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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 Vira-Chôda, 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—Kālahasti, Dûsi, Kuranganimuttam, Kūrambandal and Ukkal.
- IV. Chingleput district—Conjeeveram and Vallam.
- V. Nellore district—Udayagiri and Dâsaripalle.
- VI. Anantapur district—Tadpatri.
- VII. Kistna district—Guntûr, Narasarāvupêta, Nâdendla, Kondavîdu, Pedda-Kākāni, Nambûr, Kâzâ, Mangalagiri, Bezvâda, Kôtapakonda, Irlapâdu, Gôvindapuram, Yenamadala, Avanigadda, Ganapêsvaram, Śrîkākulam, Gudivâda and Mandapâdu.
- VIII. Godavari district—Drākshârâmam, Sarpavaram, Bhîmavaram, Pithâpuram, Tirupati, Palivela, Rajahmundry, Pâlakôl, Ellore and Tadikalpâdi.
- IX. Mysore State—
 - (a) Chitaldroog district—Śiddâpura.
 - (b) Hassan district—Śravana-Belgola.
 - (c) Bangalore district—Whitefield.
 - (d) Kolar district—Kurudumalai.

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 Aśoka which Mr. Rice had discovered near Śiddâpura in the Molakâlmuru 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

first edict is now hung up in the Government Central Museum at Madras. Near one of the Aśoka 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 Hoysala king Ballāla 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-Pāṇḍya of Madhurā (Nos. 171, 172 and 176 to 184 of 1892), which record gifts to the temple and refer to victories over the Hoysala king (Sōmēśvara), Gaṇḍa-Gōpa (i.e., Gaṇḍa-Gōpāla), (the Kākatīya king) Gaṇapati, and the kings of Cuttack, Malabar and Ceylon. These historical references prove that the king is identical with Jātavarman alias Sundara-Pāṇḍyadeva, whose inscriptions are found at Śrīraṅgam and Tirukkerukkunram, 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-Pāṇḍya, in which he boasts of his victories over various kings, is inscribed on one of the *gōpuras* of the large Vishnu temple at Little Kāñchī (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 Vasantēśvara 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 Skandasēna, the son of Vasantapriyārāja, who was a vassal of Mahēndra-Pōtarāja. From the other inscription it follows further that Skandasēna called the temple Vasantēśvara after his father Vasanta. Mahēndra-Pōtarāja, 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, *pōla*, 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 Lalitānkura compare Lalita and Nayānkura in the Dharmarāja Ratha inscriptions (*South-Indian Inscriptions*, Vol. I, p. 3). Śatrumalla and Gunabhara 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 Gunabhara alias Śatrumalla and the Vallam rock inscription of Mahēndra-Pōtarāja belong to one of the two Pallava kings called Mahēndravarman, i.e., to the seventh century of our era.

8. The town of Kālahasti in the North Arcot district is picturesquely situated between two steep hills, one of which, in the north, bears a temple of Durgāmbā, and the second, in the south, one of Kannappēśvara, i.e., the Īśvara (Śiva temple) of Kannappa, one of the sixty-three devotees of Śiva, whose legendary history is contained in the *Periāpurāṇam* (pp. 65 ff. of the Madras edition of 1888). Kannappa (Kālahasti). His intention of offering one of his eyes to a *linga* on the hill of Tirukkālatti himself, who conferred on him the name Kannappa with reference to the sacrifice of his eyes (Tamil *kan*). In the centre of the town is a small Vishnu temple called Varadarāja, which is devoid of inscriptions and apparently modern. The palace of the Raja of Kālahasti was built 80 years ago. On the western side of the Kannappa hill extends the large temple of Kālahastīśvara, which contains the so-called Air-Linga (*Vāyu-Linga*). At the north-east corner of the temple rise two imposing *gōpuras* and a wooden car of large dimensions. The two shrines of Kāśī-Viśvanāthēśvara and Maṇikanthēśvara 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 Kannappa. Another (No. 201) records an endowment for offerings by Sāmanta-Bhōja, the minister of (the Kākatīya 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 Dōchi and Vāchāmbā, who are also mentioned in the Conjeeveram inscription, were Sāmanta-Bhōja's father and mother. Further south, on the slope of the Kannappa hill, is a small temple of Brahmā, which encloses a stone bust of the four-faced god. To the left of the Brahmā temple and at the back of a mandapa below it, bass-reliefs of Śaiva deities are cut on the rock. Further south is the temple of Agastīśvara with one inscription of Rājārāja. On the opposite side of the hill is a deserted tank called Bharadvāja-Tīrtha. My First Assistant examined the inscriptions of the Kālahastīśvara 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 Śiya-Gaṅga, the lord of Kuvalālapura (i.e., Kōlār). 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 Amarābharāṇa, and the other belongs to the reign of Gaṇḍa-Gōpāla. This settles the approximate time of the composition of the well-known Tamil Grammar *Nannūl* which, according to its preface, was written by Pavaṇandi at the request of Śiya-Gaṅga Amarābharāṇa.

9. The hill-fort of Udayagiri in the Nellore district and the Raṅganāyaka 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 Vishnu and one of Śiva by a certain Tammarāya or Tamarāya. Another (No. 204) states that Timmarāju constructed a *gōpura*, *mandapa*, *prākāra* and tank for the temple of Raṅhunāyaka, 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 Krishnarāya made a gift to the temple after his return from the conquest of Pratāpa-Rudra whom he had pursued as far as Kondavidu. The same achievement of Krishnarāya 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 Kondavidu to Krishnarāya's minister Sālya-Timma, the son of Rāchaya and grandson of Vēmaya, and place it in Śaka 1437 (A.D. 1515). A cave on a hill near Dāsarpalle, which I visited in the hope of finding ancient inscriptions in it, contains only a record of the Vijayanagara king Krishnadeva (No. 210 of 1892).

10. The two temples of Śiva and Vishnu at Nāḍendla 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-Vishnu. The earliest inscription (No. 227 of 1892) is one of Manma-Maṇḍa, which is dated in A.D. 1130, and the latest (No. 236) one of Manumarāju of A.D. 1258. Manma-Maṇḍa, his younger brother Chōḍerāju, Buddharāju, and Mallerāju the father of Maṇḍerāju, were vassals of Kulōttuṅga-Chōḍa. Rudradēva, whose inscription (No. 279) is dated in A.D. 1201, was related by marriage to the Kākatīya king Gaṇapati. The king Kulōttuṅga-Chōḍa, of whom the earlier members of the family were feudatories, is probably identical with Kulōttuṅga-Chōḍa-Gōṅka or Velanānti-Gōṅka, a son of Rājendra-Chōḍa, whose inscriptions are dated between A.D. 1133 (No. 344) and 1150 (No. 224). No. 214 states that Maṇḍa, the grandfather of Chōḍerāju, had been a vassal of Rājendra-Chōḍa.

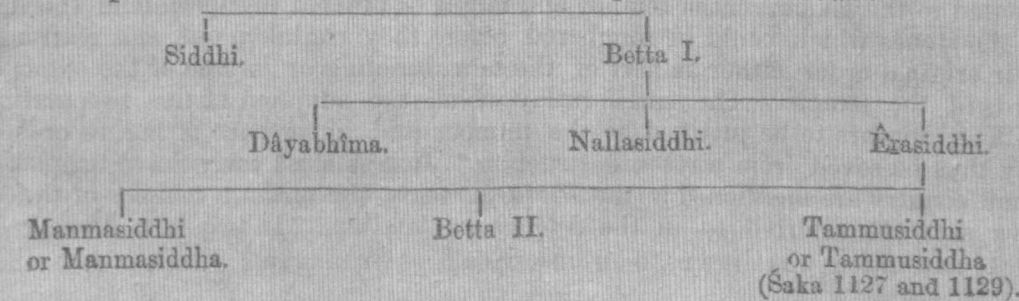
11. At Bezvāda, facsimiles were prepared of all the inscriptions which Mr. Sewell mentions in his *Lists of Antiquities*, Vol. I, pp. 47 ff. Four of these apparently belong to the Eastern Chalukyas and Chalukya-Chōlas, viz., one of Yuddhamalla, the grandson of Mallapa (No. 323 of 1892), two of Kulōttuṅga-Chōla (Nos. 269 and 325), and one of Vishnuvardhana alias Parāntakadēva (No. 282). No. 308 furnishes the date A.D. 1465 for Kapilēśvara, the Gaṇapati king of Orissa (compare *Indian Antiquary*, Vol. XX, page 390), and No. 305 the date A.D. 1298 for Pratāpa-Rudra, the Kākatīya 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 Kākatīya inscriptions at Kāzā (Nos. 254 and 256 of 1892) are dated in

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

12. In the temple of Rāmēśvara 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 Kailāsanātha temple which was built by the two Pallava kings Rājasimha and Mahēndravarmān (*South-Indian Inscriptions*, Vol. I, p. 9). The Pallava inscriptions of the Vaikuntha-Perumāl 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 Paramēśvara-varman II. A third Pallava temple is the small Śaiva shrine of Muktiśvara. 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 Dharmamahādēviśvara. Accordingly, the temple appears to owe its foundation to a Pallava queen named Dharmamahādēvi. The next group of Śaiva temples in chronological order are those mentioned in the *Periyapurāṇam*, a book, the contents, though not the final redaction, of which date from the time before the great Chōla king Rājarāja. The following Conjeeveram temples are here referred to:—Ēgambam, Mērali, Ōnagāndaprali, Anēgāngavadam and Nerikkāraikkādu. The first of these is the well-known large temple of Ēkāmrānātha. The fourth of them contains three Chōla inscriptions which were copied in 1890 (Nos. 22 to 24). The second, third and fifth also are still in existence. The Mērali, i.e., the "Western temple," is situated in the Weavers' quarter; it contains four comparatively modern inscriptions. The Ōnagāndaprali, now called Ōnakāndiśvara, is in the "Cotton quarter" near the Sarvatīrtham tank. The Tirukkālēśvara temple near Vēppangulam, one mile east of Conjeeveram, contains inscriptions of Rājendra-Chōla and his successors, in which the temple is called Tirukkāraikkādu, and has accordingly to be identified with the Nerikkāraikkādu temple of the *Periyapurāṇam*. To return to the Ēkāmrānātha 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 Chōla and other kings (Nos. 1 to 13 and 54 of 1893). Among them is a Tamil version of the Sanskrit inscription of the Kākatīya 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 Ēkāmrānātha 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 court-yards 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 *Periyapurāṇam*, the ancient temples of the Vaishnava sect are referred to in the *Nāḷāyiraprabandham*. In my last *Annual Report* (p. 11) attention was drawn to an inscription at Śrīrangam, which proves that the

hymns of Kulāśekhara, one of the twelve reputed authors of the *Nāḷāyiraprabandham*, 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 Arulāla-Perumāl temple at Tiruvattiyūr (or Little Kāñchi) he found an inscription (No. 33 of 1893) of Vikrama-Chōla (probably A.D. 1112 to 1127) which provides for the expenses of the annual celebration of the birthday of the two Vaishnava saints Pādattārvār and Poygaiyārvār, who had composed hymns in honour of the temple. The hymns of Pādattārvār and of Poygaiyārvār are actually found in the printed text of the *Nāḷāyiraprabandham*. This work mentions among others the following temples:—Tiruppādagam, Tiruttankā, Attabuyagaram, Ūragam, Attiyūr and Paramēśvara-Vinnagar. The last of these six temples is identical with the Vaikuntha-Perumāl 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 Paramēśvara-Vishnugriha. Tiruppādagam is the original designation of the Pāndava-Perumāl temple at Conjeeveram as we learn from two inscriptions of Kulōttuṅga-Chōla I. (Nos. 17 and 18 of 1893). Tiruttankā occurs as the name of the Vilakkoli-Perumāl temple at Conjeeveram in one of the two inscriptions which it contains. Attabuyagaram is probably identical with the Ashtabhujā temple at Conjeeveram. In two inscriptions of Kulōttuṅga-Chōla I. and one later inscription in the Ulagalanda-Perumāl temple at Conjeeveram, the temple is called Ūragam. It may be therefore identified with the Ūragam of the *Nāḷāyiraprabandham*. The Vishnu temple at Attiyūr to which the same work refers, is the large temple at Little Kāñchi, which, in its inscriptions, bears the name of "Arulāla-Perumāl at Tiruvattiyūr or Attiyūr." This Tamil name is derived in the inscriptions from *atti*, a Tamil corruption of the Sanskrit *hasin*, 'an elephant.' Thus No. 45 of 1893 records the building of a golden arch at the door of the shrine of Gajēndragirinātha, i.e., 'the god of the mountain of the lord of elephants;' No. 41 a grant by a certain Nila-Gaṅga of Āmūr, "who was born to rule the earth" (an expectation which he appears to have realized on a very limited scale), to Dviradāchanātha, i.e., 'the god of the elephant mountain;' and No. 51 the donation of a new car by Champa, the son of Vira-Chōla, 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 Muppidi, an officer of the Kākatīya king Pratāpa-Rudra of Ēkaśilānagarī (i.e., Worangal), conquered Kāñchi in A.D. 1316. No. 50 consists of a Sanskrit verse, unfortunately much obliterated, which is addressed to the famous Vēdic scholar Śāyana, and mentions his mother Śrīmāyī, his father Māyana, his elder brother [Mādhava], his younger brother the poet Bhōganātha, and his preceptor Śrīkanthanātha. While this inscription is valuable for the history of Indian literature as an epigraphical confirmation of Śāyana's traditional parentage, two other inscriptions (Nos. 40 and 42) corroborate Mr. Tracy's reading of certain Pāndya coins (*Madras Journal of Literature and Science*, 1887-88), which bear the legends *Kōdanda-Rāman* and *Kaliyuga-Rāman*. 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 *Kōdanda-Rāman* and *Kaliyuga-Rāman*. In my last *Annual Report* (p. 9) reference was made to an inscription at Tiruvorriyūr 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 Arulāla-Perumāl 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 Nellūr. The historical portion of the genealogy in both inscriptions is as follows:—



Manmasiddha is referred to in No. 8 of 1893. Another inscription (No. 34 of 1893) of A.D. 1234 mentions Tikka, a son of Manmasiddhi. This may be the same Tikka whose queen Lakshmidēvi was a daughter of Vira-Narasimha (No. 46 of 1893), a king who is also mentioned in No. 200 of 1892. Several members of the family bore the surname Ganda-Gōpāla, viz., Ērasiddhi (No. 35 of 1893), Manmasiddha (No. 37 of 1893) and Tikka (No. 46 of 1893). A still later Ganda-Gōpāla ascended the throne in A.D. 1250 (*Indian Antiquary*, Vol. XXI, p. 122), and an inscription at Narasārvupēta of Manma-Ganda-Gōpāla, who was the eldest son of Nallesiddhi and a vassal of Pratāpa-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 Peramāl 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-Chōla (see p. 5 of my *Progress Report* for October 1890 to March 1891), one of the Chōla king Parāntaka I. (No. 30), one of [Para]kōsarivarman "who cut off the head of Vira-Pāndya" (No. 32), and one of the Rāshtrakūta king Kapparaḍēva (i.e., Krishna III.) "who took Conjeeveram and Tanjore" (No. 25). On the way to Ukkal I visited the villages of Dōṣi, Kurāṅgamuttam and Kūrambandal. The temple of Virirunda-Perumāl at Dōṣi contains four fragmentary inscriptions, one of which belongs to the great Rājārāja and another to Kō-Vijaya-Kaṇaba-Vikramavarman. The Śaiva temple at Kurāṅgamuttam is already mentioned in the *Periāpurānam* and still bears a few Chōla inscriptions. The deserted Śaiva temple at Kūrambandal is remarkable as a well preserved specimen of Chōla architecture. The approximate time of its foundation is settled by an inscription of the 12th year of Rājēndra-Chōla (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 Iśāna-Siva-Pāṇḍita 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, Gaṅgaikōnda-Chōlēsvara, is derived from a surname of Rājēndra-Chōla. The same wall of the temple bears an inscription of the 22nd year of Rājēndra-Chōla, and the south wall one of the 33rd year of Rājādhirāja.

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 *Dēvāram*. 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 Rājārāja 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 Rājārāja. 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 Rājēndradēva and one of Vikrama-Chōladēva (Nos. 55 and 56 of 1893). This is a valuable find because the only Chōla kings, of whom inscriptions had been hitherto copied at Tanjore, were Rājārāja, Rājēndra-Chōla and Kulōttuṅga I. The historical introduction of the inscription of Rājēndradēva agrees with that of an inscription at Viriñchipuram (*South-Indian Inscriptions*, Vol. I, No. 127) in referring to the king's victory over Āhavamalla, i.e., the Western Chālukya king Sōmēsvara I. The inscription then allots a fixed amount of paddy to the people engaged in the performance of the *Rājārājēsvaranāḥakam* in the Rājārājēsvara temple. From this we may conclude that,

at the time of Rājēndra, the foundation of the Tanjore temple by Rājārāja 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-Chōla, viz., Teliṅga-Vīman, i.e., Bhīma 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 Vēnugōpāla temple and is thus protected from further damage. The genealogical account of the Kākatiya dynasty, which occupies two faces of the pillar, is still in fairly good preservation. The record first names Prōla, then his son Mādhava, who is called Mahādēva in other inscriptions, and next the latter's son Gaṇapati, who gave his daughter Gaṇapāmbā in marriage to Bēta, the son of Rudra and grandson of Kēta, a chief of Dhānyāṅkapura (i.e., Amarāvati). After the death of her husband, she performed a number of pious works. She placed golden pinnacles on the shrine of Amarēsvara at Amarāvati and built two other Śaiva temples in the same village. One of these she called Bētēsvara after her deceased husband, and the other Gaṇapēsvara after her father Gaṇapati.

18. A pillar in the hamlet of Gaṇapēsvaram near the mouth of the Krishnā 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 Kākatiya kings of Anmakōnda and Ōruṅgallu (Worangal). It mentions first king Prōla, who is said to have defeated Gunda, Tailapa, Gōvinda and Chōḍōdaya. These same enemies are named in Dr. Fleet's Anmakōnda inscription (*Indian Antiquary*, Vol. XI, p. 10). Prōla had two sons by Muppalaḍēvi, — Rudra and Mahādēva. The son of the latter by Bayyāmbikā was Gaṇapati, during whose reign the pillar was set up by his general Jāya or Jāyana. This person belonged to a family of local chiefs who had been in the service of Chōḍibhāpa. After Gaṇapati had conquered the country at the mouth of the Krishnā river, he married Jāya's two elder sisters Nāramā and Pēramā and took Jāya over into his service. The immediate object of the inscription is to record that, in A.D. 1231, Jāya founded a Śaiva temple which he called Gaṇapēsvara after his patron Gaṇapati, and the name of which survives to the present day in the hamlet of Gaṇapēsvaram.

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).

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14TH AUGUST 1893, Nos. 642, 643, PUBLIC.

No.	Situation.	Dynasty.	King.	Date.	Language.
164	On the northern slope of the Brahmagiri hill near Siddigam.	Mauya	Dharmapriya (Aśoka)		Pali.
165	In a cave to the east of Siddigam.	Do.	Do.		Do.
166	On the Jafuga-Ramdevam hill near Siddigam.	Do.	Do.		Do.
167	On a slab near the Sthyanarayana shrine on the Jafuga-Ramdevam hill.	Chalukya	Vishnuvardhana-Maharaja-Vijayaditya, son of Trailokyavaraha.	Saka 970 (expired), Kottala	Kannara. See Dr. Fleet's <i>Kannara Inscriptions</i> , p. 41 E.
168	On a boulder behind the shrine of Jafuga-Ramdevam on the hill of the same name.	Pallava	Trailokyavaraha-Nalamba - Pallava - Ponnadai-Vira-Balladava.	Saka 990 (expired), Vindalabrit	Do.
169	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hoysala	Do.	Saka 1005, Chitralabha	Do.
170	Right of the entrance to the east gopura of the Kirtimukha temple at Chiklaburam.	Pandya	Do.		Tamil verse.
171	Do.	Do.	Do.		Do.
172	Do.	Do.	Do.		Do.
173	Do.	Do.	Do.		Do.
174	Left of the entrance to the north gopura of the same temple.	Vijayanagara	Krishnadeva		Tamil verse. Modern. Towards the building of the gopura. Sanskrit version of No. 174.
175	Right of the entrance to the north gopura of the same temple.	Do.	Do.		Tamil. Opens with the usual Sanskrit words of a Sanskrit inscription, when viewed the donor appears to have been.
176	Right of the west entrance to the second gopura of the same temple.	Tondaimang	Do.		Do.
177	South wall of the second gopura of the same temple.	Pandya	Do.		Sanskrit and Tamil.
178	West wall of the second gopura of the same temple.	Do.	Do.		Sanskrit verse.
179	Right of the west entrance to the second gopura of the same temple.	Do.	Do.		Tamil.
180	On two pillars in the cave-temple at Vallam near Chingleput.	Pallava	Mahendra-Pitakya		Do.
181	On a pillar in the same temple.	Do.	Do.		Do.
182	On a stone in front of the Nagarivara temple at Kavadumalai near Muthalpet.	Do.	Sakabhuvana-chakravartin	14th year	Do.
183	On a stone in front of the Vighneshvara temple at Kavadumalai.	Do.	Do.		Kannara.
184	West wall of the same temple.	Do.	Do.		Tamil fragment.
185	East wall of the same temple.	Do.	Do.		Tamil.
186	South wall of the same temple.	Do.	Do.		Do.
187	South wall of the same temple.	Do.	Do.		Do.
188	South wall of the same temple.	Do.	Do.		Do.
189	South wall of the same temple.	Do.	Do.		Do.
190	South wall of the same temple.	Do.	Do.		Do.
191	South wall of the same temple.	Do.	Do.		Do.
192	South wall of the same temple.	Do.	Do.		Do.
193	South wall of the same temple.	Do.	Do.		Do.
194	On a boulder, a farthing to the south of the Vighneshvara temple at Kavadumalai.	Do.	Do.		Tamil. Much obliterated.

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
195	East wall of the second gopura of the Kālā-bastiāvara temple at Kādhast.	Chōla	Tribhuvana-chakravartin	3rd year	Tamil.
196	Do.	Do.	Rājaraḍaḍa	10th year	Tamil. Gift by a queen of Yādava-rāja.
197	Do.	Do.	Chakravartin	15th year	Tamil. Gift by Vira-Rākshasa-Yādava-rāja.
198	North wall of the second gopura of the same temple.	Do.	Tribhuvana-chakravartin	19th year	Tamil. Gift by a queen of Medhu-rāja-Pottappi-Chōla.
199	On the wall of the kitchen of the same temple.	Do.	Rājaraḍaḍa	[28th year	Tamil. Gift by Kharasat, a descendant of the Pallava race.
200	Do.	Do.	Do.	8th year	Tamil. Gift by Vira-Sarasimha-deva alias Yādava-rāja.
201	On a stone in front of the Manikanteshvara temple at Kādhast.	Kāṭiāya	Gopapati		Sanskrit.
202	Right of the entrance to the gopura of the same temple.	Do.	Do.		Do.
203	On a stone in the Radhānāyaka temple at Udayagiri.	Vijayanagara	Vira-Krishnarāja		Kannara. Mutilated.
204	On a wall of the same temple.	Do.	Do.		Telugu.
205	Do.	Do.	Do.		Do.
206	In a gopura of the same temple.	Do.	Do.		Do.
207	On a rock on the road from the lower to the upper fort of Udayagiri.	Do.	Do.		Do.
208	Near the Baptist Mission bungalow on the Udayagiri hill.	Do.	Do.		Do.
209	Do.	Do.	Do.		Do.
210	In a cave on the eastern slope of a hill at Disarpalle near Udayagiri.	Vijayanagara	Do.		Telugu. The Śaka and cyclic years do not correspond.
211	On a pillar in the Lakṣmī-Narasimha temple at Guṇṭur.	Do.	Do.		Do.
212	On a pillar in the Agastyaesvara temple at Old Guṇṭur.	Do.	Do.		Telugu. Private grant of cows to the temple of Mallikārmadēva.
213	On a pillar in front of the Paṭṭabhirāma temple at Narasaraupeta.	Do.	Do.		Telugu. Records the erection of the pillar.
214	On a pillar in the Mūlāchānēśvara temple at Nādeḍḍa.	Do.	Do.		Sanskrit and Telugu fragment.
215	On the same pillar.	Do.	Do.		Sanskrit. The donor was a descendant of Buddhavarman, an officer of Kubja-Vishva.
216	Do.	Do.	Do.		Telugu. The donor was a vassal of Kulottunga-Chōla.
217	Do.	Do.	Do.		Sanskrit and Telugu. Gift by a certain Kuṇṭa.
218	Do.	Do.	Do.		Do.
219	Do.	Do.	Do.		Do.
220	Do.	Do.	Do.		Do.
221	Do.	Do.	Do.		Do.
222	On another pillar in the same temple.	Do.	Do.		Do.
223	On the same pillar.	Do.	Do.		Sanskrit and Telugu.

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14TH AUGUST 1893, Nos. 642, 643, PUBLIC.

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A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
224	On the same pillar	...	Volundeti-Kulottunga-Chōla-Gōka	Saka 1072	Telugu
225	Do.	...	...	Saka 1073	Sanskrit and Telugu
226	Do.	...	...	Saka 1073	Do.
227	Do.	...	...	Saka 1073	Telugu. The donor was a vassal of Kulottunga-Chōla.
228	On a third pillar of the same temple	...	...	Saka 1073	Do.
229	On the same pillar	...	...	Saka 1073	Telugu
230	Do.	...	...	Saka 1073	Sanskrit and Telugu
231	Do.	...	...	Saka 1073	Do.
232	Do.	...	...	Saka 1073	Do.
233	Do.	...	...	Saka 1073	Do.
234	On a pillar in the deserted temple of Gōka	...	...	Saka 1073	Do.
235	On the same pillar	...	...	Saka 1073	Do.
236	Do.	...	...	Saka 1073	Do.
237	Do.	...	...	Saka 1073	Do.
238	Do.	...	...	Saka 1073	Do.
239	Do.	...	...	Saka 1073	Do.
240	Do.	...	...	Saka 1073	Do.
241	Do.	...	...	Saka 1073	Do.
242	On a pillar in Kōpāra	...	...	Saka 1073	Do.
243	On four pillars in the mosque at Kōpāra	...	...	Saka 1073	Do.
244	Left of entrance to the north wall of a deserted temple in the fort at Kōpāra	...	...	Saka 1073	Do.
245	Right of entrance to the same wall	...	...	Saka 1073	Do.
246	On a pillar in front of the Gōka temple at Pōdā-Kākol	...	...	Saka 1073	Do.
247	On a pillar in front of the Vinbhada temple at Pōdā-Kākol	...	...	Saka 1073	Do.
248	On a pillar in the Mallāvara temple at Kōpāra	...	...	Saka 1073	Do.
249	On the south face of a pillar in front of the Kōpāra temple at Kōk, near Gōpāra	...	...	Saka 1073	Do.
250	On the east and north faces of the same pillar	...	...	Saka 1073	Do.
251	On four faces of another pillar in the same temple	...	...	Saka 1073	Do.
252	On two faces of a pillar near the Agastya temple at Kōk	...	...	Saka 1073	Do.
253	On four faces of a pillar near the steps leading to the temple on the hill at Mahāgiri	...	...	Saka 1073	Do.
254	On the south face of a pillar in front of the Kōpāra temple at Kōk, near Gōpāra	...	...	Saka 1073	Do.
255	On the east and north faces of the same pillar	...	...	Saka 1073	Do.
256	On four faces of another pillar in the same temple	...	...	Saka 1073	Do.
257	On two faces of a pillar near the Agastya temple at Kōk	...	...	Saka 1073	Do.
258	On four faces of a pillar near the steps leading to the temple on the hill at Mahāgiri	...	...	Saka 1073	Do.

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
259	On four faces of a pillar in front of the Lakshmi-Narasimha temple at Mahāgiri	Vijayanagara	Saddāivamahārāja	Saka 1480 [expired], Kālyukti	Telugu. Grant by Timmarājya.
260	On three sides of an octagonal pillar in the side street at Mahāgiri	...	...	Saka 1515 [expired], Vijaya	Telugu.
261	On the first pillar of the ruined Kanakadurgā temple at the foot of the Indrakila hill at Beavda	...	...	Saka 1138 to 1177	Sanskrit and Telugu. Gifts to the temple of Mallāvara.
262	On the second pillar of the same temple	...	...	Saka 1065 and 1141	Telugu. Private gifts.
263	On the same pillar	...	...	1[6]th year and Saka 10[62]	Telugu.
264	Do.	...	...	Saka 1072 to 1165	Telugu. Private gifts.
265	On the third pillar of the same temple	...	...	Saka 1123, Durnukhin (mistake for Durnukhi?)	Telugu. The donor was a relative of the Kakatiya king Gajapati.
266	On the same pillar	...	...	Saka 1152	Telugu. Private gifts.
267	Do.	...	...	5th year and Saka 1087 [expired], Man-	Telugu.
268	Do.	...	...	Saka 1111[6]9	Telugu. Gift by a Reddi.
269	Do.	...	...	4[6]th year	Telugu. Private grant.
270	Do.	...	...	Saka 1176	Telugu. Private grants.
271	Do.	...	...	Saka 1056 to 1183	Telugu. Private grants.
272	On the fourth pillar of the same temple	...	...	Saka 1150	Telugu. Private grants.
273	On the same pillar	...	...	Saka 1069 to 1165	Telugu. Private grants.
274	On a stone in the Executive Engineer's office at Beavda	...	...	Saka 1204 [expired], [Chitra]bhānu	Telugu. Private grants.
275	On a pillar from Amravati in the same office	...	...	...	Prakrit fragment.
276	On four sides of a stone in the same office	...	...	...	Do.
277	On two faces of a broken pillar in the same office	...	...	Saka 1220 [expired], Vilambin	Do.
278	On a stone in the same office	...	...	...	Tamil fragment.
279	On a broken pillar in the same office	...	...	Saka 1387	Sanskrit.
280	On a pillar in the Mallāvara temple at Beavda	...	...	Saka 1053 to 1193	Telugu and Sanskrit. Private grants.
281	On another pillar in the same temple	...	...	Saka 1177	Telugu. Private grants.
282	On three faces of a pillar in front of the Mallāvara shrine in the same temple	...	...	Saka 1359 [expired], Prāgala	Telugu.
283	On a pillar in the Mallāvara temple in front of the same shrine	...	...	Saka 1331 [expired], Virōdhin	Telugu. Records the building of the temple.
284	On a pillar in front of the Vighnāvara shrine in the same temple	...	...	Srimukha	Telugu.

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A.—Stone inscriptions copied in 1893—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
322	On another pillar in front of the same shrine.		Yuddhamalla	Saka 1381, Bahadhraya	Telugu. In very archaic characters. Mentions the king's grandfather Mallaparkja.
323	On a pillar built into the verandah of the same temple.			Saka 1067	Telugu. Gives Rajendra-Cholaparam as another name of Paravajja. Sanskrit and Telugu. Incomplete.
324	On the same pillar			41st year	Telugu.
325	Do.	Chola			Do.
326	On a stone built into the roof of the Vigraha-vara shrine in the same temple.		The son of Chodabhatta, a descendant of Buddharman.		
327	On a pillar in the <i>mandapa</i> in front of the Mallisvara shrine in the same temple.				
328	On a stone built into the roof of the same <i>mandapa</i> .				
329	On a broken pillar in front of the Kmakadurga shrine on the Indrakuta hill at Beavda.	Vijayanagara	Sriharadaya	Saka 1460 [expired], Bahadhraya	Sanskrit and Telugu. Mentions the minister Sijaya-Timmarasa.
330	Right of the east entrance to the Mallisvara temple at Beavda.			Saka 1112	Telugu.
331	Left of the same entrance				
332	On a stone built into a small shrine in the Mallikarjuna street at Beavda.			Saka 1199	Do.
333	On a stone built into the roof of the <i>mandapa</i> in front of the Mallisvara shrine at Beavda.			Saka 1199	Sanskrit. Incomplete.
334	On a pillar in the <i>mandapa</i> in front of the east entrance of the Mallisvara temple at Beavda.			Saka 1448 and 1475	Telugu.
335	In the north-west corner of the <i>prabhara</i> of the Mallisvara temple at Tadipatri, first stone.		Udayaditya, son of Semidra and Kachchaddevi.	Saka 1199 [expired], Kalyukta	Kannara. A Jain inscription. The donor resided at Tadipatri.
336	Third stone at the same place				
337	Fifth do.				
338	Sixth do.	Vijayanagara	Krishnakaya	Paridhavin	Telugu.
339	Seventh do.	Do.	Adityadeva	Saka 1435 [expired], Simakha	Do.
340	Eighth do.	Do.	Vira-Narasimharaya	Saka 1433 [expired], Khara	Do.
341	Ninth do.	Do.		Saka 1431 [expired], Sukha	Telugu. Mentions the minister Saluva-Timma.
342	Tenth do.	Do.		Saka 1429 [expired], Prabhava	Do. do.
343	On the first pillar of a ruined <i>mandapa</i> in the Gowardhanavarman temple at Nidavda.			Saka 1035	Sanskrit and Telugu.
344	On the second pillar of the same <i>mandapa</i> .				
345	On the third do.				
346	On the fourth do.				
347	Right of the entrance to the same temple				
348	On a stone lying near the tank at Nidavda				
349	On a stone built into a <i>mandapa</i> of the Mallisvara temple at Nidavda.				
350	On a stone built into the same <i>mandapa</i>				
351	On a second stone at the same place				

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B.—Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1	South wall of the Sankalesvara shrine in the Ekamrath temple at Conjeevaram.	Chola	Ko-Rajakasavarman alias Kulottunga-Chola-deva (I.)	6th year	Tamil.
2	North wall of the second <i>prabhara</i> of the same temple.	Kakatiya	Ganapati	Saka 1172 expired	Do.
3	Do.				
4	West wall of the second <i>prabhara</i> of the same temple.	Vijayanagara	Suddesivadeva	Saka 1472, Saunya	Telugu.
5	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	[16th year]	Tamil.
6	Do.	Do.		10th year	Do.
7	Do.	Do.		2nd year	Do.
8	Do.	Do.			
9	Do.	Do.			
10	Do.	Do.			
11	Do.	Do.			
12	Do.	Do.			
13	Do.	Do.			
14	Do.	Do.			
15	Do.	Do.			
16	Do.	Do.			
17	Do.	Do.			
18	Do.	Do.			
19	Do.	Do.			
20	Do.	Do.			
21	Do.	Do.			
22	Do.	Do.			
23	Do.	Do.			
24	Do.	Do.			
25	Do.	Do.			
26	Do.	Do.			
27	Do.	Do.			
28	Do.	Do.			
29	Do.	Do.			
30	Do.	Do.			
31	Do.	Do.			
32	Do.	Do.			
33	Do.	Do.			
34	Do.	Do.			
35	Do.	Do.			
36	Do.	Do.			
37	Do.	Do.			
38	Do.	Do.			
39	Do.	Do.			
40	Do.	Do.			
41	Do.	Do.			
42	Do.	Do.			
43	Do.	Do.			
44	Do.	Do.			
45	Do.	Do.			
46	Do.	Do.			
47	Do.	Do.			
48	Do.	Do.			
49	Do.	Do.			
50	Do.	Do.			
51	Do.	Do.			
52	Do.	Do.			
53	Do.	Do.			
54	Do.	Do.			
55	Do.	Do.			
56	Do.	Do.			
57	Do.	Do.			
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59	Do.	Do.			
60	Do.	Do.			
61	Do.	Do.			
62	Do.	Do.			
63	Do.	Do.			
64	Do.	Do.			
65	Do.	Do.			
66	Do.	Do.			
67	Do.	Do.			
68	Do.	Do.			
69	Do.	Do.			
70	Do.	Do.			
71	Do.	Do.			
72	Do.	Do.			
73	Do.	Do.			
74	Do.	Do.			
75	Do.	Do.			
76	Do.	Do.			
77	Do.	Do.			
78	Do.	Do.			
79	Do.	Do.			
80	Do.	Do.			
81	Do.	Do.			
82	Do.	Do.			
83	Do.	Do.			
84	Do.	Do.			
85	Do.	Do.			
86	Do.	Do.			
87	Do.	Do.			
88	Do.	Do.			
89	Do.	Do.			
90	Do.	Do.			
91	Do.	Do.			
92	Do.	Do.			
93	Do.	Do.			
94	Do.	Do.			
95	Do.	Do.			
96	Do.	Do.			
97	Do.	Do.			
98	Do.	Do.			
99	Do.	Do.			
100	Do.	Do.			

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

No.	Situation.	Dynasty.	King.	Date.	Language.
32	South wall of the same <i>menapa</i>	Chola	Kō-Parakāśavarman	4th year	Tamil.
33	Base of the west wall of the "rock" in the <i>Arulā-Puram</i> temple at Little Conjeevaram.	Do.	Kō-Parakāśavarman <i>alias</i> Vikrama-Chōla-deva.	9th year	Do.
34	Do.	Do.	Chōla-Tikka	Saka 1156	Sanskrit in Kanarese characters (gift of cows by the minister Tripurāntaka).
35	Base of the north wall of the same	Do.	Tamra-Siddhi	Saka 1127	Sanskrit.
36	Do.	Do.	Tribhuvana-chakravartin	27th year	Tamil.
37	Base of the east wall of the same	Chola	Gopā-Gopāla	16th year	Do.
38	Left of entrance to the Narasimha shrine in the same temple.	Do.	Tribhuvana-chakravartin	10th year	Do.
39	Base of the second <i>prāsāda</i> of the same	Do.	Tribhuvana-chakravartin	10th year	Tamil. Mentions a feudatory.
40	South side of the same	Do.	Tribhuvana-chakravartin	10th year	Nala-Siddha of Kāñchi.
41	Do.	Do.	Tribhuvana-chakravartin	22nd year	Tamil.
42	Do.	Do.	Tribhuvana-chakravartin	21st year	Sanskrit and Tamil.
43	West side of the same	Kākatya	Pratāpa-Rudra	Saka 1238 [expired]	Tamil. Only beginning copied.
44	West wall of the second <i>prāsāda</i> of the same temple.	Do.	Tribhuvana-chakravartin	Built in	Grantha and Tamil. Partially built in.
45	Do.	Do.	Alantika-mahārāja	[7]th year	Tamil.
46	North wall of the second <i>prāsāda</i> of the same temple.	Do.	Tribhuvana-chakravartin	[7]th year	Sanskrit.
47	Do.	Do.	Tribhuvana-chakravartin	[7]th year	Tamil.
48	Do.	Do.	Tribhuvana-chakravartin	[7]th year	Tamil. Records a grant by Raghava-Setti, a minister of Ganapati.
49	In the <i>gopura</i> near the Abhaya-Chakra <i>menapa</i> in the same temple, left of entrance.	Do.	Tribhuvana-chakravartin	[4]th year	Tamil. Mentions a Ganga chief, Ahavannalārasag.
50	In the same <i>gopura</i> , right of entrance	Do.	Kō-Rājāśavarman <i>alias</i> Kulottunga-Chōla-deva (I).	43rd year	Tamil.
51	In the outermost <i>gopura</i> of the same temple, right of entrance.	Chola	Champa, son of Viru-Chōla	Saka 1226	Sanskrit.
52	Do.	Do.	Sandara-Pādya	6th year	Do.
53	In the same <i>gopura</i> , left of entrance	Pādya	Tikka	4th year	Do.
54	West and north walls of the Śaśāśvara shrine in the Ekāmnātha temple at Conjeevaram.	Chola	Kō-Rājāśavarman <i>alias</i> Rajadhirajadeva	27th year	Tamil. Only historical introduction copied.
55	On the outside of the north wall of the enclosure of the Tanjore temple.	Do.	Kō-Parakāśavarman <i>alias</i> Rajadhirajadeva	6th year	Tamil.
56	Do.	Do.	Kō-Parakāśavarman	4th year	Do.
57	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Do.	Kō-Rājāśavarman <i>alias</i> Rajadhirajadeva	20th year	Do.

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8B.—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.	Chola	Kō-Rājāśavarman <i>alias</i> Rajadhirajadeva	20th year	Tamil.
59 to 60	Mr. Rice's Inscriptions at Sravasa-Belgola. Nos. 137, 55, 60, 57, 124, 138, 51, 49, 48, 139, 190, 131, 125, 139, 108, 105, 45, 46, 52, 59, 85—89, 90—97.	Do.	Do.	Do.	Do.
61	On a broken slab in the temple of Gāṇḍiśvara at Sravasa-Belgola.	Hoysala	Viśiṣṭavaradhana	Do.	Kanarese.
62 to 63	Mr. Rice's Nos. 112, 100, 115, 61, 58, 44, 43, 41, 39—40, 42, 144, 68.	Do.	Do.	Do.	Do.
64	On the doorway to the left of the Iruvu-Brahmaśvara-Guṇi at Sravasa-Belgola.	Do.	Do.	Do.	Do.
65 to 66	Mr. Rice's Nos. 15, 26, 38, 24, 103, 17, 58.	Do.	Do.	Do.	Do.
67 to 68	Tridivēra temple at Kōṭṭakoppe.	Do.	Do.	Do.	Do.
69 to 70	On a pillar in front of the Śaśāśvara temple at Irupāṇa.	Do.	Do.	Do.	Do.
71 to 72	On a stone in front of the Bhīmāśvara temple at Gōvinda-puram.	Do.	Do.	Do.	Do.
73 to 74	Do.	Do.	Do.	Do.	Do.
75 to 76	On a pillar in front of the Virabhadra temple at Yemmadala.	Do.	Do.	Do.	Do.
77 to 78	On a stone built into the eastern enclosure of the same temple.	Do.	Do.	Do.	Do.
79 to 80	On a stone built into the southern enclosure of the same temple.	Do.	Do.	Do.	Do.
81 to 82	Vēṅṅōṇḍa temple at Yemmadala.	Do.	Do.	Do.	Do.
83 to 84	On a pillar in front of the Rāṇavāsin temple at Yemmadala.	Do.	Do.	Do.	Do.
85 to 86	On a stone in the Ajāntya temple at Yemmadala.	Do.	Do.	Do.	Do.
87 to 88	On a stone in the Vēṅṅōṇḍa temple at Yemmadala.	Do.	Do.	Do.	Do.
89 to 90	On the east face of a pillar in the Lakṣmī-Nārāyaṇa temple at Avanigadda.	Do.	Do.	Do.	Do.
91 to 92	On the north face of the same pillar.	Do.	Do.	Do.	Do.
93 to 94	On another pillar in the same temple.	Do.	Do.	Do.	Do.
95 to 96	At the entrance to the shrine in the same temple.	Do.	Do.	Do.	Do.

E.— 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 Durgabai temple at Gacavaram.	Kakatiya	Gasapati	Saka 1163 [expired], Khara	Sanskrit and Telugu.
132	On the east face of the same pillar.	...	...	Saka 1699 [expired], Khara	Telugu.
133 to 135	On the north face of the same pillar.	...	...	Saka 1235 and 1268	Do.
136 to 148	On stones built into the shrine of Srikanthaswara at Srikakulam.	...	...	Saka 1177 to 1214	Telugu. No. 147 (undated) mentions the Kakatiya king Gasapati.
149 to 152	On stones built into the <i>mesopora</i> in front of the same shrine.	...	...	Saka 1064 and 1276	Telugu.
153	On a stone built into the same.	...	...	...	Telugu. Mentions a chief of Dhanyakulaka (Amarayati) and the temple of Anantavara (at Amarayati).
154	Do.	...	...	...	Telugu. Appears to mention the Kakatiya king Gasapati.
155	Do.	...	...	...	Telugu. Assembles No. 154.
156	Do.	...	...	...	Sanskrit. A list of <i>devatas</i> .
157 to 159	On stones built into the same.	...	...	Saka 1178 and 1229	Telugu.
160 to 162	On walls connecting the different shrines in the same temple.	...	...	Saka 1205 [expired], Svabhenu	Do.
163	On the east <i>gopura</i> of the same temple.	...	...	Saka 1035	Do.
164	On a pillar in the <i>mesopora</i> near the same <i>gopura</i> .	...	...	Saka 1080	Do.
165	On the same pillar.	...	...	Saka 1094	Do.
166	On a pillar lying in the same temple.	...	...	Saka 1078	Do.
167	On a pillar lying at the entrance to the same temple.	...	...	Saka 1079	Telugu. Gifts to the same temple.
168 to 170	On the same pillar.	...	...	Saka 1077 and 6th year	Telugu. Mentions Kalottunga-Choda-Gonka as a vassal.
171	Do.	...	...	[<i>levara</i>]	Telugu.
172	On a pillar in the Kalyana <i>mesopora</i> of the same temple.	...	...	...	Do.
173	On a pillar in the <i>mesopora</i> of the Mallikarjuna temple at Srikakulam.	...	...	...	Do.
174 to 177	On stones built into the floor of the same <i>mesopora</i> .	...	...	...	Do.
178 to 180	On the north <i>gopura</i> of the same temple.	...	...	...	Do.

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B.— Stone inscriptions copied in 1893— cont.

Number.	Situation.
181 to 439	Bhimésvara temple at Draksharamam.
440 to 463	Bháva-Nārāyaṇa temple at Sarpavaram.
464 to 505	Bhimésvara and Nārāyaṇa temples at Bhimavaram.
506	On a pillar in the Kunti-Mādhava temple at Pithapuram.
507 to 521	Sriṅgāra-Vallabharāya temple at Tirupati in the Peddāpuram taluk.
522 to 544	Koppésvara temple at Palivele.
545 to 552	Rajamundry.
553 to 566	Kshirārāmesvara temple at Pālakōl.
567 to 570	Ellore.
571 & 572	Tadikalpāḍi.
573 to 575	Gudivāda and Mandapāḍu.

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 Sangama II., by H. Krishna Sastri | 16th January 1893. |
| " 6. Jambukesvara Inscription of Valaka-Kamaya, by T. P. Krishnaswami | 4th March 1893. |
| " 7. Siddapura Edicts of Asoka, by G. Bühler | 22nd March 1893. |
| " 8. Chiplun Plates of Pulikesin II., by J. F. Fleet | 4th April 1893. |
| " 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 Jayasinha of Dhara, by the same | 19th April 1893. |
| " 12. Paithan Plates of Govinda III., by the same | 2nd June 1893. |
| " 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. Krishnaswami, 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 Tinnevely 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, Tinnevely, 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 Ekamranatha 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, Archaeological 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.

Ed. A. Raith.

Gobt. of {1893} Madras.

PUBLIC.

S/C

N^o 2283 Wd 5th September
1893

Communicated
to the S.E.V circle,
for information,
with reference to
para 2 of the G.O.

(Dd) J.H.

W

G.O., &c., 14th August 1893,
Nos. 642, 643.

AUGUST.

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