It was stated in the previous chapter that Tirukkoyilur came under the control of Ponnparappinan Vankövaraiyavan alias Magadesan Rājarājadēvan between A.D. 1205 and A.D. 1211. It is difficult to surmise how long Ponnparappinan Vankövaraiyavan alias Magadesan Rājarājadēvan retained his hold over Tirukkoyilur after A.D. 1211. The records of the Kāḍava chief Köpperunjinga II¹ (acq. A.D. 1243) begin to appear at Tirukkoyilur from A.D. 1247. Between A.D. 1211 and A.D. 1247 we have only one datable record² of Kāḷottunga III (A.D. 1213) and it refers to the scale of emoluments to be paid to the temple servants.
The provenance of the records of the Kadava chief mentioned above, in and around Tirukkōyilūr region, would suggest that Kopperunjiṅga gained an upper hand and brought under his control the territory of Malaiyamāns of Kiliyur, though the descendants of Attimallān managed to survive in Tiruvempāmalai region till A.D. 12423.

There are five inscriptions of Kopperunjiṅga at Tirukkōyilūr which give his regnal years and other astronomical details. It is possible to equate them with the years of Christian era i.e. 12474, 12565, 12596, 12617 and 12698. The epigraphs do not record any significant political events.

After A.D. 1269 we notice the records of the Pāṇḍya kings only at Tirukkōyilūr. From the time of the accession of Jaṭevarman Kulasekhara (A.D. 1190) till about the end of thirteenth century the power of the Pāṇḍyas attained great strength of expanded. Jaṭevarman Sundara Pāṇḍya (aon. A.D. 1251) brought under his control the region up to Nellore and Guḍdapā. All other
dynasties including the Chōlas were either re-
legated to the background or laid under tribute.
Kōpperuṟiṅiṅga was also defeated. There is no
evidence to suggest that the last Chōla ruler
Rājendra III was followed by another prince. The
Chōla kingdom was completely absorbed into the
Pāṇḍya empire. It is also said that Bir Dhal
identified with Marakōnam in South Arcot dis-
trict served as a secondary capital to the north-
ern provinces of the empire.

Tirukkōyilūr and the Pāṇḍyas

The exact year in which Tirukkōyilūr
came under the Pāṇḍya rule is not clear. We have
eleven records of Pāṇḍya rulers at Tirukkōyilūr.
However, it is difficult to give a connected acco-
unt of their rule since most of the inscriptions
do not specifically refer to the king’s name and
mention only the title Kōṇgrinmaikondān, commonly
assumed by the rulers of the dynasty. Even those
records which mention the king’s name pose problems
for, more than one Pāṇḍya ruler assumed the same
name. The task becomes all the more difficult in view of the unsettled nature of Pāṇḍya genealogy and chronology.

An epigraph\(^{11}\) of a certain Māgavarmān Sundara Pāṇḍya dated in the tenth year of his reign records a gift of land for supply of cloth and flag on the festival days to the Vīraṭṭanēśvara temple at Tirukkōyilūr. If we attribute the above record to Māgavarmān Sundara Pāṇḍya I, the date of the record would fall in A.D. 1226. This ruler is said to have invaded the Chōla country immediately after ascending the Pāṇḍya throne. His first invasion did not result in permanent occupation of the Chōla country. Hence it is difficult to assign this record to the above ruler. If we assume that the record belongs to Māgavarmān Sundara Pāṇḍya II, his tenth year would fall in A.D. 1248. However, this king is considered to be a weak ruler\(^{12}\). We have mentioned earlier that the records of Köopperuṅjhang are noticed at Tirukkōyilūr right from A.D. 1247 to 1269. Until we have further
evidence, it is difficult to identify the Nāgas-varmen Sundara Pāṇḍya mentioned in the above inscription.

An undated epigraph of Kōṅāpiṇḍa-kondan from Tirukkōyilūr records confirmation by the king of a tax free gift of land previously made by Sundara Pāṇḍyadēva to certain brāhmaṇas of the village, Kudamurittī ālīva Raṇesingarā-kehasa chatuvadimeγaλem, for the recitation of the Vedas by three persons daily in front of the image of Eiλaatalaiyānaperumāl set up by Sundara Pāṇḍyadēva in his name in the temple at Tirukkōyilūr, and for a special worship to the god Tīruviḍaikaḷi Āyaṇ on the day of his asterism.

Another undated record of a Kōṅāpiṇḍa-kondan from the same place refers to a tax free gift of the village Aiyūr for the expenses connected with the offerings and worship of the images of God Tīruviḍaikaḷi Āyaṇ at the service called Sundara Pāṇḍyan Āṇḍai and that of Eiλaatalaiyānaperumāl which was set up in the temple by Sundara...
Pāṇḍyadēva in the name of his elder brother (annālvi). The record also mentions Vikramapēṇ-
ḍyanallur as one of the boundaries of the village.

Since Kopperumjiinga's last known epigraph at Tirukkanilur is dated A.D.1269, it would be
reasonable to assign the two records of Kōṇēriy-
maikanāpa mentioning the title Bēḷeṟtaḷaiyānaperu-
mar (he, that is first of all) from the same place
to a date later than A.D.1269. In fact, it was
by A.D.1269 that the region was conquered by Jaṭā-
vormen Sundara Pāṇḍya I and his co-rulers. Hence
the above mentioned records may belong to either
Jaṭāvarman Sundara Pāṇḍya I or one of his imme-
diate successors.

An epigraph dated in the eighth year
of Śrī Vikrama Pāṇḍyadēva refers to his victory over
the Kōkatiya king Gaṇapati and the gift of land for
two lamps and gift made for his welfare. L.D.Swami-
kannu Pillai fixed December 14th, A.D.1291 as the
date of the above record based on the assumption
that A.D.1283 is the commencing date for Vikrama
Pandya. He later revised his opinion and ascribed 19 A.D. 1269-70 as the date of accession, thereby ascribing the record to A.D. 1277-78. Vikrama Pandya mentioned in the above record may be identified with his namesake Māṇavarman Vikrama Pandya who ascended the throne in A.D. 128320.

An inscription 21 of Kōṇeriṟṟmaikoṇḍān from Trivikrama temple at Tirukkōyilūr registers a tax-free gift of Šeṅgaṇan Kollesaḷḷaś Vīkrama Pandyaṉallūr, a village in Tenkaiṟṟ Karṇiṟṟpurru in Tirukkōvalūr parru for the expenses connected with the service Viṅkarpaṇḍyaṇ śandī, called after the king and offerings and worship to the God on the day of the king’s asterism and during the monthly festival. Yet another record 22 from Tirukkōyilūr dated in the 8th regnal year registers a grant of certain taxes to the temple of Tiruvirṛṭaṇam at Tirukkōyilūr by the same king.

We have two more lithic records and one copper plate grant issued during the reign of a Kōṇeriṟṟmaikoṇḍān. A record 23 dated in the third
year and 103rd day of Konériṇeikonekən mentions that the king remitted taxes on 18 mu of land granted for offerings and worship of Nāchōhiyēr Nāyakko Dēviyēr set up by the Tirumāḷiśei Jiyar in the name of Aṇumānuḷaṇ Pallevaraiyen in the temple. Another record dated in the 18th year and 162nd day of Konériṇeikonekən registers a gift of land as iravilī.

A copper plate grant issued in the third regnal year of Konériṇeikonekən registers a royal grant of Ulvari remitting the taxes on shares of lands and house sites in ratification of the Keiōloki given to the residents of Avenumone chaturvēdimangalaṃ which was founded after the king by Alagēndar alias Mahēbalivēnēyar. The details given above are not helpful in identifying the king mentioned as Konériṇeikonekən.
Tirukkōyilūr under the Vijayanagar empire

No clear account of the history of Tirukkōyilūr in the period which witnessed the decline of the Pāṇḍya power and the rise of the Vijayanagar empire can be given. It may be pointed out that we have no other epigraph from Tirukkōyilūr until we come to Vijayanagar period. In all probability Tirukkōyilūr passed into the hands of Sambuvarāyas after the Pāṇḍyas.

Sambuvarāyas are said to have belonged to the Seṅgēn family also known as Jambakula. Epigraphs of these chiefs are noticed in the present Chingleput, North Arcot and South Arcot districts. Originally Sambuvarāyas were subordinates of the Chōles. When the Chōla power was on the decline they appear to have strengthened their position. However when the Pāṇḍyas conquered the Chōles they were forced to acknowledge the supremacy of the Pāṇḍyas. They appear to have asserted their independence sometime after the assassination of Nāgavarman Kulasekhara Pāṇḍya I. Venkunambondam Ścambarameshan
Sambuvaraya27 (A.D. 1321-1339) ruled over Chingleput and North Arcot districts as an independent ruler. He was succeeded by his son Rājanārāyaṇa Sambuvaraya28.

The provenance of Rājanārāyaṇa Sambuvaraya's inscriptions in South Arcot and absence of Pāṇḍya inscriptions in the above area suggests that the former may have brought under his sway Tirukkōyilūr also. An inscription29 of Rājanārāyaṇa Sambuvaraya dated in his 18th regnal year (A.D. 1357) is found at Siddalinganadam, a village on the southern bank of Pennar. Yet another epigraph30 dated in the 19th regnal year (A.D. 1358) of the same chief from Arakandanallūr, on the northern bank of the Pennar registers a gift of house site and land to a person who was instrumental in obtaining a royal order making tax-free the Tirumaḍaisvilēgam of the temple.

The above records indicate that Rājanārāyaṇa Sambuvaraya would have controlled Tirukkōyilūr also. When the Vijayanagar ruler Bukka I embarked
on the conquest of the Tamil country, Rājenārāyaṇa was the first ruler to offer resistance. Kumāra Kampana, son of Bukka I is said\textsuperscript{31} to have defeated Rājenārāyaṇa Sambuvarāya and annexed Rājagambhiravrāiyam, the territory of the Sambuvarāyas. Thereafter the region passed into the hands of Vijayanagar rulers.

An epigraph\textsuperscript{32} of Kampana Ulogsar dated in Śaka 1284 (A.D.1362) records a tax free gift for the pacification of the king's indisposition of four mā of land to Devarāja bhaṭṭa, a temple priest, for worshipping the god. It is evident from the above record that Tiruakkōyilūr had come under the possession of Kumāra Kampana of Vijayānagarā by A.D.1362. Another undated record\textsuperscript{33} of Kampana from the same place refers to the repairs made to the temple of Tiruvidaiākalināya by Āiyā Ammaḷitta Gāndēraguli Māraya Nēysaka, son of Mahāprādhāṇi Sōmaya Denmēysaka and the gift of a grove of cocoanut trees to the temple by the āṇattēr of the temple for the merit of the former.
It is stated\textsuperscript{34} that the title \textit{Aliya Aranalkitta} applied to Maraya Nâyaka must have been acquired by him evidently after his destruction of the fort of Râjagambhiramalai (Padâivâdu) in the expedition undertaken by his father against Sambuvârâya. Maraya Nâyaka mentioned here is identified\textsuperscript{35} with his namesake who endowed a \textit{gôpûra} named after him at Kulattûr.

A record\textsuperscript{36} dated in Saka 1292 (A.D. 1370) from Tirukkôyilûr registers a gift (as \textit{tiruvidavattam}) of the village Êndêlâppû for the expenses of daily worship in the Trivikrama temple by Jammâna Uñâiyâr, son of Kompaâa:

An inscription\textsuperscript{37} of Hariyâna Uñâiyâr, son of Vîra Hariyâna Uñâiyâr dated in Saka 1304 (A.D. 1382) refers to the gift of the village Tëmûnam for the merit of the king and for repairs and worship in the shrine of Nâyânûr (Trivikrama) at Tirukkôyilûr. Since we have not as far come across a son of Harihara II named Hariyâna, ruling under his authority at this period, it is suggested\textsuperscript{38} that
Hariysna is perhaps a mistake for Viruppana who was in charge of these region during his father's lifetime. The above mentioned record is said to give the rates of taxes to be levied on the several kinds of crops grown on the lands.

A record of Vira Bhupatiraya, son of Bukka II by Tippamba dated Saka 1337 (A.D. 1475) refers to a gift, free from taxes, of a village for the midnight offerings to God Tiruvigaiyali Navaenar temple at Tirukkoyilur by one Anandatva Udaiyar for the welfare of the king.

Devaraja II is represented in four epigraphs at Tirukkoyilur and they are dated A.D. 1430, 1438, 1445 and 1446. A record dated in Saka 1360 (A.D. 1438) mentions gift of certain taxes by one Tirumalai Appan of Idaittuvai in Peasiviyan-achawadi. The identity of the donor is not clear. Another record dated in Saka 1367 (A.D. 1445) mention about provision made for worship for the merit of the Raja (king) and for the repairs in the temple.
The reference to Śāluva Narasiṅga as mahārāja in an epigraph dated A.D. 1471 from Tirukköyilūr indicates that Śāluva Narasiṅga was the de facto ruler in the Tamil country even before he usurped the Vijayanagar throne from the Saṅgama ruler Virupākṣa II in A.D. 1485. Tirukköyilūr record states that the outer wall (tirumādi) and the gōvura had collapsed and they were repaired by a certain Annamaśa. We come to know from an epigraph from Aṟakandavanallūr that Annamaśa was an agent of Śāluva Narasiṅga.

The reason for the damage to the Tirukköyilūr temple is not far to seek. We can easily conclude from the evidence provided by the epigraphs from the village in the vicinity of Tirukköyilūr that the damage was caused due to the invasion of Gaṅapati king of Orissa. The epigraphs indicate that the invasion took place during the rule of Kapilāndra and is referred to as 'ōṛiyan-galabaḷai' (Oriyan conquest) in the inscriptions.
S. Krishnaswamy states that Sruva Narasimha, who was governing the southern provinces from Chandragiri was transferred to Penugonda to oppose Kapilendra's forces. However the efforts made by Vijayanagar ruler failed and Kapilendra's forces under his son Hamvira and his grandason penetrated as far as Srirangam if not further, and occupied the Tamil country up to the Kaveri delta. This is confirmed by the Srirangam epigraph of Dakshina Kapileswara Hamvira Kumara Mahapatra. After the defeat of the Vijayanagar forces in March A.D. 1464, Kumara Hamvira is said to have proceeded towards the southern sea, and washed his blood stained sword.

A perusal of the epigraphs from Tirukkovilur region suggests that the Vijayanagar forces offered resistance in this region to the Gajapati forces and consequently it resulted in extensive damage to the temples in the area.

A record dated 12th October, A.D. 1470 from Idaiyaru states that the temple in that place was destroyed by the Oddiyana. A similar record
dated in Śaka 1393 (A.D. 1470) from Arakāṇṇamalūr near Tirukkuḻiyūr states that the mandapas of the
temple at the place had become dilapidated during the Odāiyam galabai, and Annamarasa the agent of
Śāluva Karasiṅhadeva Mahārāya made a gift of cer-
tain taxes for repairs and for the revival of wor-
ship in the temple for the merit of the king.

Yet another record from Herkunam dated
in the same year states that the dēvadāna holdings
belonging to Śiva and Viṣṇu temples in that place
had become desolate and the temples and mandapas
also had become dilapidated due to the Odāiyam-
galabai. Annamarasa is said to have restored wor-
ship in these temples by remitting taxes on certain
lands. We gather from epigraphs from Kārangiyar,
Siddhalingamadamm and Tirupplappandai that the
temples in those places were also damaged due to
Odāiyam galabai. All the places mentioned above
are situated very near Tirukkuḻiyūr. Sembūr near
Gingee and Tiruvamathūr near Villupuram are the
other places which appear to have been attacked by
the Gajapatis.
An epigraph from Munnur (South Arcot district) states that Kumara Hamviradova, son of Dakshiṇa Kapilēśvara was ruling in Saka 1586 (A.D. 1464) after having conquered Valuḍilambaguru, Usavadi, Tiruvur, Tirumēlapalli (Trichirappalli) and Chandragiri and made an endowment to the Viṣṇu temple in Munnur for a special service called Hamvirabhogam. We may infer from the word Hamvirabhogam that it refers to Kumara Hamvira, the son of Kapilendra Gojapati of Orissa.

It is said that the Gojapati conquest of the south was not a mere raid. It may be so, but there is no evidence to conclude that the Tamil districts were under the control of Gojapatis for a long period. As stated earlier, Munnur was under the control of Dakshiṇa Kapilēśvara Kumara Hamvira Mahāpatra by A.D. 1464. However, we notice an epigraph mentioning Sāluva Narasimha by A.D. 1466 from the same place. In between these two dates we come across a record from Kaṇchipuram dated A.D. 1465 which mentions that the Vijayanagar ruler Mallikara-
juna was ruling over the Tamil country. It is evident from the above mentioned records that the Tamil country was under the occupation of Ga-japetis only for a brief period.

An epigraph dated A.D. 1505 states during his visit to Tirukkoilur, Immaḍi Narasā Nayaka remitted taxes on the lands sold at a loss to the Trivikrama temple by the tenants owing to their inability to pay the taxes. The Sāluva dynasty came to an end with Immaḍi Narasimha, son of Sāluva Narasimha and was followed by the Tuluva dynasty.

Vira Narasimha, son of Narasā Nayaka, regent of Immaḍi Narasimha inaugurated the Tuluva dynasty of Vijayanagar after assassination the lawful sovereign Immaḍi Narasimha67. He in turn was succeeded by his half brother Krishnadēvarāya68. The latter's records four69 in number, dated A.D. 1521, 1522 are available at Tirukkoilur. They refer to routine transactions and devoid of any historical information.
A record of Aehyuta Devsi, brother of Krishnadévaraya, dated A.D. 1532 refers to gift of house sites to the temple servants on both sides of the new street called Bégaràippaparundamvu opened out close to the big gomuru at Tirukkoyilur by Mahamandalásvara Bégyadéva Chólamaháraja in obedience to the order of the king transmitted to him through Tirumciidéva Maharája. We have no other information about Bhágayadéva Chólamaháraja.

The next available epigraph at Tirukkoyilur belongs to Sadasiva, nephew of Aehyuta Dévaráya and is dated A.D. 1552. It records gift of lands for offerings and festivals to the god Ayár-gal Néyén (Trivikrama) at Tirukkoyilur by one Súrappa Néyaka, son of Potéppa Néyaka. We learn from this record that Tirukkoyilur was in Tiruväţi a sirmai, a sub-division of Tirumúpppdi vájámádu, which was itself a portion of Valudilampaścúvadí (i.e. chóvadí) in Kupukal-kórram, a district of Maládu alias Janamáthaválamá. It is also recorded in the same epigraph that a number of villages and lands which already belonged to the temple and had
been assessed were lying uncultivated and they were now made tax free by Emberumanar Jiyar. We also learn about the services named after Aliyo Rāmārāyar, Sūrappa Nāyakar and Kṛishna Nāyakar.

The epigraph refers to Tirukkoḻilūr as the sacred place of the first three Ālvārs (Mudal Ālvār divyakshētra). The king is referred to as Virapratāpa Saḍāsiva Mahārāja who instituted the elephant hunt. Sūrappa Nāyakar mentioned above figures in a record dated A.D. 1562 as an officer of the king and also in a record dated 1566. Kṛishṇama Nāyakar is evidently the son of Mahāmāyāvara Rāmarāja who figures in a record dated A.D. 1557.

Another epigraph of Saḍāsiva from the same place dated A.D. 1560 records gift of a village by Obaladēva mahārāja, son of Kōṇēṣṭhayaḍēva mahārāja for offerings and worship to the deity. Yet another inscription dated A.D. 1567 records the lease of the village Puttur by the agent of Sūrappa Nāyakar.
An epigraph issued during the reign of Virapratapa Sriranga of Aravidu dynasty which came in possession of the empire and dated A.D. 1574 refers to gift of land for certain offerings to Chakaravarti-tirumadzs in Alyerkal Nayanar (Tri-vikrama) temple at Tirukkoyilur by one Tirumalai Nambi Tiruvengaadayyan. The record of Venkata I, brother of Sriranga, dated A.D. 1588 from Tirukkoyilur furnishes some useful information. We learn that the shrine of Krishna and the Vailamtha-yagam in the Tri-vikrama temple were built by Achuthan, daughter of Krishnappa Nayaka. It is also stated that the village Kolliyur was endowed for providing worship to Krishna. Tirukkoyilur is said to be governed as umbilikkal by Virupparasar, the son-in-law of Vaiyappa Krishnappa Nayaka.

Krishnappa Nayaka mentioned above is identified with Krishnappa, son of Vaiyappa Nayaka who tried to assert his independence towards the close of the Venkata's reign. It may be pointed out that originally Kolliyur was a devadana village of the Shaiva temple
at Arakandanallur. Evidently the above-mentioned temple was deprived of Kolliyur village and the same was assigned to the Vaishnava shrine at Tirur-kkoyilur by A.D. 1588.
It is suggested that there might have been two Köpperunjingas related to each other as father and son. (See ARE, 1906, p.46) There is yet another view according to which there was only one Köpperunjinga (See S. R. Balasubrahmanyan, Köpperunjingen (Tamil, Pari Nileyen, Madras, 1965) pp.35-64. The Government Epigraphist's view (ARE, 1921-22, part II, para 40) that "an interval of over 90 years, which is impossibly long reign for a single sovereign" is convincing. For more details see also R. Sathianathaier, "The Kadavarya problem", Dr. S. Krishnaswamy Ayyangar Commemoration volume (Published by the Committee, Madras, 1936) pp.212-216 and S. Somasundara Desiker "The Kadaverayas", Journal of Indian History, v. pp.314-324.

3. ARE, 1937-38, no.450.
4. SHI, XIII, no.147.
5. ibid., no.180.
6. *ibid.*, no.203.
7. *ibid.*, no.213.
10. K. Venkateramayya, *The early Muslim expansion in South India*, (University of Madras, Madras, 1942) pp.46-47. See also *Journal of Andhra Historical Research Society*, XIII, pp.1-5; while S. Krishnaswamy Ayyangar identifies it with Gaṇeśakondachōḷapūraṁ or Jeyangondachōḷapūram. (South India and her Mohammedan invaders, (Oxford University Press, Bombay, 1921) p.44. S. Mohammad Hussyn Nair feels that the place must be sought for after Quilon before Tondi on the east Coast (*Arab Geographers knowledge of South India*, University of Madras, Madras, 1921, pp.54-55. In.92)


15. S. Krishnaswamy Ayyangar., SIML, op.cit, p.53.

16. As observed earlier Māravarman Sundara Pāṇḍya's conquest of Chōḷa country did not result in permanent occupation of the land. But Jotavarman Sundara Pāṇḍya annexed the region to the Pāṇḍya empire.

17. SII.,VII, no.128.

18. ARB., 1921, part II, para 31.

19: ibid.

20. K.A. Nilakanta Sastri (op.cit, p.167, fn.2) drew our attention to an inscription of Vikrama Pāṇḍya from South Arcot (ARB., 1905, no.43) which states that the salt pans belonging to a temple remained unused since the time of Köpperunjina who ruled almost up to A.D.1280. Hence the original date A.D.1283 is more reliable.

22. SCI., VII, no.916.
23. ARE., 1921, no.331.
24. SCI., VII, no.936.
25. OXP., 1923-24, no.5.
26. K.A. Nilsakanta Sastri., The Cōles., p.347;
See also A. Krishnaswami., The Tamil Country under
Vidyaśānter (Annamalai University, Annamalainagar,
1964) p.49.
27. ARE., 1934, no.29. This epigraph mentioning his
17th regnal year is dated Śaka 1260 (A.D.1318)
28. Rājanārayana Sambuvēṣaṇa's earliest record is
dated A.D.1339 and the latest epigraph is dated
A.D. 1363 (ARE., 1929, no.377; ibid., 1916, no.226;
ibid., 1917, part II, para 43.
29. ARE., 1910, part II, para 60.
30. ibid., 1934-35, no.131.
31. Madhurīvijayan., Canto. iv, quoted by A.Krishnas-
swamy, op.cit., p.14, fn.35.
32. ARE., 1921-22, no.351.
33. ibid., 1934-35, no. 255.
34. ibid., part II, para 38.
35. ibid.,
36. ibid., no. 256.
37. ibid., no. 259.
38. ibid., part II, para 40.
39. ibid.
40. ibid., no. 355.
41. ibid., no. 258.
42. ibid., no. 260.
43. ibid., no. 265.
44. ibid., 1905, no. 23.
45. ibid., 1934-35, no. 260.
46. ibid., no. 265.
47. ibid., 1905, no. 1.
Sastri, General ed.) Further Sources of Vijayanagar History, University of Madras, Madras, 1946, v.1, p.112.

49. AHE, 1934-35, no.111.

50. S. Krishnaswamy Ayyangar; "A little known chapter of Vijayanagar History from 1450 to 1509", Hindustan Review, 1911, p.38.

51. AHE, 1937-38, no.97.

52. The Srirangam epigraph is dated Saka 1386 Svebhama, Panguni 25 corresponding to Tuesday 25th March, A.D.1464.

53. AHE, 1929, no.287.

54. ibid., 1934-35, no.111.

55. ibid., no.213.

56. ibid., 1936-37, no.37.

57. ibid., 1937-38, no.262.

58. ibid., 1935-36, part II, para 65.

59. ibid., 1919, no.4.

60. ibid., 1922, no.8.

61. ibid., 1919, no.51.

63. *ARE*, 1919, no. 51.
64. *ibid.*, 1919, no.
65. *STI*, IV, no. 360.
70. *ibid.*, no. 356.
71. *ibid.*, no. 312.
72. *ibid.*, no. 411.
73. *ibid.*, no. 79.
74. *ibid.*
76. ibid., 1921-22, no 7513.
77. ibid., no 7553.
78. ibid., 1934-35, no 1252.
79. ibid., part III, para
80. ibid., no 186.