

RWD- 1893

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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, Dūsi, Kuranganimuttam, Kūrambandal and Ukkal.
- IV. Chingleput district—Conjeeveram and Vallam.
- V. Nellore district—Udayagiri and Dāsaripalle.
- VI. Anantapur district—Tadpatri.
- VII. Kistna district—Guntūr, Narasārūpēta, Nādenḍla, Kondavīdu, Pedda-Kākāni, Nambūr, Kāzā, Maṅgalagiri, Bezvāda, Kōtapakonda, Irlapādu, Gōvindapuram, Yenamadala, Avanigadda, Gaṇapēsaram, Śrīkākuḷam, Guḍivāda and Mandapādu.
- VIII. Godavari district—Drākshārāmam, Sarpavaram, Bhīmavaram, Pithāpuram, Tirupati, Palivela, Rajahmundry, Pālakōl, Ellore and Tadikalpūdi.
- IX. Mysore State—
 - (a) Chitaldroog district—Śiddāpura.
 - (b) Hassan district—Śravaṇa-Belgola.
 - (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.

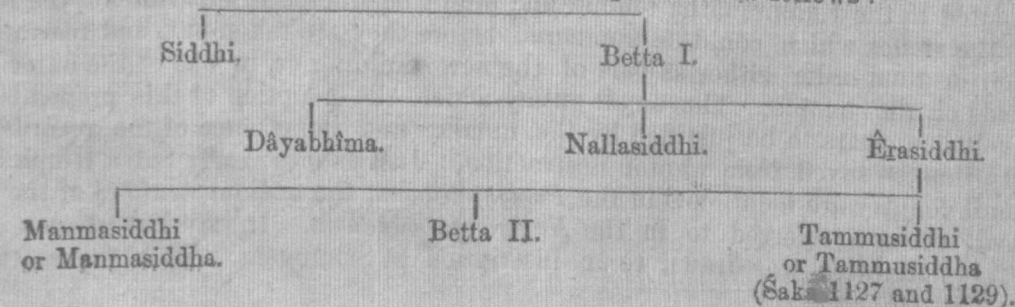
4. The Kanarese Assistant took impressions of the three new edicts of Aśoka which Mr. Rice had discovered near Śiddāpura in the Molakālmuru taluk of the Chitaldroog district. These impressions (Nos. 164 to 166 of 1892) were photographed by Messrs. Wiele and Klein, and from their negatives Messrs. Griggs 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

A.D. 1269 and belong to the reign of Rudradēva, i.e., of Rudrāmbā, the daughter and successor of Gaṇapati (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 Rājasiṃha and Mahēndravarmān (*South-Indian Inscriptions*, Vol. I, p. 9). The Pallava inscriptions of the Vaikuṇṭha-Perumāḷ 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-varma 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 *Periāpurāṇam*, a book, the contents, though not the final redaction, of which date from the time before the great Chōla king Rājārāja. The following Conjeeveram temples are here referred to:—Ēgambam, Mērali, Ōṇagāṇḍaṇḍali, Anēgāṇḍagāḍam and Nerikkāraikkāḍu. The first of these is the well-known large temple of Ēkāmranātha. 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 Ōṇagāṇḍaṇḍali, now called Ōṇakāṇḍiśvara, is in the "Cotton quarter" near the Sarvatīrtham tank. The Tirukkālēśvara temple near Vēppaṇḍam, one mile east of Conjeeveram, contains inscriptions of Rājendra-Chōla and his successors, in which the temple is called Tirukkāraikkāḍu, and has accordingly to be identified with the Nerikkāraikkāḍu temple of the *Periāpurāṇam*. To return to the Ēkāmranātha 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 Gaṇapati (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 Ēkāmranātha 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 *Periāpurāṇam*, the ancient temples of the Vaishnava sect are referred to in the *Nālāyiraprabandham*. In my last *Annual Report* (p. 11) attention was drawn to an inscription at Śrīraṅgam, which proves that the

hymns of Kulaśēkhara, one of the twelve reputed authors of the *Nālāyiraprabandham*, 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-Perumāḷ temple at Tiruvattiyūr (or Little Kāñchī) 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 *Nālāyiraprabandham*. 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 Vaikuṇṭha-Perumāḷ 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 Pāṇḍava-Perumāḷ temple at Conjeeveram as we learn from two inscriptions of Kulōttunga-Chōla I. (Nos. 17 and 18 of 1893). Tiruttankā occurs as the name of the Vilakkoli-Perumāḷ temple at Conjeeveram in one of the two inscriptions which it contains. Attabuyagaram is probably identical with the Ashtabhuja temple at Conjeeveram. In two inscriptions of Kulōttunga-Chōla I. and one later inscription in the Ulagaṇḍa-Perumāḷ temple at Conjeeveram, the temple is called Ūragam. It may be therefore identified with the Ūragam of the *Nālāyiraprabandham*. The Vishnu temple at Attiyūr to which the same work refers, is the large temple at Little Kāñchī, which, in its inscriptions, bears the name of "Arulāla-Perumāḷ at Tiruvattiyūr or Attiyūr." 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 Gajēndragirinātha, i.e., 'the god of the mountain of the lord of elephants;' No. 41 a grant by a certain Nīla-Gaṅga of Āmūr, "who was born to rule the earth" (an expectation which he appears to have realized on a very limited scale), to Dviradāchalanātha, i.e., 'the god of the elephant mountain;' and No. 51 the donation of a new car by Champa, the son of Vīra-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 Ekaśilānagari (i.e., Worangal), conquered Kāñchī 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 Pāṇḍya coins (*Madras Journal of Literature and Science*, 1887-88), which bear the legends *Kōḍanda-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 Kōḍanda-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-Perumāḷ 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-Nārasimha (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., Érasiddhi (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 Narasārāyapēta of Mauma-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 Perumāl 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]kēsarivarman "who cut off the head of Vira-Pāndya" (No. 32), and one of the Rāshtrakūta king Kannaradēva (i.e., Krishna III.) "who took Conjeeveram and Tanjore" (No. 25). On the way to Ukkal I visited the villages of Dāśi, Kuraṅganimuttam and Kūrambandal. The temple of Virirunda-Perumāl at Dāśi contains four fragmentary inscriptions, one of which belongs to the great Rājārāja and another to Kō-Vijaya-Kamba-Vikramavarman. The Śaiva temple at Kuraṅganimuttam is already mentioned in the *Periapurāṇam* 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 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 Isāna-Siva-Pandita 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, Gaṅgai-konda-Chōlēsvara, is derived from a surname of Rājendra-Chōla. The same wall of the temple bears an inscription of the 22nd year of Rājendra-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 Rājendradēva 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, Rājendra-Chōla and Kulōttunga I. The historical introduction of the inscription of Rājendradēva 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 Rājārājēsvaranāṭakam in the Rājārājēsvara temple. From this we may conclude that,

at the time of Rājendra, 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 Śravana-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 Śravana-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 Kākatīya 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 Ganapati, who gave his daughter Ganapāmbā 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 Ganapēsvara after her father Ganapati.

18. A pillar in the hamlet of Ganapēsvaram 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 Kākatīya kings of Anmakonda and Ōruṅgallu (Worangal). It mentions first king Prōla, who is said to have defeated Guṇḍa, Tailapa, Gōvinda and Chōdōdaya. These same enemies are named in Dr. Fleet's Anmakonda inscription (*Indian Antiquary*, Vol. XI, p. 10). Prōla had two sons by Muppalaḍēvi, — Rudra and Mahādēva. The son of the latter by Bayyāmbikā was Ganapati, 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 Chōdibhūpa. After Ganapati 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 Ganapēsvara after his patron Ganapati, and the name of which survives to the present day in the hamlet of Ganapēsvaram.

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 Siddapura.	Maurya	Dévaṇaṁ Piyé (Asoka)		Prākṛit.
165	In a cave to the east of Siddapura.	Do.	Do.		Do.
166	On the Jaṅga-Rāṁśvara hill near Siddapura.	Do.	Do.		Do.
167	On a slab near the Śāryaśvara shrine on the Jaṅga-Rāṁśvara hill.	Chalukya	Viṣṇuvardhana-Mahārāja-Vijayaśīlita, son of Trailokyamalla.	Śaka 98[6] expired, Kārdhin	
168	On a boulder behind the shrine of Jaṅga-Rāṁśvara on the hill of the same name.	Pallava	Trailokyamalla-Nolamba - Pallava - Pīrmaḍi-Jayaśīlita.	Śaka 993 [expired], Vīrādihrit	
169	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hoyasā	Vīra-Ballāḍa.	Śaka 1266, Chitrabhanu	
170	Right of the entrance to the east gōpura of the Natarāja temple at Chidambaram.	Pāṇḍya			Tamil verse.
171	Do.	Do.			Do.
172	Do.	Do.	Sundara-Pāṇḍya		Do.
173	Do.	Do.	Do.		Tamil verse. Modern.
174	Left of the entrance to the north gōpura of the same temple.	Vijayanagara	Krishnaḍa		Tamil. Records the building of the gōpura.
175	Right of the west entrance to the second gōpura of the same temple.	Do.	Do.		Sanskrit version of No. 174.
176	Do.	Tondaiming			Tamil. Opens with the usual Sanskrit <i>śrī</i> of Sundara-Pāṇḍya, whose vassal the donor appears to have been.
177	Do.				Do.
178	South wall of the second gōpura of the same temple.	Pāṇḍya	Sundara-Pāṇḍya		Sanskrit and Tamil.
179	West wall of the second gōpura of the same temple.	Do.	Do.		Sanskrit verse.
180	Right of the west entrance to the second gōpura of the same temple.	Do.	Do.		Tamil.
181	On two pillars in the cave-temple at Vallam near Chingleput.	Pallava	Mahendra-Pīṭarāja		Do.
182	On a pillar in the same temple.			14th year	Do.
183	Do.				Do.
184	On a stone in front of the Natarāja temple at Kurudumalai near Malabar.				Kannarese.
185	On a stone in front of the Vighnēśvara temple at Kurudumalai.				Tamil fragment.
186	North wall of the same temple.				Tamil.
187	West wall of the same temple.				Do.
188	East wall of the same temple.				Do.
189	South wall of the same temple.				Do.
190	South wall of the same temple.				Do.
191	South wall of the same temple.				Do.
192	South wall of the same temple.				Do.
193	South wall of the same temple.				Do.
194	On a boulder, a furlong to the south of the Vighnēśvara temple at Kurudumalai.				Tamil. Much obliterated.

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

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A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
195	East wall of the second gōpura of the Kālā-hastāśvara temple at Kālabasti.	Chōla	Tribhuvana-chakravartin Kulōttunga-Chōla- dēva.	3rd year	Tamil.
196	Do.	Do.	Rājārājadēva	10th year	Tamil. Gift by a queen of Yādava- rāja.
197	Do.	Do.	Chakravartin Kulōttunga-Chōladēva	16th year	Tamil. Gift by Vīra-Rāchasa- Yādavarāja.
198	North wall of the second gōpura of the same temple.	Do.	Tribhuvana-chakravartin Kulōttunga-Chōla- dēva.	19th year	Tamil. Gift by a queen of Madhu- rāṭaka-Pottappi-Chōla.
199	On the wall of the kitchen of the same temple.	Do.	Rājārājadēva	[28th year]	Tamil. Gift by Kāmarasa, a descendant of the Pallava race.
200	Do.	Do.	Do.	8th year	Tamil. Gift by Vīra-Narasimha- dēva alias Yādavarāja.
201	On a stone in front of the Manikantēśvara temple at Kālabasti.	Kakatiya	Gaṇapati		Sanskrit.
202	Right of the entrance to the gōpura of the same temple.				Do.
203	On a stone in the Raṅganāyaka temple at Udayagiri.	Vijayanagara	Vīra-Kṛṣṇarāja		Kannarese. Mutilated.
204	On a wall of the same temple.				Telugu.
205	Do.	Vijayanagara	Timmaraṅga, son of Rāmarāja Kōṇṭēyādēva	Parabhava	Do.
206	In a gōpura of the same temple.	Do.	Sūlasūryadēva	Śaka 14714 [expired], [Pari]dhavin	Do.
207	On a rock on the road from the lower to the upper fort of Udayagiri.	Do.	Vīra-Venkateswararāja	Śaka 1508 [expired], Vyaya	Do.
208	Near the Baptist Mission bungalow on the Udayagiri hill.		Sūlasūryadēva	Śaka 1465 [expired], Sēbhakrit	Do.
209	In a cave on the eastern slope of a hill at Dāsuripalle near Udayagiri.		Tammaraṅga, son of Kaṭamarāja Valabhaṅga, grandson of Madhavavarman.	Śaka 1382, Vikṛiti	Telugu. The Śaka and cyclo years do not correspond.
210	On a pillar in the Lakshmi-Narasimha temple at Guṇṭūr.	Vijayanagara	Kṛṣṇadēva	Do.	Do.
211	On a pillar in the Agastyaśvara temple at Old Guṇṭūr.			Śaka 1436 [expired], Bhāva	Telugu.
212	On a pillar in front of the Paṭṭābhīrāma temple at Narasaraṅga.			Śaka 1407 [expired], Viśāvasu	Telugu. Private grant of cows to the temple of Mallikārjunadēva.
213	On a pillar in the Mūlāsthānēśvara temple at Nādaṇḍla.		Manma-Gaṇḍagōpāla, son of Nallesiḍḍhi	Śaka 1310 [expired], Vibhava	Telugu. Records the erection of the pillar.
214	On the same pillar.		Chōḍavaripati	Śaka 1219, Hēmalambin	Sanskrit and Telugu fragment.
215	Do.		Chōḍarāja	Śaka 1064	Sanskrit. The donor was a descen- dant of Buddhavarman, an officer of Kubja-Vishṇu.
216	Do.		Velāṇḍarāja-Gonka, son of Rājendra-Chōḍa		Telugu. The donor was a vassal of Kulōttunga-Chōḍa.
217	Do.				Sanskrit and Telugu. Gift by a certain Kaṇḍa.
218	Do.		Manma-Manḍaya	Śaka 1060	Telugu.
219	Do.		Chōḍarāja	Śaka 1060	Do.
220	Do.		Do.		Do.
221	Do.		Manma-Chōḍarāja		Do.
222	On another pillar in the same temple.		Manma-Manḍa		Do.
223	On the same pillar.		Kulōttunga-Chōḍa-Gonka		Sanskrit and Telugu.

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

No.	Situation.	Dynasty.	King.	Date.	Language.
224	On the same pillar		Velamaji-Kulottunga-Chōda-Gōika	Śaka 1072	Telugu, Sanskrit and Telugu.
225	Do.		Do.	Śaka 1063	Do.
226	Do.		Do.	Śaka 1073	Telugu. The donor was a vassal of Kulottunga-Chōda.
227	Do.		Do.	Śaka 1062	Do.
228	On a third pillar of the same temple		Buddharaju	Śaka 1077	Do.
229	On the same pillar		Gundābhikā, queen of Buddha	Śaka 1102	Telugu, Sanskrit and Telugu.
230	Do.		Velamaji-Kulottunga-Chōda-Gōika, son of	Śaka 1068	Do.
231	Do.		Rājendra-Chōda.	Do.	Do.
232	Do.		Buddharaju	Śaka 1068	Do.
233	Do.		Do.	Śaka 1068	Do.
234	On a pillar in the deserted temple of Gōvar-dhanasvamin at Nādeqila.		Maṇḍaraju, son of Mallaraju	Śaka 1079	Telugu. Grant to the temple of Kēśava-dēva.
235	On the same pillar	Vijayanagara	Vira-Srīraṅgarāja	Śaka 1092, Pramaṇin	Telugu.
236	Do.		Do.	Śaka 1102	Do.
237	Do.		Do.	Śaka 1102	Do.
238	Do.		Do.	Śaka 1084	Do.
239	Do.		Do.	Śaka 1088	Do.
240	Do.		Malla	Śaka 1061	Sanskrit fragment. Opens with the same genealogy as No. 233
241	Do.		Mallaraju	Śaka 1069	Sanskrit. The donor was an officer of Kulottunga-Chōda.
242	On a pillar in Kōḍavāṭu	Vijayanagara	Krishnarāja	Śaka 1442 [expired], Vikrama	Sanskrit and Telugu. Private grants to the temple of Mallāśvara.
243	On four pillars in the mosque at Kōḍavāṭu			Śaka 1337 [expired], Manmatha	Telugu.
244	Left of entrance to the north wall of a deserted temple in the fort at Kōḍavāṭu.	Vijayanagara	Ramaraju Tirumalarāja, vassal of Suddēva-dēva.	Śaka 1436 [expired], Rakṣakākin	Do.
247	Right of entrance to the same wall	Do.	Suddēva-dēva	Śaka 1468 [expired], Paribhava	Do.
248	On a pillar in front of the Gōpāla temple at Pēda-Kāḍai near Guṇṭūr.			Śaka 1184 [expired], Dendubhi	Do.
249	On a pillar in front of the Vira-bhadra temple at Pēda-Kāḍai.	Vijayanagara	Krishnasēva	Śaka 1440 [expired], Bahudhanya	Sanskrit and Telugu. Records the foundation of the temple by the minister Chitta of Reṣṭūru.
251	On a pillar in the Mallāśvara temple at Numbūr.				Telugu fragment.
252	On the south face of a pillar in front of the Kēśava-dēva temple at Kēśā, near Guṇṭūr.		Kulottunga-Rājendra-Chōda-Manna-Chōd[ra]-rāju	Śaka 1065	Telugu. Grant to the temple of Kēśava.
253	On the east and north faces of the same pillar.	Kakatiya	Rudradēva	Śaka 1101	Telugu. Grant by a Nityaka.
254	On four faces of another pillar in the same temple.	Vijayanagara	Krishnarāja	Śaka 1443 [expired], Vriha	Sanskrit.
255	On two faces of a pillar near the Agastyaśvara temple at Kēśā.	Kakatiya	Rudradēva	Śaka 1191	Telugu. Grant by a Nityaka to the temple of Mallāśvara.
256	On four faces of a pillar near the steps leading to the temple on the hill at Maḍgalagiri.	Vijayanagara	Krishnarāja	Śaka 1448 [expired], Vriha	Sanskrit.

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6A.—Stone inscriptions copied in 1892—*cont.*

No.	Situation.	Dynasty.	King.	Date.	Language.
258	On four faces of a pillar in front of the Lakshmi-Narasimha temple at Maṇḍalagiri	Vijayanagara	Saddāyamaḥārāja	Śaka 1480 [expired], Kālayukti	Telugu. Grant by Timmarājaya.
259	On three sides of an octagonal pillar in the Kēśā street at Maḍgalagiri.			Śaka 1616 [expired], Vijaya	Telugu.
260	On the first pillar of the ruined Kanakadurgā maṇḍapa at the foot of the Indrakila hill at Beṇḍāla.			Śaka 1138 to 1177	Sanskrit and Telugu. Gifts to the temple of Mallāśvara.
265	On the second pillar of the same maṇḍapa			Śaka 1065 and 1141	Telugu. Private gifts.
266	On the same pillar		Trihuvanaśaṅkaravartin Kulottunga-Chōda-dēva.	16th year and Śaka 1062	Telugu.
269	Do.			Śaka 1072 to 1155	Telugu. Private gifts.
270	On the third pillar of the same maṇḍapa		Rudradēva, son of Buddharaju	Śaka 1123, Durmukhin (mistake for Durmati?)	Telugu. The donor was a relative of the Kakatiya king Gaupati.
279	On the same pillar		Vēṅgi-Mahādēva, son of Gōṅka and grandson of Malla	Śaka 1152	Telugu. Sanskrit.
280	Do.		Viśhuvardhana [śālin] Purāṇikadēva	5th year and Śaka 1037 [expired], Manmatha.	Telugu.
281	Do.		Obiterated	Śaka 1116[9]	Telugu. Gift by a Reddī.
282	Do.	Chalukya-Chōla	Manumar[aj]u	46th year	Telugu. Private grant.
283	Do.			Śaka 1032	Telugu. Private grants.
284	Do.			Śaka 1175	Telugu. Private grants.
285	Do.		Tripanana-Pallava-Siddhaya	Śaka 1056 to 1183	Telugu. Sanskrit and Telugu. Private grants.
287	Do.			Śaka 1150	Telugu. Sanskrit and Telugu. Private grants.
292	On the fourth pillar of the same maṇḍapa			Śaka 1069 to 1165	Telugu. Sanskrit and Telugu. Private grants.
293	On the same pillar			Śaka 1204 [expired], [Chitra]bhānu	Telugu. Prākṛit fragment.
294	On a stone in the Executive Engineer's office at Beṇḍāla.				Do.
303	On a pillar from Amaravati in the same office.			Śaka 1220 [expired], Vilambin	Telugu.
304	On four sides of a stone in the same office.	Kakatiya	Pratāpa-Rudradēva		Tamil fragment.
305	On two faces of a broken pillar in the same office.				Sanskrit. and Sanskrit. Private grants.
306	On a stone in the same office	Chōla	Kapitēśvara	Śaka 1387	Telugu. Private grants.
307	On a broken pillar in the same office	Gejapati		Śaka 1053 to 1193	Telugu.
309	On a pillar in the Mallāśvara temple at Beṇḍāla.			Śaka 1177	Telugu.
316	On another pillar in the same temple			Śaka 1359 [expired], Pingala	Telugu. Records the building of the maṇḍapa.
318	On three faces of a pillar in front of the Mallāśvara shrine in the same temple.			Śaka 1331 [expired], Virādhin	Telugu.
319	On a pillar in the maṇḍapa in front of the same shrine.			Śrīmukha	Telugu.
320	On a pillar in front of the Vighnēśvara shrine in the same temple.				Telugu.

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
322	On another pillar in front of the same shrine.		Yuddhamalla ..	Saka 1381, Bahudhanya ..	Telugu. In very archaic characters. Mentions the king's grandfather Mallapara.
323	On a pillar built into the verandah of the same temple.				Telugu. Gives Rājendra-Chōla-puram as another name of Bezvāda.
324	On the same pillar ..	Chōla ..	Kulottunga-Chōlādēva ..	Saka 1087 41st year ..	Sanskrit and Telugu. Incomplete.
325	Do. ..				Telugu.
326	On a stone built into the roof of the Vighnēśvara shrine in the same temple.				Do.
327	On a pillar in the <i>mandapa</i> in front of the Malleśvara shrine in the same temple.				Sanskrit and Telugu. Mentions the minister Sāluva-Timmarasa.
328	On a stone built into the roof of the same <i>mandapa</i> .				Telugu.
329	On a broken pillar in front of the Kanakadhara shrine on the Indrakila hill at Bezvāda.	Vijayanagara ..	Krishnadeva ..	Saka 1440 [expired], Bahudhanya ..	Do.
330	Right of the east entrance to the Malleśvara temple at Bezvāda.			Saka 1112 ..	Sanskrit. Incomplete.
331	Left of the same entrance ..				Telugu.
332	On a stone built into a small shrine in the Malkarjuna street at Bezvāda.			Saka 1119 ..	Do.
333	On a stone built into the roof of the <i>mandapa</i> in front of the Malleśvara shrine at Bezvāda.			Saka 1111 [expired], Virōdhin ..	Do.
334	On a pillar in the <i>mandapa</i> in front of the east entrance of the Malleśvara temple at Bezvāda.			Saka 1119 ..	Do.
335	On the north-west corner of the <i>prākāra</i> of the Rāmeśvara temple at Tadpatra, first stone.			Saka 1348 and 1[4]75 ..	Do.
336	Third stone at the same place ..				Do.
337	Fifth do. ..				Do.
338	Sixth do. ..				Do.
339	Seventh do. ..				Do.
340	On the first pillar of a ruined <i>mandapa</i> in the Gōvardanaśāmin temple at Nādeyāla.	Vijayanagara ..	Krishnadeva ..	Saka 1435 [expired], Simukha ..	Do.
341	On the second pillar of the same <i>mandapa</i> .	Do. ..	Achyutadeva ..	Saka 1459 [expired], Kuara ..	Do.
342	On the third do. ..	Do. ..	Vira-Narasimharāya ..	Saka 1431 [expired], Sukla ..	Do.
343	On the fourth do. ..	Do. ..	Velādegi-Gotha's queen ..	Saka 1429 [expired], Prabhava ..	Do.
344	On the first pillar of a ruined <i>mandapa</i> in the Gōvardanaśāmin temple at Nādeyāla.			Saka 1059 ..	Do.
345	On the second pillar of the same <i>mandapa</i> .				Do.
346	On the third do. ..				Do.
347	On the fourth do. ..				Do.
348	Right of the entrance to the same temple ..				Do.
349	On a stone lying near the tank at Nādeyāla ..				Do.
350	On a stone built into a <i>mandapa</i> of the Mūlaśāleśvara temple at Nādeyāla.				Do.
351	On a second stone at the same place ..				Do.
352	On a second stone at the same place ..				Do.

B.—Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1	South wall of the Śaṅkārāśvara shrine in the Ekāmnarāma temple at Conjeevaram.	Chōla ..	Kō-Rājakesarivarman alias Kulottunga-Chōlādēva (I.) ..	6th year ..	Tamil.
2	North wall of the second <i>prākāra</i> of the same temple.	Kāśyapa ..	Gaṇapati ..	Saka 1172 expired ..	Do.
3	Do. do. do. ..	Vijayanagara ..	Sadāśivādēva ..	Saka 1479, Saunya ..	Telugu.
4	West wall of the second <i>prākāra</i> of the same temple.	Chōla ..	Tribhuvanaśākhavarman alias Rājājādēva ..	[16]th year ..	Tamil.
5	Do. do. do. ..	Do. ..	Do. do. do. ..	19th year ..	Do.
6	Do. do. do. ..	Do. ..	Do. do. do. ..	2nd year ..	Do.
7a	Do. do. do. ..	Do. ..	Do. do. do. ..	17th year ..	Tamil.
7b	Do. do. do. ..	Do. ..	Do. do. do. ..	[2nd] year ..	Tamil.
7c	Do. do. do. ..	Do. ..	Do. do. do. ..	19th year ..	Do.
7d	Do. do. do. ..	Do. ..	Do. do. do. ..	8th year ..	Do.
8	Do. do. do. ..	Do. ..	Do. do. do. ..	2nd year ..	Do.
9	South wall of the second <i>prākāra</i> of the same temple.	Do. ..	Kō-Rājakesarivarman alias Rājājādēva ..	15th year ..	Do.
10	North wall of the second <i>prākāra</i> of the same temple.	Do. ..	Tribhuvanaśākhavarman Kulottunga-Chōlādēva ..	27th year ..	Do.
11	West wall of the second <i>prākāra</i> of the same temple.	Do. ..	Kō-Rājakesarivarman alias Kulottunga-Chōlādēva ..	2nd year ..	Do.
12	East wall of the Natarāja shrine in the same temple.	Vijayanagara ..	Bakkarāya (II.) ..	Saka 1328 expired, Vyaya ..	Do.
13	In the <i>gōpura</i> of the 1000-pillared <i>mandapa</i> in the same temple.				Sanskrit fragment.
14	West, south and east walls of the Muktiśvara temple at Conjeevaram.	Pallava ..	Nandijvarman ..	[2]8th year ..	Tamil.
15	North wall of the same temple ..	Chōla ..	Kō-Rājakesarivarman alias Rājājādēva ..	18th year ..	Tamil.
16	North and west walls of the same temple ..	Vijayanagara ..	Tirumalaideva ..		Tamil.
17	North wall of the Paṇḍava-Perumāl temple at Conjeevaram.	Chōla ..	Kō-Rājakesarivarman alias Kulottunga-Chōlādēva (I.) ..	6th year ..	Tamil.
18	South wall of the same temple ..	Do. ..	Do. do. do. ..	39th year ..	Do.
19	North wall of the shrine in the Perumāl temple at Ukkai.	Do. ..	Kō-Rājakesarivarman ..	23rd year ..	Do.
20	North and west walls of the same shrine ..	Do. ..	Kō-Rājājāla-Kēśarivarman ..	13th year ..	Do.
21	West wall of the same shrine ..	Do. ..	Do. do. do. ..	14th year ..	Do.
22	Do. do. do. ..	Do. ..	Kō-Rājakesarivarman alias Rājājādēva ..	28th year ..	Do.
23	South wall of the same shrine ..	Do. ..	Kō-Rājājāla-Kēśarivarman ..	17th year ..	Do.
24	Do. do. do. ..	Do. ..	Kāmbavarman ..	10th year ..	Do.
25	Do. do. do. ..	Rāshtrakūṭa ..	Kāmbavarman ..	16th year ..	Do.
26	Do. do. do. ..		Kāmbavarman ..	15th year ..	Do.
27	North wall of the <i>mandapa</i> in the same temple.	Chōla ..	Kō-Rājakesarivarman alias Rājājādēva ..	4th year ..	Do.
28	Do. do. do. ..	Do. ..	Kō-Rājakesarivarman ..	16th year ..	Do.
29	Do. do. do. ..	Do. ..	Kō-Rājājāla-Kēśarivarman alias Rājājādēva ..	24th year ..	Do.
30	West wall of the same <i>mandapa</i> ..	Do. ..	Nadiraṭṭōja Kō-Rājakesarivarman ..	37th year ..	Do.
31	South wall of the same <i>mandapa</i> ..	Do. ..	Kō-Rājakesarivarman ..	17th year ..	Do.

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

No.	Situation.	Dynasty.	King.	Date.	Language.
32	South wall of the same <i>mandapa</i>	Chōla	Kō-Panikēśarvarman	4th year	Tamil.
33	Base of the west wall of the "rock" in the Arulā-Perumal temple at Little Conjeevaram.	Do.	Kō-Panikēśarvarman <i>alias</i> Vikrama-Chōlādēva.	9th year	Do.
34	Do. do. do.		Chōla-Tikka	Saka 1156	Sanskrit in Kanarese characters. Gift of cows by the minister Tripurantaka.
35	Base of the north wall of the same		Tamun-Siddhi	Saka 1127	Sanskrit.
36	Do. do. do.		Tribhuvana-chakravartin	27th year	Tamil.
37	Base of the east wall of the same		Chōla-Gōpalla	16th year	Do.
38	Left of entrance to the Narasimha shrine in the same temple.		Tribhuvana-chakravartin		Do.
39	Base of the verandah round the "rock" in the same temple.		Tribhuvana-chakravartin	1[7]th year	Tamil. Mentions a feudatory, Nala-Siddha of Kāñchi.
40	South side of the same		Tribhuvana-chakravartin	22nd year	Tamil.
41	Do. do. do.		Tribhuvana-chakravartin	21st year	Sanskrit and Tamil.
42	Do. do. do.		Tribhuvana-chakravartin	Saka 1238 [expired].	Tamil. Only beginning copied.
43	West side of the same	Kākatya	Pratāpa-Rudra	Built in	Grantha and Tamil. Partially built in.
44	West wall of the second <i>prāśāra</i> of the same temple.		Tribhuvana-chakravartin		Tamil.
45	Do. do. do.				Sanskrit.
46	North wall of the second <i>prāśāra</i> of the same temple.		Allantika-mahārāja	[7]th year	Tamil.
47	Do. do. do.		Tribhuvana-chakravartin	[7]th year	Tamil. Records a grant by Brahman-Sūti, a minister of Gaṇapati.
48	Do. do. do.	Chōla	Tribhuvana-chakravartin	1[4]th year	Tamil. Mentions a Gaṇa chief, Ahavamallarasu.
49	In the <i>gōpura</i> near the Abhisheka <i>mandapa</i> in the same temple, left of entrance.	Do.	Kō-Rājakēśarvarman <i>alias</i> Kulottunga-Chōlādēva (1).	43rd year	Tamil.
50	In the same <i>gōpura</i> , right of entrance				Sanskrit.
51	In the outermost <i>gōpura</i> of the same temple, right of entrance.	Chōla	Champa, son of Vira-Chōla	Saka 1236	Do.
52	Do. do. do.	Pāndya	Sundara-Pādya		Do.
53	In the same <i>gōpura</i> , left of entrance		Tikka		Do.
54	West and north walls of the Śmaśānēvara shrine in the Ekamranta temple at Conjeevaram.	Chōla	Kō-Rājakēśarvarman	27th year	Tamil. Only historical introduction copied.
55	On the outside of the north wall of the enclosure of the Tanjore temple.	Do.	Kō-Panikēśarvarman <i>alias</i> Rājādēvudēva	6th year	Tamil.
56	Do. do. do.	Do.	Kō-Panikēśarvarman <i>alias</i> Vikrama-Chōlādēva	4th year	Do.
57	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Do.	Kō-Rājakēśarvarman <i>alias</i> Rājādēvudēva	20th year	Do.

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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.	Chōla	Kō-Rājakēśarvarman <i>alias</i> Rājādēvudēva	20th year	Tamil.
59 to 60	Mr. Rice's Inscriptions at Sravasa-Belgola, Nos. 137, 66, 57, 124, 138, 51, 49, 48, 129, 130, 131, 128, 130, 108, 106, 46, 46, 12, 59, 85—89, 90—97.	Hoysala	Viśhnavardhana		Kanarese.
61	On a broken slab in the temple of Gōmatēśvara at Sravasa-Belgola.				Kanarese.
62 to 63	Mr. Rice's Nos. 113, 109, 115, 61, 50, 44, 43, 41, 39—40, 42, 144, 68.				
64	On the doorway to the left of the Iruvē-Brahmadēvara-Guṇi at Sravasa-Belgola.				
65 to 66	Mr. Rice's Nos. 15, 26, 38, 24, 103, 17, 58.				
67 to 68	Trakōṭēśvara temple at Kōṭṭapakkoda				
69 & 70	On a pillar in front of the Śmāśānēvara temple at Irappāda.		Chōlādēva	Saka 1057	Sanskrit and Telugu. Mentions Triśayana-Pallava.
71	Do. do. do.		Do.	Saka 1087	Do.
72	On a stone in front of the Bhīmēśvara temple at Gōvinda-puram.				Do.
73	Do. do. do.				Do.
74	Do. do. do.				Do.
75 to 76	On a pillar in front of the Virabhadra temple at Yemasudala.			Saka 1163 to 1196	Telugu. Kulottunga-Rājādēva mentioned.
77	On a stone built into the eastern enclosure of the same temple.			Saka 1191 [expired].	Do.
78	On a stone built into the southern enclosure of the same temple.			Saka 1453, Nandana	Sanskrit, Telugu and Tamil. Mentions Chinna-Bommu-Nāyaka.
79 to 80	Vēṅṅōpāda temple at Yemasudala			Saka 1190 [expired].	Telugu.
81	On a pillar in front of the Rāmasvāmin temple at Yemasudala.			Saka 1310 [expired].	Do.
82	On a stone in the Aṅgaṇēya temple at Yemasudala.			Saka 1217, Jaya	Do.
83	On a stone in the Vēṅṅōpāda temple at Yemasudala.	Kākatya	Gaṇapati		Sanskrit and Telugu.
84	On the east face of a pillar in the Lakshmi-Nāyaka temple at Avanigadda.		Vēṇaṣṭi-Guṇka		Telugu.
85	On the north face of the same pillar			Saka 1050	Do.
86 & 87	On another pillar in the same temple				Do.
88	At the entrance to the shrine in the same temple.				Sanskrit.

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 Durgamā temple at Guntur.	Kākatīya	Ganapati	Saka 1163 [expired], Khara	Sanskrit and Telugu.
132	On the east face of the same pillar			Saka 16[93] [expired], Khara	Telugu.
133 to 135	On the north face of the same pillar			Saka 1236 and 1268	Do.
136 to 148	On stones built into the shrine of Śrīhākuṣa-vāra at Śrīhākulam.			Saka 1177 to 1214	Telugu. No. 147 (undated) mentions the Kākatīya king Guṇapati.
149 to 153	On stones built into the <i>manḍapa</i> in front of the same shrine.			Saka 1034 and 1275	Telugu.
153	On a stone built into the same				Telugu. Mentions a chief of Dhānyakakaka (Amarāvati) and the temple of Amarāvara (at Amarāvati).
154	Do.				Telugu. Appears to mention the Kākatīya king Guṇapati.
155	Do.				Telugu. Resembles No. 154.
156	Do.				Sanskrit. A list of <i>brāhṇas</i> .
157 to 159	On stones built into the same				Telugu.
160 to 162	On walls connecting the different shrines in the same temple.			Saka 1178 and 1220	Do.
163	On the east <i>gōpura</i> of the same temple			Saka 1206 [expired], Svabhānu	Do.
164	On a pillar in the <i>manḍapa</i> near the same <i>gōpura</i> .			Saka 10[95]	Do.
165	On the same pillar			Saka 1080	Do.
166	On a pillar lying in the same temple			Saka 1094	Telugu. Mentions the Narāndrāsvara temple.
167	On a pillar lying at the entrance to the same temple.			Saka 1078	Do.
168 to 170	On the same pillar.			Saka 1079	Telugu. Gifts to the same temple.
171	Do.			Saka 10[77] and 5th year	Telugu. Mentions Kulottuṅga-Chōḍa-Gōṇka as a vassal.
172	On a pillar in the Kalyāṇa <i>manḍapa</i> of the same temple.			[Śvara]	Telugu.
173	On a pillar in the <i>manḍapa</i> of the Mallīśvara temple at Śrīhākulam.				Do.
174 to 177	On stones built into the floor of the same <i>manḍapa</i> .			Sōbhakrit	Do.
178 to 180	On the north <i>gōpura</i> of the same temple				Do.

B.— Stone inscriptions copied in 1893— cont.

Number.	Situation.
181 to 439	Bhīmēśvara temple at Drākshārāmam.
440 to 463	Bhāva-Nārāyaṇa temple at Surpavaram.
464 to 506	Bhīmēśvara and Nārāyaṇa temples at Bhīmavaram.
507 to 521	On a pillar in the Kuntī-Mādhava temple at Pithāpuram.
522 to 544	Śrīngāra-Vallabharāya temple at Tirupati in the Poddāpuram taluk.
545 to 552	Koppēśvara temple at Palivela.
553 to 566	Rajahmundry.
567 to 570	Kahīrāśmēśvara temple at Pālakōl.
571 & 572	Ellore.
573 to 575	Tadikalpāḍi.
	Guḍivāḍa 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 Saṅgama II., by H. Krishna Sastri	16th January 1893.
" 6.	Jambukesvara Inscription of Valaka-Kamaya, by T. P. Krishnasvami	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 Jayasimha 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. Krishna-svami, 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, Sermadevi, Tinnevely, Gangaikondan, Kalugumalai, Tiruppuvauam, 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 *Ēkāmranātha* 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.)

W. H. P. H.
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.

no 1214 e 8 9. 3. 87
" 5440 e 8 3. 12. 91
" 603 e 8 5. 2. 92
" 2610 w 8 21. 9. 92
" 2081 w 8 14. 8. 93

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Communicated
to the Suptg Engineer
I. M. S. S. S.
V circle, for
V circle
information, with
reference to para
2 of the G.O.

Issued 10.5.C
Recd. 25-8.93 Encl.

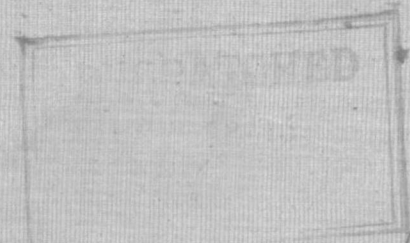
G.O., &c., 14th August 1893,
Nos. 642, 643.

JH
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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.
V. O. V circle

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