PWD - 1893

பக்கங்களின் எண்ணிக்கை - 20
பதிவுசெய்த திகதி - 10/4/1

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GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers :—

From Dr. E. HULTZSCH, Government Epigraphist, to the Chief Secretary to Government, dated Bangalore, 30th June 1893, No. 243.

I have the honour to submit the following report on epigraphical work accomplished from July 1892 to June 1893.

2. The second part of the second volume of *South-Indian Inscriptions* was issued by the Madras Government Press, and the printing of the third part of the same volume has commenced. This part will contain some additional inscriptions of the Tanjore temple, two copper-plate grants of the Pallava dynasty, a grant of the Eastern Chalukya king Vîra-Chôḍa, and some other records which will supplement the results arrived at in Volume I.

3. I subjoin a list of the places visited during the last field season by me or by my three Assistants who have been most energetic and successful in discovering and copying new historical materials :—

I. Tanjore district— Tanjore.
II. South Arcot district— Chidambaram.
III. North Arcot district— Kâḷahasti, Dûśi, Kuraṅganimuṭṭam, Kûrambandal and Ukkal.
IV. Chingleput district— Conjeeveram and Vallam.
V. Nellore district— Udayagiri and Dâsaripalle.
VI. Anantapur district— Tadpatri.
VII. Kistna district— Guṇṭûr, Narasarâvupêta, Nâḍeṇḍla, Koṇḍavîḍu, Pedda-Kâkâṇi, Nambûr, Kâzâ, Maṅgalagiri, Bezvâḍa, Kôṭapakoṇḍa, Irlapâḍu, Gôvindapuram, Yenamadala, Avanigaḍḍa, Gaṇapêśvaram, Śrîkâkuḷam, Guḍivâḍa and Mandapâḍu
VIII. Godavari district— Drâkshârâmam, Sarpavaram, Bhîmavaram, Piṭhâpuram, Tirupati, Palivela, Rajahmundry, Pâlakôl, Ellore and Taḍikalpûḍi.
IX. Mysore State—
(*a*) Chitaldroog district— Śiddâpura.
(*b*) Hassan district— Śravaṇa-Beḷgoḷa.
(*c*) Bangalore district— Whitefield.
(*d*) Kolar district— Kuruḍumalai.

The total number of inscriptions copied in the past year amounts to 764. In the following paragraphs I shall notice the most important of those among them which have been already transcribed or examined.

4. The Kanarese Assistant took impressions of the three new edicts of Aśôka which Mr. Rice had discovered near Śiddâpura in the Moḷakâlmuru taluk of the Chitaldroog district. These impressions (Nos. 164 to 166 of 1892) were photographed by Messrs. Wiele and Klein, and from their negatives Messrs. Griggs and Sons, London, prepared photo-lithographic plates. These will be issued with Part II of the New Series of the *Epigraphia Indica*, to accompany a paper by Dr. Bühler to whom I have forwarded one set of the original impressions. One of the impressions of the

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first edict is now hung up in the Government Central Museum at Madras. Near one of the Aśôka edicts, the Kanarese Assistant discovered two Kanarese inscriptions of the eleventh century of our era (Nos. 167 and 168 of 1892).

5. Near the modern settlement of Whitefield is an inscribed stone which is popularly supposed to point out the situation of a buried treasure. In reality it bears a Kanarese inscription of the last Hoysaḷa king Ballâḷa III., dated in A.D. 1342 (No. 169 of 1892).

6. The Śiva temple at Chidambaram contains a number of Sanskrit and Tamil inscriptions of king Sundara-Pâṇḍya of Madhurâ (Nos. 171, 172 and 176 to 184 of 1892), which record gifts to the temple and refer to victories over the Hoysaḷa king (Sômêśvara), Gaṇḍa-Gôpa (*i.e.*, Gaṇḍa-Gôpâḷa), (the Kâkatîya king) Gaṇapati, and the kings of Cuttack, Malabar and Ceylon. These historical references prove that the king is identical with Jatâvarman *alias* Sundara-Pâṇḍyadêva, whose inscriptions are found at Śrîraṅgam and Tirukkaṟukkuṟram, and who ascended the throne in A. D. 1250 or 1251 (*Indian Antiquary*, Vol. XXI, pp. 122 and 343). A further short inscription of Sundara-Pâṇḍya, in which he boasts of his victories over various kings, is inscribed on one of the *gôpuras* of the large Vishṇu temple at Little Kâñchî (No. 52 of 1893).

7. The rock-cut Śaiva shrine at Vallam near Chingleput bears two Tamil inscriptions (Nos. 185 and 186 of 1892). One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door pillar. It records the gift of a lamp to the temple of Vasantêśvara at Vallam. The second, very archaic inscription, is engraved on the upper portion of both door pillars and records that the temple was built by Skandasêna, the son of Vasantapriyarâja, who was a vassal of Mahêndra-Pôtarâja. From the other inscription it follows further that Skandasêna called the temple Vasantêśvara after his father Vasanta. Mahêndra-Pôtarâja, whose vassal Vasanta professes to be, must have been a Pallava king. This is already suggested by the first part of his name, which occurs twice in the list of Pallavas as far as it is known (*South-Indian Inscriptions*, Vol. I, p. 11). The second part of the compound, *pôta*, is synonymous with *pallava*, 'a sprout,' and forms part of the name of several Pallava kings. Finally, the surnames which the king receives in the Vallam rock inscription, have their parallels in other Pallava inscriptions. With Lalitâṅkura compare Lalita and Nayâṅkura in the Dharmarâja Ratha inscriptions (*South-Indian Inscriptions*, Vol. I, p. 3). Śatrumalla and Guṇabhara occur also in the two cave inscriptions on the Trichinopoly rock (*ibid.*, p. 29). Though such surnames are a somewhat unsafe basis for identification, it may be provisionally assumed that both the Trichinopoly cave inscriptions of Guṇabhara *alias* Śatrumalla and the Vallam rock inscription of Mahêndra-Pôtarâja belong to one of the two Pallava kings called Mahêndravarman, *i.e.*, to the seventh century of our era.

8. The town of Kâḷahasti in the North Arcot district is picturesquely situated between two steep hills, one of which, in the north, bears a temple of Durgâmbâ, and the second, in the south, one of Kaṇṇappêśvara, *i.e.*, the Îśvara (Śiva temple) of Kaṇṇappa, one of the sixty-three devotees of Śiva, whose legendary history is contained in the *Periyapurâṇam* (pp. 65 ff. of the Madras edition of 1888). Kaṇṇappa is there said to have sacrificed one of his eyes to a *liṅga* on the hill of Tirukkâḷatti (Kâḷahasti). His intention of offering the second eye as well was frustrated by Śiva himself, who conferred on him the name Kaṇṇappa with reference to the sacrifice of his eyes (Tamil *kaṇ*). In the centre of the town is a small Vishṇu temple called Varadarâja, which is devoid of inscriptions and apparently modern. The palace of the Raja of Kâḷahasti was built 80 years ago. On the western side of the Kaṇṇappa hill extends the large temple of Kâḷahastîśvara, which contains the so-called Air-Liṅga (*Vâyu-Liṅga*). At the north-east corner of the temple rise two imposing *gôpuras* and a wooden car of large dimensions. The two shrines of Kâśî-Viśvanâthêśvara and Maṇikaṇṭhêśvara adjoin the southern side of the big temple. The second of them contains several inscriptions. One of these (No. 202 of 1892), which is much obliterated, appears to allude to the Śaiva devotee Kaṇṇappa. Another (No. 201) records an endowment for offerings by Sâmanta-Bhôja, the minister of (the Kâkatîya king) Gaṇapati. This minister is already known from an inscription at Conjeeveram

which I have published in the *Indian Antiquary* (Vol. XXI, pp. 197 ff.). The new inscription shows that Dôchi and Vâchâmbâ, who are also mentioned in the Conjeeveram inscription, were Sâmanta-Bhôja's father and mother. Further south, on the slope of the Kaṇṇappa hill, is a small temple of Brahmâ, which encloses a stone bust of the four-faced god. To the left of the Brahmâ temple and at the back of a maṇḍapa below it, bass-reliefs of Śaiva deities are cut on the rock. Further south is the temple of Agastyêśvara with one inscription of Râjarâja. On the opposite side of the hill is a deserted tank called Bharadvâja-Tîrtha. My First Assistant examined the inscriptions of the Kâḷahastîśvara temple as far as the chunnam, with which the South-Indians of the present day are wont to cover the historical records of their ancestors, admitted. A few of them were cleaned and copied (Nos. 195 to 200 of 1892). One of these (No. 195) records a grant by a daughter of the Gaṅga king Śîya-Gaṅga, the lord of Kuvalâḷapura (*i.e.*, Kôlâr). Two other inscriptions of the same chief were discovered by my First Assistant at Conjeeveram (Nos. 10 and 44 of 1893). In one of these, he is surnamed Amarâbharaṇa, and the other belongs to the reign of Gaṇḍa-Gôpâḷa. This settles the approximate time of the composition of the well-known Tamil Grammar *Naṉṉûl* which, according to its preface, was written by Pavaṇandi at the request of Śîya-Gaṅga Amarâbharaṇa.

9. The hill-fort of Udayagiri in the Nellore district and the Raṅganâyaka temple in the village at the foot of the hill contain a few comparatively modern inscriptions. Two of them (Nos. 208 and 209 of 1892) record the erection of a temple of Vishṇu and one of Śiva by a certain Tammarâya or Tamarâya. Another (No. 204) states that Timmarâju constructed a *gôpura*, *maṇḍapa*, *prâkâra* and tank for the temple of Raghunâyaka, and mentions a number of villages. The four remaining inscriptions which were copied, belong to the kings of Vijayanagara. One of these (No. 203) records that Krishṇarâya made a gift to the temple after his return from the conquest of Pratâpa-Rudra whom he had pursued as far as Koṇḍavîḍu. The same achievement of Krishṇarâya and the capture of the fort of Udayagiri is referred to in a trilingual (Telugu, Kanarese and Tamil) inscription on the hill of Tirupati in the North Arcot district (Nos. 53 to 55 of 1888–89). Three inscriptions in the Kistna district (Nos. 242, 255 and 257 of 1892) attribute the capture of Koṇḍavîḍu to Krishṇarâya's minister Sâḷva-Timma, the son of Râchaya and grandson of Vêmaya, and place it in Śaka 1437 (A. D. 1515). A cave on a hill near Dâsaripalle, which I visited in the hope of finding ancient inscriptions in it, contains only a record of the Vijayanagara king Krishṇadêva (No. 210 of 1892).

10. The two temples of Śiva and Vishṇu at Nâdeṇḍla contain many Sanskrit and Telugu inscriptions of a dynasty of local chiefs who profess to be descended from Buddhavarman, an officer of the Eastern Chalukya king Kubja-Vishṇu. The earliest inscription (No. 227 of 1892) is one of Manma-Maṇḍa, which is dated in A.D. 1130, and the latest (No. 286) one of Manumarâju of A.D. 1253. Manma-Maṇḍa, his younger brother Chôḍerâju, Buddharâju, and Mallerâju the father of Maṇḍerâju, were vassals of Kulôttuṅga-Chôḍa. Rudradêva, whose inscription (No. 279) is dated in A.D. 1201, was related by marriage to the Kâkatîya king Gaṇapati. The king Kulôttuṅga-Chôḍa, of whom the earlier members of the family were feudatories, is probably identical with Kulôttuṅga-Chôḍa-Goṅka or Velanâṇṭi-Goṅka, a son of Râjêndra-Chôḍa, whose inscriptions are dated between A.D. 1133 (No. 344) and 1150 (No. 221) No. 214 states that Maṇḍa, the grandfather of Chôḍerâju, had been a vassal of Râjêndra-Chôḍa.

11. At Bezvâḍa, facsimiles were prepared of all the inscriptions which Mr. Sewell mentions in his *Lists of Antiquities*, Vol. I, pp. 47 ff. Four of these apparently belong to the Eastern Chalukyas and Chalukya-Chôlas, *viz.*, one of Yuddhamalla, the grandson of Mallapa (No. 323 of 1892), two of Kulôttuṅga-Chôla (Nos. 269 and 325), and one of Vishṇuvardhana *alias* Paṟântakadêva (No. 282). No. 308 furnishes the date A.D. 1465 for Kapilêśvara, the Gajapati king of Orissa (compare *Indian Antiquary*, Vol. XX, page 390), and No. 305 the date A.D. 1298 for Pratâpa-Rudra, the Kâkatîya king of Worangal. This king was still reigning in A.D. 1316 when Conjeeveram was taken by one of his generals (No. 43 of 1893). Two other Kâkatîya inscriptions at Kâzâ (Nos. 254 and 256 of 1892) are dated in

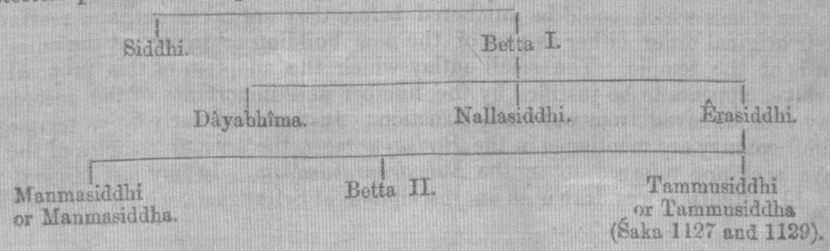
A.D. 1269 and belong to the reign of Rudradêva, *i.e.*, of Rudrâmbâ, the daughter and successor of Ganapati (compare *Indian Antiquary*, Vol. XXI, p. 199).

12. In the temple of Râmêśvara at Tadpatri, copies were taken of four inscriptions of the second dynasty of Vijayanagara kings (Nos. 340 to 343 of 1892) and of an inscription of A.D. 1198 (No. 338) which records a grant to a member of the Jaina religion, and therefore appears to have been transferred to its present place from some Jaina building, of which no traces remain.

13. The city of Conjeeveram contains several temples which date from the earliest period of South-Indian architecture. The largest and best preserved specimen is the Kailâsanâtha temple which was built by the two Pallava kings Râjasiṁha and Mahêndravarman (*South-Indian Inscriptions*, Vol. I, p. 9). The Pallava inscriptions of the Vaikuṇṭha-Perumâl temple are so much obliterated that only a few words here and there can be read in them. From two fragmentary records (Nos. 34 and 37 of 1887–88) I suspect that the temple was built by the Pallava king Paramêśvaravarman II. A third Pallava temple is the small Śaiva shrine of Muktîśvara. A Tamil inscription of the Pallava king Nandivarman, which runs round this shrine (No. 14 of 1893), gives the ancient name of the temple as Dharmamahâdêvîśvara. Accordingly, the temple appears to owe its foundation to a Pallava queen named Dharmamahâdêvî. The next group of Śaiva temples in chronological order are those mentioned in the *Periyapurâṇam*, a book, the contents, though not the final redaction, of which date from the time before the great Chôla king Râjarâja. The following Conjeeveram temples are here referred to:— Êgambam, Mêṟṟali, Ônagândaṉṟali, Aṉêgadaṅgâvadam and Neṟikkâraikkâḍu. The first of these is the well-known large temple of Êkâmranâtha. The fourth of them contains three Chôla inscriptions which were copied in 1890 (Nos. 22 to 24). The second, third and fifth also are still in existence. The Mêṟṟali, *i.e.*, the "Western temple," is situated in the Weavers' quarter; it contains four comparatively modern inscriptions. The Ônagândaṉṟali, now called Ônakândîśvara, is in the "Cotton quarter" near the Sarvatîrtham tank. The Tirukkâlêśvara temple near Vêppaṅgulam, one mile east of Conjeeveram, contains inscriptions of Râjêndra-Chôla and his successors, in which the temple is called Tirukkâraikkâḍu, and has accordingly to be identified with the Neṟikkâraikkâḍu temple of the *Periyapurânam*. To return to the Êkâmranâtha temple, — my First Assistant has there, in addition to the four inscriptions copied in 1890 (Nos. 25 to 28), discovered a number of historically important inscriptions of Chôla and other kings (Nos. 1 to 13 and 54 of 1893). Among them is a Tamil version of the Sanskrit inscription of the Kâkatîya king Ganapati (No. 26 of 1890) which I have published in the *Indian Antiquary* (Vol. XXI, pp. 197 ff.). While copying these inscriptions, my Assistant came to know that an act of modern vandalism is about to be perpetrated within the precincts of that ancient temple. The trustees of the temple, who, as usual, are unable to decipher, and consequently to appreciate the value of, stone inscriptions, are going to improve the inner portion of the temple by pulling down the central shrine and its first enclosure, and rebuilding both. This is much to be regretted as both the shrine and the enclosure are covered with ancient inscriptions. Part of those on the enclosure have been copied by my Assistant. The shrine itself is covered with such a thick layer of chunnam that only a few letters are visible here and there, and would have to be carefully cleaned before its inscriptions can be read and copied. I do not know if Government can interfere with the internal management of the temple so far as to prohibit the pulling down of the shrine and enclosure. I would, however, suggest that a responsible Hindu officer of the Public Works Department might be deputed to the Êkâmranâtha temple and might be ordered to superintend the removal of the stones which could be numbered before they are taken out, and rearranged in their original order either as part of the new building or in one of the outer courtyards of the temple. The small outlay which the adoption of this proposal would involve, appears to be justified by the number and importance of the records which may thus be saved from wanton destruction. Just as most early Śaiva temples of the Tamil country are mentioned in the *Periyapurâṇam*, the ancient temples of the Vaishṇava sect are referred to in the *Nâlâyiraprabandham*. In my last *Annual Report* (p. 11) attention was drawn to an inscription at Śrîraṅgam, which proves that the

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hymns of Kulaśêkhara, one of the twelve reputed authors of the *Nâlâyiraprabandham*, must have existed before the last quarter of the eleventh century of our era. My First Assistant has discovered a new proof for the antiquity of the book. In the Arulâla-Perumâl temple at Tiruvattiyûr (or Little Kâñchî) he found an inscription (No. 33 of 1893) of Vikrama-Chôla (probably A.D. 1112 to 1127) which provides for the expenses of the annual celebration of the birthday of the two Vaishṇava saints Pûdattârvâr and Poygaiyârvâr, who had composed hymns in honour of the temple. The hymns of Pûdattârvâr and of Poygaiyârvâr are actually found in the printed text of the *Nâlâyiraprabandham*. This work mentions among others the following temples:— Tiruppâḍagam, Tiruttaṅkâ, Aṭṭabuyagaram, Ûragam, Aṭṭiyûr and Paramêśvara-Vinnagar. The last of these six temples is identical with the Vaikuṇṭha-Perumâl temple at Conjeeveram, to which I have already referred in this paragraph, and the ancient name of which is given in one of its inscriptions (No. 37 of 1887–88) as Paramêśvara-Vishṇugriha. Tiruppâḍagam is the original designation of the Pâṇḍava-Perumâl temple at Conjeeveram as we learn from two inscriptions of Kulôttuṅga-Chôla I. (Nos. 17 and 18 of 1893). Tiruttaṅkâ occurs as the name of the Vilakkoli-Perumâl temple at Conjeeveram in one of the two inscriptions which it contains. Aṭṭabuyagaram is probably identical with the Aṣhṭabhuja temple at Conjeeveram. In two inscriptions of Kulôttuṅga-Chôla I. and one later inscription in the Ulagaḷanda-Perumâl temple at Conjeeveram, the temple is called Ûragam. It may be therefore identified with the Ûragam of the *Nâlâyiraprabandham*. The Vishṇu temple at Attiyûr to which the same work refers, is the large temple at Little Kâñchî, which, in its inscriptions, bears the name of "Arulâla-Perumâl at Tiruvattiyûr or Attiyûr." This Tamil name is derived in the inscriptions from *atti*, a Tamil corruption of the Sanskrit *hastin*, 'an elephant.' Thus No. 45 of 1893 records the building of a golden arch at the door of the shrine of Gajêndragirinâtha, *i.e.*, 'the god of the mountain of the lord of elephants;' No. 41 a grant by a certain Nîla-Gaṅga of Âmûr, "who was born to rule the earth" (an expectation which he appears to have realized on a very limited scale), to Dviradâchalanâtha, *i.e.*, 'the god of the elephant mountain;' and No. 51 the donation of a new car by Champa, the son of Vîra-Chôla, to 'the god who resides on the elephant mountain.' The date of the last inscription, A. D. 1314, is the same as that of an inscription of the same chief at Tiruvallam (No. 3 of 1890). No. 43 of 1893 contains the interesting statement that Muppiḍi, an officer of the Kâkatîya king Pratâpa-Rudra of Êkaśilânagarî (*i.e.*, Worangal), conquered Kâñchî in A.D. 1316. No. 50 consists of a Sanskrit verse, unfortunately much obliterated, which is addressed to the famous Vêdic scholar Sâyaṇa, and mentions his mother Śrîmâyî, his father Mâyaṇa, his elder brother [Mâdhava], his younger brother the poet Bhôganâtha, and his preceptor Śrîkaṇṭhanâtha. While this inscription is valuable for the history of Indian literature as an epigraphical confirmation of Sâyaṇa's traditional parentage, two other inscriptions (Nos. 40 and 42) corroborate Mr. Tracy's reading of certain Pâṇḍya coins (*Madras Journal of Literature and Science*, 1887–88), which bear the legends *Kôdaṇḍa-Râmaṉ* and *Kaliyuga-Râmaṉ*. In these two records, a king who does not give his name, but only his titles, makes provision for certain offerings which he names after his epithets Kôdaṇḍa-Râmaṉ and Kaliyuga-Râmaṉ. In my last *Annual Report* (p. 9) reference was made to an inscription at Tiruvorriyûr near Madras, which contains a genealogy of, and the date A.D. 1207 for, a certain Tammu-Siddhi or Tammu-Siddha. Of this king and his family, several inscriptions have since been copied at the Arulâla-Perumâl temple and other places. One of them (No. 35 of 1893), which is dated in A.D. 1205, records the erection of portions of the temple and informs us that the king was crowned at the city of Nellûr. The historical portion of the genealogy in both inscriptions is as follows:—



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Manmasiddha is referred to in No. 8 of 1893. Another inscription (No. 34 of 1893) of A.D. 1234 mentions Tikka, a son of Manumasiddhi. This may be the same Tikka whose queen Lakshmîdêvî was a daughter of Vîra-Nârasimha (No. 46 of 1893), a king who is also mentioned in No. 200 of 1892. Several members of the family bore the surname Ganda-Gôpâla, *viz.*, Êrasiddhi (No. 35 of 1893), Manmasiddha (No. 37 of 1893) and Tikka (No. 46 of 1893). A still later Ganda-Gôpâla ascended the throne in A.D. 1250 (*Indian Antiquary*, Vol. XXI, p. 122), and an inscription at Narasarâyupêta of Manma-Ganda-Gôpâla, who was the oldest son of Nallesiddhi and a vassal of Pratâpa-Rudra (No. 213 of 1892), is dated in A.D. 1297.

14. From Conjeeveram I paid a visit to the village of Ukkal in the North Arcot district, regarding which a separate report will be submitted to Government with reference to G.O., dated 16th January 1893, No. 19, Public. At present it will be sufficient to state that the Perumâl temple at Ukkal contains two inscriptions of Kambavarman (Nos. 24 and 26 of 1893), who must have been an ancient king, as an inscription of his is quoted in a copper-plate grant of Uttama-Chôla (see p. 5 of my *Progress Report* for October 1890 to March 1891), one of the Chôla king Parântaka I. (No. 30), one of [Para]kêsarivarman "who cut off the head of Vîra-Pândya" (No. 32), and one of the Râshṭrakûṭa king Kannaradêva (*i.e.*, Krishna III.) "who took Conjeeveram and Tanjore" (No. 25). On the way to Ukkal I visited the villages of Dûśi, Kuranganimuttam and Kûrambandal. The temple of Vîrrirunda-Perumâl at Dûśi contains four fragmentary inscriptions, one of which belongs to the great Râjarâja and another to Kô-Vijaya-Kamba-Vikramavarman. The Śaiva temple at Kuranganimuttam is already mentioned in the *Periyapurânam* and still bears a few Chôla inscriptions. The deserted Śaiva temple at Kûrambandal is remarkable as a well preserved specimen of Chôla architecture. The approximate time of its foundation is settled by an inscription of the 12th year of Râjêndra-Chôla (about A.D. 1025) on the north wall, which records the grant of an allowance of paddy and gold to twenty-four dancing girls, and states that the temple was built by the priest Îśâna-Śiva-Paṇḍita who is also mentioned in an inscription of the 6th year of the same king in the Tanjore temple (*South-Indian Inscriptions*, Vol. II, No. 9). The ancient name of the temple, Gangaikonda-Chôlêśvara, is derived from a surname of Râjêndra-Chôla. The same wall of the temple bears an inscription of the 22nd year of Râjêndra-Chôla, and the south wall one of the 33rd year of Râjâdhirâja.

15. In my last *Annual Report* (p. 10 f.) I noticed four inscriptions on the outside of the enclosure of the Tanjore temple (Nos. 39 to 42 of 1891), of which only the first lines are now visible over the ground. To judge from their beginnings, two of these appeared to be so important that I have since had them dug out and copied in full. As remarked in my last *Report* (p. 11), the first of these two inscriptions (No. 41 of 1891) contains the names of forty-eight persons who had to recite in the temple the Śaiva hymns which now go by the name of *Dêvâram*. The second inscription (No. 42 of 1891) is perhaps the longest inscription that has ever been met with. Its first part gives the names of four hundred dancing girls, whom king Râjarâja had settled near the Tanjore temple. To the name of each of these women is prefixed the name of the temple with which she had been previously connected. In this way we gain an extensive list of temples which were already in existence before the foundation of the Tanjore temple by Râjarâja. The second part of the inscription (paragraphs 403 to 511) consists of a list of male temple-servants, *viz.*, dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remain doubtful. Below the last section of this record, my Tamil Assistant discovered two other inscriptions, one of Râjêndradêva and one of Vikrama-Chôladêva (Nos. 55 and 56 of 1893). This is a valuable find because the only Chôla kings, of whom inscriptions had been hitherto copied at Tanjore, were Râjarâja, Râjêndra-Chôla and Kulôttuṅga I. The historical introduction of the inscription of Râjêndradêva agrees with that of an inscription at Viriñchipuram (*South-Indian Inscriptions*, Vol. I, No. 127) in referring to the king's victory over Âhavamalla, *i.e.*, the Western Châlukya king Sômêśvara I. The inscription then allots a fixed amount of paddy to the people engaged in the performance of the *Râjarâjêśvaranâṭakam* in the Râjarâjêśvara temple. From this we may conclude that,

at the time of Râjêndra, the foundation of the Tanjore temple by Râjarâja had been dramatized and was acted in the temple itself. The historical introduction of the second new inscription mentions an individual whose identification may later on help to ascertain the period of the reign of Vikrama-Chôla, *viz.*, Telinga-Vîman, *i.e.*, Bhîma of the Telugu country. Of two further inscriptions which had been left uncopied on former occasions (Nos. 57 and 58 of 1893), the first assigns a supply of paddy to the treasurers, accountants and menial servants of the temple. The second inscription is a list of temple watchmen and is evidently the first portion of an inscription on the opposite side of the gateway which I have previously published (*South-Indian Inscriptions*, Vol. II, No. 57).

16. In the Jaina village of Śravaṇa-Belgola, the Kanarese Assistant prepared fresh impressions of almost all the inscriptions (Nos. 59 to 101 of 1893) which Mr. Rice has lately published in his volume on Śravaṇa-Belgola. They will be re-edited by Dr. Fleet, myself and my Kanarese Assistant in the *Epigraphia Indica*.

17. Mr. Mackenzie's *Manual of the Kistna District* (p. 13 f.) contains an abridged translation of an inscription (No. 125 of 1893) on a pillar in the village of Yenamadala. Since this translation was prepared, a considerable portion of the inscription, including the date, has been entirely effaced, as the villagers were using the stone for grinding chunnam on it. It has now been removed to the Vêṇugôpâla temple and is thus protected from further damage. The genealogical account of the Kâkatîya dynasty, which occupies two faces of the pillar, is still in fairly good preservation. The record first names Prôla, then his son Mâdhava, who is called Mahâdêva in other inscriptions, and next the latter's son Gaṇapati, who gave his daughter Gaṇapâmbâ in marriage to Bêta, the son of Rudra and grandson of Kêta, a chief of Dhânyâṅkapura (*i.e.*, Amarâvatî). After the death of her husband, she performed a number of pious works. She placed golden pinnacles on the shrine of Amarêśvara at Amarâvatî and built two other Śaiva temples in the same village. One of these she called Bêtêśvara after her deceased husband, and the other Gaṇapêśvara after her father Gaṇapati.

18. A pillar in the hamlet of Gaṇapêśvaram near the mouth of the Krishṇâ river bears an interesting record (No. 131 of 1893), which has been already drawn attention to by Mr. Sewell in his *Lists of Antiquities* (Vol. I, p. 54). The inscription opens with a short genealogy of the Kâkatîya kings of Anmakoṇḍa and Ôruṅgallu (Worangal). It mentions first king Prôla, who is said to have defeated Guṇḍa, Tailapa, Gôvinda and Chôḍôdaya. These same enemies are named in Dr. Fleet's Anmakonda inscription (*Indian Antiquary*, Vol. XI, p. 10). Prôla had two sons by Muppaladêvî, — Rudra and Mahâdêva. The son of the latter by Bayyâmbikâ was Gaṇapati, during whose reign the pillar was set up by his general Jâya or Jâyana. This person belonged to a family of local chiefs who had been in the service of Chôḍibhûpa. After Ganapati had conquered the country at the mouth of the Krishṇâ river, he married Jâya's two elder sisters Nâramâ and Pêramâ and took Jâya over into his service. The immediate object of the inscription is to record that, in A.D. 1231, Jâya founded a Śaiva temple which he called Gaṇapêśvara after his patron Gaṇapati, and the name of which survives to the present day in the hamlet of Gaṇapêśvaram.

19. On the 16th of the current month, the Kanarese Assistant returned from the Kistna and Godavari districts with copies of 395 additional inscriptions (Nos. 181 to 575 of 1893). The rough list of facsimiles which he has prepared, shows that they include a good number of historically important records. As there is no time left for checking his entries by reference to the impressions, I must defer a notice of these inscriptions for the next *Annual Report*.

APPENDIX.

A.— Stone inscriptions copied in 1892 (*continued from last Annual Report*).

No.	Situation.	Dynasty.	King.	Date.	Language.
164	On the northern slope of the Brahmagiri hill near Śiddāpura.	Maurya	Dêvânam Piyê (Aśôka)	.....	Prâkrit.
165	In a cave to the east of Śiddāpura	Do.	Do.	.....	Do.
166	On the Jaṭiṅga-Râmêśvara hill near Śiddâpura.	Do.	Do.	.....	Do.
167	On a slab near the Sûryanârâyaṇa shrine on the Jaṭiṅga-Râmêśvara hill.	Châlukya	Vishṇuvardhana-Mahârâja-Vijayâdityа, son of Trailôkyamalla.	Śaka [98]6 [expired], Krôdhin	Kanarese. See Dr. Fleet's *Kanarese Dynasties*, p. 47 f.
168	On a boulder behind the shrine of Jaṭiṅga-Râmêśvara on the hill of the same name.	Pallava	Trailôkyamalla-Noḷamba - Pallava - Pêrmâḍi-Jayasiṁhadêva.	Śaka 993 [expired], Virôdhikṛit	Kanarese.
169	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hoysaḷa	Vîra-Ballâḷadêva	Śaka 1265, Chitrabhânu	Do.
170	Right of the entrance to the east *gôpura* of the Naṭarâja temple at Chidambaram.	Pâṇḍya	.....	.....	Tamil verse.
171	Do. do. ..	Do.	Sundara-Pâṇḍya	.....	Do.
172	Do. do. ..	Do.	Do.	.....	Do.
173	Do. do. ..	..	.....	.....	Tamil verse. Modern.
174	Left of the entrance to the north *gôpura* of the same temple.	Vijayanagara ..	Krishṇadêva	.....	Tamil. Records the building of the *gôpura*.
175	Do. do. ..	Do. ..	Do.	.....	Sanskrit version of No. 174.
176	Right of the west entrance to the second *prâkâra* of the same temple.	Toṇḍaimân ..	.....	.....	Tamil. Opens with the usual Sanskrit *birudas* of Sundara-Pâṇḍya, whose vassal the donor appears to have been.
177	Do. do. ..	Pâṇḍya	Sundara-Pâṇḍya	.....	Sanskrit verse.
178 to 182	South wall of the second *prâkâra* of the same temple.	Do.	Do.	.....	Do.
183	West wall of the second *prâkâra* of the same temple.	Do.	Do.	.....	Sanskrit and Tamil.
184	Right of the west entrance to the second *prâkâra* of the same temple.	Do.	Do.	.....	Sanskrit verse.
185	On two pillars in the cave-temple at Vallam near Chingleput.	Pallava	Mahêndra-Pôtarâja	.....	Tamil.
186	On a pillar in the same temple	..	Sakalabhuvanachakravartin Kôpperuñjiṅga-dêva.	14th year	Do.
187	On a stone in front of the Nagarîśvara temple at Kuruḍumalai near Mulabâgal.	..	.....	Durmukhin	Kanarese.
188	On a stone in front of the Vighnêśvara temple at Kuruḍumalai.	..	.....	.....	Tamil fragment.
189	North wall of the same temple	..	.....	Śaka 12[95] expired, Pramâdin	Tamil.
190	West wall of the Sômanâthasvâmin temple at Kuruḍumalai.	..	.....	Śaka 1220 expired, Vilambin	Do.
191	East wall of the same temple	..	.....	Śaka 1283 expired, Plava	Do.
192	South wall of the same temple	..	.....	Śaka 1195 expired, Śrîmukha	Do.
193	South wall of the Chennarâya temple at Kuruḍumalai.	..	.....	Śaka 1182 expired, Raudra	Do.
194	On a boulder, a furlong to the south of the Vighnêśvara temple at Kuruḍumalai.	..	.....	Śaka 1105	Tamil. Much obliterated.

A.— Stone inscriptions copied in 1892— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
195	East wall of the second *prâkâra* of the Kâḷahastîśvara temple at Kâḷahasti.	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	3rd year	Tamil.
196	Do. do. ..	Do.	Râjarâjadêva	10th year	Tamil. Gift by a queen of Yâdavarâya.
197	Do. do. ..	Do.	Chakravartin Kulôttuṅga-Chôḷadêva	15th year	Tamil. Gift by Vîra-Râkshasa-Yâdavarâja.
198	North wall of the second *prâkâra* of the same temple.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	19th year	Tamil. Gift by a queen of Madhurântaka-Pottappi-Chôḷa.
199	On the wall of the kitchen of the same temple.	Do.	Râjarâjadêva	[28]th year	Tamil. Gift by Kâmarasan, a descendant of the Pallava race.
200	Do. do. ..	Do.	Do.	8th year	Tamil. Gift by Vîra-Nârasiṁhadêva *alias* Yâdavarâya.
201	On a stone in front of the Maṇikaṇṭhêśvara temple at Kâḷahasti.	Kâkatiya	Gaṇapati	.....	Sanskrit.
202	Right of the entrance to the *gôpura* of the same temple.	..	....	.....	Do.
203	On a stone in the Raṅganâyaka temple at Udayagiri.	Vijayanagara ..	Vîra-Kṛishṇarâya	.....	Kanarese. Mutilated.
204	On a wall of the same temple	..	Timmarâju, son of Râmarâju Kônêṭayyadêva.	Parâbhava	Telugu.
205	Do. do.	Vijayanagara ..	Sadâśivadêva	Śaka 14[7]4 [expired], [Pari]dhâvin ..	Do.
206	In a *gôpura* of the same temple	Do. ..	Vîra-Veṅkaṭapatirâya	Śaka [1]508 expired], Vyaya	Do.
207	On a rock on the road from the lower to the upper fort of Udayagiri.	Do. ..	Sadâśivadêva	Śaka 1465 [expired], Śôbhakṛit	Do.
208	Near the Baptist Mission bungalow on the Udayagiri hill.	..	Tammarâya, son of Kaṇṭamarâju Valabhayya, grandson of Mâdhavavarman.	Śaka 1382, Vikriti	Telugu. The Śaka and cyclic years do not correspond.
209	Do. do. ..	..	Tamarâya, son of Kaṇṭamarâju Valabha[yya].	Do.	Do. do.
210	In a cave on the eastern slope of a hill at Dâsaripalle near Udayagiri.	Vijayanagara ..	Krishṇadêva	Śaka 14[36] [expired], Bhâva	Telugu.
211	On a pillar in the Lakshmî-Narasiṁha temple at Guṇṭûr.	..	....	Śaka 1407 [expired], Viśvâvasu	Telugu. Private grant of cows to the temple of Mallikârjunadêva.
212	On a pillar in the Agastyêśvara temple at Old Guṇṭûr.	..	....	Śaka 1310 [expired], Vibhava	Telugu. Records the erection of the pillar.
213	On a pillar in front of the Paṭṭâbhirâma temple at Narasarâvupêṭa.	..	Manma-Gaṇḍagôpâla, son of Nallesiddhi ..	Śaka 12[19], Hêmalambin	Sanskrit and Telugu fragment.
214	On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla.	..	Chôḍanripati	Śaka 1054	Sanskrit. The donor was a descendant of Buddhavarman, an officer of Kubja-Vishṇu. Telugu. The donor was a vassal of Kulôttuṅga-Chôḍa.
215	On the same pillar	..	Chôḍarâju	.....	Sanskrit and Telugu. Gift by a certain Kaṇṭa.
216	Do.	..	Velanâṭi-Goṅka, son of Râjêndra-Chôḍa ..	Śaka 1060	Telugu.
217	Do.	..	Manma-Maṇḍaya	Śaka 10[60]	Do.
218	Do.	..	....	Śaka 1061	Do.
219	Do.	..	Chôḍarâju	Śaka 1054	Do.
220	Do.	..	Do.	.....	Do.
221	Do.	..	Manma-Chôḍarâju	.....	Do.
222	On another pillar in the same temple	..	Manma-Maṇḍa	Śaka 1061	Do.
223	On the same pillar	..	Kulôttuṅga-Chôḍa-Goṅka	Śaka 1063	Sanskrit and Telugu.

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A.— Stone inscriptions copied in 1892— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
224	On the same pillar	....	Velanâṇṭi-Kulôttuṅga-Chôḍa-Goṅka	Śaka 1072	Telugu.
225	Do.	....	Goṅka	Śaka 1062	Sanskrit and Telugu.
226	Do.	....	....	Śaka 1073	Do. do.
227	Do.	....	Manma-Maṇḍa	Śaka 1052	Telugu. The donor was a vassal of Kulôttuṅga-Chôḍa.
228	On a third pillar of the same temple	....	Buddharâju	Śaka 10[7]0	Do. do.
229	On the same pillar	....	....	Śaka 1192	Telugu.
230	Do.	....	Guṇḍâmbikâ, queen of Buddha	Śaka 1093	Sanskrit and Telugu.
231	Do.	....	Velanâṇṭi-Kulôttuṅga-Chôḍa-Goṅka, son of Râjêndra-Chôḍa.	Śaka 1065	Do. do.
232	Do.	....	.....	Śaka 1068	Do. do.
233	Do.	....	Buddharâja	Śaka 1065	Do. do.
234	On a pillar in the deserted temple of Gôvardhanasvâmin at Nâdeṇḍla.	....	Maṇḍerâju, son of Mallerâju	Śaka 10[9]5	Telugu. Grant to the temple of Kêśavadêva.
235	On the same pillar	Vijayanagara ..	Vîra-Śrîraṅgarâya	Śaka 1502, Pramâdin	Telugu.
236	Do.	....	.....	Śaka 1[0*]77	Do.
237	Do.	....	Maṇḍ[a]râju	Śaka 1094	Do.
238	Do.	....	.....	Śaka 1088	Do.
239	Do.	....	.....	.....	Sanskrit fragment. Opens with the same genealogy as No. 233.
240	Do.	....	Malla	Śaka 106[1]	Sanskrit.
241	Do.	....	Mallerâju	Śaka 1069	Sanskrit and Telugu. The donor was an officer of Kulôttuṅga-Chôḍa.
242	On a pillar in Koṇḍavîḍu	Vijayanagara ..	Kṛishṇarâya	Śaka 1442 [expired], Vikrama	Sanskrit and Telugu.
243 to 246	On four pillars in the mosque at Koṇḍavîḍu	....	.....	Śaka 1337 [expired], Manmatha	Telugu. Private grants to the temple of Mallikârdêva.
247	Left of entrance to the north wall of a deserted temple in the fort at Koṇḍavîḍu.	Vijayanagara ..	Râmarâju Tirumalarâjaya, vassal of Sadâśivadêva.	Śaka 1[4]86 [expired], Raktâkshin	Telugu.
248	Right of entrance to the same wall	Do. ..	Sadâśivadêva	Śaka 1468 [expired], Parâbhava	Do.
249 & 250	On a pillar in front of the Gôpâla temple at Pedda-Kâkâni near Guṇṭûr.	....	.....	Śaka 1184 [expired], Dundubhi	Do.
251	On a pillar in front of the Vîrabhadra temple at Pedda-Kâkâni.	Vijayanagara ..	Kṛishṇadêva	Śaka 1440 [expired], Bahudhânya	Sanskrit and Telugu. Records the foundation of the temple by the minister Chitta of Reṭṭûru.
252	On a pillar in the Mallêśvara temple at Nambûr.	....	.....	.....	Telugu fragment.
253	On the south face of a pillar in front of the Kôdaṇḍarâma temple at Kâzâ, near Guṇṭûr.	....	Kulatuṅga-Râjêndra-Chôḍa-Manma-Chôḍ[a]-râju.	Śaka 10[8]6	Telugu. Grant to the temple of Kêśava.
254	On the east and north faces of the same pillar.	Kâkatîya	Rudradêva	Śaka 1191	Telugu. Grant by a Nâyaka.
255	On four faces of another pillar in the same temple.	Vijayanagara ..	Kṛishṇarâya	Śaka 1443 [expired], Vṛisha	Sanskrit.
256	On two faces of a pillar near the Agastyêśvara temple at Kâzâ.	Kâkatîya	Rudradêva	Śaka 1191	Telugu. Grant by a Nâyaka to the temple of Mallêśvara.
257	On four faces of a pillar near the steps leading to the temple on the hill at Maṅgalagiri.	Vijayanagara ..	Kṛishṇarâya	Śaka 1443 [expired], Vṛisha	Sanskrit.

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A.— Stone inscriptions copied in 1892— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
258	On four faces of a pillar in front of the Lakshmi-Narasiṁha temple at Maṅgalagiri.	Vijayanagara ..	Sadâśivamahârâya	Śaka 1480 [expired], Kâlayukti	Telugu. Grant by Timmarâjayya.
259	On three sides of an octagonal pillar in the *bâzâr* street at Maṅgalagiri.	....	.....	Śaka 1515 [expired], Vijaya	Telugu.
260 to 265	On the first pillar of the ruined Kanakadurgâ *maṇḍapa* at the foot of the Indrakîla hill at Bezvâḍa.	....	.....	Śaka 1138 to 1177	Sanskrit and Telugu. Gifts to the temple of Mallêśvara.
266 to 268	On the second pillar of the same *maṇḍapa*	....	.....	Śaka 1065 and 1141	Telugu. Private gifts.
269	On the same pillar	....	Tribhuvanachakravartin Kulôttuṅga-Chôḍadêva.	1[6]th year and Śaka 10[62]	Telugu.
270 to 278	Do.	....	.....	Śaka 1072 to 1155	Telugu. Private gifts.
279	On the third pillar of the same *maṇḍapa*	....	Rudradêva, son of Buddharâju	Śaka 1123, Durmukhin (mistake for Durmati?).	Telugu. The donor was a relative of the Kâkatîya king Gaṇapati.
280	On the same pillar	....	Vêṅgî-Mahâdêva	.....	Telugu.
281	Do.	....	Mahâ[dê]va, son of Goṅka and grandson of Malla	Śaka 1152	Sanskrit.
282	Do.	....	Vishṇuvardhana [*alias*] Parântakadêva	5th year and Śaka 1037 [expired], Manmatha.	Telugu.
283	Do.	....	....	Śaka 1[1]6[9]	Telugu. Gift by a Reḍḍi.
284	Do.	Châlukya-Chôḷa ..	Obliterated	4[6]th year	Telugu.
285	Do.	....	....	Śaka 1[0]22	Telugu. Private grant.
286	Do.	....	Manumar[â]ju	Śaka 1175	Telugu.
287 to 292	Do.	....	....	Śaka 1056 to 1183	Telugu. Private grants.
293	On the fourth pillar of the same *maṇḍapa*	....	Triṇayana-Pallava-Siddhaya	Śaka 1150	Telugu.
294 to 302	On the same pillar	....	....	Śaka 1069 to 1165	Sanskrit and Telugu. Private grants.
303	On a stone in the Executive Engineer's office at Bezvâḍa.	....	....	Śaka 1204 [expired], [Chitra]bhânu	Telugu.
304	On a pillar from Amarâvati in the same office.	....	....	....	Prâkrit fragment.
305	On four sides of a stone in the same office	....	....	....	Telugu.
306	On two faces of a broken pillar in the same office.	Kâkatîya	Pratâpa-Rudradêva	Śaka 1220 [expired], Vilambin	Do.
307	On a stone in the same office	Chôḷa	....	....	Tamil fragment.
308	On a broken pillar in the same office	Gajapati	Kapilêśvara	Śaka 1387	Sanskrit.
309 to 315	On a pillar in the Mallêśvara temple at Bezvâḍa.	....	....	Śaka 1053 to 1193	Telugu and Sanskrit. Private grants.
316 to 318	On another pillar in the same temple	....	....	Śaka 1177	Telugu. Private grants.
319	On three faces of a pillar in front of the Mallêśvara shrine in the same temple.	....	....	Śaka 1359 [expired], Piṅgala	Telugu.
320	On a pillar in the *maṇḍapa* in front of the same shrine.	....	....	Śaka 1331 [expired], Virôdhin	Telugu. Records the building of the *maṇḍapa*.
321	On a pillar in front of the Vighnêśvara shrine in the same temple.	....	....	Śrîmukha	Telugu.

A.— Stone inscriptions copied in 1892— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
322	On another pillar in front of the same shrine.	....	....	Śaka 1381, Bahudhânya	Telugu.
323	On a pillar built into the verandah of the same temple.	....	Yuddhamalla	....	Telugu. In very archaic characters. Mentions the king's grandfather Mallaparâju.
324	On the same pillar	....	....	Śaka 1087	Telugu.
325	Do.	Chôḷa	Kulôttuṅga-Chôḷadêva	41st year	Tamil. Gives Râjêndra-Chôḷapuram as another name of Bezvâḍa.
326	On a stone built into the roof of the Vighnêśvara shrine in the same temple.	....	The son of Chôḍabhûpa, a descendant of Buddhavarman.	....	Sanskrit and Telugu. Incomplete.
327	On a pillar in the *maṇḍapa* in front of the Mallêśvara shrine in the same temple.	....	....	Khara	Telugu.
328	On a stone built into the roof of the same *maṇḍapa*.	....	....	Śaka 1199	Do.
329	On a broken pillar in front of the Kanakadurgâ shrine on the Indrakîla hill at Bezvâḍa.	Vijayanagara ..	Krishṇadêva	Śaka 1440 [expired], Bahudhânya ..	Sanskrit and Telugu. Mentions the minister Sâḷuva-Timmarasa.
330 & 331	Right of the east entrance to the Mallêśvara temple at Bezvâḍa.	....	....	Śaka 1112	Telugu.
332	Left of the same entrance	....	....	Śaka 11[9]6	Do.
333	On a stone built into a small shrine in the Mallikârjuna street at Bezvâḍa.	....	....	Śaka 1511 [expired], Virôdhin	Do.
334 & 335	On a stone built into the roof of the *maṇḍapa* in front of the Mallêśvara shrine at Bezvâḍa.	....	....	Śaka 1119	Sanskrit. Incomplete.
336 & 337	On a pillar in the *maṇḍapa* in front of the east entrance of the Mallêśvara temple at Bezvâḍa.	....	.....	Śaka 1348 and 1[4]75	Telugu.
338	In the north-west corner of the *prâkâra* of the Râmêśvara temple at Tadpatri, first stone.	....	Udayâditya, son of Sômidêva and Kañchaladêvî.	Śaka 11[2]0 [expired], Kâḷayukta ..	Kanarese. A Jaina inscription. The donor resided at Tâṭipâṛa (Tadpatri).
339	Third stone at the same place	....	.....	Paridhâvin	Telugu.
340	Fifth do. do.	Vijayanagara ..	Krishṇarâya	Śaka 1435 [expired], Śrîmukha	Do.
341	Sixth do. do.	Do. ..	Achyutadêva	Śaka 1453 [expired], Khara	Do.
342	Seventh do. do.	Do. ..	Vîra-Narasiṁharâya	Śaka 1431 [expired], Śukla	Telugu. Mentions the minister Sâḷuva-Timma.
343	Eighth do. do.	Do. ..	Do.	Śaka 1429 [expired], Prabhava	Do. do.
344	On the first pillar of a ruined *maṇḍapa* in the Gôvardhanasvâmin temple at Nâḍeṇḍla.	....	Velanâṇṭi-Gaṅka's queen	Śaka 1055	Sanskrit and Telugu.
345	On the second pillar of the same *maṇḍapa* ..	....	.....	Śôbhakṛit	Telugu.
346	On the third do. do. ..	....	.. ..	Śaka 1072	Do.
347	On the fourth do. do. ..	....	.....	Śaka 1071 and 1094..	Do.
348				Śaka 1[18]0	Do.
349	Right of the entrance to the same temple ..	....	.....	Śaka 1481, Kâḷayukti	Do.
350	On a stone lying near the tank at Nâḍeṇḍla ..	....	Timmarâja	Chalukya-Vikramavarsha 2 (for 52 ?), Plavaṁga	Telugu and Kanarese. Mentions the *daṇḍâdhyaksha* Anantapâla; see Dr. Fleet's *Kanarese Dynasties*, p. 51.
351	On a stone built into a *maṇḍapa* of the Mûlasthânêśvara temple at Nâḍeṇḍla.	....	.....	....	Telugu fragment.
352	On a second stone at the same place	....	.....		

B.— Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1	South wall of the Śmaśânêśvara shrine in the Ekâmranâtha temple at Conjeeveram.	Chôḷa	Kô-Râjakêsarivarman *alias* Kulôttuṅga-Chôḷadêva (I.)	6th year	Tamil.
2	North wall of the second *prâkâra* of the same temple.	Kâkatîya	Gaṇapati	Śaka 1172 expired	Do.
3	Do. do. do.	Vijayanagara ..	Sadâśivadêva	Śaka 1472, Saumya	Telugu.
4	West wall of the second *prâkâra* of the same temple.	Chôḷa	Tribhuvanachakravartin Râjarâjadêva ..	[16]th year	Tamil.
[a] 5	Do. do. do. ..	Do.	Do. do. ..	19th year	Do.
b 5	Do. do. do. ..	Do.	Kô-Râjakêsarivarman *alias* Kulôttuṅga-Chôḷadêva.	2nd year	Do.
6	Do. do. do. ..	Do.	Tribhuvanachakravartin Râjarâjadêva ..	17th year	Tamil. Mentions Gaṇḍa-Gôpâla.
7 a	Do. do. do. ..	Do.	Kô-Parakêsarivarman *alias* Râjâdhirâjadêva..	[2nd] year	Tamil.
7 b	Do. do. do. ..	Do.	Râjarâjadêva	19th year	Do.
7 c	Do. do. do. ..	Do.	Tribhuvanachakravartin Râjâdhirâjadêva ..	8th year	Do.
8	Do. do. do. ..	Do.	Râjarâjadêva	2nd year	Do.
9	South wall of the second *prâkâra* of the same temple.	Do.	Kô-Parakêsarivarman *alias* Râjarâjadêva ..	15th year	Do.
10	North wall of the second *prâkâra* of the same temple.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	27th year	Do.
11	West wall of the second *prâkâra* of the same temple.	Do.	Kô-Râjakêsarivarman *alias* Kulôttuṅga-Chôḷadêva.	2nd year	Do.
12	East wall of the Naṭarâja shrine in the same temple.	Vijayanagara ..	Bukkarâya (II.)	Śaka 1328 expired, Vyaya	Do.
13	In the *gôpura* of the 1000-pillared *maṇḍapa* in the same temple.	....	.....	.....	Sanskrit fragment.
14	West, south and east walls of the Muktîśvara temple at Conjeeveram.	Pallava	Nand[i]varman	[2]8th year	Tamil.
15	North wall of the same temple	Chôḷa	Kô-Parakêsarivarman *alias* Râjêndra-Chôḷadêva.	18th year	Tamil. Incomplete.
16	North and west walls of the same temple ..	Vijayanagara ..	Tirumalaidêva	.....	Tamil. Obliterated.
17	North wall of the Pâṇḍava-Perumâḷ temple at Conjeeveram.	Chôḷa	Kô-Râjakêsarivarman *alias* Kulôttuṅga-Chôḷadêva (I.)	5th year	Tamil.
18	South wall of the same temple	Do.	Do. do. ..	39th year	Do.
19	North wall of the shrine in the Perumâḷ temple at Ukkal.	Do.	Kô-Râjakêsarivarman	23rd year	Do.
20	North and west walls of the same shrine ..	Do.	Kô-Râjarâja-Kêsarivarman	13th year	Do.
21	West wall of the same shrine	Do.	Do.	14th year	Do.
22	Do. do.	Do.	Kô-Râjakêsarivarman *alias* Râjarâjadêva ..	29th year	Do.
23	South wall of the same shrine	Do.	Kô-Râjarâja-Râjakêsarivarman	1[7]th year	Do.
24	Do. do.	....	Kambavarman	10th year	Do.
25	Do. do.	Râshṭrakûṭa ..	Kannaradêva	16th year	Do.
26	Do. do.	....	Kambavarman	15th year	Do.
27	North wall of the *maṇḍapa* in the same temple.	Chôḷa	Kô-Parakêsarivarman *alias* Râjêndra-Chôḷadêva.	4th year	Do.
28	Do. do. do.	Do.	Kô-Parakêsarivarman	16th year	Do.
29	Do. do. do.	Do.	Kô-Râjarâja-Kêsarivarman *alias* Râjarâjadêva.	24th year	Do.
30	West wall of the same *maṇḍapa*	Do.	Madiraikoṇḍa Kô-Parakêsarivarman ..	37th year	Do.
31	South wall of the same *maṇḍapa*	Do.	Kô-Râjakêsarivarman	17th year	Do.

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B.— Stone inscriptions copied in 1893— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
32	South wall of the same *maṇḍapa*	Chôḷa	Kô-[Para]kêsarivarman	4th year	Tamil.
33	Base of the west wall of the "rock" in the Aruḷâḷa-Perumâḷ temple at Little Conjeeveram.	Do.	Kô-Parakêsarivarman *alias* Vikrama-Chôḷa-dêva.	9th year	Do.
34	Do. do. do. ..	....	Chôḷa-Tikka	Śaka 1156	Sanskrit in Kanarese characters. Gift of cows by the minister Tripurântaka.
35	Base of the north wall of the same	....	Tammu-Siddhi	Śaka 1127	Sanskrit.
36	Do. do.	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷa-dêva.	27th year	Tamil.
37	Base of the east wall of the same	....	Gaṇḍa-Gôpâla	.....	Do.
38	Left of entrance to the Narasiṁha shrine in the same temple.	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷa-dêva.	16th year	Do.
39	Base of the verandah round the "rock" in the same temple, east.	....	Tribhuvanachakravartin Gaṇḍa-Gôpâladêva ..	1[7]th year	Tamil. Mentions a feudatory, Nalu-Siddha of Kâñchî.
40	South side of the same	....	Tribhuvanachakravartin Kôṅêriṇmaikoṇḍâṉ ..	.....	Tamil.
41	Do. do.	....	Tribhuvanachakravartin Gaṇḍa-Gôpâladêva ..	22nd year	Sanskrit and Tamil.
42	Do. do.	....	Tribhuvanachakravartin Kôṅêriṇmaikoṇḍâṉ ..	21st year	Tamil. Only beginning copied.
43	West side of the same	Kâkatîya	Pratâpa-Rudra	Śaka 1238 [expired], Nala	Grantha and Tamil. Partially built in.
44	West wall of the second *prâkâra* of the same temple.	....	Tribhuvanachakravartin Gaṇḍa-Gôpâladêva ..	Built in	Tamil.
45	Do. do. do. ..	....	....	....	Sanskrit.
46	North wall of the second *prâkâra* of the same temple.	....	Alluntikkamahârâja Gaṇḍa-Gôpâladêva ..	[7]th year	Tamil.
47	Do. do. do. ..	....	Tribhuvanachakravartin Gaṇḍa-Gôpâladêva ..	[7]th year	Tamil. Records a grant by Brahma-Śeṭṭi, a minister of Gaṇapati.
48	Do. do. do. ..	Chôḷa	Tribhuvanachakravartin Râjâdhirâjadêva ..	1[4]th year	Tamil. Mentions a Gaṅga chief, Ahavamallaraśaṇ.
49	In the *gôpura* near the Abhishêka *maṇḍapa* in the same temple, left of entrance.	Do.	Kô-Râjakêsarivarman *alias* Kulôttuṅga-Chôḷa-dêva (I).	....	Tamil.
50	In the same *gôpura*, right of entrance	....	....	....	Sanskrit.
51	In the outermost *gôpura* of the same temple, right of entrance.	Chôḷa	Champa, son of Vîra-Chôḷa	Śaka 1226	Do.
52	Do. do. do. ..	Pâṇḍya	Sundara-Pâṇḍya	....	Do.
53	In the same *gôpura*, left of entrance	....	Tikka	....	Do.
54	West and north walls of the Śmaśânêśvara shrine in the Ekâmranâtha temple at Conjeeveram.	Chôḷa	Kô-Râjakêsarivarman *alias* Râjâdhirâjadêva ..	27th year	Tamil. Only historical introduction copied.
55	On the outside of the north wall of the enclosure of the Tanjore temple.	Do.	Kô-Parakêsarivarman *alias* Râjêndradêva ..	6th year	Tamil.
56	Do. do. do. ..	Do.	Kô-Parakêsarivarman *alias* Vikrama-Chôḷa-dêva.	4th year	Do.
57	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Do.	Kô-Râjakêsarivarman *alias* Râjarâjadêva ..	29th year	Do.

B.— Stone inscriptions copied in 1893— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
58	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Chôḷa	Kô-Râjakêsarivarman *alias* Râjarâjadêva ..	29th year	Tamil.
59 to 80	Mr. Rice's *Inscriptions at Śravaṇa-Belgola*, Nos. 137, 56, 60, 57, 124, 138, 51, 49, 48, 129, 130, 131, 128, 139, 108, 105, 46, 45, 52, 59, 85—89, 90—97.				
81	On a broken slab in the temple of Gômaṭêśvara at Śravaṇa-Belgola.	Hoysaḷa	Vishṇuvardhana	....	Kanarese.
82 to 93	Mr. Rice's Nos. 113, 109, 115, 61, 50, 44, 43, 41, 39—40, 42, 144, 68.			....	Kanarese.
94	On the doorway to the left of the Iruve-Brahmadêvara-Guḍi at Śravaṇa-Belgola.	....	....		
95 to 101	Mr. Rice's Nos. 15, 26, 38, 24, 103, 17, 58.			....	Telugu.
102 to 108	Trikôṭîśvara temple at Kôṭṭapakoṇḍa	....	....		
109 & 110	On a pillar in front of the Sômêśvara temple at Irlapâḍu.	....	....	Śaka 1057	Sanskrit and Telugu. Mentions Tripuyana-Pallavs.
111	Do. do. do. ..	....	Chôḍarâju	....	Telugu.
112	On a stone in front of the Bhîmêśvara temple at Gôvindapuram.	....	Kulôttuṅga-Râjendra-Chôḍa	Śaka 1091	Do.
113	Do. do. do. ..	....	Do.	Śaka 1087	Do.
114	Do. do do. ..	....	....	....	Telugu. Kulôttuṅga-Râjêndra-Chôḍa mentioned.
115 to 117	On a pillar in front of the Vîrabhadra temple at Yenamadala.	....	....	Śaka 1163 to 1196	Telugu.
118	On a stone built into the eastern enclosure of the same temple.	....	....	Śaka 1191 [expired], Śukla	Do.
119	On a stone built into the southern enclosure of the same temple.	....	....	Śaka 1453, Nandana	Sanskrit, Telugu and Tamil. Mentions Chinna-Bomma-Nâyaka.
120 to 122	Vêṇugôpâla temple at Yenamadala	....	....	Śaka 1196 [expired], Vibhava	Telugu.
123	On a pillar in front of the Râmasvâmin temple at Yenamadala.	....	....	Śaka 1310 [expired], Vibhava	Do.
124	On a stone in the Âñjanêya temple at Yenamadala.	....	....	Śaka 1217, Jaya	Do.
125	On a stone in the Vêṇugôpâla temple at Yenamadala.	Kâkatîya	Ganapati	....	Sanskrit and Telugu.
126	On the east face of a pillar in the Lakshmi-Nârâyaṇa temple at Avaniguḍḍa.	....	Velanâṭi-Gonka	....	Telugu.
127	On the north face of the same pillar	....	....	Śaka 1050	Do.
128 & 129	On another pillar in the same temple	....	....	....	Do.
130	At the entrance to the shrine in the same temple.	....	....	....	Sanskrit.

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B.— Stone inscriptions copied in 1893— *cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
131	On the west, south and east faces of a pillar in front of the Durgâmbâ temple at Gaṇapêsvaram.	Kâkatîya ..	Gaṇapati	Śaka 1163 [expired], Khara	Sanskrit and Telugu.
132	On the east face of the same pillar	....	....	Śaka 16[9]8 [expired], Khara	Telugu.
133 to 135	On the north face of the same pillar	....	....	Śaka 1235 and 1268	Do.
136 to 148	On stones built into the shrine of Śrîkâkuḷêśvara at Śrîkâkuḷam.	....	....	Śaka 1177 to 1214	Telugu. No. 147 (undated) mentions the Kâkatîya king Gaṇapati.
149 to 152	On stones built into the *maṇḍapa* in front of the same shrine.	....	....	Śaka 1054 and 1275	Telugu.
153	On a stone built into the same	....	....	....	Telugu. Mentions a chief of Dhânyakaṭaka (Amarâvatî) and the temple of Amarêśvara (at Amarâvatî).
				....	Telugu. Appears to mention the Kâkatîya king Gaṇapati.
				....	Telugu. Resembles No. 164.
				....	Sanskrit. A list of *birudas*.
154	Do.	....	....	Śaka 1178 and 1220	Telugu
				Śaka 1205 [expired], Svabhânu ..	Do.
155	Do.	....	....	....	Do.
156	Do.	....	....	....	Do.
157 to 159	On stones built into the same	....	....	....	Do.
160 to 162	On walls connecting the different shrines in the same temple.	....	....	Śaka 10[85]	Do.
163	On the east *gôpura* of the same temple ..	....	....	....	Do.
164	On a pillar in the *maṇḍapa* near the same *gôpura*.	....	....	Śaka 1080	Do.
165	On the same pillar	....	....	Śaka 1094	Telugu. Mentions the Narêndrêśvara temple.
166	On a pillar lying in the same temple ..	....	....	Śaka 1078	Do. do.
167	On a pillar lying at the entrance to the same temple.	....	....	Śaka 1079	Telugu. Gifts to the same temple.
168 to 170	On the same pillar	....	....	Śaka 10[77] and 5th year	Telugu. Mentions Kulôttuṅga-Chôḍa-Gaṅka as a vassal.
171	Do. do.	....	....	[Îśvara]	Telugu.
172	On a pillar in the Kalyâṇa *maṇḍapa* of the same temple.	....	....	....	Do.
173	On a pillar in the *maṇḍapa* of the Mallêśvara temple at Śrîkâkuḷam.	....	....	....	Do.
174 to 177	On stones built into the floor of the same *maṇḍapa*.	Kâkatîya ..	Pratâpa-Rudradêva ..	Śobhakṛit	Do.
178 to 180	On the north *gôpura* of the same temple ..	....	....	....	Do.

B.— Stone inscriptions copied in 1893— *cont.*

Number.	Situation.
181 to 439	Bhîmêśvara temple at Drâkshârâmam.
440 to 463	Bhâva-Nârâyaṇa temple at Sarpavaram.
464 to 505	Bhîmêśvara and Nârâyaṇa temples at Pîṭhâpuram.
506	On a pillar in the Kunti-Mâdhava temple at Tirupati in the Peddâpuram taluk.
507 to 521	Śṛiṅgâra-Vallabharâya temple at Tirupati in the Peddâpuram taluk.
522 to 544	Koppêśvara temple at Palivela.
545 to 552	Rajahmundry.
553 to 566	Kshîrârâmêśvara temple at Pâlakôl
567 to 570	Ellore.
571 & 572	Tadikalpûḍi.
573 to 575	Guḍivâḍa and Maṇḍapâḍu.

From Dr. E. HULTZSCH, Government Epigraphist, to the Chief Secretary to Government, dated Bangalore, 30th June 1893, No. 244.

With reference to paragraph 4 of the letter from the Government of India communicated with G.O., dated the 31st August 1892, No. 605, Public, I have the honour to submit a brief statement of the progress of the *Epigraphia Indica* (New Series) and of the expenditure incurred on its account.

2. The following manuscript papers were despatched to the Superintendent, Government of India Printing, on the dates noted against them:—

No. 1.	Pattadakal Inscription of the time of Kirtivarman II., by J. F. Fleet	14th October 1892.
„ 2.	Ranganatha Inscription of Sundara-Pandya, by E. Hultzsch	14th October 1892.
„ 3.	Alamanda Plates of Anantavarman, by the same	14th October 1892.
„ 4.	Satyamangalam Plates of Devaraya II., by the same	14th October 1892.
„ 5.	Bitragunta grant of Saṁgama II., by H. Krishna Sastri	16th January 1893.
„ 6.	Jambukesvara Inscription of Valaka-Kamaya, by T. P. Krishnasvami	4th March 1893. 22nd March 1893.
„ 7.	Siddapura Edicts of Asoka, by G. Bühler ..	4th April 1893.
„ 8.	Chiplun Plates of Pulikesin II., by J. F. Fleet.	
„ 9.	Cochin Plates of Bhaskara-Ravivarman, by E. Hultzsch	14th April 1893.
„ 10.	Buguda Plates of Madhavavarman, by F. Kielhorn	14th April 1893.
„ 11.	Mandhata Plates of Jayasimha of Dhara, by the same	19th April 1893. 2nd June 1893.
„ 12.	Paithan Plates of Govinda III., by the same..	
„ 13.	Torkhede Plates of the time of Govindaraja of Gujarat, by J. F. Fleet	(Sent direct by Dr. Fleet).
„ 14.	Spurious Sudi Plates of Butuga, with full remarks on all the spurious Western Ganga records, by the same	(Sent direct by Dr. Fleet).
„ 15.	Udayendiram Plates of the Bana king Vikramaditya II., by F. Kielhorn	16th June 1893.
„ 16.	Bahal Inscription of the Yadava king Singhana, by the same	28th June 1893.
„ 17.	Udayendiram Plates of Vira-Chola, by the same	29th June 1893.

3. Of these papers, the first ten numbers are set up, but still only in galley proofs. This is chiefly due to the fact that the Press had to cut a number of types with diacritical marks, and it is to be hoped that the printing will now progress at a much quicker rate. In order to secure the timely publication of the four parts due in

1893, the first and second of which ought to have appeared in January and April, I request that Government might be so good as to direct the Press that all manuscripts and proofs for the *Epigraphia Indica* (New Series) have to be treated as urgent. Unless the Press works at a quicker rate, the regular publication of the new journal will be impossible in spite of every effort on my part.

4. I beg to enclose one copy of each of the plates which were prepared for issue with the first parts by Messrs. Griggs and Sons, London, and by the Survey of India Office, Calcutta. Several other plates are in preparation.

5. As none of the plates was paid for within the past official year, the expenditure amounted to only Rs. 100. This leaves a balance of Rs. 1,400 + 3,000 = Rs. 4,400 for the current year, which I shall use to its full extent for plates and for payments to authors.

6. At the suggestion of Dr. Fleet, I request that the name of Mr. S. B. Dikshit Training School, Dhulia, who cannot afford to subscribe for the *Epigraphia Indica*, might be added to the Free Distribution List. Mr. Dikshit is one of the most learned native astronomers and has been of much service to the Editors of the *Indian Antiquary* by calculating Hindu dates in inscriptions. I also request that Government might be pleased to supply me, as Editor, with five, instead of one, free copies, of which I would keep one for myself and one for use in my office. The remaining three I would make over to my three Assistants, V. Venkayya, M.A., H. Krishna Sastri, and T. P. Krishnasvami, B.A., who appear to be entitled to a free copy as they are contributing papers gratuitously.

From Dr. E. HULTZSCH, Government Epigraphist, to the Chief Secretary to Government, dated Bangalore, 30th June 1893, No. 245.

I have the honour to submit, herewith, my programme for the next field season.

2. As the facsimiles prepared on the last tour are very numerous, I think it advisable to undertake only a short tour and to use most of my time for working up the materials on hand. If Government approves, I shall visit, between November 1893 and February 1894, the Malabar and Tinnevelly districts. Starting from Bangalore, I would visit Udayendiram near Vaniambadi, Perur near Coimbatore, Pattambi, Palghat, Calicut, Ponani, Cranganore, Cochin, Kottayam, Quilon, Trivandrum, Cape Comorin, Kayal, Korkai, Srivaikuntham, Shermadevi, Tinnevelly, Gangaikondan, Kalugumalai, Tiruppuvanam, Vikkiramangalam and Tirukkalukkunram.

ORDER—dated 14th August 1893, No. 642, Public.

Dr. Hultzsch's report on Epigraphical work from July 1892 to June 1893 will be forwarded to the Government of India. A great deal of valuable work appears to have been accomplished in the period to which it refers.

2. With reference to paragraph 13 of this, the Collector of Chingleput will be requested to ascertain from the Trustees of the Êkâmranâtha temple at Conjeeveram whether they have any objection to a Hindu officer of the Public Works Department being deputed to superintend the removal and re-arrangement of the stones of the central shrine of the temple and its first enclosure, or in any other way to arrange for the preservation of the inscriptions to which Dr. Hultzsch refers.

3. Dr. Hultzsch's requests in paragraphs 3 and 6 of his letter, No. 244, of the 30th June 1893, will be placed before the Government of India for consideration. With reference to paragraph 5 of this letter, he is requested to state how the sum of Rs. 4,400 therein referred to has been arrived at. The unexpended balance of the allotment for 1892–93 must have lapsed on 31st March 1893, and the annual allotment for the publication of the *Epigraphia Indica* is Rs. 4,000.

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4. The programme submitted by Dr. Hultzsch for the next field season is approved.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the Government Epigraphist.
" Superintendent, Archæological Survey.
" Collector of Chingleput.
" Public Works Department.
Editors' Table.

ENDORSEMENT—dated 14th August 1893, No. 643, Public.

Copy to the Government of India, Revenue and Agricultural Department, with reference to the letters from that department, No. 1095—27—5-Arch., dated 27th May 1891, and No. 2218—17, dated 11th August 1892, and to paragraph 3 of the foregoing Proceedings.

J. F. PRICE,
Chief Secretary.

Rad. A. Raitt.

S/C.

Govt. of {1893} Madras.

PUBLIC.

No. 2283 Was 5th September 1893 Communicated to the S.E. V circle, for information, with reference to para 2 of the G.O.

(Sd) J. H.

W

Issued

Recd. Encl.

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Epigraphy.

Directing, with remarks, that Dr. Hultzsch's report on Epigraphical work done during 1892–93 be forwarded to the Government of India and approving of the programme for the next field season.

S.E. V circle