Kīlār- kūram, a subdivision of Tenkaraḷ Nittaviniōḍa- vaṇaḍu for a twilight lamp in the temple.
126	On the same wall ..	Do.	Do.	[Lost]	Do.	Ends of lines built in. Seems to register provision made by a private individual for a twilight lamp in the temple.
127	Do. ..	..	....	5th year	Do.	Do. Registers a gift made by a Brahman lady named Kūjalai-Nān[ga].
128	Do. ..	Chōla	Vikrama-Chōlādēva ..	[Lost]	Do.	Seems to register another gift made by the same lady.
129	Do. ..	Do.	Do.	5th year (in words)	Do.	Incomplete. Registers the gift of a twilight lamp by a native of Tirunārayūr <i>alias</i> Pañ[chan]vaḷa[?]māḍēvi- chaturvēdimāṅḍam.

130	Do.	Do.	Do.	5th "	Do.	Registers a gift of gold for a twilight lamp by Uyyavandan Sivalokatyāgi of Kōttūr in Nenmai-nādu.
131	Do.	Do.	Vikra[ma-Chōlādēva]	[Lost]	Do.	Damaged. Mentions Maivarāya-Nāḍaiyān of Pāṇḍikula-sapti-valai-nādu.
132	Nāchehiyārkōvil.—On the north wall of the central shrine of the Śrinivāsa-Perumāḷ temple.	Pāṇḍya	Jajāvarman Tribhuvanachakravartin Su[n]dara-Pāṇḍyādēva.	18th year, [Mithuna, su.]	Do.	Stones misplaced and lost. Registers a sale of land by a native of Manalpākkam in Mēlūr-nādu, a subdivision of Jayan[ḡonda] śōla-maṇḍalam, to the temple of Ulaguyyanāra-ulūpa-Emberum[ān] at Tirunaraiyūr in Tirunaraiyūr-nādu, a district of Kulōttuṅgaśōla-vaḷa-nādu.
133	On the left wall of the outermost gōpura of the same temple.	Vijaya-nagara.	Krishnādēva-Mahārāya	Śaka 1436, Bhāva, [Tulā], śu. 12, Monday, Rēvatī.	Do.	Registers the assignment of certain specified taxes by the king for the benefit of the god (Nambi), his consort and Śrī-Rāma of Tirunaraiyūr in Chōla-maṇḍalam at the request of Vaḍamalai-Aṇṇal of Ariṅḡaḍapuram in Toṇḍai-maṇḍalam.
134	Tiruppanḍural.—On the south wall of the central shrine of the Prāṇśvāra temple.	Chōla	[Lost]	[Lost]	Do.	Commences with the introduction <i>Puyalēyppa</i> etc. of Kulōttuṅga-Chōla. III. Damaged and incomplete. Seems to be an inventory of the temple lands and ornaments. Purport to be the copy of an inscription engraved on stone when the original brick temple of Tirupperunturai-Uḍaiyār was converted into a stone temple in the reign of Karikāla-Chōla, on which occasion the inscriptions previously engraved on the door-jambes and the eaves of stone (<i>kaṅ-kavi</i>) were copied on the temple (walls).
135	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Madiraitkoṇḍa Parakēsari-varman.	22nd year	Do.	Registers an agreement made by the <i>sabhā</i> of Tirupperunturai and the temple servants for burning a perpetual lamp in the temple of Mahādēva at this village, a <i>dēvādāna-brāhmaḍēya</i> in Tiru[peru]naraiyūr-nādu, for the shcep received by them from a barber named Pirāntakaṅ Aḍittan.
136	On the same wall	Do.	Tribhuvanachakravartin Rāja-rājādēva.	20th year (in words), Makara, śu. 9, Wednesday, Aśvati.	Do.	Damaged and incomplete. Mentions the <i>brāhmaḍēya</i> village Tirupperunturai and one Nittakayaṇan.
137	Do.	Do.	Do.	14th year (in words), Śirṅha, ba. 10, Wednesday, Rōhini.	Do.	Registers a gift of land and house-site by a lady of Araṣūrin Arkkāṭṭu-kūṅṅam, a subdivision of Pāṇḍikula-śāri-valanādu, for the expenses of the procession etc., on the days of <i>amāvāsya</i> for the images of the god, goddess, Periyadēva and Astradēva and for their offerings after their bath in the Araṣūlāru (river).
138	On the east wall of the same maṇḍapa.	Pāṇḍya	Vira-Pāṇḍyādēva	6th year	Do.	States that the <i>matā-pīṭha</i> presented to the temple in the 22nd year of Su[n]darapāṇḍyade[va*] was the gift of Nalludaiyān Veludiyarāya* [jn.]
139	Tiruchehirai.—On a slab standing at the entrance into the central shrine of the Sārṅganātha-Perumāḷ temple.	Chōla	Parakēsarivarman	5th " (in words)	Do.	Ends of lines lost. Seems to register the gift of sheep made for a lamp in the temple of Tiru[ma]ttirukkoivil-Perumāḷ at the <i>dēvādāna</i> village Śēyvir, by a lady of the household of (queen) Kilāvaḍiḡal of Tāṅjāvūr.
140	On a stone set up in a field to the north of the same temple.	Do.	Do.	Pramādeba, Purat-tāsi 7, Saturday.	Do.	Damaged. In modern characters. Registers grant of land called Māvācippallam for the mid-day offerings of the god Sāranāthaśvāmin, by one Bābā-Sūhib, on the occasion of the birth of his son. At the top are carved the figures of the Vaḍegalai-Vaiśṇava mark (without the middle line) and the <i>śākhā</i> and <i>chakra</i> .
141	Uḍaiyārkōvil (hamlet of Tiruchehirai).—On the south wall of the maṇḍapa in front of the central shrine in the Sāra-Paramēśvara temple.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	5th year, Rishabha, Thursday, Mṛigaśrīṣha.	Do.	Built in in the middle. Registers a tax-free gift of land by the big assembly of Rājasundari-chaturvedimangalam for offerings to the god Tirucheṅneri-Uḍaiyār, when the image was taken out in procession to the river Rājanārāyappperāru on the day of Svāti in the month of Chittirai.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
142	TANJORE DISTRICT—cont. KUMBakonam Taluk—cont. Uḍaiyār-kōyil—cont. On the same wall	Chōla ..	Tribhuvanachakravartin [Ku].	[2]7th year and 413th day (in words), Karkatāka, ba. 9, Friday, Rōhiṇī.	Tamil ..	Engraved in continuation of the previous inscription. Built in the middle and end. Seems to register a tax-free gift of land by the big assembly of Rājāsundari-chaturvēdināṅgalam, a <i>brahmadēya</i> in Śāṅgūr-kūrṭam, a subdivision of Kulōttungaśōḷa-vaḷanaḍu, for offerings to the god Umāmāhēśvaradēva in the temple of Tiruchchennai-Uḍaiyār.
143	Tandantōttam.—On a stone lying in front of the ruined Śiva temple.	..	.....	Rektākshi, Āvaṇi 28	Do. ..	Fragment. Contains only the name Tirumalaidēva-Mahārāja.
144	Nāgarasampēttai.—On a stone built into a step of the Lakshminārāyaṇa-Perumāḷ temple.	Chōla ..	Tribhuvanachakravartin .....	..... pañchami, Śadaiyam.	Do. ..	Damaged. Registers a grant of land by a private person (name lost) for worship and offerings to the god Porpadisvaramuḍaiyār set up by him at Ambalāperumāḷ-nallūr in Kulōttungaśōḷa-vaḷanaḍu.
145	Ēṇanallūr.—On two portions of a latticed window, one built into the south wall of the central shrine, and the other lying in the compound of the Brahmapuriśvara temple.	..	.....	..	Do. ..	States that this window (<i>jāḷaku</i>) was constructed by Tiruveṅkāḍuḍaiyāṅ <i>aiāas</i> Śrīmāhēśvarapriyaṅ of Kiranguḍi.
146	Tiruppurambiyam.—On the north wall of the central shrine in the Sākshīśvara temple.	..	.....	[3]6th year	Do. ..	Beginning built in. Registers a gift of land by purchase by a lady called Attiyaṇa-Mādēvi for offerings and other expenses of the god Chandrasēkharadēva set up by her and of other images in the temple at Tiruppurambiyam in Aṇḍāṭṭu-kūṛam, a subdivision of Rājēndrasūṭha-vaḷanaḍu.
147	On the same wall	Chōla ..	Parakēsarivarman	12th	Do. ..	Records the gift of a perpetual half-lamp for the god Adittagarām-Uḍaiyār in the same temple by Tāyan Śāttar, a shepherd of Inṅambar.
148	Do.	Do. ..	Rājārājadēva	27th	Do. ..	Registers the agreement made by a Śivabrāhmaṇa of Tiruppurambiyam for burning a perpetual half-lamp in the temple, for the money received by him from a lady called Oḷiyāppagai Paśupati.
149	On the west wall of the same shrine.	Do. ..	Parakēsarivarman Rājēndra-Chōḷadēva.	12th	Do. ..	Begins with the introduction <i>Tirumanṇi vaḷara</i> etc. Registers a gift of money for 15 twilight lamps in the temple by Kāvīdi Sīruḍaikkalāl, a lady belonging to the bathing establishment of the king, her mother and sister.
150	On the same wall .. .. .	..	.....	..	Tamil (verse) ..	Verse in praise of Uttamaśōḷa Tamiḷap-Pallāvāsiyaṅ of Ālūr who made certain gifts to the temple.
151	Do.	Chōla ..	Rājārājakēsarivarman	8th year	Tamil ..	Engraved in continuation of No. 328 of 1927. Registers a tax-free gift of land by purchase for 5 perpetual lamps in the temple by Terri Vaigāvāḍigal <i>aiāas</i> Vāṅavaṅ-Mūvēndavēḷāṅ, the headman of Puṅgaṅṅūr in Teṅkarai Purakkīyūr-nāḍu.
152	On the south wall of the same shrine.	Do. ..	Rājēndra-Chōḷadēva	15th	Do. ..	Contains a portion of the historical introduction <i>Tirumanṇi vaḷara</i> etc. Beginning built in. Abruptly stops after the date portion.

153	On the same wall	Do.	Rājakesarivarman Rājādēva.	Rājādhi-31st	Do.	Commences with the introduction <i>Tingalērtaru</i> etc. Portions damaged. Registers the agreement made by the Śaṅkarappādi-Nagarattār residing in the street called 'Viraiyākkali-perunteruvu', in the <i>dēvadānappirambū</i> belonging to the god Tiruppurambiyam. Uḍaiyār, to measure oil for two twilight lamps to be burnt before the <i>dēvapālakas</i> at the <i>śrāvāṅkūṭavāśal</i> of the temple, for the money received by them from Aechan-Setti of Kaḷattūr in Kshatriyaśikhāmani-vaḷanāḍu.
154	Do.	Do.	Rājakesarivarman	16th .. (in figures and words).	Do.	Begins with the introduction <i>Tirumagalpōla</i> etc. Built in at the end. Records the weight of the golden salver used during the <i>śrībālā</i> ceremony.
155	On the same wall and the right wing-stone of the entrance.	Do.	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do.	Built in at the end. Registers the agreement made by the Śivabrāhmanas of the temple of Tiruppurambiyam. Uḍaiyār at Tiruppurambiyam, a <i>dēvadāna</i> village in Aṅḍāttuk-kūṟam, a subdivision of Vikramachōḷa-vaḷanāḍu, to burn a perpetual lamp in the temple for the money received by them from a native of Nallūr <i>alēas</i> -Vēlāttāmaṅgalam in Nittavinōda-vaḷanāḍu.
156	On the south wall of the mandapa in front of the same shrine.	Do.	Tribhuvanachakravartin	13th ..	Do.	Damaged and unfinished. Seems to register a gift of land by a lady named Ajavandā Dayagunavalli for a perpetual lamp in the temple at Tiruppurambiyam.
157	On the same wall	Chōḷa	Parakesarivarman Tribhuvanachakravartin Rājārājadēva.	7th year (in words), Kaṇṇi, ba. 9, Wednesday, Aśṣṣha.	Graṇthā and Tamil.	Commences with the introduction <i>Pūmaraviya pōḷilēḷam</i> etc. Registers the remission of taxes by the assembly of vainallūr on the land purchased for the offerings etc., of the god Uḍaiya-Piḷṣaiyār set up by some private persons with the money endowed by them. Records an agreement (<i>vāḷayāṭṭi</i>) made by the Śivabrāhmanas of the temple to the effect that they would pay the annual tax of 4½ <i>kāṣu</i> on the land and site assigned for the enjoyment of pilgrims in lieu of the interest on a lump-sum of 40 <i>kāṣu</i> received by them from a certain Aṅḍār Kandayābharanar.
158	Do.	Do.	(Tribhuvanachakravartin Rājādhirājadēva.	10th year (in words), Vriśchika 24, su. . . . , Monday, Bharani.	Tamil	Records that the offerings of the god which had originally consisted of mixed paddy and was converted into one of pure paddy in the sixth year of the king, was now again, on enquiry, restored to one of mixed paddy. Obstructed by a pillar in the middle. Registers a remission of taxes on the temple lands for the <i>mahā-pūjā</i> of the god at Tiruppurambiyam as the gift of Kōṇērdēva-Mahārāja who calls himself 'the lord of Kāṅchūpura.'
159	On the east wall of the same mandapa.	Do.	Kulōttunga-Chōḷadēva	[3]4th year	Do.	Begins with the introduction <i>Sūrmāṅṅi iravāṅgu</i> etc. Registers a sale of lands and house-sites to the temple by Sittirandāṅ Śāḷaṅ, the headman of Viśalūr in Sēṅṅūr-kūṟam, a subdivision of Kulōttuṅṅa-vaḷanāḍu in collaboration with his younger brother and mother.
160	On the right wall of the inner gōpura of the same temple.	Vijayanagara.	Dēvarāya-Mahārāya (Virūpāksha).	Śaka 14** ² , Viśvāvasu, Mina, su. 5, Monday, Punarpuṣam.	Do.	
161	On the east wall of the second prakāra (left side) of the same temple.	Chōḷa	Rājakesarivarman Tribhuvanachakravartin Rājā*trāḷa*J-dēva.	12th year, Mina, su. 6. Monday, Mṛigaśrīsha.	Do.	
CHITTOOR DISTRICT.						
CHITTOOR TALUK.						
162	Pulligunḍu (near Pulikallu).—On a hero-stone set up by the side of the Guṇḍīvara temple.	Do.	.....	Sarvadhāri, Mā[gha], su. 5,	Telugu	In modern characters. Records the death of Aḍepa, the son of Siddhana, probably in a fight, on behalf of Vengalappa-Nayyū. The hero is depicted with a gun in his hands.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—cont.					
	CHITTOOR TALUK—cont.					
163	Nāragallu.—On a slab built into the wall of a shrine in the Rāmasvāmin temple.	..	....	Śaka 1764 expired, Kali 4943, Śubhākrit.	Tamil and Telugu.	States that during the regime of Lakshmidēvi-Ammāl, the daughter of Raiga-Krishṇa Mudbu-Virappa-Nāyaka of Tanjore, and the wife of Kumāra-Venkaṭappa-Nāyaka, who was the son of Veṅgana-Nāyaka and the grandson of Anantappa-Nāyaka, the chief of Nāragalupālayam, and under her direction, her brother Kannamma-Nāyaka who was her agent (<i>mukṭyār</i>) built in the village the temple of Paṭṭābhī-rāmasvāmin with its adjuncts and arranged for its maintenance etc.
164	Ammavāripalle.—On a slab lying in a field to the east of the village.	..	....	Śaka 1762 expired, Śārvari, Vaigāsī, sn. 7, Saturday.	Tamil	Records a gift of land made, through Ammaṇi-Ammāl for a lamp in the northern <i>gōpura</i> of the Arupā-chalésvara temple, by Lakshmidēvi-Ammāl of Nāragalupālayam (mentioned above).
165	On a slab built into the side of a well near the tank bund.	..	....	Do.	Do.	Records a similar gift of land by the same lady for a lamp-offering (<i>dēpārādhana</i>) in the same temple.
166	Mahādēvamangalam.—On the base of the Mahādēva temple.	..	....	Yuva, Kārttigai ..	Do.	In modern characters. Records an agreement made by two parties headed by Kundāni-Setti Virappa and Kūṭṭa-Setti of Māvalimangalam who had been estranged for some years previously, defining their rights in the temples of [Tirukkaṇṇiśvaramuḍaiya-Nayinār and of Viṅṅirunda-Perumāl].
167	On a pillar set up in front of the same temple.	Chōla	Rājarājakesarivarman	16th year ..	Do.	Begins with the introduction <i>Tirumagal-pōla</i> etc. Records a gift of land, after its purchase from the assembly of Māvalimangalam in Tūṇāḍu of Perumbā-rappādi, made by Piṭṭāṇ Tayapirān of Manaripakkam in Pēṅūr-nāḍu, a subdivision of Puliūr-kōṭṭam for <i>śrēbala</i> , for lamps during the three services and for special offerings on the day of [Tiru*]vādirai in the temple of Tirukkaṇṇiśvaram-Uḍaiyār in the village.
168	On a slab lying across a well in front of the same temple.	Do.	Parakēsa[rivarman] 'who took Madura.'	[Lost] ..	Do.	Worn out completely. Mentions Śēmbiyāi .. and [Mā]valimangalam.
169	On a slab in front of the Vināyaka temple.	..	....	..	Do.	In characters of about the 10th century A.D. States that this is the hall (<i>ambalam</i>) called the 'Aināruva-Dēsavalluva Pugalvēṇḍi Attikōsa-pērambalam.' In the middle of the slab are cut in relief figures of a goat, sickle, <i>sūla</i> , axe and <i>āmaru</i> .
170	On a slab built into the tank-weir	Chōla	Parakēsarivarman 'who took Madura.'	24th year (in words)	Do.	Built in at the bottom. Seems to record an agreement of the <i>śabha</i> of Māvalimangalam in Tūṇāḍu given to a certain Vayiramēgan, son of Nāḍālvār, the headman of Karuvil, to conduct some charity (name lost) with the gold they had received from him.
171	On a slab lying near the ruins of the Viṣṇu temple.	..	....	Yuva, Kārttigai ..	Do.	Contents same as in No. 166 above.

PUNGANUR TALUK.																						
172	Bōdīnāyānpalle.—On a hero-stone set up in a field to the west of the village.	Bāna	..	Sembiyam-Bānarasa	..	..	..	..	..	Kannada (archaic)	Records a gift of land (<i>koḷaṁi</i>) made in memory of a certain Udays-Sūre who fell in a cattle-feud with Saṅgīa at Maṅgala while Pallava-Dhavaḷa was governing the <i>nāḍu</i>.	..	..	..	..	..	..	..	..	..	..
173	On another hero-stone set up in the same field.	Pallava	..	Paramēśvara-Pallava[ma]ḷla	..	..	..	..	..	Do.	Damaged. Records a similar gift of land in memory of a hero (name lost), who fell in a fight with Palla[va*]-Dha[va*]ḷa.	..	..	..	..	..	..	..	..	..	..
174	On a third hero-stone set up in the same field.	Chōḷa	..	Chōḷa-Māhārāja	..	..	..	..	..	Do.	Refers to the king as ruling the Puli-nāḍu Sixty. Records the great victory of Kaliyaṅga, the son of Pallava-Gāmuṅḍa and the son-in-law (<i>aḷiṅga</i>) of Būḍali Ponnayya of Maṅgala in a cattle-raid at the place.	..	..	..	..	..	..	..	..	..	..
175	On a fourth hero-stone set up in the same field.	..	..	.....	.....	..	..	..	..	Do.	Seriously damaged. Refers to the watchman (<i>kāṁpa</i>) of the Baḷāñjiga of Maṅgala 'who captured three-hundred bulls.'	..	..	..	..	..	..	..	..	..	..
176	On a fifth hero-stone set up in the same field.	..	..	.....	.....	..	..	..	..	Do.	Records the death of Bira-Baḷāñji, son of Siṅgha-Puli, on the occasion of the capture of three hundred bulls by a certain Vemma[ra*]ṣar, while Vajjaradēva 'was ruling the earth.' See the above inscription.	..	..	..	..	..	..	..	..	..	..
177	On a sixth hero-stone set up in the same field.	Western Gaṅga.	..	Pernāḍi	..	..	..	..	..	Do.	Refers to a certain Mayimana-Pallavarayar as ruling the Puli-nāḍu. Records a gift of land as <i>kalmāḍu</i> by the chief and the village (people?) in memory of a servant who died in a cattle-raid at Maṅgala. Mentions Beḷatūru.	..	..	..	..	..	..	..	..	..	..
178	On a seventh hero-stone set up in the same field.	Do.	Refers to Vajjaradēva as ruling over the Puli-nāḍu. Records a gift of land under the tank called Baḍam-gāni-keṛe by the king, and the village (people) of Maṅgala, as <i>kalmāḍu</i> in memory of Heṅgilan[kuṣṭi]ya who died in a cattle-raid.
179	On an eighth hero-stone set up in the same field.	..	..	.....	.....	..	..	..	..	Do.	Much damaged. Records the setting up of a memorial to a hero who lost his life in a cattle-raid at Maṅgala.	..	..	..	..	..	..	..	..	..	..
180	On a ninth hero-stone set up in the same field.	..	..	.....	.....	..	..	..	..	Do.	Refers to Vajjaradēva as ruling over the Puli-nāḍu. Records a gift of land by the king and the village (people) in memory of a hero (name lost) who died in a cattle-raid at Maṅgala.	..	..	..	..	..	..	..	..	..	..
181	On a tenth hero-stone set up in the same field.	..	..	.....	.....	..	..	..	..	Do.	Damaged. Records the death of a hero named Satiya-paiya (?) in a fight on the occasion of the capture of the cows of Maṅgala by Gaṅḍarolgaṅḍa Pallavarayar.	..	..	..	..	..	..	..	..	..	..
182	On an eleventh hero-stone set up in the same field.	..	..	.....	.....	..	..	..	..	Do.	Seriously damaged. Refers to Vajjaradēva as ruling the Puli-nāḍu, and records the death of a hero (name lost) in a cattle-raid.	..	..	..	..	..	..	..	..	..	..
183	On the slab forming part of the roof of a dolmen near the Chau-ḍēsvari temple in the same field.	..	..	Baimdhu-Mahārājādhirāja. Paramēśvara Puniya- kumarasa. (Puniyakumāra- rasa), 'the lord of Pulvari.'	..	..	..	..	..	Do.	The lower half of the slab is lost. Seems to refer to an expedition of a certain Bānarasa against Māyinda-Nolam[ba]. The king is stated to have been ruling over the Maṅgala-Twelvo (division). The characters belong to about the 8th century A.D.	..	..	..	..	..	..	..	..	..	..
184	On another slab forming part of the same roof.	..	..	.....	.....	..	..	..	..	Do.	Fragmentary and damaged. Records a gift of land. The characters are slightly later than those of the above record.	..	..	..	..	..	..	..	..	..	..
185	On a stone in the scribe of the tank to the north of the village.	..	..	.....	.....	..	..	..	..	Kannada	Registers the grant of 15 <i>koḷaga</i> of land as <i>ēvipiti</i> under the sluice constructed by Ballama-Seṭṭiti of Mula-gunduru.	..	..	..	..	..	..	..	..	..	..
186	Aravapalle (hamlet of Mēlam- <i>doḍḍi</i>).—On a slab set up near the Anjanēya temple by the road-side.	Telugu	Records a <i>pēṅumbali-sarvaṁyā</i> grant of the village Attikūṅṭa made to a certain Gollanāḡu Vōbūḷesa by <i>Mahānāyānikāchārya</i> Timmappa-Nāyaka, son of Tippi-Nāyaka.

Śaka 88 [6]

Sādhāraṇa, Chaitra,
śu. 5.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—cont. PUNGANUR TALUK—cont.					
187	Kurappalle (hamlet of Arāḍi-guṅṅa).—On a slab built into the floor of the Āṅjanēya temple.	Bāṇa ..	Vikramāditya-Bāṇarasa ..	..	Kannada (archaic).	In characters of the 9th century A.D. Records the death of Muduḍan who saved the cows of Pudali-Oḍeya at Palpadi (?), during the king's hostilities (page) against a certain Kannakkuṇi.
188	On two pieces of a broken slab excavated near the same temple.	..	....	..	Do.	Beginning lost. Records the gift of a <i>kalināḍu</i> by the king and others in memory of the hero Niḍumba, the son of Mādava, who died in a cattle-raid at Koṭṭi-cheruvu.
189	On the base of the <i>dīpakambha</i> in front of the same temple.	..	....	Sarvajit, Paṅṅuṇi 1	Tamil	Records the erection of this <i>dīpakambha</i> and a gift of land to the God Hanumān by Saṅkamanāya[ka*], the grandson (?) of Saṅṅama-Nāyaka.
190	Mēkalachāmalapalle (near Vana-maladinne).—On two pieces of a broken slab lying to the north of the tank.	Chōla ..	Parakōsarivarman Chōladēva.	4th year (in words)..	Kannada	States that this is the tank dug by Dōamma Uttava-Setṭi, the son of Narisānti-Setṭi, and Sāvāya, the son of Paramaṅḍala Gavare-Setṭi.
191	Deśidoddi (near Vāṇamāladinne).—On a slab set up in a field in front of the deserted Viṣṇu temple.	..	....	..	Do.	Incomplete and mutilated. Registers the construction of the sluice of the Panegunte (tank) for the merit of Jannabaliḅa, son of Pṛithvirāma-Setṭi.
192	On a slab forming a side of a dolmen in front of the same temple.	..	....	..	Tamil	States that this is the <i>Parammakkaṅkal</i> (sati stone) set up in memory of the daughter (name lost) of Tāṅḍūr [Piridi](Pṛithvirāma-Setṭi, the <i>gamuṅḍa</i> of Iḍaiyūr, who entered the fire.
193	On a side slab of another dolmen in the same place.	..	....	..	Kannada	Damaged. In characters of about the 10th century A.D. Records the grant of land made in memory of a person who died in company with Dōamma and Puḷiyamma the younger brother of Pṛithvirāma-Setṭi, the son of Balimūrka-Gavuṅḍa of Eḍeyur, on the occasion of the destruction of a village (in a battle). Mentions Mārjavādi and Nolamba.
194	Vāṇamāladinne.—On a stone set up to the west of the village.	Chōla ..	Rājarāja Mummudi-Chōla, 'the lord of Tāṅḗai' and 'the king of the Chōlas.'	18th year ..	Tamil	Registers the remission of the <i>siddhāya</i> tax payable by the village Iḍaiyūr in gold and paddy, in accordance with the previous custom.
195	On two pieces of a broken slab lying in a field to the north of the village.	Bāṇa ..	Mahābali-Bāṇarasa ..	..	Kannada (archaic).	In characters of the 9th century A.D. States that a certain Nilagaṅḍan, the son of Muṅḍan of the (community of) <i>Mārthitāṅaras</i> (goldsmiths) and a servant of Prince Vijayāditya, having died after capturing the fort of Ariyapalli, a gift of land was made in his memory as <i>bāḷgaḷḅu</i> and as an <i>aḍḅevu</i> (?).
196	On another slab set up in the same field.	Do.	Mahābali-Bāṇarasa, 'ruling over the Vaḍugavali-Twelve thousand and Gaṅga-Six thousand provinces.'	..	Do.	Records the gift of a land by the king as <i>kalināḍu</i> in memory of Nāḷila-Mūlaguṅḍura who died in a cattle-raid led by hostile chiefs.
197	On a third slab set up in the same field.	Do.	Do.	..	Do.	Records the death of a certain Amalam Kittanpan, son of Tāraram Dhammadamēṅṅi in a cattle-raid by the Vaidumba, and states that his <i>koṅnaga</i> (adopted son ?) Māmalā-Potti received the field in which he fell and the land (given in his memory).
198	On a fourth slab in the same field..	Nolamba-Pallava.	Nolambadi-arasa ..	..	Do.	In characters of about the 9th century A.D. Records the grant of land made by Mārmanāya, the grandson of Mārasiṅgarasa, as <i>kalināḍu</i> in memory of Kāḍakutti the grandson of Mūlaguṅḍura, who fell in a cattle-raid at Eḍeyūru, while Pṛithivipāṅi-arasa was ruling the <i>nāḍu</i> .

199	On a fifth slab (with a panel of figures in relief) lying in the same field.	..	....	..	Do.	..	In characters of the 8th century A. D. Seems to record a <i>sarva-parihāra</i> (tax-free) gift of some the village Kundharūru.
200	On a sixth slab set up in the same field.	Chōla	Parakēśari 'who took Madura'	48th year (in words)	Do.	..	Records a gift of land by Śivarāya, while he was ruling the Puli-nādu, in memory of a certain Poḷleḷya who died during the destruction of the village Ede-ūru.
201	On a seventh hero-stone set up in the same field.	Bāḷa	Śembiya-Mahābali-Bānarasa 'ruling the Bānavādi-Twelve thousand.'	..	Do.	..	Refers to Pallava-Dhavaḷa as ruling the Puli-nādu. Records grant of land made in memory of Kumbara Muṇḍeya, who resisted the cattle-raid made by Damarasa against Iḍeyūru and died while attacking him at Mānandimāngala.
202	Ēḍūru.—On the basement of the Śiva temple.	Chōla	Rājakēśarivarman Chakravartin Kulōttuṅga-Chōla-dēva.	37th year (in words)	Tamil	..	Begins with the introduction <i>Puḷaiṁādu</i> etc. Records the construction of a tank called Madhurāntakappēri to the east of Aḷiṅjaneri by Tirumāl Madhurāntakāḷi <i>alāas</i> Narasiṅgavarman and his tax-free gift of land irrigated by it, to the temple of Śrīkaraṇiśvaram-udaiya-Mahādēva at Iḍaiyūr <i>alāas</i> Sembiyaṅ-Saḷkarana-nallūr in Puli-nādu, a subdivision of Perumbāṅappādi, a district of Irattapādikondaśōla-maṇḍalam.
203	On a slab set up in front of the same temple.	Vijayanagara.	Kampana-Uḍaiyar, son of Vira-Bukkaṅga-Uḍaiyar.	Śaka 1282 expired, Śārvart, Śrāvana, śu. 10, Thursday.	Do.	..	Records a grant as <i>sarva-nāṅga</i> of the old <i>dēvaśōla</i> lands of the temple of Valattalūmba-Nāyanār at Viḷaiyūr together with two other villages and the several taxes accruing from the <i>tirumataḍavilāgam</i> of the temple, under the orders of Mahāpradhāni Sōmappa-Uḍaiyar, for the offerings and festivals in the temple which had fallen into disuse for fifty years previously.
204	On the side slab of a dolmen, a furlong from the same temple.	Chōla	Kulōttuṅga-Chōlaḍēva	44th year (in words)	Do.	..	Damaged. Seems to record a grant of land made by Tāndirai Virarājendra Puli-yūr-Nādālvān to a certain Maḷaiyaṅ Kurugumādi, probably for some act of heroism.
205	On a slab called <i>puḷiṅṅai</i> set up in a field two furlongs from the same temple.	Do.	Do.	3[9]th "	Do.	..	Records that Māchchan, the son of Abhimāna-Muttaraiyaṅ, a hunter of Iḍaiyūr <i>alāas</i> Sembiyaṅ-Srīkaranaṅallūr in Puli-nādu, a subdivision of Perumbāṅappādi, a district of Jayaṅgondaśōla-maṇḍalam, pierced a tiger and died.
206	Tamarāḷapalle (near Vanamala-dinne).—On a rock to the south of the Oḷiṅṅa tank.	..	....	Bha[va], Vaiśākha, śu. 15.	Kannada	..	Damaged. Seems to record the construction of a tank and the grant of a plot of land irrigated by it to one Tammarāya by Komarōḷbaḷi-Nālyaka.
207	Siddāredḍipalle (near Vanamala-dinne).—On a slab lying in a field to the west of the public well.	..	....	Tāraṅa, Māgha, ba. chaturdaśi, Tuesday.	Telugu	..	Damaged. Seems to record the grant of an <i>agravāra</i> to Kuṅḷavaram Nārasimhaya by Immaḷi-Chikkarāya of Sugutūru.
208	Māgāṅḍlapalle (near Vanamala-dinne).—On a slab lying in a field to the west of the village.	Nolamba-Pallava.	Iḷva-Nolamba Chateyaṅtrakāra Pallavāditya.	..	Kanarāḍa	..	Gives the genealogy of the king from Iḷva-Nolamba. States that the king conferred certain honours upon Basavayya, son of Bīṅane-Gāvuṇḍa, after bestowing upon him the title Pallavāditya-Nolamba-Gāvuṇḍa, and also granted him the village Nagekuṅṅe in Puli-nādu. See part II, paragraph 8.
209	Puṅganūr.—On the north wall of the Māṅikyavaradarājāsvarṇin temple.	Chōla	Rājādhiraḷadēva	12th year (in words), which was [also] the 14th year (in words).	Tamil	..	Records the conferment of the accountancy of the village (<i>ūr-karakaḷak-kāṅṅe</i>) upon Aḍavallān, son of Gaṅgai-kondaṅ of Kāñchipuram, a <i>nagara</i> in Eyiṅ-kōṭṭam, a subdivision of Jayaṅgondaśōla-maṇḍalam, by the assembly of Kuṅgaṅūr <i>alāas</i> Valavanārāyaṅa-chaturvēdimāngalam in Puli-nādu, a subdivision of Perumbāṅappādi in the same <i>maṇḍalam</i> .
210	On the north, west and south walls of the same temple.	Hoysala	Vīra-Rāmanāthadēva	38th year, Nandana, Aippaśi 25.	Do.	..	Stones lost. Records grant of four <i>daṅḍaka</i> of land for offerings in the temple of Karumāṅikkattālvār at Puṅgaṅūr by a certain Vāmaṅvānaṅ Kūtṭapperrumāl.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—cont. PUNGANUR TALUK—cont.					
211	Puṅganūr—cont. On the south and east walls of the same temple.	..	....	..	Tamil	Portions lost. Records the gift of certain taxes to the same temple by the chief Uttamachōja-Gaṅga ālāsa Selva-Gaṅga. Mentions Kuvalālaipura].
212	On a slab lying in the Liṅgāyatamaṭha.	Vijayanagara.	Vira-Venkaṭapati-rāya ..	Śaka 4565 (mistake for 1565), Chitra-bhānu, Āsvija, śu. 5.	Kannada	Much damaged. Records an endowment to a temple (name lost) by Immaḍi-Chikarāya, son of Chikkarāya-Tammaya-Gaṇḍa of Sugutūru, for the merit of his parents.
213	On a stone in the sluice of the tank at the west end of the Venkaṭaramanasvāmin street.	..	....	Śaka 1644, Śubhakraṭ, Vaiśākha, śu. 12.	Telugu	States that this tank was constructed by Muddamma, the daughter of Gundupalle Venkaṭapati-Nāyaka and the wife of Immaḍi-Chikkarāya Tammaya-Gaunivāru, who was the son of Vira-Chikkarāya, for (the temple of) Jagadīśvara.
214	On the west and south walls of the Siva temple near the same tank.	..	....	Śaka 1738, Dhātu, Māgha, śu. 15.	Do.	Records the improvements made to the shrine of the goddess in the same temple and to the shrine of Hanumān by Mummaḍi-Chikkarāya.
215	On a slab set up in the courtyard of the Venkaṭaramanasvāmin temple.	..	....	Śaka 1739, Īsvara, Vaiśākha, ba. 30, solar eclipse.	Do.	Registers grants of lands, etc., made to the temple of Kalyāṇa-Venkaṭēsvara at Puṅganūru by Immaḍi-Sankarāya of the Sadāśiva-gōtra and the Sugutūru family.
216	On a slab set up near the entrance of the Rāmasvāmin temple in the Bazaar street.	..	....	Śubhakraṭ, Chaitra, ba. 30.	Do.	In modern characters. Settles the rates of contributions payable by the several villages of the Puṅganūru-sīma, by Tammaya-Gaunayavāru, instead of farming the revenue of the sīma.
217	Mēlamdoddi.—On a stone in the sluice of the Zaṅgālapalle tank.	..	....	..	Tamil	In characters of about the 15th century A.D. States that this tank was dug by a certain Śelvichchi, wife of Mallan Daṇḍai of Īḍivūr, and called Mallanēri (after him).
218	Alajanūru.—On a rock in a meadow to the south of the village.	..	....	Srabhānu, Chittirai 4.	Do.	Records a <i>saramāṅga</i> grant of land by two persons to a certain Deśabōya, son of Uppara-Gaṅgaya, as remuneration for having closed up a breach in the tank at Alinjanēri without any wages (<i>kuḷi</i>) and for repairing the same in future.
219	Ētūru.—On a hero-stone lying in a field about a mile to the north of the village.	Rāshṭra-kūṭa.	Kanna[ra*]dēva ..	..	Kannada	Records the death of Prithivīnāma-Setṭi, the son of Kāseṛa Nepūṭar, in a cattle-raid at Maṅgala, while Vajjaradēva was ruling the Pulī-nāḍu. The engraver was Vikramāditya, son of Bijayitāchāri of Kōyatūr.
220	Nallūrupalle.—(hamlet of Bandlapalle).—On a stone in the sluice of the tank.	..	....	Plavaṅga, Chaitra, śu. 5.	Do.	Records the allotment of the lands under the tank at Nallurahaḷi between the god Agastyanātha and Tambi-Setṭi, who constructed the tank under the direction of Tammaya [Saj]marasa.
221	On a stone set up in a field near the Vishnu temple.	Vijayanagara.	Harihara, son of Kumāra-Kampana-Uḍaiyar.	..	Tamil	Records a grant of taxes on some lands at Nallūr to the temple of Agastyanātha, for the merit of the king, by several officials of the place under orders of the king's Mahāpradhāni Sōmappa-Uḍaiyar who receives the epithets <i>Saṅgita-Sāhityārāva</i> and <i>Gānaparāma māḷēśvara</i> .
222	Gūḍūrupalle (near Kummaranattam).—On a rock by the side of a spring near a deserted shrine.	..	....	Śaka 1738, Dhātu, Āsvayuja, śu. 10.	Telugu	States that this pond was dug by Mummaḍi Chikkarāya, son of Immaḍi Chikarāya of Sugutūru and of Dēvarāmani, the daughter of Vūlapāṭi Rāṅga-Gaunivāru.

223	Nakkabaṇḍa (near Kummaranāt-tam).—On a slab set up in the compound of the Jaṅgaru-maṭha.	....	Rudhirōḍḍāri, Jyēsh- ṭha, śu. 1[3].	Kannaḍa	..	Much damaged. Seems to record an endowment by Mummuḍi Chikkarāya, son of Immaḍi Chikkarāya of Sugutūru to his religious preceptor.
224	Kātipēri .—On a stone set up in a field to the east of the village.	....	Dundubhi, Jyēshṭha, śu. 5.	Telugu	..	Records a grant of land made by Chikkarāya Tamma-Gaurivāru of Sugutūru, to his teacher (<i>guruvāṣāṁḍi</i>) Bhūpanapuram Jhānamūri-Ayyavāru.
225	On a rock in a field to the north-west of the village.	....	Śaka 1672, Pramōḍa, Mārgasāira, ba. 10.	Do.	..	Registers the gift of a field to (the temple of) Viśva-nāthasvāmi of Kātipēri.
226	Arikela .—On a stone set up in front of the Āñjanēya temple.	Vijaya-nagara.	Śaka 1314 (expired), Śrīmukha, Māgha, ba. 5, Thursday.	Kannaḍa	..	Bukka is referred to as the governor of the Muḷuvāyirāya. Records the grant of some money-income by Balpa-Nāyaka to a certain Saṅga-Gauḍa for having constructed the Kannegeṛe tank at Arekeṛe in Huli-nāḍu.
227	Peddaveiagatūru .—On a slab set up in the courtyard of the Varadarājasvāmin temple.	Do.	Śaka 1327 (in words), Tāraṇa, Jyēshṭha, śu. 5, Wednesday, Pushya.	Do.	..	Records the construction of the temple of Varadarājadēva at Hiriyā-Velagatūru in Huli-nāḍu, which was a sub-division of the Muḷuvāyirāya and a gift of land as <i>sarvaṁāyaga</i> to the temple by Lakhya-Nāyaka, son of Mupeya-Nāyaka, who was the chief sentry of Mahā-pradhāna [Joḷḷmaṇa-Oḍeya].
228	On a stone-pillar lying in the field in front of the same temple.	Do.	Sarvadhāri, Kārti- tika, śu. 1, Sunday.	Do.	..	Records the grant of the village Hiriyā-Velamkātūru in Velumāina-nāḍu as <i>sarvaṁāyaga</i> by the king for the daily offerings and worship of the god Mallikārjunadēva and of the goddess Bhramarādēvi at Śrīparvata and for feeding thereat ten Brahmans daily.
229	On a hero-stone in a <i>tope</i> to the east of the tank called Ammaḷla-cheruvu.	Bāṇa	....	Kannaḍa (archaic).	..	Records the death of Dēvāndeyara-Muṇḍappa in a cattle-raid, while Bāśōma-Bhaṭṭara was governing the village. The sculptor (of the figure in relief) was Īśvaradāsa, son of Keṇḍamma, belonging to the royal palace and Muḷivabbe.
230	On another hero-stone in the same place.	Do.	....	Do.	..	Records the death of Kumāra, the son of Kalivēṅṅi in a cattle-raid, and the gift of a <i>kānāḍu</i> in memory of this hero and of Muṇḍappa (of the above record), while Bāśōma-Bhaṭṭara was administering the village.
231	Pasupatiūru .—On a slab in a field to the east of the village.	Do.	Vijāmbi, Puratāḍi...	Tamil	..	In modern characters. Records the gift of a field to a certain Vayiru, son of Periyabōya-Ponnappan, for having built a stone-slucce in the big tank at Paśu-māttūr, a village belonging to the temple of Varadarāja-Perumāli.
232	Guṇḍugallu .—On the base of a <i>dīvyaśtamḅka</i> in a betel-garden called 'Kambadagaḍḍa-maḍi.'	Vijayana-gara.	Śaka 1322, Vikrama, Prathama-[Chai]- tra, ba. 8, Wednes- day.	Kannaḍa	..	Records the provision made for a row of lamps in the temple of Mallikārjunadēva at Śrīparvata by seven brothers of the goldsmith caste residing at Guṇḍum-galapura, during the regime of Mallinātha, the brother of Dēvatāya, who was the agent of Bhikshāvṛitti Siddāyā-Dēvayya.
233	On a stone set up in a field called 'Lakshmayya-maḍi' to the west of the village.	Do.	Śaka 100502[7] (1), Pramāḍṭha, Jyēshṭha, ba. 30.	Telugu	..	Records the remission of the <i>bhikshāvṛitti</i> taxes due by the barbers in the Guṇḍugaṇḍi-sthala, by Nalagōḍa-mānāyani Bāli-Nāyaka on the representation of the barber Siṅḡōju.
234	On a rock in a field called 'Sēshappa-maḍi.'	Do.	Tāraṇa, Māgha, ba. 14, Friday.	Kannaḍa	..	Damaged. Mentions Vāraṇāsi Bhikshāvṛitti-ayya and records a gift of land made to the god Mallikārjuna-dēva on the day of Śivarātri.
235	Śivāḍi .—On a broken slab set up near the Gaṅgamma shrine.	Western Gaṅga.	[Lost]	Do.	..	Fragment. Seems to mention Siya[vāḍi].
236	On a hero-stone set up in a field to the north of the village.	Rāshṭrakūṭa.	22nd year (in words)	Tamil	..	Records the death of a certain Kurumāṅga in a skirmish of the <i>gāmuṇḍas</i> (<i>gāmuṇḍa-makshara</i>) on behalf of the village, while Vajradēva was governing Śiyepāḍi in Pulī-nāḍu.
237	On a hero-stone set up in another field adjacent to the above.	Do.	2[2]nd" (in words)	Do.	..	Records the death of Āguttī on behalf of the village in a skirmish of the <i>gāmuṇḍas</i> (<i>gāmuṇḍa-makshara</i>).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT.						
UDUPI TALUK.						
238	Atrāḍi.—On a broken slab standing to the right of Babbaresthāna.	Vijaya-nagara.	Haribara-Mahārāya from [Dōra]samudra.	Śaka 132[7], Tārana, Vaiśākha, śu. 8, [Thursday].	Kannāḍa	Damaged and mutilated. Registers a gift of land made by a private individual to the temple of Nārāyaṇadēva under the management of the Hatūkēri of Bārakūru. Madu...dēva, the brother of Mahāpradhāna Basavanna is stated to have been governing the Bārakūru-rājya.
239	On a stone standing in the compound of the Mahalingēśvara temple.	..	....	..	Do.	Damaged. Seems to register an agreement entered into by Mahāmaṇḍalēśvara Ballamadēvarasa, Nārāyaṇa, the <i>adhikārī</i> , the Mūḍila-Nidumbarasa, the Three Hundred of the Hākaḷa village and the Twelve <i>Mahājānas</i> of Harika, regarding the enjoyment of certain incomes and the <i>bēḍuvigala</i> (taxes).
240	Mēladupu (hamlet of Ārūr).—On a slab set up in the field of Māle Gōvindaḷaya.	Hoysala	Chikkāyi-Tāyi and her son Kulaśekhara-dēva.	Śaka 1[2]65, Tārana, Pausḥya, śu. 1, Dhanus 9, Monday.	Do.	Damaged. Registers a gift of land to Kōṭisara-Adhikārī, by some chief (name lost), who bears a string of epithets.
241	Hānēhalli (or Hānēhalli). (same as Mūḍakēr).—On a slab set up near the west wall of the Sōmanātha temple.	Ālupa	[Lost]	[Lost]	Do.	Seriously damaged. Registers a gift of paddy made for offerings etc. in the temples of Sōmanātha, Mahalakṣmī etc. Pāṇḍyachakravartī Vira-Pāṇḍyadēva-Ālupēndradēva, the son of Paṭṭadāpīriyaraśi.....Ballamahādēvi and all the <i>Pradhānas</i> were assembled at Bārakanyāpura.
242	On another slab set up in the same place.	Vijaya-nagara.	Bukkana-Oḍeya	Śaka 1[3]01, [Si]-dhārthi,....	Do.	Seriously damaged. Seems to register a gift of land for worship in the temple of Sōmanātha.
243	On the back of a slab set up outside the west wall of the same temple.	..	....	Pārthiva, Bēsaḡo [1], [sa]hkrānti.	Do.	Much damaged. Registers a gift of taxes on houses (<i>bēḍāra-dhanna</i>).
244	On another slab set up in the same place.	Vijaya-nagara.	Dēvarāya-Mahārāya	Śaka 13[62], Sid-dhārthi, Māgha, śu. 15,...	Do.	Damaged. Seems to register a gift of land to the temple of Sōmanātha by Chandarasa-Oḍeya, the governor of Bārakūru-rājya.
245	On a slab lying near the well in the house of Narasiṃha Śāstri.	Do.	Pratāpa Dēvarāya-Mahārāya	Śaka 1357, Ānanda, Māgasira, ba. 10, Thursday.	Do.	Damaged and worn out. Registers a gift of land made by Kīriya Rā[vyu]-Setti to the <i>matha</i> constructed by him in the temple of Sōmanāthadēva, when Annappa-Oḍeya was governing the Bārakūru-rājya.
246	On a slab set up in front of the same temple.	Do.	Dēvarāya-Mahārāya	Śaka 135[7], Ānanda, Vaiśākha, śu....	Do.	Registers the gift of lands made by Chidāḍi Sōvanṇa-Setti to the <i>matha</i> constructed by him in the temple of Kōṭimāthadēva at Kuḷukūru for feeding Brahmans therein. Mahāpradhāna Chanḍarasadēva-Oḍeya was governing the Bārakūru-rājya.
247	On a slab set up in the compound of the house of Lakṣmī-nārāyaṇa Śāstri near the same temple.	Do.	Do.	Kali 45[1]6, Śaka 13[36], Māgha, śu. 1, Saturday.	Do.	Mutilated. Records the gift of <i>brahmadāya</i> land and house site made by Chidāḍi Sōvanṇa-Setti for feeding twenty-seven Brahmans in the <i>matha</i> constructed by him in the temple of Sōmanātha.
248	On a broken slab lying in front of the same house.	..	....	..	Do.	Mutilated at the beginning. Registers gifts of land made, after purchase, by the people and the four <i>sēnabōvas</i> of Hanneyahali to the temple of Sōmanātha, for conducting special services to the deity and for feeding twelve Brahmans in the <i>matha</i> attached to it. Also records gifts made to the several temple servants for their services in the temple.

249	On the back of a broken slab set up at the main entrance into the same temple.	..	....	..	Do.	..	Mutilated at the beginning. Registers a gift of rice made by the several residents of Mūrukēri.
250	On a slab lying near the image of Gaṇeśa in the first enclosure of the same temple.	Vijaya-nagara.	Virūpākṣharāya ..	..	Do.	..	Damaged. Registers a gift of the duties on salt made to the temple of Sōmanātha at Mūrukēri by Virūpākṣharā-Oḍeya.
251	Kachohūru (Kōtakēri).—On a broken slab lying near the <i>hōmakunḍa</i> in the Pañchalingēśvara temple.	..	....	..	Do.	..	Fragment. Registers a gift of paddy for lamps etc. in the temples of Sōmanāthadēva at Manigāṅgākēri and of Māchavadēva and Pañchalīngadēva.
252	On another broken slab in the same place.	..	....	..	Do.	..	Do. Seems to register a gift of land made by Śrīdhara-Vaidya, son of Lakṣmīdhara-Vaidya after purchase from Kōṭiyana-Setṭi. Mentions Malleya-Dannāyaka and Baḷyirappoḍeya.
253	On a third broken slab in the same place.	Vijaya-nagara.	Bukkanna-Oḍeya ..	..	Do.	..	Damaged. Records a gift of land made to the temple of Mārkaṇḍēsvara by [Malleya]-Dannāyaka.
254	On a fourth broken slab in the same place.	..	....	..	Do.	..	Fragment. Registers the grant of money made to Hariparasa by Viṭharasa-Oḍeya on the occasion of a lunar eclipse. Refers to the god Pañchalīngadēva. The record was written by Karanika Mallarasa of Bārakūru. Mentions Kōṭeyakēri.
255	On a fifth broken slab in the same place.	Vijaya-nagara.	Kriṣṇarāya ..	..	Do.	..	Damaged and mutilated. Refers to Viṭharasa-Oḍeya, the son of Karanika Lakṣmīnārāyaṅga as the governor of the Bārakūru-rājya.
256	On a sixth broken slab in the same place.	Do.	Bukkanna-Oḍeya ..	..	Do.	..	Records a gift of land at Hosavolal made by Gaṇapa for worship and offerings in the temple of Mārkaṇḍēsvara, while Mahāpradhāna Malleya-Dannāyaka was governing the [Bāra]-kūru-rājya.
257	On a pillar built into the wall near the <i>hōmakunḍa</i> in the same temple.	Alupa	Paṭṭada-priyavasi Bāllamahādēvi.	..	Do.	..	Records the gift of a garden and a house to Śaṅkara-Bhaṭṭa for providing five <i>kāne</i> of rice on every <i>māsa-samīranama</i> to the god Mārkaṇḍēsvara. The gift was made by Nidumbarāya, when the queen and the Five <i>Pradhānas</i> were holding court in the palace at Bārāhā-kanyāpura.
258	On a broken slab leaning against the south wall near the same <i>hōmakunḍa</i>.	..	....	..	Do.	..	Damaged. Registers a gift of land made by a private individual to the temple of Mārkaṇḍēsvara when the Mahāpradhāna Malleya-Dannāyaka was governing the Bārakūru-rājya.
259	On three broken stones built into the steps of the tank opposite to the same temple.	..	....	..	Do.	..	Fragments. Seem to record gifts of land to the temple of Mārkaṇḍēsvara at Kōṭeyakēri by Nāgappa-Dannāyaka and certain Setṭikāras. Mentions Śaṅkara- <i>[dēva-Oḍeya]</i> .
260	On a slab lying in the same tank	Vijaya-nagara.	Harihara-Mahārāya from Dōrasamudra.	' ruling	Do.	..	Damaged. Mentions Bāchanna-Oḍeya as the ruler of Bārakūru-rājya and records grant of land to the temple of Mārkaṇḍēsvaradēva. Refers to the residents of Kōṭeyakēri.
261	On a slab lying near the well in the house of Nikku Mendoss.	Do.	[Lost]	..	Do.	..	Much damaged. Registers gift of some land. Mentions Brahmāvara.
262	Hosāla.—On a slab set up in the compound of the Virabhadra temple.	Hoysala	Pratāpachakravarti Ballāladēva.	Virā-	Do.	..	Damaged. Registers a gift of land made in the presence of the senior queen (<i>Paṭṭada-priyavasi</i>) Chikkāyi-Tāyi by Mahāpradhāna Vayijapa-Dannāyaka, Ajarṇna-Sāhani and others, to the temple of Virēśvara. Mentions Mūrukēri.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH KANARA DISTRICT —cont. UDIPI TALUK—cont. Hosāla—cont.					
263	On a slab set up in the temple called <i>Garadā</i> .	Vijaya-nagara.	Dēvarāya-Mahārāya	Śaka 1359, Nala, Kārttika, śu.[2], Friday.	Kannaḍa	Records a gift of land called Ampāru-haravari in Muṅginādu made with the king's permission, by Tolahara Śaṅkara-Nāyaka to the temple of Nārāyaṇadēva in Hattukēri of the Tuḷurāja for feeding seven Brahmans daily. Mahāpradhāna Annapa was governing the Bārakūru-rāja—See above App. A., No. 3.
264	On a broken slab set up near the field of Baḍatibayala-Setṭi on the road to Chauḷikēri.	..	.....	..	Do.	Damaged. Seems to register an agreement made by the people of Hattukēri in Bārakūru. Mentions the god Nārāyaṇadēva.
265	On a slab set up at Kannagadde near Chauḷikēri.	Vijaya-nagara.	Dēvarāya-Mahārāya	Śaka 1345, Śōbhakṛit, Kārttika, śu. 12, Sunday.	Do.	Damaged. Records a gift of land made after purchase, by Nārāna-Setṭi, the son of Kōṭiyanna-Setṭi of Chauḷiyakēri, to the god Vināyakadēva of Kellaṅgeṇe on the occasion of Uthāna-dvādaśi, while Virupanna-Oḍeya was governing the Bārakūru-rāja.
266	On a slab lying in the backyard of the house of Shāhānīka Nārāyaṇayya at Chauḷikēri.	Do.	Vijaya-[Buj]karāya	Kali 4524, Śaka 1345 (expired), [Śōbha]-kṛit, Bhādrapada, ba. 8, Saturday.	Kannaḍa (in Nāgarī).	Registers a gift of land made to the temple of Nārāsinghadēva at Kellaṅgēri, while Virupanna-Oḍeya was governing the Bārakūru-rāja.
267	On a slab set up on a hillock to the south of the tank opposite the temple of Gaṇapāti at Chauḷikēri.	Do.	Sadāśivarāya-Mahārāya	Śaka 1500, Śivara, Mārgaśira, ba. 30, [Monday].	Kannaḍa	Registers a gift of land made for the worship of the deity in the <i>matha</i> constructed in the temple of Viḅṅmāśvara at Chauḷikēri, by Mudda-Heggaḍe Anṇi-Setṭi, while Śaṅkara-Nāyaka, and Rāmarāja-Nāyaka, sons of Keladi Sadāśivarāya-Nāyaka, were ruling over the Gutti, Araga, Bārakūru and Maṅgaḷūru territories and Achyappodēya of Kara-ūru was administering the Bārakūru-rāja under their command.
268	On a broken stone set up in Yeda-tāru-Setṭi's <i>hāḍi</i> (jungle) in the same place.	..	.....	..	Do.	Fragment. Seems to state that land was given to Basavi Setṭi after purchase from Nārāna-Setṭi, by three private individuals and seems to register a gift of it for offerings etc. in the temple of Gōpināthadēva. See No. 271 below.
269	On another slab set up in the Jūgimaṇḍapa in the same place.	Vijayanagara.	Narasīngarāya-Mahārāya	Śaka 1412 (expired) Śaka 1413 (current), (in words), Śādharāna, Kārttika, śu. [1].	Do.	Registers a gift of land made by the Five headmen (?) (<i>Ayavaru Halaru</i>) of Chauḷikēri, for the <i>matha</i> of Anupama-nāthadēva at Chauḷikēri, to his disciple Subaddhinātha-Oḍeya, when Hamparasa-Oḍeya was governing the Bārakūru-rāja.
270	On the back of the same slab	Do.	Tammārāya-Mahārāya	Śaka 1415 (expired) and 1416 (current), Pramāḍreha, Pushya, ba. 14, Monday.	Do.	Registers a gift of land made for offerings etc. in the temple of Bhaivavadēva in the <i>matha</i> of Anupama-nātha-Oḍeya of Kellaṅgeṇe at Chauḷiyakēri, when Honnakalasaṛāya was administering the Bārakūru-rāja in the time of Gavurappa-Daṇṇāyaka.
271	On another slab set up in the same <i>hāḍi</i> .	Do.	Bhujabalarāya	Śukla, Chaitra, śu. 1, Wednesday.	Do.	Damaged. Registers a gift of land made by Basava-Setṭi to the temple of Śiva (?), while Sōmanna-Oḍeya was governing the Bārakūru-rāja under the king's command. On the other side of the slab is a completely damaged inscription which consists mostly of descriptions of boundaries.

272	On a slab lying in the Jōgi-mandapa at Chaujikeri.	Do.	[Virūpāksha-Mahārāya	Śaka 1399 (expired) and [1*]400 (current) (in words), Hēvalambi, Chaitra, śu. 1, [Sunday].	Do.	Registers a gift of land made by a <i>Setti</i> to the temple of Bhairavadēva, built in the <i>maṭha</i> of Anupamanātha-Oḍeya of Kallangere, when Paṇḍaridēva-Oḍeya, son of Viṭhalappa-Oḍeya, was governing the Bārakūru-rājya under the orders of the king and Singana-Daṇḍayaka.
273	On the same slab	Do.	....	[Akshaya, Bhāra (Tulā ?) 25	Do.	Damaged. Registers a gift of land made to the <i>Chhatra</i> of Anumanātha-Oḍeya, by some <i>Settis</i> .
274	On a broken slab lying to the east of the tank at Chaujikeri.	Vijayanagara.	Harihara-Mahārāya	Śaka 132 [0], Īsvara, Ashāḍha, Thursday.	Do.	Damaged. Registers a gift of land made for the feeding of Brahmans in the temple of Vināyakadēva of Kallangere, by Saṅkaradēva-Oḍeya, the governor of the Bārakūru-rājya. Mentions Nālvattu-nādu. Seriously damaged. Seems to register a gift of land.
275	On a broken slab lying in the garden adjoining the same tank.	Do.	....	..	Do.	Do.
276	On a slab lying in the same garden.	Vijayanagara.	Krishnarāya-Mahārāya	Śaka 143 [7], Bhāva, Chaitra, śu. 3, Wednesday.	Do.	Registers a grant of land made to the temple of Lakshminārāyaṇa, for feeding Brahmans therein, when Vijaya..... was governing the Bārakūru-rājya.
277	On a broken slab lying on the <i>asvatthakatte</i> in front of the Vināyaka temple.	Do.	....	..	Do.	Mutilated. Registers a gift of land at Ayirōdi made by Basava-Setti for feeding ten Brahmans in a <i>maṭha</i> . The grant was entrusted to the care of Krishna-Hebbāra, son of Mādana-Hebbāra, on the security of Gove Kōṭaṇa-Hebbāra, son of Mādana-Hebbāra.
278	On a slab in the house of Subbārāya Bhaṭṭa near the same temple.	Vijayanagara.	Virūpāksha-Mahārāya	Śaka 1416 (expired), [14*]17 (current), Ananda, Kārtika, śu. pādya, Sunday.	Do.	Registers a gift of land made by Mābala-Setti of Chaujikeri to the <i>Chhatra</i> of the <i>maṭha</i> attached to the temple of Vināyakadēva of Kallangere, while Paṇḍaridēva-Oḍeya was governing the Bārakūru-rājya under the command of the king and Singana-Daṇḍayaka. The grant was made on the occasion of a lunar eclipse. Much damaged. Describes the boundaries of certain gift-lands.
279	On a slab lying near the well in the garden opposite the same temple.	Do.	....	..	Do.	Do.
280	On a broken slab lying in Puttanayya's garden at Chaujikeri.	Do.	....	..	Do.	Seems to register a gift of land and money made to the temple of Gōpināthadēva.
281	On a slab standing in the field called 'Sāleya Subbana-gadde'.	Vijayanagara.	Bhujabala[rāya]	Śaka 1399 (expired), Śaka 1400 (current) (in words), śu. 1, Thursday.	Do.	Seems to register a gift of land made to a <i>maṭha</i> (name lost). Mentions Kōṭeya-kēri.
282	On a slab standing in the temple of Bappaḷapura-Gaṇapati.	Do.	Dēvarāya-Mahārāya	Śaka 1355, Paridhāvi, Margaśira, śu. 14, Saturday.	Do.	Registers a gift of land made by the several <i>Settis</i> of Ariyakēri for offerings etc. in the temples of Vināyakadēva, Chaudēsvari and Nārāyanadēva and for the expenses of special services in these temples on the Dipāvāli and other important days. Chaṇḍarasa-Oḍeya was governing the Bārakūru-rājya under the command of the Mahāpradhāna Perumāladēva-Daṇḍanāyaka. At the end there are four lines of writing in Nāgari characters which seem to refer to Brahmans and <i>Vēdapāṭha</i> .
283	On a slab standing in the temple of Siddhēsvara.	Do.	Sadāsivarāya	Śaka 1485 (expired), Śaka [148]6 (current), Rūdhirōdgāri, Bhādrapada, śu. 12, Śravaṇa, dvādasi.	Do.	States that Toḷahara Mājaha-Setti, son of Chavalada Saṅku-Setti of Maṅgārakēri made a gift of land, after purchase, for several services in the temple of Siddhānāthadēva. Kane Ellappa-Oḍeya was administering the Bārakūru-rājya under the command of Sadāsivarāya-Nāyaka of Keladi.
284	On a broken slab lying in the site of the ruined Jaina <i>ceṣṭī</i> in front of the Sōmēsvara temple at Maṅgārakēri.	Do.	Mahāmanḍalēsvara Bukkaṇṇa-Mahārāya.	Śaka 1279, Viḷa[m]bi, Wednesday.	Do.	Fragment. Mentions Mahāpradhāna Baichaya-[Daṇḍā]yaka.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT —cont.						
UDIPI TALUK—cont.						
Hosāla—cont.						
285	On two broken stones built into the steps of the tank at the Bhaṇḍārikēri-maṭha.	Vijayanagara.	[Virūpākṣha-Mahārāya	....., Vaisākha, śu.	Kannāḍa	Mutilated. Seems to record a gift of land made by a certain <i>Seṭṭi</i> to the temple of Sōmanāthadēva at Mūru- <i>[kēri]</i> , when Viṭhārasa-Oḍeya was governing the Bāṛakūru-rājya.
286	On a broken stone lying on a raised <i>paṭal</i> near the same <i>maṭha</i>.	..	....	..	Do.	Seems to register a gift of gold for worship and lamps to a deity (name lost), made into the hands of Raghuvāratīrtha-Sripāda. The record was attested by Tirumakambaḷi and Saṅku- <i>Seṭṭi</i> and written by Karaṇika Mallarasa of [Bārakūru]. Mentions Viṣaya-dēva.... Characters belong to the 15th century A.D.
287	On a slab lying close to the well in the same place.	Vijayanagara.	Inmadi Dēvarāya-Mahārāya	Śaka 1380, Bahudhā- nyā, Māgha, ba. amāvāsya, Vaḍḍa- vāra (Saturday) ..	Do. (in Nāgarī).	Damaged. Seems to record a gift of money made by a certain Guṛuvaiḷḷappa, when under Mahāpradhāna Daṇḍayaka's command [Mallanna] was governing the Bārakūru-rājya.
288	Hērādi.—On a slab set up in the temple of Janārdanadēva.	Ālupa	Pāṇḍyachakravartī..... Pāṇ- ḍyadēva-Ālupendradēva.	Śaka 1 [245], Dundu- bhi.....Erihaspati in [Kulmbha, Tuḷā [5], Sunday. [Lost]	Kannāḍa	Much damaged. Seems to mention a <i>paṭṭada-pīriyārasī</i> whose name is lost. Refers to the capital Bārahaka- <i>[nyāpura]</i> and to Narasiṅga-Heggaḍe.
289	On a second slab set up in the same temple.	Vijayanagara.	[Lost]	..	Do.	Badly damaged. Registers a gift of land made for offerings and for feeding of Brahmans in the temple (name lost).
290	On a third slab set up in the same place.	Do.	Mallikārjunarāya	Śaka 1376, Śrīmu- kha, Āśvija, śu. [1].	Do.	Registers a gift of land made for offerings, etc., in the temple of Janārdanadēva at Hērādi by Lakṣmṇa- <i>Seṭṭi</i> , when Acharasa-Oḍeya was governing the Bārakūru-rājya.
291	On a slab standing in a field called 'Kallugadde.'	Ālupa	[Pāṇḍya]chakravartī [Oḍama]- [rāja]dēva.	Kali 4[3]84 (in words), Chitrabhānu, Śūbha.	Do.	Registers a gift of land made to a <i>maṭha</i> and the god of Yedatādi.—On a slab standing in the field of Subbaka- <i>Seṭṭi</i> .
292	On a slab standing in the field of Subbaka- <i>Seṭṭi</i> .	Vijayanagara.	Sadāsivarāya-Mahārāya	Śaka 1487, Raktā- kshi, Phālguna, ba. 14, Monday, Śivarātri. [Lost]	Do.	Registers a gift of land made to a <i>maṭha</i> and the god of Yedatādi, when Sadāsiva-Nāyaka of Keladi was governing the Bārakūru-rājya.
293	Vaḍḍarśe.—On a slab standing in the field opposite the house of Anappa- <i>Seṭṭi</i> .	Hoysala	[Lost]	..	Do.	Much damaged. Records a gift of land made to the deity of (the village) Voḍḍarasi. Mentions Mahāpradhāna Vaiḷḷappa-Daṇḍā, aka.
294	On a slab standing in the 'Māvinakāṭṭe-hādi'.	Vijayanagara.	Sadāsivarāya-Mahārāya	Śaka 1478 (expired), 1479, (current) (in words) Nala, Māgha, śu. 1, Thursday.	Do.	Registers the gift of the money-income from Bannādi of Voḍḍarasi to the god (?) Nārāyaṇa of Kōṭekēri, by Mallappodeya, while he was governing the Bārakūru-rājya under the orders of Sadāsivarāya-Nāyaka of Keladi.
295	On a pillar set up in the inner prakāra of the Mahāliṅgēsvara temple.	Ālupa	Pāṇḍyachakravartī Vallabha-Ālupendradēva.	Manmatha, Kanyā 13, Monday.	Do.	Damaged. In characters of the 13th century A.D. Seems to register a gift of fifty <i>gaḍḍānās</i> made to the deity at (the village) Oḍḍara[se*], while Mukka[ṇo]- <i>dēva</i> was governing (the province).
296	On a stone standing in the same prakāra.	Do.	Āluvarasa	..	Kannāḍa (archaic).	In characters of the 7th century A.D. The writing is very faint and partly worn out. Mentions a certain Kandavarmanarasa as the subordinate of the king. On the top of the stone there is one line of writing which reads 'Kanaka-Śiva.'

297	Achlādi.—On a slab set up near the house of Patel Sankayya-Setṭi.	Vijaya-nagara.	Bukkaṇṇa-Oḍeya ..	Śaka 1293, [Śādhā-rane, Dvītya-Vaiśākha, śu. 1, Saturday.	Kannada ..	Badly damaged. Registers a gift of land made to the temple at Achalādi while the Mahāpradhāna Gōparasa-Oḍeya was governing the Bārakūru-rājya.
298	On a slab standing in the 'Kola-gēri' field.	Do.	Sadaśivārāya-Mahārāya ..	Śaka 1464 (expired), 1465 (current), Subhakti, Vaiśākha, śu. [7], Saturday.	Do.	Mutilated and defaced. Seems to record a grant of gold made for the prosperity of the king, while Achappa-Voḍeya was governing the Bārakūru-rājya at the command of Malayappa-Ayya who had been entrusted with the administration of Bārakūru by the king.
299	Bannādi.—On a stone standing in the 'Hurajimakkī' field.	[Ālupa] ..	Pāṇḍyachakravarti	Śaka 1112, Śādhārāna, [Vriśchika 12, Thursday.	Do.	Badly damaged. Seems to register a gift of land (?) to some deity (name lost) at Banehadi, Mentions [Mahā]pradhāna [A]chayuta-Senabōva.
300	Kāvādi.—On a broken slab standing in the temple of Ganapati.	..	.....	..	Do.	Mutilated and damaged. Mentions only the boundaries of some gift-land.
301	On another broken slab standing in the same place.	Vijaya-nagara.	Sadaśivārāya-Mahārāya ..	Śaka 1486, Rak-tākshi, [Phālgua, ba.] 14, Monday, Śivarātri.	Do.	Damaged. Registers a gift of land. Mentions Sadaśivārāya-Nāyaka of Keladi.
302	Śiriyāra.—On a slab standing near Girike-maṭha.	..	.....	..	Do.	Completely damaged. In characters of about the 13th century A.D. Mentions the god Mūlasthāna-Sōmanāthadēva, a <i>maṭha</i> and Mūrūkeri.
303	On a slab standing at 'Sirini-bayalu'.	Vijaya-nagara.	Harihara-Mahārāya, 'ruling at Dorasamudra'.	Śaka 1319, Dhātu, Māgaa, śu. 12, Wednesday.	Do.	Registers the order given by Mahāpradhāna Śaṅkaradēva while he was the governor at Bārakūru, to several people (<i>balara</i>) of Bārakūru-Hatukēri assigning certain money and land-incomes for offerings, and feeding 12 Brahmans in the temple of Nārāyana, for the prosperity of the king.
304	On a slab standing in 'Tenka-bayalu'.	[Do.]	Lost	Lost	Do.	Mostly damaged. Registers a gift of land and gold made for offerings etc. in the temple of Narasimhadēva.
305	Billādi.—On a stone standing in the 'Paḍumala-gadde' field at Nayilādi.	Do.	Virūpāksharāya-Mahārāya ..	Śaka 1395], Nandana, Mārgasira, ba. 1, Monday.	Do.	Badly effaced after portions mentioning the king and the date. Refers to Viṭhārasa-Oḍeya and the Bārakūru-rājya.
306	Kakuṇṇe.—On a broken slab built into the east wall of the central shrine of the Mahalingēśvara temple.	..	.....	..	Do.	Mutilated. Registers a gift of paddy made by Śaṅkaradēva-Oḍeya for the feeding of Brahmans and conducting the Rudra-pūjā in the temple of Mahādēva.
307	On another broken slab built into the same wall.	..	.....	..	Do.	Kariya Lakhanna was the trustee of the charity. Fragment. Refers to a gift of gingelly oil, etc.
308	Āvarse.—On a stone standing in 'Hanubinamalle-gadde' at the hamlet Kiraḍi.	Ālupa ..	Śoyidēva-Āpēndra ..	Rudhirōdgāra], Kanya 12, Saturday.	Do.	Registers a gift of some <i>brahmadāya</i> land made by Mahāpradhāna Śingana-Sāhani, Baṅcha[na]-Heggaḍe and Yajña-Setṭi to [Mā]dha[va]-Kalu[ku]*[ra, son of Śiva-Kalukura, and of the tax <i>kaṭṭumēḍeru</i> on it to the god Kōṭisvara.
309	On a stone standing at 'Kūsala-beṭṭu' in the same hamlet.	Vijaya-nagara.	Bukkaṇṇa-Oḍeya ..	Śaka [1293, Śādhārāna, Pushya, śu. 1,, Saturday, kramaṇa.	Do.	Damaged. Seems to register a gift of land made for provision of flower garlands etc. to the god Kōṭināthadēva, while Gōparasa was governing the Bārakūru-rājya.
310	On a stone set up in 'Kela-maṭha'.	Do.	Sadaśivā-Mahārāya ..	Śaka 1466, Krōdhi, Śrāvāna, śu. [1], Sunday.	Do.	Registers a gift of land made by Bimma-Setṭi for lamps and worship on special occasions in the temple attached to the <i>maṭha</i> , when [Vōbha]llarāja-Oḍeya was governing the Bārakūru-rājya.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH KANARA DISTRICT— <i>cont.</i> UDUPI TALUK— <i>cont.</i>					
311	Hiliyāpa.—On a slab set up in the temple of Narasiṃhadēva.	Vijayanagara.	Immaḍi Dēvarāya-Mahārāya ..	Śaka 137[4] (expired), Aṅgirasa, Chaitra, śu. 1, Wednesday.	Kannada ..	Mutilated. Records a gift of money made, for the prosperity and long life of the king, to the temple of Lakṣmīnarasiṃhadēva in the <i>maṭha</i> of Gaṅgādhara-[puri]-Śrīpāda at Hiliyāna (?) for offerings etc. in the temple and for the <i>bhikṣā</i> of Gaṅgādhara-puri-Śrīpāda, etc. States that Bārakūru was under the administration of a governor (name lost) under the command of Immaḍi-Mallikārjuna-Dēvarāya.
312	Kālāḍi.—On a slab standing in the temple of Narasiṃhadēva in the hamlet Ratnagiri.	Do.	Dēvarāya ..	Śaka 1356, Pramādi, Bhādrapada, śu. 11, Wednesday.	Do.	Registers a gift of land made to the temple of Lakṣmīnarasiṃhadēva at Ratnagiri in Kela-nāḍu by Anṅa-bhaṅḍāri of the Uḍuva family, while Chaṇḍapa was governing the Bārakūru-rājya.
313	On the same slab ..	Do.	Mallikārjunarāya ..	Śaka 1377 (expired), 1378 (current), Yuva, Kārtika, śu. 2, Monday.	Do.	Damaged and mutilated. Records a gift of land made, for the prosperity of the king, by Paṇḍaridēva, the governor of Bārakūru-rājya, for expenses in the temple of Narasiṃhadēva. Also mentions gifts by some private individuals and a certain [Cha.]ndarasa.
314	Naḍūru.—On a slab standing in 'Kaṃbala-gadde'.	Do.	Bukkanna-Oḍeya ..	Śaka 1277[5, Vijāya], Māgasira, ba. 5, Monday.	Do.	Badly damaged and defaced. Seems to register a gift of land and gold made to a temple (name lost), while Gōparasa was governing the Bārakūru-rājya.
315	On a slab standing in 'Gōji-beṭṭu'.	Do.	Dēvarāya-Mahārāya ..	Śaka 1354, Virōdhikṛit, Chaitra, śu. 1, Wednesday.	Do.	Damaged. Registers a gift of land made by Chandarasa-Vodeya, the governor of Bārakūru, in lieu of the income in gold from Nada-ūru previously granted in the time of the Tuluva kings, for offerings etc. in the temple of Gōpīnātha at Paṭasāligēri.
316	Hegguṅje.—On a slab set up in the temple of Bhaṅḍaridēva.	Do.	Immaḍi Mallikārjuna-Mahārāya.	Śaka 1377 (expired), Śaka 1378 (current), Yuva, Āsvija, śu. 10, Sunday.	Do.	Seriously damaged. Seems to register a gift of land made for the prosperity of the king. Mentions Liṅgappa-Daṅḍanāyaka.
317	Kuṭūru (hamlet of Heggūṅje).—On a slab standing in the temple of Mahāliṅgēśvara.	Do.	Rāmachandra-Mahārāya ..	Śaka 1345, Śubha-kṛit, Chaitra, ba. [8, Tuesday].	Do.	States that Dēvappa-Guḍḍa, son of Chauḍa-Guḍḍa of Heggūṅje, made a gift of land for offerings etc. in the temple of Mahādēva, while Haridēva-Oḍeya was governing the Bārakūru-rājya.
318	Kāḍūru.—On a slab set up near the house of Saṅkaranārāyana-Purāṅika at the hamlet Tantrādi.	Do.	Mahāmaṅḍalēśvara Bukkanna-Oḍeya.	Śaka 1293, Virōdhikṛit, Āsvayujja, ba. 30, solar eclipse.	Do.	Register a gift of land made by Dugu-Binnāṅṭi into the hands of Kṛishna-Maṅḍacha, son of Kṣāva-Man-ḍacha for feeding one Brahman daily in memory of her dead son Narasiṅga-Binnāṅi, while Mahāpradhāna Gōparasa-Oḍeya was governing the Bārakūru-rājya.
319	Kudi (No. 34).—On a slab set up near the temple of Chapparamaṭha Gōpālākṛishhadēva.	..	....	Śaka 13[36], Jaya, Mē[sha].	Do.	Registers a gift of land made by a certain Kōṭeyanna, nephew (<i>alaya</i>) of [Chammu] bhaṅḍāri-Nāyaka of Hārūḷahalli for the daily feeding of Brahmins, when Berrnana-[Kuvvari]-Tolaha was the administrator and Hosabu . . . was enjoying (the place) as <i>kamāra-vṛitti</i> .
320	On a slab standing in Survey No. 97.	Vijayanagara.	Dēvarāya-Mahārāya ..	Śaka 1360, Piṅḡala, Māgha, śu. 5, Thursday.	Do.	Records a gift of land, purchased from Nārāna-Kaṇaṅ-jatva by Tojahara for offerings etc. in the temple of Saṅkaranārāyanaḍeva of Koḍuge, while Anṅappa-Oḍeya was governing the Bārakūru-rājya.

321	On another slab standing near the same place.	..	....	Śaka 1335, Nandana, [Phālguna], śu. 12, Sunday.	Do.	..	Damaged. Records a grant of land made for offerings etc. in the temple of Saṅkaranārāyaṇadēva by Bemmanācha who was enjoying the <i>kumāra-vṛtti</i> under his brother. . . . Tolahara.
322	On a slab standing near the temple of Dēvayya-Setṭi Gōpālakṛṣṇadēva.	..	....	Śaka 1446 (expired), [Fālṅana], Śrāvana, śu. 13, Thursday. Śaka 1447 (current), śu. 13, Thursday.	Do.	..	Damaged. Seems to register a gift of land made to a <i>maṭha</i> by Kōṭi-Sāvanta-Tolaha and Saṅkama-Hegga-[ḍiṭi.]
323	Kokkarani.—On a broken slab lying on the road side.	Vijayanagara.	‘Gajābāntekāra Mahārāya.	Śaka [13]64, Durdubhi, Phālguna, ba. 7.	Do.	..	Mutilated. Registers a gift of land made to the temple of Saṅkaranārāyaṇadēva at Koḍage by Gōvinda-[Se]ṭṭi, nephew of Bemmanācha, who was enjoying the <i>kumāra-vṛtti</i> during the time of Nāgāncha-Tolaha, when Mahāpradhāna Timmana-[Oḍeya] was governing the Barakūru-rājya.
324	Surāla.—On a slab set up in the compound of the Mahalingēśvara temple.	..	....	Śaka 1370, Prajōt-pati, Chaitra, śu. 1, Thursday.	Do.	..	Records the gift of land made by Bemmi-Setṭi for the feeding of seven Brahmans in a <i>maṭha</i> attached to the temple of Mahādēva at Sūrāla during the time of Nāgā[ṅcha]-Tolaha, whose brother Bemmanācha was enjoying the <i>kumāra-vṛtti</i> .
325	On a stone built into the <i>Hirē-bāhikālu</i> in the same temple.	..	....	Śaka 1566, Tārana, Kārtika, [ba. 4].	Do.	..	Records the gift of this <i>bāhikālu</i> to the temple of Mahalingadēva at Sūrāla by a person attached to the treasury (<i>bhaṇḍāra</i>) of Cheneyarasa-Tolaha.
326	On a slab set up in the inner prakāra of the same temple.	..	....	..	Do.	..	Badly damaged in the beginning. Registers a gift of land made by Anna-Kalukūra for offerings in the temple of Mahādēva. Īsvari, the daughter of Mudavarya-Rāma had to fetch the fixed quantity of rice to the temple. Bemmanācha-Tolaha was one of the witnesses to the transaction.
327	On a second slab set up in the same temple.	..	....	Śaka 135[6], Sid-dhārthi (wrong), Āsvija, śu. 5, Tuesday.	Do.	..	Records a gift of land made by Kochuvādi, son of Mādā[ḍi]-Tolaha for the feeding of Brahmans in the temple of Mahādēva at Sūrāla during the regime of Nāgāncha-Tolaha and Bemmanācha.
328	On a third slab set up in the same temple.	..	....	Śaka 1339, Durdumkha, Śrāvana.	Do.	..	Refers to a gift of rice made by Mādādi-Tolaha for the daily feeding of Brahmans in the temple of Mahādēva at Sūrāla. Mentions Bemmanakōri-Tolaha, Nēpanda-Thirty and Hosabukōri who was enjoying the <i>kumāra-vṛtti</i> under Bemmanakōri.
329	On a fourth slab set up in the same temple.	..	....	Śaka 137[4] (expired), Āngirasa, Chaitra, śu. 1, Wednesday.	Do.	..	Registers a gift of land made by Īsvara-Sāvanta, brother of Kōṭisvara-Sāvanta for feeding twelve Brahmans daily in the <i>saṭra</i> attached to the temple of Mahādēva at Sūrāla during the time of Nāgāncha-Tolaha when his brother Bemmanācha was enjoying the <i>kumāra-vṛtti</i> . Mentions Nēpagaṇḍi-Thirty.
330	On a fifth slab standing in the same temple.	..	....	Śaka 1339, Durdumkhi, Śrāvana.	Do.	..	Registers a gift of land made by Kōṭi-Setṭi for the (daily) feeding of three Brahmans in the temple at Sūrāla during the time of Bemmanakōri-Tolaha. Hosabukōri was enjoying the <i>kumāra-vṛtti</i> .
331	On a sixth slab standing in the same temple.	Vijayanagara.	Sadāsivarāya-Mahārāya	Śaka 1485 (expired), Rudhirōdgarī,	Do.	..	Damaged. Seems to register a gift of land made to the god Mahalingadēva of Sūrāla for offerings in the month of Sōne, by [Che]neyarasa-Tolaha while Kejadi Sadāsiva-[rāya]-Nāyaka was ruling the entire kingdom at the king's command.

B.—Stone inscriptions copied during the year 1931-32—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	SOUTH KANARA DISTRICT —cont. UDUPI TALUK—cont. Surāla—cont. On the seventh slab set up in the same temple.	..	....	Śaka 1373, Prajōt-pattī, Phālguna, śu. 1, Monday.	Kannaḍa	Registers a gift of land made by Nāgañcha-Toḷaha and his brother Bemmanāñcha who was enjoying the <i>kumāra-vṛitti</i> , for the feeding of Brahmans in the <i>satra</i> attached to the temple of Mahādēva at Surāla. The gift was entrusted to Machyastha Vāsudēva-Chhātra, son of Kēsava-Chhātra of Tekka[ppil]. Mentions Nenagundi-Thirty. Registers also a gift of land made for the same <i>satra</i> by Nāgañcha-Toḷaha and Bemmanāñcha to Mādhaba-Sēnaba and Puruṣha-Sēnaba, sons of Caṅgādhara-Sēnabōva.
333	On the eighth slab set up in the same temple.	..	....	Śaka 1370 (in words), Prajōt-pattī, Chātrā, śu. 1, Thursday.	Do.	Records a gift of land made by Kōṭiyāṇṇa-Koṭhāri for feeding a Brahman daily in the temple of Mahādēva at Surāla, when Bemmanāñcha was enjoying the <i>kumāra-vṛitti</i> under his brother Nāgañcha-Toḷaha.
334	On a slab set up in the temple of Śaṅkaranārāyaṇa in the hamlet of Śāstān.	Vijaya-nagara.	Harihara-Mahārāya	Śaka 1305, Rudhirōdgāri, Jyēshṭha, śu. 8, Sunday.	Do.	Records a gift of the money-income of the village of Pijam[an]garu made by Mahāpradhāna Jakkanna-Oḍeya, governor of the Bārakūru-rājya, to Siva-Niṅbure, as his father Appa-Niṅbure had met with death in the discharge of public duty (<i>vṛātakārya</i>). The gift was made at the instance of Muddeya-Danuṣyaka in the presence of Male-Oḍeya of Honnāvura.
335	Keñjūru.—On a slab set up in the temple of Viśvēśvara.	Do.	Dēvarāya	Śaka 1330, Sarvajit, Bhādrapada, ba-1, Wednesday.	Do.	Registers gifts of money-income made by Bemmu-Sēnabōva and Piruru-Sēnabōva for the feeding of Brahmans in the <i>matha</i> at Choppaḷi (a hamlet) of Keñjūru, during the regime of Surāla Bemmanādi-Toḷaha when the Mahāpradhāna Gōve Bāchaṇṇa-Oḍeya was governing the Bārakūru-rājya.
336	On a slab standing near the <i>Mēla-maṭha</i> at the hamlet Annamañji.	Ālupa	Paṭṭadapiriyarasi dēvī.	Śaka 1200 (mistake for 1203), Vishu, Brihaspati in Tulā, Tulā 7, Sunday.	Do.	Refers to the queen as born in the family of Mānā[bha]-raṅśvaraḍeva and as the mistress of the Western sea. States that Baṅkidēva, Narasiṅga-Heggaḍe, Mahāpradhāna Sōmanna-Sēnabōva, Kumāra Bijjaṇṇa-arasa, Mahāpradhāna Peruṇa-Sēnabōva etc., and the One-Hundred of Śivapura assembled in the presence of the Queen and resolved that 32 <i>maḍe</i> of paddy from the land endowed by Kittihattūḍeya should be measured by Kēsava-Setti of the Baṅga (family) to the god Mūḍaḍeva of Śivapuram.
337	On a slab standing near the same <i>matha</i> .	Vijaya-nagara.	Bukkanna-Oḍeya	Śaka 1218[0], Viḷambi, Viṣṇabha....	Do.	Records the provision of a lamp (?) in the temple of Kōṭhathāḍeva by Malu-Ni[duvalla].
338	On a broken slab set up in the temple of Abbana-ṣeṭṭi Gōpāla-kṛishṇadēva.	..	....	..	Do.	Damaged and mutilated. Registers a gift of land for worship and offerings in the temple of Kṛishṇadēva. Mentions the two villages Keñjūru and Cheppaḷi, the Toḷaha chief, Bemmanāñcha and the weaver community of Nepagundu-Thirty.

339	Mañjūpura.—On a slab standing in Survey No. 23.	Vijaya-nagara.	Dēva[rāya]	.. .. .	Śaka 1330, Sarvajit, Jyēshtha, śu...	D .	Damaged. States that since Hosabu-Mūli was unjustly killed by the king's soldiers, Daṇḍappa-Adhikāri governing the Karakalasthala-nādu with the <i>Mūśālas</i> Mārama-Heggaḍe, the eight <i>Janāmis</i> and the <i>sabhā</i> of 32, granted land to his family, at the instance of Mahāpradhāna Bāchappa-Oḍeya who was ruling over the Bārakuru-rājya.
340	Bommārabetṭu.—On a slab standing in the <i>Māda-maṣṭha</i>.	..	.....	.....	Viśvāvasu, Dakshināyana, Simha, 15, aṣṭami, Sunday.	Do.	Registers a gift of rice made for offerings, etc., to the god Janārdanamūrti installed in the <i>maṭha</i> constructed by Paṇḍi-Sāvanta, when Kela-Heggaḍe Mañju-Setṭi was 'prospering' in Bannarabetṭu.
341	Bellaṅṅādi.—On a slab standing in the temple of Viṣṇumūrti.	Āluva	Paṭṭada-piriyarasi dēvi, ruṅṅ at Bārahakan-yāpura.	Ballamahā-	Pramādi, Jyēshtha, śu. 11, Wednesday, Mithuna 15, Wednesday.	Do.	Registers the apportionment of the money-income realised from the village of Bellarppalli, made by the queen and her officers.
342	Kudigrāma (No. 119).—On a slab standing in the temple of Mahalingēśvara at the hamlet Koṅḍādi.	Do.	Do.	Do.	[Lost]	Do.	Badly damaged. Seems to register a gift of land to some temple (name lost).
343	Perṅṅādi.—On a slab standing in the temple of Mahalingēśvara.	Do.	Do.	Do.	..	Do.	Damaged. Seems to register a gift of rice and money. (Gives a number of titles which probably refer to the queen.
344	Hāvaṅṅe.—On a slab standing in Survey No. 3 in the hamlet of Muggēri.	..	.....	.....	....[Tulā]	Do.	Much damaged. Mentions Mahāpradhāna Dēsiṅga-Heggaḍe and registers a gift of land.
345	On a slab standing in Survey No. 49.	Āluva	Pāṇḍyachakravartī Sōyidēva	..	Śaka 1240, Piṅgala, Chaitra, śu. 1, Tuesday.	Do.	Do. Seems to register a gift of rice to some deity (name lost). Mentions Kotāluva-Daṇḍanāyaka and Bemma-Sēnabōva.

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1931-32, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		ALUPA.
		<i>Pāṇḍyachakravartī</i>
B	299	Śaka 1112, Sādhāraṇa, [Vṛiśchi]ka 12, Thursday = A.D. 1190, November 8, Thursday.
		<i>Paṭṭadapiriyarasi Ballamahādēvī.</i>
"	341	Pramādi, Jyēshṭha, śu. 11, Wednesday, Mithuna 15, Wednesday. Irregular.
"	336	Śaka 1200 (mistake for 1203), Vishu, Bṛihaspati in Tulā, Tulā 7, Sunday. Probably A.D. 1281, October 4, Saturday (not Sunday).
"	257	Sarvadhāri, Śrāvaṇa, ba. 5, [Monday] = A.D. 1288, July 19, Monday; '56.
		<i>Pāṇḍyachakravartī</i> <i>Vallabha-Ālpēndradēva.</i>
"	295	Manmatha, Kanyā 13, Monday. Probably A.D. 1296, September 10, Monday. The cyclic year quoted was an expired one.
		<i>Pāṇḍyachakravartī Sōyidēva.</i>
"	345	Śaka 1240, Piṅgaḷa, Chaitra, śu. 1, Tuesday. Probably A.D. 1317, March 14, Monday (not Tuesday); '96.
"	308	Rudhirōdgāri, Kanyā 12, Saturday = A.D. 1323, September 10, Saturday.
		. . . . . <i>Pāṇḍyadēva-Ālpēndradēva.</i>
"	288	Śaka 1[245], Dundubhi, Bṛihaspati in [Ku]mbha, Tulā [5], Sunday = A.D. 1322, October 3, Sunday.
		LATER PALLAVA.
		<i>Sakalabhuvanachakravartin Kōpperuñjīngadēva.</i>
"	85	29th year, Dhanus, ba. 2, Saturday, Pūśam = A.D. 1271, December 19, Saturday; f.d.t. '07; f.d.n. '00.
		CHOLA.
		<i>Tribhuvanachakravartin Rājarājadēva (II).</i>
"	88	15th year, Miṇa, śu. 1, Monday, Uttirattādi. = A.D. 1161, February 27, Monday; f.d.t. '04; '96.
"	103	4th year, Karkatāka, śu. 6, Tuesday, Hasta = A.D. 1149, July 12, Tuesday; '89; '52.
"	109	8th year, Makara, ba. 4, Thursday, Hasta = A.D. 1153, January 15, Thursday; '98; f.d.n. '85.
"	157	Seventh year, Kaṇṇi, ba. 9, Wednesday, Āślēsha = A.D. 1152, September 24, Wednesday; '73; f.d.n. '77.
		<i>Tribhuvanachakravartin Rājādhirājadēva (II).</i>
"	158	Tenth year, Vṛiśchika, 24, śu. Monday, Bharani = A.D. 1173, November 19, Monday; '11. The titbi was trayōdaśī '31.
		<i>Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III).</i>
"	84	Thirty-seventh year, Makara, śu. 11, Wednesday, Rōhiṇi = A.D. 1213, December 25, Wednesday; '45; f.d.n. '29.
"	87	36th year, Kaṇṇi, ba. 3, Wednesday = A.D. 1213, September 4, Wednesday. The nak. was Āśvinī '98.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1931-32, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
CHOLA—cont.		
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).</i>		
B	72	* 4th year, Mēsha, ba. [1], [Aṇi]lam. There are equivalent dates in the 24th and 34th years of the king, viz., (1) A.D. 1202, April 10, Wednesday ; ·24 ; f.d.n. ·81. (2) A.D. 1212, April 18, Wednesday ; ·71 ; f.d.n. ·58. In the latter case the tithi and the nakshatra coincided from ·48 to ·71.
„	141	5th year, Rishabha, Thursday, Mrigaśīrsha = A.D. 1182, May 6, Thursday ; ·63. The tithi was śu.2 ·50.
„	142	[2]7th year, four-hundred and thirteenth day, Karkāṭaka, ba. 9. Friday, Rōhiṇī = A.D. 1207, July 20, Friday ; ·18 ; f.d.n. ·30.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (III).</i>		
„	71	8 + 1st year, Kaṇṇi, śu. 7, Saturday, Mūla = A.D. 1224, September 21, Saturday ; śu. 7 ended at ·13. The nak. Mūla had, however, ended at ·85 the previous day and Pūrvāshāḍhā was current till ·80 on Saturday.
„	89	30th year, Kaṇṇi, śu. 1, Saturday, Chittirai = A.D. 1245, September 23, Saturday ; ·72 ; ·62.
„	102	Nineteenth year, Tulā, ba. 3, Thursday, Mrigaśīrsha. Probably A.D. 1236, October 18, Saturday (not Thursday as given in the inscription) ; ·97 ; f.d.n. ·67.
„	136	Twentieth year, Makara, śu. 9, Wednesday, Aśvati. Śu. 9 appears to be a mistake for śu. 7 ; the date would then be A.D. 1236, January 16, Wednesday ; śu. 7 was current till ·65 and Aśvati till ·45 of the day.
„	137	Fourteenth year, Simha, ba. 10, Wednesday, Rōhiṇī. Ba. 10 and nak. Rōhiṇī cannot combine in the month of Simha. The probable date is A.D. 1229, August 15, Wednesday, ·80. Nak. Rōhiṇī, however, ended at ·11 on the previous day.
„	161	12th year, Mīna, śu. 6, Monday ; Mrigaśīrsha. = A.D. 1228, March 13, Monday ; ·26 ; ·69.
PANDYA.		
<i>Māṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.</i>		
„	25	5 + 1st year, Tulā, 21, ba. 9, Monday, Makha = A.D. 1255, October 25, Monday ; ·56 ; ·44. The combination occurred on Tulā 27 and not 21. (See A.R. for 1930, p. 62.)
<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
„	86	6th year, Rishabha, ba. 2, Friday. There are equivalent dates in the reigns of all the four Sundara-Pāṇḍyas (i) A.D. 1256, May 12, Friday ; f.d.t. ·14 ; (ii) A.D. 1283, May 14, Friday ; f.d.t. ·21 ; (iii) A.D. 1310, May 15, Friday ; f.d.t. ·29 ; and (iv) A.D. 1324, May 11 ; Friday ; ·56.
<i>Jatāvarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
„	46	8th year, Vriśchika, śu. 7, Wednesday, Probably A.D. 1365, November 19, Wednesday ; f.d.t. ·63. The nak. was Dhanishthā ; ·81.
<i>Māṇavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.</i>		
„	33	20 + 9th year, Paṅguṇi 16, śu. 13, Friday, Pūram = A.D. 1473, March 12, Friday ; ·62. Nak. Pūram was current through- -out the day.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1931–32, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
HOYSALA.		
<i>Pratāpachakravartin Vīra-Ballāḍadēva (III).</i>		
B	262	Śaka 1255 (in words), Śrīmukha, Māgha, ba. pañchamī, Thursday. Probably A.D. 1334, January 26, Wednesday (not Thursday); ·09.
<i>Chikkāyi-Tāyi and her son Kulāsēkharadēva.</i>		
"	240	Śaka 1[2]6[5], Tāraṇa, Paushya, śu. 1, Dhanus 9, Monday = A.D. 1344, December 6, Monday; ·87. The date was, however, Dhanus 10 and not 9. Tāraṇa was Śaka 1266 (expired).
VIJAYANAGARA.		
<i>Bukkāṇa-Oḍeya.</i>		
"	297	Śaka 1293, [Sādhā]raṇa, Vaiśākha, śu. 1, Saturday = A.D. 1370, April 27, Saturday; ·24. The month quoted was Nijā-Vaiśākha. The Śaka year quoted was current.
"	314	Śaka 12[7]5, Vijaya, Mārgasīra, ba. 5, Monday = A.D. 1353, December 16, Monday; ba. 5 had, however, ended at ·92 the previous day.
"	318	Śaka 1293, Virōdhikrit, Āśvayuja, ba. 30, solar eclipse = A.D. 1371, October 9, Thursday; ·35; solar eclipse.
<i>Kampana-Uḍaiyar, son of Vīra-Bukkāṇa-Uḍaiyar.</i>		
"	203	Śaka 1282 (expired), Śārvari, Śrāvaṇa, śu. 10, Thursday = A.D. 1360, July 23, Thursday; f.d.t. ·27.
<i>Harihara II.</i>		
"	81	Śaka 1304, Dundubhi, Kaṇṇi, śu. 12, Friday, Avittam = A.D. 1382, September 19, Friday; f.d.t. ·01; ·34.
"	227	Śaka 1327 (in words), Tāraṇa, Jyēshṭha, śu. 5, Wednesday, Pushya = A.D. 1404, May 14, Wednesday; ·50; ·45. The Śaka year quoted was current.
"	232	Śaka 1322, Vikrama, Prathama-Chaitra, ba. 8, Wednesday = A.D. 1400, March 17, Wednesday; f.d.t. ·54.
"	238	Śaka 13[2] 7, Tāraṇa, Vaiśākha, śu. 8, [Thursday] = A.D. 1404, April 17, Thursday; f.d.t. ·07. The Śaka year was current.
"	303	Śaka 1319, Dhātu, Māgha, śu. 12, Wednesday = A.D. 1397, January 10, Wednesday; f.d.t. ·01. The Śaka year quoted was current.
"	334	Śaka 1305, Rudhirōdgāri, Jyēshṭha, śu. 8, Sunday = A.D. 1383, May 10, Sunday; ·98.
<i>Mahāmaṇḍalēśvara Immadi Bukkāṇa-Oḍeya, son of Harihararāya.</i>		
"	226	Śaka 1314 (expired), Śrīmukha, Māgha, ba. 5, Thursday = A.D. 1394, January 22, Thursday; ·99. Śrīmukha was correctly Śaka 1315, expired.
<i>Dēvarāya (I).</i>		
"	247	Kali 45 [1] 6, Śaka 13[36], Jaya, Māgha, śu. 1, Saturday = A.D. 1415, January 12, Saturday; ·22.
"	335	Śaka 1330, Sarvajit, Bhādrapada, ba. 1, Wednesday = A.D. 1407, August 18, Thursday; f.d.t. ·90. Wednesday appears to be a mistake for Thursday.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1931-32; calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Maṇḍalēśvara Vijayabhūpati-Oḍeya.</i>		
B	228	Sarvadhāri, Kārttika, śu. 1, Sunday = A.D. 1408, October 20, Saturday; ·33. Sunday is evidently a mistake for Saturday.
<i>Vijaya-[Bu]kharāya.</i>		
"	266	Kali 4524, Śaka 1345 (expired), Śōbhakṛit, Bhādrapada, ba. 8, Saturday = A.D. 1423, August 28, Saturday; f.d.t. ·16.
<i>Rāmachandra-Mahārāya.</i>		
"	317	Śaka 1345, Śubhakṛit, Chaitra, ba. 8, [Tuesday] = A.D. 1422, April 14, Tuesday; ·95. The Śaka year quoted was current.
<i>Dēvarāya (II).</i>		
A	3	Śaka 1358, Rākshasa, Mārgasīra, śu. 14, Sunday = A.D. 1435, December 4, Sunday; ·79. The Śaka year was current.
B	245	Śaka 1357, Ananda, Mārgasīra, ba. 10, Thursday = A.D. 1434, November 25, Thursday; ·94. The Śaka year was current.
"	263	Śaka 1359, Nala, Kārttika, śu. [2], Friday = A.D. 1436, October 12, Friday; ·12. The Śaka year was current.
"	265	Śaka 1345, Śōbhakṛit, Kārttika, śu. 12, Sunday. Probably A.D. 1423, October 16, Saturday; ·97. Sunday is a mistake for Saturday.
"	282	Śaka 1355, Parīdhāvi, Mārgasīra, śu. 14, Saturday = A.D. 1432, December 6, Saturday; ·63. The Śaka year was current.
"	312	Śaka 1356, Pramādi, Bhādrapada, śu. 11, Wednesday = A.D. 1433, August 26, Wednesday; ·69. The Śaka year was current.
"	315	Śaka 1354, Virōdhikṛit, Chaitra, śu. 1, Wednesday. = A.D. 1431, March 14, Wednesday; ·82. The Śaka year was current.
"	320	Śaka 1360, Piṅgaḷa, Māgha, śu. 5, Thursday = A.D. 1438, January 30, Thursday; ·63. The Śaka year was current.
<i>Mallikārjunadēva-Mahārāya.</i>		
"	76	Śaka 13[6]9, Vibhava, Makara, śu. 11, Monday, Aśvati. Irregular. Śu. 11 and nak. Aśvati cannot combine in the month of Makara.
"	77	Śaka 1366, Raktākshi, Tulā, śu. 7, Sunday, Uttirādam = A.D. 1444, October 18, Sunday; ·39; ·16.
"	82	Śaka 1379, Īśvara, Simha, śu. 11, Monday, Mūla = A.D. 1457, August 1, Monday; ·88; ·82.
"	313	Śaka 13[7]7, Yuva, Kārttika, śu. 2, Monday = A.D. 1455, October 13, Monday; ·15.
"	316	Śaka 13[7]7 (expired), Śaka 13[7]8 (current), Yuva, Āśvija, śu. 10, Sunday = A.D. 1455, September 20, Saturday; ·99. The week-day was Saturday not Sunday.
<i>Immadi Dēvarāya-Mahārāya.</i>		
"	287	Śaka 1380, Bahudhānya, Māgha, ba. amāvāsyā, Vaḍḍavāra (Saturday), = A.D. 1459, February 3, Saturday; ·44. There was a solar eclipse on this day.
"	311	Śaka 137[4], Āngirasa, Chaitra, śu. 1, Wednesday = A.D. 1452, March 22, Wednesday; ·38.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1931–32, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Virūpāksharāya-Mahārāya.</i>		
B	250	Śaka 140[7] (expired), Parābhava, Kārtika, śu. 1, Saturday = A.D. 1486, October 28, Saturday ; ·55. Parābhava corresponded to Śaka 1408 (expired).
„	272	Śaka 1399 (expired), Śaka [1*]400 current (in words), Hēvaḷambi, Chaitra, śu. 1, [Sunday] = A.D. 1477, March 16, Sunday ; ·17.
„	278	Śaka 1416 (expired), 1417 (current), Ānanda, Kārtika, śu. pādya, Sunday = A.D. 1494, October 30, Thursday (not Sunday). But in the next year, i.e., Rākshasa, Kārtika, śu. 1 fell on Sunday = A.D. 1495, October 18 ; f.d.t. ·35.
„	305	Śaka 139[5], Nandana, Mārgaśira, ba. 1, [Monday] = A.D. 1472, November 16, Monday ; ·94. The Śaka year quoted was current.
„	160	Śaka 14**, Viśvāvasu, Mīna, śu. 5, Monday, Punarpūsam. The Śaka year must be 1407, expired. The details are irregular ; śu. 5 and nak. Punarpūsam cannot combine in the month of Mīna. By the tithi and the week-day the date corresponds to A.D. 1485, March 21, Monday ; ·10. The nakshatra, however, was Rōhiṇi ·04. The king is called Dēvarāya-Mahārāya (Praudhadēva Mahārāya ?) [See <i>A.R.</i> for 1907, p. 72].
<i>Tammarāya-Mahārāya.</i>		
„	270	Śaka 1415 (expired), 1416 (current), Pramādicha, Pushya, ba. 14, Monday = A.D. 1494, January 6, Monday ; ·62.
<i>Bhujabalarāya-Mahārāya.</i>		
„	271	Śukla, Chaitra, śu. 1, Wednesday Śukla corresponds to Śaka 1431 (expired) and the equivalent date is A.D. 1509, March 21, Wednesday ; ·63.
<i>Krishṇadēva-Mahārāya.</i>		
„	133	Śaka 1436, Bhāva, [Tulā], śu. 12, Monday, Rēvati = A.D. 1514, October 30, Monday ; ·50 ; ·97. Śu. 12 commenced at ·44 on Sunday the last date of Tulā and ended on the following day.
„	255	Śaka 1445 (expired) Bhādrapada, śu. 15, Tuesday = A.D. 1523, August 25, Tuesday ; f.d.t. ·06. The cyclic year must have been Subhānu.
„	276	Śaka 143[7], Bhāva, Chaitra, śu. 3, Wednesday = A.D. 1514, March 29, Wednesday ; ·27. The Śaka year quoted was current.
<i>Achyutadēva-Mahārāya.</i>		
„	116	Śaka 1459, Hēvilambi, Sīma, śu. 3, Tuesday, Uttirādam. The tithi quoted commenced at ·93 on Tuesday and ended at ·01 on Thursday following ; the nakshatra Uttirādam appears to be a mistake for Uttiram. = A.D. 1537, August 7, Tuesday ; f.d.n. ·63.
<i>Sadāśivarāya-Mahārāya.</i>		
„	267	Śaka 1500 (current), Īsvara, Mārgaśira, ba. 30, [Monday] = A.D. 1577, December 9, Monday ; ·47.
„	283	Śaka 1485 (expired), 1486 (current), Rudhirōdgārin, Bhādrapada, śu. 12, Śravaṇa-dvādaśī = A.D. 1563, August 30. The week day was Monday.
„	292	Śaka 1487, Raktākshi, Phālguna, ba. 14, Monday, Śivarātri. Probably A.D. 1565, March 1, Thursday (not Monday) ; ·56. The Śaka year quoted was current.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1931-32 calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA—cont.		
<i>Sadāsivarāya-Mahārāya</i> —cont.		
B	294	Śaka 1478 (expired), 1479 (current), Naḷa, Māgha, śu. 1, Thursday = A.D. 1556, December 31, Thursday ; f.d.t. '87.
„	298	Śaka 1464 (expired), 1465 (current), Śubhakrit, Vaiśākha, śu. [7], Saturday = A.D. 1542, April 22, Saturday ; '26.
„	301	Śaka 1486, Raktākshi, Phālguna, ba. 14, Monday, Śivarātri. Probably A.D. 1565, March 1, Thursday (not Monday) ; '56 (See No. 292 above).
„	310	Śaka 1466, Krōdhi, Śrāvana, śu. [1], Sunday = A.D. 1544, July 20, Sunday ; '93.
SETUPATI.		
<i>Mutturāmaliṅga Vijaya-Raghunātha-Śetupati</i> .		
B	32	Śaka 1706, Kali 4885, Krōdhi, Makara, ba. 10, Friday, Anurādhā = A.D. 1785, February 4, Friday ; '84 ; '13.
<i>Miscellaneous.</i>		
A	4	Śaka 1613, Pramōda, Mārgaśira, śu. 10, Monday = A.D. 1690, December 1, Monday ; '30. The Śaka year quoted was current.
„	5	Śaka 1613, Pramōda, Mārgaśira, ba. 10, Monday = A.D. 1690, December 15, Monday ; '39. The Śaka year was current.
„	6	Śaka 1647, Viśvāvasu, Mārgaśira, ba. 12, Monday = A.D. 1725, December 20, Monday ; '20.
B	12	Śaka 1528, Parābhava, Dakṣiṇāyana, Dhanus, ba. 7, Thursday, Uttiram = A.D. 1606, December 11, Thursday ; '84 ; f.d.n. '14.
„	56	Śaka 1499, Īśvara, Uttarāyana . . . , ba. **, Saturday, Uttirattādi, solar eclipse. = A.D. 1578, March 8, Saturday ; ba. '43 ; '96 ; solar eclipse. The month was Mīna.
„	62	Śaka 1485, Rudhirōdgāri, Makara, śu. paurṇimā, Monday, Pushya. In the following year, i.e., Raktākshi the details correspond to A.D. 1565, January 15, Monday ; f.d.t. '42 ; f.d.n. '22.
„	164	Śaka 1762 (expired), Śārvari, Vaigāśi, śu. 7, Saturday = A.D. 1840, June 6, Saturday ; '71.
„	215	Śaka 1739, Īśvara, Vaiśākha, ba. 30, solar eclipse = A.D. 1817, May 16, Friday ; '23 ; solar eclipse.
„	258	Śaka 1285, Śōbhakrit, Kārtika, śu. 8, Sunday = A.D. 1363, October 15, Sunday ; f.d.t. '15.
„	321	Śaka 1335, Nandana, [Phālguna], śu. 12, Sunday = A.D. 1413, February 12, Sunday ; '74. The Śaka year was current.
„	322	Śaka 1446 (expired), 1447 (current), Tā[raṇa], Śrāvana, śu. 13, Thursday. Probably A.D. 1524, July 13, Wednesday (not Thursday) ; '46.
„	324 & 333	Śaka 1370, Prajōtpatti, Chaitra, śu. 1, Thursday. Śaka 1370 is probably a mistake for 1373 : A.D. 1451, March 4, Thursday ; '45.
„	327	Śaka 135[6], Siddhārthi (wrong), Āśvija, śu. 5, Tuesday = A.D. 1434, September 7, Tuesday ; f.d.t. '02. The cyclic year was Ānanda.
„	329	Śaka 137[4] (expired), Āngirasa, Chaitra, śu. 1, Wednesday = A.D. 1452, March 22, Wednesday ; '38.
„	332	Śaka 1373, Prajōtpatti, Phālguna, śu. 1, Monday = A.D. 1452, February 21, Monday ; '80.

PART II.

During the year under review, 267 villages were inspected in the Chittoor, South Kanara, Madura, Ramnad and Tanjore districts of the Madras Presidency and 345 stone inscriptions were copied. Six copper-plate inscriptions were also examined. In the former are represented almost all the known ancient dynasties of South India, though of special interest are the records of the Rāshtrakūṭas, the Western Gaṅgas, the Bāṇas and the Early Chōlas (of the Telugu country) copied in the Punganur taluk of the Chittoor district.

2. Among the copper-plates is an interesting record of about the 6th century A.D., belonging to king Anantavarman 'the lord of Kalinga' (App. A, No. 1). The plates are reported to have been discovered in the village called Siripuram in the Chicacole taluk of the Ganjam district. The owner of the plates Mr. Manda Narasimham Pantulu of Arasavalli in the same taluk, who has readily lent the plates for my examination has already contributed an article

The Siripuram plates of Anantavarman,
'the lord of Kalinga.'

on this important inscription to the
issue of the Telugu journal *Bhārati* for
September 1931. It has been edited

with almost a correct text, but the remarks made therein regarding the period of the grant and its historical importance require considerable modification. The inscription is engraved on two oblong copper-plates strung on to a ring which carries an oval seal. The plates measure $6\frac{7}{8}$ " long and $2\frac{1}{2}$ " broad and have slightly raised rims. The ring which is 4" in diameter passes through a hole about $\frac{1}{2}$ " in diameter near the proper right margin of the plates. This ring passes through, and is soldered into, the bottom of the oval seal which bears on one side of it a small projection now broken. The surface of the seal measures $1\frac{1}{2}$ " by $1\frac{1}{4}$ " and it is so much worn out that it is hardly possible even to conjecture the emblem or legend engraved thereon. In the horizontal position with the seal resting on the projection, it is possible to discern a small arched niche-like design with an indistinct figure of a deity or what looks also like an animal enshrined in it. In the vertical position, that is, with the projection on the side of the seal kept to our right, it is possible to suggest that a boat is depicted here in the middle of a circle. Since the king of the grant is not known from other sources, it is at present impossible to make any definite suggestions regarding the emblem depicted on the seal. The ring had been cut when the plates were received here. It is probable that there was a third plate also which is now missing.

The inscription belongs to king Anantavarman who is styled 'Kalingādhipati,' i.e., 'the lord of Kalinga.' He was the son of Mahārāja Prabhajjanavarman (Prabhañjanavarman) and the grandson of Mahārāja Guṇavarman who is described as a 'moon in the spotless Vāsishṭha family.' It records the confirmation by the king of the enjoyment of the village Tōṅṭāpara as an *agrahāra* by eight Brahmans of the Atri-gōtra as co-heirs (*amśaka*), on the full-moon day of the month of Māgha in the year Mahāśvayuja. The epithet Vāsishṭha and the genealogy of the king are now known for the first time. Though we have already got a copper-plate record of a king named Nandaprabhañjanavarman (*Ind. Ant.*, Vol. XIII, p. 49) coming from the same tract of country, i.e., Chicacole, it is premature to suggest the identity of the Prabhañjanavarman mentioned in our grant with Nandaprabhañjanavarman, for the reason that the latter does not mention his family as Vāsishṭha. It has also to be observed that while the Chicacole plates were issued from Vijaya-Sārapalli, the present grant was issued from Vijaya-Dēvapura.

Dr. Hultsch while editing the Kōmarti plates of Chaṇḍavarman remarks that 'Chaṇḍavarman and Nandaprabhañjanavarman must have belonged to the same dynasty' and suggests that the former might be identical with Chaṇḍavarman, the father of the Śālaṅkāyana Mahārāja Vijayanandivarman (*Ep. Ind.*, Vol. IV, p. 143). This would naturally make Nandaprabhañjanavarman a 'Śālaṅkāyana' and not a 'Vāsishṭha,' which Anantavarman's father Prabhañjanavarman evidently was, according to our plates. This

opinion of the Doctor may, however, have to be revised if by any future research, it should be proved that Nandaprabhañjanavarman was identical with the Vāsishṭha Prabhañjanavarman of our record, in which case the Chaṇḍavarman of the Kōmarti plates would be different from the Sālaṅkāyana king of that name, who was the father of Vijayanandivarman. On the other hand it is possible that on account of the close resemblance of the alphabets of the Kōmarti plates and our present grant and the territorial proximity of the places of their discovery, Chaṇḍavarman may have to be assigned to the Vāsishṭha family. Again, it may be observed that Dr. Hultzsch's suggestion as to the identity of the two Chaṇḍavarmans does not rest on strong grounds. The palæography of the plates of the Sālaṅkāyana king Vijayanandivarman, the son of Chaṇḍavarman is clearly anterior to that of the Kōmarti plates. The former appear to be nearer, in date as in style, to the Maṭṭepād plates of Dāmōḍaravarman (*Ep. Ind.*, Vol. XVII, p. 327), which Mr. Krishna Sastri has assigned to a period not very far from the 3rd and 4th centuries of the Christian era (*A.R.* for 1920, p. 95, para. 1), and may, I think, be safely assigned to the 5th century A.D. But the Kōmarti plates decidedly belong to a period later by at least a century, to which period also belong the plates under review.

3. The method of dating the inscription, i.e. in the Mahā-Āśvayuja-samvatsara, suggests that it must have followed the Twelve-year cycle of Jupiter in which the years are named after the lunar months. This fact lends a special interest to the inscription since we have very few records known to be dated in this cycle. Mr. S. B. Dikshit, writing in 1888, states that 'out of many

Records dated in the Twelve-year Cycle of Jupiter.

hundreds of inscriptions only seven have been found mentioning the *samvatsaras* of it, viz., the five records of the Mahārājas Hastin and Saṅkshōbha; and the two grants of the Kadamba chieftain Mṛigēśavarman (Fleet, *Gupta Inscriptions*—Intro., p. 175 and f.n. 1). Subsequently one other inscription dated in this cycle has come to light, viz., the Betul Plates of Saṅkshōbha belonging to A.D. 518 (*Ep. Ind.*, Vol. VIII, p. 284). So the present record forms a useful addition to this small number of inscriptions dated in the Twelve-year cycle of Brihaspati*. Almost all the inscriptions of this cycle hitherto discovered range in date from A.D. 475 to 528 (See Table IV, *Gupta Inscriptions*, Intro., p. 105). It appears as if this rare cycle was in use, even to the very limited extent to which it was, only in the inscriptions of the 5th and 6th centuries of the Christian era. The assignment of the inscription to the 6th century already made by me is borne out by the method adopted in giving the date.

While commenting on the palæography of the Kōmarti plates Dr. Hultzsch observes that the characters of the Achyutapuram plates of Indravarman I, the (then-known) oldest dated inscription of the Eastern Gaṅgas, are decidedly more modern than those of the Kōmarti plates (*Ep. Ind.*, Vol. IV, p. 143). The Achyutapuram plates are dated in the year 87 of the Gāṅgēya era. Now, with the help of a copper-plate grant of king Madhu-Kāmārṇava of this family dated in the 526th year of the Gaṅga rule (C.P. No. 5 of 1918-19) it is possible to suggest an initial date for the Gaṅga era. In the genealogical table 1 on

The Origin of the Eastern Gaṅga Era.

p. 186 of *Ep. Ind.*, Vol. IV, is given the initial date for the reign of Vajrahasta III, the nephew and successor of Madhu-Kāmārṇava, which was 3rd May A.D. 1038. Madhu-Kāmārṇava having reigned for 19 years, the 526th year of the Gaṅga era must have fallen within his reign, i.e., between the years A.D. 1019 and 1038. Even assuming that the copper-plate in question was issued in the first year of his reign, the corresponding Christian date would be A.D. 1019 and this would give for the earliest limit of the era the date A.D. (1019—526 =) 493. Consequently the Achyutapuram plates should be assigned to A.D. (493 + 87 =) 580. As on palæographical grounds the Kōmarti plates and the present Siripuram plates are anterior to the Achyutapuram plates, and allowing a margin of at least half a century for the difference, the former records

* Mr. K. N. Dikshit has recently brought to light and published another inscription dated in this cycle, viz., the Navagrāma grant of Mahārāja Hastin (G.E. [1]98); vide *Ep. Ind.*, Vol. XXI, p. 124.

will have to be assigned to about the first quarter of the 6th century A.D. During this period, the Mahā-Āsvayuja *Samvatsara* of the Twelve-year cycle of Jupiter occurred in A.D. 528 (*Gupta Inscriptions*, Intro. page 105, Table IV, column D), and before that the year must have occurred in A.D. 504 and again in A.D. 516. But assuming the latest limit in this case, the record may be assigned to A.D. 528. In this year Mahā-Āsvayuja commenced on the 19th March (Chaitra, śu. 13) and Māgha, purnamāsī, the actual day of the grant would, roughly calculated, be about the 15th of January, A.D. 529. In the light of what has been stated above, the opinion of the writer in the *Bhārati* that the plates are engraved in Brāhmī characters, that they belong to the 1st century of the Christian era and that the king does not mention his *gōtra* has to be revised.

BANAS.

4. Eight Bāṇa epigraphs have been copied in the Punganur Zamindari of the Chittoor district. They are engraved in characters of the 9th and 10th centuries of the Christian era. In most of these the king is called 'Mahāvali-Bāṇarasar.' No. 187 from Kurappalle, however, belongs to Vikramāditya-Vāṇarasa who must be Bāṇavidyādhara Vikramāditya I, since the alphabet of the record belongs to about the middle of the 9th century A.D. (Plate II). It

Bāṇavidyādhara-Vikramāditya I.

states that a certain Muduḍan opposed the aggression of Kaṇṇakkuri during his capture of cows, and lost his life in the encounter. The Chikkaballāpūr plates of the Gaṅga chief Jayatēja (A.D. 810) mention a certain Kaṇṇakkuri as an ancestor of Jayatēja (*Mys. Archl. Rept.* for 1914, p. 36). But he will be too early for the period of Bāṇavidyādhara. It appears probable that the Kaṇṇakkuri of the present record was a later member of the family of Jayatēja and thus was a Gaṅga by origin. We know from a few other records that the Western Gaṅgas too had some hand in the political conflicts of Puli-nāḍu at this period.

5. No. 195 belongs to Mahābali-Bāṇarasa and records a gift of land made as *bālgalchu* to Nilagaṇḍan, son of Muṇḍan of the Mārilitattara family and a servant of Bijayāditya, the king's son, when he met his death while capturing the fort of Ariyapalli. Bijayāditya of this record may be either Vīrachūlāmaṇi Prabhumēru Vijayāditya, the son and successor of Bāṇavidyādhara Vikramāditya I, or Pugaḷvipparagaṇḍa Vijayāditya III, son of Vikramāditya II. The former alternative has probably to be accepted since the alphabet of the record belongs to about the 9th century, whereas Vijayāditya III lived in

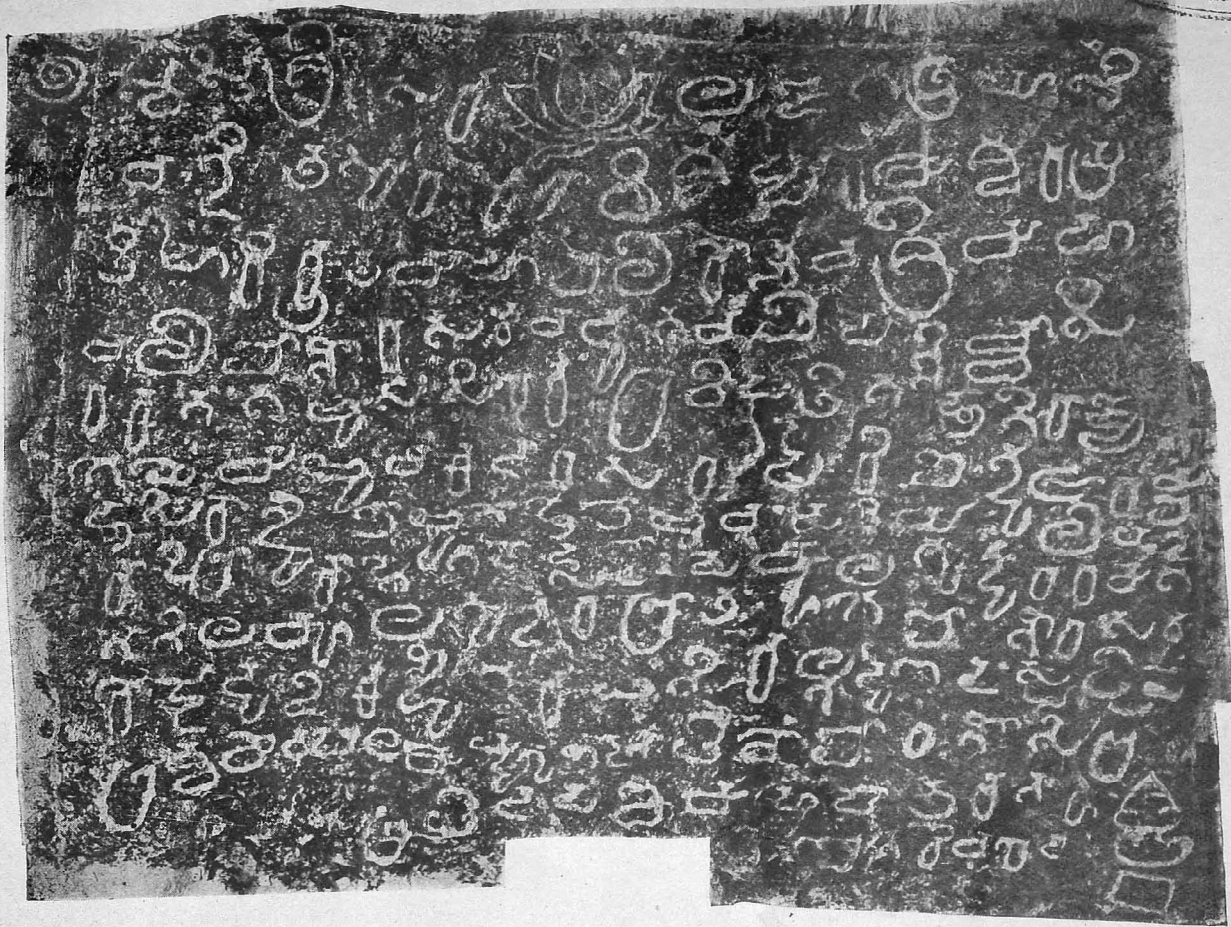
Prabhumēru Vijayāditya I.

the beginning of the 10th century A.D. Moreover, it is already known that Vīrachūlāmaṇi (*i.e.*, Vijayāditya Prabhumēru) resisted the attack led by Kāḍuveṭṭi and Maḍuva against Puli-nāḍu (*A.R.* for 1913, page 91, para 13).

In Nos. 196 and 197 (Plate I) both copied at Vanamaladinne, the king Mahāvali-Bāṇarasar is represented as ruling over the Vadugavaḷi-12,000 and the Gaṅga-6,000 provinces. In the former he is stated to have granted land to (the family of) Nāgila-Mūlagundura who died while rescuing the cows, when the neighbouring king had besieged the village. The inscription is of interest as the Bāṇa king claims lordship of the Vadugavaḷi and the Gaṅga provinces. The record runs thus:—

TEXT.

- 1 @ Svasti śrī [| *] Sakala-jaga-tray-ābhi-
- 2 vandita sur-[ā]sur-ādhiśa-(p)Paramēśvara-pra-
- 3 tih[ā]ri[kri]ta-Mahābali-ko(ku)[l-ō*]tbhava śrī-Mahā-
- 4 valī-Bāṇarasar Vadugavaḷi panirchchāsi-
- 5 rakkaṁ Gaṅg-aṟuśāsirakkaṁ adhipatigaḷ=āgi rājya[m]-
- 6 geye maṟu-vakka[da]rasara paribandu ūram=ba-
- 7 ḷasikonḍu toruḷe toruvaṁ pa[ri]yāl=iyade
- 8 kādi ā kāḷegadoḷ=satode] Mūlagundurara magam
- 9 N[ā]gila-Mūlagunduraram ātaṅge Bāṇarasa[r]
- 10 koṭṭodu ok-kaṇḍuga kaḷani kal-nāḍu [| *] Idam salipōm
- 11 aśvamē[dha]-phalam = eyduguṁ i[da]n=aḷivōm Bāṇaśi[y*]a
- 12 aḷida paṅcha-mahā-pātakan=akuṁ [| *]
- 13 [Bō]nari vared[ōm] [|| *]



Scale : ONE-TWELFTH.



Scale : ONE-TENTH.

TRANSLATION.

(Ll. 1-6) While the illustrious **Mahāvali-Bānarasa**, born of the race of Mahābali, who had been made the door-keeper by Paramēśvara, the Lord of Suras and Asuras, bowed to by all the three worlds, was ruling over **Vaḍuga-vaḷi—Twelve thousand and the Gaṅga—Six-thousand provinces** :

(Ll. 6-9) when (the army of) the enemy-king invaded the village and captured the cows, **Nāgila-Mūlagundura**, son of Mūlagundura, fought with the enemy without allowing him to take away the cows and died in the encounter.

(Ll. 9-12) Bānarasa granted (in memory of his death) one *kaṇḍuga* of land as *kal-nāḍu*. Whoever protects this charity will obtain the merit of having performed the Aśvamēdha sacrifice ; whoever destroys it will be the committer of the five great sins (of one) who destroys Bāraṇāsi.

(L. 13) Bōnari wrote (this).

It is not known who the ' enemy-king ' mentioned in this record was. He was probably the Vaidumba chief mentioned in No. 197, wherein he is stated to have lifted the cattle, when a certain Amalaṁ-Kittaṇṇan fell fighting with the enemy. These two records must be assigned to a period prior to the destruction of the Bānas by the Nolamba king Mahēndrādhirāja, since after that event the Bānas were reduced to an insigniūcant position under the Nolambas and could not have held the Gaṅga-6,000 province, which properly belonged to the Gaṅgas, the overlords of the Nolambas. The exploit of destroying the Mahābalikula (*A.R.* for 1913, part II, para. 1) must have taken place a few years before the period of the Gaṭṭavāḍipura plates of Rāchamalla II, wherein his brother's son Ereyappa is stated to have killed a certain Mahēndra, who has been presumed to be the Nolamba-Pallava king of that name (*Ep. Carn.*, Vol. XII, Intrn. p. 3). Hence the two records under review must be assigned either to Bānavidyādhara or his son Vijayāditya I, for whom the dates Śaka 820, 827 and 831 are known. Nos. 229 and 230 at Pedda Velagaṭūru belong to Mahāvali-Bānarasa and record the fall of heroes in a cattle-raid while Bālasōma-Bhaṭāra was administering the village. The records are written in characters of about the 9th century A.D.

6. Nos. 172 and 201 copied respectively at Bōḍināyanipalle and Vanamala-dinne belong to the time of **Śembiya-Mahābali-Bānarasa**. As the alphabet of

the inscription is of the 10th century A.D., the chief may be identified with

Śembiya-Mahābali-Bānarasa (Prithvipati II) and his subordinate Pallava-Dhavaḷa.

the Gaṅga king Prithvipati II, on whom the Chōḷa king Parāntaka had conferred the Bāṇa country together with the *biruda* ' Śembiya Mahābali-Bānarasa.' Both the inscriptions mention a subordinate of his named **Pallava-Dhavaḷa** as administering the Puli-nāḍu. The Bāṇa territory thus passed into the hands of the Chōḷas under Parāntaka I, who appointed his own governors over it. An inscription (No. 332 of 1912) of Śembiya-Mahābali-Bānarasa already found in Karshaṇapalle of the Punganur Zamindari, mentions a Pallava-Dhavaḷa who is evidently identical with his namesake of the two inscriptions mentioned above. Pallava-Dhavaḷa is therein stated to have fought with **Vikkiyaṇṇan**, son of a certain Prithvipati, and probably killed him. Vikkiyaṇṇan had been ruling over the Puli-nāḍu and Pallava-Dhavaḷa evidently acquired the lordship of the *nāḍu* by virtue of his conquest of Vikkiyaṇṇan.

NOLAMBAS.

7. Only two records of this family (Nos. 198 and 208) were secured during the year under review. They come from Vanamaladinne and Māgāṇḍlapalle in the Punganur Zamindari of the Chittoor district. Of these No. 198 is an inscription of **Nolambadi-arasa** of the Pallava lineage and states that while **Prithvipati-arasa** was ruling over the *nāḍu*, i.e.; Puli-nāḍu, an endowment of

Nolambadi-arasa.

land was made for a hero who fell in a cattle-raid. The chief is described as ' of the Pallava race ' and ' one who obtained the five great sounds.' An

inscription belonging to king Nolambadiyara has been found at Kalakāttūr (No. 306 of 1912) in the Palmaner taluk of the Chittoor district, and the late Rao Bahadur H. Krishna Sastri has tentatively identified him with Polalchōra Nolambādhirāja or his son Mahēndra (*A.R.* for 1913, p. 90, para. 13). It is possible that the king Nolambadi-ara of our record was identical with that of the Kalakāttūr record. Prithvipati-ara mentioned in the present inscription as ruling the *nādu* might be the same as Prithvipati mentioned in No. 332 of 1912.

8. The other inscription (No. 208—Plate II) belongs to Iṛiva-Nolamba Ghaṭeyaṅkakāra Pallavāditya, a later member of the Nolamba family, and gives his genealogy from Iṛiva-Nolamba I downwards as follows:—Iṛiva-Nolamba,

Iṛiva-Nolamba.

his son Nanni-Nolamba, his son
Polalchōra, his son Vīra-Mahēndra,

his son Ēkavākyadēva, his younger brother Iṛiva-Nolamba (II) Ghaṭeyaṅkakāra Pallavāditya. It records the interesting fact that the king being encamped at Venduraponne in Paṛuvi-nādu conferred the title of 'Pallavāditya Nolamba-Gāvunḍa' on one Basavayya, son of Bīrāne-Gāvunḍa of Puli-nādu together with royal insignia, such as a horse, umbrella, whisks (*kuñcha*), *aḍḍanige*, throne, etc. He also granted him the village Nagekuṅṭe in Puli-nādu as a *koḍanige*-gift. The king of this inscription is identical with Iṛiva-Nolamba II of the Nēlapalli rock inscription noticed on p. 103 of the *Annual Report* for 1914. The camping place and the occasion for honouring the *gāvunḍa* are evidently identical with those mentioned in the Nēlapalli record, wherein the king similarly honours a merchant as 'Pallavāditya-Nolamba-Setṭi.' Iṛiva-Nolamba II is evidently the Iṛiva-Nolambādhirāja of the Ālūr inscription dated in Śaka 933 belonging to the reign of Tribhuvanamalla-Vikramāditya V, whose sister he had married (*Ep. Ind.*, Vol. XVI, p. 28). If the princess mentioned in the Ālūr inscription is the same as the one mentioned in the Marol inscription of Jagadēkamalla (*B.K.* No. 60 of 1928–29) dated in Śaka 946, it may be gathered that the name of the princess was Mahādēvī and that she was a benefactress of a Jaina *basadi* of the place. It may be noted that Iṛiva-Nolamba II is here called the *younger brother* and *not the son* of Ēkavākyadēva as in the Nēlapalli inscription. The present act of Iṛiva-Nolamba dubbing a chief as a vassal or officer recalls to our mind a similar one performed by his father Vīra-Mahēndra, as indicated in a record from Karshaṇapalle (*A.R.* for 1913, Part II, para. 14). Among the ancestors of king Iṛiva-Nolamba, Iṛiva-Nolamba I, the first member mentioned in this record, may be identified with king Iṛiva-Nolambādhirāja to whom belongs the Kambaduru inscription of Śaka 887 (No. 93 of 1913). He would therefore be a contemporary of Vajjaradēva, or Vajjaladēva, mentioned as a subordinate of Kṛishṇa III (para. 10 below). The text of the present inscription (No. 208) is given below:—

TEXT.

- 1 Svasti [| *] Samadhigata-paṁcha-mahāsabda[m] mahā-
- 2 Pallavānvayaṁ Śrī-Prithuvīvallebham Palla[va]-
- 3 kuḷa-tīḷakan=Ēkavākyam Kāmchīpura-paramēśva-
- 4 raṁ śrīmad-Iṛiva-Nolāmban=ātana magam Na[nni-No]-
- 5 lamban=ātana magam Polalchōradēva(m)n=ātana
- 6 magam Vīra-Mahēndran=ātana magam Ēkavākyā-
- 7 dēva[m] ātana tammaṁ Iṛiva-Nolamba Gha-
- 8 ṭeyaṅkakāra Pallavādityaṁ prithuvi-
- 9 rājyaṁ-geyyuttaṁ Paṛuvi-nāda Venḍura-
- 10 ponneyol= ilḍu Puli-nāda Permmādiya
- 11 Māgara Bīrāne-Gāvunḍa[ra] magam Ba-
- 12 savayyaṁge Pallavāditya-Nolamba-Gā-
- 13 vunḍan=emdu pesaram daye-geydu paṭṭam-
- 14 gaṭṭi ēṇal-kudure koḍe aḍepada [vaṅke] kuṁ-
- 15 cham talige kiḷ-vattal aḍḍanige gaddige rā-
- 16 ja-chinnumaṁ koṭṭu Puli-nāda Nagekuṅṭe-
- 17 yaṁ Pallavāditya-Nolamba-Gāvunḍam-
- 18 ge koḍamgey=āge koṭṭam=[ā*]chamdrārkkam [|| *]

RASHTRAKUTAS.

9. During the year under review three inscriptions of Kṛishṇa III have been secured. Of these, No. 219 which is in Kannada mentions the king as **Kannadēva** under whom a certain Vajjaradēva was governing the Puli-nādu. It

Kṛishṇa III.

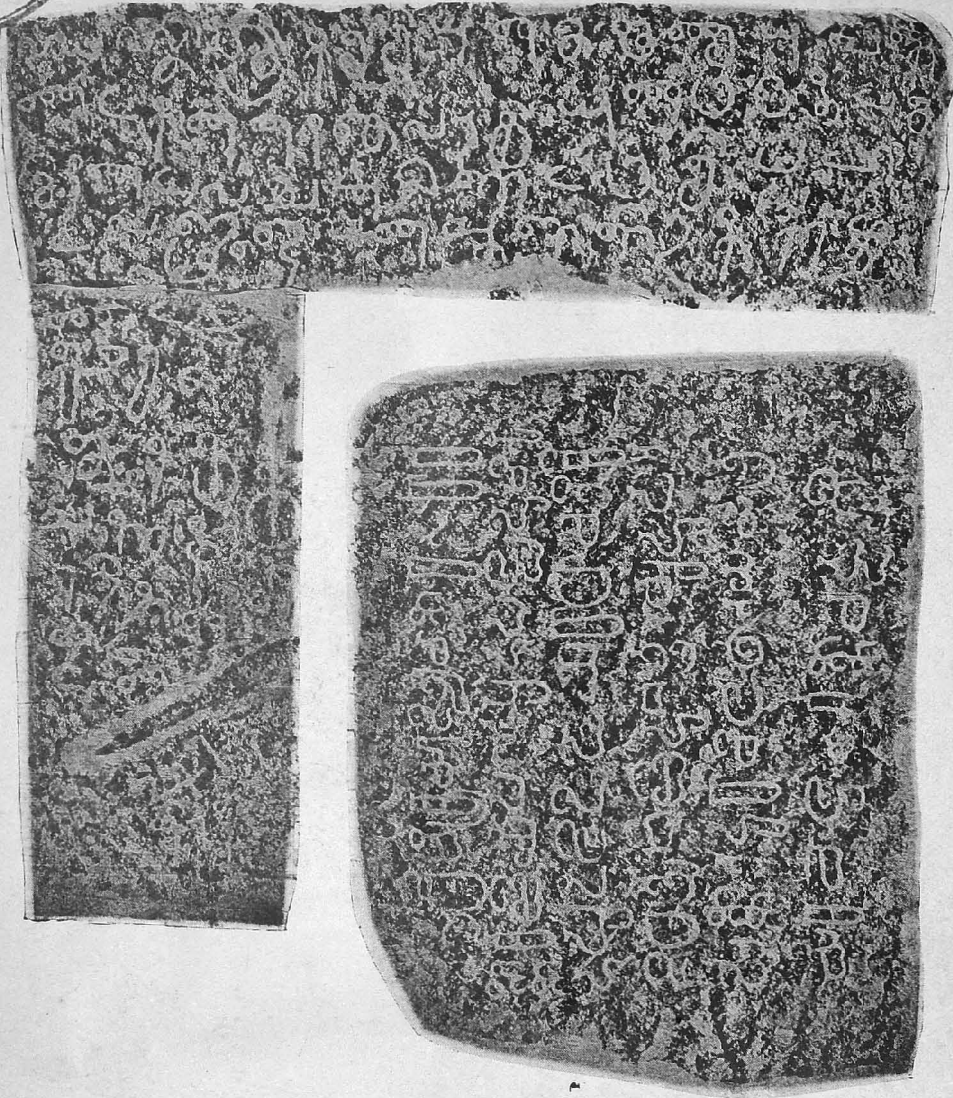
records the death of Prithivirāma-Setṭi, son of Kāsera-Nerilūra in a

CONNEMARA PUBLIC LIBRARY
14 SEP 1935
MADRAS

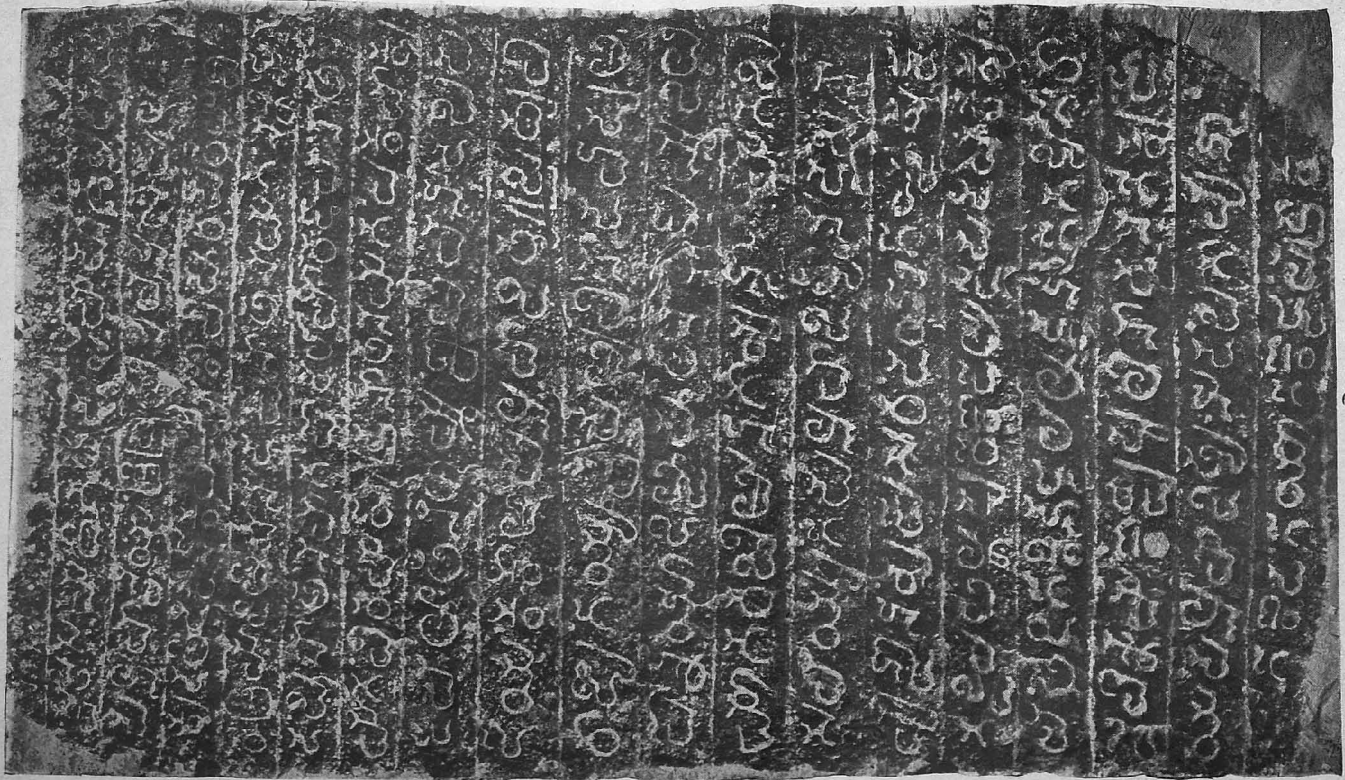
PLATE II.

ŚIVĀDI INSCRIPTION OF KRISHṆA III (No. 236 OF 1931-32).

Scale : ONE-TENTH.



KURAPPALLE INSCRIPTION OF BĀNAVIDYĀDHARA
VIKRAMĀDITYA I
(No. 187 OF 1931-32).
Scale : ONE-TENTH.



MĀGĀNDLAPALLE INSCRIPTION OF IRIVA-NOLAMBA (No. 208 OF 1931-32).
Scale : ONE-TWELFTH.

cattle-raid at Maṅgala. The record was engraved by Vikramāditya, son of Bijayitāchāri of Kōyatūr. The other two inscriptions, No. 236 (Plate II) and No. 237, which are in Tamil are dated in the 22nd year of Kaṅṅaradēva and introduce the same Vajjaradēva as governing Puli-nāḍu. The chief Vajjaradēva is evidently identical with Vajjaladēva of the Embādi (Chittoor District) inscription (No. 580 of 1906) who 'was ruling Puli-nāḍu during the reign of Śrī-Ballaha' (i.e., Kṛishṇa III) in Śaka 887. Kōyatūr or Kōyārrūr is already known as the ancient name of Laddigam in the Punganur Zamindari (A.R. for 1907, p. 61, para. 38).

10. There are four inscriptions of this period (Nos. 180, 182, 178 and 176) which do not mention the ruling king, but refer to Vajjaladēva or Vajjaradēva as the governor of Puli-nāḍu. No. 180 which bears the date Śaka

His subordinate Vajjaladēva, Śaka 886.

88[6] falling in the reign of Kṛishṇa III records a gift of land to a hero

who died fighting in a cattle-raid at Maṅgala. Though the overlord Kannaradēva is not mentioned in this record, Vajjaladēva must be assumed to have been his subordinate in this period in the light of the Embādi inscription referred to above. Nos. 178 and 182 which are undated refer to the same chief as the governor of Puli-nāḍu. No. 176, however, describes him as 'ruling over the Earth,' and records the death of Bīrabalaṅjigi, son of Singhapuli, when Vem-ma[ra]*sar had captured 300 bulls. This inscription implies that Vajjaradēva had by this time assumed independence. This event could not have taken place during the life-time of Kṛishṇa III who had held in his possession till the end of his reign, Tonḍai-maṅḍalam and the country adjacent to it which must have included Puli-nāḍu. His inscriptions in the Tonḍai-maṅḍalam range in date at least up to his 28th year i.e., A.D. 967 (No. 125 of 1906). After the death of Kṛishṇa, his southern dominions appear to have passed from the hands of the Rāshtrakūtas. We know from the Kārda grant (*Ind. Ant.*, Vol. XII, p. 263) that Kakka II who succeeded Khoṭṭiga in A.D. 971-972 defeated the Chōlas, which shows that the latter had during the intervening period, in the weakened state of the Rāshtrakūta power at Mānyakhēṭa, attempted to regain their lost possessions in the north. It may be noted that the Western Chālukya king Taila II had shortly after this time (A.D. 973-974) uprooted Kakka II. It appears probable, therefore, that Vajjaladēva took advantage of this political opportunity and declared independence. The Śravaṇa-Belgoḷa epitaph of Mārasimha II mentions a certain Vajjaladēva whose unrivalled power was crushed by Mārasimha at the command of Indra IV whom he had placed on the Rāshtrakūta throne. The same incident is narrated in the *Chāvunḍarāya-purāna* which states that Chāvunḍarāya, the minister of Mārasimha II, fought with Vajjala by the side of his master and acquired the title 'Samaradhurandhara' by defeating him in the battle of Khāḍoga. This Vajjaladēva is stated to be the younger brother of Pātālamalla (*Ep. Carn.*, Vol. II., S.B. No. 281). Dr. Fleet was inclined to identify this chief with Vajjala II of one of the Koṅkaṅ branches of the Silāhāra family, whose initial date was somewhere about A.D. 975 (*Ep. Ind.*, Vol. V, p. 170, fn. 5). But it is quite probable that Vajjaladēva whose rebellion Mārasimha had to quell under the command of Indra IV was the governor of Puli-nāḍu mentioned in our record of the present collection. Regarding the conquest and reconquest of the Puli-nāḍu by the Chōlas and the Rāshtrakūtas at this period, reference may be made to the A.R. for 1913, Part II, para. 14. That it was previously a land much debated between the Bāṇas and the Nolambas is seen from para. 13 of Part II of the same Report.

CHOLAS.

11. Among the Chōla inscriptions collected during the year is an interesting and important record of Parāntaka I (No. 200) coming from the Punganur taluk of the Chittoor district. There has been much controversy regarding the latest year of the king's reign (vide. A. R. for 1925-26, pp. 99, ff. and *Ep. Ind.*, Vol. XIX, p. 85). Mr. K. V. Subrahmanya Ayyar has proposed a

Parāntaka I—his 48th regnal year.

reign of 46 years for the king from his Kaṅḍiyūr record (*S.I.I.*, vol. V,

No. 570). The late Mr. G. Venkoba Rao considered that Parāntaka might have died about A. D. 947-48, *i.e.*, in his 40th regnal year, though stray epigraphs are found for him for a few years subsequent to that date. The contention of Mr. Subrahmanya Ayyar that the king must have reigned for 46 years is not only confirmed now, but it is also established further that the king reigned for over 46 years by the above record, which is in Kannada and clearly dates the inscription in words 'in the forty-eighth regnal year' (*Madura-gonḍa Gō-Parakēsari nālvattenṭāgē*). Thus it will be seen that Parāntaka lived and ruled at least till A.D. 955, and also that his hold over the northern parts of the Chōla dominions, *i.e.*, the modern districts of North Arcot, Chittoor etc. continued even up to so late as 955, though subsequently this territory passed again into the hands of the Rāshtrakūṭas for a short time.

12. Among the three inscriptions of Rājarāja I collected during the year (Nos. 154, 167 and 194), the second which comes from the Chittoor district is dated in the 16th year and commences with the introduction *Tirumagalpōla* etc.

Rājarāja I.

The eulogy given here, however, omits to mention the conquests of Kollam and

Kaliṅgam. This omission may be a mere accident, since they find mention in other records ranging from the 14th to the 16th year of his reign (*A.R.* for 1892, p. 4). No. 194 from Vanamaladinne in the Punganur taluk dated in the 18th year of the king does not contain the usual historical introduction but describes him as Rājarāja Mummudi-Chōla and gives him the titles *Taṅjai-Nāyakāṇ* (the lord of Taṅjai) and *Sōlakōṇ* (the king of the Chōlas). Mummudi-Chōla is, as we know, a well-known surname of Rājarāja, but the two other epithets noticed above are peculiar to this record.

13. Though Dr. Hultzsch notices the conquests of Eḍatore, Banavāsi, Kollipāke, Maṅṅai and Ceylon in the inscriptions of Rājendra-Chōla I ranging in date between his 3rd and 5th years, a record in the present collection

Rājendra-Chōla I.

(No. 98) dated in his fourth year does not mention any of these conquests,

while one of his 5th year (No. 97) notices the conquests mentioned above except that of Ceylon. The latter record is of interest as it mentions as donor one Maṛaikkāḍaṅ Pataṅjali-Piḍārar (Pataṅjali-Bhaṭāra) who was the 'Dēvānāyakam' of the king. This expression probably denotes 'the master of the body of Dēvāram-singers' attached to the king's palace. A fragmentary record engraved in continuation of No. 111 from Tirulōki makes an interesting reference to the incident of the king worshipping the sacred feet of the Lord at this village, which is only about 10 miles from Gaṅgaikoṇḍasōlapuram, while returning with the waters of the Ganges (*Rājendraśōladēvar Gaṅgaikoṇḍu eḷundaruḷukiṅṅa-īdattu tiruvaḍi toḷu[du]*). The ancient name of this place is given as Trailōkyamahādēvi-chaturvēdimāṅgalam, evidently after Rājarāja's queen Trailōkya-Mahādēvi. The northern expedition of Rājendra-Chōla and his fetching the water of the Ganges to the south are placed in A.D. 1023 (*A.S.R.* for 1911-12, p. 173). The inscription under review, the date of which is lost, should have been engraved immediately after his return.

14. Another interesting Chōla epigraph in the collection of the year is a record of the 11th year of Kulōttuṅga-Chōla I (No. 74). It recounts the circumstances connected with the conversion of some *brahmadēya* lands into tax-

Kulōttuṅga-Chōla I—an example of administrative procedure adopted in his reign.

paying ones, after their constitution into a separate unit and village under the name Rājendranallūr. The inscription

details the several stages of administrative procedure gone through in this connexion in the time of king Rājendradēva in his 11th year, which again is recounted in the time of his younger brother Virarājendra and finally engraved on stone in the form of the present inscription in the time of Kulōttuṅga-Chōla I. The record is couched in documentary language similar to that employed in the Tiruvālaṅgaḍu plates of Rājendra-Chōla I (compare also *Ep. Ind.*, Vol. XV, p. 64, text *ll.* 124 ff and p. 56, f.n.1.), and mentions a number of revenue officials connected with this transaction, whose specific duties are not clear. However from the interest it affords to the students of Chōla administration, the text of the entire record is given below in Roman script together with a brief translation.

TEXT.

- Ll. I-17 Historical introduction commencing with the words *Pugal sūlnda punari* etc. same as in the text published in *S.I.I.*, Vol. III, pp. 144-45.
- 18 pārmiśai mēvalar vanaṅga viṛi[rū*]ndaruliya kōv-I(rā)rājakēsaripa-
 19 tmar-āṅa Cha[krava]ttigaḷ Śrī-Kulōttuṅgaśōladēvarkku yāṇḍu
 20 padinonrāvadu ||| —prasādañcheydaruli [van]da tirumu-
 21 gam[l*] Kōnēriṇmaikonḍāṅ Virudarājabhayaṅkara-vaḷanāṭṭu Manṇi-nāṭṭu Tirup-
 22 paraprāḷ Tiruttātakaiy-Īśvaram-Uḍai[yār kō]yilil Śivabrāhmaṇarkkum Māhē-
 23 śvararkkum dēvar-kanmigaḷukkum i-ttēvar dēvadānamāna ūrgaḷum nilamum
 24 nellum Chēdirājan nimaṇḍaṅ-kāṭṭinapaḍiyē śembilum kallilum eḷut-
 25 tu veṭṭuvikka eṅṇu tirumandira-ōlai Aḷagiyarāgavaṅ-eḷuttināl yāṇḍu padinonru
 26 nāl iru-nūṛṇu aimbatt-iraṇḍināl vaṇḍa-tirumugaṅ kaṇḍu edir eḷu-
 27 ndu seṅṇu toḷudu vāṅgit talai-mēl vaiṭṭu ippaḍikkum Sēnāpati Chēdirāsar kaḍai-
 28 yidu [l*]. Tirupparandāṭ Tiruttāta[kaiy]-Īśvaram-uḍaiyar dēvar-kanmigaḷum
 29 śrikāri-
 30 yāñ-cheyvānuṅ karaṇattānuṅ kaṇḍu ittēvar dēvadānamāna ūrgaḷum kūḍum
 31 nellum kāśum ittēvarkku vēṇḍum tiruppaḍimāṅṅukkum palapaṇi nimanda[kkā]-
 32 ṛarkkum kāśuṅ koṅṇum iḍumpaḍikkum nimandaṅ-kāṭṭi kāṭṭinapaḍi śembiluṅ
 33 kallilum veṭṭuvikka eṅṇu tiruvāymoḷindaruḷinār [l*] ippariśu nimandaṅ-kāṭṭi
 34 niman-
 35 daṅ-kāṭṭinapaḍikk-uḷvari pōḍakkāṭṭinēṅ ivvuḷvarippaḍi kalliluṅ śembilum veṭṭu-
 36 vikka eṅṇu ōlai eḷu[dum] Sēbiyaṅ Sēliyaṅvēḷāṅ-ṇe-
 37 luttittu vanda kaḍaiyittinpaḍiyum uḷvarippaḍiyum kal-veṭṭi ittēvar dēvadānam
 38 Rājēndranallūr variyil-ittu arāvōlai-śeyda pa-
 39 riśāvadu [l*] Svasti Śrī [l*] Sakalabhuvanāśraya Śrīmēdinivallabha Mahā-
 40 rājādhirāja Paramēśvara Paramabhaṭṭāraka Ravikulatilaka Chōḷakula[ś]ē-
 41 khara Pāṇḍi[ya]kulāntaka Āhavamallakulakāla Āhavamallaṅai mum-
 42 maḍi veṅ-kaṇḍa Rājaśekhara Rājāśraya Vira-Chōla Karikāla-Chō-
 43 [la*] Śrī-Vīrarājēndra Rājakēsaripanma-perumāṇaḍigaḷ Kōneriṅ-
 44 maikonḍāṅ Rājādhirāja-vaḷanāṭṭu Manṇi-nāṭṭu nāṭṭārkum
 45 brahmadēyak-kiḷavarkkum dēvadāna paḷlichchandaḷ kaṇimurṇṇṭṭu
 46 veṭṭippēṅṇu paḷa-vaṅa-śālābhōgam uḷḷitta ūr-
 47 gaḷilārkkum nagaraṅgaḷilārkkum Irattapaḍi eḷarai-ilakkamuṅ ko [la]-
 48 nai irumaḍi meṅ-
 49 kaṇḍa Ulaguyyakkonḍaruḷina-Aṅṅarkku yāṇḍu 11-āvadu 1 Gaṅgai-
 50 kondaśō-
 51 lapurattu vittin-uḷḷāl kuḷikkumaḍattu dānañcheydarulā rāja-vaḷanāṭṭu
 52 Manṇi-
 53 nāṭṭu brahmadēyam Panandāḷ aḷandapaḍi niṅgal nikki nilatti nilam
 54 muppatt-añcha-
 55 raiyē nāṅ-māv-araiyiṅ kiḷ onbadu-māv-arai mundirigaik m kamugaṅ-tōṭ-
 56 ṭam e=
 57 nṛaḷanda nilattiḷ nilam iraṇḍu-mā mukkāṇi araikkāṇik-kī m koḍit-
 58 tōṭṭ[am]-
 59 eṅṇaḷanda nilattiḷ nilam onṇaraiyē mūṅṇu māk-kāṇi arai ndirigaik kiḷ
 60 nā[lu mā]-
 61 vum maṅjaḷ-tōṭṭam eṅṇaḷanda nilattiḷ nilam iraṇḍarai[yē] raik
 62 mundirigaik kiḷ araiyē mūṅṇu-māvum payarum eḷluṅ koḷḷum viḷaiyum puṅṅai-
 63 nilattiḷ ni-
 64 lam onṇē mukkālēy iru-māvarai araikkāṇi mundirigaik kiḷ kālē kāṇi yaraikkāṇi
 65 mundirigaiyum ma-
 66 lligaiyum karumugaiyum uḷḷa tōṭṭam-eṅṇaḷanda nilattiḷ nilam ārai-mā mundirigaik
 67 kiḷ iraṅ-
 68 ḍu-mā mukkāṇiy-araikkāṇiyum iy-vūrt-Tiruttātakai-Īśvarattu-Dēvar teṅgu niṅṇa
 69 maṅṅakollait-tō-
 70 ṭṭam-eṅṇaḷanda nilattiḷ nilam mukkālē araimā araikkāṇi mundirigaik kiḷ araiyē
 71 mum-māv-arai-
 72 yum innilattāl nilavōpādi vanda nell-iraṇḍayirak-kalamum innilattiḷ nilavōpādi
 73 vanda ū-
 74 r-nattam-eṅṇaḷanda nilattiḷ nilam araiyē mūṅṇu-mā mukkāṇi araikkāṇik kiḷ eṭṭu-
 75 māvum i-
 76 [y]vūr Tiruttātakaiy-Īśvaram-Uḍaiyār śrī-kōyilu lam iru-māvaraikkāṇi
 77 mundirigai-
 78 k kiḷ nālu-māvum ittēvar tirunandavaṅgaḷil nilaṅ kā-
 79 ṇi kiḷaraiyē oru-mā-varaiy-araikkāṇi mundirigaik kiḷ nālu-
 80 māvum ittēvar teṅgu-niṅṇa nandavanattāl nilam a-
 81 raiyē oru-mā-varai mundirigaik kiḷ araiyē kāṇiy-araikkāṇiyum
 82 kuḷaṅgaḷāl nilattu nilam kālēy araikkāṇi mundirigaik-
 83 kiḷ mukkā[lum] ivvūr nilatt-āre pōṅa āru Ma[ṇṇi]yāṅa-
 84 Kuṅjaramallaṅāl niṅṅum nilattu nilam mum-mā-varaiy-
 85 [kkāṇik kiḷ kā]lum Iḍavai-vāykkālāl niṅṅum nila-

* Some of these titles and epithets are applied to Kulōttuṅga-Chōla I, in a few of his inscriptions at Drāk śhārāma; vide *S.I.I.*, vol. IV—Nos. 1305, 1306, 1325, etc.

- 61 ttu nilam oru-mā mukkāṇik kiḷ onbadumāv-araik kiḷ mūṇru-mā mukkāṇi[yum] iv-
vūril yāṇḍu [1]1-āvadu-mudal śurukki vēru-mudalākki in-nilam iv-vūrch-cha-
62 vaiyārkkku brahmadēyamāy varuginṇapaḍiyum paḷam-piyarum yāṇḍu 11-āvadu-
mudal tavirndu brahmadēyam irakki vellāṇvagaiyil mudal-aḍuttu brahmadēya-
63 m irakki vellāṇvagaiyāvāṇa vellāṇvagai variśaikkiḷ irai-kāṭṭumpapaḍiyum dēvadā-
ṇam-uḷḷittu iraiyili kuḍuppaṇa kāṇikkadaṇkiḷ-iraiyili-kuḍu-
64 ttu varuginṇa-paḍiyum in-nilattukkut tavirndu innila[m*] muṇ kāṇi-udaiyārai māṇṇi
kuḍi nikkik kārāṇmai miyāṭchechium migudik-kuṇaimaiyum-uḷḷadaṅga aḷanda-
65 paḍi nilam nārpattaiṇṇē mūṇru māk-kāṇiy-araikkāṇi mundirigaik kiḷ-araiyē orumā-
varai mundirigaik kiḷ-mukkāle yiraṇḍu-mā mukkāṇi yidil ūr-nat-
66 tattālum Tiruttāṭakaiy-Īśvaram-Uḍaiyār śrikōyil[ā*]ḷum tirumurṇattāḷun tirunanda-
vanaṅgalāḷun teṅgu-niṇṇa nandavaṇattāḷun kuḷaṅgalāḷu-
67 m Maṇṇiyāṇa Kuṇṇiramallaṇāḷum Iḍavaivāyakkāḷum uḷḷittu niṅgal niṅgum nilam
iraṇḍē mūṇru-mā mukkāṇi araikkāṇi kkiḷ mūṇru-
68 māvaraikkāṇi mundirigaik kiḷ-ēḷumāk-kāṇiyum nikki nīr-nilam muppattañch-arai
nā[n*]mā varaiyṇ kiḷ-onbadu mā-varai mundirigaik kiḷ araiyum
69 puṇṣey nilam ē[ḷ]ēkālīn kiḷ-mukkālē mūṇ[ru]-mā mukkā....
70 yaraikkāṇiyum [āga] nilam nārpattiraṇḍē mukkāḷē nā-
71 ṇ-mā varai mundirigaik kiḷ-eṇ-māvaraiyṇāl [nēl]=liraṇḍā-
72 yirak-kalamum in-nāṭṭup Panandāḷ Nakkaṇ-Taraṇi eḍuppitta
73 Tiruttāṭakaiy-Īśvarattu Dēvarkkuvō(vē)ṇḍum nimandaṅgaḷukku yā-
74 ṇḍu 11-āvadu-mudaḷ āṭṭāṇḍutōṇum niṇṇ iraiyāy=iṇru-
75 ppa[dāga] innilam muṇ-[pi]yar tā(a)virndu Rājēndranallūr-e-
76 ṇnum pērāl variyil=iḍa Irattapāḍi-ēḷarai-ilakka-
77 [muṇ] koṇḍu Āhavamallaṇai irumaḍi meṇ-koṇḍu Ulaguuyakkōṇḍaruḷina Aṇṇar
aruḷichechey-
78 ya ōlai eḷudum Nittavinōda-vaḷanāṭṭuk-Kiḷār-k-kūrattu Vaiyākūrchehēri Vaiyākūr-
udaiyāṇ Mummaḍiśō-
79 ḷaṇ Mānikkan-āṇa Rājēndra-Viḷupparaiyan=eḷuttināḷum ōlai-nāyakam Uyyak-
kōṇḍār-vaḷanāṭṭu Ve-
80 [ṇ-nā]ttuk-Kēraḷāntakach-charuppēdimaṅgalattu [Nārkaṇ]mārāyaṇ Gaṅgaikōṇḍa-
sōḷanāṇa Uttamaśō-
81 ḷa-Brahmamārāyaṇum Arumōḷi-Vikkiramaśōḷanāṇa Vāṇādarājaṇum Tiruchchirram-
balam-udaiyāṇ Gaṅgai-
82 kōṇḍasō[ḷa*]nārāṇa Rājārāja-Brahmamārāyarum Īśvaraṇ Rājādhiraṇāṇa
Tiripuvaṇap-Pallavaṇ Nāḍuḍaiyā-
83 ṇum Ādittaṇ Chandiraśēkaraṇāṇa Kāḍuvetṭiyuṇ Jayaṅkōṇḍasōḷa-maṇḍalattup-
Puliyūr-k-kō-
84 ṭṭattup Payyūr-nāṭṭu.....yil Vallāṅkiḷā.....Irājārājaśōḷap-Pal-
85 lavaraiyarum oppiṭṭup-pugunda kēḷvi variyil=iṭṭukkoḷga eṇṇu Tiruchchirrambalam-
udaiyāṇ
86 Gaṅgaikōṇḍasōḷanārāṇa Rājārāja-Brahmamārāyarum Arumōḷidēva-vaḷanāṭṭu
Neṇmali-nāṭṭu-
87 p-Parakēsarinaḷlūr-udaiyāṇ Amaraṇ Karumāṇikkattārāṇa Gaṅgaikōṇḍasōḷa-Mūvēn-
davēḷārum
88 Virabhaddiraṇ Tillaiviṭaṅkanārāṇa Villavarājarum ēvi ivargaḷ ēviṇapaḍiyē uḍaṇ-
kūṭṭattu-
89 adikārigaḷ Kōṇ Aḷagiyapāṇḍiyaṇārāṇa Rājārāja-Kumaṇarājarum Chellūr-udaiyāṇ
Mā-
90 dēvaṇ Śāttanārāṇa Pārttivēndra-Brahmamārāyarum Kōṇuḷāṇ Kūttan Ariyēṇṇār-
āṇa Vik-
91 kiramaśiṅga-Mūvēndavēḷārum Paḷaiyāru-kilāṇ Āḍāttūr Śūṇṇiyārāṇa Irattapāḍi
kōṇḍa-
92 sōḷa-Mūvēndavēḷārum Vēḷiyāṇṇūr-udaiyārum Śivacharaṇattārāṇa Rājēndra
Muvēṇḍa-
93 (vēnda)-
94 vēḷārum
95 Pūṇḍi-u-
96 ḍaiyār Attā-
97 ṇi Kūttan-
98 āraṇa Śēmbi-
99 yaṇ-Mūvē-
100 ndavēḷārum Māttūr-udaiyār Nambaṇ Pa-
101 gaiyaḍakkīyārāṇa Rājēndrasōḷa-Muvēnda-
102 vēḷārum Kōṇḍalūr-udaiyār Kūttāḍi A[t]-
103 tāṇiyārāṇa Jaṇanātha-Mūvēndavēḷārum
104 Vaippūr-udaiyār Kāḷi Vāsudēvanārāṇa Śō-
105 ḷakulatuṅga-Mūvēndavēḷārum Tiraimūr-udai-
106 yār Paḷippili Jayaṅkōṇḍasōḷanārāṇa
107 Śōḷasikhāmaṇi-Mūvēndavēḷārum Śēmbiyaṇ-
108 Puliyū[ṇ]-udaiyār Kaṇṇan Kumaraṇāṇa Rāja-
109 māṇikka-Mūvē-
110 ndavēḷārum Pu-

- 111 n̄mānallūr-u-
 112 ḍaiyār Vaiki-
 113 n̄ār Kup[p]aiyārā-
 114 ṇa Jagadobba-
 115 [ga]ṇḍa-Mūvēnda-
 116 vēlārum [Tu]ga-
 117 vūr-udaiyār Kayilāyaṅ Śivapurattānāṇa Śō.....
 118 yaṅkōṇḍasōlat-Tamiladaraiyarum Maṛaik.....
 119 Chir̄rambalamuḍaiyanārāṇa Rājēndirak-Kaḷappā.....
 120 mūtti-Bhāttarum Chitokkamaṅgalattu Nārāyaṇa.....
 121 lārum Śivaṅ Virāṇanārāṇa Vikkiramakēsari-Mūvēnda.....
 122 kuḍaiyār Śikaṇḍan Chandirāchchaṅārāṇa Kaḍakkaṅkoṇ.....
 123 kkirama-Mūvēndavēlārum Madhurāntaka-Mūvēndavēlārum.....
 124 [l̄ā*]rum Parāntaka-Mūvēndavēlārum Karikāla.....
 125ārum Tachchaṅūr-udaiyār Viḷakkanārāṇa Je-
 126jēndiraśiṅga-Mūvēndavēlārum Araiyaṅ Tiruch-
 127karapāṇi Paramānma-Bhāttarum Tirumaṅgalattu Atta-
 128sōla-Mūvēndavēlārum Vikkira[ma*]sōla-Mūvēndavē-
 129nārāna Mahimālaiya-Mūvēndavēlāru[m*] Neḍuñchērik-
 130lavaraiyarum Rājādhiraṅja-Mūvēndavēlārum Atulaparā-
 131ndavēlārum Parākkiramanārāyaṇa-Mūvēndavē-
 132māttāṇḍa-Mūvēndavēlāru[m*] Manukulāditta-
 133 Mūvēndavēlā-
 134 rum Pañchavan-
 135 Brahmamahārā-
 136 jarum Maṅṅai-
 137 kōṇḍasōla-
 138 p-Pallavaraya-
 139 rum Karikālasō-
 140 la-Viḷupparayarum Jayaśiṅgakulakāla-Viḷupparayaru-
 141 m Vaḷavaśēkhara-Mūvēndavēlārum Rājarāja-Anuk-
 142 kap-Pallavaraiyaru[m*] Mīnavan-Mūvēndavēlārum Rājarā-
 143 ja-Ēnādiyaraiyarum Śalukkikulakāla-Mūvēndavē-
 144 (vē)lārum Rājavallabha-Mūvēndavēlārum Naḍuviru-
 145 kkum Karippuṛattu Śrī-Mādhavabhaṭṭa-Sōmayājiy-
 146 ārum ēvap puravuvāri-tiṇaikkalattuk-kūru Uttama-
 147 sōlanallūr-udaiyāṅ Śuvaranārāyaṇaṇāna Ma-
 148 nukulakēsari-
 149 Mūvēndavēl-
 150 āṇum Peri-
 151 yankuḍaiyā-
 152 ṅ Dēvanpiḍā-
 153 ranāṇa Karikāla-
 154 sōla-Mūvēnda-
 155 vēlāṇum Pū-
 156 ṅḍiy-udaiyāṅ Attāṇi Śiyārūra[n*]āṇa Immaḍisōla-Viḷupparaiyaṅu[m*] Maṅṅar-
 157 kuḍaiyāṅ Paṣuvati Araṅganāna Arumo-
 158 li-Viḷupparaiyaṅum puravuvāri-tiṇaikkalattuk-kaṇakkar Aḷagiyārāja-Brahma-
 159 mahārājaṅum Śōlachintāmaṇi-Mūvēndavēl-
 160 āṇum Pāriyāṅum Lōkaparākkirama-Mūvēndavēlāṅum Chōlēndirachūlāmaṇi-
 161 Mūvēndavēlāṅum Paṇḍitaśōla-Mūvēndavēlānu-
 162 m Śūrri Kaṅpagam Andamaṅ-Viḷupparaiyaṅum puravuvāri-tiṇaikkalām Parākkira-
 163 masōla-Mūvēndavēlāṅum Tiruchchir̄rambala-Mūvē-
 164 ndavēlāṅum Nirupamāttāṇḍa-Mūvēndavēlāṅum Chōlēndiraśiṅga-Mūvēndavēlāṅum
 165 Arikulāsēkhara-Mūvēndavēlāṅum
 166 Kēraḷakulāsani-Mūvēndavēlāṅum Śōlarāja-Mūvēndavēlāṅum Dēvaṅ Sōdiyāṇa
 167 Kēraḷakēsari-Mūvēndavēlāṅum māligai-muda-
 168 [lu]kku puravuvāri-tiṇaikkalām Madisūdaṅ Kuḍandaikkidandāṇāna Śōladi-
 169 vākara-Mūvēndavēlāṅum viśakaṅakku Uttamasōlat-Tiru-
 170 vālināṭṭu-Mūvēndavēlāṅum varippottaganāyakam Attipuliyūr-udaiyāṅ Mādēvan
 171 Venkāḍanu[m*] Maṅḍai Śaṅkaranum Aśa[n]i-
 172 ppiratāpa-Mūvēndavēlāṅum
 173 mugavēṭṭi Kor̄ravāyil-udai-
 174 yāṅ Battaṅ-Dēvanāna Tenna-
 175 varāja-Mūvēndavēlāṅum Atu-
 176 laparākkirama-Mūvēndavēlāṅum
 177 m Virābarāṇa-Mūvēndavēlāṅum
 178 larmuḍikōṇḍasōla-Mūvēndavē-
 179 lāṅum Virapar[ā*]kkirama-Mūvēndavēl-
 180 āṅum māligai-mudalukku mu[ga*]vēṭṭi Vallam-udaiyāṅ Puṛambigaṅ=Āchcha
 181 piḍāraṅum variyilīḍu Tiruma[ṅu]..sōla-Viḷup.....

- 173 kkaṇakku Vaḍugaṇ Muṇḍaṇu[m]=Āḍaṇ Kuñjiramallaṇum Igalvenripporuḷum
Pichchaṇ Poṅkāriyūm Chakkirapāni.....
- 174 ja-Mūvēṇḍavēḷāṇum Nambaṇ Tiruchchirāmbalam-uḍaiyāṇum vāsitta varippotta-
ga[m*] Mugattalai-uḍai.....
- 175 ttāṇḍa-Mūvēṇḍavēḷāṇu[m*] mugaveṭṭi Śuvaraṇ Guṇa[m]āla[ṇu*]m irundu vari
yāṇḍu padinoṅṟāvaḍu nāḷ nūr.....
- 176 vēḷāṇaiyūm Pañchavaṇ-Brahmamahārājaṇaiyūm puravuvari-tiṇaikkaḷam Śuvaraṇ
Guṇamālaṇaiyūm Virpuṇḍat.....
- 177 ṛa-vōlai śeydu pottaga(m) eṇṇum tiruvāymoḷiy[ā]ḷ nāḷ kiḷ nāṭṭōmukkuṭ-tirumugam
prasādam.....
- 178 paḍi aṟavōlai śeyda Rājādhirāja-vaḷanāṭṭu Maṇṇi-nāṭṭup Panandāḷ-Tiruttāṭakaiy-
Īśvarat.....
- 179 ṇ Vāchchiyaṇ Taruṇēnduśēkaraṇ .. śiṅga mum Vāchchiyaṇ Tiruvaḍigaḷ Vāmana-
num uḷḷiṭṭār Araṅgo[ḷukkai] *.....

TRANSLATION.

(Ll. 1-17). Introduction translated in *S.I.I.*, Volume*III, pages 146-7.

(Ll. 18-21). The royal order graciously issued in the eleventh year (of the reign) of Rā(rā)jakēsarivarman *alias* Cha[kravar]tin Kulōttuṅga-Chōḷadēva :—

(Ll. 21-23). (On) seeing the royal order of Kōnērinmaikoṇḍāṇ (*i.e.*, the king) issued in the eleventh year and on the two hundred and fifty-second day (of his reign) in the writing of the Royal Secretary Aḷagiyarāghavaṇ to the Śivabrāhmaṇas, the Māhēśvaras and the *dēvakanmis* of the temple of Tiruttāṭakai-Īśvaram-Uḍaiyār at Tiruppāraṇḷ in Maṇṇi-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, to the effect that the regulation made by Chēdirājaṇ regarding the *dēvadāna* villages and the lands and paddy belonging to this god, be engraved on copper and stone, they went out (respectfully), received (the order), and placed (it) on their heads. The following is the final endorsement (*kaḍai-yiḍu*) of Sēnāpati Chēdirāśar (relating thereto) :

(Ll. 24-27). (The king) having been pleased to order that on seeing this, the *dēvakanmis*, the manager and the accountant of the temple of Tiruttāṭakai-Īśvaram-Uḍaiyār at Tirupparandāḷ should have the deed engraved on stone and copper, *viz.*, that the *dēvadāna* villages and the paddy and the money collected therefrom, be utilized for the (daily) expenses of this god and for the food and wages (in money) of the several servants (of the temple), I (Chēdirāyar) have drafted this *uḷvari* (tax-statement) according to this arrangement.

(Ll. 28-29). In compliance with the final endorsement (*kaḍai-yiḍu*) signed by the Secretary Śembiyaṇ Śēliyaṇ-Vēḷāṇ to the effect that this *uḷvari* be engraved on stone and copper, and (also) in accordance with the *uḷvari*, the *dēvadāna* village Rājēndranallūr was entered in the tax-register and the following deed of gift (*aṟa-ōlai*) was drafted.

(Ll. 30-37). “ Hail! Prosperity! (This is the order of) the king Virarājēndra Rājakēsarivarman-Perumāṇaḍigaḷ Kōnērinmaikoṇḍāṇ, the asylum of the whole world, the lord of the goddess of Fortune and of the goddess of Earth, the great king of kings, the supreme monarch, the supreme master, the ornament of the Solar race, the crest-ornament of the Chōḷa family, the destroyer of the Pāṇḍya race, (the god of) Death to the family of Āhavamalla, he who thrice saw the back of Āhavamalla (in battle), the crest-jewel of kings, the asylum of kings, Vira-Chōḷa, Karikāla-Chōḷa—to the *nāṭṭār* (assembly) of Maṇṇi-nāḍu (a subdivision) of Rājādhirāja-vaḷanāḍu, the headmen (*kiḷavar*) of (the) *brahmadēya* (villages), the assemblies (*ūr*) of the *dēvadāna*, *pallichchanda*, old *aṟa-śātābhōga* and *kanimurṟūṭṭu* (villages) and the members of guilds (living therein) :—

(Ll. 38-76). In the 11th year of (the reign of) (our) elder brother, the saviour of the world, who took the Iraṭṭapāḍi seven-and-a-half-lakhs (country) and who saw the back of Āhavamalla twice (in battle), he was pleased to make the following gift, while taking his bath in the inner apartments of his palace at Gaṅgaikoṇḍa-śōḷapuram, *viz.*

“ Lands in Panandāḷ, a *brahmadēya* in Maṇṇi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, measured as follows :—

- (1) lands....excluding certain excepted lands measuring 35½ *vēli* and odd ;
- (2) land in the areca-palm garden, 2 *mā* and odd in extent ;
- (3) land in the betel-garden, 1½ *vēli* and odd in extent ;

* The inscription is built in at the ends of several lines.

- (4) land in the turmeric-garden, $2\frac{1}{2}$ *vēli* and odd in extent ;
- (5) dry land growing green-gram, sesamum and horse-gram, $1\frac{3}{4}$ *vēli* and odd in extent ;
- (6) land growing *māligai* and *karumugai* flowers, $\frac{1}{2}$ *mā* and odd in extent ;
- (7) sandy land with coconut trees, belonging to the temple of Tiruttāṭakai-Īśvara in the village, measuring $\frac{3}{4}$ *vēli* and odd ;

and the (income of) 2,000 *kalam* of paddy (realized) from the above-mentioned lands as *nila-upādhi*.

The excepted lands (were)—

- (1) village-site yielding *nila-upādhi*, $\frac{1}{2}$ *vēli* in extent ;
- (2) land occupied by the temple of Tiruttāṭakai-Īśvaram, 2 *mā* and odd in extent,
- (3) land covered by the flower-garden belonging to the temple 1 *kāṇi* and odd in extent,
- (4) garden-land with coconut palms, $\frac{1}{2}$ *vēli* and odd, in extent,
- (5) land occupied by the ponds, $\frac{1}{4}$ *vēli* and odd, in extent,
- (6) land covered by the (bed) of the river Maṇṇi *alias* Kuñjiramallaṅ flowing through the village, $3\frac{1}{2}$ *mā* in extent, and
- (7) land occupied by the Iḍavai-channel, 1 *mā* and odd in extent.

Having (this entire land) separated and consolidated into a fresh unit, cancelling its further continuance as a *brahmadēya* under the *sabhā* of this village, changing its old name, discontinuing its classification as a *brahmadēya* and transferring it to the *vellāṅvagai* (class of lands), directing that the lands so classified shall pay taxes according to the scales fixed for such *vellāṅvagai* lands, and that tax-free lands such as *dēvadāna* etc., shall be excluded under the *kāṇikkadaṅ* system, dispossessing the previous tenants of their holdings and making the tenancy rights transferable, inclusive of *kārāṅmai* and *mīyāṭchi* rights,—the entire lands (afore-mentioned) measure, more or less, 4 *vēli* and odd in extent.

Out of this, the excepted lands consisting of the village-site (the areas covered by) the temple of Tiruttāṭakai-Īśvara and its sacred precincts, the temple flower-gardens and coconut groves, the tanks, the river Maṇṇi *alias* Kuñjiramallaṅ and the Iḍavai-channel,—come to 2 *vēli* and odd.

Excluding this, (what remains is) wet land $35\frac{1}{2}$ *vēli* and odd in extent and dry land $7\frac{1}{4}$ *vēli* and odd in extent,—(i.e.,) in all, $42\frac{3}{4}$ *vēli* and odd in extent.

From this land, 2,000 *kalam* of paddy shall, with effect from the 11th year (of our reign), be paid as the permanent tax and be utilized for the several requirements of the god of the temple of Tiruttāṭakai-Īśvaram built by Nakkaṅ Dharāṇi of Panandāl in this *nāḍu* ; and after discarding the old name, this land shall be entered in the register under the (new) name of Rājēndranallūr.”

(Ll. 77-177). This being the gracious order of (our) elder brother (i.e., Rājēndradēva), who, having taken the Irattapāḍi seven-and-a-half-lakhs (country) and having seen twice the back of Āhavamalla (in battle), was pleased to rule the earth to the delight (of his subjects)—the deed bearing the signature of the *ōlai-eludum* officer and which was approved (*oppittu pugunda kēlvi*) by (six) *ōlai-nāyakam* officers, was ordered by three officers (named in the text) to be entered in the revenue register.

In accordance with this, the officers of the *uḍaṅkūttam* (probably of king Kulōttuṅga) (nearly fifty in number) having recommended this transaction, the royal order was issued on the 1** day of the 11th year (of his reign) to (us), the chief men of the district, to the effect that the deed of gift be completed, the following officers (for names see text above) being present, viz :—

- (1) ten officers of the *puravuvari-tiṇaiikkalattu-kūru*,
- (2) eight officers of the *puravuvari-tiṇaiikkalam*,
- (3) one officer of the *māligai-mudalukku puravuvari-tiṇaiikkalam*,
- (4) one officer of the *vīśakkanakku*,
- (5) three officers of the *varippottaganāyakam*,
- (6) five officers called *mugavētti*,
- (7) one officer called *māligai-mudalukku mugavētti*,
- (8) one officer called *variṇīlīdu*,
- (9) six officers called . . . *kkanakku*,
- (10) some officers called *vāsitta-varippottagam*, and
- (11) one officer called *mugavētti*.

(Ll. 178-79). Accordingly the *aṛavōlai* was given effect to (by several persons, whose names are lost in the built-in portion of the record).

15. A record of the 18th year of the king (No. 90) refers to the provision made for the enacting of the *Tamīlakkūttu* (probably a variety of dance of the Tamil country) during the Chittirai festival of the temple at Vīranārāyaṇapuram, while another (No. 94) provides among others for the lighting of the theatre where the dances were performed (*kūttukaṇḍaruḷum-iḍam*). A fragmentary record of the same king copied at Tirulōki (No. 108) refers to a gift of gold made to the local temple by Varaguṇapperumāḷ in former times. This may perhaps refer to a donation made by the Pāṇḍya king Varaguṇa-Mahārāja, a few of whose epigraphs are found in the Tanjore district.

16. Among the inscriptions of king Rājarāja II in this collection, No. 103 dated in his 4th year registers the royal order issued to several village communities (*samudāya-tirumugam*) through the Secretary Śōḷēndraśīnga-Mūvēndavēḷāṇ who, in consultation with three officers of the taxation department (*varikku-nāyakam*) fixed the prices at which certain classes of lands in specified villages of Virudarājabhayaṅkara-vaḷanāḍu were to be sold to such of the tenants as might be willing to take them up on the new terms. It is stated that this settlement was to supersede the tenancy conditions that obtained till the 15th year of the king's predecessor.

A record of the 6th year of this king's reign coming from Pandanallūr (No. 115) is of interest as giving an idea of the administration of temple lands in ancient times, a few items of which are mentioned in this inscription. It registers an order of the king issued to the presiding priests (?) (*pati-pādamūla-pattudaiya-pañch-āchāryas*), the servants (*dēvakanmis*), the supervisors among the *Māhēśvaras* (*Māhēśvara-kaṅkāni-śeyvār*) and the managers (*śrīkāryam-śeyvār*) of the temple of Paśupatiśvara at Pandaṇainallūr in Viḷattūr-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, conveying sanction for the punishment of certain *Sivabrāhmaṇas* who had misappropriated a portion of the gold deposited in the temple treasury for making some ornaments to the god. They were deprived of their right of temple-service which was sold to others, and the amount of 180 *kāśu* thus realized was made good to the temple and they and their descendants were banned entry into the temple as well as into the shrines therein of the deities called Vikrama-Chōḷīśvaram-Uḍaiyār and Kulōttuṅga-Chōḷīśvaram-Uḍaiyār.

We also learn that *Vīrasōḷa-Aṇukkar*, the *Kaikkōlas* and a certain Vēḷāḷa named Iṅji-uḍaiyāṅ, the tenants of temple lands who were defaulters in the matter of paying their taxes, were deprived of their tenancy, which was sold by auction to others. Out of the proceeds of this sale, the balance of the amount remaining after repayment of certain previous deposits, was credited to the temple.

Some items of temple service were formerly conducted by proxy through hirelings by the *Vīrasōḷa-Aṇukkar*, who were in enjoyment of the *talippaṅgu* lands ear-marked therefor. This system was abolished and these lands were sold to others who were required to do the services themselves and the proceeds were added to the temple treasury. The record further states that 2 *vēli* and odd of land at Kāṭṭūr, a suburb of Pandaṇainallūr, covered by the palace which the king had apparently built here at this time, was ordered to be included in the register of tax-exempted lands with effect from the 5th year of the king's reign. The document is signed by the Royal Secretary (*Tirumandiravōlai*) Uppalappāḍi-uḍaiyāṅ and attested by the *Sandhivigrahin* (Foreign Secretary) Vayirādarāya.

17. From another record of the same king dated in his 15th year (No. 88), we learn that the *Mūla-pariṣhat* of the village decided to sell away a portion of the common land which had remained fallow, so that with the amount thus realized a channel might be dug to irrigate the land. This land was purchased by Āṇḍār Śelvar, a worshipper in the temple at Perumbarrappuliyūr

(Chidambaram) for 100 *kāśu* and was endowed by him for providing offerings to the god Āḷudaiya-Nāyaṇār on the day of Pushya in the month of Tai. This amount was utilized for diverting the water from the Maṇṇi river by raising a bund.

18. In an inscription of Rājādhirāja II (No. 209) which comes from Puṅganūr in the Chittoor district, the date is peculiarly given as 'the 12th

Rājādhirāja II.

year which was (also) the 14th year' of his reign. From the Pallavarāyaṇ-

pēṭṭai inscription of this king (No. 433 of 1924) we know that he actually succeeded to the Chōla throne two years after his nomination by his predecessor Rājarāja II. The double date given in the present inscription would therefore show that one was calculated from the date of his actual accession and the other from that of his nomination.

19. An inscription of Rājarāja III (No. 89) from Sēnganūr is of interest as it records the rules framed by the *Mūlaparishat* of the temple of Viśvēśvara-dēva of the village for the election of members to the village committee and for the administration of the village affairs, in the matter of the expenditure of public funds and collection of revenue.

Regulations made by a village assembly in the reign of Rājarāja III. It was laid down by the *Parishat* that

grāmakāryam be framed and engraved on stone in the temple :—

1. that the ancient rule that a person who had served in the assembly for one year could serve there again only in the fifth year (thereafter), his sons in the fourth year and his brothers in the third year, should be followed ;
2. that only those who were not less than forty years of age should be chosen ;
3. that in accordance with the procedure followed in the times of the earlier kings, the deliberations of the assembly should be ratified by the (*ūrār*) who met in a general assembly ;
4. that those who, in violation of these rules, get into the assembly by some covert means in collusion with the officers (*mudali*), or by means contravening the existing rules, should be treated as traitors and all their property be confiscated ;
5. that members should be elected every year and those who tried to extend their tenure of office for longer periods should be liable for punishment as *grāmadrōhins* ;
6. that the members thus elected should not collect more than the legitimate rates of the taxes *kaḍamai*, *kuḍimai*, and *sabhā-viniyōgam* ;
7. that the tax *sabhā-viniyōgam* should not be mixed up with *kuḍimai* but should be collected separately and spent according to the orders (*niyōgam*) issued to the accountant ;
8. that items of expenditure each exceeding 2,000 *kāśu* (per year) should be incurred only after obtaining the sanction of the *mahāsabhā* therefor ;
9. that expenditure incurred in contravention of these rules or excess taxes collected, would make the members liable for specified fines, which on collection should be spent towards the *sabhā-viniyōgam* ; and
10. that the personnel of the village-accountancy, the (administrative) committees and the ward-councillors (*kuḍumbu*) should change every year by order of the assembly.

We have come across inscriptions from the time of Parāntaka I which record similar rules for the formation of village and other assemblies and the conduct of business therein. Though the present set of rules claims to have been based on the regulations in vogue from ancient times, the slight modifications now introduced seem to have been necessitated by local conditions and experience. One point of interest, however, is the clause relating to the control of expenditure by which the *Mūla-parishat* could not spend on any one item more than 2,000 *kāśu* without sanction from the *Mahāsabhā* (General body). The record being of interest for the understanding of the ancient system of village administration, is reproduced below :—

TEXT.

- 1 Svasti Śrī [11*] Tiripuvaṇachchakkaravattigaḷ Śrī Rājarājadēvarkku yāṇḍu muppadaḍadu Kaṇṇi-[nāyaṇru] pūrva-pakshattu prathamaiyum Śa[ṇi]kkilamaiyum peṇra Chittirai-nāḷ Virudarājabhayaṅkara-vaḷanāṭṭu Miḷalai-nāṭṭu Sēṅalūr-Uḍai[yār] [Vi]śvēśvaradēvar kōyil
- 2 mūlaparushaiyār kūṭṭaṅ-kuṇaiyaṅak-kūḍi irundu grāmakāriyam vyavasthai paṇṇiṇa paḍi[1*] [na]mmūr-kūṭṭam idum-idattu oru saṅvaṅssaraṅ kūṭṭaṅ-cheydār aiṅjām-va[r]ssaraṅ cheyyavum pu[tra]ṅgaḷ nālān-va[r]ssaraṅ cheyyavum bhrātākkaḷ mūṇṇān-vaṅssara-

- 3 ñ-cheyyakkadavadāgavum[1*] anādiyāga vyavasthai yuṇḍāgaiyil inda vyavasthaip-padiyē seyavum ippaḍi seyavum-iḍattu nārppadu vayassilt-tālādāraip pā[r*]ttu iḍavum ippaḍi kūtṭam iḍum-iḍattu ūrāgat-tiraṇḍ-iruṇḍu irāja[giya]-
- 4 māna nāḷil pūrva-purushagaḷ seydaḍikk-iḍāga āmenṇa iḍakkadavadāgavum [1*] ippaḍi tavi[ra mu]ḍaligaḷḷudaney kūḍi-niṇṇu ulvarik-kūtṭam pugudaḷ vyavasthaip-padiyait tavirap-pugudaḷ seyḍār=unḍāgil grāma-drōhigaḷāy yivargaḷai sarvassva-haraṇam
- 5 paṇṇak-kadavadāgavum[1*] ippaḍi kūtṭañcheyyum=iḍattu saṇvarssara varaṇamāgach-cheyyavum [m]ēppaḍa niṇṇār=unḍāgil grāma-drōgigaḷāy ippaḍi daṇḍitarāgak-kadavargaḷ=āgavum[1*] ippaḍi vyavasthaip-paḍi kūtṭañ-cheyyum=ivargaḷ nam-mūr-kadamaḷ kuḍimaiyum sa-
- 6 bhāvi[ni]yōgamum [vari]kkoḷḷum=iḍattu prāptamānapaḍikku mēpa[t]ṭa varik-kollāḍ=oliyakkadavargaḷ=āgavum[1*] sabhāviṇiyōgam kuḍimaiyuḍaṇ kūtṭāḍēy taṇiyē varik-koṇḍu kaṇakkaṇukku [ny]yōgam=eḷudik-kuḍuttu nyōgappaḍiyē śelavaḷikka-kadava-
- 7 dāgavum[1*] śelavaḷikkum=i . . . kku oru poruḷukku iraṇḍāyiraṇ-kāśukku mēppaṭṭad=unḍāgil mahāsabhā nyōgam=eḷudikkoṇḍu śelavaḷikkak-kadavargaḷ=āgavum[1*] ippaḍi tavirachchelavaḷiṇḍad=unḍāgilum ēra varikkoṇḍad=unḍāgilum varikkōḷukku
- 8 nyōgam=eḷuḍiṇa sabhai . . . kav=[ā]śarudiyāga onṇukku aiñchāga vaṇḍa kāsum pēvaḷi śigai kiḍaṇ[da] pērga[l=i]rattiyāga vaṇḍa kāsuṇ taṇḍi sabhā-viṇiyōgattukkuch-chelavaḷikkak-kadavad=āgavum [1*] ūrk-kaṇakkum vāriyamum kuḍu[mbum] aṇḍumāri niyōgappaḍi niṇṇak-kada-
- 9 vadāgavum[1*] mūla-parushai[yār e]ḷuḍiṇa [vyava]sthai[|| *] iyvūru Uḍaiyār Tiruviravīśvaram-Uḍaiyār kōyilt tirunaḍaimāligaiyilēy ippaḍi kal-vettak-kadavadāga niśchayittu ippaḍi vyavasthai paṇṇiṇōm [1*] paṇippaniyāl ūrkkaṇakku Śātṭaṇūr=udaiyāṇ Paṇḍi[ta]-
- 10 priyaṇ eḷuttu[1*] ivai paṇippaniyāl ūrk-kaṇakku Śēṇālūr=udaiyāṇ Alaṅkā[ra]ppriyaṇ eḷuttu[1*] ivai paṇippaniyāl ūrk-kaṇakku Ilaṅkūr=udaiyāṇ Mūlapariś[ai*]priyaṇ eḷuttu[1*] ivai paṇippaniyāl ūrk-kaṇakkuk Kāṭṭuḍaiya[ṇā]r Paṭṭap[ri]-
- 11 yaṇ eḷuttu :—Svasti Śrī [|| *]

20. Another record of Rājarāja III (No. 71), dated in the year opposite the 8th year of his reign, gives an instance of how a case of embezzlement of temple property was adjudged and the defaulters were punished. The inscription states that while the king was camping at Jayanḅaṅḍaśōḷa-chaturvēdimāṅgalam, Paravai-udaiyāṇ Adittaṇ Taṇimainikkiṇāṇ, his brother Nachchinārkkiniyāṇ and Nāḍaripugaḷaṇ Vañchavaṇkkariyāṇ who held the accountancy-right in several temples, such as those of Nāganāthasvāmin, Kundaviśvaram, etc., misappropriated the paddy and other articles stored in the *bhaṇḍāram* of the temple, embezzled a portion of the money deposited in the

Punishment for some misappropriations. *Nāḍaripugaḷaṇ* (?) treasury, took away for their own use the apparel belonging to the image of Nāḍaripugaḷapperumāl, and utilized the bricks of the temple for constructing their own houses. As these were acts of treason against the god and the king, the agents and the *Māhēśvaras* of the temple preferred a complaint to Pillai Yāḍavarāyar, who after making enquiries ordered the lands held by these persons to be confiscated and sold, and the money thus realized to be credited into the treasury. The land was thereupon sold to a potter named Nityakalyāṇaṇ Karaikkaṇḍadēvaṇ for 40,000 *kāśu*, and the (right of the) village accountancy was sold to a certain Ālattūr-udaiyāṇ Tiruchchirrambalam-udaiyāṇ Periyaṇāyaṇ for 3,000 *kāśu*.

PANDYAS.

21. The Pāṇdyas are represented in the collection by a few inscriptions copied mainly in the Madura and Ramnad districts. The earliest of these which comes from Aḷagarkōyil (No. 4), belongs to the Chōḷa-Pāṇḍya viceroy Jaṭāvarman *alias* Śiyaṇ Śrī-Śōḷapāṇḍyadēva and is dated in the [22]nd year of his reign. Records of this prince without any distinguishing proper name and with regnal year running up to the 25th have been found in the Madura and

Jatāvarman *alias* Śiyaṇ Chōḷa-Pāṇḍya. Tinnevely districts and in the Travancore State. As the vicerealty of the Pāṇḍya country under the Chōḷas lasted for about half a century from 1020 A.D., which is covered by the reigns of Jaṭāvarman Sundara-Chōḷa-Pāṇḍya (28 years) and his successor Māṇavarman Vikrama-Chōḷa-Pāṇḍya (29 years), we have evidently to identify the Chōḷa-Pāṇḍya of the present record with the former, who was the son of Rājendra-Chōḷa I.

22. Of the inscriptions belonging to the kings of the regular Pāṇḍya line, No. 11, dated in the 20 + 3rd year of Kōnērinmaikoṇḍāṇ has to be assigned to Māraṅvarman Sundara-Pāṇḍya I, because of the mention in it of Maḷavarāyaṇ and the officer Kurukulattaraiyaṇ who has already figured as a minister in a record of the king from Tiruttaṅgal in the Ramnad district (*A.R.* for 1922-23, page 110). The latter also figures in No. 54, of the present collection, dated in the 11 + 1st year of Māraṅvarman Sundara-Pāṇḍya II. In this inscription provision is made for the worship of Irukai-Madavāraṇa-Pillaiyār, probably an image of Vināyaka with two hands, which is not ordinarily met with. Another inscription (No. 9) from the temple at Aḷagarkōyil which is dated in the 2nd year of Māraṅvarman Tribhuvanachakravartin Kōnērinmaikoṇḍāṇ belongs to this king, as it commences with the introduction *Pūmalar tiruvum*, etc. It

Māraṅvarman Sundara-Pāṇḍyas I and II. mentions as donor a certain Aṅṅālvi Sökkāṇḍār as making provision for the expenses of offerings, etc., to the god at Tirumāliruṅjōlai on the day of his natal star Sādaiyam in Mīṇa. This Sökkāṇḍār has already figured in a record of the third year of Tribhuvanachakravartin Sundara-Pāṇḍya from Aruppuk-kōṭṭai (No. 404 of 1914), wherein he is introduced as issuing an order for a similar endowment. He is referred to therein as Nāyaṅār Sökkāṇḍār, but in the present inscription he is designated as 'aṅṅālvi'. In the absence of any confirmatory evidence, it is not possible to say whether the term 'aṅṅālvi' could be understood as meaning 'the elder brother' of the king, and if so, it is not clear why he should figure in a record of his younger brother without any regal attributes. From this record we find that the minister Maḷavarāyaṇ who served under Māraṅvarman Sundara-Pāṇḍya I, continued to hold office even in the reign of his successor.

Mention is made in No. 38 of a certain Sundara-Pāṇḍya Kaṇḍiyadēvar as the 'ammāṇ' of the king. We know of a Kaṇḍiyadēva, the lord of Vaḍapū-vāṇiya-nāḍu, who figures in the records of Jaṭavarman Sundara-Pāṇḍya I (Nos. 30 of 1900 and 425 of 1913) as the builder of a shrine in the name of the king's elder brother Kulaśēkharadēva. The present record, however, does not specify him as belonging to Pūvāṇiya-nāḍu.

23. An inscription dated in the 42nd year of Māraṅvarman Kulaśēkharadēva, 'who conquered all countries' (No. 52), gives some details regarding the emoluments to be paid to the temple dancing women and their descendants.

Māraṅvarman Kulaśēkhara. It states that the *Śrī-Rudras* of the temple of Muṇaivaliśvaramuḍaiya-Nāyaṅār agreed to provide at 2 *nāli* of paddy per head everyday (1) to the dancing women (*tiruvarāṅgi-yirunda-peṇḍugal*) having no male issue, (2) to the daughters of these women, and (3) to those who had gone out of the village after marriage. If they were unable to do so, they were to give instead 1½ *mā* of wet land per head, from the lands set apart for this purpose. A few lines are lost in the middle, so that the full details of the settlement made by the *Śrī-Rudras* are not available. A further condition was also laid down that if the daughters were married, they were to forfeit henceforth their claim for the paddy. If the sons of these women predeceased them, those who performed the funeral rites of the women on their death seem to have inherited their share of lands.

24. Nos. 24 to 27 from Aḷagarkōyil are records bearing on a single transaction. Of these No. 25, which is a distinct record of Māraṅvarman Vikrama-Pāṇḍya dated in the 5 + 1st year (about A.D. 1254) states that the two

Māraṅvarman Vikrama-Pāṇḍya. villages of Irāppaikkulam and Vaḍamuri which had been granted by the assembly of Parāntaka-chaturvēdimāṅgalam as *tiruviḍaiyāttam* to the temple of Tirumāliruṅjōlai-niṅṅaruliya-Paramasvāmin, and that these villages had been in turn given over as *kārāṅmai* to Piḍavūr Nanda-Mādhavaṇ, a Malayāḷa *Brāhmaṇa* of Malai-māṅḍalam. This man having died, his *jñātis* transferred these villages to Kaṅṅaṅ Nārāyaṅaṅ of Kalanikkarai, a native of the same

Malai-maṇḍalam. The two villages were now clubbed together into a new village called Saṅgattalaḡanallūr and were conferred on the latter person with certain privileges. The lands were exempted from the *Sabhā-viniyōgam* (taxes) in consideration of a deposit of 20 *achchu* made for the purpose. From No. 24, we learn that at the request of Vikrama-Chōladēva, the brother-in-law (of the king), this village was made tax-free from the 5th year of the king. This village having been given over to the temple with all these privileges, it is stated in No. 26, that the god Paramasvāmin while seated on the throne called Kōyilalaṅkāraṅ-pīṭha under the canopy called Tyāgañchiriyāṅ-paṇḍal in the Adiyamaḡaiyāṅ-maṇḍapa hearing the hymns of Saṭhakōpa on the occasion of the Āṇi-Aṇḡam festival, issued an order at the instance of the *Kōvaṇavar* attached to the temple and of Sempōruḡaiyāṅ Teṅṅavadaraiyaṅ who is styled 'nam-vīttuk-kāriyam seyira' (i.e., the manager of the temple), to the new tenant Kannaṅ Nārāyaṅ fixing the *kadamai* dues to be paid by him to the temple for specified crops raised on lands in the village Saṅgattalaḡanallūr with effect from the sixth year of king Vikrama-Pāṇḡya. This order was communicated to Kannaṅ-Nārāyaṅ by the temple authorities in the 6th year of Jaṭavarman Vīra-Pāṇḡya (A.D. 1260). Vikrama-Chōladēva, the brother-in-law of Vikrama-Pāṇḡya figuring in No. 24 above, has already been identified with the Koṅgu chief of that name (A.R. for 1929-30, p. 77).

25. An inscription from Nayiṅārkōyil (No. 35) which is stated to be a copy, is dated in the 8+23rd year of Jaṭavarman Tribhuvanachakravartin Parākrama-Pāṇḡya. From the palaeography of the record and the high regnal year of the king, it may be assigned to Jaṭavarman Parākrama-Pāṇḡya I of A.D. 1315 (A.R. for 1926-27, p. 89). It makes reference to Ammaṅ-Kāliṅgarāyar who was probably the maternal uncle of the king, whose identity is not, however, clear. Another record (No. 45) of the same king dated in the 8th year mentions a certain Dēvapiraṅ *alias* Rāja-Gaṇḡagōpālaṅ of Māṅaiyūr in Kaṅjirukkai-nāḡu, who appears to have been an officer under the king. He is stated in No. 43 to have been holding the *jīvita* of Ēlūr-Sembināḡu.

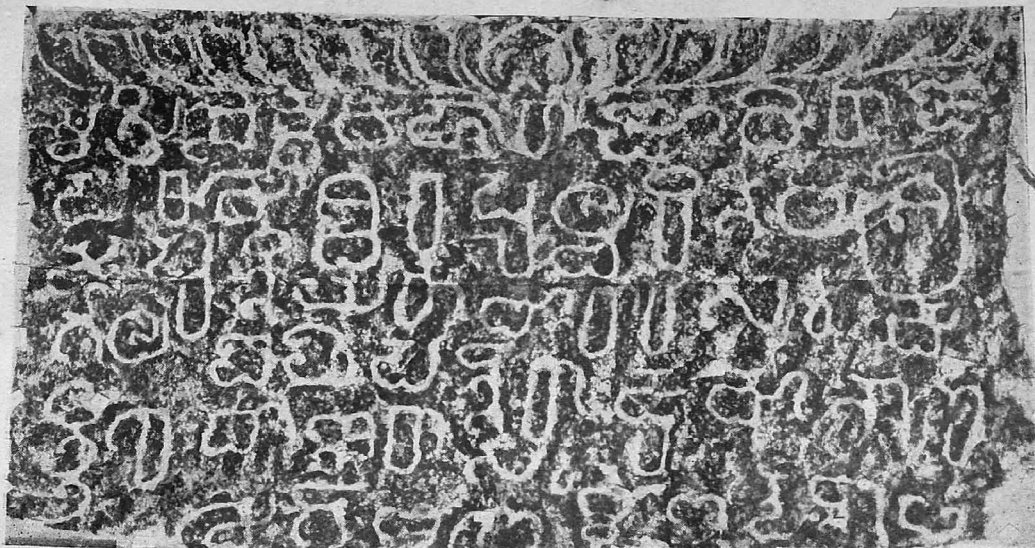
26. An inscription dated in the 20 + 9th year of Māṅavarman Tribhuvanachakravartin Vīra-Pāṇḡya. (No. 33) records the re-colonization of the village Nelmali *alias* Vīrapāṇḡya-chaturvēdimāḡalam in Teṅṅvallattirukkai-nāḡu which had been deserted by its residents, who were now induced to return and resettle in the village by assigning to each person definite shares of lands in it. The late character of the record makes it possible to assign it to king Vīra-Pāṇḡya who ascended the throne in A.D. 1443, and the details of date furnished in it work out correctly to A.D. 1473, March 12.

ALUPAS.

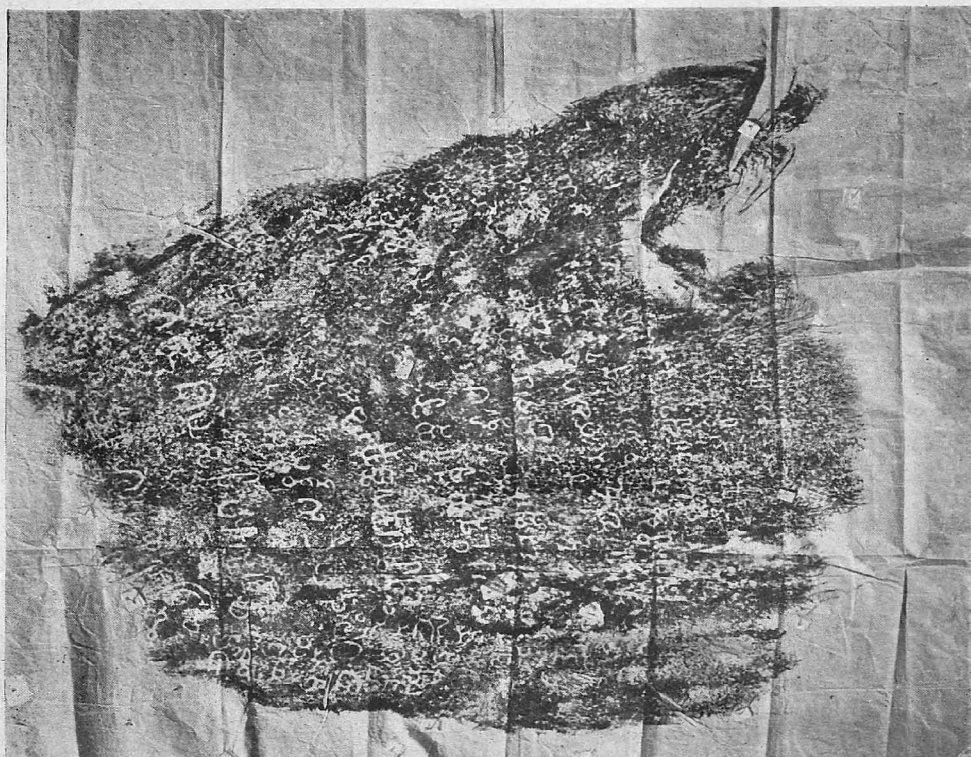
27. The earliest stone inscription in the current year's collection is an Ālupa record from Vaḡḡarṣe (No. 296—Plate III) belonging to Ālugarasa. It mentions his subordinate Kandavarma-rasa who is not known from other sources. Since the writing is much damaged and worn out no further details can be made out of it. The record is written in characters of the 7th century A.D. An inscription at Udiyāvara (S.I.I., Vol. VII, No. 279) refers itself to the reign of a certain Ālugarasa who is probably identical with the king of the present record. It is not, however, possible to state definitely who this king was, since his proper name is not disclosed in the inscription. If we could assume Ālugarasa to be the proper name of the king, on the analogy of 'Chōḡa-Mahārāja' appearing as the name of certain Chōḡa kings (cf. Nos. 466 and 517 of 1906 and No. 174 of the current collection), the identity of the two kings of the name Ālugarasa mentioned above is well nigh possible.

PLATE III.

BÖDINĀYANIPALLE INSCRIPTION OF PUNYAKUMĀRA (No. 183 of 1931-32).

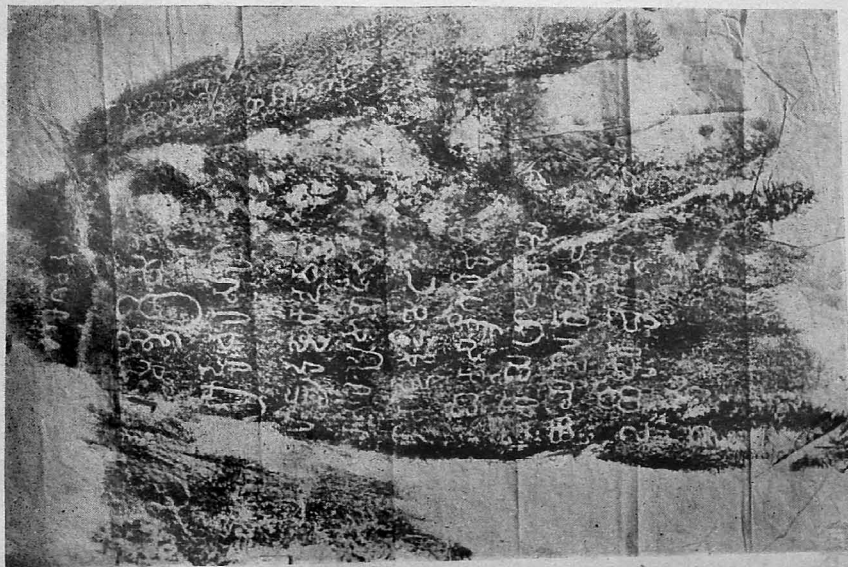


Scale : ONE-TENTH.



VADDARŚE INSCRIPTION OF ĀLUVARASA (No. 296 of 1931-32).

Scale : ONE-SIXTH.



28. Of the later members of the family there are about a dozen inscriptions which are all damaged (Nos. 299, 241, 257, 336, 341 to 343, 295, 345, 308 and 288). **Ballamahādēvi**, who is mostly represented in the collection, is described in No. 336 from Keñjūru dated in Śaka 1200, as born in the family of **Mānābharanēśvaradēva** and in No. 343 as born in the *Sōmakula*. Since the Pāṇdyas are known to have belonged to the Lunar race and the term *Mānābharana* is understood to refer to the Pāṇdyā king, we might suppose that **Ballamahādēvi** was a Pāṇdyā princess and married an Ālupa ruler. It is also not improbable that *Mānābharana* was the Ceylon king of that name who was defeated by the Chōḷa king Rājādhirāja I (*S.I.I.*, Vol. III, p. 53) and whose sons were taken prisoners by the Chōḷa king Rājēndradēva (*ibid.* p. 5). In his *Annual Report* for 1929-30, p. 83, Mr. K. V. Subrahmanya Ayyar assumes the impossibility of **Ballamahādēvi** being the queen of an Ālupa ruler, on the ground that being born in the Lunar race she could not marry an Ālupa of the same race. But it may be observed that marriages among members of the same race were not prohibited either in the Puranic or in the epigraphical period, if they were removed from one another by some stages. For example, the Chāḷukyas of the Lunar race had matrimonial connexions with the Rāshtrakūṭas who were also of the same race (*Ind. Ant.*, Vol. XVI, p. 21 f.). The Chōḷas and the Chēras who both belonged to the Solar race are known to have contracted marriage alliances with each other.

It is worth noticing that in No. 343 the queen **Ballamahādēvi** is given a number of masculine *birudas*, such as, 'Mahārājādhirāja,' 'Śaraṇā[gatavajrapañ]jara,' 'Parabalasādhaka', etc., which shows that after **Vīra-Pāṇdyadēva** the Ālupa country was subject to her rule during the minority of her son **Nāgadēvarasa** (Nos. 415 and 420 of 1928) and that her power was then acknowledged as supreme. No. 336 mentions among her officers **Baṅkidēva**, **Narasīṅga-Heggade**, *Mahāpradhāna* **Sōmaṇṇa-Sēnabōva**, **Kumāra Bijjaṇṇa-Arasa** and *Mahāpradhāna* **Peruṇa-Sēnabōva**, in whose presence a gift of land was made to the god **Mūdadēva** at **Śivapura**.

29. A certain *Mahāpradhāna* **Narasīṅga-Heggade** figures in the records of **Vīra-Pāṇdyadēva** (No. 490 of 1929) and [**Baṅkidēva**] (No. 569 of 1930) dated respectively in Śaka 1181 and the cyclic year *Prabhava* corresponding to Śaka 1191. It may be noted that an undated record copied at **Hanehalli** (No. 241) mentions along with **Ballamahādēvi**, **Pāṇdyachakravartin Vīra-Pāṇdyadēva-Ālupēndradēva** with all the regal titles, such as, **Arirāyabasava-Śaṅkara**, etc., as the son of a 'Paṭṭadapiriyarasi,' whose name is unfortunately lost. If this **Vīra-Pāṇdyadēva** was the predecessor of **Ballamahādēvi**, it would appear that he ruled jointly with her for some time. Since her latest known record is dated in the cyclic year *Nandana* corresponding to Śaka 1214, we have to suppose that she ruled over the Ālupa territory even after her son **Nāgadēvarasa** had assumed power some time before Śaka 1213, as joint-ruler or co-regent (No. 415 of 1928).

30. The last Ālupa king represented in the year's collection is **Vīra-Sōyidēva-Ālupēndradēva** who figures in Nos. 345 and 308 which are respectively dated in Śaka 1240 and *Rudhirōdgāri* corresponding to Śaka 1245. We know already that this king was ruling in Śaka 1238 (*S.I.I.*, Vol. VII, No. 354). In the *Report* for 1929-30, p. 83, are noticed his epigraphs ranging in date from Śaka 1244 to 1249. An inscription of his reign dated in *Bhāva* (= Śaka 1257) has also been found (No. 461 of 1928-29). He may therefore be supposed to have been in power from Śaka 1238 to 1257.

HOYSALAS.

31. There are three inscriptions relating to this dynasty in the current year's collection (Nos. 240, 262 and 293). No. 262 which is dated in Śaka 1255 corresponding to A.D. 1334 belongs to the time of **Vīra-Ballāla III** and registers a gift made in the presence of his (senior) queen **Paṭṭadapiriyarasi**

Chikkāyi-Tāyi by her officers *Mahāpradhāna* Vayijapa-Daṇṇāyaka, Ajaṇṇa-Sāhaṇi etc. The king bears the titles 'Pāṇdyachakravartin,' 'Arirāya-basava-Sāṅkara,' etc. This queen and the Chikkāyi-Tāyi and her son Kulaśēkhara[dēva]. officers figuring in the record are also referred to in another epigraph from the West Coast wherein also the title 'Pāṇdyachakravarti' is applied to Ballāla III (*A.R.* for 1929, p. 81, para. 50). But No. 240 applies these *birudas* to Chikkāyi-Tāyi as well and states that she was ruling the kingdom in conjunction with her son Kulaśēkharadēva in Śaka 1265 (A.D. 1344). This prince is introduced to us here for the first time. Since we know that Ballāla III was succeeded in A.D. 1342-43 by his son Virūpāksha-Ballāla IV (*Mysore and Coorg from Inscriptions*, p. 108), it is not possible to say how prince Kulaśēkhara could claim to hold the reins of government in A.D. 1344, as stated in our record. Perhaps both the princes held independent authority till their kingdoms were absorbed into the Vijayanagara dominion in about Śaka 1268 (= A.D. 1346), (*Arch. Sur. Report* for 1907-8, p. 236). The only explanation appears to be that while Ballāla IV was claiming lordship over the last remnants of the Hoysala kingdom in parts of Mysore, Kulaśēkhara must have succeeded to the throne of the Ālupa family by virtue of his being a *dauhitra* and shared its sovereignty at this period together with his mother, who may be assumed to have been a princess of the Ālupa race. This prince must be identical with Vīra-Kulaśēkharadēva of No. 496 of 1928-29 dated in Śaka 1267.

VIJAYANAGARA.

32. The earliest inscription of this dynasty in the year's collection is No. 314 belonging to Bukkaṇṇa-Oḍeya. It is dated in Śaka 1275 and mentions

Bukka I.

a subordinate of the king named Gōparasa who was the governor of

Bārakūru. It may be observed that he is the earliest known governor of Bārakūru under the Vijayanagara sovereign and must have been the immediate predecessor of Malliya-Daṇṇāyaka (Śaka 1279) in the governorship of the province (*A.R.* for 1927-28, p. 64, para. 41). The same officer figures in three other records of Bukka, all of which are dated in Śaka 1293 (Nos. 297, 309 and 318).

33. Among the records of Harihara which range in date from Śaka 1305 to Śaka 1327, No. 334 belonging to the Śaka year 1305 records the interesting fact

Harihara II.

that *Mahāpradhāna* Jakkanna-Oḍeya who was governing the Bārakūru-rājya

granted, at the command of Muddeya-Daṇḍanāyaka, land to Śiva-Niḍumbura, as his father Anṇa-Niḍumbura had met his death while discharging his official duties (*rāja-kārya*).

34. After the death of Harihara II which occurred in Śaka 1327, Tāraṇa, succession to the Vijayanagara throne was disputed among his three sons Virūpāksha I, Vijaya-Bukka and Dēvarāya I, of whom the last ultimately became the king of the whole Vijayanagara empire. No. 339 at Maṇipura which is dated in Śaka 1330 states that the king's soldiers had unjustly killed a certain Hosabu-mūli and so Daṇḍappa-adhikāri of the Kārakaḷa-sthala granted land to the family of the deceased, while the *Mahāpradhāna* Bāchaṇṇa-Oḍeya was governing the Bārakūru-rājya.

35. There is an inscription (No. 317) in the current collection which refers

Rāmachandra-Māharāya-Oḍeya.

itself to the reign of Rāmachandra-Oḍeya, who bears all the usual titles

of the kings of the first Vijayanagara dynasty, such as, *Rājādhirāja*, *Rājaparamēśvara* *Vīrapratāpa* etc. It is dated in Śaka 1345, Subhakṛit, Chaitra, ba. 8, falling in April of A.D. 1422 and introduces a certain Haridēva-Oḍeya as the governor of Bārakūru. This latter chief is probably identical with Harihara III, son of Dēvarāya I (*A.S.R.* for 1917-8, p. 248) who held the same office under Dēvarāya II in Śaka 1347 (No. 365 of 1927). Rāmachandra-Māharāya-Oḍeya is not hitherto met with as the ruling sovereign and is therefore a new addition to the regal line of the first Vijayanagara dynasty. The *Nellore Inscriptions* publish a copper-plate grant which mentions prince Rāmachandra-Oḍeya as the son of

Dēvarāya I ruling over the Udayagiri-rājya in Śaka 1338. If the king of the present record is identical with this prince, it appears that Rāmachandra ascended the throne and ruled the kingdom only for a short time, as can be inferred from a record of his successor Vijaya-Bukka (No. 266) which is dated in Śaka 1345.

Vijaya-Bukka.

Vijaya-Bukka bears in this record the imperial titles 'Mahārājādhirāja' etc.,

and Virupaṇṇa-Oḍeya was the governor of Bārakūru under him. Since Dēvarāya II is known to have become king in Śaka 1343 (*A.S.R.* for 1907-8, p. 247), it may be presumed that Rāmachandra-Oḍeya, the son of Dēvarāya I, and Dēvarāya II were joint rulers in the beginning of the latter's reign.

36. Dēvarāya II is represented in the year's collection by about a dozen inscriptions from South Kanara ranging in date from Śaka 1345 to Śaka 1364.

Dēvarāya II.

They register generally endowments of land or money. No. 315 at Naḍūru

which is dated in Śaka 1354 states that Chandarasa-Oḍeya, the governor of Bārakūru-rājya, granted land for the worship of the god Gōpināthadēva at Paṭasāligēri in lieu of the money which was being paid to the deity from the time of the Tuḷuvarasas. The Tuḷuvarasas referred to here are probably the Ālupas who held the Tuḷuva country *i.e.*, part of the South Kanara district, from the 7th to the 13th centuries A.D. In No. 323 from Kokkarani, the king is distinguished by the title 'Gajabēṅtekāra,' and under him Mahāpradhāna Tim-

'Gajabēṅtekāra': title of Dēvarāya II.

maṇa-Oḍeya was administering the Bārakūru-rājya. The record is dated

in Śaka [1364], Dundubhi. Since the title 'Gajabēṅtekāra' is evidently synonymous with the title 'Gajavēṅṅtai-kaṇḍaruliya' applied in several Tamil records to Dēvarāya II, there is no solid ground to suppose this to be the specific *biruda*, only of Pratāpadēvarāya, the younger brother of Dēvarāya II (*vide. Ep. Ind.*, Vol. XVII, p. 195 f. and *A.R.* for 1930-31, p. 48, para. 24).

37. A copper-plate inscription of Dēvarāya II secured from a resident of Surāla in the Udipi taluk (C.P. No. 3) is dated in Śaka 1358 and introduces a local chieftain called Toḷahara Śaṅkara-Nāyaka who was administering Yelare

His subordinates, the Toḷahas.

under Anṇappa-Oḍeya, the governor of Bārakūru. It registers a *sarva-*

mānya grant of some land and certain tolls by Anṇappa under orders of the king to this Śaṅkara-Nāyaka who, in return therefor, was to build and maintain a feeding-house attached to a temple at Bārakūru. We find him from a stone inscription from Hosāla (No. 263) dated in Śaka 1359, transferring this land to the temple itself. Bemmaṇa-Toḷaha (No. 319) also called Bemmaṇaṅcha (No. 321) and Nāgaṅcha-Toḷaha (Nos. 323 and 327) are two other chiefs of this family mentioned in the inscriptions of Dēvarāya. The Toḷahas referred to in the above inscriptions as well as a few others figuring in some other late records (*e.g.* No. 322, dated in Śaka 1447 and No. 325, dated in Śaka 1566) in this year's collection appear to have belonged to a family of petty chieftains who flourished under the Vijayanagara throne in this tract of country, like the Baṅgas, the Chauṭas, the Kinnikas, etc., and were probably the descendants of the Tuḷuvarasas mentioned in the foregoing paragraph.

38. Mallikārjuna is represented by five inscriptions from the South Kanara district (Nos. 287, 290, 311, 313 and 316). In Nos. 287 and 311 he is called Immaḍi-Dēvarāya-Mahārāya and in No. 316 Immaḍi Mallikārjuna-Mahārāya. No. 311 records a gift of land made for the prosperity of the king to the god Lakshmīnarasimhadēva in the *maṭha* of Gaṅgādharpuri-Śrīpāda, evidently at Hiliyāṇa where the inscription is found. There are four inscriptions of Virūpāksha II which are dated between

Mallikārjuna and Virūpāksha.

Śaka 1395 and 1416 (expired) (Nos. 305, 272, 250 and 278). Viṭharasa-

Oḍeya and his son Paṇḍaridēva-Oḍeya held the viceroyalty of Bārakūru under Virūpāksha in Śaka 1395 and 1400 respectively. From No. 250 we learn that Virūpāksha-Oḍeya who presumably continued under Virūpāksha II as the governor of Bārakūru in Śaka 140[7] (expired), made a gift of some taxes to the temple at Mūrukēri, while another record of his belonging to Śaka 1416 (No. 278) mentions Paṇḍaridēva as the governor.

39. We know that Virūpāksha was the weakest monarch of the first Vijayanagara dynasty and it was during his reign that the so-called Sāḷuva usurpation took place. Mr. Krishna Sastri placed this event between Śaka 1408 and Śaka 1414, and thinks that it occurred most probably in Śaka 1408, (*A.S.R.* for 1907-08, p. 254) as the latest inscription of Virūpāksha then known was dated

Virūpāksha in Śaka 1416.

only in Śaka 1408. But we find from No. 278 copied at Hosāla in the Udipi

Taluk that he was the reigning sovereign even as late as Śaka 1416, by which year the Sāḷuva king Tammarāya, i.e., Immaḍi-Narasimha, has been supposed to have assumed the Vijayanagara crown (No. 270). A few inscriptions at Hosāla dated during this period of confusion, belong, some to Virūpāksharāya and a few others to the Sāḷuva kings Bhujabalarāya and Tammarāya, and these indicate that for some years after the assumed date of the Sāḷuva usurpation (Śaka 1408), Virūpāksharāya did not only not submit himself to the new regime but even proclaimed himself as the lawful Vijayanagara sovereign and appointed governors over the Bārakūru-rājya independently. No. 272 belongs to Virūpāksharāya and is dated in Śaka 1399 (expired) and Śaka 1400 (current), when Paṇḍaridēva was the governor of Bārakūru. No. 281 from the same place and dated in the same year i.e., Śaka 1399 (expired) and Śaka 1400 (current), refers to Virapratāpa Bhujabalarāya as the ruling king. This Bhujabalarāya is evidently Sāḷuva-Narasimha to whom this surname has been applied in a record of his son Immaḍi-Narasimha (No. 25 of 1919). Narasiṅga's records dated in Śaka 1389 and Śaka 1399 have been secured from Tirupati (No. 762 of 1916) and Attirāla (No. 405 of 1911), and the present inscription of Śaka 1400 may therefore be attributed to him. In Śaka 1407 (expired), Virūpāksha's viceroy at Bārakūru was, as stated above, Virūpāksha-Oḍeya (No. 250). But Nos. 269 and 270, dated respectively in Śaka 1412 (expired), and 1415 (expired), belong to the reign of Sāḷuva Immaḍi-Narasimharāya and state that Hamparasa-Oḍeya and Honnakalasarāya were the governors of that division. Both the inscriptions register a gift of land made to the god in the *matha* of Anupamanātha-Oḍeya at Kellaṅgere in Chaulikēri. But in the next year. i.e., Śaka 1416 (expired), Bārakūru was governed by

Sāḷuva-Narasimha and Immaḍi-Narasimha.

Paṇḍaridēva-Oḍeya at the command of Siṅgaṇa-Daṇṇāyaka in the reign of

Virūpāksharāya (No. 278). It is thus not possible, as already pointed out, to explain how during the reign of Virūpāksha the Sāḷuvas could issue records as independent kings and appoint viceroys over Bārakūru, except by supposing that Virūpāksha was for some time nominally recognized as the ruler of the Empire, though in fact the Sāḷuva chiefs Narasiṅga and Immaḍi-Narasimha had taken the reins of government into their hands and also assumed the imperial titles in the records issued under their direction.

40. We have noticed above a record (No. 281) dated in Śaka 1399 of Bhujabalarāya who has been identified with Sāḷuva-Narasimha, the father of

The surname 'Bhujabalarāya.'

Immaḍi-Narasimha. There is still another record (No. 271) in the year's

collection which belongs to Bhujabalarāya. It is dated in the cyclic year Śukla, which corresponded to Śaka 1431 (A.D. 1509), and mentions the chief Sōmaṇḍeya as governing the Bārakūru-rājya. From Nos. 25 of 1919, 664 of 1909 and 289 of 1915, it appears as if the surname 'Bhujabalarāya' was borne by more than one king, viz., Sāḷuva-Narasimha, his son Immaḍi-Narasimha, and Vira-Narasimha, the elder brother of Kṛishṇadēvarāya. Since on account of the date of the present record, the possibility of its referring to the first king namely Sāḷuva-Narasimha is precluded, we have to suppose that the king of the present record was either Immaḍi-Narasimha or Vira-Narasimha, and most probably the latter. In the *Annual Report* for 1929-30 (p. 85), it has been stated that Vira-Narasimha did not ascend the Vijayanagara throne prior to Kṛishṇadēvarāya as there was no interval for any sovereign between Immaḍi-Narasimha and Kṛishṇadēvarāya. This statement has to be modified, since we have clear epigraphical and literary evidence to show that Vira-Narasimha of the Tuḷuva race did occupy the Vijayanagara throne. The

inscriptions of Kṛishṇadēvarāya (*Ep. Carn.*, Vol. XI, H1. 94 and No. 87 of 1912) dated respectively in Śaka 1433 and 1439 mention that his predecessor was his brother Vīra-Narasimha who had borne the *birudas* 'Mahārājādhirāja', 'Paramēśvara', etc., and ruled from his jewelled throne at Vijayanagara. No. 408 of 1913 which bears the date Śaka 1430, Vibhava, belongs to Vīra-Narasimha Bhujabala-Vasantarāya, son of Narasā-Nāyaka and thus proves that he had ruled the empire before Kṛishṇadēvarāya. The *Amuktamālyadā* of Kṛishṇadēvarāya refers to his brother Vīra-Narasimha as having destroyed his enemies and brought the whole kingdom under his umbrella. The *Vyāsayōgi-charitam* (*Ullāsa V*) which is also a contemporary work, describes him as a powerful king ruling at Vidyāpurī. From this it may be concluded that Vīra-Narasimha must have ascended the throne of Vijayanagara, though Immaḍi-Narasimha, son of Sāluva-Narasimha, was then only a nominal ruler.

41. There are only three records (Nos. 255, 133 and 276) belonging to Kṛishṇadēvarāya in the year's collection. No. 255 mentions Viṭharasa as governing Bārakūru in Śaka 1445. No. 133 from Nāzhchiyārkōyil in the Tanjore district is dated in Śaka 1436 and mentions that, at the instance of

Kṛishṇadēvarāya; his minister Vaḍamalai-Anṇagaḷ.

Āviṇi Kalappāḷaṅ Tiruvēṅkaḍamuḍai-yār Vaḍamalai-Anṇagaḷ, a *kārāla* of Arigaṇḍapuram in Toṇḍai-maṇḍalam,

the king assigned certain specified taxes in favour of some temples. This Vaḍamalai-Anṇagaḷ is evidently identical with the minister of the king bearing the same name and figuring in the copper-plate grant coming from Nāgalāpuram in the Chingleput district (C.P. No. 12 of 1904-05) as the elder brother of Haridāsa who was born in the race of the waters of the Ganges (*Gaṅgājalānva-vāya*). The copper-plate referred to above mentions that the present village of Nāgalāpuram was called Arigaṇḍapuram.

42. Sadāśiva is represented in 8 records. One from Āvarśe (No. 310) bears the date Śaka 1466 and introduces a new subordinate of his, by name

Sadāśivarāya.

Vōbhaḷarāja-Oḍeya as holding charge of Bārakūru, and another at Hosāla

(No. 283) dated in Śaka 1485 (expired) mentions Kare-Ellappoḍeya as its governor under the orders of Sadāśivarāya-Nāyaka of Keladi. No. 267 dated in Śaka 1500 states that Saṅkaṇa-Nāyaka and Rāmarāja-Nāyaka, sons of Keladi Sadāśiva-Nāyaka, were governing the Gutti, Āraga, Bārakūru and Maṅgaḷūru-rājyas and Karaūra Achyappa-Oḍeya was administering Bārakūru.

43. In the *Annual Reports* for the years 1927-28 and 1928-29 have been given the names of the governors of the West Coast provinces (*i.e.*, Bārakūru and Maṅgaḷūru-rājyas) under the several monarchs of the Vijayanagara line.

Governors of Bārakūru and Maṅgaḷūru under Vijayanagara kings.

The collections of subsequent years have brought to light fresh names of governors of these provinces with dates

not covered by those noticed in the lists given in these *Reports*, and it will be useful to give a chronological list of them as is done below:—

Governors of Bārakūru and Maṅgaḷūru under the Vijayanagara kings.

Śaka year.	King.	Governor.	A.R. Number.	Remarks.
1275	Bukka I	Gōparasa	314/1931-32 ..	....
1278	Do.	<i>Mahāpradhāna</i> Mal- laya (or Maleya-) Daṇṇāyaka.	534/1929-30 ..	....
1282	Do.	Do.	538 and 546/ 1929-30.	....
1286	Do.	Do.	535/1929-30 ..	....
1293	Do.	<i>Mahāpradhāna</i> Gōpa- rasa-Oḍeya.	297 and 318/ 1931-32.	....
1293	Do.	Gōparasa	309/1931-32 ..	....
1300	Harihara II	[Baramarasa-Oḍeya] (Bommarasa ?).	547/1929-30 ..	....
1301	Do.	Bommarasa-Oḍeya..	606/1929-30 ..	cf. item No. 2 in the list on page 64 of <i>A.R.</i> for 1927-28.

Governors of Bārakūru and Maṅgalūru under the Vijayanagara kings—cont.

Śaka year.	King.	Governor.	A.R. number.	Remarks.
1305	Harihara II ..	<i>Mahāpradhāna</i> Jak- kaṇṇa-Oḍeya.	334/1931-32 ..	Under the command of Mud- deya-Daṇṇāyaka.
1306	Do. ..	<i>Mahāpradhāna</i> Jak- karas-Oḍeya.	357/1930-31 ..	....
1330	Dēvarāya I ..	Bāchanna-Oḍeya of Gōve.	609/1929-30 ..	Cf. item No. 5 in the list on page 64 of <i>A.R.</i> for 1927-28.
1330	Do. ..	<i>Mahāpradhāna</i> Bā- channa-Oḍeya.	339/1931-32 ..	....
1336	Do. ..	Śaṅkaradēva-Oḍeya.	604/1929-30 ..	....
1339	Do. ..	Do. ..	601/1929-30 ..	....
1344	Dēvarāya II ..	<i>Mahāpradhāna</i> Śaṅ- karadēva-Oḍeya.	545/1929-30 ..	....
1345	Rāmachandra-Mahā- rāya.	Haridēva-Oḍeya ..	317/1931-32 ..	....
1345 (expired)	Vijaya-Bukka ..	Virupanna-Oḍeya ..	266/1931-32 ..	....
1348	Dēvarāya II ..	Narasimhadēva- Oḍeya.	571/1929-30 ..	....
1353	Pratāpa-Dēvarāya ..	Anṇappa, son of Dēvarāja.	344/1930-31 ..	Was ruling over the Maṅgalūru- rājya under orders of <i>Pradhāna</i> Hariyappa-Daṇ- ṇāyaka. See item No. 8 in the list on page 64 of <i>A.R.</i> for 1927-28 and item No. 9 in the list on page 85 of <i>A.R.</i> 1928-29. In the latter Anṇappa is stated to have been governing over the Maṅgalūru and Bārakūru- rājas.
1354	Do. ..	Chandarasa-Oḍeya ..	607/1929-30 ..	cf. item No. 7 in the list on page 64 of <i>A.R.</i> for 1927-28.
1354	Dēvarāya II ..	Do. ..	315/1931-32 ..	....
1354 (expired)	Do. ..	Dēvarāja-Oḍeya ..	349/1930-31 ..	Was governing the Maṅgalūru- rājya. See item No. 12 in the list on p. 85 of <i>A.R.</i> for 1928-29.
1361	Do. ..	Anṇarasa ..	346/1930-31 ..	Governor of Maṅgalūru also under <i>Āchanna</i> -Daṇṇāyaka. See item No. 8 in the list on page 64 of <i>A.R.</i> for 1927-28.
1364	Gajabēṅṭekāra Dēva- rāya.	<i>Mahāpradhāna</i> Tim- maṇa-Oḍeya.	323/1931-32 ..	See item No. 10 in the list on page 64 of <i>A.R.</i> for 1927-28.
1366	Dēvarāya II ..	Tippaṇa-Oḍeya ..	588/1929-30 ..	Under orders of <i>Pradhāna</i> Lakkaṇa-Daṇṇāyaka.
1369	Do. ..	<i>Mahāpradhāna</i> Ācha- rasa-Oḍeya.	553/1929-30 ..	Under <i>Mahāpradhāna</i> Mādaṇ- ṇa-Daṇṇāyaka.
Kshaya (=Śaka 1370)	Do. ..	Ruppanna-Oḍeya ..	590/1929-30 ..	Under orders of Mādaṇa-Oḍeya.
1371	Mallikārjuna ..	Dēvappa-Daṇṇā- yaka.	536/1929-30 ..	....
1374	Do. ..	Bhānappa-Oḍeya ..	551/1929-30 ..	Under Vallabha-Daṇṇāyaka.
1377	Immaḍi-Mallikārjuna	Paṇḍarasa-Oḍeya ..	589/1929-30 ..	....
1379	Praudha-Dēvarāya ..	Bhānappa-Oḍeya ..	358/1930-31 ..	See item No. 8 in the list on page 85 of <i>A.R.</i> for 1928-29.
13** Bahudhānya (Śaka 1381).	} Mallikārjuna ..	Siddappa-Daṇṇā- yaka (?).	595/1929-30 ..	....
1383		Do. ..	Śaṅkaradēva-Oḍeya	549/1929-30 ..	Under orders of Rāmachandra- Daṇṇāyaka.
1395	Virūpāksha ..	Vītharasa-Oḍeya ..	305/1931-32 ..	....
1396	Praudha Virūpāksha- Mahārāya.	Do. ..	528/1929-30 ..	Governor of Maṅgalūru also ; under orders of Siṅgaṇṇa- Daṇṇāyaka.
1397	Virūpāksha ..	Do. ..	579/1929-30 ..	....
1398	Do. ..	Do. ..	361/1930-31 ..	See item No. 16 in the list on page 64 of <i>A.R.</i> for 1927-28 and items Nos. 14 & 15 in the list on p. 85 of <i>A.R.</i> for 1928-29.
1400	Do. ..	Paṇḍaridēva-Oḍeya, son of Vīthappa- Oḍeya.	272/1931-32 ..	....
1407 (expired)	Do. ..	Virūpāksha-Oḍeya ..	250/1931-32 ..	....
1413	Narasiṅgarāya-Mahā- rāya.	Hamparasa-Oḍeya ..	269/1931-32 ..	....
1414 (expired)	Immaḍi-Narasimha	Honnakaḷasarāya, son of Triyambakarāya	598/1929-30 ..	....
1416 (current)	Tammarāya-Mahā- rāya.	Honnakaḷasarāya ..	270/1931-32 ..	In the time of Gaurappa- Daṇṇāyaka.

Governors of Bārakūru and Maṅgalūru under the Vijayanagara kings—*cont.*

Śaka year.	King.	Governor.	A.R. number.	Remarks.
1417	Virūpāksha	Pañḍaridēva-Oḍeya	278/1931-32 ..	Under orders of the king and Singaṇa-Daṇāyaka. See item No. 17 in the list on p. 64 of A.R. for 1927-28.
1429 (expired)	Inmaḍi Bhujabala Narasimhadēva- rāya-Mahārāya.	Basavarasa-Oḍeya...	541/1929-30 ..	....
Śukla, 1431 (expired)	Bhujabalarāya ..	Sōmaṇṇa-Oḍeya ..	271/1931-32 ..	....
1435	Kṛishnarāya ..	Ratnappa-Oḍeya ..	340/1930-31 ..	Was ruling over the Maṅgalūru-rājya also under the orders of Timmaya-Daṇḍanāyaka. See lists on p. 64 of A.R. for 1927-28 and p. 85 of A.R. for 1928-29.
1445 (expired)	Do. ..	Viṭharasa-Oḍeya, son of Karaṇika- Lakshminārāyaṇa.	255/1931-32 ..	See item No. 23 in the list on p. 64 of A.R. for 1927-28.
1446	Tirumala	Do. ..	605/1929-30 ..	....
1449	Kṛishnarāya ..	Yatirāya	355/1930-31 ..	Under orders of Liṅgarasa-Oḍeya.
1465	Veṅkaṭādi	Achchappa-Oḍeya ..	599/1929-30 ..	Probably identical with Atyappa-Oḍeya of No. 597/1929-30.
1465	Sadāśivarāya ..	Malayappa-Ayya ..	298/1931-32 ..	Cf. the last item in the list on p. 64 of A.R. for 1927-28.
1466	Do. ..	Vōbhalārāja-Oḍeya.	310/1931-32 ..	....
1479	Do. ..	Malla ppa-Oḍeya ..	294/1931-32 ..	Under Sadāśivarāya-Nāyaka of Keladi.
1486	Do. ..	Kare Ellappa-Oḍeya	283/1931-32 ..	Do.
1487	Do. ..	Sadāśivarāya- Nāyaka of Keladi.	292/1931-32 ..	....
1493	Do. ..	Rāmakrishṇappa- Oḍeya.	574/1929-30 ..	Under Rāmarāja-Nāyaka of Keladi.
1500	Do. ..	Saṅkaṇa-Nāyaka and Rāmarāja- Nāyaka, sons of Sadāśivarāya- Nāyaka of Keladi.	267/1931-32 ..	Were governing the Gutti, Āraga, and Maṅgalūru-rājyas also.

44. The last king of the Vijayanagara dynasty represented in the year's collection is Veṅkaṭa I. A copper-plate grant issued in his reign (C.P. No. 2) has been secured from Madurāntakam in the Chingleput district. It is engraved in Nandi-Nāgarī characters and is dated in the cyclic year Kīlaka corresponding to Śaka 15[30], which is here expressed by the somewhat obscure

Veṅkaṭa I.

chronogram *amśadu(da)tta-kalamb-ēndu*. The record contains the

usual historical information about the king's predecessors and registers the grant of the village called Kṛishṇāpura to a certain *Brāhmaṇa* named Tūppil Nārāyaṇāchārya, son of Appayāchārya and grandson of Appayāchārya of the Kausika-gōtra, Āpastamba-sūtra and the Yajus-sūkhā, who was a great student of the Rāmāyaṇa and an ardent devotee of Raghuvīra (Rāma). The village is stated to have been situated in Perimbēdu-simā belonging to the Gūdalūr-parru in the Kurupam-nādu, a subdivision of the Aśchiravāka-kōshṭha(*kōṭṭam*), which was a division of Paḍavīdu-mahārājya, a province of Toṇḍīra-maṇḍalam. The composer of the grant was Chidambara-kavi, nephew Śivasūrya-kavīndra, and its engraver was Kāmāyāchārya, son of Gaṇapaya and brother of Vīraṇa. These have already figured in similar capacities in another copper-plate record of the king (*Ep. Ind.*, Vol XIX, p. 94).

MISCELLANEOUS.

45. From Bōdināyanipalle in the Punganur taluk comes an archaic Kannada inscription (No. 183-Plate III) of about the 8th century A.D. referring itself to the time of Baimdhu-Mahārājādhirāja Paramēśvara Pulvarinātha Punniyakumāraraśa (i.e. Puṇyakumāra). The epithet Baimdhu-Mahārājādhirāja is not clear to explain. It might at first sight appear that the expression *Baimdhu* must have some connection with Baidumba or Vaidumba and might therefore suggest that the king belonged to the Vaidumba family. But the name Puṇyakumāra has not

Puṇyakumāra—probably a Chōḷa chief.

hitherto been met with among the names of this family, and it would therefore be reasonable to identify the king with the Chōla king **Punyakumāra** of the Mālepādu plates (*Ep. Ind.*, vol. XI, p. 337 ff.). Among the Chōla kings of this part of the country figures a Śaktikomāra (i.e., Śaktikumāra) Vikramāditya in No. 393 of 1904. The name Punyakumāra applied to the king of the present inscription, by analogy, suggests for him a Chōla rather than a Vaidumba origin. Attention may also be drawn here to a stone record of one Punyakomāra found at Chippili (No. 299 of 1905) whose dynasty is, however, not specified.

46. The above suggestion is further strengthened by the fact that from the same village Bōdināyanipalle comes a slightly later epigraph belonging to Chōla-Mahārāja (No. 174). This king might be identical with the Chōla-Mahārāja of Nos. 405, 406, and 408 of 1904 which come from Muddanūr in the Cuddapah district and No. 517 of 1906 belonging to Muttukūru in the same district.

47. A fragmentary record secured from Tirumālugandāṅkōṭṭai (No. 49) mentions a certain Ōvādakūttan as the donor of some land, evidently to the temple of the place. The king's name is unfortunately missing. Another fragmentary inscription from Kūttanūr in the Tanjore district (No. 109 of 1927-28) mentions Ōvādakūttar (read as Ānandavaradakūttar) as the grandson of Malari-Uḍaiyār (i.e.), the Tamil poet Oṭṭakkūttar. On palaeographical grounds both the records may be assigned to the 13th century A.D. But owing to the fragmentary nature of the present inscription and for want of fuller details it cannot be definitely affirmed whether the two individuals called Ōvādakūttar noticed in the above-mentioned two records are identical.

48. An inscription from Aḷagarkōyil (No. 14) without the mention of the king's name, but purporting to be an order issued by the deity while hearing the chanting of the *hymns* of Śaṭhagōpa from the car called 'Amaitta-Nārāyaṇaṅ' in the Tyāgañchiriyāṅ street, on the 9th day of the festival in the month of Āḍi, refers to the provision made for conducting the Araśamīkāmaṅ-śandi' instituted in his name in the temple by Aḷagaṅ alias Akalaṅka-Nāḍālvāṅ. In No. 15 from the same place, mention is made of the institution of the Araśamīkāmaṅ-śandi in the name of the 'Sāmantaṅār'. Thus it follows that this Akalaṅka-Nāḍālvāṅ was a *sāmanta* of a Pāṇḍya king or some feudatory chief, whose identity is not disclosed in this inscription. This record may on palaeographical grounds be assigned to the 13th century A.D. A chief by name Akalaṅka-Nāḍālvāṅ but with the surname Virṅirundāṅ Sēmāṅḍār figures in an epigraph from the Trichinopoly district in the time of Rājādhirāja II (*A.R.* for 1930, p. 80). The chief Akalaṅka-Nāḍālvāṅ figuring in the inscription of this year was probably a local chief holding jurisdiction round about Madura and distinct from Virṅirundāṅ Sēmāṅḍār noticed above.

49. Among the records copied from Pandanallūr there are two (Nos. 117 and 118) which are in Tamil verse. Of these, No. 118 consists of a single stanza in praise of the prowess of Kāliṅgaṅ Ellan, who is described as a great devotee of Subrahmaṅya. No. 117 contains three verses in praise of the same Kāliṅgaṅ Ellan and refers to Gaṅeśa, Subrahmaṅya, Aṅṅāmalaiyār and his consort Pārvatī and the five Śaktis surrounding this goddess, as his beneficent deities. This Kāliṅgaṅ Ellan appears to be identical with the author of certain Tamil verses engraved in the *gōpura* of the Tiruvannāmalai temple (No. 419 of 1929), where he is referred to by his full name Kāliṅgarāyar Uṅṅāmulainaiyāṅ Ellappar.