

ANNUAL REPORT

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1937



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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1936-37.

PART I.

TOURS OF THE SUPERINTENDENT AND THE ESTABLISHMENT DURING THE YEAR 1936-37.

I was on tour for a total period of forty-five days between 11th September 1936 and 14th March 1937, and visited 17 villages in the Madras Presidency and 5 in the Bombay-Karnatak. I paid two visits to Vēlpūru in the Guntur district in connection with the extrication of the white marble pillar in the Rāmalingēśvara temple, containing the Vishṇukunḍin inscription of the 5th century A.D., partially copied in 1924-25. As considerable opposition was met with at the hands of the temple trustees and the village residents on sentimental grounds in spite of the co-operation of the Revenue Department, the work had to be postponed for a later occasion. The existence of ancient Buddhist and Hindu monuments near Gurazāla in the Guntur district was brought to the notice of the Department by Mr. P. Seshadri Sastri, B.A., L.T., a schoolmaster of that place. Accordingly I toured in that locality and inspected the remains in the two villages of Reṅṭāla and Māḍugala. In the former village is a steep hillock known as *Stambhālabōḍu* i.e., 'the mound of pillars' with two ancient mounds on its top. Among the ruins found at this place is a white marble pillar sculptured in the usual Buddhist style of these parts, and containing an early Brāhmī inscription of the time of the Ikhāku king Śiri Chāntamūla recording the gift of the pillar to a Buddhist *saṅgha* by a merchant named Nataka. Excavations at the place are certain to reveal some more inscribed pillars, structures and sculptures like those of Nāgārjunakoṇḍa in the same district. The whole site is in the centre of a valley almost completely encircled by a range of hills as is the case with the Nāgārjunakoṇḍa site. It is noteworthy that an unopened mound in the latter area is also known by the name of 'Stambhālabōḍu', like the one at Reṅṭāla.

2. At Māḍugala I noticed in a Śiva temple a number of grey granite pillars bearing carvings of half-lotus design as in Buddhistic marble pillars and having short inscriptions in the archaic script ranging between the 3rd and 7th centuries A.D. These pillars may not have originally belonged to the Śiva temple. There also exists here within the same *prākāra* an early stone temple partly submerged underground, with an inscription in early Chālukyan characters, i.e., of about the 7th century A.D. and a well-carved panel of Śiva and Pārvatī with attendants. A dilapidated temple locally known as *Bobbanāgi* in the adjacent deserted hamlet of Ayyaṅgāripāḷem may also be assigned to the Chālukyan times and seems to be the earliest stone structure of any architectural pretension seen in these parts. An inscription found at this place, which can be assigned to the 7th-8th century A.D. records the construction of the temple of Jalpēśa by one Mainḍarāma Kalgārābharāṇa. Aṅgalūru in the Gudivada taluk of the Kistna district has an ancient Buddhist mound in the heart of the village with large-sized bricks exposed to view. This deserves to be excavated and studied in detail.

3. In my tours in the Southern districts I examined the Śiva temple at Kuttālam and particularly a *mandapa*, the renovation of which was under contemplation. As this contains a number of important medieval Pāṇḍya inscriptions, I got an agreement from the trustee of the temple and the renovator with the co-operation of the Hindu Religious Endowments Board, that in the course of the demolition of the present *mandapa*, the inscribed stones would be rebuilt in the same order in a new wall or structure to be erected outside the temple. On this occasion I again visited the Vāliyampottai hill mound near Teṅkāśi and secured therefrom some good specimens of prehistoric pottery. Koṅkai, famous in ancient times as the sea port of the Pāṇḍyas, was also visited by me and its extensive sites of early settlements were examined. Small coins of patinated copper are reported to be found here occasionally after rains and quantities of sawn conch-shells were found by me here and there, testifying to the existence of chank industry at the place in early days. Bishop Caldwell who conducted excavations at the place in 1876 reports traces of human habitation and sherds of pottery at about 8 feet below the

present ground level. A note on the antiquities of Korakai has been sent by me for publication in the *Archæological Survey Report* for 1936-37.

I inspected also four rock-cut caves at Kunnakkudi and Pillaiyarpatti in the Ramnad district accompanied by the Second Assistant and secured photographs of important sculptured panels there.

4. From the 1st to the 13th March 1937 again I toured in the Bombay-Karnatak and in the Bellary and Kistna districts. Six inscriptions were copied in the Bijapur Museum and some interesting prehistoric sites at Maskanhāl, Sitimani, etc., in the Bijapur district were examined in detail.

5. The Senior Assistant was on tour in the West Coast for a week from the 15th December 1936 and visited five villages and copied six inscriptions. He took up the epigraphical survey of the Tirukkoyilur taluk from the 21st January 1937, and after inspecting 109 villages returned to headquarters on the 1st March 1937 with a collection of 74 inscriptions.

A feature common to most of the villages visited by him in this taluk is the existence of shrines of modern construction dedicated to Draupatī who ranks as a village deity with Māriyamman, Gaṅgamman, etc. In front of some of the Māriyamman shrines have been found in previous years a few commemorative slabs containing inscriptions of the 10th and 11th centuries A.D. recording a 'vow' (perhaps of self-immolation) of ladies, and an inscription copied this year specifically mentions such a vow performed by a lady in front of the Durgā temple. The nature and significance of these 'vows' and their connection with the Durgā or Māriyamman temple in particular are not clear. In some villages early images of Durgā, Jyēshthā, Vishṇu etc., were found either lying among the ruins of old temples or in stray places. Information was furnished about them to the Superintendent of the Madras Museum for their removal to Madras, wherever possible. In the villages of Dēviyagaram and Elandurai, images of Pārśvanātha were found lying in the open. These are locally known as Appāṇḍār. At Sōlavāṇḍipuram and Kīraṇūr are groups of huge boulders on knolls called *Pañchaṇāmpārai* (corruption of *Pañchapāṇḍavarpārai*) with pillows and beds cut in their recesses, and on the rocky sides of the boulders in the former village are cut in relief Jaina figures of Guṃmaṭa and Pārśvanātha. These recesses should have been used as places of retreat by Jaina monks of early days.

6. The Second Assistant was on tour from 17th October to 6th November 1936. He accompanied me to some villages in the Tirunelveli and Ramnad districts and then visited a few places in the Madura and Trichinopoly districts. He secured copies of 10 inscriptions from these places. The epigraphical survey of the temple at Srīraṅgam was then taken up by him from 19th January 1937 jointly with the Tamil Assistant and was continued till the end of February, when they returned to Madras with a collection of 159 inscriptions. At the suggestion of Professor J. Dubreuil of Pondicherry who kindly brought to my notice the existence of inscriptions at some places in the French territory, the Tamil Assistant was deputed to Pondicherry and a few adjacent villages in the South Arcot district. He visited 5 villages and secured 33 inscriptions. One of these found at Villiyaṇūr is important as definitely establishing the existence of two chiefs of the name Peruñjiṅga.

7. The Reader was on tour from 8th September to 31st October 1936 during which period he finished the epigraphical survey of the Repalle taluk of the Guntur district, and also visited 44 villages in the Gudivada taluk of the Kistna district. He again started on 9th December 1936 for Punganur and after completing the survey of the remaining 30 villages of the taluk left over in previous years returned to Madras on 2nd January 1937. His total collection for the year is 55 inscriptions. In some of the villages in the Punganur taluk like Tsadum, Būrugamaṇḍa, Seṭṭipēṭa etc., he reports a number of early or pre-historic cairns formed of boulders arranged in circles with a chamber built of slabs in the centre. In some cairns there are seen two concentric circles of boulders encircling the central chamber. At Muttukūru in the same taluk are four huge slabs measuring about 6' by 9', bearing interesting early sculptures in bold relief representing fighting scenes. These might probably have reference to the skirmishes that frequently prevailed in this region in the 9th and 10th centuries A. D.

8. The Telugu Assistant was on tour in the Bombay-Karnatak from the 5th September 1936 to 11th January 1937, with a break of 24 days in the middle when he went on leave on account of illness. He finished the epigraphical survey of the Śindagi taluk of the Bijapur district and secured copies of 90 inscriptions. Among

the places visited by him attention may be drawn to Kaḍalevād on the banks of the Bhīmarathī with its dilapidated temple having, however, a fine *raṅgā-maṇḍapa* with very artistic carvings and figures in its dome-like ceiling inside. This place was a great centre of religious and educational activities in ancient days and a Kaḷachurya inscription found here describes the village as a *Ghaṭikāsthāna*. Kaḍalēvāda-Kalkēri was another important place in ancient times having several mercantile guilds which maintained an educational institution with provision for the teaching of *Nyāsa*, *Prabhākara*, *Rigvēda*, *Purāna* and *Vēdānta*. Near the outer wall of the Śiva temple here which, from its style may be assigned to the 13th century A.D., is a beautiful sculpture in stone of a tiger attacking an elephant and itself being pierced by a man holding a dagger in one hand and a shield in the other.

Inscriptions at Kulekumatgi and Malghāna belonging to the later Chāḷu-kyan period record gifts to shrines dedicated to Āditya. Another place deserving of mention is Chaṭṭarki with its temple of Dattātrēya. The principal deity which is still under worship is a beautiful figure with only one face and 6 arms, two of which are holding the Vaishṇava attributes of *śaṅkha* and *chakra*, while two others have the *Saiva* emblems, *viz.*, *damāru* and *triśūla*. At Koṇḍaguḷi is a Hanumār temple with a fine sculpture of an emaciated female figure probably Chandikā, profusely decorated with ornaments and represented with hanging breasts and two arms and a garland of skulls and standing in a fighting pose.

WORK DONE DURING THE YEAR.

Collection.

9. In the Madras Presidency 283 villages were visited during the year, of which 81 yielded a collection of 373 inscriptions. The whole of the Repalle taluk of the Guntur district was surveyed, while the balance of the Punganur taluk of the Chittoor district which had been left over from previous years was completed. Good progress was also made in the survey of the Tirukkoyilur taluk of the South Arcot district. In the Bombay-Karnatak the epigraphical survey of the Sindgi taluk comprising 151 villages was taken up and finished during the year. Including a few inscriptions in Bijapur and Annigeri the collection in this area comes to 98 inscriptions. Thus the total collection of stone epigraphs for the year was 471. Besides these 13 copperplates were also examined and 91 photographs of antiquarian and sculptural interest were taken.

Publication.

10. Volume VIII of *South Indian Inscriptions* (Texts) containing texts of 728 inscriptions of various South Indian dynasties collected up to 1903 was issued during the year. For the next volume of Tamil inscriptions introductory notes for 250 inscriptions of the Pallava section were revised and got ready for the press and about 100 inscriptions of the Pāṇḍya and Chōḷa dynasties were also studied. For the *Bombay-Karnatak* volume, 62 pages of corrected third proof and 32 pages of 2nd proof were sent to press for revise and 180 pages of manuscript sent for being set up.

The second and the third stitched proofs of the *Annual Report* for 1932-33 were revised and sent to press and the *Report* was issued in September 1936. The typescript of the *Annual Report* for 1933-34 which had been sent to press early in February 1936 was taken up for printing only after the publication of the previous *Report*. The first proof of this was corrected and returned in March 1937. The typescript of the *Annual Report* for 1934-35 which had also been got ready could not be taken up for printing by the Madras Press simultaneously with that for 1933-34, and hence the material was submitted to the Controller of Printing in February 1937 for being printed at the Government of India Press, Calcutta.

11. An article prepared by Mr. A. S. Ramanatha Ayyar on 'Four Pāṇḍya records at Ukkirankōṭṭai' and another by Mr. V. Venkatasubba Ayyar on 'The Vailūr Inscription of Kōpperuñjīngadēva' were sent during the year for publication in the *Epigraphia Indica*. Two papers were contributed to the same journal by Mr. R. S. Panchamukhi one on 'The Saṅgūr Inscription of Dēvarāya-Mahārāya, Śaka 1329,' and the other on 'An inscription of Yādava-Mahārāya, Śaka 1186'.

12. Inscriptions copied in the following 81* villages are registered in Appendix B:—

Serial No.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly	Trichinopoly	Śriraṅgam	1—102
2	Do.	Do.	Jambukēśvaram	103—136
3	Do.	Do.	Uraiyūr	137
4	Do.	Do.	Kumāravayalūr	138—157
5	Do.	Lalgudi	Samayapuram	158—160
6	Do.	Do.	Kaṇṇaṇūr	161—162
7	Do.	Do.	Bhikshāṇḍārḱōvil	163—164
8	Do.	Karur	Karūr	165—168 ✓
9	Ramnad	Sattur	Neṇmēṇi	169—170
10	Do.	Tiruppattur	Śeṇjai	171—173
11	Do.	Do.	Kunṇakkudi	174
12	South Arcot	Villupuram	Kōṭṭaikuppam	175
		Do.	Irumbai	176—178
13	French India	.....	Pondicherry	179—180
14	Do.	.....	Villiyānūr	181—207
15	South Arcot	Gingee	Tuttippaṭṭu	208
16	Do.	Tirukkoyilur	Vēṅgūr	209
17	Do.	Do.	Paḷāṅgūr	210—213
18	Do.	Do.	Mogalār	214
19	Do.	Do.	Mēl-Tāyaṇūr	215—216
20	Do.	Do.	Kiraṇūr (near Tirukkōyilār)	217
21	Do.	Do.	Karaḍi	218—222
22	Do.	Do.	Tottī	223—224
23	Do.	Do.	Śandaippēṭṭai	225
24	Do.	Do.	Ālūr	226—227
25	Do.	Do.	Mēmālūr	228—230
26	Do.	Do.	Śeṅgaṇāṅkollai	231
27	Do.	Do.	Ariyūr	232—236
28	Do.	Do.	Kāḍiyār	237
29	Do.	Do.	Āviyūr	238—239
30	Do.	Do.	Vaḍakku-Nemali	240—241
31	Do.	Do.	Nedumuḍaiyāṇ	242
32	Do.	Do.	Kōḷappārai	243
33	Do.	Do.	Timmichchūr	244—250
34	Do.	Do.	Chōḷavāṇḍipuram	251—253
35	Do.	Do.	Dēviyagaram	254
36	Do.	Do.	Viraṇāmpaṭṭu	255
37	Do.	Do.	Kāttupaiyūr	256—258
38	Do.	Do.	Aruṅgurukkai	259—260
39	Do.	Do.	Siddhaliṅgamaḍam	261—265
40	Do.	Do.	Śaravaṇāmbākkam	266
41	Do.	Do.	Śirumadurai	267—268
42	Do.	Do.	Maṇakkuppam	269
43	Do.	Do.	Oḍḍanandal	270
44	Do.	Do.	Pēraṅgiyūr	271
45	Do.	Do.	Kāṇḍalvāḍi	272
46	Do.	Do.	Poyyaraśūr	273
47	Do.	Do.	Mēṭṭattūr	274
48	Do.	Do.	Parikkal	275—276
49	Do.	Do.	Irundai	277
50	Do.	Do.	Pādūr	278—282
51	South Kanara	Udipi	Perdūru	283—284
52	Malabar	Kurumbranad	Kāvundara	285
53	Do.	Ernad	Indyanūr	286—287
54	Do.	Ponnani	Nāgalaśśēri	288
55	Guntur	Repalle	Āmudālapalle	• 289
56	Do.	Do.	Aravapalle	290
57	Do.	Do.	Bhattiprōlu	291—307
58	Do.	Do.	Gūḍavalli	308—309
59	Do.	Do.	Kūchinapūḍi	310
60	Do.	Do.	Muttupalle	311
61	Do.	Do.	Nallūru	312
62	Do.	Do.	Nizāmpaṭṭam	313—314
63	Do.	Do.	Ōlēru	315—317
64	Do.	Do.	Peddapalle	318—320
65	Do.	Do.	Peddapulivarru	321—326
66	Do.	Do.	Vellaṭūru	327—328
67	Do.	Sattenapalle	Amarāvati	329—330
68	Do.	Palnad	Ayyaṅgāripāḷem (near Pulipāḍu)	331—333
69	Do.	Do.	Gurazāla	334—336
70	Do.	Do.	Māḍugala	337—343
71	Do.	Do.	Reṇṭāla	349—352
72	Kistna	Gudivada	Balliparru	353
73	Do.	Do.	Siddhāntam	354
74	Chittoor	Punganur	Cherukuvāripalle	355
75	Do.	Do.	Chintapartivāripalle (hamlet of Kambhamvāripalle).	356
76	Do.	Do.	Muttukūru	357—360
77	Do.	Do.	Nadigaḍḍa	361
78	Do.	Do.	Nellimanda	362
79	Do.	Do.	Tsadum	363—367
80	Do.	Vayalpad	Vāyalpād	368—370
81	Do.	Do.	Vithalam	371—373

* Besides these, 202 villages were also visited, but they did not contain any inscriptions.

APPENDIX A.

List of copper-plates examined during the year 1936-37.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri Gopalattevar of Paṇḍāl, through the Tahsildar of Sattur taluk, Ramnad district.	Vijayanagara	Rāmarāja 'ruling from Vijayanagara'.	Saka 1355 (wrong), Nala, Tai 27, Monday, śu. 13, Purnapūṣam.	Tamil	Returned to the owner.	South Indian Inscriptions.	In modern characters. Purports to record the grant of a <i>varisai-māyagapatayam</i> and <i>abhaya-samayapattayam</i> relating to some social and other privileges made by Virappa-Nāyaka and executed by the members of the five (artisan) communities residing at Madurai, to a certain Tappiputtēvan, a member of the Idāngai community of Varudanpatti, in recognition of his having worsted in a fight Orukāppuliyudaiyaṅ, the head of the Valāngai community who was a source of great trouble to them.
2	The District Muzsiff, Srivilliputtūr, Ramnad district.	Madura-Nāyaka	Vijayarāja Chokkanātha-Nāyaka.	Saka 1667, Kali 4846, Akshaya, Chittārai 21.	Do.	Do.	Do.	Purports to record an agreement made by the barbers settled at Srivilliputtūr in Tirumali-vaṅaḍu to levy from among themselves, some imposts on every household on occasions of marriages and funerals, for the maintenance of a <i>matha</i> built by them in the Tiruvānpāmalai street in the village.
3	Sri S. P. Suvarnamukhi of Kāḍapaṭṭi, Jamkhandi State, through the Agent to the Governor-General, Deccan States.	Keḷadi	Basavappa-Nāyaka	Saka 1632, Virōdhi, Jyēshṭha, śu. 5.	Kannāḍa	Do.	Do.	States that at the request of a certain Mariyappa, the gift of lands at Chikkamulukere-grāma and Khaidōṭṭi-grāma in Gājanuru-sime, made by the king to the teacher Charamūrti Rāchavaṭṭiḍeva, the disciple of Charamūrti Kabbinakante Kari-Basavarājāḍeva sometime previously, was now confirmed by a deed. Gives the ancestry of the chief for three generations. Incidentally mentions the Muhammedans Burāna-Khān, Sābhāsa-Khān, Laḍā-Khān and Abū-Khān, from whom the lands in question were purchased.
4	Vidvān Purnakutumba Rao of Guḍlavallēru, Gudivada taluk, Kistna district.	Redḍi	Ana-Vōta-Redḍi	Saka 1280, (in chronogram), Pauṣha, darsa, Tuesday, solar eclipse.	Sanskrit and Telugu in Telugu.	Do.	<i>Epigraphia Indica</i>	Registers grant of the village Kōḍuru on the bank of the river Malāpaha to several Brahmans, after renaming it as Annavōtapuram.
5	The Deputy Tahsildar, Darsi, Nellore district.	Kākatīya	Ganapatiḍeva	Saka 1176 (in chronogram and figures), Ananda, Phālguna, śu. 10, Monday.	Do.	Do.	South Indian Inscriptions.	Registers gift of the village Śārngapuram made for the merit of his overlord, to several Brahmans of various <i>gōtras</i> , by prince Śārngadhara, son of Mādhava, the lord of Addanki, and grandson of Śārngadhara of the Śānkāyana- <i>gōtra</i> . (Published in <i>Nellore Inscriptions</i> , pp. 137 ff.)

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Agent to the Governor-General, Decan States.	Silahāra	Gaṇḍarādityadeva	Saka 1048 (expired), Parābhava, Āstādha, śu. 4, Saturday, Dakṣhiṇāyana-saṅkṛānti.	Sanskrit in Nāgarī	Returned to the owner.	<i>Epigraphia Indica</i> , (Vol. XXIII, No. 5).	Records grants of lands at the village Konni-javāda in the Koḍavalli-Khampana of the Miriñjiddesa by the king, at the request of Mahāpradhāna Kaṭitāmāya Maillapayya, for repairs to the temple at Khēdāditya at the <i>Brahmapurā</i> founded by Brahmā at the Mahātīrtha in Kollā-purā and for the feeding of twelve Brahmans therein.
7	Sri N. Krishnaswami Ayyangar, Srirangam.	Madura Nāyaka	Vijayarāja Chokkanātha-Nāyaka.	Saka 1630, Sarvadhārī, Āḍi. 26, ba. 5, Monday, Uttara-Bhādrapada.	Telugu	Do.	<i>South Indian Inscriptions</i> .	Registers gift of land in Iṭṭāji, a village in Tenkāsi-sima, to a certain Śivādās-Udāsi for a feeding charity, for the merit of the king, by Kāsi Yellari-Nāyanigāru, with the permission of Raṅgaśāyī-Nāyanivāru, son of Dalakarta Venkatakrishnamā-Nāyanivāru. The king is stated to belong to the Kāśyapa-gōtra.
8	Do	Do.	Maṅgamā, queen of Chokkanātha-Nāyaka.	Saka 1,000+600+20 (1620) (wrong for 1628), Vyaya, Chitra 2, śu. 13, Monday, Uttara.	Do.	Do.	Do.	Registers gift of land in Teṅgāji (Tenkāsi) by the queen to Gaṅgādhara-Udāsi for feeding pilgrims. The <i>śāzana</i> is stated to have been delivered to Śivādās-Udāsi. The back of the plate bears the signature of Maṅgamā.
9	Sri A. Kuppuswami Nayudu, Trichinopoly.	Vijayanagara	Venkaṭadeva-Mahārāya, ruling from Ghānagiri.	Saka 1644, Kali 4823, Kṛōdhi, Āśvija. ba.	Do.	Do.	Do.	States that a gift of land made by Śūrappā-Nāyaka for worship to the deities Śūrā-Pillaiyār and Vira-Durgā, which was left in charge of Periyapandāram and Chinna-Pandāram was mismanaged, and that the lands were restored by (the Nāyaka chief) Vijayarānga Chokkanātha to the donor's son Mārappa, for conducting those charities.
10	The Trustee of the Ranganātha temple, Srirangam, Trichinopoly district.	Do.	Krishnarāya-Mahārāya.	Saka 1450, Sarvajit, Kārtika, Monday, Uttāna-dvādāsi.	Sanskrit in Nāgarī.	Do.	Do.	Portion missing in the middle. Registers gift of the village Vēdambūri <i>akāsa</i> Ekāmarapuram, surnamed Krishna-rāyapuram in Alāngudi-sthala of Tiruvā-lūr-simā, belonging to Suttavaliḥōḍa-vaḷanāḍu, a district of Chōla-maṇḍalāma, as an <i>agrāhāra</i> to several Brahmaus.
11	Do	Do.	Hariharāya, ruling from Ghānagiri.	Saka 1370, Vibhava, Māgha, śu. 5, Thursday, Uttara-Phalguni.	Telugu	Do.	Do.	Purports to record gift of house-sites, lands, <i>tirthamaryādā</i> , etc., made to Singapurān-Vadhūlādēsika, son of Śrīrāgarāja-Nāyanayavāru and grandson of Kandāla Sittanayagāru of the Vadhūla-gōtra, by Visvanātha-Nāyaka, son of Kotikāma Nāyama-Nāyaka and grandson of Venka-tātri-Nāyaka of Garikapādu, while he was administering the Madura-rājya under the king. The characters are of the 18th century A. D.

12	The Tahsildar of Poljachi, Coimbatore district.	Mysore	..	Chāmarāja-Oḍayar	..	Kali 4834, Śaka 1657 (expired), Prāmādicā, Āṇi 23, saptami, Friday, Uttirat-tādi.	Tamil ..	..	Returned to the Tahsildar.	South Indian Inscriptions.	Registers a gift of tolls on articles of merchandise (<i>maganas</i>) agreed to be levied at specified rates from among traders, etc., for offerings and worship to god Velāyudāsāmīn at Poṇmalai in Kīṭṭukkādavu in Vārakka-nāḍu, when Kumāra-Dēvappayyaṅ was administering Kōyambattūr-sīrmai as an agent of Chikkayarājayyaṅ, who was a subordinate of the king. The endowment was left in charge of the Paṇḍārasannadhī at Tiruvāḍuturai.
13	Do. ..	Do.	..	Kṛishnarāja-Oḍayar, ruling from Śīraṅga-paṭṭanam.	..	Śaka 1683, Kali 4860, Vishu, Kārttigai 22, Thursday, saptami, Avittāra.	Do. ..	..	Do.	Do. ..	Registers gift of land in the village of Kāṭṭambattī in Kīṇattukkādavu-sīrmai belonging to the Kōyambattūr (division), by Kurikkāra Mādaiyyar, who was administering Kōyambattūr under the king, for offerings and worship to the same god.

APPENDIX B.

List of stone inscriptions copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT.						
TRICHINOPOLY TALUK.						
1	Śrīraṅgam.—Two slabs built into the pavement on the east side of the first prakāra in the Raṅganāthasvāmin temple.	..	....	Vishu, Śrāvāṇa, śu. 10, Sunday.	Telugu	Records that certain epigraphs relating to the endowments made by Chokkanātha-Nāyanivāru and Maṅgamagāru, having been removed by some miscreants, they were re-engraved and kept on the east side of the <i>śrīraṅganāthasvāmin</i> temple.
2	Third slab in the same place	..	....	..	Do.	Damaged. Mentions Maṅgamavāru, Muddu-Chandrarēkhāmmavāru, Kamalājammavāru, Jānakammavāru and Induvadanammavāru who prayed to god Śrīraṅganātha for the welfare of their husband Chokkanātha-Nāyaka.
3	Same slab	..	....	Prabhava, Aśhādha, śu. 5, Friday.	Do.	Registers gift of two villages Iśanakura and Nānakura to Śrīnivāsya for the expenses of worship and <i>Sahasranāma-archana</i> etc., to god, for the merit of Muddammagaru, queen of Śrīraṅga Kṛishṇa-Mudduvirappa-Nāyaka.
4	Do.	..	....	Vibhava, Chaitra, ba.	Do.	Registers gift of a <i>kīrtita</i> to the god Śrīraṅganāyaka by queen Muddamma (mentioned above).
5	Slab fixed in the Yajñasālai-maṅḍapa on the north side of the second prakāra.	..	....	Saka 1574, Nandana, Vaksāka, śu. bhadrā. (saptami), Abithi (Aditi-Punarvasu).	Do.	States that Rāmānuja-Mahāmuni constructed the Yajñasālai-maṅḍapa in the temple. On a pillar in this maṅḍapa is a Telugu label reading 'Taṅja Aḷaḷya-Manavājadāsa'.
6	East wall of the room in the south-west corner of the third prakāra.	Fāḍya	Tribhuvanachakravartin Kōṣerīṅmai-konḍāṅ Sundara-Pāṇḍyadēva.	2nd year, Kārttigai, 124th day.	Tamil	Records a royal order making provision for the maintenance of a perpetual lamp to the god Kōvilpoṅmēynda-Perumā from the taxes due from several shepherds.
7	Same wall	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Kulasēkharadēva.	10th year, Dhanus, śu. 10, Monday, Asvati.	Do.	Records gift of land by purchase, for supplying garlands to the god, by Matinūṅṅaṅ Taṅiṅṅuvēra-perumā <i>alias</i> Ariya-chakravarti of Chakravartimallur in Sevvirukkai-nādu, on the day of his natal star Tiruvādirai and on several specified festival days.
8	Base of the verandah on the west side of the third prakāra.	Vijayanagara	Saśāsivarāya-Mahārāya	Saka 1466, Krōdhin, Uttarāyāna, Rishabha, śu. 6, Tuesday, Makhā.	Grantha and Tamil	Records gift by Vīṭṭhaladēva-Mahārāja, son of Timmayadēva-Mahārāja, of the village Marudūr in Pāchchil-kūyram in Majai-nādu, a subdivision of Vadagarai Rājārāja-vaḷanādu in Tiruchirāppalli-uśavādi, which had been given to him as <i>nāyaka-kāṭṭāṅam</i> by the king, for providing offerings and worship to the god Śrīraṅganātha at Tiruvraṅgam-Tiruppāi in Vilāvarāvidi-vaḷanādu, a subdivision of Paṇḍikūlāsani-vaḷanādu.

9	West wall of the same prakāra	..	..	Saka 1602, Raudri, Kumbha, śu. 7, Sunday, Svātī.	Tamil	..	Registers gift of land, by purchase, by Vāthūkula (Vādhūla)-dēśikar for offerings to the god on several occasions, including the day on which he was taken in procession to Kōṭṭai Cheṇṇama-Nāyakkar-maṇḍapam.
10	Beam of the maṇḍapa on the north side of the same prakāra.	Nāyaka	..	..	Telugu	..	States that the <i>Vēdopārāyaṇa-maṇḍapa</i> is the gift of the king. A copy of this record is also engraved on the beam of the <i>maṇḍapa</i> in the west side of the same <i>prakāra</i> .
11	Inner wall of the north side of the same prakāra near the Svarga-vāsai.	[Vijayanagara]	..	..	Grantha	..	Gives the genealogy of Viṭṭhala of the Aravīṭi family and registers the grant of two villages for providing offerings, worship etc., to the god Śrīraṅganātha and the gift of Śārya- and Chandra- <i>prabhā</i> (<i>vāhana</i>) for the god's procession during festivals.
12	Same wall	Pāṇḍya	..	16th year, Āvaṇi 24	Tamil	..	Registers gift of land by purchase for rearing a flower-garden for supplying flowers to god Aḷagiyamaṇavāla-Perumā, by the temple priest Asūri Lakshmatha-Sōmayāji of Kaṇṇuḍai-chaturvēdimangalam in Pāchehil-kūṛyam, a sub-division of Rājārāja-vaṇaṇḍu, for the money received from Perumā Sundara-Pāṇḍya.
13	Do. Pub at Ep Ind Vol XXIX (51-52) No 9 Wh 71-78	Vijayanagara	..	Saka 1467, Viśvā-vasu, Phālgunay śu 7, Monday, Rōhīṇī.	Grantha and Tamil	..	Registers gift of the village Chintāmaṇi to Śrīśailapūṁśāhārya Tāṭāchārya ālias Anuvukku Tiruvēkataṅgar by Mahā-maṇḍalēśvara Rāmārāja, for worship and offerings to the god in the manner in which they were formerly conducted in the time of Nakantigaḷ Nārāyaṇa-Jiyar, for the merit of himself and of the king. Refers to the erosion of the river Kāvēri into Śrīraṅgam and its diversion near Chintāmaṇi in the time of a Chōla king, and to the compensation in land in the Kolakaṭṭai village granted to the Brahman residents of Chintāmaṇi.
14	East wall of the same prakāra	Chōla	..	39th year	Tamil	..	Begins with the introduction 'Puṅḷāśūḷṇa pūmari etc. Built in at the end. Seems to register a gift of land by purchase by Ariyan Vāsudēva-Bhaṭṭan ālias [Rājārāja-Brahmajmāryaṅ of Anishṭhānam in Kāśmiradēsam.
15	Same wall	Do.	..	15th "	Do.	..	Do. Registers gift of land, by purchase, by Rājārājaṅ Madhurāntakaṅ ālias Vatsarāja, for worship and offerings to the god Aḷagiyamaṇavāla-Perumā, on the day of his natal star Mrigaśirsha and for feeding <i>Śrīvatsakṛavas</i> in the Madhurāntakadēvaṅ-maṭha during two festival days.
16	Base of the kitchen on the east side of the same prakāra.	Vijayanagara	..	Saka 1553, Virōdhi-kṛit, Śiṅha, śa. 13, Tuesday, Pūram.	Do.	..	Registers gift of money by Paramēśvaraṅ, son of Maṅgā-Setṭi, a merchant of Śrīraṅgam, for offerings to the god, when halting at the Viṭṭhalarājaṅ-maṇḍapa in the Śāḷvanāyakaṅ- <i>iōppu</i> , when taken in procession to Uraiyūr on the 5th and 6th days of the <i>Brahmōtsava</i> festival.
17	West wall of the fourth prakāra	Chōla	..	35th year, Tuḷā, śu. 13, Wednesday, Rēvātī.	Do.	..	Incomplete. Begins with the introduction 'Puṅḷā vāyṭṭu' etc. Records that certain lands were purchased and given as <i>tīraṇamattakkāṇi</i> for worship and offerings, to god Aḷagiyamaṇavāla-Perumā by Ambalavaṅ-Kōyilālvār, a lady who was under the support (<i>maḍuvuṅ</i>) of Ambalavaṅ Periyā-Perumā ālias Jagadēkavira-Achārya of Rājārājapūra.

B. List of stone inscriptions copied during the year 1936-37—contd.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—contd.					
	TRICHENOPOLY TALUK—contd.					
	Śīraṅgam—contd.					
18	North wall of the same prakāra, left, of the Svarga-vāśal.	[Pāṇḍya]	Tribhuvanachakravartin Kōṇēriṇṇimai-koṇḍāṇ.	10th year, 184th day.	Tamil	Registers tax-free gifts of 670 mā of land to several <i>bhāttas</i> and others, colonising the <i>agaram</i> called Kōḍaṇḍarāma-chaaturvēdimangalam newly founded in the name of the king in Tiruvaraṅgam-Tiruppaki in Viḷā-nāḍu, a subdivision of Pāṇḍikulapāṭi-vaḷanāḍu on the southern bank, and a further gift of 30 mā of land for offerings and worship to god Lakṣmīmāyana-Perumāḷ consecrated in that colony.
19	Same wall	[Do.]	Tribhuvanachakravartin Kōṇēriṇṇimai-koṇḍāṇ.	12th year (in words), 102nd day.	Do.	Engraved in continuation of the previous inscription. Registers a further tax-free gift of 106 mā of land, by the king in the same <i>agaram</i> to the <i>bhāttas</i> of the village and to god Kōḍaṇḍarāma-Perumāḷ.
20	Do.	[Do.]	Do.	Do.	Do.	Do. Registers an additional gift of 20 mā of tax-free land made by the king to the <i>bhāttas</i> of Kōḍaṇḍarāma-chaaturvēdimangalam, excluding those granted in the 10th and 11th years of his reign.
21	Do.	[Do.]	Do.	Do.	Do.	Do. Registers another gift of 34½ (vāḷi?) of land by the king in Turaiyūr in Maḷa-nāḍu <i>alias</i> Rājarāja-vaḷanāḍu, to the <i>bhāttas</i> ; and to the god Kōḍaṇḍarāma-Perumāḷ at Kōḍaṇḍarāma-chaaturvēdimangalam.
22	Do.	[Do.]	Do.	2+1st year, 213th day.	Do.	Do. Registers remission of taxes on certain lands purchased by the <i>bhāttas</i> of Kōḍaṇḍarāma-chaaturvēdimangalam.
23	Do.	Pāṇḍya.	Māraṇman Tribhuvanachakravartin Kulaśekharaḍēva.	2+1st year, Makara, ba. 3, Tuesday, Uttiram.	Do.	Do. Seems to be connected with No. 22 above. Registers sale of garden-land by the officials of the Eḍuttakai-alaḷiya-Nayinār shrine at Tiruvaraṅgam to the <i>bhāttas</i> of Kōḍaṇḍarāma-chaaturvēdimangalam founded in the name of Perumāḷ Sundara-Pāṇḍyaḍēva.
24	Do.	Do.	Do.	2 (+1st?) year, Makara, ba. 3, Tuesday, Uttiram.	Do.	Do. Registers sale of another bit of garden-land to the same <i>bhāttas</i> by Śīvaikuṇṭhaśāsa of Timmēyan.
25	Do.	Do.	Do.	2+1st year, Makara, ba. 3, Tuesday, Uttiram.	Do.	Registers a similar sale of garden-land by Piṅguvāḷi Nāṭṭaṅ <i>alias</i> Kōyilpoṇṇēyandaperumāḷāśāsa, a <i>śāsanambī</i> of Tiruvaraṅgam, to the <i>bhāttas</i> of Kōḍaṇḍarāma-chaaturvēdimangalam.
26	Do.	Do.	Do.	Do.	Do.	Engraved in continuation of the previous inscription. Registers sale of garden-land by the officials of the shrine of the goddess Śīraṅga-Nāchohiyār to the <i>bhāttas</i> of the same village.
27	Do.	Do.	Do.	Do.	Do.	Do. A similar sale of garden-land by Arulāḷapperumāḷ <i>alias</i> Piṅguvāḷi Alagiyaperumāḷāśāsa, a <i>śāsanambī</i> of Tiruvaraṅgam-Tiruppaki.

28	Do.	..	..	Do.	Do.	Do.	Do.	Do.	Do.	Do. A similar sale by Karumānikālvān <i>alias</i> Anukkavilli-dāsa, a <i>dāsanambi</i> of Tiruvāraṅgam-Tiruppati.
29	Do.	..	..	[Pāṇḍya]	..	11th year, 170th day.	Do. ..	Do. ..	Do. ..	Do. Registers a grant of land to the <i>Sabhā</i> of Jagadāskavira-chaturvēdimangalam in exchange for 3 <i>vēḷi</i> of land required for the temple of Kōṇḍārāma-Perumā, in the new colony Kōṇḍārāma-chaturvēdimangalam founded in the name of the king.
30	Do.	..	..	Chōla	..	24th year	Do. ..	Do. ..	Do. ..	Registers gift of land, by purchase, by Viṭṭaya, a <i>sēṇabhāya</i> of Bhīmaṇṇa-Daṇḍanāyaka, a <i>Māhāpradhāni</i> of Sōmē-svarādēva, for the supply of garlands to the god Aḷaḷiyamaṇavāla-Perumā.
31	Do.	..	..	Do.	..	11th year, Kaṭka-taka, ba. 15, Sunday, Ayyiyam.	Do. ..	Do. ..	Do. ..	Begins with the introduction 'Pugaḷāḷinda pumar', etc. States that as the temple of Mummūḍichōla-Viṅṅarāḷvār at Rājamahēndra-chaturvēdimangalam, a <i>brahmadēya</i> in Kāṇḍāra-nāḍu, a subdivision of Nittāvinōḍa-vaḷanāḍu, was unable to safeguard its property owing to a burglary of its treasury, during the conflict between the Right and Left hand classes in the 2nd year of the king's reign, the assembly of Rājamahēndra-chaturvēdimangalam received a lump-sum from the temple and exempted certain lands belonging to it from payment of taxes.
32	Do.	..	..	Do.	..	34th year	Do. ..	Do. ..	Do. ..	Registers an order of Gāṅgēyārāyar, fixing the apportionment of the produce from several classes of temple lands, between the temple and its tenants.
33	Do.	..	..	Do.	..	16th "	Do. ..	Do. ..	Do. ..	Begins with the introduction 'Pūmālai midāinda' etc. Registers gift of land, by purchase, by Sirilankō Tirunāḍudaiyāṅ for feeding Śrīvaiṣṇava pilgrims on new-moon days and ten Malayāḷa Brahmans during the Paṅḍuni festival. This gift is placed under the protection of the <i>Abhimānabhū-shaṅgar</i> of the three <i>marḍalas</i> .
34	Do.	..	..	Do.	..	37th "	Do. ..	Do. ..	Do. ..	Registers a gift of land by a Brahman lady of Rājakēsari-chaturvēdimangalam, a <i>brahmadēya</i> in Nallur-nāḍu, a subdivision of Nittāvinōḍa-vaḷanāḍu as <i>tiruvēdāyāḷam</i> to god Aḷaḷiyamaṇavāla-Perumā.
35	Do.	..	..	Do.	..	26th year, Dhanus, su. 3, Saturday, Tiruvōḷam.	Do. ..	Do. ..	Do. ..	Registers a gift of land by purchase by Aḷaḷiyamaṇavāla-Perumā, son of Irāyran Kōṇḍanambi-Setṭi of Kulaṅḁukku in Malai-maṇḍalam, to Tiruvāraṅgamālinambi of Nallur, a Śrīvaiṣṇava of Tiruvāraṅgam, for a flower-garden to the god Śrīraṅganātha.
36	Do.	..	..	Pāṇḍya	..	4th year, Ādi 10	Do. ..	Do. ..	Do. ..	Registers a <i>parrumar</i> given by Śrīvaikunṭhatāṅ (Jāsan) to the <i>bhāṭas</i> of Ravivarma-chaturvēdimangalam in respect of the sale of certain lands in that village for 2,200 <i>paṇam</i> .

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Śrīraṅgam— <i>contd.</i>					
37	Same wall .. ..	..	Tribhuvanachakravartin Kōṅṛimēl- koṅṛāṅ.	4th year, 114th day.	Tamil	Registers a remission of taxes on 5 <i>vēḷi</i> of land granted to the <i>bhāttas</i> of Ravivarma-chaturvēdimāṅgalam, formed in the name of the (Travancore) king in the 2+1st year at Tiruvaraṅgaṅ-Tiruppati and to the god Ravinārāyaṅa-Perumāḷ consecrated therein. (See-No. 40 below.)
38	Do. .. ..	..	....	4th year ..	Do. ..	Engraved below the previous inscription. Contains the <i>terippu</i> (order) communicating the royal sanction to the above gift while the king was camping at Kaṅṅaṅūr.
39	Do. .. ..	..	Tribhuvanachakravartin Kōṅṛimēl- koṅṛāṅ.	2+1st year, 219th day.	Do. ..	Records a tax-free gift of 25 <i>vēḷi</i> of land in the villages Toḍai-yir, Naṭṭaṅṅuḍi and Maḷavanūr in Vaḍagarai Rājarāja-vaḷaṅṅuḍi made by the king for forming a colony called Ravivarma-chaturvēdimāṅgalam in his name, inclusive of the endowment made for god Ravinārāyaṅa-Perumāḷ consecrated therein by him.
40	East wall of the same prakāra	Pāṅḍya	Perumāḷ Sundara-Pāṅḍyadeva	8+1st year ..	Do. ..	Registers that, on the representation made by several persons, Vēpāṭṭiḍḍiḷḷai (Travancore king) made a gift of sites, after purchase, to the temple of Ravinārāyaṅa-Perumāḷ and to several <i>bhāttas</i> colonising the village Ravivarma-chaturvēdimāṅgalam, newly formed after the name of the donor.
41	Same wall .. ..	..	....	2+1st year, 24th day.	Do. ..	States that while the king (probably Ravivarman) was camping at Kaṅṅaṅūr, he remitted the taxes on the lands granted to the several donees referred to in No. 40 above.
42	Do.	[Pāṅḍya]	....	..	Do. ..	States that while the god was seated on the 'Sundara-Pāṅḍyaṅ' seat under the 'Sundara-Pāṅḍyaṅ' pearl canopy in the <i>abhisheka-maṅḍapa</i> in the temple on the Kārttigai festival day, a gift of 32 house-sites was made to 32 Brahmans after purchase from the <i>śabhā</i> of Vikramaśōḷa-chaturvēdimāṅgalam in the colony called Kalyaṅgarāma-chaturvēdimāṅgalam, newly founded by the officer Periyaperumāḷ <i>aiyās</i> Kāḷiṅgarāya, in the name of the (Pāṅḍya) king.
43	Do.	Pāṅḍya	Jatāvarman Tribhuvanachakravartin Vira-Pāṅḍyadeva.	12th year (in words), Tulā, ba. 10, Wed- nesday, Makkhā.	Do. ..	Engraved in continuation of No. 42 above. Registers gift of land by Gōmaḍattu Nārāyaṅa-bhaṭṭa of Vikramaśōḷa-chaturvēdimāṅgalam to the <i>bhāttas</i> of Kāḷiṅgarāya-agaram, which was separated from Vikramaśōḷa-chaturvēdimāṅgalam.
44	Do.	[Pāṅḍya]	Do.	..year, [Kumbha], ba. 13, Wednes- day, Uṭṭirādam.	Do. ..	Records an exchange of land between Malaikiniyaṅiṅṅāṅ-Bhaṭṭaṅ and Gōmaḍattu Nārāyaṅa-Bhaṭṭaṅ of Vikramaśōḷa-chaturvēdimāṅgalam in connection with certain endowment made by the latter to the colony formed by Kāḷiṅgarāya in the name of the Perumāḷ (the Pāṅḍya king) in the 10th year of his reign.

45	Do.	..	[Do.]	..	Tribhuvanachakravartin Kōṇṛimāi-koṇḍāṇ.	..	..	Registers gift of land, by purchase, by Valaiśuvāṇ Periya-perumāl Kālingarāyar of Kaṭṭikkurichchi, a hamlet of Parāntakanallūr in Nāduvil-kūrām, a subdivision of Milalai-kūrām in Pāṇḍi-maṇḍalam, to the <i>bhāṭṭas</i> of Kalyugārāma-chaturvēdimāngalam newly founded in the name of the king, which was made tax-free from his 10th year.
46	Do.	..	[Do.]	..	Do.	..	..	States that some lands which had been granted in exchange for a pathway included in the new colony of Kalyugārāma-chaturvēdimāngalam was made tax-free from the 10th year of the king.
47	Do.	..	Pāṇḍya	..	Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍya.	..	10th year (in words), Kumbha, ba. 13, Wednesday, Uttirādam.	Registers sale of land to Kālingarāyar mentioned in No. 45 above by Nārāyaṇa-Bhaṭṭa and his brother belonging to Vikramasōḷa-chaturvēdimāngalam for the formation of the colony Kalyugārāma-chaturvēdimāngalam in the name of the king.
48	Do.	..	Do.	..	Do.	..	Do.	Records another similar transaction made by the parties mentioned in No. 47 above.
49	Do.	..	[Pāṇḍya]	..	....	..	..	Connected with No. 42 above. Purports to be an order issued by the deity in respect of house-sites granted to 32 <i>bhāṭṭas</i> in the 10th year of king Vira-Pāṇḍya.
50	Do.	..	Pāṇḍya	..	Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍya.	..	10th year, Kumbha, ba. 13, Uttirā-ḍāṇ, Wednesday.	Registers sale of another bit of land to Kālingarāyar by Nārāyaṇa-Bhaṭṭa and his brother mentioned in No. 47 above.
51	Do.	..	[Pāṇḍya]	..	Tribhuvanachakravartin Kōṇṛimāi-koṇḍāṇ.	..	..	Registers gift of tax-free land to the temple of Vēdanārāyaṇa-perumāl at Tirunārāyanapuram in Allakarai-nāḍu. Mentions the village Sundarapāṇḍya-chaturvēdimāngalam formed in the name of the king's elder brother (<i>ayyāḷar</i>).
52	Do.	..	[Do.]	..	Do.	..	..	Connected with the previous inscription and also engraved beneath it. Damaged. Seems to register a remission of taxes on lands in Jayabōḍasōḷa-chaturvēdimāngalam for money received from the <i>bhāṭṭas</i> of Sundarapāṇḍya-chaturvēdimāngalam, hamlet of Tirunārāyanapuram in Allakarai-nāḍu.
53	Do.	..	[Do.]	..	Do.	..	..	Engraved below the previous inscription. Damaged. Registers a grant of house-sites, free of taxes, in the <i>ageram</i> formed in the king's name in Tirunārāyanapuram.
54	Do.	..	Vijayanagara	..	Virūpākṣa .. ..	..	..	Unfinished. Gives the ancestry of the king from Saṅgama and states that he was the son of Harihara by Mallāmbikā and the daughter's son of king Rāmadēva of the Yadu-kluka. Mentions a visit of the king to the sage Vidyārāya.
55	South wall of the same prākāra	..	Chōḷa	..	Rājakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷa (II).	..	11th year, Simha, ba. 14, Wednesday, Āyilyam.	Commences with the introduction 'Pāmaṅṅu-padamam', etc. Registers an endowment of land after purchase for a flower-garden to the temple, by three private individuals who also made additional gifts of money for the maintenance of five gardeners. The land is said to have been purchased by the donors from the temple itself.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i>					
	TRICHINOPOLY TALUK— <i>contd.</i>					
	Śrīraṅgam— <i>contd.</i>					
56	Same wall	Chōla ..	Rājakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva (II).	7th year, Kumbha, ba. 5, Saturday, Svāti.	Tamil ..	Begins with the same introduction. Purports to be an order issued by the deity leasing the temple lands to the <i>Kōva-navar</i> who were to plant coconut and areca palms thereon and to pay a specified portion of the yield to the temple year after year.
57	Do.	Vijayanagara ..	Sadāsivarāya-Mahārāya ..	Saka 1487, Krōdhane, Kanni, śu. 3, Thursday, Viśākḥā.	Do. ..	Registers an endowment in money made by a certain Perumālijiyar on behalf of (his teacher?) Alegiyamaṇavaḷa-Jiyar <i>alias</i> Sēnāpati-dhurandhara <i>alias</i> Śrīraṅganārāyaṇa-Jiyar, with the interest on which offerings were to be made to god Śrīraṅganātha, on the occasion of the sacred bath of the deity in the Kāveri on the Paṅguṇi-Uttiram day during the annual festival (<i>Ādi-Brahmānva-tīrṇal</i>) in the temple.
58	Do:	Do. ..	Do. ..	Saka 1475, Paridāpi (expired), Pramā-dīcha (current), Mēsha, śu. 1, Thursday, Bha-ṛaṅḷ.	Do. ..	Damaged. Registers gift of lands, after purchase, by a certain Singa-Gaṅgaya, son of Nāgu-Setti of the Neṅṅuṅ-māra-gōtra, for offerings to the god every evening and for unguents and offerings on Fridays. Mentions a certain Gaṅgayādēva-Mahārāja who was in charge of the temple lands in Kālpāru in Uṛaiyūr-kūṛam.
59	Do.	Do. ..	.....	Plavaṅga, Āvaṇi 9	Do. ..	Records gift of cows for a lamp to the temple by Sūryadēvar Palyappa-Maṅṛāḍiyār, a merchant of Eṛālapura-nagaram. In characters of the 16th century A. D.
60	Do.	Vijayanagara ..	Sadāsivarāya-Mahārāya ..	Saka 1484, Du- [ndubhi], Karka-taka, ba. 10, S a t u r d a y, Rōhiṇi.	Do. ..	Records gift as <i>tīrvāḍaiyāṭṭam</i> of the village Āḍippuliūr in Ogaṁṅāṅai, a subdivision of Aypṇāḍi-śīrmai belonging to Tāñjāvūr-uśāvādi in Sōla-maṇḍalam for offerings to the god Śrīraṅganātha, by <i>Rāyasam</i> Venkaṭa .., son of Guṇḍa-marāja Timmapparāja of the Aruvēlu community.
61	Do.	Chōla ..	Parakēsavarman <i>alias</i> Tribhuvana-chakravartin Vīraṅjēndradēva.	6th year, Miṇa, ba. 6, Monday, Kēṭṭai.	Do. ..	Commences with the introduction ' <i>Puṅgal vāṅṅai</i> ,' etc. Registers gift of the village Tiruvāyppāḍimallur, made tax-free, for special worship and offerings to the god, on the day of the Darvattarāyaṇ festival by the <i>gopālas</i> who had proprietary rights over Vaḷuvappāḍi-nāḍu in Karikālakaiṅga-vaḷanāḍu.
62	Do.	Hoysala ..	Vīra-Rāmanāthadēva ..	8th year (in words), Mārgaḷi.	Do. ..	Records a gift of land at Tirukkurai-parru by purchase for a flower-garden, to a certain Vaikundādāsar who had to grow flowers and supply garlands to the temple, for the merit of queen Karmalādēvi, the daughter of Ariyappiḷai-Daṇḍa-nāyaka, a <i>Pradhāni</i> of the king, and her two daughters Periyataṅgi Irāiyakkaṅi and Viḥchanṇaṅi.
63	Do.	Chōla ..	Tribhuvanachakravartin Rājāchirāja-dēva.	9th year ..	Do. ..	Records an endowment in money for a lamp in the temple, by Perumāli <i>alias</i> Rājārāja Uttama-Setti of Kuratṭippa-ṭṭiṅam in Kaiṁvāra-nāḍu, a subdivision of Poy-sala-nāḍu.

64	Do.	..	..	[Hoyasala]	..	..	Records gift by purchase of land adjoining the land mentioned in No. 62 above, to the same donee, by Sōmalādēviyār, daughter of Ariyappillai-Daṇḍanāyaka, the <i>Pradhāni</i> of Vira-Rāmanātha, for the merit of her daughter Śiṛutiaṅgi.
65	Do.	..	..	Hoyasala	..	Vira-Rāmanāthadēva.	Registers a similar gift of land by purchase for the same purpose by queen Kamalādēvi, for her own merit.
66	Do.	..	..	Vijayanagara	..	Sadāsivarēya-Mahārāya ..	Records gift of the income from the village Uttamaśōlanallūr in Maṇappiṭṭi-naḍu, a subdivision of Tiruchchirāppalli- <i>uśāvaḍi</i> for offerings to the god by Nārappārāja, son of Mahāmaṇḍalēsvara Nandyāla Naraśiṅgarāja. Refers to a previous gift of a portion of the income from the same village for a feeding house conducted by Siru-Tirumalai-yyāṅgār, son of Tālapakkam Periya-Tirumalaiyyāṅgār.
67	Do.	..	..	Chōla	..	Tribhuvanachakravartin Kulōttuṅga-Chōjadēva 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	Records gift of 12 <i>Bhājābala-māḍai</i> for a lamp in the temple by Nūṅkama-Mahādēvi, (wife of) Madhurāntakap-Pottap-pichchoḷaṅ <i>aiias</i> Siddharaiṅgaṅ.
68	Do.	..	..	Do.	..	Parakēsarivarman <i>aiias</i> Tribhuvana-chakravartin Rājarājadēva.	Commences with the introduction ' <i>Pā-maraviya tirumāḍem</i> ' etc. Records gift of a golden lamp-stand set with one ruby and an endowment of money for maintaining the lamp and for the supply of camphor, by Kōḍai-Ravivarman of Vēṇṇāḍu in Malai-naḍu.
69	Do.	..	..	[Hoyasala]	..	..	Records gift of land for offerings to god Raṅganātha during the early morning service, by Bhāradvājakulatilakaṅ Śrīrāma-Bhaṭṭaṅ of the temple of Tirukkulaḍiṅga-Pillai (<i>Krishna</i>) consecrated by Umādēvi, the queen of Vira-Vallāladēva at Dōrasamudram. The donor lived in the time of Naraharibhūpāla (Vira-Narasimha II).
70	Do.	..	..	Hoyasala	..	Vira-Rāmanāthadēva ..	Records gift of gold by Sāhaja-Bhaṭṭa, son of Ahaḷa-Bhaṭṭa of the Sākala-gōtra, who belonged to the community of Parādēsi Sāvāsi merchants, for offerings during one service in the temple and for supplying garlands to the god, for the merit of the donor and his son.
71	Do.	..	..	Chōla	..	Tribhuvanachakravartin Rājarājadēva.	Damaged and incomplete. Seems to record a gift of money to provide for an endowment in land to the temple by a certain Akhilāṅḍai for the merit of her son
72	Do.	..	..	Do.	..	Do.	Records gift of 100,000 <i>kāṣu</i> to the temple by Dēviyār Sōmalādēviyār for a lamp and a flower-garden. Gives details of lands purchased with the money thus endowed.
73	Do.	..	..	Do.	..	Rājarājadēva (II).	Begins with the introduction ' <i>Kaḍal sūḷṇāḍa</i> ' etc. Records an endowment of 1,000 <i>kāṣu</i> by Viṅṅundāṅ Sēman <i>aiias</i> Tirukkūvaivaḷaṭṭa Akalaṅka-Nāḍālvāṅ of Tirūtṭaratturai, for conducting certain special festivals in the temple.
74	Do.	Hoyasala	..	Sārvabhaumachakravartin Rāmanāthadēva.	Highly damaged. Seems to record gift of land for a flower-garden, by a member of the mint establishment (<i>Kam-baiṭṭatu Aṅṅikāra</i>) community.

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B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Śrīrangam — <i>contd.</i>					
75	Same wall	Chōla	[Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	3rd year	Tamil	Begins with the introduction 'Pugal vāyitu' etc. Incomplete. Seems to record an endowment for the sacred bath and offerings to the deity on special festival days in the months of Aipaśi and Paṅguṇi.
76	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Virarājendradēva.	7th year, Mithuna, ba. 12, Tuesday, Kārttigai.	Do.	Begins with the same introduction. Records an endowment of money for the merit of a certain Vāgalar-Kōḷāli <i>alias</i> ... nātha-Pallavaraiyan, by his wife and daughter, for conducting a special festival to god Aḷagiyamaṇavāla-Perumāi in the temple, on the day of Rōhiṇi which was his natal star.
77	Do. .. .. .	.. .. .	Tribhuvanachakravartin Kō[nēriṇ- maikoṇḍāṅ].	11+3rd year	Do.	Registers the <i>ulpari</i> issued by the king at the instance of Ayyaṅ Maḷai[varayan] for the tax-free village Kumaranam-binallūr newly formed and granted to the temple by Nāvā- yan Kōṇḍanambi of Kuḷamūku, a horse-dealer (<i>kuḍirai- chechei</i>) of [Malai]-maṇḍalam, for worship and offerings. Mentions Irattakulakāpuram, from which a portion of the land was separated to form the new village. (See No. 35 above.)
78	Ceiling of the maṇḍapa in front of the Vēṅgōpālasvāmin shrine in the same prakāra.	.. .. .	....	Saka 1658, Naja, Chaitra, śu. akshaya-tritīyā, Saturday, Rōhiṇi.	Do.	Much damaged. Seems to refer to the construction of the maṇḍapa by a person of the Kāyapa-gotra. Two copies of the same record are engraved near this in Telugu and Marāṭhi (in Nāgarī).
79	West base of the maṇḍapa in front of the Paramapadanātha shrine, in the east side of the same prakāra.	Vijayanagara	Venkaṭapatiḍeva-Mahārāya (I)	Saka, 1512, Vikrīti, Rishabha, śu. 7, Thursday, Pushya.	Do.	Records an endowment in money by a certain Chepparāja, son of Tirumalaiyyan of Patikōṇḍai, for offerings during the festival every month in the shrine of Paramapadanātha.
80	Slab set up in front of the Dhanvantari shrine in the same prakāra.	Hōysala	Pratāpachakravartin Vira-Rāmanāthadēva.	3rd year (in words), Kārttigai.	Do.	Records the founding of a <i>śālai</i> on the west side of the <i>gōpura</i> enshrining the god Eduttakai-aḷagiya-Nāyinār in the Kaṅganātha temple and an endowment of land for its upkeep by [Chaijagadēva Singanna-Daṇḍanāyaka, a <i>pradhāni</i> of the king. The <i>śālai</i> was entrusted to the care of Garudāvāhana-panḍita who is styled the <i>rakshaka</i> of the donor.
81	Another slab in the same place .. .. .	.. .. .	....	Saka 1415, Pramādi, Rishabha, śu. 5, Monday, Pushya.	Do.	Records gift of 2 <i>vēli</i> of land for worship and offerings to Dhanvantari-Emberumān newly set up by the donor and for medicinal decoction (<i>kuḷiṇṇi</i>) to the god, by Śrīnivāsa <i>alias</i> Śrīraṅga Garudāvāhana-Bhaṭṭa, son of Aḷagiyamaṇavāla-Maṅgaladarāya who was one of the <i>bhāṭṭai-kottu</i> (of the temple) in the time of Iradaḷāmeduṭṭa-Perumāi Kuḷḍal Chakravāla-Nambi <i>alias</i> Uttamanambi-Piḷḷai. The donor is stated to have revived the hospital (<i>ārōgya-śālai</i>) which had been in charge of his ancestor Garudāvāhana-Bhaṭṭa and which had been destroyed by fire.

82.	Pillar in a mandapa on the steps of the Chandra-pushkariṇī (tank) in the same prakāra.	Chōla ..	..	Kulōttunga-Chōla	..	33rd year	..	Do. ..	..	Records gift of a lamp weighing 100 <i>paṭam</i> by a certain Sāt-tāndai Aiyāraṅga Śaṅkaraṅārāyaṇa.
83	West wall of the Mēṭṭaḷaḷiyasīṅgar shrine in the same temple.	..	....	..	..	Saka 1611, Vibhava, Mīṇa, śu. 6, Saturday, Rōhini.	..	Do. ..	..	Records gift of land by purchase, by Rāṅgaśāyī, son of Chauḍarāja of Tēṭṭappalli, for offerings to the god while halting in the <i>maṇḍapa</i> on the festival day called Bhūpati-Uḍaiyar-tirunāl.
84	Slab kept inside the same shrine	..	....	..	..	..	..	Do. ..	..	Gives the names of two figures carved on the slab, as Kriṣh-nappa-Nāyakkar and Virappa-Nāyakkar, in characters of the 16th century A.D.
85	Another slab in the same place	..	....	..	..	..	..	Do. ..	..	In characters of the 16th century A.D. Gives the name Vayyappa-Nāyakkar Kriṣhnapappa-Nāyakkar Koṇḍama-Nāyakkar round a figure carved on the slab, the outline of which bears marks of erasure in chisel.
86	Slab built into the pavement of the maṇḍapa in front of the Tāyār shrine in the same temple.	Pāṇḍya ..	..	Perumā Vira-Kulaśekharaḍeva	..	5th year (in words)	..	Do. ..	..	Fragment. Seems to record a gift of land at Appikkūḍal for offerings to god Eḍūttakal-aḷḷiya-Nāyaṅār.
87	Below an image in the inner jamb of the Veḷḷai-gōpura in the fifth prakāra of the same temple.	..	....	..	..	Saunya, Tai 22, Friday.	..	Do. and Telugu	..	Characters belong to the 15th century A.D. States that Periyālvār, the agent of Irandakēlameduttā Aḷḷiyamaṇa-vāḷaḍaṅḡai, fell down from the <i>gōpura</i> and lost his life as a protest against lapses of worship in the temple, and when worship was restored certain temple honours were shown to (the effigy of) this person.
88	Inner wall of the same gōpura	..	....	..	..	..	..	Sanskrit in Grantha	..	Characters belong to the 15th century A.D. A fragmentary verse in praise of Rāmānuja-muni.
89	Same wall	Chōla ..	..	[Tribhuvanachakravartin] Kulōttunga-Chōla, 'who took Iḷam, Madura, Karuvūr and the crowned head of the Pāṇḍya.'	..	..	..	Tamil ..	..	States that the worship of the god, who was the tutelary deity of the king, and the repairs to the <i>prakāra</i> wall called Magadēsaṅ <i>āḷias</i> Aḷaiyavaḷaiṇḍāṅ-tirumāḷḷiṅḡai were left in charge of Tāyilumnaḷḷāṅ <i>āḷias</i> Kulōttungaśōja-Vāṇakōva-raiyār.
90	East wall of the same gōpura, left of entrance.	..	....	..	..	Saka 1512, Vikṛiti, Mēsha, śu. paurnami, Thursday, Viśakhā.	..	Do. ..	..	Registers an endowment of 70 <i>varāhaṅ</i> by Kriṣhnapappa-Nāyaka, son of Adaṭṭaraya of the Vishnuvardhana-gōtra, for feeding eight Vaishnavas daily in the temple. The gift was entrusted to a certain Tirumalai Tiravēṅgaḍa-Tāṭṭaiyyaṅḡār Tirumalaiyyaṅḡār.
91	Same wall	..	....	..	..	Saka 1505, Subhāṇu, Tula, ba. 5, Friday, Purnavasu.	..	Do. ..	..	Records a similar gift of money entrusted to the person mentioned above, by Jagatāpirayār, son of Annama-Nāyaka and grandson of Muttu Vasavayya-Nāyaka of the Vipreḷḷa*J-gōtra, for feeding Śrivaishnavas in the Rāmā-nuja-kūṭam.
92	Inner wall of the Viṭṭhala shrine in the Rāṅgavilāsam-maṇḍapa.	..	....	..	..	Saka 1422, Raudri, Makara, śu. 10, Monday, Rōhini.	..	Grantha and Tamil	..	States that Kandaḍai Mādhavayyaṅḡār, a disciple of Kandaḍai Rāmānujāyyaṅḡār, the <i>dharma-kartā</i> of the Rāmā-nuja-kūṭam at Tiruvarangam-Tiruppati, constructed newly a temple to the north of the <i>Nāṅṅaṅḡai-gōpura</i> and consecrated therein the images of Viṭṭhalēsvara and Madhura-kavi-Ālvār and arranged for their worship.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Śrīraṅgam— <i>contd.</i>					
93	Same wall .. .. .	..	..	Yuvā, Kārttigai 10	Tamil ..	Records that 2 <i>ēḷi</i> of land belonging to the temple were allotted for worship to the images of Viṭṭhalaśvara and Madhurakavi-Ālvār mentioned above. Also refers to the construction of a <i>maṇḍapa</i> and the formation of a garden by the donor mentioned in No. 92 above. Mentions also a shrine of Tiruppān-Ālvār.
94	Stone built into the north wall of the Kūrattālvār shrine.	..	....	Dhanus, Tuesday, Pūrattādi.	Do. ..	Fragment. Mentions the temple of Puruṣhōttamattu-Emberumān at Uttamaśīli-chaaturvédimaṅgalam.
95	Slab kept near the Dēvasthānam Museum.	Chōla ..	Parakēsarivarman 'who took Madurai and Iḷam'.	41st year	Do. ..	Mutilated at the end. Records gift of 2 pieces of land by a certain Brahmādhiraṅga Achehiyaṅ-Bhaṭṭaiṅ Sri Vasudevaṅ Chakrapāni of Peruvēṅgūr, a <i>brahmadēya</i> in Viḷa-naḍu, for cake-offerings to the god on the day of <i>ēkādāśī</i> , during the Paṅguṅ festival in the temple.
96	North side of the Chittiraitēr-maṇḍapam in the east Chittirai street.	..	....	Śaka 1366, Raktākshī, Tai 15.	Do. ..	States that this <i>maṇḍapa</i> was the gift of Sirupparasār Viṭṭa- naṅ.
97	Slab set up in the street corner near the same maṇḍapa.	Vijaganagara ..	Venkatapatidēva-Mahārāya	Śaka 1516, Jaya, Mēsha, śu. 3, Saturday, Rōṅṅi.	Do. ..	Records sale of house-sites by two <i>Brāhmanas</i> of the temple to Achchuyappa-Nāyaka, son of Sevvaṅga-Nāyaka, for establishing a <i>Kāmānāja-kāṭam</i> .
98	Four inner jambs of the gōpura in the same street.	..	....	..	Grantha	Four labels, one on each jamb reading 'Kaliyugārāmaṅ' in characters of the 13th century A.D. Below this is sculptured in relief the figure of a <i>Garḍabāhēruṅḍa</i> , with a human body and two birds' heads.
99	Slab set up in the Manavāla-māmunī-maṭha in the south Uttira street.	[Pāṇḍya] ..	....	..	Tamil ..	States that the Sundaṅpāḍyaṅ-maṭha was built for the welfare of Perumāḷ Sundaṅa-Pāṇḍya, by Varantaruvāṅ Eḍuttakai-alagiyaṅ <i>aiḷas</i> Pallavarāyaṅ of Tuṅjalūr in Naḍuvil-kūṅṅam, a subdivision of Tirumilalakūṅṅa-naḍu, for the use of the <i>Triḍaṅḍi-saṅḍāsins</i> .
100	Pillar in the maṇḍapa in front of the central shrine in the Daśavatāra temple belonging to the Ahōbala-maṭha.	..	....	Śaka 1618, Iśvara, Pūrattāsi, śu. 13, Satabhishaj.	Do. ..	Incomplete. States that Sāmavēdi Rāmāyaṅgār <i>aiḷas</i> Śrīraṅga Kalyāṅa-Rāmānijaśvāmin, the nephew of Periya Kalyāṅa Rāmānijaśvāmin succeeded the latter in the supervision of the affairs of the Daśavatāra temple.
101	North and west walls of the same shrine.	..	....	Śaka.... [Viḷam]-bi, Uttarāyaṅa, Rōshabha, śu. 2, Monday, Rēvatī.	Do. ..	Damaged. Records grant of lands in Sēṅḍi and Analai including house-sites as <i>Nāyāṅṅiḍṅa-vṛttī</i> to a certain Śrīraṅgarāja-Dikshitar out of the <i>tiruvilaiyāṅṅam</i> lands of the shrine of Tirumāṅgai-Ālvār, by Nārāyaṅasvāmin, the agent in charge of the latter shrine in the Daśavatāra temple. After daily worship in the temple and on the 5 festival days in honour of Tirumāṅgai-Ālvār every year, the Jiyaṅ was entitled to certain honours.

102	West and south walls of the same shrine.	..	....	Śaka 1619, Iśvara, Purattāsi, śū. 11.	Do. ..	..	Records the conferment of the title of <i>Jyē</i> of the Tirumangai-Ālvār- <i>śāsthi</i> on a certain Kāmayyagār under the name Nārāyaṇa-Jiyar with his duties specified, for the general administration of the temple affairs and the periodical renovations of its various structures. The line of the local pontiffs is given beginning with Alagiya-manavāla-Jiyar who was initiated by Ādivarāha-Sāthagopasvāmin.
103	Jambukēśvaram.—North wall of the second prakāra in the Jambukēśvara-svāmin temple.	..	....	Śaka 1394, Khara (expired), Nandana (current), Āṇi 2.	Do. ..	..	Purports to be an order issued by god Alagiya-Tiruvānaikkā-Uḍaiyār to Sundara-Pāṇḍya-Brahmarāyar transferring to him 2 <i>vēḷi</i> of land in Kūrtūr belonging to his brother Urut-tiraśiva (Rudraśiva)-Brahmā[rāyar].
104	Same wall .. ..	..	....	Jaya (expired), Manmatha (current), Āṇi, 12.	Do. ..	..	Engraved in continuation of the previous inscription. Registers sale of the 2 <i>vēḷi</i> of land by Sundara-Pāṇḍya-Brahmarāyar mentioned above for 600 <i>paṇam</i> to the temple to pay off the fine imposed on him by Tirumalaideva-Mahārāja for some crime.
105	Do.	Vijayanagara	....	Śaka 1441, Pramādi, Vriśchika, śū. paurnamī, Sunday, Krittikā.	Do. ..	..	Records gift of 12 <i>vēḷi</i> of land in 3 villages to the temple for the daily requirements of worship to the god and goddess by Timmappa-Nāyaka, son of Vāsāl Mallappa-Nāyaka, an officer of Krishnadēva-Mahārāja, whose <i>nāyakkattattam</i> comprised Tiruchirappalli-śirmai in Sōḷa-maṇḍalam.
106	Do.	Do.	Praṇhadēva-Mahārāja, son of Mallikārunadēva-Mahārāja, 'who witnessed the elephant hunt'.	Śaka 1392, Vikṛiti, Makara, śū. 7, Friday, Utirattādi.	Do. ..	..	Registers sale of the right of worship in the temple at Tiruvānaikkā with its privileges including house-sites, by the four sets of <i>Śitānikka</i> to a certain Bagavāṇār Āṇḍaperumāl of Kaiḷṭa-Īvanallūr in Toṇḍai-maṇḍalam.
107	Do.	Do.	....	Śaka 1441, Pramādi, Dhanus, śū. paurnamī, Tuesday, Tiruvādirai.	Do. ..	..	Records gift of 1 <i>vēḷi</i> of land at Vadavūr in Rājagambhira-vaḷaṇḍu, for the expenses of worship and offerings on the second day of the annual festival in the temple, by Timmappa-Nāyaka mentioned in No. 105 above, for the merit of king Kṛishnadēvarāja.
108	South wall of the same prakāra	Chōḷa ..	Tribhuvanachakravartin [Rāja]	13th year, Vriśchika, śū. 3, Monday, Rōhiṇi.	Do. ..	..	Records sale of some lands in Vikramaśōḷanallūr and Anapāyamaṅgalam to the temple by Tiruvānaikkā- <i>vēḷaṅ</i> of Seyyāmaṅgalam.
109	Same wall .. ..	..	....	..... daśami, Monday, Aś.....	Do. ..	..	Stones lost. Records sale of land to the temple by Gōvar-dhanaṇi Kuṇikkunpīrāṇ-Bhaṭṭaṇ of Tirunalam.
110	Do.	Chōḷa ..	Tribhuvanachakravartin Rā[ja*]rā-[ja*]dēva.	13th year, Vriśchika, śū. 3, Monday, Rōhiṇi.	Do. ..	..	Records another sale of land to the temple by Tiruvāḷaṇ Tiruveṇpāval-Vēḷaṅ, the headman of Karumbaṇūr.
111	Slab set up in the verandah of the same prakāra.	..	....	..	Sanskrit in Telugu	..	In praise of Sadāśiva-Makṛhndra. Above the inscription are cut in relief the figures of a <i>liṅga</i> and Pārvatī holding a lotus in her right hand. In modern characters.
112	Another slab bearing the figure of a <i>liṅga</i> , set up in the same place.	..	....	..	Telugu	..	In modern characters. States that this is the channel of Ayyagalāyā.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i>					
	TRICHINOPOLY TALUK— <i>contd.</i>					
	Jambukēśvaram— <i>contd.</i>					
113	West wall of the third prakāra	Vijayanagara	Vīrapratāpa Dévarāya-Mahārāya	Pṛvāṅga, Mārgaṣī 15	Tamil	Records an order of the king to Śirupparaśar to revive worship in the Vishnu and Siva temples in the kingdom by remitting taxes other than the usual <i>vībhūti-kāṁkai</i> due to the king from the <i>dēvadāna</i> lands. Also records a further order reviving worship in the temple at Tiruvīdaimarudūr as in the time of king Bhūpati and in two other temples at Tirumadukkam in Tirukkāypparu and at Vaṇḍilampattū.
114	Same wall	Chōla	Tribhuvanachakravartin Rājendra-Chōladēva.	3rd year, 220th day	Do.	Records an order of the king granting an <i>ujvari</i> for the remission of the taxes on 36 and odd (<i>vēḷi</i>) of land belonging to the temple of Tiruvāṅkaikā-Uḍaiyār to provide for the requirements of worship, etc.
115	Do.	[Do.]	Tribhuvanachakravartin Kōpēriṁmai-kopḍāṅ.	5th year, 142nd day	Do.	Damaged. Records an order of the king making into a tax-free <i>dēvadāna</i> , 25 <i>vēḷi</i> of land in Muṭṭam <i>aias</i> Villavanallūr in Nittavinōḍa-vaḷanāḍu granted as <i>tirumāmattukūṭai</i> to the temple by Tripurādēviyār, the aunt of the king. The royal secretary was Rājēndrasimha-Mūvēndavēḷāṅ.
116	Do	[Do.]	Do.	Do.	Do.	Highly damaged. Seems to give effect to the royal order mentioned above.
117	Do.	Chōla	Tribhuvanachakravartin Rājendra-Chōladēva.	5th year, 115th day	Do.	Records a royal order granting, as tax-free <i>dēvadāna</i> , lands in seven different villages, for worship and offerings in the temple of Pōsaḷśvaram-Uḍaiyār built by <i>Māmaḍi</i> Vira-Sōmēśvara at Kaṇṇaiyūr, a hamlet of Tiruveḷḷarai, which was a <i>brahmadēya</i> in Pācheṇṇi-kūrṇam, a subdivision of Rājarāja-vaḷanāḍu. The royal secretary was Neryuḍa-yaichchōḷa-Mūvēndavēḷāṅ.
118	North wall of the same prakāra	Hoysala	Sārvabhaumaachakravartin Sōmēśvaradēva.	22nd year (in words), Kumbha, ba. 6, Saturday, Svāti.	Do.	Records sale of land belonging to the temple for 40,000 <i>kāṣu</i> , to Kalvakūr Tyāgapperumāl of Pōsaḷa Vira-Nārasimha-chaturvēdimaṅgalam, who endowed the same for worship and offerings in the shrine of Tyāgavinōḍiśvaram-Uḍaiyār, built by him in the third <i>prakāra</i> of the temple, and for making a <i>tiruvōṣi</i> (aureole) for Chaṇḍēśvara.
119	Same wall	Do.	Vīra-Sōmēśvaradēva		Do.	Begins with the introduction 'Samastabhuvanāśraya', etc. Records remission of taxes from the 3rd year of the king, on 32 <i>vēḷi</i> of <i>dēvadāna</i> land belonging to the temple and to the shrines of Virachōḷiśvara, Padumaliśvara, Vira-Narasingīśvara and Sōmalīśvara in Vaḍa-Tiruvāṅkaikā and their consequent conversion into <i>tirumāmattukūṭai</i> land, for the consideration of a lump payment of 110,000 <i>kāṣu</i> .

120	Do.	..	..	Do.	..	..	4th year	..	Do.	..	Commences with the same introduction. Records the assignment of 1,000 <i>kalam</i> of paddy by the king from the villages Korramangalam and Alagiyamaṇavālanallūr in Rājagambhira-vaḷanāḍu, for worship and offerings to god Sankarā-Nāyaṇār enshrined in the fourth <i>prākāra</i> of the temple.
121	Do.	..	..	Do.	..	..	3rd "	..	Do.	..	Records a similar grant by the king from certain specified lands, for conducting in the name of the king, a festival in the temple of Tiruvāṇaikā-Uḍaiyār in the month of Māsī.
122	Do.	..	..	Do.	..	..	25th "	..	Do.	..	Incomplete. Records a similar grant made by the king, of paddy derived as tax from the villages Narasingamangalam, Kannaṇūr, Ottaṇūr, Sengāvūr, etc., in Rājārāja-vaḷanāḍu 'on the northern bank', for the merit of his mother Kāḷaladeviyār, for worship in the temple of Pōsalāvaram-Uḍaiyār (at Kannaṇūr) consecrated by him. Refers to the damaged and neglected state of some lands caused by the breach of the Kāvēri, and their reclamation in this year.
123	Do.	..	..	Do.	..	..	27th "	..	Do.	..	Records another gift of the same kind made by the king for the merit of his mother Kāḷaladeviyār.
124	Do.	..	..	Do.	..	..	5th "	..	Do.	..	Gives details of income in paddy from different kinds of lands made over by the king to provide for worship and offerings to the deity in the temple of Sōmalāvaram-Uḍaiyār at Purośaikkuḍi in Pāchchil-kūrāram, a subdivision of Rāja-rāja-vaḷanāḍu, built by him as a <i>paḷippaḍai</i> for Dēviyār.
125	Do.	..	..	Do.	..	..	2nd year, Karkataka, śu. 15, Sunday, Tiruvōṇam.	..	Do.	..	Registers a sale of house-sites by the temple of Tiruvāṇaikā-udaiya-Nāyaṇār to a certain Gautamaśiva-Rāvaḷar, the disciple's disciple of a certain Uḍaiyār Svamidēvar, for building a <i>maḷka</i> .
126	Do.	..	..	Do.	..	..	22nd year	..	Do.	..	Records an agreement of surety (<i>śūpūnai-tittu</i>) given to the temple by a certain Kuṇṇaṇṇāi alias Māṇṭaṅgappēraiyaṇ, a ferryman, who had the <i>kāṇi</i> right of Kāri-Sāttankurai in Kīḷpilāru, a subdivision of Pāchchil-kūrāram in Rājārāja-vaḷanāḍu, for 4,000 <i>kāsu</i> due from 3 other ferrymen to the temple for four shares purchased by them.
127	East gōpura leading to the third <i>prākāra</i>.	..	..	Do.	..	..	..	..	Sanskrit in Telugu	..	States that the adherents of Advaita philosophy attain beatitude.
128	Slab set up on the east side of the fourth <i>prākāra</i>.	..	..	Do.	..	..	..	..	Sanskrit in Nāgarī	..	States that the pavement of the temple of Jambunātha and Akhilaṇḍēsvari was the work of Bhāskaraṇya Bhāratī-Dikshita.
129	Pillar at the southern entrance into the same <i>prākāra</i>.	..	..	Do.	..	..	..	..	Telugu in Grantha	..	Modern and badly engraved. States that Sadāśiva-Dikshita-ṭendra planted a pillar with the three names of Śiva (on it) and consecrated a <i>śrīṅga</i> in the vicinity of the Sankarēśvara (shrine).
130	Right door-jamb of the same entrance	..	..	Do.	..	..	..	..	Tamil	..	Modern. States that Sadāśiva-Dikshita ruled (in the pontifical seat) with benignity for sixty years.
131	Left door-jamb in the same place	..	..	Do.	..	..	..	..	Telugu and Sanskrit in Grantha.	..	Two verses in praise of Sadāśiva-Dikshita.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TEICHINOPOLY DISTRICT— <i>contd.</i> TEICHINOPOLY TALUK— <i>contd.</i> Jambukēśvaram— <i>contd.</i>					
132	South wall of the same prakāra (outside), left of entrance.	..	....	..	Telugu	Modern. States that Sadāsiva-Dīkshita planted the pillar of Śivanāmatrayam which established his fame.
133	Same wall .. ..	..	....	..	Tamil ..	States that this is the linear measure for measuring the wet lands of Tiruvāṅkaikā. The length is indicated by two + marks at either end and measures about 4 feet.
134	Do., right of entrance .. ..	..	....	..	Do. ..	States that this wall and the entrance were the gift of Anna Chauṇḍappa-Uḍaiyar, son of Aditta-Uḍaiyar. The writing belongs to the 16th century A.D.
135	Slab set up near a dilapidated maṭha near the outermost eastern gōpura.	..	....	Śaka 1506, Tārana, Paṅguṇi 6.	Sanskrit in Grantha and Tamil.	Purports to record an order of god Chaṇḍēśvara conferring upon Chandraśēkharaguru-Uḍaiyar the headship of the Pāśupata-maṭha with the right of worship and management of the temple of Tiruvāṅkaikā-Uḍaiyār.
136	Slab set up near the outermost western gōpura.	Madura Nāyaka ..	Viśvanātha Kriṣṇa Virappa-Nāyaka	Śaka 1517, Maṅmaṭha, Vīśēchika, ba. 14, Thursday, Anusha.	Tamil ..	Records the gift of the annual income of 47 <i>pon</i> due to the chief from the <i>vaiśēkhāra</i> (fishermen) families settled in Trichinopoly, for worship and offerings to god Kanakalanātha, set up by him in the temple, on one of the days during the principal festival.
137	Uḍaiyūr.—Slab fixed in the maṇḍapa in front of the central shrine in the Nāchhiyār temple.	Vijayanagara ..	Venkaṭapatiśēva-Mahārāya, 'who witnessed the elephant hunt'.	Śaka 1521, Vikāri, Karkakaka, ba. 3, Sunday, Satabhisaj.	Do. ..	Records gift of 2 <i>ēḷi</i> of land by Viśvanātha-Nāyakkār Kriṣṇappa-Nāyakkār at Mēlvayalūr in Uḍaiyūr-kūrṅam, a subdivision of Malai-nāḍu in Rājagambhīra-vaḷanāḍu, for offerings to the image of Saint Tirupparāyār at Uḍaiyūr, for the merit of his mother Tirumalayamma.
138	Kumāravayalūr.—North wall of the central shrine in the Agniśvara temple.	Chōla ..	Rājārjākēśarivarman ..	3rd year	Do. ..	Records sale of land made tax-free by the <i>ārār</i> of Vayalūr in Uḍaiyūr-kūrṅam to a merchant named Perumāṇi Viṭaṅkaṅ, (who endowed it) for a lamp in the maṇḍapa called 'Ainūr-ruvaṅ' built by him.
139	Same wall	Do. ..	Rājākēśarivarman 'who destroyed the ships at Śalai'.	13]th	Do. ..	Records another sale of land at Paḷlaṅgudi-Tennūr by the <i>ārār</i> to the same donor, who is also called here Tiruvēḷḷarai-Māyilatti, (who endowed it) for the proper maintenance of the maṇḍapa mentioned above.
140	South wall of the same shrine .. ..	..	....	..	Do. ..	In characters of the 11th century A.D. Fragmentary. Seems to record a gift of land left in charge of the <i>ārār</i> of Vayalūr for supplying ghee for a lamp.
141	Same wall	Chōla ..	Rājākēśarivarman ..	[3] 1st year	Do. ..	Records gift of 30 <i>kaḷāṅṅu</i> of gold by the standard weight, <i>Vīśēviṅṅu-kal</i> , by a native of Vaḷabhi-nāḍu for a lamp in the temple of Mahādēva at Vayalūr in Uḍaiyūr-kōṭṭam. The gift was entrusted to the <i>ārār</i> who purchased a land therewith as a permanent endowment.

142	Do.	Do.	Do.	Rājakesarivarman.....Kulottunga-Chōjadēva.	Lost ..	Do. ..	..	Ends of lines lost. Records gift of land as <i>dēvadāna</i> for a lamp in the temple of Agnīsvaramūḍaiya-Mahādēva at Vayalūr.
143	North wall of the maṇḍapa in front of the same shrine.	Do. ..	Do. ..	.....	7th year	Do. ..	..	Beginnings of lines built in. Characters belong to the 10th century A.D. Records gift of 10 <i>kaṣāṅḡu</i> of gold which was converted into a land endowment, for sounding 2 conches (<i>saṅgu</i>) during the three daily services in the temple.
144	Same wall ..	Do. ..	Do. ..	Rājakesarivarman	Do. ..	Do. ..	..	Records sale of land as <i>dēvadāna</i> by the <i>ūrār</i> of Vayalūr for money received from a certain Nakkaṅ Karappālai, for the maintenance of gardeners looking after two flower-gardens belonging to the temple.
145	North and west walls of the same maṇḍapa.	Do. ..	Do. ..	Rājārājakesarivarman 'who destroyed the ships at Kāndaḷūr-Śālai'	11th year	Do. ..	..	Portions lost and incomplete. Records an agreement by two persons (servants of the temple) to provide offerings to the god, for the money received by them from a certain lady.
146	West wall of the same maṇḍapa	Do. ..	Do. ..	.....Rājārāja.....	{24}th "	Do. ..	..	Damaged. Commences with the introduction ' <i>tirumogaḷ-pōla</i> ' etc. Records sale of land made tax-free, by the <i>ūrār</i> to a certain Tīṅaiyāṅ Ūraṅ <i>aiśas</i> Vayalūr-Tīnai to provide for the singing of the <i>tiruppaḍaiyam</i> hymns in the temple.
147	Same wall ..	Do. ..	Do. ..	Rājakesarivarman	7th "	Do. ..	..	Damaged. Records sale of land made tax-free, by the <i>ūrār</i> to Kāṇḍāṅ-Chāṭṭi, daughter of Aḷiṅchil Kāṇḍāṅ, who endowed it for a lamp in the temple.
148	South wall of the same maṇḍapa	Do. ..	Do. ..	Rāja...varman	Do. ..	Do. ..	..	Records a similar sale of land as <i>dēvadāna</i> , by the <i>ūr</i> for the money received from Śēndaṅ Kāri, daughter of Vēṭṭāṅ Śēndaṅ, the Eṭṭi of Vayalūr, for a perpetual lamp in the temple.
149	Same wall ..	Do. ..	Do. ..	Parakesarivarman 'who took Madura and Ilam'	41st year	Do. ..	..	Records a gift of 3 women for singing the <i>tiruppaḍaiyam</i> hymns and for service in the temple of Tirukkaraḷi-Parameśvara at Vayalūr, by Nāḷāyirattu Muṅṅūrruvaṅ <i>aiśas</i> Chandrasākharāṅ Aramayindaṅ of Nandipanmamaṅgalam, a <i>brahmadēya</i> 'on the southern bank'.
150	Jamb of a window on the southern side of the same maṇḍapa.	Do. ..	Do. ..	Parakesarivarman <i>aiśas</i> Rājēndra-Chōjadēva.	{4}th "	Do. ..	..	Records gift of a gold flower to god Tirukkaraḷi-Perumāḷ by a certain Śōḷaidēvaṅ. Another fragment near this inscription records a gift of land (to the temple) by a certain Śēmbiyaṅ Ūraiyūmaḍu-Kiḷavaṅ <i>aiśas</i> Māraṅ Nakkaṅ.
151	Another jamb of the same window ..	Do. ..	Do. ..	Parakesarivarman	15th "	Do. ..	..	Records the consecration of the goddess Umā-Bhaṭṭāraḷi in the temple of Tirukkaraḷi-Perumāḷ by Śēndaṅ Kāri mentioned in No. 148 above, who is stated to have adopted the goddess as her daughter and celebrated her marriage with the god and also provided for the daily worship and offerings to the goddess by endowing lands which she had obtained as <i>śrīdhana</i> .
152	South wall of the same maṇḍapa	Do. ..	Do. ..	Rājakesarivarman	Lost ..	Do. ..	..	Ends of lines built in. Seems to register a gift of land by purchase by Nakkaṅ Nāgai for worship, offerings and lamps to the god on the days of Viśhu-(saṅkrānti) and of another festival in the month of Vaigāśi. Refers also to land given for the renovation (<i>puṅṅukkuḍuppuram</i>) of the <i>ambalam</i> situated to the west of the village.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>concl'd.</i> TRICHINOPOLY TALUK— <i>concl'd.</i> Kumāravayalūr — <i>cont'd.</i>					
153	East wall of the same maṇḍapa	Chōla	Rājakesarivarman	7th year	Tamil	Records sale of land by the <i>ūrār</i> for the money received from a Brahman lady of the village named Saṅgaṅ Maṅgaṅ of Sikkudi, for a perpetual lamp in the temple.
154	Same wall	Do.	Do. *	Do. (in words)	Do.	Damaged in the middle. Records a similar sale of land for the money endowed by a certain Toḍapperrā, wife of Kūlvāṇai.
155	Do.	Do.	Tribhuvanachakravartin [Kulōttu]ṅga-Chōladēva.	2nd year	Do.	Obstructed by a wall in the middle. Seems to record some endowment for lamps.
156	Do.	Do.	Rājakesarivarman	6th year	Do.	Ends of lines lost. Records sale of land to the temple by the <i>ūrār</i> of the village.
157	Left door-jamb of the entrance into the central shrine.	Do.	Parakesarivarman, 'who took Madura'	7th year	Do.	Incomplete. Records a sale of land to Na[<i>L*</i>] <i>kaṅ</i> Maṅappāli of Vayalūr.
	LALGUDI TALUK.					
158	Samayapuram.—South wall of the maṇḍapa in front of the central shrine in the Muktiśvara temple.	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year, Makara, 6th. Wednesday, Uttirāḍam.	Do.	Stops with the mention of Rājārāja-vaṅaṇāḍu 'on the northern bank'.
159	Outer wall of the gōpura (right of entrance) in the same temple.	..	....	..	Do.	States that a certain Nambi-āṇḍāl <i>aiṅas</i> Malaiṅāṭṭu-Māṅikkam, daughter of Kaṇṇuḍaiyāl, set up this door-jamb (<i>tiru-nīlai-kkāl</i>) to the south of the entrance.
160	Slab built into the inner wall of the maṇḍapa on the bund of the tank, outside the temple on the roadside.	..	....	Chitrahāṇu, Paruguṅṅi 11.	Tamil and Telugu (bilingual).	In characters of the 18th century A.D. States that this maṇḍapa of the tank was built by Golla Sūrappe, son of Pāṭela Sūrappa and Mārāma, as the gift of Raṅgappayya, the <i>senātham</i> of Chinnā-Dikshitaṅṅappayyan.
161	Kaṇṇaṅṅūr.—Slab set up in front of the Mosque.	Madura Nāyaka	Mīnākshi, queen of Vijayarāṅga-Chokkanātha-Nāyaka.	Saka 1654, Pramā-dīcha, Chittūrai 7.	Tamil	States that this stone was set up to mark the boundary of Samayapuram with its hamlets (<i>uḷkūḍas</i>) which had been granted by the queen to Ramudulā (Rahmatulla). Sāyabu, for the maintenance of a mosque. A damaged inscription on another slab about 2 furlongs from the mosque seems to refer to the same gift.
162	Inner wall of the gōpura (right of entrance) in the Hoyaiśēśvara temple.	..	....	Paridāpi, Āḍi 1	Do.	States that the temple of Pōsaiśūra-Uḍaiyaṅṅār which had been converted into a mosque by the <i>Tuḷakkār</i> (Muhammādans) was reconsecrated by Kampana-Uḍaiyaṅṅār in the course of his victorious campaign.

163	LALGUDI TALUK. Bhikshāṅḍārkōvīl.—South wall of the Siva shrine in the Uttamar temple.	Pāṇḍya	Māravarman Tribhuvanachakravartin Kulasekharadēva.	10th year (in words)	Do.	Damaged. States that the order issued by Nayanār Sundara-Pāṇḍyādēva granting some lands as tax-free <i>dēvadāna</i> and <i>tiruvādayāttam</i> to several temples in Rājārāja-valanāḍu for offerings, etc., was given effect to from the 10th year of the king.
164	West wall of the maṇḍapa in front of the same temple.		....	Saka 1523, Plava, Kumbha, ba. 8, Thursday, Anurādha.	Do.	Damaged. Registers a grant of land at Viṅkudi made in the presence of god Śrīraṅgasvāmī at Śrīraṅgam by a resident of Guṇasāmangalam <i>aiias</i> Mallāyapuram for offerings to Alagiya-Uttamar at Kīlaimūrī in Mēlpāru, a subdivision of Rājārāja-valanāḍu in Tiruchirappalli- <i>usāvāḍi</i> .
165	KARUR TALUK. Karūr.—Lintel of the entrance into the central shrine in the Raṅganātha temple (above the dvārapāleka images).	Chōla	Kulōttunga-Chōladēva	43rd year	Do.	Records an agreement by the Tiruvāyppādi-Nāttār of Karuvūr in Veṅḡala-naḍu, a subdivision of Virasōja-maṇḍalam to present a sheep to the temple of Jalasayanattu-Pajjikōṇḍa-rutugira-Perumā, on the occasion of the nuptials of their boys and when their girls were sent to set up a family and on the occasion of <i>talai-mōṇi</i> of their children.
166	North wall of the central shrine in the same temple.		Kō[nē]rjūmaikoṇḍāṅ	11th year, 22[0]th day.	Do.	Much damaged. Seems to record a gift of land to the temple as <i>kūṭṭiṅga-tiruvādayāttam</i> with provision made for its colonisation. Mentions Karuvūr Vañjīmān[garām]. Kachechiarāyaṅ figures as a signatory.
167	North wall of the maṇḍapa in front of the same shrine.		Tribhuvanachakravartin Kōnērjūmaikoṇḍāṅ.	14th year, 23[0]th day	Do.	Records gift by the king, of a third of the brokerage (<i>avaruga</i>) derived from Karuvūr Vañjīmānagar <i>aiias</i> Muḍivaiṅgu-sōlapuram, for worship and offerings in the temple of Añjaleṅra-Perumā. The document is signed by Viḷuppāḍ-arāyaṅ and Kālingarāyaṅ.
168	Pillar set up near the well in the same temple.		....	..	Do.	Characters belong to the 14th century A. D. States that Śrīrāṅḍēvi <i>aiias</i> Annadānanāḡai, wife of Ilayāṅ, a merchant of Pugalivūr <i>aiias</i> Nigariisōlapuram set up a metallic image of Rishabhādēva (in a Śiva temple) and this pillar.
169	RAMNAD DISTRICT. SATTUR TALUK. Neṅmēni.—Slab set up on the bund of the tank called 'Periyakulam'.	Pāṇḍya	Saḍaiya-Māraṅ	[1]8th year	Vatṭeluttu	States that Iruppaikkudi-Kīlavan <i>aiias</i> Eṭṭi-Sattāṅ built an <i>ambalam</i> at Neṅmali in Iruñjōla-naḍu and after repairing the big tank in the village by extending the old bund and constructing a stone dam (<i>maḍai</i>) for its channel, called the lake Kīlavanēri after his name.
170	Stone set up in an open space called 'Anantārājaṅ temple' to the east of the village.		....	Saka 1583, Subhākrit, Dakshināyana, Śaradrūti, śr. 10, Monday, Tiruvōnam.	Tamil	Records gift of Tāmarakkulam in Neṅmēni <i>aiias</i> Kṛishṇapuram in Iruñjōla-valanāḍu to god Tiruvēnkānāthaavāmin by Vatsarāy Kāstūrīrāja for the merit of Viśvanātha-Nāyaka Chokkanātha-Nāyaka and of Vaḍamalaiyappa-Pīlāi.

B.—List of stone inscriptions copied during the year 1936-37—contd.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—contd. TRUPPATUR TALUK.					
171	Señjai. —South wall of the ruined Śiva temple.	..	.....	Śaka 1428, Kshaya, Makara 9, sap-tami, Tuesday, Chittirai.	Tamil ..	Records gift of land by purchase at Señjai by Kalanivāsai-udaiyān Nittalāquvār Periyavina[ṅ] in Ilayāttakkudi <i>aiās</i> Kulāśekharapuram of Kalvāsai-nādu and by Kar-nūruḍaiyān Aḷagapperumāl Trāvinaittār of Iluppaik-kudi <i>aiās</i> Puḷaiṅkōḍutū-paṭṭinam, for worship and offerings and for a festival in Tiruvādirai to the images of the goddesses set up by them respectively in the temples of Kēraśiṅgeśvaramuḍaiya-Nāyaṅār and Bhuvalōka-sundaramuḍaiya-Nāyaṅār at Pūvattūr in Teṅṅārrup-pōkku, a subdivision of Kēraśiṅga-vaḷaṅaḍu.
172	Stone built into the ceiling of the same temple.	..	.....	..	Do. ..	States that Poṅṅambakkūttāṅ Puḷalābharanaṅ <i>aiās</i> Kumaraḷyāṅ of Nirmaduḷiyūr in Puṅṅapparaḷai-nādu constructed the entrance (<i>īruvāḍai</i>) (to this temple).
173	Door-posts of the entrance into the shrine of the goddess in the same temple.	..	.....	Śaka 1423, Dunnaṭi, Chittirai 12.	Do. ..	Damaged. States that Kapṅṅruḍaiyān Aḷagapperumāl, mentioned in No. 171 above, constructed the portion above the <i>paṭṭigai</i> of the temple of Bhuvalōkasundarich-churam-udaiya-Nāyaṅār which had been left incomplete and the shrine of the goddess in the same temple and made provision for worship therein on occasions of festivals.
174	Kuṅṅakkudi. —Pillar in the rock-cut cave at the foot of the hill.	Pāṅḍya	Māvarman <i>aiās</i> Tribhuvanachakravartin Sundara-Pāṅḍya, who was pleased to present the Chōḷa country.	8th year (in words), Māsi 2.	Do. ..	Records an order of Kaṅḍaṅ Aḷuḍaiyān <i>aiās</i> Kalvāyil-Nāḍaiyāṅ to the <i>Nāṭṭār</i> of Aḷaiyūr-nādu revising the rates of taxes to be paid by them in certain specified places, consequent on the change of the standard land-measure from 18 to one of 24 spans.
	SOUTH ARCOT DISTRICT. VILUPPURAM TALUK.					
175	Kōttakuppam. —Stone lying near the Anantēśvara temple.	..	.....kravartin ..	..	Do. ..	Fragmentary. Registers a grant of land by Śivadayaṅap-perumāl of Kulōttuṅgaśōḷanallūr for offerings to the image of Kshētrapāḷap-Piḷaiyār set up by him in the temple of [Anan]tēśvaram-Uḍaiyār.
176	Iruṅbai. —South wall of the central shrine in the Mahākāḷēśvara temple.	Pāṅḍya	Sundara-Pāṅḍyaḍeva ..	..	Do. ..	In characters of the 14th century A. D. Built in at the beginning. States that Paḷlikoṅḍaṅ Aḷaiyamanavāḷapperumāl of Iruṅchirai constructed the temple. Below this is written the label '[Vik]tiraṅmanāṅḍayaṅ-īruṅkaḷḷai.'
177	Same wall ..	Do.	Jatāvaraman <i>aiās</i> Tribhuvana-chakravartin Sundara-Pāṅḍyaḍeva.	Lost ..	Do. ..	Built in in the middle. Seems to record an endowment after reclamation of some tax-free lands other than those which had been already under cultivation from the 12th to the 15th years of the king, for worship and offerings to the god Tirumākālam-Uḍaiyār at Tiruvirumbai (a hamlet of) Oḷugarai <i>aiās</i> Kulōttuṅgaśōḷanallūr.

178	South and east walls of the maṅḍapa in front of the same shrine.	Do. ..	Māvarman Tribhuvanachakravartin	6th year (in words)	Do. ..	..	Built in the middle. Seems to record the gift of a salt-pan (<i>alāṣa</i>) situated in the <i>tirumāmatukkāni</i> of the Tirumākālam-Uḍaiyar temple (at Tiruvirumbai) by the <i>arar</i> of Villipakkam, <i>aias</i> Gaṅgaikondaśōlanallūr in Oymā-nāḍu, a subdivision of Jayangondaśōla-maṅḍalam. Below this is a fragmentary inscription dated in the 6th year of Māvarman Tribhuvanachakravartin..... probably the same king, which records a gift of † salt-pan at Kandāḍu to the same god. Oḷugarai is here stated to be in Māttūr-nāḍu.
FRENCH INDIA.							
179	Pondicherry.—Stone fixed into the fountain near the Duplex statue.	Do. ..	.....	..	Do. ..	..	In characters of the 19th century A.D. Records the circumstances of the construction of the tank Ayikulam at Mutti-riyarpāiyam by the dancing girl Āyi with the permission of Krishnadevarāya of Rāyavēlūr, when he visited the southern country with the minister Appāji. The third Nappōlayōm (Napoleon III) is stated to have given this site for the construction of a fountain in her memory. A Latin version of this record is given on another slab set up in the same place.
180	Three stones built in to different portions of the Cathedral in the same village.	Do. ..	.....	..	Do. ..	..	Fragmentary. One of them in characters of the 10th century A.D. is dated in the 26th year of a Chōja king and seems to record a gift of land (<i>seruwa</i>) to the temple Kūlai-śrīkōyil at Kottāppakkam. Another (12th century A.D.) fixed into a step records some provision made by Kaṇṇuḍaiyān <i>aias</i> Uyyavandān Sāttaṅ of Māngāḍu to god Tiruvagattivaram-uḍaiya-Nāyaṅar at [Oḷugarai <i>aias</i> Kulōttuṅga-śōlanallūr. A third near the well (13th century A.D.) mentions a certain accountant of the <i>nāḍu</i> named Oḷugarai-Uḍaiyān.
181	Villiyānūr.—South wall of the maṅḍapa in front of the central shrine in the Tirukkāmīśvara temple.	Vijayanagara	Achyutadēva-Mahārāya ..	Saka 1459, Durmukhi, Rishabha, śu., Hastā, Sunday.	Do. ..	..	Registers grant of lands called Vannattāpattu and Sēnga-lūnirpallam as <i>seruwa</i> to the god Tirukkāmīśvaram-uḍaiya-Nāyaṅar at Villiyānūr in Oḷugarai-parru in Māttūr-nāḍu, a subdivision of Topḍai-maṅḍalam in Pucūr Iṅgōttam situated in Jayangondaśōla-maṅḍalam, by the accountant Ach[hu]ṭa-Nāyaṅar, for the merit of Achyutaya-Mahārāja and of Karanikkam Pīḷaiporuttār Pīḷai.
182	Same wall	Do.	Do. ..	Saka 1454, Nandana, Kārttigai 28, śu., Tiruvōnam, Monday.	Do. ..	..	Registers remission of the tax <i>jōḷi</i> of 20 <i>poṇ</i> hitherto due to the palace on three <i>tirumāmatukkāni</i> villages including Vaṅṅarakkollai belonging to Villiyānallūr by Saruvappayaṅ, for the merit of the king and of Rāmābāṭṭarayaṅ.
183	Do.	Do.	Ariyana-Uḍaiyar (Harihara)	Saka 1301 (in words), Siddhārthi.	Do. ..	..	Registers a gift of 10 <i>mā</i> of land at Villiyānallūr, free of taxes, made evidently by the <i>nāḍi</i> , with the permission of the king, for the expenses of taking the god in procession for bath to the sea in the month of Paṅguṇi. The document is signed by Oḷugarai-Uḍaiyar, the accountant of the village.
184	Do.	Do.	Do. ..	Saka 1301, Siddhārthi, Kārttigai 23.	Do. ..	..	Engraved below No. 183. Incomplete. Registers a gift of 533 <i>kuḷi</i> of land, after purchase, by Ariyāṅ Maḷaipillai <i>aias</i> Teṅṅāṭṭaraiyaṅ, a <i>vāṅṅar</i> of Uḷundai, for a perpetual lamp in the temple.

B.—List of stone inscriptions copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	FRENCH INDIA— <i>contd.</i>					
	Villiyannūr— <i>contd.</i>					
185	Same wall	Pallava	Sakalabhuvanachakravartin Avanīyā-lappiraadān Kopperunūṅgadēva (II).	8th year (in words)	Tamil	States that Vīdivitaṅkan Tiruchchirambalam-Uḍaiyān <i>aiśas</i> Nandiyaṅgaṅ, the headman of Kōṭṭūr in Pāṅguṅ-Tirukkāmiśvaram-Uḍaiyār (at Villiyannālūr)
186	Do.	Do.	Do.	6th year (in words), Tal.	Do.	States that Uḍaiyār Uḍaiyapperumāi <i>aiśas</i> Kāḍuvēṭṭigal of Perumaṅgalam audited the accounts of the temple of Tirukkāmiśvaram-Uḍaiyār at Villiyannālūr from the 37th year of Tribhuvanavitrādēva to the 11th year of Aḷaiyaśiyar Kōpperunūṅgadēva, and arranged for the burning of two lamps in the temple, from the cows that had to be accounted for by the <i>Sīabrāṅmazas</i> of the temple.
187	Do.	Pāṇḍya	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	Lost	Do.	Beginnings of lines built in. Seems to register an agreement by the residents of several specified villages undertaking to conduct worship and provide offerings on each day during the festivals of the god in the month of Vaigāsi. ✓
188	Do. .. .. .	.. .. .	.. .. .	Saka 1273, Khara	Do.	Registers a gift of 500 <i>kuḷi</i> of land near Pariyaṅēri (tank) for a perpetual lamp by Karuppuḷāṅ Araiyaṅ Maṅkaṅṭṭaṅ <i>aiśas</i> Pallavarāyaṅ of Mōsukulaṭṭūr. The document is attested at the end by a certain Tirumuṇḍamalagiyāṅ Valavadaraiyaṅ.
189 ✓	Do.	Pāṇḍya	Tribhuvanachakravartin Kōṅēriṅ-maikkoḷḍāṅ Parākrama-Pāṇḍyadēva.	6th year and 112th day, Aippasi.	Do.	Registers the royal order remitting taxes on 26 <i>mā</i> and odd of land in favour of the temple of Tirukkāmiśvaram-Uḍaiyār at Villiyannālūr, hamlet of Oḷugarai <i>aiśas</i> Kulōṭṭuṅga-śōlanallūr in Mātūr-nāḍu, a subdivision of Jayaṅḍōṅḍa- <i>[śō]</i> maṅḍalam, for the conduct of the service instituted in his own name by Kulāśekhara-Mahābalivānarāyar, the maternal uncle (<i>amanāṅ</i>) of the king. ✓
190	Do.	Sambuvarāya	Sakalalōkachakravartin Rājanāyāna-Sambuvarāya.	3rd year	Do.	Records grant of 335 <i>kuḷi</i> of land near the tank called Pariyaṅēri for a perpetual lamp by Karuppuḷāṅ Araiyaṅ Tirumuṇḍamalagiyāṅ <i>aiśas</i> Valavadaraiyaṅ of Mōsukulaṭṭūr (the signatory in No. 188 above). The record is attested by the donor mentioned in No. 188 above.
191	Do. .. .. .	.. .. .	.. .. .	Sādharāna	Do.	Records a tax-free gift of 12 <i>mā</i> of land to the temple by the chief Sājuva Maṅḍudēva-Mahārāja who bears the title 'Sambuvarāya-sthāpanāchārya,' etc.
192	East wall of the same maṅḍapa	Sambuvarāya	Sakalalōkachakravartin Rājanārāyaṅa-Sambuvarāya.	10th year, Aippasi 18	Do.	Records a remission of taxes on about 22 <i>vēḷi</i> of wet and dry lands granted to the temple previously as <i>īraṅṅamattukkāṅ</i> .
193	Same wall	Vijayanagara	Sadāśivadēva-Mahārāja	Saka 1472, Sādharāna, Tal 9.	Do.	Registers remission of taxes excepting certain items, by Vimmadēva-Mahārāja, son of Mahāmaṅḍalāśvara Immaḍi Dōrāṭṭa Sindayadēva-Mahārāja, and Gōvindadēva-Mahārāja on the villages Vannarakollai, (hamlet of Villiyannūr, Puttūḷāppattū, Piraiyūr, Vannakkappattū and Maruṅḍa-maṅḍalam) and other lands, belonging to the temple.

194	Do.	Do.	Do.	Do.	Ariyana-Udayar (Harihara)	Do.	Saka 1303, Durmati, Māsi.	Do.	Stone lost in the middle and incomplete. Records an order of the king remitting the taxes <i>vāsal-paṇam</i> and <i>vāi-vari</i> (on cattle), due to him, for meeting the expenses of the festival of the god Tirukkāmīśvaram-udaiya-Nāyaṅār in the month of Paṅguṇi, when the god was taken in procession to the sea for the sacred bath.
195	Do.	Do.	Do.	Do.	Sāvaṇadēva-Mahārāja	Do.	Prabhava, Āḍi	Do.	Records the order of the king to the <i>Sthānīyas</i> of Villiyannallūr remitting the taxes on a third of the lands in their village belonging to the temple, the other two-thirds being already <i>sarvaṇāmya</i> . The titles 'Sambuvarāya-sthāpanāchārya' etc. are applied to him.
196	Do.	Do.	Do.	Do.	Do.	Do.	Pramādi, Pūratāḍi 12.	Do.	Registers a remission by the king of 60 <i>paṇam</i> derivable from <i>jōḍi</i> , <i>sūlavari</i> and <i>Srīkārya-korralakkaī</i> for worship and service in the temple of Tirukkāmīśvaram-udaiya-Nāyaṅār at Villiyannallūr.
197	North wall of the same maṇḍapa.	Do.	Do.	Do.	Do.	Do.	Kālayukti, Kārttika, aṣṭami.	Telugu	In characters of about the 17th century A.D. Records the perpetual devotion of a certain Padmanābhaya.
198	Same wall	Do.	Vijayanagara	Do.	Srīraṅgadēva-Mahārāja	Do.	Saka 1497, Yuva, Tai 23, pañchami, [Hasta], Thursday.	Tamil	States that the <i>nāṭṭavar</i> at Villiyannallūr, in <i>paḍaiyūru-vāvaḍi</i> of Chandragiri-rāja, assembled before the shrine of Tirukkāmīyappar and decided on the removal of certain social restrictions imposed on the artisan class.
199	Platform in the Naṭarāja shrine in the same temple.	Do.	Pallava	Do.	Sakalalōkachakravartin jingadēva (II).	Do.	5th year, Vri[shabha], śu 5, Wednesday.	Do.	Stones misplaced and some lost. Records a sale of land to Perumāl-pillai <i>alias</i> Sōjakōṅār by the <i>iravar</i> of Paḷlathār in Oḷugarai <i>alias</i> Kulōttuṅgaōḷanallūr.
200	Door-jamb of the entrance into the first prakāra of the same temple.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	In characters of the 14th century A.D. States that the entrance (was the gift of) Śēndāṇḍāṇ of Tattapūr.
201	East wall of the second prakāra of the same temple, left of entrance.	Do.	Vijayanagara	Do.	[Achyu].....	Do.	Saka 146*, Sō[bbha-krit], Chittirai 5.	Do.	Built in at the end. States that the inscription on the <i>kumal-dappadaī</i> of the temple relating to certain social honours being enjoyed by the <i>Kaikkōlas</i> , having been erased by the <i>Itavāra[gar]</i> community, the former along with the <i>Dēvāṅgar</i> , left the village (as a protest?), and the matter was enquired into and a fresh copy of the inscription was engraved from the original copper-plate record kept at Kāñchīpuram, by Vijayarāja, the agent of Tirumalaidēva-Mahārāja and the <i>nāṭṭatāḷaiyāri</i> Nalan Timmu.....
202	Inner wall of the east gōpura in the same temple.	Do.	Do.	Do.	Do.	Do.	Vilambi, Kārttigai 30.	Do.	Characters seem to belong to the 17th century A.D. Records gift of land for providing lamps, garlands and water for the sacred bath of the god Tirukkāmīśvaram-udaiya-Svāmīyār by a certain Tāyappaṇ.
203	Inner wall of the south gōpura of the same temple.	Do.	Do.	Do.	Do.	Do.	Khara (expired) and Nandana (current), Āḍi 2.	Do.	Characters belong to the 18th century A.D. States that the <i>kitāśārikam (gāṇāchārīkām)</i> of Valudāvūr-śirmai which had been endowed in former times by Bhikshāpatirāyar for a perpetual lamp in the temple of god Tirukkāmī-śvaram-udaiya-Nāyaṅār by the <i>Nāṭṭar</i> of the Muhammadan regime (<i>tulakka-davaṇam</i>) matter to Rāyōji-Paṇḍita.
204	East wall of the Yāga-sālai in the same temple.	Do.	Do.	Do.	Do.	Do.	Do.	Telugu	Characters belong to about the 15th century A.D. Records the perpetual devotion of Tille-Nayaka, son of Koṇḍapi Arasappa Errama and of Venkaṭi, probably his wife.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	FRENCH INDIA— <i>contd.</i> Villiyannūr— <i>contd.</i>					
205	East wall of the verandah round the tank in the same temple.	..	....	[Saka.] 1687, Pārthiva, Ādi 5.	Tamil ..	States that the mandapa was the construction of Rāmu-Redḍi of Maḍukkurai.
206	Entrance into the Chandramaulisvara shrine in the <i>Kavi-maṭha</i> in the village.	..	....	..	Do. ..	States that Meyjāna-māmuṇi of Tiruvakkarai, who belonged to the Meykaṇḍār-santati, built this <i>Kal-maṭha</i> and that his agent here was his disciple Nandikēsavarar of Tirunā-valūr. In characters of the 16th century A. D.
207	Stone set up near the same <i>maṭha</i> ..	..	....	..	Do. ..	Characters belong to the 15th century A. D. Registers gift of 5 pieces of land by several individuals as <i>sarvamānya</i> to Meyjāna-māmuṇi, a disciple of Jhāpadēsika of Kāñchi belonging to the Meykaṇḍa-santati, who was the head of the <i>maṭha</i> on the northern bank of the tank.
	SOUTH ARCOT DISTRICT. GINJEE TALUK.					
208	Tuttippaṭṭu.—Stone lying in a field	..	....	Jaya, Ādi 15.	Do. ..	Characters belong to the 16th century A. D. Registers an agreement made among several persons to abide by the terms of the lease-deed of Tuttippaṭṭu, a village belonging to the temple of Tirukāmisvaram-uḍaiya-Svāmīyār (of Villiyannūr).
209	Vēngūr.—Rock in the bed of the tank known as Sittēri.	Pāṇḍya	Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.	10th year, Paṅguṇi 18.	Do. ..	Records a sale of land in the village Vēngūr made by order of the king to the newly settled <i>Bhaktas</i> of Kōḍaṇḍārāma-chaturvēdimaṅgalam founded by him in his 8 and 1st year, by the Bhūmiputtirar <i>alias</i> Nattamakkaḷ of the village, who agreed to maintain from the sale price a hall called Bhūmiputtiran- <i>tirumāṇḍapam</i> .
210	Palāṅgūr.—South wall of the Kailāsa-nātha temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya'.	38th year	Do. ..	States that a certain Tuḷāḍaiyān Nambiyāḷḷivān Vidivitaṅkaṅ constructed a portion of the temple walls of Kailāsamūḍaiya-Nāḷyaḷḷār built by the Periyannāttār at Palāṅgūr in Kurukkai-kūṅṅam, a subdivision of Milāḍu <i>alias</i> Jananātha-valānaḍu and also endowed to the temple half of the village Kāḍiyāru.
211	West wall of the same temple	Pāṇḍya	Kōṅṇarīṅkaikōṇḍaḷiḷiya Vikrama-Pāṇḍya.	7th "	Do. ...	Records a tax-free gift to the temple at Palāṅgūr, of ten <i>mā</i> of land which had belonged to several other temples prior to the 6th year of the king.
212	South side of the rock adjacent to the Aiyannārkōyil-kulam (tank).	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	33rd "	Do. ..	Records the construction of a shrine for Piḷḷaiyār and a gift of 50 <i>kūḷi</i> of land for worship therein by Olvēṅṅān, son of Tyāgamuṅgil-uḍaiyān of Tēngēḷila-nallūr.

213	East side of the same rock	..	....	..	..	Do. ..	Damaged. Records a sale of the village <i>Ākārasūriyarpattū</i> as an <i>agaram</i> to a certain <i>Arunaginīnātha-Saruvakratūrātār</i> (Sarvakratuyāji) of <i>Iraiyāraiyūr</i> by the <i>Nāttavar</i> . The writing belongs to the 15th century A. D.
214	Megalār. —Rock adjacent to the <i>Piḍāri</i> shrine.	Pāṇḍya	Māravarman Tribhuvanachakravartin Kulasekharadēva.	10th year	..	Do. ..	Registers a sale of 100 <i>kūḷi</i> of land called <i>Karumānēndal</i> which formed the boundary of <i>Mugalāru ālas</i> <i>Kōḍāṇḍā-rāma-chaturvēdimangalam</i> by four persons to a certain <i>Picheṇaṅ Vaṅṇiyaperumā</i> for endowment to the shrine of <i>Piḍāri</i> .
215	Mēl-Tāyanūr. —Slabs built into the walls of the <i>Māriyamman</i> temple.	..	....	..	..	Do. ..	Fragments. Seems to record a gift of land called <i>Kiḷiyūr-Malaiyamāṅ-ēndal</i> at <i>Tāyanūr</i> , by purchase, by a certain <i>Selvaṅ Kalūngattaraiyaṅ</i> to the temple of <i>Tiruvirattānam-uḍaiya-Nāyaṅār</i> and another (?) gift by the same donor for a temple at <i>Kupramerindaperumāḷmallūr</i> . The characters belong to about the 12th century A. D.
216	Rock called <i>Eluttādiichchāṅpārai</i> about a mile west of the village.	Pāṇḍya	Jatavarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	8th year	..	Do. ..	Registers a sale of land at <i>Kiraṅūr</i> , a suburb of <i>Tirukkōvilūr</i> , for 35 <i>paṇam</i> to two <i>Pāḷi</i> residents of <i>Venmaniyaṅūr</i> a <i>dēvadāna</i> belonging to the temple of <i>Tiruvirattānam-Uḍaiyār</i> , by a <i>Vēḷḷā</i> of the place. The inscription contains many scribal errors.
217	Kiraṅūr (<i>Tirukkōvilūr</i>)—North-east corner of a rock called <i>Narikaḷattup-pārai</i> .	Chōḷa ..	Tribhuvanachakravartin] Tribhuvanaviradēva.	Lost ..	..	Do. ..	Completely damaged. Seems to record a gift of land.
218	Karsōḷi. —Rock in the south <i>prākāra</i> of the <i>Selliyaṅman</i> temple.	Rāshtrakūṭa	Kaṅṅaradēva	20th year (in words)	..	Do. ..	Records a gift of 96 sheep for a perpetual lamp in the temple of <i>Piḍāri</i> (<i>ḷāimalai-Naṅgai</i> to the south-east of the village <i>Ravikulachūḷi</i>) <i>chaturvēdimangalam</i> on the southern bank of the <i>Pennai</i> in <i>Vāṅgōppādi</i> , by a shepherd who entrusted it to the local <i>sabhā</i> .
219	Boulder near the ruined <i>Siva</i> temple in the Fort.	Chōḷa ..	Parakēsarivarman	23rd year	..	Do. ..	Much damaged. Seems to record an endowment of land with which the <i>sabhā</i> of <i>Ravikulachūḷi</i> <i>chaturvēdimangalam</i> agreed to burn perpetual lamps in the temple.
220	South side of another boulder in the same place.	Do. ..	Parakēsarivarman 'who took Madurai and Iḷam.'	40th "	..	Do. ..	Records a gift of 96 sheep left in charge of the local <i>sabhā</i> for a perpetual lamp in the temple of <i>Tirumāḍappārai-Mahādēva</i> at <i>Ravikulachūḷi</i> <i>chaturvēdimangalam</i> in <i>Vāṅgōppādi</i> , by <i>Viraṅaraiyār</i> , wife of Prince (<i>Piḷaiyār</i>) <i>Gaṅḍarādittar</i> , son of queen <i>Sōḷamādēviyār</i> . States that this was made during the <i>adhikāram</i> (regime) of <i>Puduvu-ruḍaiyāṅ</i> .
221	Same boulder	Do. ..	Do.	41st "	..	Do. ..	Records a similar gift by <i>Sembiyaṅ-Mādēviyār</i> , (another) wife of Prince <i>Gaṅḍarādīya</i> .
222	Do	Do. ..	Rājarājakesarivarman <i>ālas</i> Rājarājadēva.	27th "	..	Do. ..	Damaged. Begins with the introduction <i>Tirumagaḷpōla</i> etc. Records a gift of land, after purchase, by a certain <i>Kausikaṅ Purushōttamaṅ ālas</i> <i>Araiyagaḷ-chūḷi</i> <i>chaturvēdimangalam</i> for daily offerings to god (<i>Mahādēva</i>) <i>Tirumāḍappārai-Āiyār</i> at <i>Kaḍāri ālas</i> <i>Ravikulachūḷi</i> <i>chaturvēdimangalam</i> , a <i>brahmadēya</i> in <i>Vāṅgōppādi</i> , a subdivision of <i>Jayaṅgōṇḍā-sōḷa-maṅḍalam</i> .

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYILUR TALUK— <i>contd.</i>					
223	Totṭi (hamlet of Kiraṅūr)—Rock called Paraiyaṅkuṭṭappārai.	Chōla ..	Tribhuvanachakravartin Chōladēva.	6th year ..	Tamil ..	Records a gift of 4,000 and odd <i>kaḷi</i> of dry and wet lands for two perpetual lamps in the temple of Tiruvīdalkaḷi-Ālvār at Tirukkōvalūr in Kurukkai-kūṟṟam, a subdivision of Mīlāḍu <i>aiśas</i> Jananātha-vaḷanāḍu by Malaiyamān Periyāṅ <i>aiśas</i> Kulōttuṅga-Chēdiyarāyaṅ of Kiliyūr in Kiliyūr-nāḍu, who also remitted the <i>āyazh</i> and the <i>pāḍākaḷaval</i> taxes thereon.
224	Rock in the bed of the tank ..	..	....	Virōdhikrit, Paṅ-guṇi 24.	Do. ..	Much damaged. Modern. Records the assignment of the fishing lease (amount) for (the repair of) the tank, for the merit of a certain Vēlayaṅ <i>aiśas</i> Tārayyaṅ.
225	Śandaipṭēttai (suburb of Tirukkōyilūr) Western slope of rock known as Pañchānāmpārai.	Chōla ..	Tribhuvanachakravartin Chōladēva.	18th year (in words)	Do. ..	States that this tank and its sluice were constructed for the irrigation of the <i>tiruvādayittam</i> lands of Tiruvīdalkaḷi-Emberumāṅ of Tirukkōvalūr, by Ulagamūṇḍa-Perumāḷ <i>aiśas</i> Akalaṅka-Brahmarāyaṅ, who constructed the <i>Periyā-tirumāḷigai</i> of Tiruvarāṅgam-Periyakōyil (at Sīraṅgam).
226	Ālūr.—Stone oil-mill in front of the ruined Śiva temple.	..	....	..	Do. ..	The writing belongs to the 10th century A. D. Records the gift of the oil-mill by a certain Vilēyṭuṇai of Kallaḍai.
227	Rock to the south of the tank ..	..	....	..	Do. ..	In characters of the 16th century A. D. Mentions (the tank) Krishnasamudram at Ālūr as the gift of the chief Chiṇṇa Bommi-Nāyaka of Vēlūr.
228	Māmājūr.—Base of the ruined Śiva temple.	Chōla ..	Tribhuvanachakravartin Chōladēva.	35th year ..	Do. ..	States that a portion of the <i>jagatippaḍai</i> (tier) was the gift of Niraiyūḍaiyāṅ Nāgaṅperumāḷ.
229	Same base .. ..	..	....	..	Do. ..	Characters belong to the 13th century A. D. States that this portion of the <i>jagatippaḍai</i> was the gift of Marududaiyāṅ Kaṅṇan Devaṅ. Another fragment mentions Śīḍaiyaṅāyanār of Mēnmāḷūr.
230	Slab set up in a field called Parutṭirattāṅ-kollai.	Chōla ..	Tribhuvanachakravartin Chōladēva.	20th year ..	Do. ..	States that an image of Pīḍāri was set up by Perumāḷ-Palli, a washerman of Mēnmāḷūr in Kurukkai-kūṟṟam, a subdivision of Mīlāḍu <i>aiśas</i> Jananātha-vaḷanāḍu.
231	Śēṅganāṅkollai.—Slab set up in front of the village <i>chāvaḍi</i> .	[Pāṇḍya]	....	6th year, Āḍi ..	Do. ..	Records a gift by the king, of the village Śēṅganāṅkollai <i>aiśas</i> Vikrama-Pāṇḍyanallūr, a hamlet of Tirukkōvalūr, free of certain specified taxes, for worship and offerings to god Tiruvīdalkaḷi-Āyaṅ during the daily service Vikrama-Pāṇḍyaṅ <i>sandā</i> instituted in his name in the temple and for the monthly festivals to the god on the day of the asterism of (his) coronation.
232	Ariyūr.—Slab set up in a field near the Śiva temple.	[Vijayanagara]	....	Duṅṁukhi, Arpaśi 2	Do. ..	States that the taxes in the villages Ariyūr, Vikramapāṇḍyanallūr and Veṅmagalūr due to the temple of Tiruvīdalkaḷi-Nāyaṅār would be collected either in paddy or in money as of old according to the entries made in the <i>uḷvari</i> registers. The inscription invokes the authority of Bhūpati-Uḍaiyar for this transaction.

233	Slab set up under a tree to the north of the same temple.	Do.	.....	Raktakshi, Vaigāsī 13.	Do. ..	..	Much damaged. Seems to record the king's order making <i>sarvamāyā</i> villages Senganaikollai and Veṃmagalūr granted for the welfare of the king by Mahāpradhāna [A]nappa-Oḍaiyar as <i>tiruvācāyāitam</i> to god Tiruvīdaikaḷi-Nāyaṅār at Tirukkōvalūr in Vaḷuḷlampaṭṭu-uśāvaḍi.
234	Stone set up in a dry land called Nattakkollai.	Do.	.....	..	Do. ..	..	Damaged. Seems to record the <i>vēṅbu</i> observed by a certain lady in the temple of Durgā. Characters belong to the 11th century A. D.
235	Slab set up in front of the Māriyammaṅ temple.	Do.	.....	Bahuhānya, Tai I	Do. ..	..	In characters of the 17 century A. D. A few lines at the bottom are built in. Records endowment (the nature of which is not clear) made by a certain Mūṭta Venkaṭappa-Nāy. kkar to god Venkaṭēśvarasvāmī at Tirukkōvalūr for the merit of a certain Pichaiyappa-Piḷḷai, the agent of Bāgu[li] Krishṇappa-Nāyaka.
236	Rock in a dry land called Ambaṭṭānkollai about 2 miles from the village.	Pāṇḍya	Māvarman Tribhuvanachakravartin Vikra[ma]-Pāṇḍiyadēva.	2nd year	Do. ..	..	Registers a sale of some lands which had been damaged by tank breaches at Timiśūr, a <i>tiruvāmatukkāni</i> of god Tiruvirattāṅam-udaiya-Nāyaṅār at Tirukkōvalūr, by the <i>tāṅattār</i> of the temple to Nīla[gaṅ]garaiyar, the <i>ma[ru]magal[ai]</i> of Sōmappiḷai of the Vēlūr-Paḷḷi (community). Damaged at the end. The characters seem to belong to the 18th century A. D. Records a grant of land at Kāḍiyaru as <i>udirappai-māyā</i> by Erama-Nāyakkār, the agent of Nāgama-Nāyakkānayaṅ of Araṇi, to (the relations of) a certain Kalitūṭai, son of Nāḍiya-kavunḍaṅ of the village, who died in a fight.
237	Kāḷiyār.—Slab set up in a waste land about 3 furlongs to the north of the Siva temple.	Do.	.....	Subhakṛti, Tai II ..	Do. ..	..
238	Aviyūr.—Slab built into the wall of the <i>maṇḍapa</i> in the Viṣṇu temple.	Chōla	Parakēsarvarman ' who took Madura ?	[I]6th year [in words]	Do. ..	..	Much damaged. Seems to record the setting up of a pillar in the temple of Tiruppañichatturai-Uḍaiyār by Gaṅapati-Suvaraṅ of Ādhiraṅamagalapuram.
239	Round pillar set up by the side of the bridge on the main road.	Do.	.....	..	Do. ..	..	The characters are of the 13th century A. D. Seems to record the gift of a pillar in the temple of Tiruvirāmsvaram in the name of Ādi-Aḷaiyār.
240	Vaḷakkunemali.—Stone set up in the middle of a street.	Do.	.....	....., Pūram	Do. ..	..	Seriously damaged. Stone broken at the top. Seems to record the gift of the village Neṅmali with all its incomes to the temple of Tiruvirāmsvaram-udaiya-Nāyaṅār by Miṇḍaṅ Sīyaṅ....Peruṅṅaṅ.
241	Slab set up in a waste land near the tank about 1½ miles south-east of the village.	Vijayanagara	Mahāmaṇḍalēśvara Vira Dēvarāya-Mahārāya.	Śaka 1348, Parābhava, Vaigāsī.	Do. ..	..	Much damaged. Seems to record an agreement entered into by the residents of Vada-Neṅmali with those of six other villages about certain regulations of water supply from the river for the irrigation of their lands.
242	Neḍumudaiyāṅ.—Rock near a hillock called <i>Kurukūṭṭumata</i> .	Do.	.....	Śaka 15**., Pingala, Paṅguṅi 9.	Do. ..	..	The inscription is seriously damaged. Seems to record an endowment of two pieces of land for the maintenance of a watershed (in the village) by Koṇḍama Kumāra.Kri[sh]nappa-Nāiyakkār.
243	Kōlappārai.—Slab lying in a dry land near the Aiyāṅār shrine.	Pāṇḍya	Māvarman Tribhuvanachakravartin Vikra[ma]-Pāṇḍiyadēva.	6th year	Do. ..	..	The lower portion of the slab is broken and lost. Seems to record the sale of the tenancy right over portions of some lands at Timiśūr, a <i>dēvadāna</i> of god Tiruvirattāṅam-udaiya-Nāyaṅār at Tirukkōyilūr by two brothers of the <i>Nattamakkai</i> (agriculturist) community named Pūḍappākkamudaiyāṅ Tiruvannāmalaiyudaiyāṅ and Nāyaṅ Mūnaiyadaraiyaṅ to a certain Paḷḷi resident of Muḍiyāṅūr.

B.—List of stone inscriptions copied during the year 1936-37—*con. td.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i>					
	TIRUKKÖYLUR TALUK— <i>contd.</i>					
244	Timichchūr.—Rock called Eṭuttup-pārai on the bund of the tank.	..	....	Vyaya, Āḍi 2	Tamil ..	The characters are of about the 17th century A. D. Records an order of a certain Mahāmaṇḍalésvara Vīramāraṅgāyaṅ making over the <i>kaḍamaṭi</i> on some lands (adjacent to the tank?) and the income from the lease of fishing rights in the tank at Timichchūr for the annual deepening of the tank.
245	Boulder known as Tādaṅgal near the Śiva temple.	..	....	..	Do. (verse)	The characters of the inscription belong to the 11th century A. D. Damaged. Seems to record the praise of a certain chief named Kaṇḍaṅ.
246	Same boulder	Chōla ..	Parakēsarivarman <i>alias</i> Rājendra-Chōladēva.	4th year	Tamil ..	Records gift of sheep for two perpetual lamps in the temple of Tiruvagattaiśvaram-ṇḍaiya-Mahājdēva at Timiśūr in Kurukkai-kūrāṁ, a subdivision of Milāḍu <i>alias</i> Jananātha-vaḷaṇāḍu, by Vēttuvaṅ Kaṇḍaṅ of Viḷambākkam in Tirumūṇaiappāḍi.
247	Do.	Do. ..	Rājarājakesarivarman ..	9th "	Do. ..	Records a gift of sheep for a perpetual lamp in the temple of Tiruvagattaiśvaram by a certain Vēḷaṅ Māraṅ Kāḷi of Sankarappāḍi.
248	Do.	Do. ..	Parakēsarivarman 'who took the head of the Pāṇḍya.'	5th "	Do. ..	Records an endowment of sheep for the lighting of the hall (<i>ambalam</i>) built at Timiśūr in Timiśūr-ṇḍu by Mummudiśōla-Kāḍupattaiḷal and certain taxes for the expenses of maintaining it. It also states that the donor consecrated the goddess Piḍāri in a shrine built by him.
249	Boulder called Paṅṅikkal in a field	Pāṇḍya	Perumāḷ Kulasekharadēva	..	Do. ..	Registers the consolidated entry into the accounts of bits of adjoining lands purchased from three different persons in the 5th and 10th years of the king by a certain Sōḷaṅ Kaṇḍiya-dēvapaṅṅaiyaṅ, son of Kūttai Nilagaṅgarayan of the Vēlūr-Paḷi community, residing at Nilagaṅgarayan-paḷi within the boundary of Timiśūr, a <i>dēvadāna</i> of Tiruvraṅṅam-ṇḍaiya-Nāyaṅar at Tirukkōyilūr in Kurukkai-kūrāṁ, a subdivision of Malāḍu <i>alias</i> Jananātha-vaḷaṇāḍu.
250	Boulder called Śittērikkal near the burial ground.	Do. ..	Do.	..	Do. ..	Incomplete. Registers a similar entry of lands purchased in the 5th, 6th and 7th years of the king by Kūttai Nilagaṅgarayan of the Vēlūr-Paḷi community from six <i>Natta-makkal</i> (farmers) of Timiśūr.
251	Chōlavāṇḍipuram.—Boulder with a Gommaṭa panel on the hillock called Aṇḍimalai.	..	....	..	Do. ..	The characters are of the 10th century A. D. States that this image (<i>tēvāram</i>) was made by Vēli-Koṅgaraiyar-Puttadigal. Near this is a loose sculptured slab depicting goddess Padmāvati, now known locally as Kāḷiyammaṅ.
252	Another boulder in the same place	Chōla ..	Gaṇḍarāditya Mummudi-Chōla	2nd year	Do. (verse)	Praises the exploits of a certain Chēdi chief called Siddhavadaṅṅai who is styled 'the lord of Kōval' and 'Malaya kulōbhavaṅṅai' and records gift of Paṅṅaiappāḍi by him for worship of the deities carved on the rock. Mentions Guṇa-ṇḍi vīra-ḷḷaṅṅara of Kuṅṅai.

253	Rock near the tank called <i>Siyālichetti-kulam</i> in a dry land.	..	..	Pingala, Ādi 11	Tamil ..	..	In characters of about the 17th century A.D. Records a gift of 35 <i>kūḷi</i> of land under the tank by a certain <i>Aḷḷiyā-Muvendavējar</i> of <i>Sojāpāṇḍiyapuram</i> and the <i>Uraṅgar</i> of <i>Paḷli-ēndal</i> to a certain <i>Sāmāpattar</i> for the maintenance of a water-shed, after digging a pond near the road (for the purpose). Mentions <i>Erama-Reddi</i> , the agent of <i>Tirappā-Nāyaka</i> .
254	<i>Dēviyagaram</i> .—Slab set up in front of the <i>Bhājanakūṭam</i> .	[Vijayanagara] ..	....	Tāraṇa, Āvaṇi 1	Do. ..	..	Records the gift of the village <i>Amaradēviyār-egaram</i> in <i>Virapāṇḍyanallūr-paṭṭu</i> in <i>Māḷādu</i> which was a subdivision of <i>Magadai-maṇḍalam</i> in <i>Valudilambāṭṭu-chāvaḍi</i> of <i>Tiruvadi-rājyam</i> , to <i>Varadarāja-Perumāḷ</i> at <i>Tuttippaṭṭu</i> on the occasion of a solar eclipse, by <i>Muddu-Vēnkaṭappa-Nāyaka</i> , (son of) <i>Vēnkaṭappa-Nāyaka</i> . The former chief is stated to have got <i>Tiruvadi-rājya</i> as an <i>amaranāyaka</i> from <i>Kāmappar Śrīraṅgarāja</i> .
255	<i>Virapāṇḍi-paṭṭu</i> .—Slab set up in a dry land called <i>Tachchaṅkollai</i>.	..	....	Śaka 1550, <i>Vibhava</i>	Do. ..	..	The inscription is completely damaged except for a few lines in the middle. Mentions <i>Achchutappa-Nāyakkār</i> .
256	<i>Kāṭṭuppaṭṭu</i> .—Rock in a dry land called <i>Ādimūla-kavunḍar-kollai</i> .	Vijayanagara ..	..	Śaka 1496, <i>Bhāva</i> , <i>Kaṅkaṭaka</i> , śu. 12, Wednesday, <i>Anurādhā</i> .	Do. ..	..	Records a gift of 3 pieces of wet and dry lands at <i>Virapāṇḍyanallūr</i> <i>alias</i> <i>Kāṭṭuppaṭṭu</i> comprised in <i>Tirukkōvalūr</i> in <i>Valudilambāṭṭu-chāvaḍi</i> , a subdivision of <i>Koyukkai-kūṭram</i> in <i>Mīḷādu</i> <i>alias</i> <i>Jananātha-vaḷanādu</i> as <i>poḷiyūṭṭu-grāma</i> to the shrine of <i>Chakravartī-tirumagaṅgar</i> (<i>Rāma</i>) in the temple of <i>Ālvargaḷ-Nayinār</i> at <i>Tirukkōvalūr</i> by <i>Tirumalainambi Tiruvēnkaṭayyaṅ</i> on the day of <i>Prathama-dvādāsi</i> . Mentions a village called <i>Iḷaiyaperumāḷpaṭṭu</i> among the boundaries of the lands.
257	Rock about 2 furlongs south-west of the 'Iḷaiyaperumāḷ' shrine in the Reserve forest.	..	....	<i>Dhātu</i> , Ādi, [3], <i>Śrījayantā</i> .	Do. ..	..	Damaged. Registers an endowment of land at <i>Kāṭṭuppaṭṭu</i> as <i>tirumālai-kāṅgaṭṭi</i> by <i>Tirumalainambi Tiruvēnkaṭayyaṅ</i> , evidently the person mentioned above, which was left in charge of one <i>Nāraṇaya</i> who was to supply a flower-garland to god <i>Chakravartī-tirumagaṅgar</i> (<i>Rāma</i>).
258	Stone set up in a field near the boundary line of <i>Eḷāmpaṭṭu</i> village.	..	....	....	Do. ..	..	In characters of the 14th century A.D. Records a grant of 800 <i>kūḷi</i> of dry land as <i>māṅga</i> to a certain <i>Chēdirājaṅ</i> who owned the <i>kāṅgaṭṭi</i> right over <i>Kāṭṭuppaṭṭu</i> .
259	<i>Aruṅgurukai</i> .—Boulder to the north of the tank-bund near the weir.	Chōḷa ..	<i>Tribhuvana</i> <i>chakravartīn</i> <i>Kulōṭṭunga-Chōḷadēva</i> .	15th year	Do. ..	..	Records a tax-free gift of land called <i>Tiruvāyakkulakkōṅ-ēndal</i> surnamed <i>Palavāyudha-Vallavaraiyanallūr</i> to the temple of <i>Tiruttāntōṅṅiśvaraṅ-udāya-Mahādēva</i> at <i>Perumburam</i> in <i>Kurukkai-kūṭram</i> , a subdivision of <i>Mīḷādu</i> <i>alias</i> <i>Jananātha-vaḷanādu</i> by <i>Periyudaiyaṅ Attimallaṅ</i> <i>alias</i> <i>Kulōṭṭungasōḷa-Chēdiyarayaṅ</i> , a <i>Malaiyamāṅ</i> chief of <i>Kūḷiyūr</i> .
260	Two slabs built into the edge of the fresh water tank in the village.	..	....	Śaka 15[68], <i>Pārthiva</i> , <i>Chittirai</i> 10.	Do. ..	..	Mentions the <i>eḷevai</i> at <i>Aruṅgurukai</i> .
261	<i>Siddhalīngamadam</i> .—North, west and south walls of the central shrine in the <i>Vyāghrapurīśvara</i> temple.	Vijayanagara ..	<i>Sadāsivadēva-Mahārāja</i> , 'who was pleased to levy tribute from <i>Iḷam</i> (Ceylon).'	Śaka 1485,	Do. ..	..	Built in in the middle. Seems to register an assignment of certain lands at <i>Tiruppulippagavanallūr</i> belonging to the residents of <i>Marudūr</i> <i>alias</i> <i>Kṛishnasamudram</i> , an <i>agravāra</i> formed by <i>Kṛishnappa-Nāyaka</i> with the permission of the king and of <i>Tirumalairāja</i> , to the temple of <i>Tiruppulibagayar</i> in exchange for the hamlet <i>Kōyitāmpaṭṭu</i> , belonging to it but lying within their village.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOVELUR TALUK— <i>contd.</i> Siddhalingamadam— <i>contd.</i>					
262	West and south walls of the same shrine.	Sāluva	Mahāmaṇḍalēśvara Mahārāja.	Śaka 1393, Vikrīti, Arpaśi 13, trayō- daśi, Monday.	Tamil ..	States that, as the temples and several villages in the <i>śmāśi</i> of the temple of Tiruppuḷippegava-Nāyaṅār had been deserted and fallen into ruin for several years owing to the Oḍḍiyaṅ-galabhai, Annamarasa, the agent of the king, arranged for revival of worship therein, for the merit of his master, by the restoration of the <i>mānya</i> grants enjoyed by the temples previously.
263	East wall of the maṇḍapa in front of the same shrine.	Chōla ..	Parakēśavarman <i>alias</i> Tribhuvana- chakravartīn Vikrama-Chōlādēva.	14th year ..	Do. ..	Incomplete. Records a gift of land by purchase by Pākkan Muḍikoṅḍan and Udayarājeydān, the sons of a maid servant (of the royal household?), for special offerings of the god Mahādēva at Śirīngūr, a <i>brāhmaḍēya</i> in Kurukkai-kūrṅam, a subdivision of Malāḍu <i>alias</i> Jamanātha-valanāḍu.
264	North wall of the same maṇḍapa ..	Vijayanagara	Ach्यutadēva-Mahārāja, son of Nara- singadēva-Mahārāja.	Śaka 1454, Nandana, Makara, <i>śu.</i> 10, Monday, Hasta.	Do. ..	Records the gift of the hamlet Kōyilāṅpaṭṭu and a land called Dasaṅkollai in Tiruppuḷippegavanallūr as tax-free <i>tirumānāḍakāṅai</i> for worship and repairs in the temple, by Annama-Reḍḍiyār and Ponnambalanāthar, with the permission of Ayyaṅ Saruvappaiyaṅ, the younger brother of Rāmābhāṅṅarayaṅ, for the merit of the latter.
265	Same wall ..	..	.....	Śukla (expired), Pra- mōḍūta (current), Chittirai 9.	Do. ..	Seems to record an order of the agent (name lost) of Vaiyappa-Nāyaka giving the benefit of the channel flowing through Akkaḷimaṅgalam and Puduḷipālayam to the residents of those villages, as the people of Iḍaiyāru declined to utilise it evidently owing to some disadvantage. This transaction was ratified by the latter in the presence of the <i>mud-āra-maṅṅuśaṅ</i> Venkaṭayyaṅ.
266	Śāraṅamambākkam.—Three slabs built into the side of a platform in front of the Māryammaṅ temple.	..	.....	Kali 4863, Chitra- bhāṅṅu, Aṅṅaṅi 16, Saturday.	Do. ..	Much damaged. Records the consecration of the shrine of Māryammaṅ at Gōpālapuram, hamlet of Śāraṅamambākkam and a gift of land for worship therein.
267	Śīrumadurai.—South wall of the central shrine in the Chokkanāthēśvara temple.	Pāṇḍya	Jaṭāvarman <i>alias</i> Tribhuvanaśakra- vartīn Vikrama-Pāṇḍyādēva.	7th year (in words)	Do. ..	Registers a grant of land by the <i>ūr</i> of Śīru-Marudai as <i>tirumānāḍakāṅai</i> under the name Mahēśvaranallūr to the temple of Aḷeḷiya-Nāyaṅār in the village, for forming a <i>tirumāḍaśivilāḷam</i> .
268	Stones built into the walls of the Vēnu-gōpāśavāmin temple.	Pāṇḍya	Vikrama-Pāṇḍya ..	8th year, Fri- chaturdaśi, Fri- day, Puṅṅarpuṅṅam.	Do. ..	Portions lost. Begins with the introduction 'Samasta-bhava-maikava'. Seems to record a gift of land to the temple of god Vēdana, in Śīrumadurai-aḷeram on the north bank of the river Peṅṅai in Rājarāja-valanāḍu, a subdivision of Naḍuvil-maṅḍalam, by Oṅṅikōṅḍa-Pillai Tiruchchirra-m-balam-uḍaiyār. Quotes a gift of land made in the 50th year of Avaniyāḷappirānda Kōpperuṅṅiṅṅadēva.

269	Manakunnam. —Rock in a <i>poramboke</i> land to the north of the spring channel.	Chōla ..	..	Rājakesarivarman ..	16th year (in words)	Do. ..	..	Registers gift of sheep for a perpetual lamp in the temple of Tirukkallā* Jyakuṭattai-Ālvār by Kirtimātānda-Pēratayan of Perunkurumbu in Vaiṅṇalai Kijāmmūr-nādu.
270	Oḍḍanandal. —Rock called Āñjanēyanpārai to the south-east of the village.	..	..	.....	Nandana, Mārgaḷi 2	Do. ..	..	Modern. Damaged. Seems to record the construction of a pond by the <i>aravar</i> and the <i>Mahāmas</i> of Oḍḍanandal. Mentions Gaṅgappayyar, son of <i>Anasaram</i> Cheṅṅappayyar.
271	Pāraḷiyūr. —Left door-jamb of the entrance into the maṅḍapa of the ruined Siva temple.	Chōla ..	..	Chakravartin Kulōṭṭunga-Chōḷadēva..	33rd year	Do. ..	..	Incomplete. Mentions Kuppai Sēḷaiyan <i>alias</i> Karuṇākara-Kōḷ of Jananāthachaturvēdi-mangalam, a <i>taṅṅiyār</i> in Vavalūr-nādu of Tirumunaiṅṅādi Paṅaiyūr-nādu, a subdivision of Gaigaikondaśōḷa-vaḷanādu and Pēringūr, a <i>brahmadēya</i> in Tirumunaiṅṅādi Pēringūr-nādu.
272	Kāndalavādi. —Wall of the Āñjanēya shrine.	..	..	.....	Pārthiva, Āsvija, ba. 7.	Kannaḍa	..	The characters are of the 17th century A.D. States that the <i>Garuḍa-kamba</i> was the gift of Kēshavanna, the grandson of Cheṅṅkeya Narasayya, to the god Lakshminārāya-dēva at Kāndalavādi. Another record below this inscription states that the temple at Nārāyaṅapura was constructed by Giryappayya, son of Kaḷasayya-Timmapa.
273	Poyyasaṅūr. —Four stones built into the basement of the Vināyaka shrine.	Chōla ..	..	.....	.....	Tamil ..	..	Fragmentary. Contains a portion of the introduction of Rājendra-Chōḷa I. Quotes the 20th year of Rājaraḷa-dēva.
274	Mēttāttūr. —Stone called Sanyāsikkal set up to the east of the main road.	..	..	.....	Māṅmatha, Mārgaḷi 8.	Do. ..	..	Much damaged. Mentions Mahāmaṅḍalēsvara Tippaṅṅā Pēḍḍayyadēva-Mahārāja. Seems to register gift of a village (name lost) as <i>kuḍai-māyama</i> to seven specified persons for service in the temple of Tirunāvalūr-Uḍaiyār.
275	Parikkal. —South wall of the Talu-vakkuḷaiṅḍiśvara temple.	Pallava	..	Sakalabhuvanaśhakravartin Avanī- āḷappirandāṅ Kōpperuṅṅiṅadēva (II).	22nd year	Do. ..	..	States that the construction of the <i>jagatiṅṅādi</i> (upper tier) of the temple of Tiruvagūsvaram-udaiya-Nāyanār at Parukkal in Tirumunaiṅṅādi-nādu, a subdivision of Mēlūr-nādu in Rājaraḷa-vaḷanādu, was the work of Kāḷingaṅ <i>alias</i> Periyāṅṅū-Taṅṅāṅ, a goldsmith of the village.
276	Ten slabs built into the walls of the same temple.	..	..	.....	.....	Do. ..	..	The characters of the inscriptions are of the 13th century A.D. Gives the names of persons who contributed stones for building the temple.
277	Irundai. —Stone set up in a dry field	..	..	.....	.....	Do. ..	..	The characters are of the 13th century A.D. States that Kōvaṅṅeri Kurumbūr marks the eastern boundary of Kurāṅṅūr <i>alias</i> Kulāśekhara-chaturvēdimangalam.
278	Pādūr. —Slab in front of the Vināyaka shrine.	..	..	.....	Prajōtpatti, Tai 2 ..	Do. ..	..	Records an order of Sakalappayan to the weavers and merchants fixing the rates to be collected on every loom according to its size. Mentions Krishnappa-Nāyakkar-ayyan.
279	South wall of the maṅḍapa in the Agas-tyēsvara temple.	..	..	Tribhuvanaśhakravartin Kōṅṅerūṅṅē- koṅṅāṅ.	8th year and 45th day.	Do. ..	..	Records a gift of tax-free land by the king as <i>tiruvāmatkulakāṅṅi</i> to the temple of Tiruvagūsvaram-udaiya-Nāyanār at Pādūr for worship, offerings, lamps, special festivals and for a service called Rājakkāṅṅāyāṅ-ṅāṅṅi instituted in his name in the temple. Also records another royal gift of land as <i>taṅṅāḷakkaḷi</i> and the conferment of the title Rājā-nārāyaṅa-Brahmamaṅṅāyan on the Sivabrāhmaṅṅa of the temple named Kaṅṅaramudaṅ <i>alias</i> Tirukkaivelaiṅṅāyā-nambi, for having set up several images in the temple and instituted festivals therein.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—<i>contd.</i>					
	TIRUKKOYLUR TALUK— <i>contd.</i>					
	Pādūr—<i>contd.</i>					
280	West wall of same maṇḍapa	—	...	Rudhirōdgārin, Ādi 2.	Tamil ..	In characters of the 17th century A.D. Records an order of Venkappar and the <i>Nāṭṭavar</i> of Pādūr granting land in the <i>agaram</i> of the village for the early morning worship of god Tiruvagattīsvaram-uḍaiya-Nāyanār.
281	Boulder called Āṇaikkal ...	—	Kannaradēva	26th year, Vriśchika, [ba.] 3, Wednesday, Mīrigaśiras.	Do. ..	Records the gift of the village Ūrumūr by the king to two groups of Bhaṭṭaputras called the <i>Aviṇṇūṟṟavar</i> and the <i>Muvūṟṟavar</i> of the <i>Sahasavar</i> community. In the body of the inscription is cut in a small panel the figure of a cow with its calf tended by a man seated in front.
282	Another boulder in the same place ..	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	14th year (in words)	Do. ..	Incomplete. Mentions Pādūr in Tirumunaiappādi Pādūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
	SOUTH KANARA DISTRICT.					
	UDUPI TALUK.					
283	Pedūru.—On a slab set up near a field called Garaḍi Kumbalegadde at Vāṇṭyāka (hamlet).	Vijayanagara	Bukka-Mahārāya 'ruling from Vijayanagara'.	Saka 1328 (expired), 1329 (current), Vyaya, Bhādra-pada, śu. 10, Vādḍavāra.	Kannaḍa	Records an endowment of land by the king to <i>Paurāṇika</i> Kavi Krishna-Bhaṭṭa for the renovation and proper maintenance of a library belonging to the <i>maṭha</i> at Spingēri, at the instance of the pontiff Śrī Narasimha-Bhārati. Mentions Bāchappa of Gōve as governing Bārukūru-rājya.
284	Another slab set up in the same place	Do.	Dēvarāya-Mahārāya, 'ruling from Vijayanagara'.	Saka 1354, Virōdhikṛit Kārttika, śu. 1, Monday.	Do. ..	Records a gift of land made by Chandapa, the Governor of Bārukūru-Tulu-rājya under the orders of the king to Kavi Saṅkara-Bhaṭṭa, son of Kavi Krishna-Bhaṭṭa of the <i>maṭha</i> at Spingēri.
	MALABAR DISTRICT.					
	KURUMBRANAD TALUK.					
285	Kāvundara.—Slab buried in the compound of the <i>Ūṟṟaṇ</i> of Kāvil-Dēvasvām.	Chēra ..	Kō Kōḍai Kōḍai	4th year (in words)	Vatteḷuṣṭu	Records gift of land by a certain Sēndan.... to the <i>Māṭār</i> and the <i>Ṇayār</i> of the Kāvu, for lamps, worship and <i>Śrābāḷi</i> in two temples.
	ERNAD TALUK.					
286	Indyanūr.—Slab in front of the Siva temple.	—	Kō-Śrīvṛjāṭama	4+4th year ..	Do.	Characters seem to be of the 12th century A.D. Much damaged. Mentions Indiyannūr.
287	Same slab ..	Chēra ..	Kō Kōḍai-Bavi	27 + 1st year (in words).	Do.	Damaged. Seems to record a gift of land to the temple at Indiyannūr.

288	PONNANI TALUK. Nāgalassāri.—On the pedestal of a stone lamp-stand kept on the bund of the temple tank.	..	..	Kollam [9] 11, Mēsha	Do.	..	Gives the date when probably the lamp-stand was set up.
289	GUNTUR DISTRICT. REPALLE TALUK. Āmudālapalle.—Mutilated Nandi-pillar lying in Survey No. 267/2.	..	..	Saka [1] 57, Manmatha, Pushya, ba. [1], Wednesday, Uttarayana-sankrānti.	Telugu (verse and prose).	..	Much damaged. Registers a gift of 25 cows made to the temple of Sōmēsvara at Krommūru by a certain Bētraḍḍi (Bēta-Reḍḍi).
290	Arayapalle.—Door-jamb of the entrance into the temple of Lakshminārāyaṇasvāmin.	..	..	Saka 1766, Śōbhakṛit, Māgha, ba. 13, Friday.	Telugu	..	Damaged and built in at the bottom. Refers to the resettlement of the taluks belonging to the Konḍavīti-stma by the Government and subsequent renovation of the Bālakōṭṭisvaraasvāmin temple by a member of the Malrāju family.
291	Bhaṭṭiprōlu.—Pillar in the Kalyāṇa-maṇḍapa of the Viṭṭhalēsvaraasvāmin temple.	..	..	Saka 1231, Sādhā-rapa, Pushya, śu. ashtami, Monday.	Do. ..	..	Incomplete. Mentions the god Bhōgīsvara-Mahādēva of Bhaṭṭiprōlu.
292	Same pillar .. ..	..	..	Saka 1182, Raudri, Paushya, ba. 10, Wednesday.	Do. ..	..	Do. Mentions god [Bhō]gīsvaradēva (of the place).
293	Same pillar	Kākatiya	..	Saka 1165, Śōbhakṛit, Āsvayuja, śu. 12, Saturday, Kanyā-sankrānti.	Do. ..	..	Slightly damaged. Registers a gift of sheep and cows made by Paripūrṇasīva-Mahāmuni, son of Viśvāsvara-Mahāmuni, the guru of the king, for eight perpetual lamps in the temple of Bhōgīsvara-Mahādēva at Bhaṭṭiprōlu for the merit of his father.
294	Second pillar in the same maṇḍapa	Do.	..	Saka 1174, Paridhāvin, Chaitra, Vishu.	Do. ..	..	Records a grant of land as <i>panasa</i> by Paripūrṇasīva-Mahāmuni, son of Viśvāsvara-Mahāmuni, the guru of the king, to Pōtasāni for service to Pedda-Viddēsvara of Bhaṭṭiprōlu.
295	Same pillar	Do.	..	Saka 11[60], Viḷambī, Āsvayuja, ba. 3, Tuesday, Tulā-sankrānti.	Do. ..	..	Registers a gift of money (<i>kēsari-gadya</i>) made for the maintenance of a perpetual lamp in the temple of Bhōgīsvara-Mahādēva at Bhaṭṭiprōlu by the toll-officer [Ma]ṇḍaya for the merit of the king.
296	Do. .. ..	..	..	Āṅgira, Chaitra, ba. 1, Wednesday.	Do. ..	..	Incomplete. Mentions the <i>svikādhikāri</i> Pōnkala Mallaya.
297	Third pillar in the same place .. ..	..	..	Saka 1182, Raudri, Pushya, ba. [7], Sunday, Makara-sankrānti.	Do. ..	..	Registers a gift of sheep by Isāna-Peggaḍa for a perpetual lamp in the temple of Bhōgīsvaradēva at Bhaṭṭiprōlu.
298	Same pillar .. ..	..	..	Saka [1165], Śōbhakṛit, 12.	Do. ..	..	Seriously damaged. Registers provision made for ghee for a perpetual lamp and bears the signature of Mallēsvara-Peggaḍa.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT— <i>contd.</i> REPALE TALUK— <i>contd.</i> Bhattiprōlu— <i>contd.</i>					
299	Fourth pillar in the same place	Chōla-Chālukya	Tribhuvanachakravartin dēva.	18th year, Śaka 108[5]. Paushya, śu. Saturday, sankrānti.	Telugu	Badly damaged. Records a gift of 55 sheep made for a perpetual lamp in the temple of Bhōgśvara-Mahādēva by a certain . . . Nāyaka of Bhattiprōlu who was a servant of Mahāmaṇḍalēsvara Kulōttunga-Rājendra-Chōḍaya.
300	Same pillar	..	..	Śaka 11[69], Saumya, [Kaṭa]ka-sankrānti.	Do. ..	Badly damaged. Registers a gift of 5 salt-pans (<i>uppu-rēvu</i>) by several salt manufacturers to the temple of Bhōgśvara at Bhattiprōlu. Contains the signature of Amarēśvara-Peggaḍa.
301	Do.	Kakatiya	Ganapatidēva-Mahārāja	Śaka 1174, Paridhāvi, Śvayuja, ba. Friday, Tulā-sankrānti.	Do. ..	Records a gift of land as 'pansa' made by Paripūrmaśiva-Mahāmuni to a certain Daṇḍasāni, for the merit of his father Viśvēsvaraśiva-Mahāmuni, who is stated to have been the <i>guru</i> of the king.
302	Pillar of the mukha-maṇḍapa of the same temple.	Velanāṇḍu	Kulōttunga-Chōḍa Goṅka	Śaka 1064 (in words), Mēgha.	Telugu (verse and prose).	Portions missing. Registers gift of a perpetual lamp to the god Viṭṭiśvaradēva at Bhattiprōlu by the king for the merit of his parents. The temple is called Vishṇuvarohanēśvara.
303	Same pillar	..	..	Śaka 1066, Mēgha, ba. 14, Tuesday.	Telugu	Records the gift of a perpetual lamp made to the same temple (?) by Gōkana, for the merit of his parents.
304	Another pillar in the same maṇḍapa, right of entrance.	..	..	Śaka 1460, Hēma-lāmbi, Phālguna, ba. 10, Sunday.	Do. ..	States that Timmā-Nāyruṇḍu of Vuppalaṇḍu maintained the grant of land made formerly to the temple of Viṭṭhaleśvara-Mahādēva by Vishṇuvaradhana-Chakravartin and that (his descendant) Timminēḍu renovated the <i>maṇḍapa</i> of the temple in (the cyclic year) Chitrabhānu.
305	Pillar inside the garbhagrha of the same temple.	Kakatiya	Ganapatidēva-[Mahārāja]	Śaka [1149], [Vyaya], na, ba. 10, Tuesday.	Do. ..	Partly built in. Registers a gift of 25 cows for the maintenance of a perpetual lamp in the temple. States that Nanna-Bōyruṇḍu, son of Amara-Bōyruṇḍu was to receive the cows and supply ghee daily to the temple.
306	Same pillar	Chōla-Chālukya	Tri[bhuvanachakra]vartin [dēva].	Śaka Śrāvana, śu. 3, Wednesday.	Do. ..	Registers a gift of 55 sheep (?) for the maintenance of a perpetual lamp in the temple by a certain Bōya (name lost), son of Kormana. Mentions Mahāmaṇḍalēsvara [Kā]jē-ndrachōḍayarāju.
307	Door-jamb at the entrance into the Mallēsvarasvāmin temple.	Kakatiya	Mahāmaṇḍalēsvara Rudradēva-Mahārāja.	Śaka 1193, Prajāpati, [Kārttika], śu.	Do. ..	Registers a gift of two perpetual lamps to the temple of Bhōgśvara-Mahādēva by Uttamaśivagurudēva, son of Rājagurudēva.
308	Gūḍavalli.—Slab built into the wall in front of the Lakshminārāyaṇasvāmin temple.	..	..	Śaka (wrong for Kali) 4[9]5[9], Kālayukti, Vaiśākha, śu. 13.	Do. ..	States that Mutṭayya, son of Goḍavartti Narasaya, renovated the temple of Lakshminārāyaṇasvāmin at Gūḍavalli.

309	Nandi-pillar standing by the roadside near the house of Venkayya-Nāgayya	Velanāṅḡa	..	Kulōttuṅga-Chōḡa Goṅka	..	Saka 1050, Uṭṭarāyana-sankrānti.	Telugu (verse and prose).	Enumerates the grants of lands made to several temples, viz., Nāgēvara-Mahādēva of Kumunḡavelli, Pṭhivīśvaradēva, Mallikārjunadēva, Gaṅapēsvaradēva and to Prōlamarāju of Puctūru. Also mentions a grant of land made by the soldiers (<i>ekkatāla</i>) for the merit of their ruler Gaṅapatidēva-Mahārāja in the year Nandana. Records another provision made for a perpetual lamp in a temple (name not specified).
310	Kūchinapūḡi .—Pillar in the mukhamāṅḡapa of the Virēsvarasvāmīn temple.	..	....	..	..	..	Telugu	States that a certain Chadarāṅga Virēya constructed a <i>matha</i> and consecrated the Gōkarṅainga therein.
311	Muttupalle .—On a pillar in the maṅḡapa inside the Śītārāmasvāmīn temple.	..	....	..	..	Saka 14[26], Rak-tākshī, pa. 8, [Saturday].	Do. ..	Badly damaged and indistinct. Only the date portion is legible.
312	Nallūru .—On a slab built into the ceiling of the Lakshminārāyana-svāmīn temple.	..	....	..	..	..	Telugu (verse)	In modern characters. A verse deprecating the life of those who do not perform any deed of charity.
313	Nizāmpaṭṅam .—Slab lying in S. No. 487 in the village.	..	....	..	..	1018 H (=A.D. 1609)	Arabic and Persian	Read by the Government Epigraphist for Moslem Inscriptions. Records the death of one <i>Kūvāja Śiṣh Haḡdar of Isfahān</i> .
314	Another slab in the same place	..	....	..	..	1026 H (=A.D. 1637)	Do. ..	Do. Records the death of one Zainu'l-'Abidin.
315	Ōlūru .—Tablet fixed on a dilapidated tomb near the church.	..	....	..	..	A.D. 1790, Sādhārāna, Āvīya, śu. 12, Tuesday.	Telugu	Records the death of Innayya (a Christian convert), son of Niḡamāmiḡa Rājappa and Akkamma, an employee under the French Government at Pudiḡhēri-paṭṅa (Frānsu Pādushā). Below this is a French version of the epitaph.
316	Slab set up in front of the Madanagōpāsasvāmīn temple.	Vijayanagara	..	Achyutadēva-Mahārāja	..	Saka 1460, Viḡambi, Mārgaśira, śu. 11, Thursday.	Do. ..	Registers a grant of land by the twelve <i>śāhānikas</i> of the Tiru-venḡalanātha temple and the <i>adhikāri</i> Ella-Pilla to the temple of Gōpīnāthadēva at Ōlūru in the Koṅḡavīḡu-sīma, which had been granted by Ayyaparasayya to (god) Tiru-venḡalanātha, for the merit of the king. States that Ōlūru was included in Koṅḡavīḡu-sīma and situated on the bank of the Kriṣhṅā to the east of Koṅḡavīḡu.
317	Slab lying in front of the elementary school.	..	....	..	..	Saka 1785, Kali 4964, Dundubhi, Vaiśākha, śu. 15, Tuesday, Svāti.	Do. ..	States that a certain Koṅḡappa-Setṭi, who belonged to the Pungasāla-gōṭra, purchased a plot of land at Ōlūru and had a <i>śātra</i> constructed on that site for the use of the pilgrims.
318	Pediḡanalle .—Garuḡa-pillar in front of the Chennakēsavasvāmīn temple.	..	....	..	..	Saka 1[4]10, Saumya, Chaitra, ba. 30, Tuesday.	Do. ..	Seems to record the setting up of the Garuḡa-pillar in front of the temple of Kēsavanātha by a certain Yallāpreḡaḡa-Dēvarāju.
319	Hero-stone set up in Survey No. 59 to the west of the village.	..	....	..	..	..	Do. ..	Reads 'Koṅḡaya prathima'. The characters belong to the 14th century A.D. The figure of a man with a dagger and bow is carved on the slab.
320	Base of an image of a goddess lying in the palmyra grove near the Kar-nam's house.	..	....	..	..	..	Do. ..	In characters of the 15th century A. D. Records the consecration of the image by a certain Binḡḡi-Singru.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—<i>contd.</i> REPALLE TALUK—<i>concl'd.</i>					
321	Peddapuli-varru. —Pillar inside the Varadarājasvāmin temple.	..	....	Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday.	Telugu ..	States that Bīṭṭūṅgoravi Gaṅginēṅḍu reconsecrated the image of Varadarāja in the temple.
322	Mutilated Nandi-pillar kept in front of the Narēndrēśvara temple.	Velanāṅḍu ..	Chōḍa ..	Śaka 115[1],	Telugu (verse) ..	Fragmentary. Gives a genealogy of the king. Registers a grant of land and cows made by him for the benefit of the temple of Narēndrēśvara-Mahādēva. Mentions Ganapā-kshitiśa.
323	Pillar in the same temple ..	..	....	Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday.	Telugu ..	States that the image of Narēndralinga was reconsecrated by Bīṭṭūṅgoravi Gaṅginēṅḍu (See No. 321 above).
324	Another pillar in the same temple ..	..	....	..	Do. ..	States that a certain Sarvi-Ṣeṭṭi, son of Jallūḍu Kamni-Ṣeṭṭi constructed a temple for Narēndralinga and provided for offerings to the god for the merit of his mother Nāgamma and sister Pinna-Nāgamma. The characters belong to the 14th century A.D.
325	Same pillar ..	..	....	Dhātu, Māgha, ba. .. Wednesday.	Do. ..	States that a certain Gaṅgi-Ṣeṭṭi consecrated the deity in the temple of Vi[rē]śvara for the merit of his parents.
326	Another pillar in the same temple ..	..	....	..	Do. ..	States that a certain Vuppalapāṭi-Nēḍu made an image of Nandi for the god.
326A	Ponnupalle-Agrahāram. —Slab paved on the floor of the Sōmēśvarasvāmin temple.	..	....	Śaka 1334 (mistake for 1774) Paridhā- vin, Phālguna, śu. 10, Monday.	Do. ..	In modern characters. States that the Dharmakarṭtas, Subbayya and Vemkayya of the Komuri Namaśśivāya- varṇa consecrated the goddess Satya-prasannāmbā at Ponnupalle.
327	Vellaṭṭūru. —Nandi-pillar set up in front of the Agastyaśvarasvāmin temple.	Redḍi ..	Vēma ..	Śaka 1340, Vi[ḷam]- bi, Kārttika, śu. 11, [Saturday].	Do. ..	Badly damaged. Records a gift of land, house and garden made by some soldiers (<i>ekkaṭṭa</i>) of Vellaṭṭūru, probably to the temple of Agastyaśvara.
328	Garuḍa-pillar set up in front of the Chennakēśavasvāmin temple.	Do. ..	Kōmaṭi-Vēma-Maṇḍalēśvara ..	Do.	Do. ..	Registers another gift of land, house and garden made by the soldiers of Vellaṭṭūru (mentioned above) to the temple of Kēśavarāya.
	SATTENAPALLE TALUK.					
329	Amarāvati. —Slab built into the outer prakāra wall of the Amarēśvara-svāmin temple.	..	....	..	Prākṛit in Brāhmi ..	Mutilated at the right end. In characters of the 3rd century A.D. Seems to record a gift made to the <i>Mahāchēṭṭiya</i> by a <i>gahapati</i> (householder) of the Airaka clan, in conjunction with his mother, sons, etc.
330	Another slab built into the same wall	..	....	..	Do. ..	Do. Seems to record a gift made for the benefit of the Thēra Chitaka of <i>Mulāvāsa-Chēṭṭiya</i> by a <i>Ṣeṭṭi</i> and <i>Gahapati</i> of the Airaka clan.

PALNAD TALUK.												
331	Avyagāripālem (near Pulipādu).— Pillar in the maṇḍapa of the ruined Bōbbanāgi temple.	..	....	..	..	..	Sanskrit in Telugu	..	In characters of the 7th century A.D. States that the temple of Jalpēsa was built by the architect Maindarāma alias? Kalgārābharanāchārya of the fourth caste.
332	Pillar inside the same temple	..	....	..	..	..	Telugu	..	Mentions Chāmoṅjha, a pupil of Kālgārābharanā, who is called the ornament of the Viśvakarmakula and the <i>Āchāryya</i> of Jalpēsavarapura.
333	Pillar in the ardha-maṇḍapa of the same temple.	..	....	..	..	..	Do. ..	..	Incomplete. Mentions Kālgārābharanā.
334	Gurazāla .—Hero-stone on the left side of the Gurazālamma temple in the old village.	..	....	..	..	..	Do. ..	..	In characters of the 10th century A.D. Damaged and mutilated. Mentions Palla-nāḍu. Another hero-stone on the right side of the Gurazālamma temple of a later date is badly damaged and seems to record the death of a hero in a fight.
335	Stone set up in a ruined shrine behind the Travellers' Bungalow.	Ikhalu	..	..	..	..	Prākṛit in Brāhmi	..	In characters of the 3rd century A.D. Records a gift of land (<i>khēṭa</i>) called Bhādūka (or Tāḍuka) made to Bhagavat (i.e., Buddha) by the lord of Halampūra (<i>Halampūra-sāmt</i>).
336	Slab set up near the Kōtasāni wāḍi	..	....	..	..	..	Telugu (archaic)	..	In characters of the 9th century A.D. Records the death of Ugra, son of Dhumaiya, who was the son of Kalahabōyu, in a cattle-raid with a certain Jāyama.
337	Māṅgala .—Slab set up near the flag- staff in the Kālēsvara temple.	Kākatīya	..	..	..	..	Telugu	..	Unfinished. Mentions the temple of Kālēsvaradēva at Māḍu-gula.
338	Pillar set up in the compound of the same temple.	..	..	..	..	..	Early Nāgari (archaic).	..	Written in peculiar archaic characters of about the 5th century A.D. Seems to read 'Rōhīyabhabhru', 'Paśurudhabhabhru' and 'Vaguvanuri Chhuchhu'. Another face seems to read in two lines 'Śri [Phulla]kalyāṇuḍu' and 'Parasama-pavitra'.
339	Second pillar in the same place	..	....	..	..	..	Telugu-Kannada (archaic).	..	In characters of the 6th century A.D. Seems to read 'Pāṇi-yarakajavu Aḷi Durijaya'.
340	Third pillar	..	....	..	..	..	Early Nāgari	..	Reads 'Paṃcharathapriya'.
341	Fourth pillar	..	....	..	..	..	Do.	..	Seems to read 'Rōhāśra[ya] Chhuchhu'.
342	Same pillar	..	....	..	..	..	Telugu-Kannada (archaic).	..	In characters of about the 5th century A.D. Reads 'Vi[ka]-rasaṅghāta'.
343	Fifth pillar	..	....	..	..	..	Early Nāgari	..	Seems to read 'Itinachhu[ppra]ya[ra]ḷḷi' and 'Vira-Chhuchhu'. The latter is in slightly later characters.
344	Sixth pillar	..	....	..	..	..	Telugu-Kannada (archaic).	..	In characters of the 7th century A.D. Reads 'Ohintā [maṇi]' and 'Chūju [govvu] Śri'.
345	On the same pillar	..	....	..	..	..	Do.	..	In characters of the 6th century A.D. Reads 'Siṅga-dha-mana'.
346	Front wall of the small Śiva shrine in the courtyard of the same temple.	..	....	..	..	..	Do.	..	In characters of the 7th century A.D. Reads 'Śri Anādikartar'.

B.—List of stone inscriptions copied during the year 1936 37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—<i>concl.</i>					
	PALNAD TALUK—<i>cont.</i>					
	Māṅgala—<i>cont.</i>					
347	Slab set up in the Nandi-maṅḍapa in the same temple.	..	....	..	Telugu-Kannada (archaic).	States that this was the lamp (?) of Sainārābhīṭadēva. In characters of the 7th century A.D.
348	Fragments of a hero-stone standing in the same temple.	..	....	Śaka 1045, Krōdhin	..	Badly damaged. Mentions Sāmarāju and Kāmabōjyu].
349	Rentāla. —Sculptured white marble pillar set up on the southern mound on the Stambhālabōḍu hillock.	Ikhaku	[Chuvāla] Sri Chāntamūla	Year 8, Vasantapakha, padhamādina.	Prākṛit in Brāhmī	In characters of the 3rd century A.D. Damaged. Records the setting up of the stone pillar for a Buddha-Saṅgha at Khaḍḍagiri by the merchant Nataka, son of merchant (<i>varijaka</i>) Saṅghami and Haghā, residents of Bhaṅgikaka, in conjunction with his wife and sons.
350	A second sculptured marble pillar set up in the same place.	..	....	..	Do.	Do. Mentions a Buddha-Saḅha (Buddha-Saṅgha).
351	A third marble slab set up in the same place.	..	....	..	Do.	Do. Badly damaged and mutilated.
352	Fragmentary marble slab lying rear the northern mound in the same place.	..	....	..	Do.	Do. Reads 'ma siṅgalatīa rāṅa'.
	KISTNA DISTRICT.					
	GUDIVADA TALUK.					
353	Balliparru. —Pillar built into the threshold of the entrance into the compound of the Veṅḡḡpālasvāmin temple.	..	....	..	Telugu	In characters of about the 12th century A.D. Much damaged and mutilated and one side built in. Describes a certain chief (name lost) belonging to [To]ḷḷākakula with a string of epithets, and registers a gift of cows for maintaining a perpetual lamp in the temple of Mallikārjuna.
354	Siddhāntam. —On a pillar lying in front of the Nāḡēśvarasvāmin temple.	..	....	Śaka 1326, Tārāna, Māgha, śu. 10, Tuesday.	Do.	States that the pillar of the <i>mukha-maṅḍapa</i> in the temple of Nāḡēśvaradēva at Koṅḍaviḍu was caused to be made by Rāvīpūḍi Viruṣeṭṭi called 'the lord of Penugōḍaparru', for the merit of his parents. The donor is said to have belonged to the Vaiśya family and Sidiseṭṭa-gōtra.
	CHITTOOR DISTRICT.					
	PUNGANUR TALUK.					
355	Cherukuvāripalle. —Base of the Kāśi-Viśvėśvarasvāmin temple.	..	....	Śaka 1798, Dhātu, Māgha, ba. 5.	Do.	States that Mummaḍi Chikarāyalu, son of Sugutūri Immaḍi Chikarāyalu, built the <i>gōpura</i> of the temple, the <i>maṅḍapa</i> for Chāṅḍēśvara and the stone gateway, and also gave the metal images of the goddess (<i>ammarāvuru</i>) and of Chāṅḍēśvara.

356	Chintapartivāripalle (hamlet of Kambhamvāripalle).—Rock near the Nāga stones at the west end of the tank-bund.	..	....	Dhātu, śu. 1	Do. ..	..	Damaged and worn out. Seems to register some gifts made by Immaḍi Chikarāya of the Sugutūru family. Mentions Avulapalli.
357	Muttukūru .—Slab set up in front of the house of the village Munsiff, Virē-Gauḍa.	..	....	Saka 17 [10], Kīlaka, Māgha, śu. 10.	Do. ..	..	Seems to refer to the setting up of the lamp-pillar (?) by a certain Ayapa-Gauḍa.
358	Pillar at the Mogasāla (entrance) into the village.	..	....	Saka 1663, Durmati	Do. ..	..	States that the entrance-porch (<i>vāki-mogasāla</i>) was caused to be made by Cherakūri Timmā-Gavunivāru.
359	Two pieces of a slab lying in a field about a furlong to the south-east of the village.	..	....	..	Kannaḍa	..	Modern and fragmentary. Seems to refer to some gift of land.
360	Rock about a mile to the south-east of the village.	..	....	Saka 1738, Dhātu, Māgha, śu. 15, Tuesday.	Telugu	..	States that the pond was dug by Sugutūri Immaḍi-Chikarāyam.
361	Nadigaḍḍa .—Rock called the Chākali-baṅḍa about half a mile to the east of the village.	..	....	..	Do. ..	..	States that the mortar (on this rock) was made by a certain Gaṅgi Pāpana. The characters may be assigned to the 17th century A.D.
362	Nellimanda .—Slab in Survey No. 45 near the tank called Rāmayyakunṭa.	..	....	Prabhava, Vaiśākha	Do. ..	..	Much damaged and worn out. Mentions Chikarāya.
363	Tsadum .—Rock near the tank at Mālapalle, about a mile to the south of the village.	..	....	Saka 1790, Kīlaka, Māgha, śu. 6.	Do. ..	..	Worn out. Seems to refer to the construction of the tank and to the gifts of lands made for its upkeep by Sugutūri Chikarāya Tamme-Gaumaiyya.
364	Slab set up in the compound of the Liṅgāyata-maṭha.	..	....	Rākshasa, Āsvija, śu. 10.	Kannaḍa	..	Registers gift of the village Virasamudra, a hamlet of Chadumu, to Guru-Mallikārjunadēva of the <i>maṭha</i> of [E]lāndūru by Dalavāyi Virē-Gauḍa of Anekalu after obtaining the sanction of Immaḍi Chikarāya Tamme-Gauḍa.
365	Slab set up in front of the Mallēsvara-svāmin temple.	..	....	Śaka	Telugu	..	Damaged and worn out. Only the king's epithets 'Rājādhirāja Rājaparamēśvara Virapratāpa' are legible.
366	Slab set up in a field to the south of the same temple.	Vaidumba	..	..	Telugu (archaic)	..	Records the death of Pengālu Rāchamalluru in a fight with Raṇamrkkā Singhambu Vaṇarāju, when the village Sadumbu was under the rule of Iṅṅkūḷāḍitya. The characters are of about the 9th century A.D.
367	Pieces of a broken slab lying in the same place.	Do.	Do. ..	..	Do. ..	..	Fragmentary. Mentions Iṅṅkūḷāḍitya. Seems to refer to a fight between a certain [Sā]matṭi-Vaṇarāju and another (name lost).
368	Vāyalpād .—Slab set up in front of the Gōpura (proper right side) of the Paṭṭābhīrāmasvāmin temple.	Vijayanagara	..	Saka 145[6], Jaya, Śrāvana, śu. 1.	..	..	Damaged. Registers some gifts probably of lands at Vāvilipāḍu in Kandanavroḷu[-sima] made by Mahānāyakaḥārya Kam[bbham] Timmānāyana Venkaṭādri-Nāyaningāru to the temple of Raghunātha.
369	Another slab in the same place	..	....	..	Sanskrit	..	Modern. Verses praising the efficacy of 'Rāma-smaraṇa'.
370	Gōpura in the same temple	..	....	..	Telugu	..	Damaged. In modern characters. Mentions Ādalūri-gunta and Achama-gunta.

B.—List of stone inscriptions copied during the year 1936-37—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT— <i>concl.</i>					
	VAYALPAD TALUK— <i>concl.</i>					
371	Vīṭhalam.—Gōpura of a ruined temple, left of entrance.	..	....	..	Telugu	Damaged. Registers some gift of land probably to the temple. Mentions the village Vīṭhalam and Puṅgipalīsthalam. The characters may be assigned to the 16th century A.D.
372	Same gōpura, right of entrance	Vijayanagara	Achyutadēva-Mahārāya ..	Śaka 1457, Mar-matha, Kā[rttika], ba. [1]2, Sunday.	Do. ..	Damaged. Records the consecration of the image of Vīṭhalēśvara and seems to register gift of lands by Venkaiādrī-Nāyaka, son of Mahānāyankāchārya Kambham Timmā-Nāyaka, to the temple.
373	Base of same temple	..	....	..	Do. ..	Seriously damaged. Refers to a certain Mahāmandalēśvara whose name is lost. In characters of about the 16th century A.D.

APPENDIX C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		RASHTRAKUTA.
		<i>Kannaradēva.</i>
B	281	26th year, Vṛiśchika, ba. 3, Wednesday, Mṛigaśira =A.D. 964, October 26, Wednesday; ·54; ·48.
		SILAHARA.
		<i>Gaṇḍarāditya.</i>
A	6	Śaka 1048, Parābhava, Āshāḍha, śu. 4, Saturday, Dakṣiṇāyana =A.D. 1126, June 26, Saturday; ·17.
		CHOLAS.
		<i>Rājakēsarivarman</i> alias <i>Chakravartin Kulōttuṅga-Chōla (I).</i>
B	31	11th year, Karkaṭaka, ba. 15, Sunday, Āyilyam. The details correspond to A.D. 1080, July 19, Sunday; ·49; f.d.n. ·00.
		<i>Rājakēsarivarman</i> alias <i>Tribhuvanachakravartin Kulōttuṅga-Chōla (II).</i>
"	55	11th year, Siṃha, ba. 14, Wednesday, Āyilyam =A.D. 1143, August 11, Wednesday; ·57; ·45.
"	56	7th year, Kumbha, ba. 5, Saturday, Svāti =A.D. 1140, February 10, Saturday; ·14; ·35.
		<i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Rājarājadēva (II).</i>
"	68	11th year, Vṛiśchika, śu. 5, Monday, Tiruvōṇam =A.D. 1156, November 19, Monday; ·63; ·58.
		<i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga-Chōla III).</i>
"	17	35th year, Tulā, śu. 13, Wednesday, Rēvatī =A.D. 1212, October 10, Wednesday; ·25; f.d.n. ·10.
		<i>Parakēsarivarman</i> alias <i>Tribhuvanachakravartin Vīrarājendradēva (Kulōttuṅga-Chōla III).</i>
"	61	6th year, Mīna, ba. 6, Monday, Kēṭṭai =A.D. 1184, March 5, Monday; ·58; f.d.n. ·10.
"	76	7th year, Mithuna, ba. 12, Tuesday, Kārttigai =A.D. 1185, May 28, Tuesday; ·10; f.d.n. ·08.
		<i>Tribhuvanachakravartin Rājarājadēva (III).</i>
"	35	26th year, Dhanus, śu. 3, Saturday, Tiruvōṇam =A.D. 1241, December 7, Saturday; ·28; ·76.
"	108 and 110	13th year, Vṛiśchika, śu. 3, Monday, Rōhiṇī. Irregular. Śu. 3 and Rōhiṇī cannot combine in the month of Vṛiśchika. If śu. 3 is a mistake for ba. 3, the details would correspond to A. D. 1229, November 4, Sunday (not Monday), (ba. 3) f.d.t.; ·64; ·13.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA-CHALUKYA.
		<i>Tribhuvanachakravartin Rājarājadēva (II).</i>
B	299	[18]th year, Śaka 108[5], Paushya, śu. Saturday, saṅkrānti. Probably A.D. 1165, December 25, Saturday.
		PANDYA.
		<i>Jatāvarman alias Sundara-Pāṇḍyadēva.</i>
"	158	12th year, Makara, śu. Wednesday, Uttirāḍam. Irregular.
		<i>Vikrama-Pāṇḍyadēva.</i>
"	268	8th year,, chaturdaśī, Friday, Punarpūsam. Nak. Punarpūsam was not current on Friday with either ba. or śu. 14 in any month in the 8th year, corresponding to 1276-1277 A.D.
		<i>Māṛavarman alias Tribhuvanachakravartin Kulaśēkharadēva (I).</i>
"	7	1[0]th year, Dhanus, śu. 10, Monday, Aśvati =A.D. 1277, December 6, Monday; ·53; ·81.
		<i>Jatāvarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.</i>
"	43	12th year, Tulā, ba. 10, Wednesday, Makhā =A.D. 1308, October 9, Wednesday; f.d.t. ·07; f.d.n. ·19.
"	44	. . year, [Kumbha], ba. 13, Wednesday, Uttirāḍam. The regnal year is given as 10 at the end of the record. The corresponding date was A.D. 1307, February 1; ·80; ·51.
"	47 and 50	10th year, Kumbha, ba. 13, Wednesday, Uttirāḍam =A.D. 1307, February 1, Wednesday; ·80; ·51 (See No. 44 above).
		<i>Māṛavarman alias Tribhuvanachakravartin Kulaśēkharadēva (II).</i>
"	23 and 25 to 28	2+1st year, Makara, ba. 3, Tuesday, Uttiram =A.D. 1316, January 13, Tuesday; ·59; f.d.n. ·93.
"	24	2nd year, Makara, ba. 3, Tuesday, Uttiram. The date intended appears to be the same as in No. 23 above.
		PALLAVA.
		<i>Kōpperuñjīngadēva.</i>
"	199	5th year, Vri[shabha], śu. 5, Wednesday, =A.D. 1248, April 29, Wednesday; ·67; the nakshatra was Punarvasu which was current till ·57 of the day.
		KAKATIYA.
		<i>Ganapatidēva-Mahārāju.</i>
A	5	Śaka 1176, Ānanda, Phālguna, śu. 10, Monday =A.D. 1255, February 16, Tuesday (not Monday); f.d.n. ·85.
B	293	Śaka 1165, Śōbhakrit, Āsvayuja, śu. 12, Saturday, Kanyā-saṅkrānti =A.D. 1243, September 26, Saturday; ·70. Tulā- (not Kanyā-) saṅkrānti occurred two days later.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
KAKATIYA—contd.		
<i>Gaṇapatidēva-Mahārāja—contd.</i>		
B	295	Śaka 11[60], Viḷambi, Āśvayuja, ba. 3, Tuesday, Tulā-saṅkrānti =A.D. 1238, September 28, Tuesday ; ·19, Tulā-saṅkrānti.
”	301	Śaka 1174, Paridhāvin, Āśvayuja, ba. Friday, Tulā-saṅkrānti =A.D. 1252, September 27, Friday ; (ba. 8) ·88.
”	305	Śaka [11]49, [Vya]ya, na, ba. 10, Tuesday =A.D. 1226, August 18, Tuesday ; f.d.t. ·22.
REDDI.		
<i>Ana-Vōta-Reddī.</i>		
A	4	Śaka 1280, Pausha, amāvāsyā, Tuesday, solar eclipse =A.D. 1358, January 9, Tuesday. The solar eclipse occurred on the following day.
<i>Vēma.</i>		
B	327 and 328	Śaka 1340, Vi[ḷam]bi, Kārttika, śu. 11, Saturday =A.D. 1419, October 28, Saturday ; f.d.t. ·38. The cyclic year was an expired one.
HOYSALA.		
”	69	Śaka 1154, Nandana, Chittirai, paurṇamāsī, Svāti, Tuesday, lunar eclipse. The date falls in the reign of Vīra-Narasimha II who is referred to in the record ; and the details agree for A.D. 1232, April 6, Tuesday ; ·77 ; f.d.n. ·29 ; lunar eclipse.
<i>Sārvabhaumachakravartin Vīra-Sōmēśvaradēva.</i>		
”	118	22nd year, Kumbha, ba. 6, Saturday, Svāti =A.D. 1255, January 30 ; Saturday ; ·64 ; ·79.
<i>Vīra-Rāmanāthadēva.</i>		
”	70	8th year, Makara, śu. 5, Monday, Uttirattādi =A.D. 1263, January 15, Monday ; f.d.t. ·10 ; ·76.
”	74	7th year, Rishabha, ba. 5 [Friday], Tiruvōṇam =A.D. 1261, May 20, Friday ; ·62 ; ·55.
”	125	2nd year, Kaṅkaṭaka, śu. 15, Sunday, Tiruvōṇam =A.D. 1256, July 9, Sunday ; ·23 ; f.d.n. ·17 ; there was a lunar eclipse on this day.
VIJAYANAGARA.		
<i>Bukka-Mahārāja.</i>		
”	283	Śaka 1328 (expired), 1329 (current), Vyaya, Bhādrapada, śu. 10, Vaddavāra =A.D. 1406, August 24, Tuesday ; ·51.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Dēvarāya-Mahārāya, 'ruling from Vijayanagara'.</i>		
B	284	Śaka 1354, Virōdhikṛit, Kārttika, śu. 1, Monday =A.D. 1431, October 8, Monday; but śu. 1 had ended at ·63 on the previous day. The Śaka year quoted was current.
<i>Praudhadēva-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt.'</i>		
"	106	Śaka 1392, Vikṛiti, Makara, śu 7, Friday, Uttirattādi =A.D. 1470, December 28, Friday; śu ·7 however commenced at ·99 on this day and ended at ·07 on Sunday; f.d.n. ·30.
<i>Sāluva Naraśingadēva-Mahārāya.</i>		
"	262	Śaka 1393, Vikṛiti, Arpaśi 13, trayōdaśi, Monday. Irregular. See also Nos. 111 and 213 of 1934-35.
<i>Kṛishnadēva-Mahārāya.</i>		
A	10	Śaka 1450, Sarvajit, Kārttika, Monday, Utthāna-dvādaśi =A.D. 1527, November 4, Monday; ·26.
B	105	Śaka 1441, Pramādi, Vṛiśchika, śu. purnamī, Sunday, Kṛittikā =A.D. 1519, November 6, Sunday; ·68; ·90. There was a lunar eclipse on this day.
"	107	Śaka 1441, Pramādi, Dhanus, śu. purnamī, Tuesday, Tiruvādirai =A.D. 1519, December 6, Tuesday; ·24; f.d.n. ·22.
<i>Achyutadēva-Mahārāya.</i>		
"	181	Śaka 1459, Durmukhi, Rishabha, śu., Hasta, Sunday =A.D. 1536, May 28, Sunday; śu. (8) ·41; f.d.n. ·82. The Śaka year was current.
"	182	Śaka 1454, Nandana, Kārttigai 28, śu., Tiruvōṇam, Monday. Irregular.
"	264	Śaka 1454, Nandana, Makara, śu. 10, Monday, Hasta. Śu. 10 and Hasta cannot combine in Makara. The date was probably A.D. 1533, January 6, Monday; ·17; the nakshatra was Kṛittikā ·23.
"	316	Śaka 1460, Viḷambi, Mārgaśira, śu. 11, Thursday =A.D. 1538, December 2, Monday (not Thursday); ·48.
"	372	Śaka 1457, Manmatha, Kār. . . ., ba. [1]2, Sunday =A.D. 1535, November 21, Sunday, f.d.t. ·31.
<i>Sadāśivarāya-Mahārāya.</i>		
"	8	Śaka 1466, Krōdhin, Uttarāyana, Rishabha, śu. 6, Tuesday, Makha =A.D. 1544, May 27, Tuesday; f.d.t. ·02; f.d.n. ·19.
"	13	Śaka 1467, Viśvāvasu, Phālguna, śu. 7, Monday, Rōhiṇi =A.D. 1546, February 8, Monday, śu. 8 (not 7); ·43; ·79.
"	57	Śaka 1487, Krōdhana, Kaṇṇi, śu. 3, Thursday, Viśākhā =A.D. 1565, September 27, Thursday; ·50; ·55.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>Sadāśivarāya-Mahārāya—contd.</i>		
B	58	Śaka 1475, Paridāpi (expired), Pramādīcha (current), Mēsha, śu. 1, Thursday, Bharanī =A.D. 1553, April 13, Thursday, ·87 ; ·73.
”	60	Śaka 1484, Du[ndubhi], Kaṛkaṭaka, ba. 10, Saturday, Rōhiṇī =A.D. 1562, July 25, Saturday, ·78 ; ·68.
”	66	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. 10, Friday, Rōhiṇī. Śu. 10 and Rōhiṇī cannot combine in the month of Vṛiśchika. If the tithi is a mistake for śu. 15, the details agree for A.D. 1551, November 13, Friday, ·38 ; f.d.n. ·19.
<i>Śrīraṅgarāya-Mahārāya.</i>		
”	198	Śaka 1497, Yuva, Tai 23, pañchamī, [Hasta], Thursday =A.D. 1576, January 20, Friday (not Thursday) ; (ba. 5) ·55 ; ·58.
”	256	Śaka 1496, Bhava, Kaṛkaṭaka, śu. 12, Wednesday, Anurādhā. Irregular.
<i>Veṅkatapatidēva-Mahārāya.</i>		
”	16	Śaka 1533, Virōdhikṛit, Simha, ba. 13, Tuesday, Pūram =A.D. 1611, August 27, Tuesday, ba. 15 (not ba. 13) ·71 ; ·80.
”	79	Śaka 1512, Vikṛiti, Ṛishabha, śu. 7, Thursday, Pushya =A.D. 1590, April 30, Thursday, ·88 ; ·10.
”	97	Śaka 1516, Jaya, Mēsha, śu. 3, Saturday, Rōhiṇī =A.D. 1594, April 13, Saturday ; ·55 ; ·66.
<i>Veṅkatapatidēva-Mahārāya (II) ‘ who witnessed the elephant hunt ’.</i>		
”	137	Śaka 1521, Vikārin, Kaṛkaṭaka, ba. 3, Sunday, Śatabhishaj =A.D. 1599, July 1, Sunday ; ba. 4 (not ba. 3) ·76 ; ·84.
<i>Rāmarāja, ‘ ruling from Vijayanagara. ’</i>		
A	1	Śaka 1355, Naḷa, Tai 27, Monday, śu. 13, Punarpūsam. In Tamil characters of the 18th century A. D. Irregular.
<i>Harihara, ‘ ruling from Ghanagiri ’.</i>		
”	11	Śaka 1370, Vibhava, Māgha, śu. 5, Thursday, Uttara-Phalgunī. Irregular. Śu. 5 and Uttara-Phalgunī cannot combine in the month of Māgha. The characters of the grant belong to the 18th century A. D.
MADURA NAYAKA.		
<i>Krishṇa-Vīrappa-Nāyaka.</i>		
B	136	Śaka 1517, Manmatha, Vṛiśchika, ba. 14, Thursday, Anusham =A.D. 1595, November 20, Thursday ; ·30. Nak. Anurādhā commenced at ·05 of this day.
<i>Muddu-Vīrappa-Nāyaka.</i>		
”	3	Prabhava, Āshādha, śu. 5, Friday. =A.D. 1688, June 22, Friday ; ·89 ; the cyclic year was an expired one.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MADURA NAYAKA—contd.		
<i>Maṅgammā.</i>		
A	8	Śaka 1620, Vyaya, Chitra 2, śu. 13, Monday, Uttara. Irregular. Vyaya corresponded to Śaka 1628, the last year of Maṅgammā's reign.
<i>Vijayarāṅga-Chokkanātha-Nāyaka.</i>		
"	7	Śaka 1630, Sarvadhāri, Ādi 26, ba. 5, Monday, Uttara-Bhādrapada =A.D. 1708, July 26, Monday; ·76; f.d.n. ·17.
MYSORE KINGS.		
<i>Chāmarāja-Oḍeyar.</i>		
"	12	Kali 4834, Śaka 1657, Pramādīcha, Āṇi 23, saptamī, Friday, Uttirattādi. Śaka 1655 not 1657 corresponded to Kali 4834, Pramādīcha. The equivalent was A.D. 1733, June 22, Friday; f.d.t. ·07; f.d.n. ·11.
<i>Kṛishṇarāya-Oḍeyar, 'ruling from Śrīraṅgapattana'.</i>		
"	13	Śaka 1683, Kali 4860, Vishu, Kārttigai 22, Thursday, saptamī, Avittam. The Kali year corresponding to Śaka 1683 (expired) and cyclic year Vishu was Kali 4862 not 4860. In this year Kārttigai 22 was a Thursday=A.D. 1761, December 3; f.d.t. ·04; ·29.
GENERAL.		
B	1	Vishu, Śrāvāṇa, śu. 10, Sunday. As the Madura Nāyaka ruler Chokkanātha is mentioned, the details may be equated to A.D. 1761, August 9, Sunday; f.d.t. ·35.
"	5	Śaka 1574, Nandana, Vaiśākha, śu. bhādra, Atithi (Aditi). Tithi 'Bhadrā' is <i>dvitīyā</i> , <i>saptamī</i> or <i>dvādaśī</i> , and Aditi-nakshatra is Punarvasu. The details corresponded to A.D. 1652, May 3, Monday; śu. (7) f. d. t. ·87; ·75.
"	9	Śaka 1602, Raudri, Kumbha, śu. 7, Sunday, Svāti. Śu. 7 is evidently a mistake for ba. 7. The details were current on A.D. 1681, January 30, Sunday; (ba. 7) ·97; ·38.
"	78	Śaka 1658, Naḷa, Chaitra, śu. 3, Saturday, Rōhinī =A.D. 1736, April 3, Saturday; ·30; f. d. n. ·23. The solar month was probably intended.
"	81	Śaka 1415, Pramādi, Rishabha, śu. 5, Monday, Pushya =A.D. 1493, May 20, Monday; ·55; ·12.
"	83	Śaka 1611, Vibhava, Mīna, śu. 6, Saturday, Rōhinī =A.D. 1689, March 16, Saturday; ·81; ·34.
"	87	Saumya, Tai 22, Friday. The characters belong to the 15th century A.D., as such Saumya corresponded to A.D. 1490. In this year Tai 12 (not 22) was Friday, January 8.
"	90	Śaka 1512, Vikṛiti, Mēsha, śu. paurṇamī, Thursday, Viśākhā =A.D. 1590, April 9, Thursday; ·79; the nakshatra, however, was Chitrā till ·38 and Svāti thereafter.
"	91	Śaka 1505, Subhānu, Tulā, ba. 5, Friday, Punarvasu =A.D. 1583, October 25, Friday; ·42; f. d. n. ·10.
"	92	Śaka 1422, Raudri, Makara, śu. 10, Monday, Rōhinī =A.D. 1500, December 30, ·25; f. d. n. ·87; the week-day was, however, Wednesday, not Monday.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—concl'd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
GENERAL— <i>contd.</i>		
B	100	Śaka 1618, Īśvara, Purattāsi, śu. 13, Śatabhishaj =A.D. 1697, September 18, Saturday, ·56 ; ·38.
„	101	Śaka . . . , [Viḷam] bi, Uttarāyana, Ṛishabha, śu. 2, Monday, Rēvatī. Irregular : śu. 2 and Rēvatī cannot combine in the Ṛishabha month.
„	164	Śaka 1523, Plava, Kumbha, ba. 8, Thursday, Anurādhā =A.D. 1602, February 4, Thursday ; ·51 ; ·71.
„	170	Śaka 1583, Śubhakrit, Dakshināyana, Śaradritu, śu. 10, Monday, Tiruvōṇam =A.D. 1662, October 11, Saturday (not Monday) : f.d.t. ·54 ; ·25 : the solar month was Tulā.
„	171	Śaka 1428, Kshaya, Makara 9, saptamī, Tuesday, Chittirai =A.D. 1507, January 5, Tuesday ; (ba. 7) ·67 ; ·94.
„	266	Kali 4863, Chitrabhānu, Āvani 16, Saturday =A.D. 1762, August 28, Saturday.
„	289	Śaka 1[1]57, Manmatha, Pushya, ba. [1], Wednesday, Uttarāyana-saṅkrānti =A.D. 1235, December 26; Wednesday ; f.d.t. ·11 ; Uttarāyana-saṅkrānti.
„	290	Śaka 1766, Śōbhakrit, Māgha, ba. 13, Friday =A.D. 1844, February 16, Friday ; ·33.
„	291	Śaka 1231, Sādhāraṇa Pushya, śu. 8, Monday =A.D. 1310, December 30, Wednesday (not Monday) ; ·21.
„	292	Śaka 1182, Raudri, Pushya, ba. 10, Wednesday =A.D. 1260, December 29, Wednesday ; ·30.
„	297	Śaka 1182, Raudri, Pushya, ba. [7], Sunday, Makara-saṅkrānti =A.D. 1260, December 26, Sunday ; ·51 ; Makara-saṅkrānti.
„	303	Śaka 1066, Māgha, ba. 14, Tuesday =A.D. 1145, January 23, Tuesday ; ·84.
„	304	Śaka 1460, Hēmalambi, Phālguna, ba. 10, Sunday =A.D. 1538, February 24, Sunday ; ·48.
„	315	A. D. 1790, Sādhāraṇa, Āśvija, śu. 12, Tuesday =A.D. 1790, October 19, Tuesday ; ·72.
„	317	Śaka 1785, Kali 4964, Dundubhi, Vaiśākha, śu. 15, Tuesday, Svāti =A.D. 1862, May 13, Tuesday ; ·93 ; ·16.
„	318	Śaka 1[4]10, Saumya, Chaitra, ba. 30, Tuesday =A.D. 1489, March 31, Tuesday, f. d. t. ·10.
„	321	Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday.
and	323	Vijaya corresponded to Śaka 1515-16. The details agree for A.D. 1594, March 21, Thursday ; ·59, which fell within the cyclic year, though the Telugu new year had already commenced.
„	354	Śaka 1326, Tāraṇa, Māgha, śu. 10, Tuesday =A.D. 1405, February 10, Tuesday, śu. 11 (not śu. 10) ·04.
„	360	Śaka 1738, Dhātu, Māgha śu. 15, Tuesday The details agree for the cyclic year Yuva (Śaka 1738) (not Dhātu) =A.D. 1816, February 13, Tuesday ; ·48.

APPENDIX D.—List of Photographs taken during the year 1936-37.

No.	District—Locality.	Description.	Size.
1455	....	Seal of a Western Chālukya copper-plate grant received from the Government Epigraphist for India.	Full.
1456	Bellary—Hampi ..	Viṭṭhalasvāmin temple—Sculpture of a woman wringing out her hair, on a pillar in the Kalyāna-maṇḍapa.	Do.
1457	....	Copper-plate No. 10 of 1935-36—(full inscription).	Half.
1458	....	Do. (upper portion).	Do.
1459	....	Do. (lower portion).	Do.
1460	....	A sculpture of Vasundharī found within the corridor of Shitthaung temple at Mrohaung, Akyab, Burma (from photo No. 2327, Burma Circle).	Do.
1461	....	Do. (left side), (from photograph No. 2684, Burma Circle).	Do.
1462	....	Do. (right side), (from photo No. 2685, Burma circle).	Do.
1463	....	Do. (side view), (from photo No. 2686, Burma Circle).	Do.
1464	....	A cylinder seal from Ishchali, Babylonia, (from the <i>Illustrated London News</i> , dated 5th September 1936.)	Do.
1465	....	Temple of goddess Ishtas-kitilum (general view of the excavated side) at Ishchali, Babylonia, (from the <i>Illustrated London News</i> , dated 5th September 1936).	Full.
1466	Tinnevelly—Kuttālam ..	Kuttālanāthasvāmin temple—Group of Nāga stones on a platform under a pipal tree.	Do.
1467	Do. ..	Do. —Metallic image of Kāraikkālammaiyaṛ.	Half.
1468	Do. ..	Do. —Metallic image of Pārvatī.	Full.
1469	Do. ..	Do. —Metallic image of Kaṅkālamūrti.	Do.
1470	Do. ..	Do. —Metallic image of Sundaramūrti.	Do.
1471	Do. ..	Do. —North view of the mahā-maṇḍapa.	Do.
1472	Tinnevelly—Tenkāsi ..	Vāliyampottai Hill—A big burial urn excavated from a mound, view <i>in situ</i> .	Do.
1473	Do. ..	Do. —A big burial urn excavated from the mound, view after excavation.	Do.
1474	Do. ..	Do. —Earthen vessels excavated from the mound.	Do.
1475	Tinnevelly—Tirumalai-puram.	Varadāchhimalai hill—General view of the rock-cut cave temple (See No. 395).	Do.
1476	Do. ..	Rock-cut cave temple—View of the cell flanked by two <i>Dvārapālakas</i> .	Do.
1477	Tinnevelly—Koṅkai ..	Slab with sculpture in relief of Hanumān carrying a <i>kāvadi</i> , on the roadside.	Do.
1478	Do. ..	Image of a seated Jaina Tirthaṅkara (Mahāvīra), lying on the roadside.	Do.
1479	Do. ..	A mutilated image of a seated Jaina Tirthaṅkara (Mahāvīra), lying in a field.	Do.

D.—List of Photographs taken during the year 1936-37—*contd.*

No.	District—Locality.	Description.	Size.
1480	Tinnevelly—Akkaśālai ..	Śiva temple—Back view	Full.
1481	Tinnevelly—Koṟkai ..	Conches found in the village	Do.
1482	Do. ..	Conch-beads found in the village	Half.
1483	Ramnad—Kunṅakkuḍi..	Rock-cut cave temple (No. 2)—Sculpture of a Dvārapālaka, on the right wall.	Full.
1484	Do. ..	Do. —Sculpture of Viṣṇu with an attendant to his left, on the right wall.	Do.
1485	Do. ..	Do. —Sculptured panel of Natarāja (coated with stucco).	Do.
1486	Do. ..	Do. —Sculpture of a Dvārapālaka, on the right wall (inside).	Do.
1487	Do. ..	Do. —Sculpture of a Dvārapālaka, on the left wall (inside).	Do.
1488	Do. ..	Do. —Sculpture of an ascetic with an axe (Paraśurāma ?), on the rock (outside), to the left of the cave.	Do.
1489	Do. ..	Subrahmaṇya temple on the hill—General view.	Do.
1490	Ramnad—Pillaiyārpaṭṭi	Karpakavināyaka temple—View of the rock-cut shrine.	Do.
1491	Do. ..	Do. —Sculptured panel of Śiva (?) with attendants.	Do.
1492	Do. ..	Do. —Two metallic images of Pārvati.	Do.
1493	Ramnad—Tirukkaḷākkuḍi	Kakōlanātha Temple—Sculpture of a <i>rishi</i> known as Pulastya in the rock-cut shrine on the hill.	Do.
1494	Do. ..	Do. —Stone image known as Nāgarāja, kept near the Amman shrine.	Do.
1495	Do. ..	Do. —General view of the temple on the hill.	Do.
1496	Do. ..	View of the hill showing the cavern to the south of the temple.	Do.
1497	Trichinopoly—Karūr ..	Raṅganāthasvāmin temple—Stone image of Raṅganātha lying in the compound.	Do.
1498	Tanjore—Tanjore ..	Bṛihadīśvara temple—Sculpture of Vasundharā on a pillar of the maṇḍapa in front of the Bṛihannāyakīshrine.	Do.
1499	Guntur—Reṅṅāla ..	Stamhālabōḍu hillock—South-east view of the southern <i>stūpa</i> -mound (No. 1), showing inscribed pillar.	Do.
1500	Do. ..	Do. —South-east view of the southern <i>stūpa</i> -mound (No. 1), showing inscribed pillar and fragments.	Do.
1501	Do. ..	Do. —General view of northern <i>stūpa</i> -mound (No. 2).	Do.
1502	Do. ..	Do. —General view of northern <i>stūpa</i> -mound (No. 2), showing sculptured fragments (arranged in a group).	Do.
1503	Guntur—Māḍugala ..	Kālēsvara temple—A small early Śiva shrine in the courtyard.	Do.
1504	Do. ..	Do. —Group of a hero-stone, a Tirthaṅkara and two sculptured pillars, in the courtyard.	Do.
1505	Do. ..	Do. —Slab with sculpture of Śiva seated with Pārvati and attendants.	Do.
1506	Do. ..	Do. —Slab with sculpture of Śiva seated with Pārvati and attendants (close view).	Do.

D.—List of Photographs taken during the year 1936-37—*contd.*

No.	District—Locality.	Description.	Size.
1507	Guntur—Māḍugala ..	Kālēsvara temple—Stone image of Viṣṇu (standing), in the courtyard.	Full.
1508	Do. ..	Do. —Inscribed stone pillar with lotus carvings, in the courtyard.	Do.
1509	Guntur—Ayyaṅgāripālem near Pulipāḍu.	Bobbanāgi (Śiva temple)—General side view.	Do.
1510	Do. ..	Do. —Close side view.	Do.
1511	Guntur—Old Gurazāla..	Gurazālammaguḍi—Sculptured hero-stone set up near the temple.	Do.
1512	Guntur—Gurazāla ..	Inscribed slab set up in a field near the Travellers' Bungalow.	Do.
1513	Chittoor—Vāyalpāḍ ..	Pre-historic stone circle in the compound of the Travellers' Bungalow.	Do.
1514	Do. ...	A modern house with artistic wooden carvings.	Do.
1515	Do. ..	Do. (another view).	Do.
1516	Do. ..	The Viśvarūpa-darśanam of Śrī-Kriṣṇa from an old painting.	Do.
1517	Do. ..	Pilliguttā hillock—Prehistoric stone circle in a field nearby.	Do.
1518	Do. ..	Do. (another)	Do.
1519	Chittoor—Viṭhalam ..	Sculpture of a three-headed cow bathing a <i>Līṅga</i> with milk from its udder.	Do.
1520	Dharwar—Gadag ..	Trikūṭēsvarasvāmin temple—Portion of the south wall showing the details.	Do.
1521	Do. ..	Sōmēsvarasvāmin temple—Details of the south wall with sculptures.	Do.
1522	Bijapur—Bijapur ..	Bijapur Museum—Inscribed pillar with capital (from Mahākūṭa).	Do.
1523	Do. ..	Do. (Duplicate of No. 1522).	Do.
1524	Bijapur—Maskanhāl ..	Mound called Mōrimaṭṭikhāni—North-west view.	Do.
1525	Do. ...	Do. —South-west view	Do.
1526	Do. ..	Stone burial circle and chamber on the mound called Mōrimaṭṭikhāni.	Do.
1527	Do. ..	Do. (another view).	Do.
1528	Do. ..	Do. (another view).	Do.
1529	Do. ..	Do. (another view).	Do.
1530	Bijapur—Inachkallu near Maskanhāl.	Stone burial circle and chamber on the mound.	Do.
1531	Bijapur—Sitimani ..	Lakshmana-maṇḍala (stone labyrinth), first half.	Do.
1532	Do. ..	Do. second half.	Do.
1533	Kistna—Aṅgalūru ..	Buddhist mound	Do.
1534	Do. ..	Do. (another view) ..	Do.
1535	Do. ..	Grinding stone found at the Buddhist mound (now in a private house).	Half.
1536	South Arcot—Siddhalinga-maḍam.	Figure known as Vyāghrapāda-rishi in the Śiva temple (photographed by the Senior Assistant).	Quarter.
1537	South Arcot—Malayampattu.	Slab with figure of Natarāja cut in relief in a field (photographed by the Senior Assistant).	Do.
1538	South Arcot—Mogalār ..	Seated figure of Śiva in relief on a slab set up in the dilapidated Śiva temple (photographed by the Senior Assistant).	Do. Do.
1539	....	Seal of Copper-plate No. 2 of 1935-36 ..	Half.
1540	....	Seal of Copper-plate No. 5 of 1936-37 (Darśi plates).	Do.
1541	....	Seal of Copper-plate No. 6 of 1936-37 ..	Do.

D.—List of Photographs taken during the year 1936-37—*concl.*

No.	District—Locality.	Description.	Size.
1542	Gold coin of Pratāpa-Kṛishnarāya received through Mr. P. V. Jagadisa Ayyar (obverse and reverse).	Half.
1543	One of the beasts of the Book of Revelation (from <i>Illustrated London News</i>).	Quarter.
1544	A seal reported to have been found in Abyssinia (from a wood-cut illustration lent by Prof. K. A. Nilakantha Sastri).	Do.
1545	Clay-seal with inscription (positive)—taken from plate XXXII (i).— <i>Archæological Survey Reports</i> , 1930-34.	Do.

PART II.

GENERAL.

A number of places visited during the year have yielded archaeological and sculptural remains of great interest. The **Vāliyampottai hill** near Tenkāśi in the Tirunelveli district where old **burial-urns** and other objects were discovered last year, was examined by me in some detail during the field season. The whole area is studded with a number of what look like burial-places exposing in some spots buried in the gravelly soil, pots and urns, some broken and others entire. On this occasion one big urn about 3' high and 6 $\frac{3}{4}$ ' in circumference at its biggest bulge, and dull red in colour was dug up and was found to be filled completely with loose earth in which were imbedded a few fragments of bone. Small bowls with ovoid bottoms and coloured black with pigment either partially or in full, were also discovered in the vicinity, besides a medium-sized thick pot of a red variety with a lip-like rim and an ornamental band of three lines (App. D, Nos. 1472-74).

Ancient remains near Tenkāśi.

2. In the compound of the Travellers' Bungalow and in a field to the west of the hillock known as Pilliguṭṭa at **Vāyalpād** in the Chittoor district were found some well-preserved **prehistoric stone circles** with oblong burial chambers in the centre formed of slabs (App. D. Nos. 1513, 1517-18). To the south of the village flows the stream Bāhudā near which is an old village-site known as 'Būdichēnu' 'the field of ashes' with a dilapidated temple. Three miles from Vāyalpād is the village called Viṭhalam which abounds in cairns scattered in a field, some of which are formed of big boulders and others of smaller ones. A barrow is also found with a row of boulders. In the vicinity of the place is a shrine of a later date, on the front *gōpura* of which is cut in relief, a sculpture of a triple-headed cow with one of the heads looking down and regarding a *liṅga* which is being bathed with milk from its udder (App. D, No. 1519).

Antiquities at Vāyalpād and Viṭhalam.

3. **Prehistoric remains** are also found in abundance in several villages of the **Punganur taluk** in the same district. Two types of cairns are met with, in one of which the stone chamber encircled by the boulders is flush with the level of the ground, while in the other it is above ground. On the top of the rock about 1 $\frac{1}{2}$ miles to the west of Tsadum are some cairns which are worth notice. The circle of the huge boulders in each case is nearly 20 feet in diameter and within the circle is a rectangular trough-like structure of about 6' x 8' formed of thick and large slabs. This chamber is covered over with a very large square slab, about 1 foot in thickness, covering almost the full area of the circle formed by the boulders. These chambers seem to have been disturbed by people out of curiosity and some rusted coins are reported to have been found in one of these some years ago. There are similar remains at Būragāmanda, Tāṭigunṭapālem, Chirichintavāripālem, Nellimanda and Setṭipēta. In the last village the cists are situated at the foot of the hill and are built flush with the ground level. On one side of the covering slab of these cists there is a hole revealing a dark chamber underneath. Local tradition attributes these structures to the Pāṇḍavas, which are therefore generally known as **Pāṇḍavula-guḷḷu**, *i.e.*, the temples of the Pāṇḍavas.

Cairns in the Punganur Taluk.

4. In the Guntur district also, in the vicinity of the **Stambhālabōḍu Buddhist mound** at **Reṅṭāla** mentioned in Part I already, there appear to be some round stone cists. At a few places, though sparingly, are seen fragments of old bricks strewn here and there (App. D, Nos. 1499-1502).

Stone cists at Reṅṭāla in the Guntur district.

5. The **rock-cut cave temples** at **Kunṅakkudi** in the Tiruppattur Taluk of the Ramnad district have already been visited by the Department in the years 1909 and 1910, and described in some detail in the *Epigraphical Reports* for those years. These were visited last year by my Second

Rock-cut temples at Kunṅakkudi, Ramnad district.

Assistant in connection with the reading *in situ* of some Pāṇḍya inscriptions under publication. I inspected the place again this year in order to make a detailed examination of the sculptures and inscriptions in the three cave temples and took photographs of some of the interesting sculptures in two of these. A few inscribed pillars and walls are still blocked from view by later additions made to them about a

hundred years ago, and some sculptures in cave No. 3 have been disfigured by a thick coating of stucco laid over them. Besides these, the *mandapa* in front of the third cave temple is filled up with useless lumber belonging to the temple, thus blocking easy access to the cave inside. The Trustee has been addressed to remedy these defects as soon as possible, so that these caves may be maintained in a manner worthy of their importance and studied in fuller detail.

Photographs were taken in Cave No. 2, of two images sculptured in panels on the proper right side of the double verandah in front of the central shrine (App. D, Nos. 1483 and 1484). One of them is that of a *Dvārapālaka* resting his right hand gracefully on a club entwined by a serpent and his left hand akimbo on his left hip. The other is a standing representation of Vishṇu with four arms and a lofty head-dress and holding a small flower by the right hand. This is evidently meant to show that the god is wielding the *padma* in the hand. The back pair of hands wield the usual *chakra* and *śankha*, of which the former is now broken off. His left elbow is leaning on the shoulder of a dwarfish male attendant, probably Garuḍa, whose arms are folded on his breast crosswise. The earliest inscription found in this cave is a Vaṭṭeḷuttu label of about the **8th century A. D.** (No. 37 of 1909) giving the name of the shrine as Machilichchuram (Māsiliśvaram?). From the archaic nature of the two sculptures mentioned above they may also be attributed to the same period. The third cave also consists of a rock-cut central shrine with two verandahs in front. These latter contain, in order, the following nine sculptures in separate panels beginning from the proper right, *viz.*, (1) Subrahmanya, (2) *Dvārapāla*, (3) Vishṇu, leaning on an attendant, (4) Liṅgōḍbhava with Śiva represented in a human form instead of as a *liṅga*, (5) Durgā, (6) Harihara, (7) Naṭarāja, (8) *Dvārapāla* and (9) Gaṇēśa. Of these the sculpture of Liṅgōḍbhava has been already described in the *Epigraphical Report* for 1910, Part II, para. 5. Of the two *Dvārapālas* and Naṭarāja now photographed (App. D, Nos. 1485-87), the Naṭarāja image in panel 7 is represented with 8 arms and standing in a pose of dance with two dwarfish attendants, one playing on the *kudamulā* drum and the other marking time with a pair of cymbals. Owing to the stucco with which the whole figure is covered, it is not possible to identify all the attributes the god is carrying in his several hands. Images of Naṭarāja have not been met with in the early Pallava cave temples. The two *Dvārapālas* are each over six feet in height and one of them is represented with horn-like appendages on either side of the head. They are cut in graceful postures and are good specimens of sculpture of about the 9th century A.D. The earliest inscription however in this cave is that of the time of **Rājarāja I.**

6. The plan of the cave temple at Piḷḷaiyārpaṭṭi which is about 2 miles from Kunṅakkuḍi and from where an early **inscription attributable to the 7th century A. D.** was secured last year, is rather peculiar and differs from that of the

Cave temple at Piḷḷaiyārpaṭṭi.

generality of rock-cut shrines of these parts. While the original main shrine containing the rock-cut *liṅga* faces the east, a wing is also cut out of the rock in front of this shrine so as to face the north. On the south wall of this wing or verandah is cut a figure of Gaṇēśa locally known as Kaṛpaga-Piḷḷaiyār which has now become the principal deity of the place, subordinating the original Śiva of the cave shrine. On the north wall of this shrine is a panel containing an unfinished image of an unidentifiable deity(?) with two arms. This seems to have been left incomplete for some unknown reason, and the same figure is completely sculptured in detail in another panel to the south of the entrance into the shrine. It consists of a tall well-knit standing figure, probably of god Śiva, with two arms, the left in the *kaṭyavalambita* pose and the right in the *varada* pose. The folds of the lower garment and the *yajñōpavīta* passing over the right elbow proclaim the archaic nature of the sculpture. The coiffure is in the *jaṭāmakuta* style. On either side of the god is a devotee with palms joined in worship. The identity or sex of these two attendants is not possible to decide owing to the damaged condition of the figures. Popularly they are understood to represent a certain mythical king called Nandarāja and his queens, to whom is attributed the excavation of several other caves in this region, such as Pirānmalai, Tirukkalākkuḍi, Sittaṇṇavāśal, etc.

7. Tirukkalākkuḍi about 17 miles from Tirupputtūr which was visited by the Second Assistant is another famous place noted for its rock-cut temple, picturesquely

Natural caverns and rock-cut temple at Tirukkalākkuḍi.

situated on the eminence of a hill. This is one of the five temples under the management of the Paṇḍārasannidhi who has his headquarters at Kunṅakkuḍi. On the southern slope of the hill there are several

natural caverns which have now been partitioned by brick-walls and are being used by some local mendicants as their habitations. In their general appearance they bear strong resemblance to the rock caverns of Madura from which Brāhmī inscriptions of about the 2nd century B.C. have been copied in previous years, testifying to their having served as winter resorts of the Jaina and Bauddha monks of those times. If the caverns at Tirukkaḷākkūḍi can be divested of their modern additions, it is possible that we may discover the usual rock-hewn stone beds probably with inscriptions in early Brāhmī script. A stray seated image of a god, attributable to the 12th century A. D., with his two hands in *abhaya* and *varada* pose and canopied by a five-hooded serpent, which was found in the compound of the Śiva temple on the hill bears a close resemblance to the Nāgarāja image (in standing pose) in the Jaina temple at Nagerkoil figured in the *Travancore Archaeological Series*, Vol. II, Plate VIII, and lends support to the view that Jainism might have persisted in this place for a considerable time after it was replaced by Śaivism.

The rock-cut Kakōlanātha temple on the hill contains the usual double verandah in front of the central shrine on either side of which is a panel bearing in relief sculptures more than 7 feet high, of what are popularly known as Agastya and

Sculptures of Agastya and Pulastya.

Pulastya. The former is hidden from view by some modern additions of walls. The image of Pulastya is represented in a standing pose with the right hand pointing to the central shrine and the left holding a lotus bud. The *jaṭā* tied up into a top knot, the hanging ear-lobes and the lower garment tucked up in a particular style are indicative of an early age for the sculpture. This bears a close resemblance in style to some of the sculptures in the cave temples of the adjacent Pudukkottai State. Whether this figure is an orthodox representation of the sage Pulastya himself or is meant as a portrait sculpture of the excavator of the cave is not certain. There are also figures of the *Saptamātris* carved in relief on the rock in a niche outside the temple and a rock-cut image of Gaṇēśa in a niche near a spring.

8. In the South Arcot district also several rock caverns resembling those at Tirukkaḷākkūḍi mentioned above and at other places of the Ramnad and Tinnevely districts have been found during the year. There are however no Brāhmī

Caverns with beds in the South Arcot district.

or early Tamil inscriptions in any of them to enable us to fix their age. These also appear to have been associated with Jaina monks like their prototypes in the south. The hillocks containing these are locally known as *Pañchanāmpārai* (the rock of the Five) which remind us of the *Pāṇḍavarpaḍukkai* (the bed of the Pāṇḍavas) in the caverns of the southern districts. Such rocks are found at Chōlavāṇḍipuram, Toṭṭi a hamlet of Kīraṇūr, Sandaippēṭṭai a suburb of Tirukkōyilūr on the way to Kīraṇūr, and Oddanandal about 5 miles from Tiruveṇṇainallūr. The one at Toṭṭi is the most interesting of these. To the north of the road, in a waste land about a furlong from this hamlet, is a group of big boulders provided with a flight of steps cut on the rocks on all the four sides and leading up to the top, where there are three or four series of beds with pillows of varying sizes and number, cut on the surface of the rocky boulders with overhanging rocks above them. Thus one group consists of five beds in a single row each measuring about 3' × 1', and another, of three beds of the same size while the third group consists of only two beds. The space between the overhanging rock and the bed is not more than 3' high so that one has to creep in to reach the beds. Two of the beds again are cut in the shape of steps to serve as benches with backs with a seating capacity for two or three persons abreast. The *Pañchanāmpārai* at Sandaippēṭṭai is a huge rock inside the margin of the lake, the top of which is reached by a flight of steps cut on its sides. There are two sets of two beds each on this rock protected by an overhanging boulder. On the western slope of the rock high above the ground is an inscription of Kulōttuṅga II (noticed in para. 30 below). About a furlong to the north of the rock known as *Āñjanēyaṅpārai* (because of the figure of Āñjanēya cut in relief thereon) at Oddanandal is a group of four or five big boulders, one resting upon another in curious positions, thus affording four recesses in the sides in which again are cut beds with pillows. Access to the recesses is very difficult. A flight of narrow steps leads from the middle portion to the top of the loftiest of these boulders which has a sheer drop of about 50 feet on all its sides to the ground level.

Chōlavāṇḍipuram seems to have been a place of importance to the Jainas in the 10th and 11th centuries A.D., as evidenced by the sculptures carved on the

Jaina antiquities at Chōlavāṇḍipuram. ✓

groups of boulders on the hillock called Āṇḍimalai at this place. An image of

Mahāvīra is cut in relief on the brow of a rock overhanging another rock, on which latter are fashioned 5 or 6 groups of the so-called Pañchapāṇḍava beds with low pillows for the Jaina monks residing here. But there are no labels on these beds or pillow lofts. About 50 yards off is a pair of huge boulders leaning against each other, and in the recess between them is found a loose slab about 4 feet high with a fairly archaic sculpture of the Jaina goddess **Padmāvati** cut on it in high relief. On the sides of the boulders facing each other on either side of the goddess are two panels, one containing in bold relief the figure of Gommaṭa and the other that of Pārśvanātha. Near the former figure is engraved a small inscription (No. 251) in characters of about the **10th century A. D.**, recording the erection of a *Tēvāram* (temple?) evidently meaning these three figures, by a private individual named Vēli Koṅgaraiyar Puttaḍigal.

9. The famous temple of Raṅganātha at Śrīraṅgam visited during the year is called the **Kōyil** or **Periyakōyil** *i.e.*, the temple *par excellence*, and has been the loadstar of Vaishṇava spiritual aspira-

The Raṅganātha temple at Śrīraṅgam.

tions from quite an early past. It has been eulogised by all the hierarchy of Vaishṇava Ālvārs with the exception of Madhurakavi, and according to the *Guruparamparā*, some of them lived at this place and made it the scene of their devotional activities. Prominent among them were the Chēra ruler Kulaśēkhara-Ālvār, who renounced his kingdom and came over here with his daughter Chērakulavallī to lead a sanctified life of devotion to the god, and Tirumaṅgaimaṅṅaṅ or Ālināḍaṅ, the chief who looted the Buddhist *vihāra* at Nāgapattinam (Nēgapatam) and renovated the Ālināḍaṅ-tiruvīdi in this temple. The names of the minor Ālvārs, such as Toṇḍaraḍippoḍi and Tiruppāṇālvār who was born at Uṛaiyūr close by, are also connected with this temple. The great Rāmānujāchārya, the apostle of the Viśiṣṭādvaita Śrīvaishṇavism, spent as many as 60 years of his rather long life as the administrative head of this temple and effected many reforms in its internal management. Kūrattālvār, Parāśara-Bhaṭṭa, Vēdānta-Dēśika and a host of other scholars also lived here. Śrīraṅgam is also sanctified as the place where Aḷagiyamaṅavāla or Maṅavāla-Mahāmuni, the *āchārya* of the *Teṅkalai* Vaishṇava sect, lived for a long time giving religious discourses. This saint is reputed to have stayed at the Pallava-rāyaṅ-maṭham in the South Uttira street, where an image of his is being worshipped even now. The place is also associated with the famous Tamil poet Kambar whose *Rāmāyana*, according to tradition, received its *imprimatur* here at the hands of the literary coterie of his time.

Architecturally, the Śrīraṅgam temple offers many interesting points to the student of Indian art. It belongs to the *uttamōttama* class of temples, as it has its full complement of seven *prākāras* running round the *garbhagriha*, and in addition has separate subsidiary shrines for all the minor *parivāradēvatās*, as prescribed in the *Āgamas*. In his *Elements of Hindu Iconography* T. A. Gopinatha Rao has given a chart illustrating the positions of the main temple and its auxiliary shrines according to the Vaikhānasa authorities. This plan does not agree in some of the details with the existing shrines in the temple, and this divergence is perhaps due to later improvements and alterations made knowingly or unknowingly in successive generations. In fact the temple has undergone so much alteration at the hands of pious kings of several dynasties and donors of different generations that it is difficult to distinguish between the original nucleus and the later accretions. The introduction of images of the Vaishṇava-Ālvārs in shrines which previously contained images of gods, appears also to have been a later innovation, made during the time of Rāmānuja and Vēdānta-Dēśika. A shrine for **Dhanvantari**, the god of medicine, which is located in the north side of the fourth *prākāra* in this temple is unique, as it is not met with in any other temple of South India. A stucco image of god Narasiṃha called Eḍuttakai-ālagiyār depicted as fighting with Hiranyakaśipu, figured on the north *gōpura* of the fourth *prākāra*, is provided with a *mandapa* constructed in front of it, and presents a rare instance of an ornamental image in a *gōpura* acquiring sanctity in course of time.

Sculpturally, however, the temple is rather poor. The *garbhagriha* which is only in mortar, is circular in shape and is surmounted by the famous 'Śrīraṅga-vimāna,' with the gold-plated representation of god Para-Vāsudēva portrayed on its front side, which is considered very sacred. The numerous *mandapas*, *prākāra* walls and *gōpuras* that rose up at different periods do not exhibit any remarkable workmanship, except in the case of the so-called Śēshagirirāyaṅ-maṅḍapa on the east side of the fifth *prākāra*, which contains a few well-made composite pillars of the type commonly met with in constructions of the Vijayanagara period, *viz.*, rearing *yāli* and horses ridden over by hunting cavaliers piercing tigers

with spears. The unfinished *gōpura* at the south entrance in the last *prākāra*, which forms the portals as it were to this temple-city has evoked the admiration of Fergusson by its massive and dignified proportions, and if it had only been completed, it would have risen up to a height of nearly 300 feet, and would have been a remarkable achievement of Indian temple engineering.

Iconographically the temple offers a wide scope for study, boasting of an almost complete gallery of all the images required for worship according to the *Vaiṣṇavāgamas*. Apart from the images of the gods, *Ālvārs* and *Āchārya-puruṣhas* for whom there are well-made bronzes kept in the temple, some of which may be attributed to the 12th and 13th centuries A.D., there are two unique images which deserve special mention, *viz.*, **Dasamūrtis**—a group of ten images taken in procession round the temple on all important occasions and **Annamūrti**, the presiding deity of the temple kitchen. The latter is represented as a two-armed image holding a bolus of curd-rice in one hand and a *kalāśa* containing *pāyasa* in the other. In the *prabhā-maṇḍala* behind the head are carved the emblems *śaṅkha* and *chakra*. The *Pādma-saṁhitā* (Chapter XXVIII) describes the Annamūrti image thus:—

Pūrṇēndu-bimba-madhyasthē sitapadmē vikasvarē |
 āsinām dhavaḷ-ākāraṁ nīlakuñjita-mūrdhajam ||
 dukūla-kshauma-vasanaṁ bālayōgi-vibhūṣaṇam |
 kaladhautamayam pātraṁ pāyas-ānnēna pūritam ||
 bibhrānam dakṣiṇē hastē dadhyōdanam=ath=ētarē |
 dhyāyēd=akshatriyam dhīmān japēt tad-gata-mānasaḥ ||

The temple is very rich in inscriptions in which kings of the several South Indian dynasties, *viz.*, Chōḷas, Pāṇḍyas, Hoysaḷas, the Vijayanagara kings and the Madura Nāyakas, are well represented, thus testifying to the uniform patronage that it had enjoyed under successive rulers.

THE IKHAKU KINGS.

10. The earliest inscription in the year's collection (No. 335) comes from Gurazāla in the Palnad taluk of the Guntur district. It is written in Brāhmī characters of the 3rd century A.D., and couched in a local dialect of the Prākṛit

Mahārāja Purisadata, 4th year.

of the period. It records a gift of land (*khēta*) called Bhāḍuka (or Tāḍuka) made by the lord of Halampūra to the Bhagavat (*i.e.*, the Buddha) for the increase of his life, on the 13th day in the 6th fortnight of *grīṣma*, falling in the **4th regnal year of Mahārāja Siriñathu Purisadata**. The king mentioned here is evidently identical with Siri Vīra-Purisadata who figures in a number of Brāhmī inscriptions of Nāgārjunakoṇḍa, as the son of Chāntamūla. The donor, the lord of Halampūra, is not specified by name in the record, nor is it stated where the temple of Buddha for which the gift is made, was situated. But from the remains of a Buddhist mound at Reṅṭāla recently inspected by me, it may be supposed that the donation refers to the Buddha temple at Reṅṭāla only. The village Halampūra from where the donor hailed, may be identified preferably with Allūru in the Nandigama taluk of the Kistna district which is not far removed from Gurazāla, though there are two villages of the name Alampuram, one in the Nizam's Dominions and the other in the Tanuku taluk of the West Godavari district. It may be noted that Allūru was a centre of Buddhist activities at this early period, as can be gathered from the Brāhmī inscription discovered in that place (*Ep. Rep.*, for 1924, p. 97).

11. The most interesting record of this period is another Prākṛit inscription in Brāhmī characters of the 3rd century A.D. (No. 349), secured at Reṅṭāla in the Palnad taluk. It is dated on the first day of *vasanta-pakha* (spring) in the

Ehuvala Chāntamūla, 8th year.

8th year of [Ehuvala] Siri Chāntamūla. Unfortunately the first two syllables of the name Ehuvala are damaged and are not as legible as in the Nāgārjunakoṇḍa inscription (G) (*Ep. Ind.*, Vol. XX, p. 24), in which the third syllable has the *u*-sign marked at the bottom of *va*. In the present inscription the name is spelt as 'Ehuvala' exactly as in the Nāgārjunakoṇḍa inscription (H) (*ibid.*, p. 24). This king is no other than the homonymous son of Siri Vīra-Purisadata noticed above. The inscription records that a merchant (*vaṇijaka*) Nataka, son¹ of *Vanijaka* Saṁghami, a resident of [Bha]ṅgikaṭa and his wife *Vanijakinī* Haghā,

¹ Or can we take *Samita natakēna* as an adjective qualifying the name of the benefactor, lost in the damaged portion? This would be more natural and would mean "..... together with his friends and *nartakas* or with his friend *Nartaka*" (See Appendix to *Ep. Ind.*, Vol. X, No. 1186).

constructed (?) for the use of the *Samgha* of the venerable Buddha, a stūpa (*tuva*) in the village (*gama*), in conjunction with his wife, sons, friends and relatives (?) and set up a pillar in the stone-chamber (?) there, for the increase of his life and prosperity. As the stone is broken and damaged towards the bottom, the record cannot be completely made out. The inscription seems to contain a reference to the Khadagiri hill in Orissa in the expression 'Khadagiri-vadha.....'

12. Next in chronological order come the two Brāhmī inscriptions (Nos. 329-30) of about the 3rd century A.D., found on the outer *prākāra* wall of the Amarēśvara temple at Amarāvati in the Sattenapalle taluk of the Guntur district. The

Mūlāvāsa-Chētiya at Amarāvati.

former refers to the *Mahāchētiya* and seems to record a gift made to it by a householder (*gahapati*) of the Vērakīyas, whose name is lost. The other inscription records a gift made by **Vēra-Dāsa**, a *Sēthi* (banker), for the benefit of *Thēra* Chitaka of the **Mūlāvāsa-Chētiya**. It may be noted that the *Mahāchētiya* or *Mūlāvāsa-Chētiya* mentioned in the two epigraphs evidently refers to the Buddhist temple at Amarāvati and that the Vēraka or Vēra* was a Buddhist clan not hitherto met with in inscriptions. It is interesting to note here that according to the *Mūshikavamśa* extracted in the *Travancore Archaeological Series*, Vol. II, p. 123, *Mūlāvāsa* was the name of an ancient Buddhist centre near Ambalappuḷa in Travancore territory, and that it was held in great sanctity by the Buddhists all over the world in the early centuries of the Christian era. This is borne out by the short inscription on the image of Lōkanātha found in Gāndhāra which reads 'Dakṣhiṇāpathē Mūlāvāsa Lōkanātha' (Foucher, *Buddhist Iconography*, part I, p. 105, pl. IV, No. 5 and *Trav. Arch. Series*, Vol. II, p. 117). The Amarāvati inscription under review furnishes the **earliest epigraphical reference to Mūlāvāsa** which probably lent its sanctifying name to the *Mahāchētiya* of the place.

THE VELANANDU CHIEFS.

13. The earliest epigraph (No. 309) belonging to the Velanāṇḍu dynasty refers itself to the chief Kulōttuṅga-Chōḍa Goṅka, who is represented by another record secured from Bhaṭṭiprōlu in the Guntur district (No. 302). It begins with a Telugu verse invoking prosperity for

Kulōttuṅga-Chōḍa Goṅka, Śaka 1050.
s. a. Goṅka II.

Kulōttuṅga-Chōḍa Goṅka and records a gift of land made to the temples of Nāgēśvara-Mahādēva at Kumunḍavelli, Pṛithivīśvaradēva, Mallikārjunadēva and Gaṇapēśvaradēva and to Prōlamarāja on the occasion of Uttarāyana-saṅkrānti in the **Śaka year 1050**. It is further stated that the land granted in the cyclic year Nandana by the *Ekkatis* (soldiers) for the merit of their master, a certain Gaṇapatidēva-Mahārāja, was given away for the maintenance of the *Sānis*, *Mānis*, etc., of the temples. These statements offer some difficulty in reconciling the date with the period of the chief mentioned above. The cyclic year Nandana which preceded the Śaka year 1050 mentioned in the record fell in Śaka 1034, in which year we should search for this Gaṇapatidēva-Mahārāja. If the gift to the *Sānis* and *Mānis* were recorded subsequent to Śaka 1050, then the cyclic year Nandana would correspond to Śaka 1094. In either year we do not find a Gaṇapatidēva-Mahārāja wielding authority in the Guntur district, deserving to be mentioned as the 'master' of the soldiers. It may, however, be noted that according to the Timmāpuram inscription of Kulōttuṅga-Chōḍa Goṅka dated in Śaka 1083 (No. 443 of 1915), Kāma, a brother-in-law of the chief, died in the battle at Cheruvalakōṭa after defeating the army of Gaṇapati (*Ep. Rep.* for 1916, p. 134). This Gaṇapati cannot be possibly identified with the Kākatīya king Gaṇapati who ascended the throne in Śaka 1121 and reigned for at least 62 years. Gaṇapatidēva-Mahārāja mentioned in the present epigraph was perhaps the chief referred to above. But this identification does not entirely solve the chronological difficulty in the present inscription. The synchronistic references contained in the names of the temples of Gaṇapēśvaradēva and Pṛithivīśvara in Kulōttuṅga-Chōḍa Goṅka's record of Śaka 1050 would be glaring instances of historical anachronisms which remain yet to be explained, if the temple of Pṛithivīśvara was named after the last Velanāṇḍu chief of that name, the great-grandson of Goṅka II, who ruled sometime between Śaka 1094 and Śaka 1121, and if Gaṇapēśvara owed the name to Gaṇapati who was either the enemy of Goṅka II mentioned above, or the Kākatīya king of that name. On chronological grounds the latter alternative is out of the question, while the former cannot also be accepted, since this chief could not have commanded any influence in the territory of his

* The word can also be read as *Airaka* (cf. *A.S.R.* for 1922-23, p. 130).

enemy Goṅka II. Under the considerations explained above, we cannot get over the difficulty by supposing that the whole record was re-engraved during the time of Kākatīya Gaṇapati with the new names substituted for the old temples and the additional gift made by the *Ekkaṭis* to the *Sānis* and *Mānis* appended thereto. So far as we can make out from the form and wording of the record, it is a composite one and must have been issued and engraved at one and the same time.

A composite record of his time.

It may be pointed out that in Śaka 1151, exactly 100 years after the date of the present record, there flourished a Velanāṇḍu chief named Velanāṇṭi Chōḍa as a subordinate of Kākatīya Gaṇapati (No. 322). But the numerical figures of the dates of this as well as the next record (No. 302) are clearly Śaka 1050 and 1064 and so, this chief, *i.e.*, Kulōttuṅga-Chōḍa Goṅka cannot be assigned to the period of Gaṇapati. We must therefore await further discoveries to enable us to solve this apparent discrepancy, in an otherwise regular and genuine stone inscription. The other record (No. 302) begins with the same invocatory verse, for the prosperity of Goṅka II and is dated in Śaka 1064, in which year the chief is stated to have made a gift of land for the temple of Viṭṭiśvara at Bhaṭṭiprōlu. Both the records must be taken to belong to the same chief, *viz.*, **Goṅka II, son of Kulōttuṅga-Chōḍa.**

14. His son **Kulōttuṅga Rājendra-Chōḍaya** is mentioned in the current year's collection in another record from Bhaṭṭiprōlu (No. 299) which bears

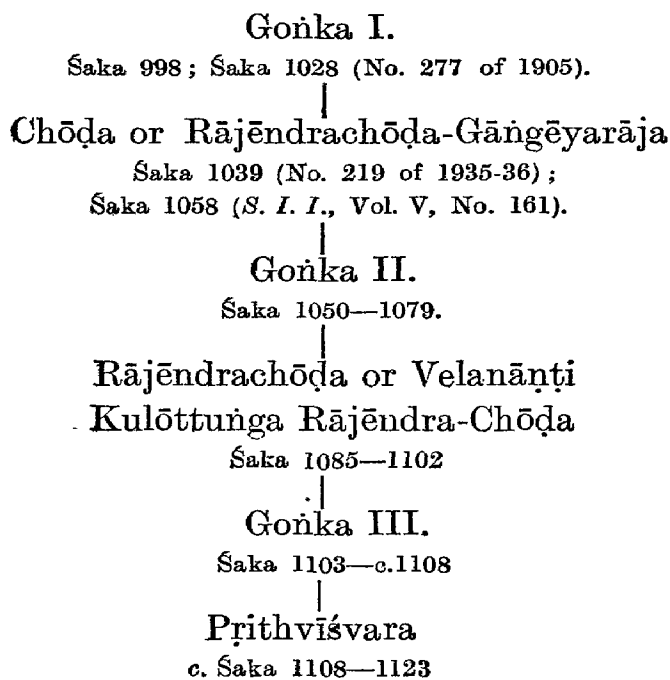
Kulōttuṅga Rājendra-Chōḍa, Śaka 1085.

the Śaka date 1085 and refers itself to the 18th year of Tribhuvanachakravartin Rājarājadēva. These dates, *i.e.*, Śaka 1050 and 1064 for Goṅka II and Śaka 1085 for his son Kulōttuṅga Rājendra-Chōḍaya, help us in revising the chronology of the Velanāṇḍu chiefs which has not been properly worked out till now. I have stated in my *Report* for 1935 that Dr. Hultzsch's assignment of dates between Śaka 1085 and 1102 to Prithviśvara (*Ep. Ind.*, Vol. IV, pp. 38-39) has to be modified in view of copper-plate No. 23 of 1916-17 which belongs to his grandfather Rājendra-Chōḍa and bears the date Śaka 1091 coupled with the 23rd regnal year of the Eastern Chālukya king Rājarāja, and in view of the discovery of the Sarripūḍi inscription of the chief dated in Śaka 1094 and the Tripurāntakam inscription of Śaka 1095 (No. 264 of 1905) which is the latest date known so far for him. In the same *Report*, I have shown that Chōḍa, son of Goṅka I, succeeded his father sometime between Śaka 1028 and 1030 and was called Rājendra-Chōḍaya in a record of Śaka 1042 (*S. I. I.*, Vol. IV, No. 1228). The next certain dates in the Velanāṇḍu chronology are Śaka 1054 (No. 645 of 1920) and Śaka 1055 (*S. I. I.*, Vol. IV, Nos. 804 and 1138) for Goṅka II, who in one of them is called the son of Chōḍa and Guṇḍāmbikā and in the other the son of Chōḍa and husband of Sabbamā. But in *S. I. I.*, Vol. V, Nos. 160-161, his father Velanāṇṭi-Chōḍa, son of Goṅka I and husband of Guṇḍāmbikā, figures as a donor of some gift in Śaka 1058. This shows that Goṅka II was associated with his father in the administration of the Velanāṇḍu country at least since Śaka 1054. This date of co-regency is now carried back by four more years by the Gūḍavaṅḷi inscription under notice which bears Śaka 1050, during the time of Goṅka II. Now that we definitely know that Kulōttuṅga Rājendra-Chōḍaya, son of Goṅka II, ruled from at least Śaka 1085 (No. 299) till Śaka 1095, and the latest certain date for Goṅka II is found to be Śaka 1065 from No. 647 of 1920 according to which the chief appears to have been called Rājendra-Chōḍa, all the dates from Śaka 1060 to Śaka 1079 assigned to Goṅka III by Dr. Hultzsch (*Ep. Ind.*, Vol. IV, p. 38) must now be shifted to the time of his grandfather Goṅka II. It may be noted that in none of these inscriptions is found a definite datum to assume the chief to be Goṅka III to the exclusion of Goṅka II, except one, *i.e.*, No. 231 of 1892 (*S. I. I.*, Vol. IV, No. 681), in which he is called the son of Rājendra-Chōḍa by which name Chōḍa, the son of Goṅka I, and father of Goṅka II was also known. It may therefore

Chronology of his family.

be assumed that Goṅka II ruled till at least Śaka 1079 and died some time before Śaka 1085, in which year the Bhaṭṭiprōlu record of his son is dated. As we know that the Velanāṇḍu country was conquered and annexed to the Kākatīya dominions by Gaṇapati between Śaka 1121, the last known date of the Velanāṇḍu chief Prithviśvara and Śaka 1123 (*Ep. Rep.*, 1909, p. 120), the remaining two chiefs of the family, *i.e.*, Goṅka III and Prithviśvara, must be accommodated between Śaka 1095 and 1123. If, on the other hand, the date Śaka 1102 (No. 413 of 1893 : *S. I. I.*, Vol. IV, No. 1335) were to belong to Velanāṇṭi Kulōttuṅga Rājendra-Chōḍaya, *i.e.*, father of Goṅka III, instead of to Prithviśvara as presumed by Dr. Hultzsch, the interim period will have to be narrowed down to Śaka 1102 and

Saka 1123. Since Prithviśvara was the ruling chief in Śaka 1108 as stated in his Pithāpuram inscription (*Ep. Ind.*, Vol. IV, p. 32), his father Goṅka III must have had a short rule of four to five years only between Śaka 1103 and 1108. Thus the chronology of the above-mentioned Velanāṇḍu chiefs may be set forth roughly in the following table :—



15. No. 322 found on a mutilated Nandi-pillar in front of the Narēndrēśvara temple at Peddapulivarru in the Repalle taluk is a record of Velanāṅṭi-Chōḍa, who is stated to have presented rich spoils of war to the temple of Bhīmēśvara at Drākshārāma. The inscription is badly

Its subordinate position under the Kākatiyas after Śaka 1123.

damaged and the name and exploits of his father who appears to have ruled over the ' Fifty-lakh Andhra country ' cannot be made out. In the latter part of the inscription which is also similarly damaged occurs, with reference to the chief, the expression *Gaṇapati-kṣhitīśam samśevya* which testifies to the **subordinate position of the Velanāṇḍu chiefs** under the Kākatiyas after Śaka 1123, as stated above. The Śaka date of the present epigraph is expressed by the chronogram '[sō]m-ēshu-rudra-gaṇitē', i.e., Śaka [1]151, which falls during the reign of Kākatiya Gaṇapati, to whom the chief paid allegiance. The present epigraph thus furnishes a date 8 years earlier than the earliest known date for him, i.e., Śaka 1159 (*S. I. I.*, Vol. IV, No. 1333), and brings the interval between Prithviśvara, the last independent chief of the family, and Velanāṅṭi-Chōḍa of the inscription under review, into a narrow compass of within 30 years, which were perhaps covered by the reigns of himself and his father, whose name is lost in the record.

THE KAKATIYAS.

16. The Kākatiya dynasty is represented in the current year's collection by 8 inscriptions from the Guntur district, of which six (Nos. 337, 305, 295, 293, 301 and 294) ranging in date from Śaka 1149 to Śaka 1174 belong to Gaṇapatidēva, and

Gaṇapati, his feudatory Śārṅgadhara.

one (No. 307) dated in Śaka 1193 to his successor Rudradēva-Mahārāja (Rudrāmbā). A copper-plate grant which comes from Darsi in the Nellore district (C. P. No. 5) is dated in Śaka 1176 expressed by the chronogram '*rasa-mun-ī-śāna*', and records gift of the village Śārṅgapuram to 47 Brāhmanas of various *gōtras* by **prince Śārṅgadhara**, son of Mādhava, the lord of Addaṅki, and grandson of Śārṅgadhara of the Śālaṅkāyana-*gōtra*, for the merit of his overlord Kākatiya-Gaṇapati. Śārṅgadhara had the surname Chakranārāyaṇa. The text of this inscription has been published in Butterworth and Venugopal Chetty's *Nellore Inscriptions*, Vol. I, p. 144 ff.* Among the stone inscriptions, No. 295 registers a gift of 3 *Kēsari-gadya* coins out of the *rācha-sun̄ka* (royal toll) income due from Bhaṭṭiprōlu made in Śaka 1160 by *Sun̄kādhikāri* Maṇḍaya, son of Malle-Peggaḍa, to the temple of Bhōgīśvara of the place. The coin *Kēsari-gadya* which was current in the locality during the Kākatiya period appears to have had an emblem of the *kēsari* (lion) on it, after which it must have received its name. It may be noted that the donor is styled the *Sun̄kādhikāri* of

* The readings given here require considerable emendations.

Gaṇapati, and the *Kēsari-gadya* mentioned in the inscription may have been issued from a mint empowered by the royal authority.

17. We know from the seal of the Garavapāḍu grant of Gaṇapati and the *Pratāparudrīya* of Vidyānātha (verse 7) that the boar was the emblem of the Kākatīyas. The coins of the dynasty must naturally have borne this emblem on the

The coin *Kēsari-gadya*.

obverse. Sir Walter Elliot mentions in his *Coins of Southern India* (p. 85), a few Kākatīya coins on which, he says, a couchant bull is found. R. Srinivasa-
raghava Ayyangar on the other hand has noticed a coin of Kākatī-Gaṇapati with the legend *kati* at the top and *Gaṇa* at the bottom in old Telugu script, the interspace being filled by the figures of what may either be a lion or a tiger, with open mouth, raised paw, twisted tail, all these very crudely represented by dots and lines.' (*Journal of Andhra Historical Research Society*, Vol. I, p. 139.) The coin is stated to weigh 56.25 grains, which is approximately the weight of a *gadyāna* in the pre-Vijayanagara period. (*Coinage of the Vijayanagara dynasties in the Vijayanagara Sex-centenary Commemoration Volume*, 1936, p. 106.) The mention of **Kēsari-gadya** in the present record lends for the first time an epigraphical confirmation to the Kākatīya coinage being struck with the lion-emblem, of which only one specimen is so far known. It may, however, be remarked that it was not an absolute rule in the coinage of the Deccan and South India that the royal emblem on the seals of copper-plate grants alone must be represented on the coins as well. The Vijayanagara coins are known to bear on the obverse about a dozen emblems severally, though the royal seal invariably contained the figure of a boar (*ibid.*). It is, therefore, not impossible that the coins referred to by Elliot as containing the bull-emblem were also genuine issues of the Kākatīya mint. It is possible that in India, from the earliest period of the punch-marked coins to the advent of the British mintage, there existed several private-managed mints simultaneously with the state-managed ones, which had been empowered to issue coins with distinguishing emblems (*ibid.*, p. 117), and this would explain the diversity of emblems on the Elliot's and S. R. Ayyangar's Kākatīya coins noticed above.

18. In No. 293 which bears a date in Śaka 1165, it is stated that Paripūrṇa-śiva, son of Viśvēśvara, who was a pupil of Dharma-śiva made a gift of land for the merit of his father; the same personage figures as a donor in two other

The *Rājaguru* Viśvēśvara-śiva and his disciples.

epigraphs (Nos. 301 and 294) both dated in Śaka 1174. In all these inscriptions **Viśvēśvara-śiva** is called the *guru* of Gaṇapatidēva-Mahārāja. We know from the Malkāpuram inscription of Śaka 1183 (No. 94 of 1917) that the Kākatīya Gaṇapati was first initiated into the Śaiva faith by this pontiff (*dīkshāguru*), and since the earliest known inscription mentioning this *guru* as the preceptor of Gaṇapati is dated in Śaka 1174, the *dīkshā* or initiation has been ascribed to or a little earlier than this date, *i.e.*, Śaka 1174 (A.D. 1252) (*Ep. Rep.* for 1917, p. 126). Now that an earlier record of Śaka 1165 refers to this fact, we may have to take back the date of the initiation to some time before A.D. 1243. In my *Report* for 1935 (Part II, para. 34), I have suggested from the epithet *Parama-Māhēśvara* applied to Gaṇapati in one record dated in Śaka 1140 that the king might have received *Śaiva-dīkshā* from Viśvēśvara-śiva by that year. In the Malkāpuram inscription referred to above we are furnished with a lineage of Śaiva teachers of the Gōḷakī-maṭha from Sadbhāva-śambhu to Viśvēśvara-śiva covering seven generations with a short interval between Varna-śambhu and Kīrti-śambhu. To this is now added, the name of **Paripūrṇa-śiva**, son of Viśvēśvara, who figures for the first time in the inscriptions of Śaka 1165 and 1174 cited above. From Nos. 169 and 171 of 1905 it is learnt that Viśvēśvara called here by the name Viśvēśāchārya had another son named **Sānta-sambhu**, who also figures as Sānta-śiva in a record of Vijayagaṇḍagōpāla dated Śaka 1185 (No. 272 of 1905), in which he is called the disciple of Rājagurudēva, evidently Viśvēśvara-śiva, presiding over the famous Gōḷakī-maṭha, whose spiritual influence extended over three lakhs of villages.

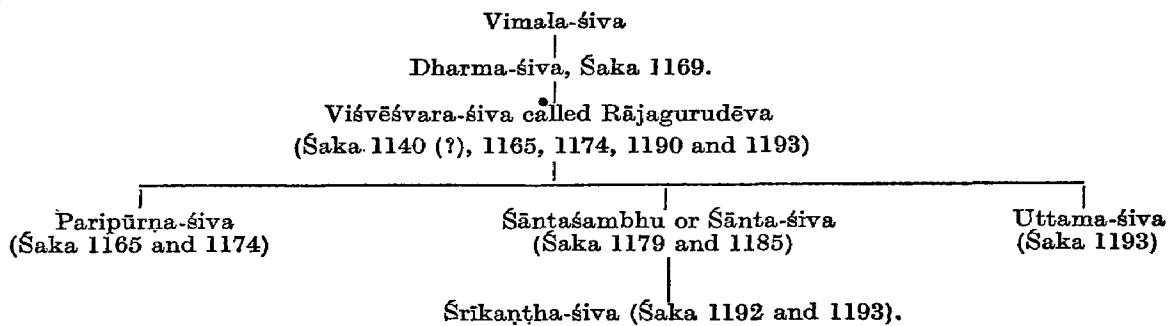
19. No. 307 belonging to the reign of Rudrāmbā and bearing Śaka date 1193 refers to **Uttama-siva**, as the son of Rājagurudēva. Rājagurudēva mentioned in this record was most probably Viśvēśvara-śiva himself, for he is referred to as such

The *guru* Uttama-śiva in Rudrāmbā's reign.

in two Malkāpuram inscriptions dated in the cyclic year Vibhava (*i.e.*, Śaka 1190) and Śaka 1204 (Nos. 95 and 96 of 1917). This would give him a long period of pontificate from at least before Śaka 1165, if not from Śaka 1140 as stated above, to Śaka 1193. A certain Śrikanṭha-śiva, probably of the Gōḷakī-maṭha, figures in

the records of Rudradēva dated in Śaka 1192 and 1193 (Nos. 246 and 188 of 1905), and it is not known in what way he was connected with the Uttama-śiva figuring in No. 307 of Śaka 1193 mentioned above. It is worth noticing here that though Viśvēśvara was the first *dīkshā-guru* of the Kākatīyas, the teachers of the Gōlakī-maṭha appear to have moved to South India sometime early, and commanded considerable influence in the Telugu country at least from the time of his teacher Dharma-śiva, pupil of Vimala-śiva, who is stated to have built a *maṭha* at Tripurāntakam in Śaka 1169 (No. 253 of 1905).

The spiritual lineage of the Gōlakī-maṭha in the Telugu country before and after Viśvēśvara may thus be set forth in the following table with known Śaka dates for them—



THE CHOLAS.

20. The Chōlas are represented by 76 inscriptions belonging to almost all the kings of the dynasty, including a dozen records of kings bearing merely the surnames Rājākēsarivarman and Parakēsarivarman, and they come from the Trichinopoly and South Arcot districts.

The earliest epigraph is No. 141 from Kumāravayalūr in the Trichinopoly district, dated in the [3]1st year of a Rājākēsarivarman, and is paleographically assignable to Āditya I. It registers a gift of 30 *kaḷaṅṅju* of gold by the standard weight called *Vidēlvīdugu-kal* by a Vaiśya, who is stated to have belonged to the Vaḷabhi-nāḍu and to the Vaḷabhya-gōtra. This suggests that he was a settler in this region from the north. *Vidēlvīdugu* was a well-known surname of Nandivarman III and Nṛipatuṅga, and the standard weight which was named after one of them continued to be in vogue in the reigns of the early Chōla kings also. A later inscription of Rājākēsarivarman (No. 269) from Maṅakuppam in the Tirukkoyilur taluk of the South Arcot district, which can be assigned to the 10th century A.D., is dated in the 16th year of the king. It records a gift of sheep for a lamp in the temple at Vilinallūr (Maṅakuppam) by a certain chief Kīrttimāttāṇḍa-pēraraiyaṅ. From the Karḥad plates* of Krishna III and No. 382 of 1905, it may be inferred that Kīrttimārttāṇḍa was a title of that king, and as he had been in occupation of these parts, we may suppose that the donor must have been called so after the surname of Krishna III. Hence the Rājākēsarivarman of the present record may be identified with Sundara-Chōla.

21. Of the inscriptions of Parakēsarivarman No. 219 from Karaḍi in the South Arcot district is dated in his 23rd year, and the script of the record makes it assignable to Parāntaka's period. In this record as well as in Nos. 220 and 221 which are dated in the 40th and 41st years of Parāntaka himself, the village is called Ravikulāchūlāmaṇi-chaturvēdimāṅalam. It is very probable that the village was called after a surname or title of either Āditya I or Parāntaka. These two latter inscriptions, mention two of the wives of prince Gaṇḍarāditya, Vīranāraṇiyār and Sembiyanmādēviyār as donors of a lamp to the temple, while in No. 220 the prince is said to be the son of queen Sōlamādēviyār. We learn from No. 149 dated in the 41st year of Parāntaka 'who took Madurai and Iḷam' that the *Madhyastha* of the village Nandivarmamaṅalam named Nālāyirattu-muṅṅūruvaṅ *alias* Chandrasēkharaṅ Aramayindaṅ presented to the temple at Vayalūr for singing the *Tiruppadiyam* hymns and to serve as *kavarippinā* to god Paramēśvara, his women-servants whom probably he had acquired as *kūllāl* earlier in the 35th year of the king. This practice of dedicating women for the service of waving fly-whisks (*kavarippinā*) to the deity is referred to in two other inscriptions (No. 117 of 1910 and *Ep. Carn.*, Vol. IX, Bn. 66). Another record of Parāntaka (No. 95) is found engraved on a slab of stone lying in the Dēvasthānam Library in the Śrīraṅgam temple, and registers a gift of land made by a certain Achchiyaṅ Bhaṭṭaṅ *alias* Vāsudēvan-Chakrapāṇi of Peruveṅgūr, a *brahmadēya* in Viḷā-nāḍu, for the Paṅguṇi festival in the temple. It may be mentioned that the

*These mention the temple of Kālapriya built by Krishna.

earliest inscription so far found at Srīraṅgam is dated in the 17th year of this king. The latter as well as four other records of kings Parakēsari and Rājakēsari are found engraved on the two jambs of an entrance in the granary (*nellukkalañjiyam*) situated in the south-west corner of the fourth *prākāra* of that temple. Since the granary appears to be a later construction, the door-jambs which must have originally been near the central shrine appear to have been removed thence and inserted in their present position during subsequent repairs.

22. The Jaina sculptures on the hill at Chōlavāṇḍipuram have, as already noted in para. 8 above, been referred to as the work of a certain Vēli-Koṅgaraiyar Puttaḍigaḷ, who probably flourished in the first half of the 10th century A.D. (No. 251). On another boulder on the same

Mummuḍi-Chōḷa Gaṇḍarāditya, his feudatory
Siddhavaḍavaṇ.

hill is a long inscription in verse (No. 252) dated in the 2nd year of Gaṇḍarāditya with the surname Mummuḍi-Chōḷa which occurs also in another inscription, No. 444 of 1918. This record gives an elaborate panegyric of a feudatory chief of the locality named **Siddhavaḍavaṇ**, and states that he was of the lineage of Ori of the Chēdi country, who took in marriage the daughter of Pāri of old who is known from literature as the chief of Paṛambu and a patron of poets. Siddhavaḍavaṇ is called the 'ruler of Kōval (the modern Tirukkōyilūr), the protector of the Tamil people, the terror of his enemies, who vanquished the several opposing armies on the battlefield at Vīraśōḷapuram, and who captured the fierce bulls of his opponents by the strength of his broad arms'. He bears the surname *Malaya-kulōḍbhava* and *Raṇabhīma* 'famed in all the eight directions'. The names of the enemies with whom he fought at Vīraśōḷapuram are not given. Vīraśōḷapuram is a village about 12 miles from this place, from which was secured last year an early inscription of the Chōḷa king Tañjaikoṇḍa Parakēsari, *i.e.*, Vijayālaya (No. 51 of 1935-36). Siddhavaḍavaṇ is evidently identical with the Milāḍu chief Nara-simhavarman, also known as Śaktinātha and Siddhavaḍavaṇ, who figures as a subordinate of Rāshtrakūṭa Kaṇṇara in a record of his 17th year (A.D. 955) at Tirukkōyilūr (*Ep. Ind.*, Vol. VII, p. 135). The chief mentioned simply as Siddhavaḍattigaḷ in No. 193 of 1930-31 and figuring as a contemporary of Uttama-Chōḷa (*Ep. Rep.* for 1930-31, part II, para. 9) may have been the same chief or his successor. His wife Chēdimādēviyār figures in an inscription of the 11th year of Parakēsarivarman, probably Uttama-Chōḷa (No. 151 of 1927-28), as making a gift of sheep to the Śiva temple at Tiruppaḷaṇam in the Tanjore district.

The present record registers a grant of the village Paṇappāḍi by the chief Siddhavaḍavaṇ for the worship of the deity Piṇḍikkaḍavuḷ (Jaina Tīrthaṅkara)

The Jaina monk Guṇavīra-Bhaṭāra of Kuṛaṇḍi. enshrined on the hill at this place, and for the maintenance of the ascetics (*mātavar*) of the place. The village is said to have been left in the charge of **Guṇavīra-Bhaṭāra of Kuṛaṇḍi**. Kuṛaṇḍi has been identified with a village of the same name in the Agastivaram taluk of the Travancore state (*Trav. Arch. Series*, Vol. IV, p. 146); but as in No. 428 of 1914 it is stated to be in Venbu-nāḍu it can with more probability be equated with Kuṛaṇḍi in the Aruppukkottai taluk of the Ramnad district, especially since, at this place, there was in the olden days a Jaina temple called Tirukkāṭṭāmballi. A certain Jaina ascetic known by the name of Guṇavīra-muṇi figures in a record dated in the 21st year of Rājarāja I from Tirumalai, a famous Jaina centre in the North Arcot district close by (*S. I. I.*, Vol. I, p. 94); but considering the great interval of more than half a century between these two records, we cannot be sure if the two Guṇavīras mentioned in them are identical.

23. No. 248 which belongs to the 5th year of the king 'who took the head of the Pāṇḍya', *viz.*, Aditya II, records the construction of an *ambalam* (hall)

Aditya II.

at Timiśūr in Timiśūr-nāḍu and an endowment made for its maintenance by a certain Mummuḍiśōḷa-Kāḍupaṭṭi, who is also said to have built a temple of Piḍāri in the same village. To judge from his name the donor appears to have been a subordinate chief or officer under Mummuḍi-Chōḷa, by which surname king Gaṇḍarāditya was known.

24. No. 151 from Kumāravayalūr dated in the 15th year of Parakēsarivarman is in the same script as Nos. 138 and 139 of the time of Rājarāja I and may

Uttama-Chōḷa.

therefore be of about the same period and may be assigned to Uttama-Chōḷa. It gives us the interesting information that a certain lady by name Sēndaṇ Kāri who got some land from her two brothers as *strīdhana*, set up an image of Umā-

Bhaṭṭārakī in the local temple, and 'adopting the goddess as her daughter' performed her marriage with the god and made an endowment of land for offerings during the midday service in the temple.

25. Seven inscriptions from Kumāravayalūr (Nos. 144, 147, 148, 152, 153, 154 and 156) dated in the 6th and 7th years of Rājakēsarivarman are all in the same script as Nos. 138 and 139 from the same place, one of which is dated in the 3rd year of Rājarājakēsarivarman, and the other, of Rājakēsarivarman 'who destroyed the ships at Śālai', and hence can with certainty be assigned to Rājarāja I's reign.

No. 138 dated in the 3rd year of Rājarāja (I), registers a sale of land by the *ūrār* of the place to a merchant named Perumāṅ Vītaṅkaṅ for the maintenance of a lamp in the *mandapa* named 'Aiññūrruvaṅ' built by the donor in the *manṅam* (open meeting place) of the village. This name 'Aiññūrruvaṅ' denotes that it was given after the merchant-guild of that denomination. In another inscription (No. 139) dated 10 years later we find the same donor, who is here called by the additional name Tiruvellaṅrai Māyilaṭṭi, making an endowment of land for the proper upkeep of the same *mandapa*, after purchasing the land for the purpose from the *Ūrār*. No. 146 dated in his 24th year records an endowment of land for the maintenance of hymnists singing the *Tiruppāḍiyam* in the temple by a certain Tinaiyāṅ Ūrāṅ *alias* Vayalūr-Tinai, probably a revenue official, after purchasing the necessary land from the *Ūrār* who made it fit for cultivation, for some consideration obtained from the donor. The last inscription of the king is No. 222 dated in his 27th year recording a gift of land to the temple of Mahādēva named Tirumāḍappārai-Ālvār at Kaḍari *alias* Ravikulachūlāmaṅi-chaturvēdi-maṅgalam in Vānagappādi, a subdivision of Jayaṅgonḍachōla-maṅdalām.

26. The next king represented is Rājakēsarivarman Kulōttuṅga-Chōla I whose inscriptions range from his 15th year to the 43rd. Of these No. 15 from

Kulōttuṅga-Chōla I.

Śrīraṅgam records a sale of temple lands to a certain Rājarājaṅ Madurāntakaṅ *alias* Vatsarāja, who reclaimed them from sand with which they had lain covered for a hundred years previously, and besides paying a specified quantity of the produce therefrom annually to the temple, endowed a portion of the reclaimed land for worship and offerings to the deity on the day of Mṛigaśiras, which was his natal star, and for feeding *Śrīvaishṇavas* in a *matha* called Madurāntakādēvaṅ-maḍam on two of the festival days. This donor is evidently identical with the Vatsarājaṅ occurring in No. 526 of 1912 from Ūṭṭattūr in the Trichinopoly district and probably was an officer or a local chief under the king. The inscription incidentally mentions as the owner of some boundary land a certain Jayaṅkoṇḍaśōlach-chēnāmukha-Mūvēndavēlār. The name Jayaṅkoṇḍaśōlach-chēnāmukha suggests the existence of a military cantonment called after a title of Rājarāja I. *Sēnāmukha* as the technical name for a military station has already been noticed in the *Epigraphical Report* for 1927-28, p. 53.

27. No. 31 from Śrīraṅgam dated in the 11th year of the king is an interesting record. On its margin it is noted that this *kalvēṭṭu* (epigraph) belongs to

A clash between the Right and Left Hand communities.

Rājamahēndra-chaturvēdimāṅgalam. This village is stated to be situated in Nittavinōda-vaḷanādu comprising the modern taluks of Nannilam and Papanasam in the Tanjore district. In fact from a record from Nellitope in the Papanasam taluk (No. 539 of 1921), it can be inferred that Rājamahēndra-chaturvēdimāṅgalam was close to that village. As such it is not clear why a record of that village should have been engraved in the Śrīraṅgam temple. It registers the decision of the *sabhā* of the village Rājamahēndra-chaturvēdimāṅgalam remitting the taxes on some lands belonging to the temple of Mummuḍisōla-vaṅṅaṅar-Ālvār of their village for the consideration of a lump sum of 70 *kalaṅju* of gold. We learn from the record that in the 2nd year of the king, there was a clash between the Right and Left Hand communities, in which the village was burnt down, the sacred places destroyed and images of deities and the treasury in the temple looted by robbers. The articles that escaped their spoliation could not be properly secured in the temple. Hence as the village had to be rehabilitated, the temples renovated and reconsecrated and new walls had to be built for the *prākāra*, the *sabhā* took a loan of 50 *kalaṅju* of gold which is stated to have been half a carat less in fineness than the *Rājēndraśōlaṅ-māḍai*, from the temple. The interest on this accumulated to 25 *kalaṅju* in one year, and out of the total of 75 *kalaṅju*, 5 *kalaṅju* was spent towards the renovation and reconsecration of the temple in the 3rd year, and the balance of

70 *kalañju* was utilised for purchasing and making tax-free some specified lands for the upkeep of the temple.

The gold coin **Rājēndrasōlan-māḍai** is mentioned in another inscription (No. 203 of 1925) of the time of Rājēndra-Chōla I. Another coin called *Rājarājan-māḍai* was also current in this period (No. 104 of 1925). In some later records, only the name *māḍai* equivalent to two *kāṣu* finds

Coins called *Rājēndrasōlan-māḍai* and *Rājarājan-māḍai*.

mention (*S. I. I.*, Vol. III, p. 136). The term *māḍai* derived from the Sanskrit word *māsha* appears to have been greatly in vogue in the Telugu districts, and may have influenced Tamil coinage. It is referred to in an inscription of the Eastern Chālukya king Rājarāja, father of Kulōttuṅga I (*Ind. Ant.*, Vol. XXV, p. 321, No. 25). In the succeeding centuries, the coins named *Bhujabalavīraṅ-māḍai*, *Madhurāntakaṅ-māḍai*, and *Gaṇḍagōpālaṅ-pudumāḍai* were current in the Chingleput, Nellore and adjoining districts.

28. An incomplete record from the same place (No. 14) dated in the 39th year of the king, seems to register a sale, by the temple authorities to a certain

Āriyaṅ Vāsudēva-Bhaṭṭa of Kāsmīradēśam.

Āriyaṅ Vāsudēva-Bhaṭṭa *alias* Rājarāja-Brahmārāyan of Anishṭhānam in Kāsmīradēśa, of some temple land situated in the Tirumudikkurāi (river island) in Viḷattūr-nāḍu, a subdivision of Rājamahēndra-vaḷanāḍu. This last territorial division is already known from the inscriptions of Ratnagiri and Sivāyam in the Kulittalai taluk and seems to have comprised the locality round about that taluk. There is a tradition in the temple that certain Ārya-Brāhmanas from the Gaudadēśa in the north came to Śrīraṅgam with treasure as offerings to the god and that prior to its acceptance by the deity, it was left at the entrance and guarded by some *Ārya-Brāhmanas*, and that this place came consequently to be known afterwards as the Ārya-bhaṭṭāḷ-vāśal. The *Kōyilolugu* (p. 6) which refers to this story dates it in an impossibly early period, *viz.*, Kali 360. Since the earliest reference to the Ārya-bhaṭṭāḷ is only found in this inscription, their connection with the temple is probably to be dated from about this period, *i.e.*, 12th century A.D. In this connection it may be mentioned that other natives of Kāsmīradēśam also figure in records of the 12th century A.D. in the Chingleput and Ramnad districts (*Ep. Rep.* for 1928-29, Part II, para. 36), testifying to the fact that the influx of the remote northerners as pilgrims to the important temples of South India was particularly prevalent in this period.

No. 165 which comes from Karūr is dated in the 43rd year of Kulōttuṅga-Chōladēva without any attribute or historical introduction. The high regnal year

A social custom of the shepherd class.

records an agreement by the shepherd community (*tiruvāyppādi-nāttār*) of the place to present a sheep to the temple of Jalaśayanattu Paḷlikoṇḍaruliugira-Ālvār at Karuvūr* in Vengāla-nāḍu, a subdivision of Vīrasōlamaṇḍalam, on the occasion of the nuptials (*kaṭṭil-ēṇḍal*) of their sons or on the occasions when their daughters were sent to set up their family and also on the occasion of *talaṁmaṇi* of their children. A similar convention among the *Maṅṇādi* class is recorded in an inscription coming from Bāhūr in the French Territory (*S. I. I.*, Vol. VII, No. 804) dated in the reign of Rāshṭrakūṭa Kannara-dēva, which provides for the gift of a sheep on the occasion of *kaṭṭil-ēṇḍal*, in the case of one who comes from outside (*puṇanāḍu*) also.

29. Of Vikrama-Chōla there are only two inscriptions (Nos. 263 and 33) dated respectively in his 14th and 16th years. The later one from Śrīraṅgam which

Vikrama-Chōla.

begins with the introduction 'pūmāḷaimi-daiṇḍu' provides for feeding the *apūrvī*-Śrīvaishṇavas in the temple on *amāvāsya* days and 10 Malayāṇa (Malayāḷa) Śrīvaishṇava-Brāhmanas on the festival days in the Paṅguṇi month, by a certain Śīriḷaṅgōṅ Tirunāḍudaiyāṅ, who had purchased the lands required therefor in the 13th and 14th years of the king. The inscription closes with a statement that this charity was to be under the protection of *Mūṅṇu-maṇḍalattu Abhimānabhūshaṅar*, instead of with the usual formula *Śrīvaishṇava-rakshai*. The Mūṅṇu-maṇḍalam is perhaps Toṇḍai-maṇḍalam, Sōla-maṇḍalam and Pāṇḍi-maṇḍalam, but who the Abhimānabhūshaṅar were is not clear. It may also be mentioned here that another expression *viz.* 'Padinenṅviṣayattu Śrīvaishṇavar' occurs in inscriptions.

30. Kulōttuṅga-Chōla II is represented by two inscriptions, both from Śrīraṅgam (Nos. 56 and 55) with the introduction *Pūmaṅṇu-padumam*, dated respectively

Kulōttuṅga-Chōla II.

* This is evidently the image of Raṅganātha recently recovered and preserved in the local temple, though without worship.

in the 7th and 11th year of the king. Of the other inscriptions which refer themselves to the reign of Kulōttuṅga-Chōladēva without any qualifying attributes, Nos. 223 and 259 from the Tirukkoyilur taluk, dated in the 6th and 15th years respectively could be assigned to Kulōttuṅga II, with some probability. The former records a gift of land to the temple at Tirukkōyilūr by Periyāṅ *alias* Kulōttuṅga-Chēdiyarāyaṅ, the Malaiyamāṅ chief of Kiliyūr, and the latter a gift of land to a Śiva temple at the place called Perumpuṅam by Periyudaiyaṅ Attimallaṅ *alias* Kulōttuṅgaśōla-Chēdiyarāyaṅ, the Malaiyamāṅ of Kiliyūr. The donors in both these records seem to be identical with the chief of that name mentioned in a record of this king from Kīlūr in the same taluk (*S. I. I.*, Vol. VII, No. 913). The gift land in the latter inscription is stated to have been named Palavāyudavallavanallūr, which would imply that it was so named after a possible surname or title of the donor-chief. We also incidentally learn of the existence of a fort in the vicinity.

His feudatory, the Malaiyamāṅ of Kiliyūr. tank and its sluice were newly constructed for irrigating the *tiruvīdaiyāttam* lands of god Tiruvīdaiḱkaḱi-Emberumāṅ at Tirukkōyilūr by a certain **Ulagamundaperumāl** *alias* **Akaḱaṅka-Brahmārāyaṅ**. This donor is stated to have also constructed the big *tirumāḱigai* of the Periyakōyil* at Tiruvaraṅgam, by which is evidently meant the temple at Śrīraṅgam, as it cannot refer to Tiruvaraṅgam in the South Arcot district, since all its inscriptions are later and are of the Vijayanagara times. In Śrīraṅgam itself, according to the *Kōyilolugu* the fifth *prākāra* of the temple with the four *gōpuras* on its sides and some other structures are said to have been the work of Vikramaśōla *alias* Akaḱaṅka. It is probable that these constructions were supervised by an officer of Vikrama-Chōla bearing the title of Akaḱaṅka-Brahmārāyaṅ and the same officer should have constructed this tank at Tirukkōyilūr in the reign of his successor Kulōttuṅga II. Against this identification may, however, be mentioned the high regnal year 18, which has not been found for him so far.

In an inscription of the 18th year of Kulōttuṅga-Chōla engraved on a rock by the side of the Sittēri tank at Tirukkōyilūr (No. 225), we are told that this

His officer Akaḱaṅka-Brahmārāyaṅ. god Tiruvīdaiḱkaḱi-Emberumāṅ at Tirukkōyilūr by a certain **Ulagamundaperumāl** *alias* **Akaḱaṅka-Brahmārāyaṅ**. This donor is stated to have also constructed the big *tirumāḱigai* of the Periyakōyil* at Tiruvaraṅgam, by which is evidently meant the temple at Śrīraṅgam, as it cannot refer to Tiruvaraṅgam in the South Arcot district, since all its inscriptions are later and are of the Vijayanagara times. In Śrīraṅgam itself, according to the *Kōyilolugu* the fifth *prākāra* of the temple with the four *gōpuras* on its sides and some other structures are said to have been the work of Vikramaśōla *alias* Akaḱaṅka. It is probable that these constructions were supervised by an officer of Vikrama-Chōla bearing the title of Akaḱaṅka-Brahmārāyaṅ and the same officer should have constructed this tank at Tirukkōyilūr in the reign of his successor Kulōttuṅga II. Against this identification may, however, be mentioned the high regnal year 18, which has not been found for him so far.

31. Of Rājādhirāja II there are two inscriptions from Śrīraṅgam (Nos. 63 and 73) both dated in his 9th year. They record gifts of money to the temple, one for a lamp and the other for the expenses of conducting certain festivals. The former

Rājādhirāja II. was by a certain Perumāḱ *alias* Rājarāja-Uttamaśēṭṭi, a native of Kurattippaṭṭanam in Kaivāra-nāḱu, a subdivision of Poysala-nāḱu, who had presented a big forehead jewel (*śuṭṭi*) to the god Periyaperumāḱ (Raṅganātha) of the temple. As Kaivāra-nāḱu was situated in Nigariliśōla-maṅḱalam which was comprised in Hoysala-nāḱu, Kurattippaṭṭanam must be looked for somewhere in the border between Salem and Kolar. It may be mentioned that Kurattī was the village wherefrom hailed the author of an *Andāḱi* in praise of the god at Tiruvallam (No. 233 of 1921). The donor of the other inscription was a certain Vīṅṅirundāṅ

His subordinate Akaḱaṅka-Nāḱāḱvār. Śēmaṅ *alias* Tirukkuraivaḱatta-Akaḱaṅka-Nāḱāḱvār of Tiruttavatturai (Lāḱgudi). This Akaḱaṅka-Nāḱāḱvār is identical with the chief who is stated in certain inscriptions copied at Vaḱappūr-nāḱu in the Salem district (Nos. 496, 499 and 500 of 1929-30) as leading an expedition against Kollimalai on behalf of the king, and also in three records from Śrīraṅgam (Nos. 267-69 of 1930).

32. Kulōttuṅga III is represented in the collection by 11 inscriptions ranging in date between his 3rd and 38th years. Four of them (Nos. 75, 61, 76 and 17)

Kulōttuṅga-Chōla III. begin with the introduction *Puyalvāyṭtu*, etc., while the others commence with the short eulogy "who took Madura and the crowned head of the Pāṅḱya" or "who took Madura, Iḱam, Karuvūr and the crowned head of the Pāṅḱya". He is called Vīrarājēṅdra in Nos. 61 and 76 and Tribhuvanavīradēva in Nos. 17, 32 and 34. No. 61 from Śrīraṅgam dated in his 6th year records an undertaking given by the *gōpālas* (cowherds?) who owned the tenancy rights in Vaḱuvappāḱi-nāḱu, a subdivision of Karikāḱakanna-vaḱanāḱu, agreeing to pay the tax on 250 *vēḱi* of *tiruvīdaiyāttam* lands at Tiruvāyppāḱinallūr for worship and offerings to god Aḱagiya-manavāḱa-Perumāḱ and the goddess, on the day of a festival called **Daivattarāyaṅ-tirunāl** in the temple. It is not known who this Daivattarāyaṅ, who had instituted this festival could be. The document is signed by ninety-eight representatives (*ūrkkū-chchamaṅda*) from sixty-seven villages who should have constituted the assembly of the Vaḱuvappāḱi-nāḱu. It may be noted that the subdivision Vaḱuvappāḱi-nāḱu comprised a portion of the Musiri taluk in the

The *Gōpālas* of Vaḱuvappāḱi-nāḱu.

* Periyakōyil is the particular epithet of the Śrīraṅgam temple.

Trichinopoly district. No. 76 dated in the 7th year of the king registers an endowment of 2,000 *kāśu* by a lady and her daughter to the temple. The monthly interest on the amount is given as 40 *kāśu*, *i.e.*, two per cent. per month, which is a high rate even for those times, when interest as high as eighteen per cent. per annum was known. With this interest, worship was to be conducted to the deity on the day of Rōhinī every month, which was the natal star of the former's husband Vāgalarkōḍāli *alias* nātha-Pallavaraiyar. In an inscription of the 19th year of the king (No. 67), **Nūnkama-mahādēvī**, the wife of Madhurāntaka-Pottappichchōḷaṅ *alias* Siddharaiṣaṅ is said to have made a gift of twelve *Bhujabala-mādai* to the Śrīraṅgam temple for a lamp. This chief is evidently the Telugu-Chōḷa Nallasiddharasa, the subordinate of Kulōttuṅga III, whose queen Nūnkamā figures in a record from Nandalūr (No. 601 of 1907). No. 89 found engraved on the inner wall of the Vellaigōpura in the East Uttira Street at Śrīraṅgam gives no regnal year for the king but gives him the title 'he who took Iḷam, Madura, Karuvūr and the crowned head of the Pāṇḍya'. It does not contain any reference to the temple of Raṅganātha by name, but states that

The Chōḷa vassals Siddharaiṣaṅ and Vānakō-varaiyaṅ.

the worship to a deity in a certain (unspecified) temple which is claimed to be the *kuladhana* of the king, and repairs to the

prākāra wall called after Magadēśaṅ *alias* Aḍaiyavaḷainḍāṅ were left in charge of a certain Tāyilumnallāṅ *alias* Kulōttuṅgaśōḷa-Vānakōvaraiyaṅ. As Kulōttuṅga III and his Vānakōvaraiya feudatory are not known to have been such ardent Vaishṇava devotees as to call the Śrīraṅgam temple as their *kuladhana*, and as we know they had a leaning towards Śaivism, it may be supposed that the slabs bearing this inscription probably belonged to some portion of the *prākāra* wall of the neighbouring Jambukēśvara temple and were inserted later in their present position. Tāyilumnalla-perumāḷ of the present inscription also figures in a record from Ūttattūr (No. 521 of 1921) and was probably identical with Rājarājadēvaṅ Poṅparappaṅ-Vānakōvaraiyaṅ (No. 440 of 1913). It may also be pointed out that the jambs of the eastern *gōpura* leading to the fourth *prākāra* in the Jambukēśvaram temple contain some verses of the *prasasti* of this chieftain (No. 482 of 1908).

Of the inscriptions referring themselves to the reign of Kulōttuṅga-Chōḷadēva without any historical introduction, there are seven records in the collection. (Nos. 82, 155, 212, 228, 230, 271 and 282). In No. 282 dated in his 14th year, which comes from Pādūr in the Tirukkoyilur taluk of the South Arcot district, Tirumuṇaippāḍi is mentioned as being situated in Rājarāja-vaḷanāḍu which could have been so named only after king Rājarāja II; while in No. 271 from Pēraṅgiyūr in the same taluk dated in the 33rd year of Kulōttuṅga the same Tirumuṇaippāḍi is referred to as situated in Gaṅgaikondaśōḷa-vaḷanāḍu which was a surname of Rājēndra-Chōḷa I. For this reason the latter inscription should be assigned to Kulōttuṅga I and the former to Kulōttuṅga III. Of the other records, Nos. 230, 212 and 228 are dated respectively in the 20th, 33rd and 35th years of the king and may be referred to the reigns of Kulōttuṅga III, the latest known date of Kulōttuṅga II, as presumed above, being only his 18th year.

33. Rājarāja III is represented by 7 inscriptions ranging up to the 26th year of his reign. No. 72 from Śrīraṅgam dated in his 21st year registers an endowment of 1,00,000 *kāśu* for burning a lamp in the temple and for the supply of flower-garlands to the deity, by **Dēviyār**

Sōmaladēviyār. From the way in which this donatrix is mentioned simply as *Dēviyār* it appears as if she was one of the queens of Rājarāja III. It is evidently this same Sōmaladēviyār who is mentioned in a record from Jambukēśvaram, dated in the 25th year probably of the same king (No. 22 of 1891). The political friendship between the Chōḷas and the Hoysaḷas in this period will have to be explained by the existence of some marriage relationship between these two families. Another record from the same place (No. 30) dated in Rājarāja's 24th year registers a gift of land to the temple by a certain Viṭṭhaya, a *sēnabōva* of Bhīmaṅṅa-Daṅḍanāyaka, one of the *mahāpradhānis* of Hoysaḷa Sōmēśvaradēva.

34. Rājēndra-Chōḷa III figures in two inscriptions (Nos. 114 and 117) both from Jambukēśvaram. Both of them record royal orders issued in his 3rd and 5th years, one granting a remission of taxes on 36 and odd *vēḷi* of land belonging to the local temple, and the other on lands in 7 different villages for the benefit of the temple of Pōsaḷēśvaram-Uḍaiyār at Kaṅṅaṅūr built by Vīra-Sōmēśvaradēva, referred to in the inscription as *māmaḍi* (maternal uncle). Nos. 115 and 116, also from Jambukēśvaram, are both dated in the 5th year of Kōṅērīṅmaikōṅḍāṅ.

Rājēndra-Chōḷa III.

As most of the signatories at the end of these records also figure in inscriptions of Rājendra-Chōla III, it may be supposed that they refer themselves to the reign of this king only. They record also a remission of taxes on 25 *vēli* of lands granted as *dēvadāna* in Muṭṭam *alias* Villavanallūr in Nittavinōda-vaḷanāḍu by Tripurā-dēvī, the king's aunt (*attai*). From her name this lady appears to have belonged to the Hoysala royal house.

LATER PALLAVAS.*

35. Peruñjiṅgadēva is represented by only four inscriptions in this year (Nos. 185, 186, 199 and 275) and they come from Villiyaṅūr near Pondicherry and Parikkal in the South Arcot district.

Peruñjiṅgadēva—two chiefs of the name.

Of these, the most important is No. 186 from Villiyaṅūr, which confirms the surmise made by the late Mr. Venkayya as early as 1906 'that there must have been two or more chiefs with the name Kōpperuñjiṅga' (*Ep. Rep.* for 1906, p. 63). This inscription is dated in the 6th year of Sakalabhuvanachchakravarttiḡaḷ Avaṇiyāḷappiṇṇandāṅ Kōpperuñjiṅgadēva, and records that Uḍaiyār Uḍaiyapperumāl *alias* Kāḍuvetttiḡaḷ of Perumaṅgalaṁ audited the accounts of the temple of Tirukkāmīśvaram-Uḍaiyār at Villiyaṅallūr, the western hamlet of Oḷugarai *alias* Kulōttuṅgaśōḷanallūr for the period commencing from the 37th year of Tribhuvanavīradēva (*i.e.*, Kulōttuṅga III) to the 11th year of Aḷagiyaśīyar Kōpperuñjiṅgadēva, and finding that 64 cows and 2 bulls had to be accounted for by the *Sivabrāhmanas*, he insisted on their maintaining two perpetual lamps in that temple. Since the present inscription dated in the 6th year of Sakalabhuvanachchakravarttiḡaḷ Avaṇiyāḷappiṇṇandāṅ Kōpperuñjiṅgadēva quotes a higher regnal year, namely the 11th year of an Aḷagiyaśīyar Kōpperuñjiṅgadēva, these two chiefs must be different. It is therefore evident that there must have been two chiefs of the name Kōpperuñjiṅga, one the father with the name of Aḷagiyaśīyar and the other his son. This is in consonance with the information contained in the Tripurāntakam inscription of Mahārājasimha (Kōpperuñjiṅgadēva II) (No. 197 of 1905) that his father was Jiyamahīpati (Aḷagiyaśīya). From the present inscription, it is clear that the elder Peruñjiṅga had a reign of at least 11 years. This does not, however, preclude the possibility of his having had a longer reign. Of the numerous records of Peruñjiṅga, therefore, the attribution of some of them to one or the other chief has to be done with caution, from the meagre internal evidence available in them.

No. 185 from the same temple dated in the 8th year of Peruñjiṅgadēva (II), mentions that some *tiruppani* in stone was accomplished in the temple and *maṇḍapa* in that year by Vīdiviṭaṅkaṅ Tiruchirrambalaṁ-uḍaiyāṅ *alias* Nandiyarāyaṅ, the headman of Kōṭṭūr in Pūṅṅuraṁ. Since we find an inscription (No. 189 of 1902) dated in the 13th year, probably of Kulōttuṅga I or II in the same temple, the *tiruppani* referred to must have been only a renovation, the old inscriptions having been left intact.

An inscription dated in the 22nd year of Peruñjiṅgadēva from Parikkal in the South Arcot district (No. 275) records the construction of four tiers of the *jagatippadaḷi* of the temple of Tiruvagniśvaramuḍaiya-Nāyaṅār at Parukkal in Mēlūrṇāṭṭu Tirumunaippādi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, by Kābiṅgaṅ *alias* Periyānāṭṭu-taṭṭāṅ, a goldsmith of the village. Owing to the high regnal year quoted in it, it has to be attributed to Peruñjiṅgadēva II.

THE PANDYAS.

36. The earliest Pāṇḍya inscription in the collection is a Vaṭṭeḷuttu record of Śaḍaiya-Māraṅ dated in his [1]8th year coming from Neṅmēṇi in the Sattur taluk of the Ramnad district (No. 169).

Śaḍaiya-Māraṅ Śrīvallaḷba, and his officer Iruppaikkūḍi-Kiḷavaṅ.

It records that **Eṭṭi-Sāṭṭaṅ**, the chief (*kilavaṅ*) of Iruppaikkūḍi constructed an *ambalaṁ* at Neṅmali in Iruñjōḷa-nāḍu and renovated a certain portion of the bund of the big tank situated to the south of the Śiva temple of Neṅmali-Nakkaṅ, and provided a stone sluice for it. This tank was renamed Kiḷavaṅēri after him. From the Eṇṅkaṅḡuḍi inscription (No. 334 of 1929-30) we know that a chief named Eṭṭi-Sāṭṭaṅ flourished in the time of the Pāṇḍya sovereign Neḍumaṅraṅ Śrīvallaḷba, and that he was called the chief of the people of the prosperous Kūḍarkūḍi, Kuḷattūr, Tuḷāyūr, Iruppaikkūḍi, Veliyaṅḡuḍi and Aḷaṅḡuḍi, which were villages included in the greater territorial division Iruñjōḷa-nāḍu, and that he was given the title of **Iruppaikkūḍi-kilavaṅ** by the Pāṇḍya king. Since these chiefs are identical, Śaḍaiya-Māraṅ of the present

epigraph can be identified with Nedumāraṅg Śrīvallabha. Among the benefactions detailed in the Erukkaṅguḍi records attributed to this Iruppaikkuḍi-kiḷavaṅ, the construction of the tank and *ambalam* at Neṅmali, noticed in the present inscription is also mentioned (*Ep. Rep.* for 1929-30, p. 73). It is possible that like Neṅmali the other villages mentioned in that record may also contain inscriptions relating to the irrigational facilities afforded to them individually by this chief, Eṭṭi-Sāttan of Iruppaikkuḍi.

37. Next in chronological order comes an inscription of Māraṅvarman Sundara-Pāṇḍya I with the title '*Sōṇāḍu-valaṅgi-aruliya*' (No. 174). This is dated in the 8th year and records an order of **Kaṇḍaṅ Aḷudaiyāṅ** alias **Kalvāyil-Nāḍālvāṅ** to the *Nāttār* of Adalaiyūr-nāḍu regarding the introduction of a new lineal measure called *Kuḍitāṅgi* which measured 24 spans in length as against 18 of its predecessor, and the consequent readjustment that had to be made in respect of the payment of the taxes. This Kalvāyil-Nāḍālvāṅ seems to have served Māraṅvarman Sundara-Pāṇḍya I and his predecessor Jaṭāvarman Kulaśekhara I in the region comprised by the present Tiruppattur taluk of the Ramnad district and Neyvāsal in the Pudukkottai State (Nos. 16 and 22 of 1926 and *Pudukkottai Inscriptions*, No. 252).

38. A record of Kōṇēriṅmaikoṇḍāṅ (No. 77) from Śrīraṅgam in the Trichinopoly district, dated in the 11+3rd year, may be assigned to Māraṅvarman Sundara-Pāṇḍya II. The officer Aiyaṅ Maḷava-rāyaṅ figuring in this record, served both the Pāṇḍya kings Māraṅvarman Sundara-Pāṇḍya I and II (*Ep. Rep.* for 1931-32, p. 59). This inscription mentions a gift of the village Kumāraṅambinallūr newly formed and named as such by the donor Kuḷamukku Nāvāyaṅ Kaṇḍa-Nāmbi belonging to the merchant guild of Malai-maṅḍalam dealing in horses (*kuḍiraich-chetti*), for providing worship and offerings to the god Aḷagiyamaṅavāla-Perumāl at Tiruvaraṅgam. The members of this guild probably plied a brisk trade in horses

in the Chōla and Pāṇḍya countries, as testified to by later historians like Marco Polo and Wassaf. They are mentioned in inscriptions in the Trichinopoly, Tanjore and South Arcot districts. Two other horse-dealers named Paḍappai Nārāyaṅ-Nāyakkaṅ and Tālaippaḷli Senṅi-Nāyakkaṅ figure in Nos. 15 and 16 of 1935-36, two records dated in the 24th year of Rājārāja III from Chidambaram, while in No. 201 of 1905 from Tripurāntakam in the Kurnool district dated in the 15th year of Rājēndra-Chōla III, mention is made of another horse-dealer named Asṭamūrti-Nāyakaṅ of Malai-maṅḍalam. A record of Viḷkrama-Pāṇḍya (No. 161 of 1907) from Pēraiyyūr in the Pudukkottai State also notices a horse-dealer of Malai-maṅḍalam. In No. 182 of 1926 from Tiruchchirrambalam near the sea-coast in the Tanjore district, dated in the 7th year of the same king, figures a dealer named Kuḷōttuṅgaśōla-chetti of Malai-maṅḍalam, while a record of Rājārāja III (No. 196 of 1928) at Tiruvalaṅjuḷi in the same district refers to Gōvindaṅ of Orutālaṅppaḷli, a horse-dealer of Malai-maṅḍalam. It is of interest to note that all the above-named horse-dealers came from Malai-maṅḍalam, and that they are invariably called Nāyakkāṅs or Chettiṅs. Several merchants of this class of Nāyakaṅ from Malai-maṅḍalam are mentioned in records of the 13th century A.D. from Kāñchīpuram. This horse-dealers' guild appears to have had its headquarters in Malai-maṅḍalam (Travancore), to supervise the import of horses at ports in South India.

39. On a slab set up in front of a stone-maṭha in the South Uttira Street at Śrīraṅgam is engraved a record of Perumāl Sundara-Pāṇḍya without any distinguishing epithets (No. 99). On the top of the slab are sculptured representations of the Pāṇḍya emblem, of two carps with

Jaṭāvarman Sundara-Pāṇḍya I—Kōyilpoṅmēynda-Perumāl, A.D. 1251.

a *chakra* mounted on a pedestal in between them. The inscription states that a *maṭha* called the Sundara-Pāṇḍyaṅ-maṭha was erected by the chief named **Varan-taruvāṅ Eduttakai-ālagiyāṅ** alias **Pallavarāyaṅ of Tuṅjalūr** in Naḍuvirkūru-nāḍu, for the accommodation of the *tridāṇḍi-sanyāsins* living at the place. It may be assigned to Jaṭāvarman Sundara-Pāṇḍya I, in whose time many benefactions are known to have been made to the Śrīraṅgam temple. The same donor figures in a record from Tiruppukkuḷi in the Conjeevaram taluk (No. 19 of 1899), wherein it is stated that he built a *maṭha* for the welfare of the arms of Perumāl Kulaśekhara. A benedictory verse in honour of Kōyilpoṅmēynda-Perumāl Sundara-Pāṇḍya is also found in it. This person is mentioned again in No. 176 of 1916 and in Nos. 592 and 614 of 1907 from Nandalūr in the Cuddapah district dated in the 11th year of Jaṭāvarman Sundara-Pāṇḍya, whose 9th and 10th

years corresponded respectively to the cyclic years Pārthiva and Vijaya *i.e.*, in the time of the king of that name whose date of accession was A.D. 1276. In No. 425 of 1911 from Lēpāka in the Cuddapah district dated in the 13th year of a Māṛavarman Sundara-Pāṇḍya, probably the second of that name whose initial date was A.D. 1238, the chief Pallavarāyaṇ of Tuñjalūr is again mentioned. Thus

The officer Pallavarāyaṇ of Tuñjalūr.

this officer may be considered to have flourished in the reigns of the four kings

Māṛavarman Sundara-Pāṇḍya II (A.D. 1238), Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251), Māṛavarman Kulaśēkhara I (A.D. 1268), and Jaṭavarman Sundara-Pāṇḍya II (A.D. 1276) covering a period from A.D. 1238 to 1287, which though rather long, is not impossible. The *Kōyilolugu*, however, ascribes the construction of this *matha* as well as that of Sēraṇ-maṭham and Lan̄kēsvaraṇ-maṭham to a certain Paḷlikoṇḍaśōḷaṇ, but in view of the information contained in this record, the statement made in the *Kōyilolugu* has to be set aside as incorrect. Maṇavālamāmuṇi, the Vaishṇava *āchārya* of the Tenkalai sect, who flourished early in the 15th century, appears to have stayed at this *matha* and to have expounded his teachings. An image of this *guru* is being worshipped in it and a few mural paintings on its walls depict some incidents in the *āchārya*'s life. It is on this account that this *matha* is now called Maṇavālamahāmuṇi-maṭham. It may be mentioned that the *vimāna* and a *maṇḍapa* of the Nammālvār temple at Kapilā-tīrtham in Tirupati were also constructed by the same chieftain Pallavarāyaṇ (*Tirupati Dēvasthānam Report*, p. 77).

Of the nine records of Jaṭavarman Sundara-Pāṇḍya without any distinguishing epithets (Nos. 12, 18 to 21, 29, 158, 177 and 209), the majority comes from Śrīraṅgam. From the long Sanskrit inscription engraved on the walls of the Raṅganātha temple here, it can be surmised that Jaṭavarman Sundara-Pāṇḍya I (accn. A.D. 1251) captured Śrīraṅgam from the Hoysala Sōmēsvara described as 'the Moon of the Karṇāta family,' who also probably lost his life in the encounter. Sundara-Pāṇḍya's lavish benefactions to this temple, justifying the title **Hēmāchchhādanarāja** assumed by him and the several *tulābhāra* ceremonies that he conducted here are noticed in the inscriptions copied from this place in previous years. The *Kōyilolugu* which gives the history of this temple contains some additional personal details as to how Sundara-Pāṇḍya wanted to set up an image of himself in the temple and how, on the opposition of the temple authorities to this, he had to content himself with consecrating an image of god Hari 'made of gold to the tips of the nails' and called after his own name of *Hēmāchchhādanarāja* or *Poṇmeynda-Perumāl* (*Ep. Rep.* for 1899, para. 43). This latter image is actually referred to in an inscription (No. 6) of a Tribhuvanachakravartin Sundara-Pāṇḍya without the distinguishing epithet Māṛavarman or Jaṭavarman, which, however, on account of the early regnal year 2 in which it is dated, has to be attributed to a king later than Jaṭavarman Sundara-Pāṇḍya I whose inscriptions dated earlier than the 10th year are not found in this vicinity. Besides this image, Jaṭavarman Sundara-Pāṇḍya I appears to have installed images under the same name in other temples also, as is evidenced by a record (No. 150 of 1904) from Tiruvēndipuram dated in his 14th year.

40. Māṛavarman Kulaśēkhara whose date of accession was A.D. 1268 is represented by one inscription from Śrīraṅgam (No. 7) dated in the 10th year.

Māṛavarman Kulaśēkhara, A.D. 1268.

The astronomical details given in it corresponded to A.D. 1277, December 6. This

record mentions as donor Matituṅgaṇ Taṇiṇṇruveṇṇa-Perumāl *alias* Āryachakravartti of Chakravarttinallūr in Sevvirukkai-nāḍu. A chief called Āryachakravartti with the title 'Dēvar' applied to him figures in the reign of this Pāṇḍya king in the Ramnad district (Nos. 110 of 1903, *Ep. Rep.* for 1927-28, para. 23, and No. 21 of 1929). The Singhalese chronicle *Mahāvamsa* says about this chief "that the five brothers who governed the Pāṇḍya kingdom sent to this island, at the head of an army, a great minister of much power who was a chief among the Tamils known as Āriyachakravartti. And when he landed and laid waste the country on every side, he entered the great and noble fortress, the city of Subhagiri. And he took the venerable tooth-relic and all the solid wealth that was there and returned to the Pāṇḍyan country." The chief mentioned in the present inscription is probably to be identified with his namesake noticed in the *Mahāvamsa* and the title 'Taṇiṇṇruveṇṇa-Perumāl' applied to him has perhaps some bearing on his exploits in the Singhalese country.

41. Māṛavarman Vikrama-Pāṇḍya is represented by three inscriptions (Nos. 236, 243 and 268), all of which come from the Tirukkoyilur taluk of the South Arcot district. No. 279 wherein the king

Māṛavarman Vikrama-Pāṇḍya, c.A.D. 1283.

is simply called Kōṇēriṇmaikoṇḍāṇ, may

also be assigned to him, from the institution of the service called *Rājākkalnāyaṅ-sandi* after his well-known *biruda* (Nos. 270 of 1913, 386 and 391 of 1902). This inscription is dated in the 8th year and registers a gift of 20 *mā* of forest land in Vallaiappākkam and Geḍilanallūr situated in Pādūrpaṅṅu, made free of taxes, as *tirunāmatukkāni* to the temple of Agattīsuram-uḍaiya-Nāyaṅār at Pādūr. Further it mentions the conferment of the title *Rājanārāyaṅa-Brahmārāyaṅ* on Kaṅṅāramudaṅ *alias* Tirukkaivēl-aḷagiya-nambi, a *Śivabrāhmaṅa* of the temple, for improving the condition of the Agastīśvara temple, by conducting worship and instituting festivals in it, setting up the processional images of the god and goddess and installing with the help of the villagers other deities therein. From this it may perhaps be inferred that *Rājanārāyaṅa* was also a title borne by this Pāṅḍya king. This *Brahmārāyaṅ* was also given as *tandilakkai* (remuneration for collection of taxes) 10 *mā* of land, which he in turn presented for worship to the processional images set up by himself in the temple. In No. 178 from Irumbai in the South Arcot district dated in the 6th year, the king's name is lost but the title *Māṅavarman* is preserved. Since we find only records of *Māṅavarman Vikrama-Pāṅḍya* (Nos. 191 and 192 of 1902) in this temple, this record also may be assigned to him. This inscription registers the gift of salt-pans to the temple of Mākālamuḍaiya-Nāyaṅār in the village by the *ūṅavar* of Villipākkam *alias* Gaṅgaikoṅḍasōlanallūr in Ōymā-nāḍu, a subdivision of Jayaṅḍasōla-maṅḍalam. Incidentally the record refers to the salt-pans given to the god Tirukkaḷukkuṅṅam-Uḍaiyār, which must refer to the temple at Tirukkaḷukkuṅṅam in the adjacent Chingleput district.

There are two other records of *Vikrama-Pāṅḍya* (Nos. 211 and 231) without any identifying epithets. They may also be attributed to the same *Māṅavarman*, as definite records of this king are mostly found in this district. Of these No. 231 refers to the gift of taxes by the king for conducting a festival in the temple at Tirukkōvalūr on the day of the asterism of his coronation every month. Among these taxes are mentioned two, namely *abhīshēkakaikkāni* and *tulābhāravari*. It may be noted that another record (No. 166 of 1902) of *Māṅavarman Vikrama-Pāṅḍya* from Tirumāṅikuḷi in the same (South Arcot) district refers to the gift of these taxes among others for a festival to be conducted on the day of the natal star of the king in the month of Āṅi. These two taxes are also enumerated in another record from Paṅayavaram in the same district (No. 437 of 1903) dated in the reign of a *Kōṅeriṅmaikoṅḍāṅ*, probably a Pāṅḍya king. They were presumably levied for the special expenses connected with the coronation and *tulābhāra* ceremonies performed by kings.

There are two records of *Vikrama-Pāṅḍya* (Nos. 216 and 267) with the distinguishing title *Jaṅavarman*, dated in the 7th and 8th regnal years and engraved in characters of the 14th century A.D.

Jaṅavarman Vikrama-Pāṅḍya. They come from the same Tirukkoyilur taluk. His inscriptions so far known are few in number and his position in the Pāṅḍya genealogy is still uncertain. He must be, however, distinguished from the king of the same name who was placed on the Madura throne by Kulōttuṅga-Chōla III, to whose period the characters of these records cannot be assigned, and a namesake whose 8+14th year corresponded to Śaka 1344, Śubhakṛit (No. 124 of 1908), a Tinnevely Pāṅḍya whose records are not found as far north as South Arcot. The records attributable to this *Jaṅavarman Vikrama-Pāṅḍya* are found at Tiruppukkuḷi (No. 52 of 1900), Achcharapākkam (No. 245 of 1901), Tiruvāmāttūr (No. 54 of 1922) and Poona-mallee (No. 31 of 1911) in the Chingleput district. His highest regnal year so far known is 8. One of his officers was **Sambhukulōttuṅgaṅ Sambhuvarāyaṅ Vīrachampaṅ** (No. 52 of 1900), who also figures in the 12th year of a *Māṅavarman Sundara-Pāṅḍya* from Tiruvottūr (Cheyyar taluk of the North Arcot district) (No. 97 of 1900). This *Vīrachampa* is perhaps identical with his namesake of the Tiruvallam and Conjeeveram inscriptions (*Ep. Ind.*, Vol. III, p. 70), whose date is known to be Śaka 1236 (=A.D. 1314). But for want of specific evidence, the identity of this *Sundara-Pāṅḍya* and his place in the Pāṅḍya genealogy cannot, at present, be established.

42. All the 10 inscriptions attributable to *Jaṅavarman Vīra-Pāṅḍya* come from Śrīraṅgam (Nos. 42 to 50 and 98). Of these five (Nos. 43, 44, 47, 48 and 50) give him his full name, while the remaining records have to be assigned to him from internal evidence. Nos. 47 and 49 both dated in the 10th year of the king refer to the foundation of an *agaram* called **Kaliyugarāma-chaturvēdimāṅḷam** after the name of the king by Valaivīśuvāṅ Periyaperumāl *alias* Kāliṅgarāyaṅ of Kat-tikkurichchi, a hamlet of Parāntakanallūr in Miḷalai-kūṅṅam, a subdivision of Pāṅḍi-maṅḍalam. Some records of this king

in the present collection refer to the acquisition of lands for the settlement of 32 *bhāttas* in this *agaram* (Nos. 47, 48 and 50) and others for forming a trunk road (*nāttuperuvāli*) which ran through this colony (Nos. 45, 46 and 49). One point of interest stipulated in the formation of the colony was that the sites in it could be sold to one another among themselves, but if necessity arose to sell them outside, they had to be given only to *Bhāgavatas* and to persons of the same *darśana* (No. 42). In the *Kōyilolugu*, the sixth *prākāra* in the Raṅganātha temple at Srīraṅgam called the *Kaliyugarāmaṅ-tiruvīdi* is said to have been the gift of Kaliyugarāmaṅ. This is now called the *Chittirai-vīdi*. High up on each of the four door jambs of the big *gōpura* in the middle of the *Kīl-Chittirai-vīdi* is found the label **Kaliyugarāmaṅ** (No. 98) in Grantha characters of the 13th century A.D. incised above a standing composite image of a *Gaṇḍabhērunda*, having a human body surmounted by two birds' heads facing in opposite directions. As the Hoysala emblem *Gaṇḍabhērunda* is engraved on this *gōpura* and as the style of workmanship in the latticed windows of this *gōpura* is reminiscent of Hoysala art, it seems reasonable to infer that its construction was started by the Hoysala king Vīra-Narasimha. As the magnificent *gōpura* of seven storeys at Jambukēśvaram was constructed by Sōmēśvara (No. 19 of 1891), and as it resembles in workmanship the Kaliyugarāmaṅ-gōpura at Srīraṅgam, it may be inferred that the construction of this latter was commenced by a Hoysala king, probably Vīra-Narasimha, and was perhaps completed by Vīra-Pāṇḍya during his occupation of Srīraṅgam. It may also be noted that the figures of two fishes with an *aṅkuśa* in between are sculptured in relief on two of the ceiling beams of this *gōpura* testifying to the Pāṇḍya collaboration in its completion.

In two records of the king reference is made to an *agrahāra* founded by a certain Tuppa-Nāyakkar (Nos. 44 and 50) who perhaps was identical with the horse-dealer of Nallūr in Malai-maṇḍalam, figuring in a record of the 2nd year of the Hoysala king Vīra-Rāmanāthadēva (No. 67 of 1892).

43. Some inscriptions of Jaṭavarman Sundara-Pāṇḍya secured from Srīraṅgam refer to the foundation of an *agrahāra* called Kōḍaṇḍarāma-chaturvēdimāṅalam

Jaṭavarman Sundara-Pāṇḍya (A.D. 1303), his surname Kōḍaṇḍarāma.

after the king's name, at Tiruvarāṅgam-Tiruppati i.e., Srīraṅgam, where he is stated to have settled 208 *bhāttas* and erected

therein a temple for god Viṣṇu (Lakshmī-Nārāyaṇa-Perumāl; No. 18) which perhaps was named as Kōḍaṇḍarāma-Perumāl after his surname (No. 19). Since the title **Kōḍaṇḍarāma** was assumed by Jaṭavarman Sundara-Pāṇḍya born in the asterism Pushya, the king has to be identified with the one whose date of accession was A.D. 1303 (*Ep. Rep.* for 1918, Part II, para. 50) and not with any other Jaṭavarman Sundara-Pāṇḍya whose asterisms were different. One of the officers of Sundara-Pāṇḍya at Srīraṅgam was Nettūruḍaiyāṅ Kāliṅgarāyaṅ figuring in Nos. 19, 20, 21, while a worshipping (*Srīpādaśēvai-pannum*) priest named Āsūri Lakshmaṇa-Bhaṭṭa-Sōmayājiyār of Kaṇṇuḍai-chaturvēdimāṅalam in Pāchchil-kūrṅam, a subdivision of Rājarāja-vaḷanāḍu is mentioned in No. 12. The foundation of another Kōḍaṇḍarāma-chaturvēdimāṅalam after the name of the king is referred to in a record from the South Arcot district (No. 209) from Veṅgūr, which registers a sale of land to the Brahmans colonising that settlement by the **Bhūmiṭṭirar** alias *Nattamakkaḷ* who had enjoyed the tenancy right of the village. These *Nattamakkaḷ* belonged to the Veḷḷāḷa community as can be seen from the *praśasti* which is found as preamble in some of their records, especially the one from Tirukkōyilūr (No. 117 of 1900). It may be remarked that the Pāṇḍya king Vīra-Pāṇḍya (No. 75 of 1903) who also bore this surname was a patron of this agricultural community. From the present inscription it looks as if the community had a corporate existence, and acted in that capacity in selling the lands to the *Bhāttas* of the *agaram*, and in setting it apart for the maintenance of the *Pugaḷālaiyaṅ* alias *Bhūmiṭṭirāṅ-tirumaṇḍapam* in the same village. This body also bore the name of *Chitramēli-periyaṅāttār*, apparently from the plough-share which they worshipped and which was also adopted by them as their standard.

44. The records of Māṇavarman Kulaśēkhara from Srīraṅgam are invariably dated in the 2+1st year, and relate to purchase of several bits of land made by the *Bhāttas* of Kōḍaṇḍarāma-chaturvēdimāṅalam. Since this settlement was formed in the time of Jaṭavarman Sundara-Pāṇḍya whose date of accession was A.D. 1303 as mentioned above, the Kulaśēkhara of these inscriptions must be identified with the one who counted his regnal years from A.D. 1314. Since these records as well as those of Jaṭavarman Sundara-Pāṇḍya relating to the same

Māṇavarman Kulaśēkhara II, A.D. 1314.

chaturvēdimāṅgalam are all engraved, one in continuation of another, it is possible that all these documents relating to this *agrahāra* were engraved in the 2+1st year of Māṛavarman Kulaśēkhara.

45. Two inscriptions of Parākrama-Pāṇḍya without any distinguishing epithet come from Villiyaṅūr near Pondicherry (Nos. 187 and 189). No. 189 dated in the 6th year, refers to the institution of a service in the temple of Tirukkāmīsuram-Uḍaiyār at Villiyanallūr, a hamlet of Oḷugarai *alias* Kulōttuṅgaśōlanallūr in Māttūr-nāḍu, a subdivision of Jayaṅḍaśōla-maṅḍalam, by the king's *ammāṅ* (maternal uncle) **Kulaśēkhara Mahābali-Vānarāyar** in his own name. The Parākrama-Pāṇḍya of our record is probably to be identified with Māṛavarman Parākrama-Pāṇḍya, whose initial date, according to No. 113 of 1900, was A.D. 1333-34, since inscriptions of an earlier Jaṭavarman Parākrama-Pāṇḍya are not found in the South Arcot district. The donor Kulaśēkhara Mahābali-Vānarāyaṅ is styled 'Pillai' in a record of the 26th year (c. 1322 A.D.) of Jaṭavarman Vīra-Pāṇḍya (No. 430 of 1907).

46. A damaged record of Kōnērinmaikonḍāṅ from Śrīraṅgam (No. 51) refers to the foundation of a colony called Sundarapāṇḍya-chaturvēdimāṅgalam after the name of the king's elder brother (*annālvī*). This record and the subsequent two inscriptions (Nos. 52 and 53) which are connected with the present inscription are signed by Periyāṅ Sōlaimalaichchokkaṅ Toṇḍaimāṅ of Tūṅjalūr in Miḷalāikūṛram, a subdivision of Pāṇḍi-maṅḍalam. The first inscription (No. 51) records a tax-free gift of land by the king to the temple of Vēdanārāyaṅa-Perumāḷ at Tirunārāyaṅapuram in Allakarai-nāḍu which is evidently the village of the same name in the Musiri taluk of the Trichinopoly district. A certain Sōlaimalaichchokkaṅ Toṇḍaimāṅ of Anikkudi in Miḷalāikūṛram figures as donor in a record of Māṛavarman Vīra-Pāṇḍya (No. 27 A of 1903 ; S. I. I., Vol. VIII, No. 300) of the initial year A.D. 1334. If he is the same as the donor in our records we may assign these (Nos. 51, 52 and 53) also to the same **Vīra-Pāṇḍya**, who, as stated above (No. 51), had an elder brother named **Sundara-Pāṇḍya**.

THE HOYSALAS.

47. The Hoysala records in the year's collection come mainly from Śrīraṅgam and Jambukēśvaram in the Trichinopoly district.

No. 69 from Śrīraṅgam is dated in Saka 1154, with other astronomical details giving the English equivalent A.D. 1232, April 6, Tuesday. It registers a gift of land for offerings to god Śrīraṅganātha by a certain Śrīrāma-Bhaṭṭa of the Bhāradvāja-gōtra, who is described as the priest worshipping in the temple of Kṛishṇa (Kulaḷūḍiṅa-Pillai), which had been built at Dōrasamudram by Umādēvī, the queen of Ballāḷa (II). In a Sanskrit verse at the beginning of this inscription it is stated that this Śrīrāma-Bhaṭṭa, son of a great teacher of Kuruhapura, was proficient in mantric lore and that he was an ardent Vaishṇava. He is said to have lived in the time of king Narahari-bhūpāla *i.e.*, **Narasimha**, who bears the title 'Chōlēndra-pratishṭhāguru', and this has reference to the help rendered by him to king Rājarāja III earlier in his reign against the Pāṇḍya king and the Pallava Peruṅṅadēva I. In the fifth *prākāra* of the Śrīraṅgam temple itself there is a highly ornate shrine of Vēṅugōpāla-Kṛishṇa, with sculptures and figurines resembling Hoysala work but with no inscriptions on its walls. It is possible that this shrine came into existence during the period of the Hoysala occupation of Śrīraṅgam and its environs.

48. The several records belonging to Vīra-Sōmēśvara copied in this as well as in the previous years come mostly from Jambukēśvaram. We know that Vīra-Sōmēśvara settled himself in the south with his capital at Kaṅṅaṅūr-koppam, five miles to the north of Śrīraṅgam. As he was an ardent Śaivite, the Jambukēśvaram temple was the recipient of his royal patronage, as testified to by his numerous epigraphs found engraved on its walls, which mention also the names of several shrines which were erected in this period. The beautiful seven-storied *gōpura* on the east side was completed by him, as indicated in No. 19 of 1891. As the Pāṇḍya emblem of two carps flanking an *anḷkuśa* is found sculptured in relief on the inner face of its two main ceiling beams, it is evident that the construction of this *gōpura* was begun by a Pāṇḍya king, probably Māṛavarman Sundara-Pāṇḍya I of A.D. 1216, and that it was completed by the Hoysala king. Sōmēśvara's records are not found at Śrīraṅgam, the famous Vaishṇava centre, close to

Jambukēśvaram ; and this justifies the remark made in the opening verse of the Srīraṅgam inscription of Jaṭāvarman Sundara-Pāṇḍya I (*Ep. Ind.*, Vol. III, p. 14) that Sōmēśvara had 'reduced to a pitiable state the lotus-pond of Srīraṅgam'. His records are prefaced by the usual historical introduction beginning with 'Svasti samasta-bhuvanāśraya' etc. and range in date from the 2nd to the 27th year ; but as noted already in *A. S. R.* for 1909-10, p. 156, no records from the 9th to the 20th years of his reign have come to light here and none even in this year's collection. No. 120 dated in the 4th year refers to an assignment of paddy accruing from two villages for the conduct of worship in the temple of Saṅkara-Nāyaṅār in the fourth *prākāra* of the temple of Tiruvāṇaikkā-udaiya-Nāyaṅār. It is not known if the shrine situated on the bund of the temple tank to the east of the main temple is identical with the shrine of Saṅkara-Nāyaṅār referred to above. In another record dated in the third year of his reign, the king instituted a festival called Vīra-Sōmēśvaraṅ-tirunāl in his name in the Jambukēśvaram temple (No. 121) and made munificent endowments for it. In No. 119 of this year and in other records copied in previous years (No. 18 of 1891) the names of several **Hoysala shrines** which came into existence in this period are

Shrines erected during his time at Jambukēśvaram.

mentioned *viz.*, (1) Vallāḷīśvaram, built in memory of the king's grandfather Ballāḷa II in the northern suburb of Tiruvāṇaikkā, (2) Padumalīśvaram, built in the name of his grandmother Padmalādēvī (No. 495 of 1914) and (3) Sōmalīśvaram erected as a *pallippadaḷai* at Pur[ō]śaikkūḍi in Pāchchir-kūrṅam in Rājarāja-vaḷanāḍu over the remains of Dēviyār Sōmaladēviyār (No. 124). (4) In the 22nd year of the king (No. 118), another shrine named Tyāgavinōdīśvaram was built by a certain Tyāgapperumāl of Kalvakkūr in the north side of the third *prākāra* of the temple at Tiruvāṇaikkā. (5) Another temple named Prasannīśvaram may also have come into existence in the time of the king bearing the title Rājākkalṅnāyaṅ, probably Hoysala Rāmanātha (No. 92 of 1910). (6) Nos. 122 and 123 refer to the gift of land made for the merit of Kāḷaladēvī, the mother of Sōmēśvaradēva, to the temple of Pōsalīśvaram-Uḍaiyār, probably the one at Kaṅṅanūr (No. 18 of 1891) which was built for her merit. Thus we see that the reign of Sōmēśvara was a period of great architectural activity, but the structures that were built in this locality exhibit poor quality of local craftsmanship without the high ornateness that is generally associated with Hoysala art. All records of Sōmēśvara contain at the end the sign-manual of the family, namely, 'Malaparolḡanda' engraved in Kannaḍa characters.

As regards the shrine of Sōmalīśvaram-Uḍaiyār referred to above, it may be noted that there were three royal personages in the Hoysala family bearing the name **Sōmaladēvī**, *viz.* (1) the queen of Narasimha II (*S. I. I.* VII, No. 1043), (2) the sister of Narasimha (*Ep. Carn.*, Vol. IX, Intro. p. 21) and (3) the queen of Sōmēśvara who died in A.D. 1253 (Bangalore Museum Plates) ; but as a Sōmaladēvī is referred to as living, in a record of the 25th year (No. 22 of 1891), probably of Rājarāja III, No. 1 above was probably the lady in whose name the *pallippadaḷai* shrine was built. In para. 33 above we have noticed a Dēviyār Sōmaladēviyār in a record of Rājarāja III, and it has been surmised that she was a Hoysala princess married into the Chōḷa family. She was probably identical with No. 2 mentioned above and that was the reason why Vīra-Narasimha espoused the cause of Rājarāja III.

49. Rāmanāthadēva (A.D. 1255-95) is represented by a few inscriptions from Srīraṅgam. In two of them (Nos. 62 and 65) one of his consorts named Kamalādēvī, daughter of Ariya-Pillai, one of the *pradhānis* of the king, is mentioned as having made a gift of land for providing a flower-garden to god Raṅganātha at Srīraṅgam, for the collective merit of herself and her daughters Periyataṅgi Irai-akkaṅ and Vichchannaṅ, while No. 64 mentions another daughter of the general, named Sōmaladēvī (Chikka-Sōmaladēvī of No. 26 of 1891), who made a similar endowment of land for a flower-garden on behalf of her daughter named Śiruttāṅgi.

Of much importance is the incomplete inscription dated in the 3rd year of the king's reign (No. 80), which is engraved on a slab of stone set up in front of the

An *ārōgyasālā* of his time in the Srīraṅgam temple.

Dhanvantari shrine in the fourth *prākāra* of the Raṅganātha temple. It registers a gift of land by Chaṅgadēva Siṅgaṅṅa-Daṅḍa-nāyaka, the *pradhāni* of the king, to his physician Garuḍavāhana-Bhaṭṭa, for maintaining a *sālai* (hospital) in the *tirunadāimāḷigai* to the west of the north *gōpura* in the fourth *prākāra* of the temple. This land was situated in Mummūḍi-śōḷa-chaturvēdimaṅḡalam in Viḷā-nāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu

The village may be identified with Mummudiśōḷa-maṅgalam in the Lalgudi taluk of the Trichinopoly district. The recipient of the gift was a certain **Garuḍavāhana-Bhaṭṭa** who is described as the *rakshaka* of the Hoysala general and who appears to have been conducting a *sālai* even from earlier times. In another inscription (No. 81) engraved on a different slab near this dated in Śaka 1415 (=A.D. 1493), it is mentioned that this *ārōgyasālā* suffered damage during the *vānam* (Muhammadan raid), and that a descendant of this Garuḍavāhana, called Śrīnivāsa and also surnamed Garuḍavāhana, repaired this hospital and installed an image of **Dhanvantri-Emberumān** in it. This rare image of

Garuḍavāhana-Bhaṭṭa and the Dhanvantari shrine at Śrīraṅgam.

Dhanvantri is still in existence in a shrine in the fourth *prākāra* of the temple.

A mutilated image of Dhanvantari kept in the *gōpura* at Chidambaram has been noticed in *Ep. Rep.* for 1935-36, page 94. The earlier Garuḍavāhana is stated to have composed a *prabandham* called *Raṅgaghōṣhaṇavi*, which is not extant now. The Garuḍavāhana figuring in the record of Śaka 1415 may be identified with the author of the *Divyasūricharitam*, a hagiological *kāvya* in Sanskrit narrating the lives of the Vaishṇava Āḷvārs and Āchāryas.

A Brahman merchant belonging to the foreign (*paradēśi*) Sāvāsi-vyāpāri community called Sākala-Bhaṭṭa, son of Āhala-Bhaṭṭa of the Sākala-gōtra, figures in No. 70 dated in the 8th year of Rāmanātha as the donor of a flower-garden to god Raṅganātha. The *Sāvāsīs* are mentioned in inscriptions of the Bombay Karnātak as having migrated from Kāsmīra, but they do not figure there as merchants.

50. As the Hoysala kings generally patronised the Śaiva cult, several Śaiva *mathas* came into existence during their period. One such *matha* existing at Jambukēśvaram is known from No. 125, a record of the 2nd year of Vīra-Rāmanāthadēva

Two Śaiva teachers of his time.

which states that **Gautamaśiva-Rāvalar**, a disciple's disciple (*praśishya*) of the great Śaiva teacher Svāmīdēva, is said to have purchased a site for building a *matha* at Jambukēśvaram. This Svāmīdēva is probably identical with the teacher of the same name figuring in the Ārpākkam record of the 12th year of the reign of Rājādhirāja II (No. 20 of 1899). Another Śaiva *guru* named Tatpuruṣaśiva of the Lakshādhyāya-santāna is mentioned in another Hoysala record in this temple (No. 21 of 1891).

THE VIJAYANAGARA KINGS.

51. The Vijayanagara records come mainly from the Trichinopoly and South Arcot districts, while three Telugu records from the Cuddapah district were also copied during the year.

The earliest member represented is Kampaṇa, whose record (No. 162) dated in Parīdhāvi corresponding to Śaka 1294 (=A.D. 1372-73) comes from Kannaṇūr, the quondam capital of the Hoysalas in the Trichinopoly district. It states that the temple of Pōsaliśvaram-Uḍaiyār which, we know, had been constructed by Vīra-Sōmēśvara in the middle of the 13th century A.D., was demolished up to the *adhāraśilai* and converted into a mosque by the Muhammadans during their occupation of this region, and that after Kampaṇa's conquest of the Muhammadans, the temple was again opened for worship. The *Kōyilolugu* (p. 104) also refers to the fact that the stones of the *prākāra* walls of the Kannaṇūr temple had been used by the Muhammadans for constructing fortifications for their garrison.

52. Of Sāluva Maṅgu, the general of Kampaṇa II, there is a record from Villiyaṇūr dated in the cyclic year Sādhāraṇa, which corresponded to Śaka 1292

Kampaṇa II.

Sāluva Maṅgu.

(No. 191). He is called Mahāmaṇḍalēśvara Sāluva Maṅgudēva-Mahārāja, Tribhuvanarāya-Gaṇḍaragūḷi, Dakṣiṇa-suratrāṇa, Tribhuvanarāya-sthāpanāchārya and **Sambhuvarāya-sthāpanāchārya**. In the record Sāluva Maṅgu, makes a grant of 12 *mā* of land to be enjoyed as *tirumāmatukkāni* by the temple of Tirukkāmīśvaraṇḍaiya-Nāyaṇār at Villiyaṇallūr in Oḷugaraiparṇu. How far Sāluva Maṅgu was directly responsible for the establishment of Sambhuvarāya is not clear, but we know that Gaṇḍaragūḷi Mārāya-Nāyaka, son of Sōmaya-Dannāyaka, captured Veṅṇumaṅkoṇḍa-Sambhuvarāya and took Rājagambīraṇmalai. It is evident that Sāluva Maṅgu must have taken part in this campaign, so as to merit the title. The title appears, however, to have been assumed by later members of the Sāluva family, namely, Sāluva Tirumalaidēva-Mahārāja in Śaka 1370, Prajāpati (wrong) (No. 448 of 1922), and Sāluva Saṅgamadēva-Mahārāja in Śaka 1403 (Nos. 593 and 594 of 1902), by virtue of family pride, for the Sambhuvarāyas had ceased to exist as a ruling power by this period.

It may be pointed out that the title *Sambuvarāya-sthāpanāchārya* is also borne by *Mahāmaṇḍalēśvara Sāvanadēva-Mahārāja* in two records from Villiyaṇūr (Nos. 195 and 196) dated in the cyclic year Prabhava and Pramādi, corresponding respectively to Śaka 1309 and Śaka 1321 in which he is also given the titles *Mēdini-mīsaragaṇḍa* and *Kattāri-Sāluva*. They register a remission of taxes granted by the king in favour of the temple of *Tirukkāmīśvaram-udaiya-Nāyaṇār* at Villiyaṇallūr. He is probably identical with the prince referred to as the 'Kumāra' of Bukka in inscriptions found at Tiruvaiyāru (Tanjore district) dated in Śaka 1303 (No. 253 of 1894) and Puñjai-Pugalūr (Coimbatore district No. 350 of 1928) in this period. Both these records from Villiyaṇallūr end with the name 'Hariharanātha' in Telugu characters which probably stands for the royal sign-manual.

53. From the same village come three records of **Ariyaṇa-Uḍaiyar** (Harihara II) dated in Śaka 1301 (Nos. 183 and 184) and Śaka 1303 (No. 194); of which Nos. 194

Harihara II.

and 183 refer to the institution by the king of a festival in the temple of *Tirukkāmīśvaram-udaiya-Nāyaṇār* in the month of Paṅguṇi, when the god was taken out to the sea for bath. The expenses of this service were met by an endowment of 10 *mā* of land, made tax-free, and by the assignment in favour of the temple, of the *vāl-vari* due to the king. In the *Ep. Rep.* for 1932-33, p. 71, it was remarked that the exact nature of the tax *vāla-vari* was not known; but from No. 194 it is clear that it must be taken as **vāl-vari** and that it was a tax levied on animals, the rates in the time of Harihara II being $\frac{1}{2}$ *panam* on cows, $\frac{3}{4}$ *panam* on she-buffaloes and $\frac{1}{8}$ *panam* on sheep. The other inscription of the king (No. 184) registers a gift of land for maintaining a perpetual lamp by Araiyaṇ Malaippillai *alias* Tennāṭṭaraiyaṇ, a merchant of Uḷundai (*i.e.*) the modern Uḷundūrpet.

54. An incomplete record in Sanskrit prose (No. 54) from Śrīraṅgam belongs to the time of **Virūpāksha II** who is described as the son of Harihara II and Mallāmbikā and the *dauhitṛa* of Rāmadēva-Mahārāja of the Yādavakula. The Śoraikkāvūr

Virūpāksha II.

plates and the Ālampūṇḍi grant of Virūpāksha are not consistent as to the relationship of Virūpāksha with Rāmadēva. This Rāmadēva cannot be identical with the Yādava king Rāmachandra who ruled between 1271 and 1309 A.D., because Harihara II (A.D. 1377-1404) could not possibly have been his son-in-law, and Dr. Hultsch has thrown out a suggestion that perhaps the Yādava Rāmachandra had a son named Rāma-bhūpati. The present inscription does not help to solve this point, as it simply states that Virūpāksha was the *dauhitṛa* of Rāmadēva-Mahārāja, who is called 'Yādavakula-kamala-mārttaṇḍa.' Virūpāksha is herein styled Rājā Virūpāksha, but special significance is perhaps not to be attached to the title *Rājā* (king), for no records of his as king are found in the Tamil districts. In this as well as in the other records noted above, he claims victories over the Chōḷa, Tuṇḍīra and Pāṇḍya territories and is stated to have invaded Ceylon also. In the course of his southern campaign it is possible that Virūpāksha paid a visit to Śrīraṅgam; but from this incomplete record we cannot say what his donation to this temple was. It may perhaps have been the gilding of the temple claimed for him in the Śoraikkāvūr plates. In the present epigraph the king is said to have visited the *guru* **Vidyāraṇya** whom he appears to have consulted as to the best means of acquiring merit. As Vidyāraṇya died in A.D. 1386 (*Mys. Archl. Report*, 1916, p. 56) this visit must have occurred before this date. The high position which Vidyāraṇya held in the Vijayanagara court is known from several records. He was also the special *guru* of Harihara II himself (*Mys. Archl. Report*, 1933, p. 23).

55. A record from Vaṅṭyāla, a hamlet of Perḍūru in the South Kanara district, belongs to Bukka, son of Harihara II, and is dated in Śaka 1328, Vyaya, (=A.D. 1406, August). The king is stated to have

Bukka II, Śaka 1328.

been ruling from Vijayanagara, while his governor at Bārakūru was Bāchappa of Goa. This Bāchappa or Bāchappa-Oḍeya was a governor of Maṅgaḷūru and Bārakūru rājyas for three years under Dēvarāja I (No. 609 of 1929-30). The present inscription records a gift of the village Bramhāra in Bārakūru-nāḍu and certain incomes from other villages including Kanyāna, Pentama and Beḷamji to **Purāṇika Kavi Kṛishṇa-Bhaṭṭa** of Śrīṅgēri, for the renovation and maintenance of a library (*pustakabhaṇḍāra*) belonging to the Śrīṅgēri-māṭha, when **Narasimha-Bhārati-Voḍeya** of Śrīṅgēri who probably succeeded Vidyāraṇya-tīrtha, was its pontiff. This *guru* is also

referred to as the donee in another record (No. 369 of 1927) from the Kundapur taluk dated in the same year. Kavi Krishṇa-Bhaṭṭa's son named **Kavi Saṅkara-**

Kavi Krishṇa-Bhaṭṭa and his son Kavi Saṅkara-Bhaṭṭa, Librarians of the Śrīṅgēri-maṭha.

Bhaṭṭa figures in another record (No. 284) from the same village dated in Śaka 1354, Virōdhikṛit (=A.D. 1431) which registers

a gift of land made to him by Chandapa, governor of Bārakūru and Tuḷu rājyas, under the orders of the king Dēvarāya-Mahārāya ruling from Vijayanagara. This governor is already known from other records copied in this locality. It is learnt that the descendants of this Kavi Krishṇa-Bhaṭṭa have been in charge of the *pūjā* of the Śivaliṅga installed at the place where Vidyātirtha, the *guru* of Vidyāraṇya, attained *samādhi*.

These two records are important for their mention of the existence of a library attached to the Śrīṅgēri-maṭha. As the propagation of learning was given attention to by the schools and Vēdic seminaries attached to religious institutions, and as the Śaiva and other religious organisations also co-operated in the dissemination of knowledge, well-equipped libraries containing many manuscripts must have been maintained by these institutions. An earlier reference to a library (*Sarasvatī-bhāṇḍāra*) occurs in a record of the Western Chālukya king Āhavamalla I of the 11th century A.D. (*Hyderabad Archaeological Series*, No. 8, p. 7).

56. No. 113 from Jambukēśvaram is dated in Plavaṅga, in the reign of Vīrapratāpa **Dēvarāya-Mahārāya**. This year must have corresponded to Śaka

Dēvarāya II (Śaka 1349), enquiry into cases of coercive taxation.

1349 in the reign of Dēvarāya II. It gives us an idea as to how the high-handed action of the officers in the matter of collection of

some taxes was checked. The officers were generally remunerated for their services by grants of land, and by the levy of some special taxes from the people, such as *adhikāri-jōḍi*, *adhikāri-poṇ*, *rāyasa-varṭṭanai*, *pradhāni-jōḍi*, etc., for their maintenance. From a record from Tiruvaṅṅamalai (No. 565 of 1902) we learn that a *pradhāni* was in receipt of the taxes *kaivilai*, *kiraiyam*, *ūliyam* and *uluppai*. When abuses in the collection of taxes were brought to the notice of the king they were immediately rectified. According to the present record, the Māhēśvaras, evidently of the temple of Jambukēśvaram, and one Marudavaṇa-śivaṇ, brought to the notice of the king that in the *sarvamānya* lands belonging to the Śiva and Viṣṇu temples in the Tiruchchirāppalli, Sōḷa-maṇḍalam and Vaḷudilampattu rājyas, the *adhikāris* and *sēnāibōvas* were harassing the people by levying *jōḍi* and *kāṇikkai* for choultries and other taxes, besides the legitimate *vibhūti-kāṇikkai* due to the king, with the result that the tenants left their holdings and migrated elsewhere, and worship in the temples had consequently to stop. On the petition of the people that the old state of things should be restored, the king sent an order to his officer Sirupparaśar and deputed two agents (*taravukkārar*) Bukka and Timma, to the effect (1) that the income from *deivattāṇa* (*dēvasthāna*) (lands), after paying the *vibhūti-kāṇikkai* due to the king, should be enjoyed by the respective temples and that worship, service and festivals in them should be conducted through the respective *Śthānikas* and *Māhēśvaras*; (2) that the *adhikāris* and *sēnabōvas* should undertake not to levy from these lands *aṅgaśālaigal*, *vetti*, *vēkāli*, *kāḍuvettu* and *amañji*; (3) that the temple at Tiruvidaimarudūr should continue as *sarvamānya* and that the Māhēśvaras, evidently of that temple, should be entrusted with the conduct of worship, services and festivals therein, as in the time of Bhūpati (who was probably identical with his predecessor, the son of Bukka II who ruled from A.D. 1326 to 1422); (4) that as one Tripurāda-śivaṇ and Piraiśūḍi-śivaṇ had represented that the temples at Tirumadukkam situated in Karukkarāya-paṅṅu, a subdivision of Sōḷamaṇḍalam, and Kuṅṅamāḷigai situated between the two rivers in Vaḷudilampattu had ceased to function, they should get back their old lands and that Marudavaṇa-śivaṇ should be entrusted with the conduct of worship, services and festivals in them; and (5) that this order should be filed in the ledgers (*kaṇakku*) and a copy of it issued to the *Tāṇikas* and the *Māhēśvaras* (of the respective temples) as a letter of authority to them. This Sirupparaśar to whom the order was sent was the governor of Paḍaiviṭṭu-rājya about Śaka 1353 (No. 497 of 1926). His son Viṭṭhaṇaṇ is said in a record from Śrīraṅgam (No. 96) dated in Śaka 1366, Raktākshi, to have built the big car-pavilion (*tēr-maṇḍapam*) for the god Raṅganātha.

An undated record from Jambukēśvaram (No. 134) refers to the construction of the *tirumadil* and of the southern entrance into the fourth *prākāra* of the Jambukēśvara temple at Tiruvāṇaikkā by **Anṇa Chaundappa-Uḍaiyar**, son of Ādittarasar. From an inscription (No. 143 of 28-29), at Mummudiśōḷamaṅgalam, a suburb of Lālguḍi, we know that this chief lived in this locality in about Śaka

1358, in the reign of Dēvarāya II. The benefactions of a certain chief called Anna Vāṇḍappa-Uḍaiyar or Anṇappa-Uḍaiyar with dates Śaka 1355 and 1358 are enumerated in the *Kōyiloḷugu*, and he is probably identical with the chief mentioned in the present inscription, his name having been wrongly spelt as such by the author of the *Kōyiloḷugu*.

57. A Telugu copper-plate grant (No. 11) from the Śrīraṅgam temple secured this year and engraved in late characters purports to have been issued in Śaka 1370, Vibhava, in the reign of king **Dēvarāya-Harihararāyal-ayyagāru** (*i.e.*) Harihara, son of Dēvarāya, ruling from Ghanagiri-nagara. It records the gift of

A spurious (?) grant of Harihara, son of Dēvarāya I. house-site, lands, etc., to **Siṅgapirān-Vādhūladēsika** son of **Śrīraṅgarāja** by Viśvanātha-Nāyaka, son of Koṭigam Nāgama-Nāyaka and grandson of Veṅkaṭādri-Nāyaka of Garikapāḍu (Guntur district), while administering the Madura-rājya under the king. Viśvanātha-Nāyaka, son of Nāgama-Nāyaka and the first of the Madura Nāyaka rulers reigned in Madura from A.D. 1529 to A.D. 1564 and as such, the statements made in the present copper-plate dated Śaka 1370 (=A.D. 1448) stamp it as suspicious. It may also be mentioned that Viśvanātha-Nāyaka is stated to have hailed from Kāñchīpuram in Tōṇḍai-maṇḍalam in a record from Peruṅḷam in the Tinnevely district (*Ep. Rep.* 1932-33, para. 58). There was, however, a Harihara, son of Dēvarāya ruling as governor in the present Coimbatore district with records ranging from Śaka 1326 to 1336. (*Ep. Ind.*, Vol. XVI, p. 222, No. 664 of 1904 and 132 of 1909).

58. Praudhadēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt' is mentioned as ruler in Śaka 1392, in a record from

Praudhadēva-Mahārāya. Jambukēśvaram (No. 106). Rājasēkhara-Mahārāya (No. 4 of 1896) and Dēvarāya-Mahārāya (Śaka 1405) (No. 309 of 1919) are mentioned as sons of Mallikārjuna. In No. 275 of 1928-29 from Gōpurāpuram in the South Arcot district, Bhujabala Timmaiadēva-Mahārāya is also called Kumāra, a son (?) of Mallikārjuna, who was the son of Dēvarāya-Mahārāya. As it is known that Bhujabala Timmaya was the son of Sāḷuva Narasiṃha who was not connected with the previous dynasty, the word 'Kumāra' does not appear to connote any filial relationship. A record from Anbil dated in Śaka 1408 notices a Vīrapratāpa Dēvarāya-Mahārāya Virupāksharāya Praudhadēva-Mahārāya. (No. 593 of 1902). While discussing this record, the late Mr. H. Krishna Sastri concluded that in all probability, Virupāksha left two sons, of whom one was Padea Rao (Praudhadēvarāya) so named after his grandfather Mallikārjuna Immaḍi-Praudhadēvarāya (*Arch. Sur. Rep.* for 1907-08, p. 253).

Further, Śaka year 1392, which is also the year quoted in the present record, falls in the reign of Virupāksha, son of Dēvarāya 'who was pleased to witness the elephant hunt' (No. 39 of 1890). This title 'who was pleased to witness the elephant hunt' is also applied to Praudha-Virupākshadēva-Mahārāya, *i.e.*, Virupāksha, in a record from Śrīmushṇam (No. 269 of 1916) in Śaka 1393. Praudhadēvarāya mentioned in the present inscription (No. 106) may be identified with Virupāksha, son of Mallikārjuna.

On page 400 of his *Historical Inscriptions of Southern India*, Sewell notes a Virupāksha III as the son of Dēvarāya II and brother of Mallikārjuna, and a Praudhadēva as the son of Virupāksha, apparently on the strength of No. 593 of 1902 from Anbil quoted above. Since Mallikārjuna had himself the name of Dēvarāya, it may also be considered that this Virupāksha was the son of Mallikārjuna, and that he had the other name of Praudhadēvarāya also and that Sāḷuva Narasiṃha usurped the Vijayanagara kingdom from him. After the usurpation, this Virupāksha *alias* Praudhadēva appears to have removed himself to the west coast, and to have wielded some authority there as already suggested in *Ep. Rep.* for 1931-32, para. 39.

The present inscription records a sale by public auction of a house-site and the accountancy-right in the temple of Tiruvānaikkā-uḍaiya-Nāyaṇār for 400 *Vīrachampan-kuligai* to Perumbārkiḷāṅ Pagavaṇār Aṇḍaperumāḷ of Kai[ta]vanallūr in Tōṇḍai-maṇḍalam by the *Nālukkottu-tāṇattār* of Tiruvānaikkā in Vilāvaṛāvīdivalanāḍu, a subdivision of Pāṇḍikulāśani-valanāḍu 'on the southern bank'. The hereditary office of accountant (*kottu-kaṇakku*) had been hitherto in the enjoyment

of the sellers, which they now sold away with its perquisites in the shape of clothes (*ilakkai*), food, cakes, betel leaves and areca nuts (due during the chanting) of *Tirujñānam*, *āttaiṅṅaḍi*, *mugampārvaḍi*, etc., to Aṅḍaperumāḷ mentioned above. Among the boundaries of the house, is mentioned the street called Ponnum-vāsiyum-konḍāṅ-tiruvīdi.

59. **Sāluva Narasiṅgadēva-Mahārāja** is represented by a single inscription (No. 262) dated in Śaka 1393 from Siddhalingamaḍam in the Tirukkoyilur taluk of the South Arcot district. It is a copy of the same record as has been found in several other temples at Tirukkōyilūr, Nerkuṅṅam, Jambai, etc., in the same taluk. Apparently copies of the inscription were engraved in all the temples in the region affected by the *Oḍḍiyaṅ-galabhai* or the incursion of the Oḍḍiya king Gajapati of Orissa. The astronomical details in this record, being the same as those in the other copies, are also irregular.

60. Two inscriptions from Jambukēśvaram (Nos. 105 and 107) belong to the reign of **Kṛishṇadēvarāya**. In both of them the officer named **Timmappa-Nāyaka**, son of *Vāśal* Mallappa-Nāyaka, is said to have made gifts of lands for the merit of the king, for the expenses of conducting the second day festival of the *Brahmōtsava* in the temple of Jambunātha. The lands were situated in two villages Tālaikkudi in Maḷai-naḍu, a subdivision of Rājarāja-vaḷanāḍu 'on the northern bank' and Taniyānaivittāṅ in Uraiyūr-kūṅṅam, a subdivision of Rājagambhīra-vaḷanāḍu 'on the southern bank'. These subdivisions were comprised in the Tiruchchirappalli-śīrmai of Chōla-maṅḍalam which was in charge of this officer as his *nāyakkattanam*.

An incomplete set of copper-plates (No. 10) belonging to the same king comes from the Śrīraṅgam temple, and it is dated in Śaka 1450, corresponding to Sarvajit. The record states that lands in villages called Vēḍambūru and Ēkāmbara-puram 'on the southern bank of the Kāvērī,' and the hamlet of Ālaṅḍuḍi in Tiruvārūr-śīrmai situated in Suttavallichōla-vaḷanāḍu, a subdivision of Sōḷamaṅḍalam, were constituted into a new village named Kṛishṇarāyapuram and given to several *brāhmaṇas* for forming an *agrahāra*. It has, however, no connection with the Raṅganātha temple at Śrīraṅgam.

61. Two of the records of Achyutadēvarāya (Nos. 182 and 264) dated in Śaka 1454 and coming from Villiyaṅūr (French India) and Siddhalingamaḍam (Tirukkoyilur taluk) refer to a **Saruvappayyaṅ**, brother of Rāmābhaṭṭarayaṅ, who was probably an officer in charge of the locality. This Rāmābhaṭṭarayaṅ, son of Bhūtanātha Chittā-Bhaṭṭa, figures in many records as governor of several subdivisions in the time of this Vijayanagara king and of his successor Sadāśiva. In Nos. 368 and 372 which come from the Vayalpad taluk in the Chittoor district, **Veṅkaṭāḍri-Nāyaka**, son of Mahānāyaṅkarāchārya Kambham Timmānāyanigāru figures as donor, and he is stated to have obtained the Kandanavōlu-śīma as his *nāyaṅkaram* from the king. He also figures as a donor to the Tirupati temple (*Tirupati Devasthanam Report*, p. 233).

No. 201 from Villiyaṅūr dated in Śaka 146[4] is a record of some social interest. It states that the *Ilaivānigar* (betel-sellers) claimed certain *birudas* of the *Kaikkōḷas* as belonging to them, and with the connivance of the king's officers who had been won over by bribes, engraved this document on the *kumudappadaḍi* of the temple. The *Kaikkōḷas* and *Dēvāṅga* weavers therefore emigrated from the place in protest. The officers of Tirumalaidēva-Mahārāja named Vijayarāya and others enquired into the matter and after referring to their communal copper-plates deposited at Kāñchīpuram decreed that the *Kaikkōḷas* were entitled to use the *birudas* of Kaṅḍiyadēvaṅ, Kāliṅgarayaṅ, Paṭṭamānaṅgāttāṅ and Vulagelām-veṅṅāṅ, and had the epigraph substantiating this right engraved on the *kumudappadaḍi* of the Tiruk-kāmiyappar temple. It is of interest to note that many of the communal copper-plates and inscriptions in several localities refer to an old original copper-plate *śāsanam* deposited in the Kāmākshiammaṅ temple at Kāñchīpuram, whose regulations and decisions the artisan classes all agreed to follow (see also No. 237 of 1902).

62. Most of the records of Sadāśivarāya come from Śrīraṅgam and they range in date from Śaka 1466 to 1487. No. 11 from the same place which is in Sanskrit verse, is not dated in the reign of any king but belongs to this period only. It contains

Oḍḍiyaṅ-galabhai in the South Arcot district.

Kṛishṇadēvarāya.

An *agrahāra* named Kṛishṇarāyapuram founded by him.

Achyutadēvarāya.

Communal privileges of *Kaikkōḷas* restored.

Śadāśivarāya.

some verses giving the usual genealogy of **Viṭṭhaladēva-Mahārāja** and his brothers. Viṭṭhala who is stated to have defeated all enemies in the dominions to the south of Vidyānagarī with the help of his brother Chinna-Timma, made several benefactions to the temple of Raṅganātha at Śrīraṅgam, such as daily *Sahasra-nāmapūjā* to the god and anointing him with *karpūra-taila* every Friday. He also made a gift of some villages for providing offerings to the god. Nalla-Timma, his elder brother, made a *Chandraprabhā-vāhana* in silver, while Ahōbala-Dīkshita of Kṛishṇapuram, probably their *guru*, presented a golden *Sūryaprabhā* to the god. This Ahōbala-Dīkshita figures also in a record of Viṭṭhaladēva at Conjeeveram (No. 656 of 1919). Viṭṭhala is said to have planted pillars of victory at Anantaśayanam, Kanyākumārī and Rāmasētu. We know that, as a Vijayanagara viceroy, Viṭṭhala was placed in charge of the southern expedition and that he was helped by the Madura Nāyakas Viśvanātha-Nāyaka and his son Kṛishṇappa-Nāyaka in his campaigns. The Travancore king Rāmavarman also accepted his suzerainty, in a record dated in Kollam 722 (A.D. 1547) at Śuchīndram in the Travancore State, and the high *gōpura* was built in front of the temple as a memento to Viṭṭhala's southern conquests. The pillars of victory at Cape Comorin, Anantaśayanam and Rāmēsvaram, if they were planted at all, are not traceable now.

Another inscription (No. 8) actually dated in Śaka 1466 in the time of king Sadāśiva furnishes the details of the endowments made for the provision of worship, etc., to god Raṅganātha and it further states that Viṭṭhalēśa defeated the

Viṭṭhala at Śrīraṅgam.

Kuruvanniyar and re-opened the Śrīraṅgam temple which had been closed for some time, and revived worship therein. There is no reference to such an incident in the *Kōyilohugu*. An earlier grant made by Akkāchchi **Periya Koṇḍamman**, who was probably Viṭṭhala's elder sister, is also referred to, and the gift of land made by Viṭṭhala himself on this occasion, is stated to have been placed in charge of Parāśara-Bhaṭṭa Śingayyaṅgār, for conducting a *Rāmānujakūṭam* at Śrīraṅgam. Who the *Kuruvanniyar*, i.e., petty chieftains were, whose depredations had necessitated the closing of the temple for some time, is not specified. The *Achyutarāyā-bhyudayam* and the inscriptions of Achyuta also make mention of some Maṇṇiyar or Vaṇṇiyar whom he had vanquished in the course of his southern expedition. It may also be mentioned in this connection that a record from Tiruppukkuḷi (No. 275 of 1916) states that the images of *Ālvārs*, etc., in that temple which had been desecrated by Muhammadans were reconsecrated in Śaka 1495 in the reign of king Sadāśivarāya.

Nārappārāja, son of Mahāmaṇḍalēśvara Nandyāla Naraśingārāja, who belonged to the Ātrēya-gōtra, Āpastamba-sūtra and Yajus-śākhā (No. 66) and hailed from Nandyāla in Uttaradēśam

Tāḷappākkam Śīru-Tirumalaiyyaṅgār.

(Nandyal in the Kurnool district) was a scion of the Nandyāla family, whose first important member was Śingārāya, the grandfather of Nārappārāja. He calls himself a *Sōmakulatilaka*. He made a gift of land in Uttamaśōlanallūr in Maṇappiḍi-nāḍu, a subdivision of Tiruchchirā-palli-uśāvaḍi for the maintenance of the *Rāmānujakūṭam* charity conducted by Śīru-Tirumalaiyyaṅgār, son of Periya-Tirumalaiyyaṅgār of Tāḷappākkam. This donee was one of the **Tāḷappākkam poets**, who composed many literary poems and songs in Sanskrit and Telugu in praise of the god at Tirupati. In a record from Tirupati dated in Śaka 1475 issued two years later than the present inscription, Nārappārāja is said to have made over certain *prasādams* due to him, to be delivered to Tiruvēṅgalanātha, son of Periya-Tirumalaiyyaṅgār, who is evidently the brother of the donee figuring in the Śrīraṅgam inscription (*Tirupati Devasthanam Report*, p. 284).

63. Of king Veṅkaṭa I there is an inscription (No. 137) engraved on a stone slab in the Nāchchiyār temple at Uṛaiyūr. It is dated in Śaka 1521 and refers to a gift of two *vēli* of land in Mēlvayalūr

Veṅkaṭa I.

in Uṛaiyūr-kūrṅam by Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka for providing offerings to the image of **Tiruppāṇālvār**, evidently in the temple at Uṛaiyūr, for the merit of his mother Tirumalai-amman. The donor, namely Kṛishṇappa-Nāyaka, the son of Vīrappa and Tirumalāmbā may be identified with the Madura Nāyaka ruler, the second of the name who ruled from A.D. 1595-1601. It may be mentioned that Uṛaiyūr is famous as the birth-place of Tiruppāṇālvār, the Vaishṇava saint of the Pāṇa class, for whom there is a separate shrine in the Nāchchiyār temple, in which his image is worshipped.

He is represented in a standing posture, with cymbals in his hands, signifying his vocation as a songster (*pāṇan*).

64. There is another record (C. P. No. 9) of a later Venkaṭapati-dēvarāya who is stated to have been ruling at Ghanagiri in Śaka 1644, Krōdhin. This refers to a gift of land by Sūrappa-Nāyaka which was transferred by the Nāyaka ruler Vijayarāṅga-Chokkanātha to Mārappa, the son of the donor. It may be noted that this Nāyaka ruler, while issuing some grants in his own name also quotes the name of a Vijayanagara ruler named Venkaṭapati in some other records. The allegiance of the later Nāyaka rulers to a Vijayanagara overlord must have been only nominal, and further no genuine records of the latter are found in the Tamil districts. For purposes of reference, a few instances where Vijayarāṅga-Chokkanātha quotes the names of his Vijayanagara overlords are given below.

Name of Overlord.	Date.	Reference.
1. Venkaṭadēva-Mahārāya, ruling at Ghanagiri	Ś. 1630	C. P. No. 4 of 1914-15,
2. Śrīraṅgarāya, ruling at Ghanagiri	Ś. 1638	No. 50, Sewell, Vol. II.
3. Venkaṭadēva-Mahārāya, ruling at Ghanagiri	Ś. 1639	C. P. No. 13 of 1924-25.
4. Mahādēvarāya (?) ruling at Ghanagiri	Ś. 1646	No. 109, Sewell, Vol. II.
5. Venkaṭadēva-Mahārāya ruling at Ghanagiri	Ś. 1649	No. 44, Sewell, Vol. II.
6. Śrīraṅgarāya	Ś. 1651	No. 33, Sewell, Vol. II.

THE MADURA NĀYAKAS.

65. A few copper-plates and stone epigraphs belonging to this family were examined during the year. As Trichinopoly acquired the importance of a secondary capital of the later Madura Nāyakas, some of whom were ardent Vaishnavas, it is but natural that Śrīraṅgam should have been the object of their patronage and received many munificent donations from them. The numerous fresco panels illustrating scenes from the *Rāmāyana* and the *Mahābhārata* appear to have been painted on the ceilings and walls of some *maṇḍapas* of the Raṅganātha temple at Śrīraṅgam during this period, and portraits of some Nāyaka rulers and their officers introduced in these paintings have descriptive labels in Telugu below them, which, though obliterated in several places owing to neglect, can still be useful for purposes of identification. At Jambukēśvaram also a few records of this family are found.

No. 136 from the latter place dated in Śaka 1517 belongs to the time of Viśvanātha Kṛishṇa Virappa-Nāyaka, i.e., Virappa-Nāyaka, son of Kṛishṇappa and grandson of Viśvanātha-Nāyaka. It states that the image of **Kaṅkalanātha** in the temple was consecrated by the Nāyaka ruler, and that certain taxes payable by those who had newly settled near the place called Koṇḍayampēttai were remitted in favour of the temple for a day's expenses during the principal *Brahmōtsavam*. We also incidentally learn that the *Chetti* merchants were given some facilities for colonising near the Tirunīriṭṭān-tirumadil. The details of date given in the record yield the equivalent A.D. 1595, November 20. The *Mṛityuñjaya* manuscript dates Virappa's death in Āvaṇi in the cyclic year Manmatha which would correspond to September 1595 (Satyanatha's *Nāyakas of Madura*, p. 83), but from the present record we have to infer that he lived nearly two months longer. The Tirunīriṭṭān-tirumadil is now called the 'Vibhūti-prākāra'.

66. From a stone inscription from Śrīraṅgam (No. 2) we learn that five ladies by name Maṅgammavāru, Muddu-Chandrarēkhammavāru, Kamalājammavāru, Chokkanātha-Nāyaka, his five queens. Jānakammavāru, and Induvadannammavāru were the wives of Chokkanātha-Nāyaka. The inscription is somewhat peculiar in that it does not register any endowment made to the temple, but simply states that the ladies prayed to god Raṅganātha for the welfare of their husband and for marital felicity. The slab containing this epigraph which must have been originally in a standing position, was probably built into the pavement round the inner circuit quite close to the central shrine during the repairs conducted some time later in the Nāyaka period.

Vaḍamalaiyappa-Piḷḷai, an officer in the time of Chokkanātha, is mentioned in No. 170 from Nenmaṇi in the Sattur taluk of the Ramnad district, which states

His officer Vaḍamalaiyappa-Piḷḷai. that a certain Vatsavāy Kastūrirāja made a gift of the village Tāmaraikkulam for the merit of Chokkanātha-Nāyaka and Vaḍamalaiyappa-Piḷḷai, for providing worship to god Tiruvēnkaṭanāthasvāmi at Nenmaṇi *alias* Kṛishṇapuram in Iruṅgōḷa-vaḷanādu. This Vaḍamalaiyappa figures in several records of this Nāyaka king and is also referred to in the Tamil poem called *Pulavarārruppaḍai* of Śīriya-Ratnakavirāyar. He is therein stated to have been the son of Iruvappaṇ of Saṅkaranāyanārkōyil and to have been the chief of Iraśai (*Trav. Archl. Series*, Vol. V, p. 199 and App. A). He was different from Vaḍaimalai-Anṇagaḷ who lived in the time of the Vijayanagara king Kṛishṇadēvarāya.

Muddammagāru, wife of Raṅgakṛishṇa Muddu-Vīrappa-Nāyaka is mentioned in Nos. 3 and 4 from Śrīraṅgam, as having made a gift of two gold crowns to the god and of two villages Iśanaikura and Nānakura to a certain Śrīnivāsayya for maintaining a *Rāmānūjakūṭam*, while provision for the performance of worship and *Sahasranāmārchanā* to the god appears to have been made through a certain Namberumāḷayya.

67. A copper-plate grant in the possession of a resident of Śrīraṅgam (C. P. No. 8) belongs to the reign of the dowager-queen **Maṅgammā**. It is dated in

Queen Maṅgammā, Śaka 1620.

Saka 1620 expressed as 1000,600,20, but the cyclic year quoted *viz.*, Vyaya as well as the other astronomical details are not regular. The record relates to a gift of a small plot of land in Tengājji-sīma, *i.e.*, Tenkāśi in the Tinnevely district, made by the queen to a certain Gaṅgādharma-Udāsi, for providing food to itinerant pilgrims presumably visiting Kurṛālam, the famous place of pilgrimage near by, though it is not specifically stated as such in the grant.

68. Another recipient of land at Ilañji in the Tenkāśi-sīma was a certain Śivadāsa-Udāsi mentioned in C. P. No. 7 dated in Śaka 1630, who was possibly

Vijayaraṅga-Chokkanātha.

connected with Gaṅgādharma-Udāsi of the other record, and to whom some land was granted by Kāsi Yellāri-Nāyanigāru, with the permission of Raṅgaśāyi-Nāyanivāru, son of Dalakarttā Venkaṭakṛishṇama-Nāyaka for the conduct of a feeding charity at Kurṛālam or probably at Tenkāśi itself for the merit of Vijayaraṅga-Chokkanātha. This famous Daḷavāy Venkaṭakṛishṇama-Nāyaka was the one who served under Chokkanātha and took part in the war with Tanjore, but who eventually turned traitor and lost his life in A.D. 1686 (*Satyanatha-Nāyakas*, p. 198). The two donees bore the title of *Udāsi*, by which we have to infer that they belonged to a religious order of Śaiva ascetics, probably coming from the north. A *maṭha* called the Udāsi-maṭha at Mēlagaram in the same Tenkāśi taluk was in the charge of a northern ascetic in A.D. 1854 (No. 379 of 1917). To the same Nāyaka ruler Vijayaraṅga-Chokkanātha belongs Copper plate No. 9, dated in Śaka 1644. It mentions the Vijayanagara king Vīra Venkaṭapati-rāya as ruling from Ghanagiri, and states that Vijayaraṅga-Chokkanātha, grandson of Chokkanātha and son of Raṅgakṛishṇa-Mudduvīrappa, instituted some enquiries about an endowment which had been made by a certain Sūrappa for conducting worship to Sūrappiḷḷaiyār and Vīradurgā at Tiruchināppalli and which had been mismanaged by Chinnapaṇḍāram, apparently the trustee in charge of the Tāyumaṇavar temple there. He then ordered that the lands be left in charge of Mārappa, a descendant of the original donor, so that the services to Sūrappiḷḷaiyār and Vīradurgā might be properly continued. Independently of this record, it is learnt that the management of the Tāyumaṇavar temple was for a long time in charge of the head of a *maṭha* called Maunasvāmiyār-maṭha now located within the temple at Trichinopoly.

Copper-plate No. 2 from Śrīvilliputtūr purports to have been issued in the same king's reign. It contains an incorrect preamble in which Hariyaputtira-

A *maṭha* at Śrīvilliputtūr maintained by barbers.

rāyar, Virūppāchchi-rāyar, Mallikāchchi-rāyar, Nāgaṇa-Nāyaka, Tirumalai-Nāyaka, Anantappa-Nāyaka, Viśvanātha-Nāyaka, Mārappa-Nāyaka, Raṅgakṛishṇa Mudduvīrappa-Nāyaka and Vijayaraṅga-Chokkanātha-Nāyaka are mentioned as ruling from Vijaiyāru (wrong for Vijayanagara). The date given is Śaka 1667, Kali 4846, Akshaya, which is incorrect for Vijayaraṅga-Chokkanātha's reign. It purports to be an agreement entered into in the presence of the *Talattār* and *Tānattār* of Śrīvilliputtūr by the several barbers of the place, who had built a

matha on the bund of the tank in the Tiruvannāmalai street, to pay towards its maintenance a *panam* every year on each of their houses, besides special taxes of 2 *panam* and 1 *panam* respectively on occasions of marriage and funerals. The *Tātaṅ* (*dāsaṅ*) who went about making the collections as they fell due, was to receive food from the parties. The fees collected for the tonsures performed at Srivilliputtūr also went towards the maintenance of this *matha*. This record is like any one of the numerous other documents which have been found in the possession of private parties establishing their right for some privileges and collection of small rates. The flagrant historical inaccuracies found in the preamble have to be accounted for by supposing that the document does not appear to have received official recognition, as it was purely a private transaction in which the barbers agreed among themselves to levy a contribution towards the maintenance of the *matha* of their community.

At Srīraṅgam, Vijayaṅga-Chokkanātha built the *Vēdapārāyana-maṇḍapa* as testified to by a Telugu label engraved on the beam of a *maṇḍapa* in the third *prākāra* of the Raṅganātha temple, and copied this year. He had also made many munificent donations to this temple, and life-size statues in ivory of himself and of his consort kept in the second *prākāra* of the temple are permanent reminders of the great devotion which he had for god Raṅganātha. A few of the bronze and ivory statuettes kept in the Dēvasthānam Museum are probably votive images representing him. It may be mentioned that this Nāyaka ruler uses the sign-manual 'Śrīrāma' in his copper-plate records.

69. Queen Mīnākshī, the last of the Nāyaka rulers, is represented by one stone record from Samayavaram (No. 161). It registers a gift of land in Samayapuram

Queen Mīnākshī.

made by her in Śaka 1654 to **Rahmuttulah**

for the maintenance of the mosque (*daraga*) at the village. A copper plate document apparently relating to the same endowment is said to be in the possession of a Muhammadan resident. Another endowment made by this queen to a Muhammadan institution has been published in *Travancore Archæological Series*, Vol. V, p. 229 *et seq*

MISCELLANEOUS.

70. Two inscriptions secured at Tsadum in the Punganur taluk, Chittoor district (Nos. 366 and 367), belong to the time of Vaidumba Vīra-Mahārāja. One

The *Ḷoṅkuḷas*, subordinates of the Vaidumbas.

of them (No. 366) states that a certain *Ḷoṅkuḷāthitya*, i.e., **Ḷoṅkuḷāditya** 'sun

to the *Ḷoṅkuḷa* family', was administering Sadambu and that Peṅgāla Rāchamalla died fighting when Raṅamorkka-Sīṅga, Vānaraju, etc. raided the place. The other record (No. 367) is seriously damaged, but preserves some reference to the same *Ḷoṅkuḷa* chief during the time of **Vaidumba Vīra-Mahārāja**. This also seems to refer to the same incident, in which another hero lost his life. From these inscriptions it is clear that the *Ḷoṅkuḷas* held a subordinate position under the Vaidumbas. In 1905, three inscriptions (Nos. 292-294) were copied at Basinikoṇḍa near Madanapalle which refer to the *Ḷoṅkuḷas* in connection with a fight at Mudumaḍuvu. One of them (No. 293) states that Śrī-Gaṅga, a *Ḷoṅkuḷa* chief, lost his life in the same combat. The Veligallu inscription of Vaidumba-Mahārāja Gaṇḍatrinētra belonging to the 9th century A.D. (No. 314 of 1922) mentions Mudumaḍuvu as a scene of battle between the Vaidumbas and the Noḷambas, etc. From a study of the contemporary records it seems to have been one of the engagements connected with the famous battle of Soremaṭi. Hence the fight at Mudumaḍuvu mentioned in the three Basinikoṇḍa inscriptions (Nos. 292 to 294 of 1905) must be placed during the time of Gaṇḍatrinētra Vaidumba-Mahārāja who was also known by the epithet Vaidumba Vīra-Mahārāja. The Vaidumba Vīra-Mahārāja of the two records under study would therefore be identical with the same Gaṇḍatrinētra, and the skirmish in which the heroes lost their lives may possibly be one of the series culminating in the battle of Soremaṭi.

71. A Tamil record of the Rāshtrakūṭa king Kṛishṇa III comes from Pādūr in the Tirukkoyilur taluk of the South Arcot district (No. 281). It is dated in the

Rāshtrakūṭa Kannaradēva.

26th year of his reign and contains astronomical details which equate to A.D. 964, Octo-

ber 26, thus giving A.D. 938-39 as the king's initial date. The king is given the titles *Achalakulōttaman*, *Kāñchikan*, *Ellara-marulaṅ* and *Āṇaivitaṅkan*. The title *Achalakulōttaman* was probably assumed by him in commemoration of his having overrun the country of the Malaiyamān chiefs of Tirukkōyilūr. *Kāñchikan* evidently refers to his having captured Kāñchī, which is further perpetuated in

his title *Kachchiyun-Tañjaiyun-gonda*. Some of these titles occur in his *Jura prasasti* also (*Ep. Ind.*, Vol. XIX, p. 287). The record registers the gift, by the king, of the village **Urūmūr** to two groups of Bhattaputras called *Aiññūruvar* and *Munñūruvar* of the *Sahasravar* community. The record is quaintly worded and contains errors, apparently because it had been engraved by an ignorant mason. The gift is called a *Rāmadatti*, and the figures of a cow with calf, with a man seated in front, are sculptured in low relief in a small panel at the left-hand corner of the inscription. The village granted, namely Urūmūr, whose geographical location is not specified, may perhaps have to be identified with Pādūr itself, though there is a village by name Erumūr in the Vriddhachalam taluk in the same district, which is referred to as Urūmūr in the inscriptions of that place.

72. A set of three copper-plates belonging to the Karad branch of the Śilāhāra dynasty was received during the year from the Agent to the Governor General, Deccan States and Resident at Kolhapur.

The Śilāhāra king Gaṇḍarāditya.

An article on this grant has since been published in the *Epigraphia Indica* (Vol. XXIII, No. 5). It is dated in Śaka 1048 in the reign of king **Gaṇḍarāditya** who was ruling the country from his capital at Vallavāḍagrāma. In this record his genealogy is traced from Jatiga I of the Jīmūtavāhana family, but it slightly differs from that given in the other grants of the family, in that it omits to mention Ballāḷa and gives only the names Gūhala and Bhōjadēva among the elder brothers of the king. The inscription states that at the request of Mailapayya, the *Mahāpradhāna* and *Kaḍitāmātya* of the king, who had renovated the temple of Khēḍādityadēva at Kollāpura and installed therein the images of Brahmā and Vishṇu, Gaṇḍarāditya granted lands as *sarvamānya* after their purchase from two *nārgāmunḍas* at Konnijavāḍagrāma in Koḍavalli-khampaṇa, a subdivision of Miriñjidēśa, for carrying out periodical repairs to the above temple and for feeding twelve *Brāhmanas* therein daily. This gift was entrusted to the charge of eight Brahmans who constituted the *Brahmapuri* and were remunerated therefor by special endowment of lands and house-sites.

73. The three records belonging to the Chēra dynasty copied this year from the West Coast are all of them much damaged. No. 287 from Indiyānūr in the

The Chēra kings Kōḍai Ravi and Śrīvālarāma.

Ernad taluk of the Malabar district is dated in the 27+1st year of king **Kōḍai-**

Ravi, while another damaged epigraph from the same place (No. 286) belongs to **Kō-Śrīvālarāmavarman**, with the regnal year 4+4. King Kōḍai-Ravi has figured in several records from Taḷi and Aviṭṭattūr, while No. 286 is the second epigraph so far found for Śrīvālarāma, the other being No. 220 of 1895 found in the temple of Tirumannūr-Bhaṭāra and issued in the same 4+4th regnal year. No. 285 is, however, an inscription belonging to a new ruler named **Kōḍai-Kōḍai**, whose place in the Chēra genealogy is not clear.

74. A copper-plate inscription (No. 4 of App. A) secured from the Gudivada taluk of the Kistna district, belongs to the Redḍi king **Ana-Vōta** and registers

The Redḍi king Ana-Vōta.

the gift of the village Kōḍūru renamed Annavōtapuram, on the banks of the

Malāpahā to a number of brahmans by the king on the occasion of a solar eclipse. The inscription is dated in Śaka 1280, expressed by the chronogram *gagan-ēbhasūrya*. It is the only copper-plate inscription of this king so far discovered. His stone inscriptions known till now range in date from Śaka 1275 (*Nellore Inscriptions*, Vol. III, p. 1037, Ongole 78), to Śaka 1283 (No. 258 of 1897). The composer of the record is Vidvān **Bālasarasvatī** who is already known to us as the composer of three inscriptions of his successor Ana-Vēma (No. 20 of 1915, C. P. Nos. 6 of 1919-20 and 9 of 1922-23), for whom the earliest date known is Śaka 1293. Two stone inscriptions (Nos. 327 and 328) from Vellaṭūru belong to **Kōmaṭi Vēma-Redḍi** and are dated in Śaka 1340. They register gifts of lands, etc., to the temples of Agastyēśvara and Kēśavarāya respectively by the *Ekkatibu*, i.e., the soldiers in the service of the king. The *Ekkatis* are also mentioned in No. 309 of this year. It is of interest to notice that like the soldiers of the Pāṇḍya army at Perunḡulam (*Ep. Rep.* for 1932-33, Part II, para. 31), these soldiers also had a corporate existence and made gifts of lands, etc., to temples as a collective body.

75. A few Nāyaka chiefs of Gingee are mentioned in the records copied from Śrīraṅgam and Tirukkōyilūr. **Vaiyappa-Nāyaka** figures in an epigraph (No. 265)

The Nāyaka chiefs of Gingee.

dated in Pramōdūta corresponding to A.D. 1569, and his son Kṛishṇappa-Nāyaka in an

inscription dated in Prajōtpatti, corresponding to A.D. 1571 (No. 278). In two labels (Nos. 84 and 85) engraved on two slabs in the Śrīraṅgam temple, Vīrappa-Nāyaka and Koṇḍama-Nāyaka are mentioned as the sons of Kṛishnappa-Nāyaka. These two Nāyaka chiefs are represented by two crudely drawn figures on the stone.

76. There is a copper-plate record (No. 3 of App. A) of the Keladi chief Basavappa-Nāyaka in this collection, which comes from Kāḍpatti in the Jamkhandi State, Dharwar. It gives the genealogy of the chief for three previous generations, namely, Siddappa, Sivappa and Sōmaśekhara and is dated in Śaka 1632, Virōdhi. It registers a gift of lands at Tikkamulukere-grāma and Kaidoṭṭi-grāma in Gājanūru-sīme to the Vīraśaiva teacher Čharamūrti-Rāchavaṭṭidēva, the disciple of Čharamūrti Kabbinakanthe Karibasavarājadēva, made by purchase from several Muhammadan owners. The document was engraved and granted on the representation made by a certain Mariyappa.

77. Two copper-plate grants belonging to the time of the Mysore family come from the Coimbatore district. Copper-plate No. 12, dated in Śaka 1657, Pramādīcha, belongs to **Chāmarāja-Oḍeyar** whose agent in the Kōyambattūr-śīrmai was a certain Kumāra-Dēvappayaṅ. The record registers the gift of tolls levied at specified rates on articles of merchandise from traders, for providing worship to god Vēlayudhasvāmin at Poṅmalai in Kinattukadavu in Vīrākka-nādu. The endowment was left in the charge of the Paṇḍarasannadi of Tiruvāḍuturai. The other document (C. P. No. 13) belongs to the reign of **Kṛishnarāja-Oḍeyar** ruling from Śrīraṅgapaṭṭanam and is dated in Śaka 1683. It also registers a gift of lands to the same temple, while Kurikkara-Mādayyar was in charge of the Kōyambattūr-śīrmai. These chiefs Chāmarāja and Kṛishnarāja may be identified with Chāmarāja VIII (A.D. 1731-34) and Immaḍi Kṛishnarāja III (1734-61). Though Kṛishnarāja lived for five years more *i.e.*, till 1766, Haidar Ali had acquired all power into his hands by about A.D. 1761, the date in which the present record was issued (*Mysore Gazetteer*, p. 2486).

78. A record of topical interest is No. 87 from Śrīraṅgam, which is dated in the cyclic year Saumya. It is incised in characters of the 15th century A.D. over a panel containing the image of an ascetic wielding a sickle in his hands, sculptured on the jamb of the eastern *gōpura* called the Vellai-*gōpura* in the fifth *prākara*. The record states that as the scale of allowances in the temple of Raṅganātha had been withheld and great irregularity prevailed in the conduct of worship, Periyālvār, the *śrīkāryam* of Irandakālamedutta Alagiyamaṅṅavāladāsaṅ, committed suicide as a protest, by falling off from the *gōpura*. Similar instances of acts of self-immolation, made in protest, for restoration of worship in temples are recorded in inscriptions copied previously (*Ep. Rep.* for 1915, para. 60 and for 1934-35, p. 73). As a result of the protest recorded in the present case, full *padittaram* was subsequently restored and in memory of his act of self-sacrifice the blowing of the *ekkālam* and the privilege of being carried in procession, in a car and other honours were shown to the image of this Periyālvār. Regarding this tragic incident the *Kōyiloḷugu* (pp. 129 and 130) has some more details to offer. "After the expiry of the term of agentship of Tirumalairāja in the Tiruchchirāppalli-śīrmai, in the Khara year, Kōnērirāja succeeded him and had his military camp at Tiruchchirāppalli itself. He had a partiality for the people of the Śiva temple at Tiruvāṅaikkāval and so he was inclined to create some hindrances to the Śrīraṅgam temple. He demanded certain unauthorised levies such as, *puravari*, *kānikkai*, *paṭṭu-parivattam*, etc. So two *jīyars* and some *ēkāṅgis* of the Śrīraṅgam temple ascended the eastern *gōpura* of the Akalaṅkaṅ-tiruvīdi and sacrificed their lives by falling down from it, but the troubles continued. When these were reported on many occasions to Narasā-Nāyaka, he came on an expedition to Tiruchchirāppalli and defeated Kōnērirāja. In the next year Naḷa on Aippaṣi 14, when Nāgama-Nāyaka and Kumāra Narasā-Nāyaka came to Śrīraṅgam, **Kandāḍai Rāmānuja** interceded and got back for the temple the *dēva-dāna* lands which had been previously misappropriated. These were accomplished through the agency of **Mādhava-Ayyaṅgār**, who also had images of these martyrs sculptured in the jamb of the *gōpura*." While the inscription is engraved over the sculpture of only one figure, the other jamb opposite to this contains two similar figures without any explanatory inscription. These two ascetics had probably also sacrificed themselves similarly. We know that Kōnētirāja was ruling in the vicinity of Trichinopoly in about Śaka 1412

(*Ep. Rep.* for 1912, p. 73), and so the cyclic year Saumya in which the present record is dated, must have corresponded to Śaka 1411 (=A.D. 1489-90). Mādhavayyaṅgār, who is styled the disciple of Kandāḍai Rāmānujayaṅgār in the *Kōyilolugu* is, in a record (No. 92) dated in Śaka 1422 and engraved in the Viṭṭhala shrine in the Raṅgavilāsam-*mandapa*, stated to have built a new shrine (*navamāga*) to the north of the Nāṅmugan-*gōpura* in the temple, and to have installed images of Viṭṭhalēśvara and of Madhurakavi-Ālvār therein, and built a kitchen. This item of work is also mentioned in the *Kōyilolugu* (p. 129) wherein, however, it is mentioned that the Viṭṭhala shrine was simply repaired. From some Tirupati epigraphs, it is learnt that this Mādhavayyaṅgār was in charge of the *porpaṇḍāram* of the Tirupati temple, and was wielding much influence in that temple's administration (*Tirupati Devasthanam Report*, p. 216).

79. No. 135 from Jambukēśvaram which is dated in Śaka 1506, Tāraṇa, is an interesting record. It is not dated in the reign of any ruling king, though the date Śaka 1506 falls in Venkaṭa I's reign.

Chandraśēkharaguru-Uḍaiyar, a grihastha-Pāsupata, in charge of the Jambukēśvaram temple.

It purports to be a *tirumugam* issued by Chandēśvara appointing a certain **Chandraśēkharaguru-Uḍaiyar** to the post of the Trustee of the Tiruvāṇaikkā-Uḍaiyār temple at the place. It is couched in a high-flown *maṇipravāla* style and appears to be an apologia for the selection of a married person (*grihastha*) to the pontificate of the Pāsupata-matha at Tiruvāṇaikkā, which had till then been probably in the keeping of a celibate only. The quaint style of the record bristles with bombastic quotations from several works in seeming support of this transition, and affords interesting reading.

It is stated that when *Pāsupata-vratam* and the rights of *archchāṇai*, *tirukkaṅśāttu* and *mura-svatantram* were in the enjoyment of the heads of the *matha* in the lineal succession from *guru* to *śishya*—

As according to the *Parāśara-Saṁhitā* (Mādhaviya commentary) long term celibacy, using *kamaṇḍalu*, performance of human and horse sacrifices and drinking of spirituous liquors are deprecated for Brahmans in the Kaliage; as according to the *Kālāgni-Rudrōpaniṣhad*, a learned man is desirable, be he a *brahmachārī*, *grihastha*, *vānaprastha*, or an ascetic; as according to the *Sanatkumāra-saṁhitā*, the *Pāsupata-vrata* is enjoined for twelve years for a true devotee of Paśupati, for *grihasthas agni* is not allowed, for *śrōtriya-brahmachārīs upanayana* is prescribed, and a period of twelve months is sufficient for.....; as according to the *Saura-saṁhitā*, a term of twelve years, or a year, or a half year, or yet a further half of it, or even a shorter term of twelve days is prescribed as a concession to the *grihasthas*; as Upamanyu, Dadhīchi, Agastya, Rāma and Kṛishṇa, who were all of them married men, observed the *Pāsupata-vrata*; as according to the *Rik-Brahmana*, a man is absolved from his *rinās* by begetting a son and a man who is childless does not attain to salvation, and so the three-fold *rinās* should somehow be worked off; as according to the *Srutis* and the *Smritis* performance of *yāgas* is obligatory on a householder from the tenth day of his marriage, and performance of certain obligatory rites on special occasions and at special places is compulsory; as in the *Yajñakarana* (-chapter) it is stated that he who does not do certain rites is considered an excommunicated brahman; and as according to *Sivājñā* (command of Śiva), the ordinances of *Sruti* and *Smriti* are to be closely followed, and a transgressor is considered an enemy of Śiva—

Chandraśēkharaguru-Uḍaiyar was commanded to be a *grihastha*-Pāsupata, *i.e.*, a Pāsupata though married, and conduct *yajña* and other rites, and enjoy privileges of *archchāṇai*, *tirukkaṅśāttu*, *kōvilkelvi*, *kanakkeludu*, *muddirai*, and *mura-svatantram* in the temple in lineal succession of son, grandson and so on. It was, however, stipulated that an elder, both by age and learning, should be the head of the *matha* (*adhithāna*) and maintain the brotherhood of disciples in the *matha*.

The record closes with some benedictory and imprecatory verses.

The *Pāsupata-vrata*, on the observance of which so much stress is laid in this record, has been described in the *Atharvaśiras Upaniṣhad* thus:—“In the inside of the heart exists the subtle body, in which there are anger, greed and forgiveness. Destroying greed, which is at the bottom of human motives, and concentrating the mind on Rudra, who is one and eternal, one should be moderate in eating and drinking”. Then follows a precept to besmear the body with ashes by repeating the words: “The ash is fire, the ash is water, the ash is earth, everything is ash, the ether is ash, the mind, the eyes and other senses are ash.” This is the

Pāsupata vow (*vrata*), enjoined for the removal of the noose with which the Paśu, or the individual soul, is tied (*Vaiṣṇavism, Saivism and minor religious systems* by R. G. Bhandarkar, p. 112).

The text of the inscription reads :—

- | | | | |
|----|--|----|---|
| 1 | Subham=astu [*] Yaṭ-pad=āmbujam=abjākshō lō- | 32 | Dadhīchy-Agastya-Rāma-Kṛishṇādi-grihas[th]ar Pāsuptam-anu- |
| 2 | chanēn=ābhyapūjayat [*] tasya Jambūpatēr=ētat- | 33 | shṭhichhapadiyiṅālum Rik-Brāhmaṇē ṛiṇam=asmin sa- |
| 3 | bhṛitya-vargasya śāsanam [][*] Svasti Śrī [][*] Śakābdam | 34 | nnayaty=amṛitatvañ=cha gachchhati pitā putrasya jātasya |
| 4 | 1506 idan-mēl śellāniṅṅa Tāraṇavarusham | 35 | paśyēt chēt jivatō mukham nāputrasya |
| 5 | Paṅguṇi-māsam 6-tēdi Viḷāvarāvīdīvalanāṭṭu Nāyaṅār | 36 | lōkōs[t]i yajushā jāyamanō vai brāhmaṇa- |
| 6 | Tiruvāṇaikkā-udaiya-Nāyaṅār tirukō- | 37 | sthitau ṛiṇāni trīṅy=apākṛitya manō mōkshē |
| 7 | viḷ tiruveṅṅāval tiruniḷal-kīḷ iṅidama- | 38 | nivēśayēt ityādinā ṛiṇatray-āpakaraṇā- |
| 8 | ndaruḷiya Tribhuvaṅapatikku, mūlabhṛityaṅ-āgiya Ādi- | 39 | vaśyakattiṅālu[m] jāyām avāpya daśamē=hany=agni- |
| 9 | Chandēsuradēvar nam-bhaktarāṅa Chandiraśēkharaguru- | 40 | nā dadhīta jātaputrō-gṇin=ādadhīta uparāgē |
| 10 | Uḍaiyaṅku kuḍutta tirumugam [][*] Nam Tambirāṅār archchaṅai | 41 | Kurushētre Mēsha-kṛishṇājanādikam Chandālā- |
| 11 | tirukkaṅsāttu kōvil-kēḷvi kaṅakkeḷuttu | 42 | t pratigrihyāpi yajēd avaśyakair=mmakhaiḷ |
| 12 | muddirai muṛa-suvantiram Pāsūpata-viratam śishya-param- | 43 | ityādi śruti-smṛitibhiḷ yajakāvaśyakattiṅālum |
| 13 | parai=āga naḍandu varugaiyil dirghakāla-brahmachā- | 44 | yasya Vēdaś=cha vēdī cha avichśīdyētē tripuru- |
| 14 | ryan-dhāraṇaṅ-cha kamaṅḍalōḷ [*] narāśvamē- | 45 | sham [][*] sa vai durbrāhmaṇō nāma sarvakarma-ba- |
| 15 | dhau madyaṅ-cha kalau varjyā dvijātibhiḷ [][*] ityādi | 46 | hishkritaḷ [][*] eṅṛu yajñākaraṅattilē pratyavāyam |
| 16 | Parāśara-Mādhaviyya vachanaṅgaḷilē Kali- | 47 | śrutam-aṅapadiyiṅālum Śruti-Smṛiti mamaivājñā ya- |
| 17 | yugattilē dirgha-brahmacharyyam nishiddham=aṅapadi- | 48 | s=tām ullaṅghya varttatē [][*] ājñāśchēdī mama drōhī.ma- |
| 18 | yiṅālum Kālāgni-Rudrōpanishattil yō | 49 | t-buddhi-pratilōmakṛit [][*] eṅṛu Śivājñā-laṅghana- |
| 19 | vidvān brahmachārī grihasthō vānaprasthō | 50 | m paṅṇa-onṅādapadiyiṅālum sāvadhikamāga |
| 20 | yatīr=vā eṅṛum Sanatkumāra-Samhitaiyi- | 51 | grihastha Pāsūpatam anushṭhichchu yajñādi karumaṅga- |
| 21 | lē vratam Pāsūpatam śuddham dvādaśābdādi-la- | 52 | ḷum naḍattikkoṅḍu Jembunāthar Akhilāṅ- |
| 22 | kshitam [][*] mat-bhaktē tat pradātavyam Māhēśvara-parā- | 53 | ḍa-Īsuriyār archaṅai tirukkaṅsāttu kōvil- |
| 23 | yaṅē [][*] Grihasthēbhyō viśēshēṅa yatinām | 54 | kēḷvi kaṅakkeḷuttu muddirai muṛa-suvantiram |
| 24 | tv=agni-varjijitam [][*] aupanāyanikē vanhau Śrō- | 55 | uḷpaḍa naḍattikkoṅḍu putra-pautra-pārampa- |
| 25 | trīya-brahmachārīṅām [][*] Vāyavyē atha Pā- | 56 | raiyaḷa naḍakkumpadikku nam baktarāṅa Chandiraśēkharaguru- |
| 26 | śūpatam sākshāt vratam dvādaśāmāsikam [][*] eṅṛum | 57 | Uḍaiyaṅku kaṭṭalai-iṭṭapadiyiṅālē āchandrārka- |
| 27 | Saura-Samhitāyām dvādaśāb[d]-am=athābda- | 58 | māga putra-pau- |
| 28 | m=vā tadarddham vā tadarddhakam [][*] prakuryyā[d*]=dvādaśā- | 59 | tra-parampa- |
| 29 | ham vā sankalpy=aitatch=śirōvratam [][*] ityādi śru- | 60 | raiyaḷaḷa naḍa- |
| 30 | ti-smṛiti-purāṅamgaḷilē sāvadhikhamumāy | 61 | kkak-kaḍavadāga- |
| 31 | grihastha-vishayamumāy irukkayiṅālum Upamanyu- | 62 | vum [][*] naḍakkum=i- |
| | | 63 | ḍattu vayōvṛi- |

64	ddharumāy vi-	114	Vishṇuvādiyaḷukkum
65	dyāvṛiddharumā-	115	śrēyassu uṇḍā-
66	ṇa pēr adhisthā-	116	gaiyiṇālum
67	nattukku iru-	117	Śivājñā-laṅgha-
68	ndu maṅṅai sa-	118	nam paṅṅi-
69	hōdaratkkum	119	ṇa Dakshādayaḷukku
70	aśana-vasanā-	120	vipātam vanda-
71	diyaḷ naḍattik-	121	paḍiyiṇālum i-
72	koṇḍu pu-	122	nda Śivājñai-
73	tra-paramparai-	123	kku
74	yāga adhisthāna-	124	yādām oru-
75	m paripālaṇam	125	ttar yidukku
76	paṅṅi naḍatti-	126	ahitam paṅ-
77	kkonḍu vara-	127	ṇiṇavargaḷ
78	kaḍavaragaḷāga-	128	Gaṅgaiyk-
79	vum [||*] ēvam	129	karaiyilē
80	Śiva-prēraṇayā	130	kārāmpaśu-
81	dattam Chaṇḍē-	131	vaiyum taṅ
82	na śāsanam [||*] ta-	132	mātā-pitāk-
83	didam śāsanam pā-	133	kaḷaiyum ko-
84	lyam sarvvadā sa-	134	ṇṇa dōshatti-
85	rvva-mānavaiḷ [||*]	135	lē pōgakka-
86	Chaṇḍēsasya Śa-	136	ḍavargaḷ āgavum [||*]
87	śāmkaśēkhara-	137	ḷaiya-Eṇṇāṇai-
88	chamū-dhaurēyatā-	138	kaṅṅru-Paṇḍitaṅ
89	m=ēyushō La-	139	eḷuttu [||*] Arirā-
90	kshmīkānta-Viriṁ-	140	ya-Nambi eḷu-
91	cha-mukhyam vishan-mau-	141	ttu [||*]
92	ḷi-sthitha jā-	142	Tiruveṇā-
93	jushaḷ [||*] ājñā-	143	val-Bhatṭaṅ
94	m bhrājñatamā-	144	eḷuttu [||*]
95	m nikāmam=avatu-	145	Eṇṇāṇaikaṅṅru-
96	kshōṇḍharē-	146	vēḷāṅ eḷuttu [||*]
97	ndras=sadā trē-	147	Kōyi[||*]k[||*]aṇa-
98	yas-santatikā-	148	kku Kūttape-
99	raṅṅim=abhimatā-	149	rumāl eḷuttu [||*]
100	m Chandrārddha-chūḍā-	150	Kottu[||*]-kaṅakku Ara-
101	maṅṅēh [||*] ava-	151	ppallināthan e-
102	śyam=ājñā pari-	152	ḷuttu [||*] Śrī-Māyē-
103	pālaniyā Śi-	153	śuramudalvaṅ
104	vasya dēvai-	154	. . . . yam eḷuttu [||*]
105	r=upalālāṇi-	155	Ubhayōr=iyamē-
106	yā [||*] vilikhyatā-	156	vabhidā-vaśinō-
107	n=Dakshapura-	157	r=iha jagati Chandra-
108	sm(ss)arāṇām=a-	158	śēkharayōḷ [||*]ma-
109	pramādyatām pa-	159	kuṭa-gata-rājapādaḷ
110	śyata pūrvipā-	160	kaśchana pādagata-
111	kam [||*] Śivājñā-	161	rājamaḷuṭōnyaḷ [||*]
112	paripālaṇam	162	Śembuṇādar
113	paṅṅiṇa	163	kshampa [||*]

80. A Tamil record coming from Pondicherry (No. 179) though modern, being dated during the time of Napoleon III (A.D. 1852-70), is of some interest.

A curious tradition regarding the tank Āyikuḷam at Pondicherry.

It states that Kṛishṇarāya and his minister Appāji, while camping at Villiyanallūr on their way from Rāyavēlūr happened to see

some illumination at a distance and mistaking it for a temple offered salutation to an imaginary god. On being told that the music, etc., proceeded from a courtesan's

house, the king got enraged and ordered that the woman's house be demolished and a tank dug in the site. The woman was later excused on her agreeing to dig the tank herself, and this tank came to be known as Āyikuḷam, after the name of the dancing-girl. Napoleon III who appears to have been impressed by this tradition ordered that a tablet commemorating this incident be fixed in a water-fountain (*jalamāligai*) so as to keep her memory green. The site where the fountain exists at present near the Dupleix statue at Pondicherry, probably represents the site of the dancing-girl's house. There is an indifferent Latin version of this record engraved on another tablet in the same place, in which the English date A.D. 1862 is quoted.

APPENDIX E

**List of Stone Inscriptions in the Bombay-Karnatak copied during the
year 1936-37, by Sri R. S. Panchamukhi, M.A.**

Inscriptions copied at the following places of the Bombay-Karnatak during the year 1936-37 are registered in this Appendix :—

Serial No.	District.	Taluk.	Village.	Number of inscriptions.
1	Bijapur	Sindagi	Āhēri	1
2	Do.	Do.	Ālmēl	2—9
3	Do.	Do.	Baḷagānūr	10
4	Do.	Do.	Bammadēvanamaḍu	11
5	Do.	Do.	Bekkināḷ	12—13
6	Do.	Do.	Chāndakavaṭe	14—15
7	Do.	Do.	Chattarki	16—17
8	Do.	Do.	Dēvaṅgāv	18—20
9	Do.	Do.	Dēvarnāvadgi	21
10	Do.	Do.	Dēvār	22—25
11	Do.	Do.	Gōlgēri	26
12	Do.	Do.	Hadginahāl	27
13	Do.	Do.	Hipparagi	28—30
14	Do.	Do.	Jālvād	31—32
15	Do.	Do.	Kaḍlēvād	33—45
16	Do.	Do.	Kaḍai	46
17	Do.	Do.	Kalkēri	47—54
18	Do.	Do.	Kannolḷi	55—57
19	Do.	Do.	Koṇḍguḷi	58—64
20	Do.	Do.	Kōrvār	65—66
21	Do.	Do.	Kuḷekumatgi	67—68
22	Do.	Do.	Malghāṇ	69—74
23	Do.	Do.	Paḍagānūr	75—76
24	Do.	Do.	Rāmanhaḷli	77—78
25	Do.	Do.	Rūgi	79
26	Do.	Do.	Sindagi	80—82
27	Do.	Do.	Tāvarkhēḍ	83
28	Do.	Do.	Yargal (Bhujrukh)	84—90
29	Do.	Bijapur	Bijāpūr	91—97*
30	Dharwar	Navalgund	Aṇṇigēri	98

NOTE.—This appendix is paged in continuation of Appendix F to the *Annual Report* for 1935-36—Stone inscriptions of the Bombay-Karnatak copied during the year 1935-36,

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
SINDAGI TALUK.						
1	Āhēri.—Stone standing near the temple of Rāmalinga locally called 'dēgula'.	..	....	....	Kannaḍa	Damaged. In characters of the 14th century A.D. Seems to record a gift of land. Mentions Permaḍidēva.
2	Ālmēl.—Slab lying in front of the village- <i>chāvāḍi</i>.	..	....	....	Do.	States that he who destroys (the gift of) this land commits the sin of killing the cows.
3	Another slab lying in the same place	..	....	....	Do.	States that Mahāmaṇḍalēśvara Sōvadēvarasa granted 20 <i>mathar</i> of land to god Traipurushadēva and (the <i>āchārya</i>) Nāgadēva-Bhaṭa for the merit of Cha[n]ḍaladēvi. The top of the slab bears the figures of Brahmā, Viṣṇu and Mahēśvara.
4	Broken slab built into the front wall of the Sāvālgī Basappa temple.	Kaḷachurya	Rāyamurāri malladēva.	....	Do.	Fragment. Only the portion giving the king's name is preserved.
5	Broken slab lying in the temple of Īśvara.	Western Chāḷukya	Tribhuvanamalladēva	....	Do.	Fragment. Only the king's name is preserved.
6	Slab set up in the temple of Pāvāḍi-Basappa.	Do.	Traijōkyamalla	....	Do.	Damaged. Refers to a Mahāsāmānta (name lost) who is described as "the lord of Tagara-nagara," as ruling at Ejaṃēla (Ālmēl) and records a gift of land made to the temple of Uttarēśvara. Mentions Brahmaṛāśi.
7	Stone lying on the road to Kaḍṇi (about 2 miles from Ālmēl).	..	....	....	Do.	In characters of the 12th-13th century A.D. States that this was the north-western boundary of the gift-land.
8	Another stone lying on the same road (about 2½ miles from Ālmēl).	..	....	....	Do.	In characters of the 11th century A.D. States that this was the boundary stone of the field belonging to the temple of Uttarēśvara of Ejaṃēla.
9	A third stone lying on the same road (about 3 miles from Ālmēl).	..	....	....	Do.	Damaged. In characters of the 13th century A.D. Seems to record a gift of land to the temple of Bhogeśvara.
10	Balaḡānūr.—Slab built into the left outer wall of the temple of Chaṇḍ-ēśvara.	Western Chāḷukya	Traijōkyamalla	Saka 978]. Durmukhi, Bhād- śu. dvitīyā, Monday, [Uttar]- rāyana-saṅkrānti.	Do.	Badly damaged. Records a gift of land made by <i>Urodeya</i> Kallayya, Sōvayya and other individuals. Mentions a certain Mahāmaṇḍalēśvara (name not clear).
11	Bammadēvanamaḍu.—Stone set up in a field of Sangappa about a mile to the west of the village.	..	....	....	Do.	States that this was the <i>mānya</i> land of Jākeya-Nāyaka.
12	Bekini.—Stone built into the raised platform of the <i>darga</i> outside the village.	Western Chāḷukya	Tribhuvanamalladēva, ruling Kalyāna.	Chāḷukya-Vikrama year 10, Krōdhana, Pushya, śu. pañchami, Monday, Uttar- rāyana-saṅkramaṇa.	Do.	Two fragments. Seems to register the renewal of an early gift of land for a water-shed and some students, etc., which had lapsed for a long time, made, with the consent of the king, by Mahāmaṇḍalēśvara Kalyāmmarasa.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
13	BEJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>contd.</i> Slab set up in the field called <i>Chuttappanavara-lōka</i>.	..	....	Vīraṅarāyanadēva year 2, Playanga, Kārttika, punnami, Monday, vyatipāta.	Kannaḍa	Records that Dēchi-Bhaṭṭa of the <i>Sarvanamasya-agrahāra</i> Kalepē granted 10 <i>niartamas</i> of land after purchasing it from the Daṇḍanāyaka, for the benefit of the <i>satva</i> , when the <i>Prabhū</i> of the place withdrew his favours from it (<i>valtram māde</i>).
14	Chāṇḍakavate.—Broken slab lying near the well called <i>Basavannanabhavi</i> .	Western Chālukya..	Tribhuvanamallaḍēva	....	Do.	Broken after the king's name.
15	Filler lying near the same well	..	....	Śaka 989, Playanga, Phālunga, ba. tadige, Sunday.	Do.	States that the tomb-stone (<i>nīśidige</i>) of Māghanandi-Bhaṭṭāraka of the <i>Sūrasta-gaṇa</i> was set up by Jākhīyabbe of Sindige-Koppa-Setṭi planned (<i>geḍḍar</i>) and [Chandi]-Setṭi executed (<i>māḍidar</i>) it.
16	Chattarki.—Base of a sculpture on the outer wall of the Dattatrēya temple.	..	....	....	Do.	Purport not clear. Refers to <i>Rudra-lōka</i> .
17	Slab set up in front of the temple of Hanumān.	Western Chālukya..	[Tribhuvanamallaḍēva	Lost	Do.	Badly damaged. States that Mahāmaṇḍalēvara Gōvāna-dēvarasa attacked the <i>Sarvanamasya-agrahāra</i> Chetturage, while administering the country in conjunction with twelve Nāyakas, at <i>rājadhānī</i> Kanavalli, killed the <i>dāyādēyas</i> there and established his rule uninterrupted. Records a gift of several incomes due from the village to his family <i>i.e.</i> , Seḷara-kula, made by him to the Mahājanas of the place for the services rendered by them. Gōvānadēvarasa is described as the servant of Jagadēkamallaḍēva.
18	Dēvaṅgāv.—Slab set up in the temple of Kallappa.	Yādava	Jatugidēva	Śaka 1121, Kājayukta, Māgha, ba. amāvāsya, Monday, solar eclipse.	Do.	Records a gift of land to the west of Bāgavādi, made by Magara-Murāri Sōyidēva-Nāyaka, to the temple of Svayambhu Kēsarpaṭiya Kalidēva.
19	Same slab	Do.	Singhanadēva	....	Do.	Records a gift of land made by Magara-Murāri Sōyidēva-Nāyaka for flowers to the god Kēsarpaṭiya-Kalidēva. Also records gifts of oil, land, and taxes made by the Mahājanas, Mummiriṇḍas and some individuals for the same temple.
20	Slab standing in Survey No. 539	..	....	Śaka 1557, Yuva, Aśāḍha, vadi 13, Thursday.	Marāṭhi in Nāgarī	Seems to record a fight between Pādasāhi Sulatāna Mahamada Arakā[da] and Rājādhirāja Murāri-Paṇḍit[ēsvara] on the bank of the Bhīmarathi near Dēvaṅgāu.
21	Dēvarnāvāgi.—Slab standing in the temple of Mallikārjuna.	Western Chālukya..	Pratāpachārvarārtin Jagadēkamallaḍēva. ruling at <i>rājadhānī</i> Kalyāṇapura.	Jagadēkamallaḍēva year 2, Siddhārthin, Pushya, punnami, Sunday, lunar eclipse, Vyatipāta, Uttarāyanasankrānti.	Do.	Thickly coated with oil, and faint. Records a gift of land made by Mahāmaṇḍalēvara Sōyidēvarasa of the Seḷara family who was the <i>Mameya</i> of Eḷamēla-nāḍu, at the request of Perggaḍe Dāvarāja to the temple of Mūlāsthāna-Mallikārjunadēva built by the latter at Dēvaranāvādi in Eḷamēla-nāḍu-30. Also records gifts of land, oil and toll-incomes to the same temple.

22	Dēvūr.—Slab lying in the temple of Dyāmanva.	..	....	Do.	..	States that this is the <i>nisīdhi</i> of Singi-Setti, Dēvi-Setti, Padu-mavve and Singeya who were the lay-disciples of Nemi-dēva who belonged to the Mūla- <i>saṅgha</i> , Dēsi- <i>gana</i> , Koṇḍakun-d- <i>āvaya</i> and Pustaka- <i>gachchha</i> and who was a member of the Iṅgaśvara lineage (<i>baḷi</i>). At the bottom are carved two female figures with folded hands facing each other with a burning wick in the centre.
23	Slab built into the ceiling at the main entrance into the Rāmeśvara temple.	Western Chālukya..	Traiḷōkyamalladēva	Do.	..	Registers a gift of land made by Mahāsāmantha [Vā]krasa, an officer of Traiḷōkyamalla Nolaṅba-Pallava-Permāñāḍi Jaysingadēva who was governing Talḍavādi-nādu, after obtaining it from the latter, for the benefit of the temple of Mārasingēśvara at Dēvapura and for the feeding and clothing of the ascetics and students. The gift was entrusted to <i>āchārya</i> Jhānarāsi-Paṇḍita of the Pāśupata school.
24	Slab built into the left wall (outer) of the same temple.	Yādava	Jaitugidēva	Do.	..	Badly damaged and mutilated. Refers to the chief of the Jīmūtavāhana lineage (name lost) and seems to record a gift of land and taxes for a temple at Dēvāpura. Mentions Sōvaladēvi.
25	Slab set up in the house-site to the left of the same temple.	Western Chālukya..	Jagadēkamalladēva	Do.	..	Registers a gift of land and oil-mills made by queen Suggaladēvi, the king's wife, to <i>āchārya</i> Bṛahmarāsi-Paṇḍita of the Pāśupata school, for the benefit of the temple of Mārasingēśvara at Dēvapura and for food, clothing and medical treatment of the ascetics and students.
26	Gōlgēri.—Slab lying in front of the village- <i>chāvādi</i> .	Do.	Do.	Do.	..	Damaged. Records a gift of land made by Daṇḍa[nātha] . Rebbarasa for the benefit of the temple of (<i>i.e.</i> , constructed by) Bācha-Gāvūṇḍa.
27	Haḍḍinabāḷ.—Slab lying in the <i>Danga</i>	Kalatsurya (Kala-churya).	Sōvidēva	Do.	..	Seriously damaged. Refers to a Mahāmaṇḍalēśvara (name lost) and seems to record a gift of land made evidently by him for the temple of [Dhru]vēśvara.
28	Hipparagi.—Stone fixed into the wall of the well called <i>Kumbāra-bhāvi</i>.	..	....	Do.	..	Records the construction of the well by Guṇḍayya of Hipparige.
29	Stone fixed into the front wall in the temple of Hanumān near the village- <i>chāvādi</i>.	..	....	Marāṭhi in Nāgari..	..	Seems to record the construction of the temple of Hanumān in stone and the gift of land made to it.
30	Slab fixed into the wall in the temple of Kāsi-Liṅga.	Yādava	Bhīllamadēva	Kannaḍa	..	Registers a grant of the village Iṅgunige made by the king to Rājagrudēva of the Bhujaḡavaji-kula, in conjunction with Pheviya-Sāhani, Mahāmaṇḍalēśvara Gōparasa of the Seḷara family and Sarvāchikārin Malleya-Sāhani, while they were governing the Iṛddavādi-nādu at the request of Bammaya-Nāyaka for the benefit of the temple of Kaldēva at Hipparige. Also records other gifts of land, oil and taxes made for the same temple by Māyidēva-Daṇḍanāyaka, Prabhudēva, Parasa, Parisadēva of Hipparige and Bam-madēva-Daṇḍanāyaka.
31	Jālvād.—Slab set up in the temple of Saṅkaraliṅga.	Western Chālukya..	Traiḷōkyamalla	Do.	..	Badly damaged. Seems to record a gift of land and house-sites.
32	Another slab set up in the same temple	..	....	Do.	..	Badly damaged and effaced. Seems to record a gift of land to a temple.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>contd.</i>					
33	Kadlāvāḍ.—Slab set up in the temple of Svāmilinga.	[Kalachurya]	Tribhuvanaka viṭa malladēva (Bijjaladēva).	Chitrabhānu, Māgha, ba. 2, Thursday, Uttarāyana-sankrānti, Vyatīpāta.	Kannaḍa	Records a gift of taxes (<i>śāda</i>) made by the tax-officer (<i>Sādā-Vergaḍe</i>) Ayitarasa Sōvarasa to Sōmēśvara-Paṇḍita, for the benefit of the temple of Svayambhū-Sōmanāthadēva at Kaḍalēvāḍa.
34	Another slab set up in the same temple	Western Chālukya..	Tribhuvanamalladēva 'ruling from Gōvageya- <i>neleṅḍu</i> '.	Śaka 1108, Parābhava, Chaitra, paurṇamāsyā, Friday, lunar eclipse.	Do.	Registers a gift of certain taxes and <i>mēlāḷke</i> incomes, due from Nāvidige, a village in Kummasi-30 included in the division (<i>kaṃpāṇa</i>) of Tardāvāḍi-1,000, made by the king in conjunction with Kumāra Bammidēvarasa, his maternal uncle Gōyindamaya-Daṇḍanāyaka and Mahāmaṇḍalēśvara Anemarasa of the Siḷara family, who was the governor of Yeḷamēla, to <i>Achārya</i> Sōvarāśi-Paṇḍitadēva for the benefit of the temple of Svayambhū-Sōmanāthadēva at Kaḍalēvāḍa 'the southern Vārapāśi.'
35	A third slab lying in the same place ..	Do.	Bhūlōkamalladēva, 'ruling from Jayantīpura- <i>neleṅḍu</i> '.	2nd year, Plavaṅga, Pushya śu. 5, Sunday, Uttarāyana-sankrānti, Vyatīpāta.	Do.	States that the king paid a visit to the temple of Svayambhū-Sōmanāthadēva of Kaḍalēvāḍa 'the southern Vārapāśi' and while making sixteen kinds of gifts there, endowed the temple with the <i>mēlāḷke</i> income of Hinchagēri, a village in Bāgavāḍi-30 included in the division (<i>kaṃpāṇa</i>) of Alandē-1,000, for worship and offerings to the deity. The endowment was entrusted to Gaḍgarāśidēva.
36	Same slab ..	Do.	Chālukyachakravartin Tribhuvanamalla Sōmēśvara-dēva.	4th year, Parābhava, Chaitra, śu. pūrṇama, Sunday, Vyatīpāta, lunar eclipse.	Do.	Records a gift of certain taxes and <i>mēlāḷke</i> incomes made by Mahāmaṇḍalēśvara Kōpparasa, his brother Ammarasa, Sōyidēva, Allarasa, Kumāra Dākayya and the eighteen <i>Santatis</i> to <i>Achārya</i> Sōvarāśidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva at Kaḍalēvāḍa 'the southern Vārapāśi.'
37	A fourth slab lying in the same place	Kalachurya	Rāyamurāri Sōyidēva 'ruling at Maṅgaḷivēḍa- <i>neleṅḍu</i> '.	Śaka 1090, Sarvadhārin, Āsavayuja, śu. pūrṇamā, Vaḍḍavāra, lunar eclipse.	Do.	Records a gift of certain taxes and the <i>manneya</i> income due from Sembēvāḍa under the administration of Svayambhū-Sōmanāthadēva of Kaḍalēvāḍa, made by Mahāmaṇḍalēśvara Sīngidēvarasa of the Siḷara family, the governor at Elamēla, to <i>Achārya</i> Sōvarāśidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva. Also records another gift of one <i>gaḍyāṇa</i> from each of the villages in the <i>nāḍa</i> made by Mahāmaṇḍalēśvara Gōmadēvarasa, Kēṭeya-Nāyaka of Hadavalaḥaṭṭi and the Prabhu-Gāvundasa of Elamēla—30 and Sīndige—12, for the benefit of the same temple.
38	A fifth slab lying in the same place ..	Western Chālukya..	Tribhuvanamalladēva 'ruling at Jayantīpura- <i>neleṅḍu</i> '.	Chālukya-Vikrama year 50, Viśvāvasu, Pushya, śu. chaṭṭi, (śaśthi), Sunday, Uttarāyana-sankramaṇa.	Do.	Broken in two fragments. Registers a grant of the village Saṃbēyavāḍa in Kummasi—30 included in the division (<i>kaṃpāṇa</i>) Taddāvāḍi—1,000 made by the king and his subordinate <i>Manneya</i> Singarasa of the Siyāla family for the benefit of the temple of Svayambhū-Sōmēśvaradēva at Kaḍalēvāḍa.

39	Same slab .. .. .	.. .. .	.. .. .	Do.	In the same characters as the above. Records a gift of tolls on certain articles of merchandise made by the Mumunri-dandās from 36 centres who had assembled at Kadalevāḍa as <i>Mahānāḍu</i> , for the benefit of the temple of Svayambhū-Sōmanāthadēva.
40	Same slab .. .. .	.. .. .	.. .. .	Do.	Records a gift of certain taxes (<i>baṇṇi</i>) in Elamēla-nāḍu made by Mahāpradhāna Kumāra Bammidēvarasa to Sōmēśvara-Paṇḍita for the benefit of the temple of Svayambhū-Sōmanāthadēva of Kadalevāḍa in Elamēla-nāḍu which was under his administration.
41	A sixth slab lying in the same place .. .. .	.. .. .	.. .. .	Do.	Records a gift of taxes made by Kasapayya-Nāyaka, Mahāmaṇḍalēśvara Singidēvarasa of Elamēla, Mahāpradhāna Daṇḍanāyaka Kumāra Bammidēvarasa, Śrīkarana Chāka-nāyaka-Nāyaka, the <i>mahāprabhū</i> of Kummasi, Guṇḍarasa and his brother Mahādēvarasa to <i>Āchārya</i> Sōvarāśidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva.
42	A seventh slab lying in the same place .. .. .	.. .. .	.. .. .	Do.	Records a gift of land made by Kumāra Bammidēvarasa who was administering Sagara-Hagarittage-Elamēla-nāḍu, during his visit to the temple of Svayambhū-Sōmanāthadēva at the 'Ghaṭikāsthāna' Kadalevāḍa, in conjunction with Mahāmaṇḍalēśvara Singidēvarasa of Elamēla, to <i>Āchārya</i> Sōvarāśidēva for worship, offerings and the feeding of the ascetics in the temple.
43	An eighth slab lying in the same place .. .. .	.. .. .	.. .. .	Do.	Records a gift of <i>mēḷiḷe</i> income from Kumbittage, a village in Kummasi—30 included in Tardavāḍi—1,000 division (<i>kaṇṇaṇa</i>) and other taxes made by Mahāpradhāna Sōyidēva Daṇḍanāyaka who was administering Elamēla to <i>Āchārya</i> Sātīmayya, for the temple of Mānikēśvara and the maintenance of the eight Brahmapuris, etc.
44	Same slab .. .. .	.. .. .	.. .. .	Do.	Slightly indistinct. Records a gift of land made by the king to Sātīmayya for the benefit of the temple of Sōmanāthadēva. Also records another gift of land made for the same temple by Rāyamurāri Ja[r]nūlgidēva of the Kaḷachurya family.
45	Slab lying in front of the same temple .. .. .	.. .. .	.. .. .	Kannaḍa in Nāgarī	Seriously damaged. Seems to record a gift to the temple of Svayambhū-Sōmanāthadēva of Kadalevāḍa included in Kummasi—30. Mentions [Rāma]dēvayya-Nāyaka, the <i>śaṅka-verggaḍe</i> of Tardavāḍi—1,000 province, Dāsīmayya-Nāyaka and a certain Heggade (name lost). Refers to a Mahāmaṇḍalēśvara described as the 'lord of Tagaranagara,' whose name is obliterated.
46	Kaḍṇi.—Slab lying in Survey No. 24 near the temple of Kāśī-Viśvēśvara at old Kaḍṇi.	.. .. .	.. .. .	Do.	Damaged. Seems to record a gift of land made by a certain officer (name not clear) to Asitāra Nāgādēva of Kaḍṇa.
47	Kalkēri.—Broken slab lying near the well called <i>Ūra-bhāvi</i>.	.. .. .	.. .. .	Do.	Beginning and end lost. Seems to record gifts of land made as <i>Ehāṭṭavṛttis</i> for (teaching) <i>Nyāsa</i> , <i>Prābhākarā</i> , <i>Vēdānta</i> , <i>Ṣiḡvēda</i> and <i>Purāna</i> and also gifts of land to the dancing girls, drummers and other (temple) servants.
48	Slab lying in Hirēmaṭha .. .. .	.. .. .	.. .. .	Do.	Damaged. Records a gift of oil for a lamp to the deity (name lost) by several trade guilds (<i>samaya</i>) of Kalkere.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>contd.</i>					
49	Slab set up in a ruined temple in Survey No. 6.	Western Chālukya..	Tribhuvanamalla-dēva 'ruling at Kalyānapura- <i>nelevidū.</i>	Hēmaḷambī, Vaiśākha, śu. pañchami, Sunday.	Kannāḍa	States that Amṛita-Paṭṭavarudhana Vāsudēva-Chaiśāsa and his wife Chāmiyakkā consecrated the image of Kēsavadēva with the consent of the <i>Mahājānas</i> of Kalkere which had been made into a <i>sarvanamasya-agrahāra</i> village by Mahāpradhāna Daṇḍanāyaka Kāḷimarasa, and endowed land to it.
50	Broken slab built into the raised platform of the mosque near the village- <i>chāvāḷi.</i>	..	....	....	Do.	Damaged and mutilated. Seems to record a gift of land (?) made by Mahāpradhāna Kāḷimarasa for the temple of Kēsavadēva. Mentions [K]alkere-agrahāra.
51	Stone set up near the village- <i>chāvāḷi.</i>	..	....	....	Do.	Badly damaged. In characters of the 13th-14th century A.D. Seems to record a gift of land as <i>Hegade-mānya.</i>
52	Slab leaning against the front wall of the temple called <i>Mallayyema-guḍi.</i>	..	....	Śaka 1109, Viranāyana-dēva year 2, Plavaṅga, Kārttika, punname, Monday, Vyātipāta.	Do.	Records a gift of land made by Rēchi-Bhaṭṭa of Kammakula, one of the 300 Mahājānas of Kalkere (also called <i>Asmatāka</i>) after purchasing it from Vikrama-Daṇḍādhipa, the <i>prabhu</i> of Kalkere, for the <i>sātra</i> of the place when Mahāmaṇḍalēsvara Virupadēvarasa was administering Hagariṭe-naḍu.
53	Another slab in the same place	Yādava	Śiṅgaṇarāya	Śaka 1167, Krōdhin, Bhādrapada, śu. 4, Sunday, Vyātipāta.	Do.	Records a gift of land and house-sites made by the 300 Mahājānas, Settigūtas, Mummuridaṇḍas, etc., of Kalukere for the temple of Ananta-Tīrthakara constructed by Mahāpradhāna Malla, Bācha and his son Pāyī-Setti and other Jains, at the instance of their preceptor Kamalāsānamuni.
54	Same slab	Do.	Kannaradēva	4th year, Sādhārana, aṣṭami, Monday and ardhōdaya in Pushya of the same year.	Do.	Records a gift of land made to the temple of Ananta-Tīrthadēva by the Mahājānas of Kalukere on the occasion of the birth of a son to [Raj]nagarasa. Also records a gift of taxes made to the same temple by Sarvadēva-Nāyaka of the <i>Mēlāḷike</i> (taxes) on the latter date.
55	Kannoli.—Slab built into the left wall of the temple of Hanumān.	Western Chālukya..	Jagadēkamalladēva	Śaka 962, Vikrama, Māgha, ba. [9], Thursday.	Do.	Records a gift of land made by Mahāsāmanta Gōpāllarasa to Vāmasākti-Paṇḍita, for worship and offerings in the temple of Bhogēsvara at Kannavalli. Mentions Poṭṭalakere- <i>nelevidū.</i>
56	Slab built into the right wall of the same temple.	Do.	Tribhuvanamalla-dēva 'ruling at Kalyāna- <i>nelevidū.</i>	Chālukya-Vikrama year 19, Bhāva, Chaitra, śu. 1, Sunday, solar eclipse.	Do.	Badly damaged. Records a gift of land and oil-mills made by <i>Paṭṭamahādēvi</i> Mailala-mahādēvi, queen of Vikramāditya, for a temple (name lost) while administering Kannavalli.
57	Same slab	Kalachurya	Tribhuvanāikavīradēva (Bijjaladēva).	9th year, Tārana, Aśāḍha, śu. [4] Thursday, Dakshināyana-sankrānti.	Do.	Badly damaged. Records a gift of certain toll-incomes made by several bodies to the temple of Chikkīsvara-Nāgēsvara constructed by <i>Vaḍḍavayavahāra</i> Bāchisetṭi and Nāgīsetṭi at Kannavalli, when Brahmadēva-Daṇḍanāyaka was governing Tarddāvādi-1000 province.

58	Koṇḍḡuḷi. —Slab set up in front of the Basavaṅṅa temple.	(Lost) ..	..	..	Tribhuvanamalladēva	..	....	Do.	..	Badly damaged and effaced. Seems to record a gift of land at the <i>agrahāra</i> village Koṇḍḡuḷi.
59	Slab fixed into the left outer wall of the Hanumān temple.	Western Chālukya..	..	Do.	Do.	..	Chālukya-Vikrama year 3[2], Sarvajit, Chaitra, amāvāsya, Monday, solar eclipse.	Do.	..	Badly damaged. Records a gift of land made for worship, repairs and feeding in the temple of Bāchśvara at the <i>śarvanamasya-agrahāra</i> Koṇḍḡuḷi.
60	Broken slab fixed into the right outer wall of the same temple.	....	..	..	..	..	....	Do.	..	Fragment. Beginning lost. Records a gift of land measured by the <i>Bandhu-chintāmani</i> pole and house-sites, etc., to god [Traipurn]śhadēva and to 200 Vājasanēya Brāhmaṇas. The donor's name and other details are missing.
61	First face of a broken pillar set up on the bund of the well outside the village.	Western Chālukya..	..	..	Tribhuvanamalladēva	..	Chālukya-Vikrama year 33, Sarvajit, Mārgaśira, amāvāsya, Monday, solar eclipse.	Do.	..	In two fragments. Badly damaged. Records a gift of land measured by the <i>Bandhu-chintāmani</i> pole made by Daṇḍanāyaka Kēśirāra of the Vājūka for the benefit of the temple of Sōmésvaradēva built by him at Koṇḍḡuḷi. Mentions Bandhu-chintāmani Mahāsāmantādhipati [Ni]jmbaṅaya.
62	Second face of the same pillar	Do.	..	Do.	Do.	..	Chālukya-Vikrama year 3[2], Sarvajit, Aśvayuja, amāvāsya, solar eclipse, Wednesday.	Do.	..	Damaged. Records a gift of toll-incomes made by Sunka-veṅgaḍe Mādhava-Sēnādhipati, Heggade Mādeya-Nāyaka and others for the benefit of the temple of Sōmanāthadēva.
63	Same face ..	Kaḷachurya	..	..	Bhujabala-chakravartin 'ruling at [Bēṅgāra]- <i>nelevidu</i> .	..	11th year, Byaya (Vyaya), Śrāvāṇa, śu. 14, Thursday.	Do.	..	Damaged. Registers a gift of oil made by the Seṭṭis and Nakharas for a temple (name lost). Mentions <i>agrahāra</i> Koṇḍḡuḷi and Kumāra Malugi.
64	Third face of the same pillar	..	..	..	....	..	....	Do.	..	Beginning badly damaged. Seems to record gifts of land and oil made for the temple of Sōmésvara.
65	Kōrvār. —Broken slab built into the wall at Mēhina-maṭha.	Western Chālukya	..	..	Tribhuvanamalladēva	..	[Vil]kārīn, Vaiśākha, amāvāsya, [Tuesday.]	Do.	..	Fragment. Seems to record a gift of land made, after purchase, for worship and offerings to a deity (name lost).
66	Pillar built into the stone <i>keṭṭe</i> (raised platform) in front of Daṇḍappa Gauḍa's house.	Yādava	..	..	Śiṅhapāladēva ..	..	Saka 1133, Prajāpati, Kārtika, amāvāsya, Sunday, sankramāṇa.	Do.	..	Badly damaged and effaced. Seems to record a gift of land for a temple (name lost) made into the charge of the Mahājānas of the <i>śarvanamasya-agrahāra</i> Saubheya-Kōrvār, for the merit of a certain Mūḷiga Bammarasa.
67	Kuḷekumatgi. —Slab built into the left wall of the temple of Chandrasēkhara-dēva.	Western Chālukya..	..	..	Tribhuvanamalladēva 'ruling at Ponugulppelyappayapaṇḍi.	..	Chālukya-Vikrama year 2, Pingala, Pushya, śu. 7, Sunday, Uttarāyana-sankrānti.	Do.	..	Records gifts of land made by Mahāsāmantā Siṅgarasa and Udayādityarasa of the Siyalāra family for the benefit of the temple of Chandésvara at Kumbittage. Also registers gift of land made by Kētaladēvi, queen of Tribhuvanamalladēva for the same temple and the temples of Vināyaka-dēva, Adityadēva, etc.
68	Slab built into the right wall of the same temple.	Do.	..	..	Tribhuvanamalladēva	..	Chālukya-Vikrama year 7, Durdubhi, Aśhāḍha, amāvāsya, Tuesday.	Do.	..	Bottom portion chiselled away. Mentions Mahāsāmantā Siṅgarasa and Udayādityarasa of the Siyalāra family and Feṅgaḍe Chaṇḍimayya, the prabhu of Kumbittage.
69	Malgūn. —Slab fixed in the front wall of the temple of Mallikarjuna.	Do.	..	..	Pratāpachchakravartin Jaga-dēkamalladēva 'ruling at Kalyāṇa- <i>nelevidu</i> .	..	11th year, Vibhava, Pushya, śu. 13, Thursday, Uttarāyana-sankrānti.	Do.	..	Records a gift of land, house-site and money income made to the temple of Mādhavēvara built by Mādhava-Ghaṭsa at the <i>agrahāra</i> Mallagāna in Kummasi—30 division (<i>kāṇṇana</i>) included in Tarddavāḍi—1000 province, by the Prabhus and the Mahājānas of the place.
70	Side of the same slab	..	..	..	....	..	....	Do.	..	Badly damaged. Verses in praise of a certain Mādirāja and Eḥiyakka.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> SINDAGI TALUK— <i>concl.</i>					
71	Slab built into the left wall of the temple of Rāmalinga.	Western Chālukya...	Tribhuvanamalladēva ..	....	Kannada	Records that the king granted several lands out of the <i>dasavanda</i> and other lands set apart for himself, for the renovation of, and worship in, the temples of Divākaraśvaradēva and Sōmēśvaradēva, for a water-shed, a tank, a well and an educational institution attached to the temple of Divākaraśvara, at Mallagāna which he had given away to Divākara-Bhaṭṭōpādhyāya as a <i>sarvanamaśya</i> gift.
72	Slab leaning against the right wall inside the temple of Basavaṇṇa.	Do.	Tribhuvanamalladēva 'camping at Appayanadakuppa on the Bhīmarathi.'	Chālukya-Vikrama year 25, Pushya, ba. 6, Monday, Uttarāyāna-sah-krānti.	Do.	Records a gift of land made by Daṇḍanāyaka Vāmadēvayya for the benefit of the temples of Ādityadēva, Kēśavadēva and Vāmesvaradēva built by him at Mallagāna, the agrahāra village in Kummasi—30 division (<i>kaṁpapaṇa</i>) included in Tarddāvādi—1,000 province, belonging to Divākara-Bhaṭṭōpādhyāya, the great preceptor (<i>paramārādhyā</i>).
73	Same slab	Do.	Tribhuvanamalladēva ..	Chālukya-Vikrama year, 25, Vikrama, Māgha, śu. 3, Friday.	Do.	Records a gift of land and house-site made to the temple of Vāmadēva by the Uroḍeya Divākara-Bhaṭṭōpādhyāya.
74	Slab built into the front wall of the temple called <i>Tegginadēgula</i> .	Do.	....	Chālukya-Bhūlōka[*] year 8, Pramādi, Śrāvana, amāvāsya, solar eclipse, Monday.	Do.	Records a gift of gold made by Mahāmaṇḍalēśvara Kumāra Sōvarasa to the temple of Srayambhūdēva at the agrahāra village Mallagāna, for the merit of his father Mahāmaṇḍalēśvara Siṅgarasa of the Sijāra family.
75	Paḍagānūr.—Slab set up in the temple of Hanumān.	Yādava	Siṅganadēva ..	Śaka 113[1]. Vibhava, Kārtika, śu. 13, Thursday.	Do.	Badly damaged. Seems to record a gift of land and house-sites made to the temple of [A]chalēśvaradēva at Paḍaganuru when Ka[pil]ade[va]-Daṇḍanāyaka was governing Tarddāvādi-nāḍu.
76	Another slab set up in the same place	..	....	....	Do.	The upper part of the slab is seriously damaged. Seems to record a gift of land and oil made by the Setṭis, Karanas and the oil-mongers, for the benefit of a temple (name not clear).
77	Rāmanhalli.—Slab standing in Survey No. 23 on the way to Almel.	..	....	....	Do.	Damaged. Seems to state that this was the boundary stone of the field of [Panka]bbēśvaradēva. In characters of the 13th century A. D.
78	Stone standing in Survey No. 22 ..	..	....	Pradhāvi (Paridhāvin?), Vaiśākha.	Sanskrit in Nāgarī..	Badly damaged after the date portion.
79	Rūgi.—Slab fixed into the wall of the temple of Basavaṇṇa.	..	....	....	Kannada	Seriously damaged. In characters of the 12th century A. D. Seems to record the death of a Jaina saint whose name is not clear.
80	Sindagi.—Broken piece of a slab built in to the front wall of the Raṅgamathā.	Western Chālukya..	Tribhuvanamalladēva ..	Chālukya-Vikrama year 6, Dvāmāti.	Do.	Fragment. Portion containing the details of the gift etc., is lost.

81	Top of the stone door leading into the interior of the Raigamaṭha.	....	....	....	Kannada (modern)	Engraved negatively. Seems to record a gift of some <i>virṭi</i> to Siddhasvāmi of the maṭha.
82	Slab placed in a nich in the courtyard of Paḍasetṭi Siddarāmappa's house.	....	....	....	Kannada	Records a gift of land made to a temple by the Mahājanas and the Uroḍeya of Sindige.
83	Tāvarkhēḍ.—Slab standing in front of the Hanumān temple.	Western Chālukya..	....	Chālukya-Vikrama year 10, Krōdhana, Phālguna, śu. 1, Sunday.	Do.	Records a gift of 100 <i>maṭṭar</i> of land at Elamela made by Maṇḍalika Nāyimarasa.
84	Yargal (Bhujrukkh)—Hero-stone set up in the temple of Hanumān.	....	....	Saka 1700 (current), Durmāti, Chaitra, amāvāsya, [Satu]day.	Kannada (archaic)	Badly damaged. Seems to refer to a fight. Mentions a certain Kanna and a Peggade (name lost).
85	Slab standing in the village <i>chāvaḍi</i> .	Yādava	..	10th year, Vibhava	Kannada	Seems to record a gift of land made by Mahāmaṇḍalésvara Bomnidēva of the Siḷāya family to the temple of Hayimésavaradēva built by him at Erāngallu.
86	Slab lying in the same place	....	....	....	Do.	In late characters. Records a gift of land made by Manneya Bōyarasa.
87	Slab standing near the Virabhadra temple near the temple of Rāma-līnga.	Yādava	..	Lost	Do.	Badly damaged and effaced after the kings' name.
88	Slab set up in the temple of Rāma-līnga.	Western Chālukya..	..	9th year, Akshaya, Pushya, śu. 6, Monday, Uttirāyaṇa-saṅkrānti.	Do.	Records a gift of land made by Mahāmaṇḍalésvara Sōyidēvarasa of the Siḷāya family, Apparasa, the <i>prabhu</i> of Erāngal, Nandimarasa and Peggade Nākarasa for the upkeep and repairs of the tank constructed by Sānti-Setṭi.
89	Slab built into a wall in the same temple.	Do.	..	....	Do.	Records a gift of land made by Mahāmaṇḍalésvara Sōyidēvarasa of the Siḷāya family, Prabhu Apparasa, Nandimarasa and Heggade Nākarasa, for the benefit of the temple of Svayambhu-Rāmésvara built at Erāngal by Kēsīrāja, Dāsīmarasa and Vittarasa.
90	Another slab built into a wall of the same temple.	..	....	Tribhuvanamalladēva year. Bahudhānya Āsvayuja, śu. puṇṇame, Sunday.	Do.	Badly damaged and effaced. Records a gift made by several trade-guilds to the temple of Svayambhu-Rāmésvaradēva. Also records another gift made to the same temple on the day specified in the date column.
91	Bijapur TALUK. Bijapur.—A slab (No. 46) in the Archeological Museum.	Yādava	..	Saka 11[66], Krōdhin, Māgha, ba.	Do.	Seriously damaged. Only the king's name and the date are partly legible.
92	A second slab (No. 47) in the same place.	Western Chālukya..	..	Saka 961, Vikrama, Uttirāyaṇa-saṅkrānti.	Do.	Records a gift of land and oil-mill made by Peggade Mēlayyā to the temple of Mūlsthāna-Mahādēva at Benakanakavīṭage in Sindige-12 in the presence of Mahāsāmanā Mūkarasa called 'the lord of Banavāsi-pura' who was administering the <i>mēḷike</i> of Pagarīte-nādu and Manneya Nāyimarasa.
93	A third slab (No. 48) in the same place	Do.	..	Chālukya-Vikrama year 36, Khara, Vaiśākha, puṇṇame, Monday, lunar eclipse.	Do.	Records a gift of land and house-sites as <i>Bhāḷacavīṭi</i> for reciting the <i>Parāna</i> , made by Peggade Kīrtīrāja when Mahāmaṇḍalésvara Kumāra Jayakarṇadēva was administering the Mahāgrahāra Sindige.
94	A fourth slab (No. 49) in the same place.	Do.	..	Chālukya-Vikrama year 46, Sārvari, Āsvayuja, amāvāsya, Monday, solar eclipse.	Do.	Records a gift of land made by Mahāmaṇḍalésvara Kumāra Jayakarṇadēva for the benefit of the temple of Mūlsthānādēva built by Daṇḍanāyaka Sōmarasa, the <i>prabhu</i> of Sindige included in a group of 12 (villages) and a subordinate of Siṅgarasa of the Seḷāya family.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—concl'd.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	BIJAPUR DISTRICT—concl'd. BIJAPUR TALUK—cont'd. Same slab	Western Chālukya..	.....	Chālukya-Bhūlōka[*] year 3, Kīlaka, Pushya, ba. 10, Thursday, Uttarāyana-saṅkramaṇa.	Kannāḍa ..	Registers a gift of gold made for the benefit of the temple of Mūlasthānādēva at Sindige, by Dandanāyaka Vayjānāthaya and other Karaṇas, Manṇeya Sōvarasa, Kālamarasa, the <i>Manṇeya</i> of Sindige—12, Kummase—30 and Ankulage—50 and the <i>Prabhū-gāvundās</i> of the nāḍu, when Mahāmaṇḍalēśvara Tapikāḍa Permāḍidēva was governing Tardāvāḍi—1,000 province.
96	A fifth slab (No. 50) in the same place	Kalachurya ..	Pratāpachakravartin Mallikāṛjunādēva.	Śaka 1098, (in words and figures), Durmukhi, Mārgaśīra, ba. 8, Thursday.	Do. ..	Records a gift of certain incomes made by the Mummurīḍaṇḍas and other trade-guilds who had assembled at Rūvige, for the benefit of the temple of Nāgēsvarādēva.
97	A sixth slab (No. 51) in the same place	..	.....	.....	Marāṭhi in Nāgarī	Badly damaged and mutilated. Seems to mention the names Sahaji and Sumanasāhā.
98	DHARWAR DISTRICT. NAVALGUND TALUK. Anṇigēri.—Base of the Vināyaka image set up on the roof of the maṇḍapa in the Amṛitēsvara temple.	..	.....	.....	Kannāḍa ..	In characters of the 12th century A.D. States that (the image) was got prepared by Nākimayya, son of Dhunḍudēva who belonged to the <i>Samaga</i> of 1,000, who were the <i>devoputras</i> of god Amṛitēsvara at <i>vijadhāni</i> Anṇigere.

APPENDIX F.

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

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.	
<i>Jagadēkamalladēva (Jayasīnha II).</i>	
26	Śaka 950, Prabhava, Vaiśākha, śu. 8, Monday. Probably= Monday, 1st May, A.D. 1027 ; f. d. t. '06. The tithi was ba. 8 and not śu. 8 as cited in the record. The Śaka year quoted is a current one.
25	Śaka 951, [Śu]kla, Pushya, ba. 1, Wednesday, Uttarāyaṇa-saṅkrānti =Wednesday, 24th December A.D. 1029.
92	Śaka 961, Vikrama, Uttarāyaṇa-saṅkrānti. The intended date is probably Tuesday, 23rd December, A.D. 1040. The date is not verifiable owing to insufficient details. The Śaka year corresponding to Vikrama was 962 (expired).
<i>Trailōkyamalladēva.</i>	
6	Śaka 966, Tārana, Pushya, śu. dvitīyā, Monday, [Uttarāyaṇa-saṅkrānti =Monday, 24th December, A.D. 1044 ; '43. This was a day of Uttarāyaṇa-saṅkrānti.
10	Śaka 97[8], Durmukhi, Bhādrapada, [saṅkra]maṇa, Vyatīpāta, Sunday. Probably=Monday, 26th August, A.D. 1056 on which day occurred the Kanyā-saṅkrānti. The week day quoted in the record is evidently a mistake.
23	Śaka 986, Krōdhin, Pushya, śu. 13, Friday, Uttarāyaṇa-saṅkrānti =Friday, 24th December, A.D. 1064. Uttarāyaṇa-saṅkrānti occurred on this day.
<i>Tribhuvanamalladēva (Vikramāditya VI).</i>	
67	Chālukya-Vikrama year 2, Piṅgaḷa, Pushya, śu. 7, Sunday, Uttarāyaṇa-saṅkrānti =Sunday, 24th December, A.D. 1077. Uttarāyaṇa-saṅkrānti occurred on this day.
68	Chālukya-Vikrama year 7, Dundubhi, Āshāḍha, amāvāsyā, Tuesday =Tuesday, 28th June, A.D. 1082.
12	Chālukya-Vikrama year 10, Krōdhana, Pushya, śu. pañchamī, Monday, Uttarāyaṇa-saṅkrāmaṇa. Except for the week day, the details regularly correspond to Wednesday, 24th December, A.D. 1085. The week day cited is evidently a mistake.
83	Chālukya-Vikrama year 10, Krōdhana, Phālguna, śu. 1, Sunday. Probably-Tuesday, 17th February, A.D. 1086. The week day cited in the record is wrong.
56	Chālukya-Vikrama year 19, Bhāva, Chaitra, śu. 1, Sunday, solar eclipse. Śu. 1 and solar eclipse do not combine. The solar eclipse occurred on Phālguna, amāvāsyā of Śrīmukha, Sunday, 19th March, A.D. 1094 ; '20, and Chaitra śu. 1 of Bhāva ended at '14 of Monday, 20th March. The former is perhaps the intended date of the record.

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

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>WESTERN CHALUKYA—contd.</i>	
<i>Tribhuvanamalladēva (Vikramāditya VI)—contd.</i>	
72	Chālukya-Vikrama year 25, Vikrama, Pushya, ba. 6. Monday, Uttarāyaṇa-saṅkrānti =Monday, 24th December, A.D. 1100. Uttarāyaṇa-saṅkrānti occurred on this day.
73	Chālukya-Vikrama year 25, Vikrama, Māgha, śu. 3, Friday =Friday, 4th January, A.D. 1101; '58.
59	Chālukya-Vikrama year 3[2], Sarvajit, Chaitra, amāvāsyā, Monday, solar eclipse =Monday, 25th March, A.D. 1107, f. d. t. '36. There was, however, no solar eclipse on this day. It occurred on Mārgaśira; amāvāsyā which fell on Monday, 16th December, A.D. 1107. Chāitra is evidently wrongly cited for Mārgaśira. See No. 61 below.
62	Chālukya-Vikrama year 3[2], Sarvajit, Āsvayuja, amāvāsyā, solar eclipse, Wednesday. Irregular. In the given year, Āsvayuja, amāvāsyā occurred on Thursday, 17th October, A.D. 1107; '98 and the only solar eclipse in that year took place on Mārgaśira amāvāsyā. See No. 61 below.
61	Chālukya-Vikrama year 33, Sarvajit, Mārgaśira, amāvāsyā, Monday, solar eclipse =Monday, 16th December, A.D. 1107. There was a solar eclipse on this day.
93	Chālukya-Vikrama year 36, Khara, Vaiśākha, puṇṇame, Monday, lunar eclipse =Monday, 24th April, A.D. 1111; f. d. t. '57. The lunar eclipse occurred the next day, i.e., Tuesday, 25th April.
49	Hēmalāmbi, Vaiśākha, śu. pañchamī, Sunday =Sunday, 8th April, A.D. 1117, f. d. t. '07.
94	Chālukya-Vikrama year 46, Śārvari, Āsvayuja, amāvāsyā, Monday, solar eclipse. Probably Sunday, 24th October, A.D. 1120 on which day there was a solar eclipse. The week day is wrongly quoted in the record. The corresponding Chālukya-Vikrama year was 44 and not 46.
38	Chālukya-Vikrama year 50, Viśvāvasu, Pushya, śu. chaṭṭi, Sunday, Uttarāyaṇa-saṅkramaṇa. Irregular. The tithi Pushya, śu. 6 in Viśvāvasu (Śaka 1047) occurred on Thursday (not Sunday), 3rd December, A.D. 1125 and the Uttarāyaṇa-saṅkramaṇa on Thursday, 24th December.
<i>Bhūlōkamalladēva.</i>	
35	2nd year, Plavaṅga, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatīpāta. In the given year Pushya śu. 5 ended on Saturday, '13 (=10th December, A.D. 1127) and the Uttarāyaṇa-saṅkrānti took place on Sunday, 25th December, A.D. 1127, the tithi being Pushya ba. 5; '75. The latter is evidently the intended date of the record. Śu. 5 is cited wrongly for ba. 5.
95	Chālukya-Bhūlōka[malla*] year 3, Kīlaka, Pushya, ba. 10, Thursday, Uttarāyaṇa-saṅkramaṇa. Irregular. In the given year Kīlaka, Pushya ba. 10 occurred on Thursday, 17th January, AD. 1129; '50. Uttarāyaṇa-saṅkramaṇa had occurred on Sunday, 23rd December, A.D. 1128.

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

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>WESTERN CHALUKYA—contd.</i>	
<i>Bhūlōkamalladēva—contd.</i>	
74	Chālukya-Bhūlōka[malla*] year 8, Pramādi, Śrāvāṇa, amāvāsyā, solar eclipse, Monday =Wednesday (not Monday), 2nd August A.D. 1133. There was a solar eclipse on this day.
<i>Jagadēkamalladēva (II).</i>	
21	Jagadēkamalladēva year 2, Siddhārthin, Pushya, paurṇamāsyā, Sunday, lunar eclipse, Vyatīpāta, Uttarāyaṇa-saṅkrānti. Irregular. Pushya paurṇamāsyā in the given year ended on Saturday (10), 6th January, A.D. 1140 whereas the Uttarāyaṇa-saṅkrānti had occurred on Sunday, 24th December, A.D. 1139. There was no lunar eclipse on the tithi quoted in the record.
88	9th year, Akshaya, Pushya, śu. 6, Monday, Uttarāyaṇa-saṅkrānti. In Akshaya (=Śaka 1068), the given tithi fell on Tuesday, 10th December, A.D. 1146; .93, while the Uttarāyaṇa-saṅkrānti occurred on Wednesday, 25th December A.D., 1146 the tithi being Pushya ba. 6; f. d. t. .39. The latter is perhaps the intended date of the record in which case Sōmavāra and śu. 6 must be taken as mistakes for Saumyavāra and ba. 6 respectively. In the next year, <i>i.e.</i> , Prabhava (Śaka 1069), however, the given tithi occurred on Monday, 29th December A. D. 1147; f. d. t. .0; but the Uttarāyaṇa-saṅkrānti had occurred 4 days earlier.
69	11th year, Vibhava, Pushya, śu. 13, Thursday (Bṛihavāra), Uttarāyaṇa-saṅkrānti. Except for the week day, the details regularly correspond to Saturday, 25th December, A.D. 1148; .06. Bṛihavāra (Thursday) is evidently a mistake for Saturday.
<i>Tribhuvanamalladēva (Vīra-Sōmēśvara IV).</i>	
65	[Vi]kārin, Vaiśākha, amāvāsyā, Tuesday =Tuesday, 8th May, A. D. 1179.
34	Śaka 1108, Parābhava, Chaitra, paurṇamāsyā, Friday, lunar eclipse. Probably=Saturday, 5th April, A.D. 1186; .70. The paurṇamāsyā commenced on the previous day, <i>i.e.</i> , Friday, at .70 of the day.
36	4th year, Parābhava, Chaitra, śu. punṇami, Sunday, Vyatīpāta, lunar eclipse. See No. 34 above. In the given year Chaitra punṇami ended on Saturday, .70, (5th April, A.D. 1186) on which day also occurred the lunar eclipse. The grant which had been made on this day was probably put on stone the next day, <i>i.e.</i> , Sunday as cited in the record.
<i>KALACHURYA.</i>	
<i>Tribhuvanamalladēva (Bijjala).</i>	
90	Tribhuvanamalladēva year . . . , Bahudhānya, Āśvayjua, śu. punṇami, Sunday. Except for the week day, the details correspond to Thursday, 9th October, A.D. 1158; .57. See No. 45 below.
45	Tribhuvanamalladēva year 3, Bahudhānya, Āśvayuja, śu. punṇami, Friday, lunar eclipse. Except for the week day, the details regularly correspond to Thursday, 9th October, A.D. 1158; .57. There was a lunar eclipse on this day.

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

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>KALACHURYA—contd.</i>	
<i>Tribhuvanaika-nijabhūvira-malladēva (Bijjaladēva).</i>	
33	Chitrabhānu, Māgha, ba. 2, Thursday, Uttarāyana-saṅkrānti, Vyatīpāta =Thursday, 24th January, A.D. 1163 ; .14. It was a day of Kumbha-saṅkrānti in Uttarāyana.
<i>Tribhuvanaikavīradēva.</i>	
57	9th year, Tāraṇa, Āshāḍha, śu. [4], Thursday, Dakṣiṇāyana-saṅkrānti =Thursday, 25th June, A.D. 1164. Dakṣiṇāyana-saṅkrānti occurred on this day.
<i>Bhujabālachakravartin.</i>	
63	11th year, Byaya (Vyaya), Śrāvāṇa, śu. 14, Thursday. Probably Wednesday (not Thursday) 13th July, A.D. 1166 ; .81.
<i>Rāyamurāri Śāyidēva.</i>	
37	Śaka 1090, Sarvadhārin, Āsvayuja, śu. punṇami, Vaḍḍavāra, lunar eclipse =Wednesday, 18th September, A.D. 1168 ; f. d. t. .03. This was a day of lunar eclipse.
42	Śaka 1094, Nandana, Pushya, śu. 8, Monday, Uttarāyana-saṅkrānti, Vyatīpāta =Monday, 25th December, A.D. 1172. The tithi śu. 8 ended at .66 of the previous day, <i>i.e.</i> , Sunday, 24th December.
40	8th year, Jaya, Śrāvāṇa, ba. 8, Monday, Ditīpāta (Vyatīpāta) =Monday, 22nd July, A.D. 1174 ; f. d. t. .39.
41	Śaka 1097, Manmatha, Pushya, ba. amāvāsyā, Tuesday, Uttarāyana-saṅkrānti, Vyatīpāta. The given tithi in Śaka 1097, Manmatha, occurred on Tuesday, 13th January, A.D. 1176, while the Uttarāyana-saṅkrānti had taken place on Thursday, 25th December, A.D. 1175. The former is probably the intended date of the record.
<i>Mallikārjunadēva.</i>	
96	Śaka 1098 (in words and figures), Durmukhi, Mārgaśira, ba. 8, Thursday =Thursday, 25th November, A.D. 1176. The king is evidently the same as Mallugidēva for whom Durmukha is cited as the 2nd regnal year (<i>Arch. Sur. Rep.</i> for 1929-30, p. 175).
<i>YADAVA.</i>	
<i>Bhillamadēva.</i>	
30	Śaka 1115, Paridhāvin, Bhādrapada, ba. Madhyāshṭakī(mī ?), Monday, Vyatīpāta, Kanyā-saṅkramaṇa. Probably=Monday, 31st August, A.D. 1192 ; f. d. t. .14. Kanyā-saṅkramaṇa had occurred on Friday, 28th August. The Śaka year quoted in the record is a current year.

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

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>YADAVA—contd.</i>	
<i>Jaitugidēva.</i>	
43	Śaka 1114, Paridhāvin, Pushya, ba. 10, Sunday, Uttarāyana-saṅkrānti. Irregular. In the given year, Uttarāyana-saṅkrānti occurred on Pushya ba. 5, Friday (=25th December, A.D. 1192) and not ba. 10(=Thursday, 31st December); Sunday quoted in the record is a mistake.
24	Śaka 1118, Nala, Uttarāyana-saṅkramaṇa, Monday, full solar eclipse. Irregular. In Śaka 1118, Nala, the Uttarāyana-saṅkramaṇa occurred on Wednesday, 25th December, A.D. 1196 and no solar eclipse took place in any month of that year.
18	Śaka 1121, Kālayukta, Māgha, ba. amāvāsyā, Monday, solar eclipse. Probably=Thursday, 28th January, A.D. 1199 which was a day of solar eclipse. The Śaka year quoted is current and Monday is evidently a mistake for Thursday.
<i>Singadēva.</i>	
75	Śaka 113[1], Vibhava, Kārttika, śu. 13, Thursday =Thursday, 23rd October, A.D. 1208. The Śaka year quoted is current.
66	Śaka 1133, Prajāpati, Kārttika, amāvāsyā, Sunday, saṅkramaṇa. Probably=Sunday, 6th November, A.D. 1211; f. d. t. .27. It was not a day of any saṅkramaṇa. The Vriśchika-saṅkramaṇa had occurred on Thursday, 27th October. But in the next year, i.e., Śaka 1134, Āṅgīrasa, the given tithi and Dhanus-saṅkramaṇa combined on Sunday, 25th November, A.D. 1212; .03.
46	Vishu, Pushya, śu. punṇami, Thursday =Thursday, 30th December, A.D. 1221; .53.
53	Śaka 1167, Krōdhin, Bhādrapada, śu. 14, Sunday, Vyatipāta. Irregular. In Śaka 1166 (expired), Krōdhin, the given tithi occurred on Thursday (not Sunday), 18th August, A.D. 1244; .78. But in the previous year (Śaka 1165 expired, Śōbhana), the details regularly corresponded to Sunday, 30th August, A.D. 1243.
<i>Kannaradēva.</i>	
54	4th year, Sādhāraṇa, ashtamī, Monday, and arddhōdaya in Pushya of the same year. The former date cannot be either calculated or verified owing to the insufficiency of details and the latter occurred on Sunday, 22nd January, A.D. 1251. The arddhōdaya, i.e., the combination of Pushya, ba. amāvāsyā, Sunday and Śravaṇa-nakshatra occurred on this day.
MISCELLANEOUS	
13	Viranāyana-dēva year 2, Plavaṅga, Kārttika, punṇami, Monday, Vyatipāta. The king Viranāyana could not be the Kaḷachurya king Āhavamalla who is known to have borne the <i>bhūda</i> Viranāyana, since his first year fell in Vikārin, Śaka 1102 (A.D. 1179-90). If he is identified with Bhillama's father Karṇa of the Yādava dynasty, the details would regularly correspond to Monday, 19th October, A.D. 1187.
15	Śaka 989, Plavaṅga, Phālguna, ba. tadige, Sunday =Sunday, 24th February, A.D. 1068; .22.
20	Śaka 1557, Yuva, Āshāḍha, vadi 13, Thursday =Thursday, 2nd July, A.D. 1635; .27.

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

Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>concl.</i>	
49	Śaka 1566, Tāraṇa, Śrāvāṇa, śu. 1, Friday. Probably=Wednesday (not Friday), 24th July, A.D. 1644.
52	Śaka 1109, Viranārāyaṇadēva year 2, Plavaṅga, Kārttika, puṇṇame, Monday, Vyatipāta =Monday, 19th October, A.D. 1187. See No. 13 above.
84	Śaka [7]00, Durmati, Chaitra, amāvāsyā, [Satur]day. Irregular. Śaka 700 (current) was Piṅgala and not Durmati, and the given <i>tithi</i> fell on a Thursday in the latter year. By the Śaka year, the details regularly correspond to A.D. 777, April 12, Saturday.