

- (1) பக்கங்களின் எண்ணிக்கை
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மு. கோப்புத் தாள் எண்.	பலவகை
தாள் : 6-8-1892 ¹⁹⁹	

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Bangalore,
8th July 1892.

No. 233.

From

Dr. S. Hultbrook,
Government Ep. hist.



To
The Chief Secretary to Government,
Madras.

Sir, In continuation of my letter No. 228, dated
the 30th ultimo, I have the honour to forward herewith
my annual report and to enclose herewith
the programme for the next camping season.

I have the honour to be, Sir,
your most obedient servant
S. Hultbrook
Epigraphist.

* செப்பனெடுபவர் பெயர் *
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* சாப்பாட்டுக்கு *
* ம.நி.பா.எ. *
* கையொப்பம் *

Bangalore,
5th July 1892.

No. 232.

From
Dr E. Hultsch,
Government Ep. Hist.

To
The Chd Secretary to Government,
Madras.

Sir,

I have i honour to submit for the
approval of Government a list of the places which
I intend to visit between November 1892 and May
1893.

I Nellore District { Nellore.
Udayagiri.

II Kurn District { Thobalam.
Lisailam.

III Pisto District { Trikkakulam.
Guntur.
Dewwada.
Dapatla.
Amaravati.
Kondavidu.

IV God District { Ellore.
Vengi.
Rajamahendri.
Pittapuram.
Draksharama.

V. Viz mixious { Worangal.
Anumakonda.

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From

*The Govt Epigraphist
Bangalore.*

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No. 227

Dated 31st June }
Received 9th July } 92

Enclosures

SUBJECT.

*Subd. the progress report on epi-
graphical work accomplished during
the preceding 12 months as called
for in G.O. of 7th Aug/91
Public.*

*Please publish
the same*

Public DEI

6th Aug. 92
No. 544

H.M.

order

From

Dr. E. Hultsch
Govt Epigraphist

Dr. Hultsch's
interesting report will
be comm: to the Govt:
of India. His pro-
gramme for the
next field season is
approved, subject to
any alterations which
may hereafter be
found necessary.

No. 233

Dated 8th
Received 9th } July 92
Enclosures one

SUBJECT.

Forwarding the annual
report of excavating
programme for the next
Season.

J.D.B.
5/VIII.
To the Govt Epigraphist
Supt: Arch. Survey
No. 545
Copy to the Govt: of
India, Rev: & Agri: Dept,
in contr: of No. 676, dt
7th August 1891.

Sub G.O. No. 544.

8/8-8-92

The Collectors of
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To the Superintendent, Archaeological Survey
" the Superintendent, Central Museum.
" Dr. E. Hultzsch, Government Epigraphist.
" all Collectors. *173 Sep 9-9-92*
Copy to the Secretary, Royal Asiatic Society, London
" the Secretary, Royal Asiatic Society, Calcutta
" the Secretary, Royal Institute of British Architects, 9, Conduit Str.
" the President, Asiatic Society, Bengal.
" the Secretary, Madras Literary Society
" R. Sewell, Esq., Madras Civil Service
" Dr. J. Burgess, C.I.E., care of India Office
" V. A. Smith, Esq., Bengal Civil Service
" Dr. Rost, Librarian, India Office
" A. C. MacDonald, Esq., Deputy K. O. Secy.
" J. F. Fleet, Esq., B.O. C.S., C.I.E., Madras.
" Dr. G. Oppert, Madras.
" the Archaeological Commissioner for the Madras District
" Henry Cousens, Esq., Superintendent
" Rev. Dr. W. Müller, C.I.E., F.R.S.
" Professor G. Bühler, L.D.S., C.I.E.
" Pandit Natesa Sastri, M.F.L.S. /
Editors' Table.

Square, London, W.

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Survey of Western India, Poona.
college, Madras. /
se Ober Döbling, Vienna. /

Professor F. Keil

618. Göttingen (4 Aug 92)

6 TH AUGUST 1892, 1

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PUBLIC.

GOVERNMENT OF MADRAS.
PUBLIC DEPARTMENT.

READ—the following paper:—

From Dr. E. HULTZSCH, Government Epigraphist, to the Chief Secretary to Government, dated Bangalore, 30th June 1892, No. 227.

With reference to G.O., dated 7th August 1891, No. 674, Public, and in continuation of paragraph 4 of my letter dated 3rd July 1891, No. 166, which is printed in G.O., dated 7th August 1891, No. 675, Public, I have the honour to submit the following progress report on epigraphical work accomplished during the preceding twelve months.

2. As regards publications, Part I of *South-Indian Inscriptions*, Vol. II, was issued by the Madras Government Press. Of Vol. II, Part II, pages 121 to 192 were printed. Of the remainder of Part II, the greater portion is already set up (in galley proofs), and it is expected that this part can be issued before the end of the current year. It will contain 39 inscriptions of the Tanjore temple, most of which belong to the time of the two Chôla kings Râjarâja I. and Râjendra-Chôla I. Part III of Vol. II, the printing of which will commence after the issue of Part II, will contain the index and introduction to Vol. II. With the sanction of Government, I shall issue together with this concluding part of Vol. II, a number of facsimiles supplementary of Vol. I. The manuscript of Vol. III, which will consist of inscriptions from various parts of the Tamil country, is in an advanced state of preparation.

3. As in previous years, I have to acknowledge the excellent services of my First Assistant, Mr. V. Venkayya, M.A., who has been equally energetic in office work and on tour. The Kanarese Assistant, Mr. H. Krishna Sastri, was engaged on the manuscript of *South-Indian Inscriptions*, Vol. IV, and on tours in the Kanarese country, where he has prepared a number of excellent facsimiles. The newly appointed Tamil Assistant, Mr. T. P. Krishnasvami Sastri, B.A., has quickly mastered the ancient Tamil alphabet, and prepared a number of facsimiles and transcripts of inscriptions.

4. I subjoin a list of the places visited during the last camping season either by me or by my establishment:—

- I. Trichinopoly District: Srirangam, Kannapur, Tiruvâsi, Lalgudi, Tirupangili, Uyyakkondâi-Tirumalai, Tiruverumbûr, Ratnagiri, Gaṅgaikondachôlapuram.
- II. Tanjore District: Tanjore, Alāṅgudi.
- III. Coimbatore District: Erode.
- IV. Salem District: Kari-Râman temple and Karuṅgādu.
- V. North Arcot District: Tanḍalam.
- VI. Chingleput District: Māmallapuram, Maṇimaṅgalam, Conjeeveram, Tiruvorriyûr.
- VII. Nizam's Dominions: Kukkanûr, Kallar.
- VIII. Bangalore District: Dommālûr.
- IX. Shimoga District: Balagâmi.
- X. Kolar District: Nandi, Nandidroog, Kandavâra, Mañchenahalli, Kôlâr, Têruhalli, Antargāṅga, Bhussanahalli.

The purpose for which the above-mentioned places were visited, was a threefold one: firstly, the preparation of fresh copies of a few previously published inscriptions

(see paragraph 2); second, f such Tamil inscriptions as would throw new light on the history of the collection of Kanarese inscriptions,—chiefly, which the Kanarese Assistant has copied, is included in the appendix (Nos. 11 to 50 and Nos. 111 to 163 of 1892). At present he is still on tour in the Chitaldroog district, in order to secure trustworthy facsimiles of the three Aśoka inscriptions which Mr. L. Rice has lately discovered near Molakalmāru. Most of the Tamil inscriptions copied by my two other Assistants and myself (9 to 46 of 1891; 1 to 10 and 51 to 110 of 1892) are already transcribed. In the following paragraphs I shall sketch the historical information, which is obtained by a comparison of these new materials with the collections made on former tours.

5. In Vol. I of *South-Indian Inscriptions*, page 112, I gave a genealogical table of the Chōla dynasty, which was chiefly based on the so-called Leyden grant of Rājārāja, and on the Chellār grant of Vira-Chōla. Mr. V. Kanakasabhai Pillai has since published in the *Indian Antiquary* (Vol. XIX, pp. 329 ff.) extracts from a Tamil poem, the *Kalīngattu-Parani*, which throws new light on the Chōla history. The king whose exploits the poem celebrates, is Kulōttunga, whose father belonged to the lunar (or Eastern Chalukya) race, and whose mother was the daughter of Rājārāja or Gaṅgaikonda-Chōla of the solar (or Chōla) race (p. 332). As pointed out by Dr. Fleet (*Indian Antiquary*, Vol. XX, p. 279 f.), this Kulōttunga is doubtlessly identical with the Eastern Chalukya king of that name, who reigned from A.D. 1063 to 1112; his unnamed father and mother were the Eastern Chalukya king Rājārāja I. (No. 27 of the table in Vol. I of *South-Indian Inscriptions*, p. 32) and Ammaṅgadēvi; and his maternal grandfather,—though inaccurately called Rājārāja in the text of the poem,—was the Chōla king Rājendra-Chōla I. or Gaṅgaikonda-Chōla. The *Kalīngattu-Parani* agrees with the Leyden grant and with the grant of Hastimalla (*Salem Manual*, Vol. II, pp. 369 ff.) in tracing the descent of the Chōla dynasty from the sun through a line of mythical ancestors. Like those two grants, it then refers,—though without mentioning the names themselves,—to three early kings, whose relative position in the genealogy and whose connection with Vijayālaya, the first historical person of the dynasty, was evidently unknown to the composers of the two grants. Subsequent to these three early kings, only the leading historical events are recorded, without mentioning the names of the kings during whose reigns they happened. The following is Mr. Kanakasabhai's abstract (p. 339) of this passage with slight modifications:—

- Verse 22.—The defeat of the Chēra king and of the king of Madura.
 „ 23.—The conquest of Ceylon and Madura.
 „ 24.—The storming of Udagai (?).
 „ 25.—The invasion of Mannai on the bank of the Ganges and the annexation of Kadāram.
 „ 26.—The planting of a pillar of victory at Kampili and the defeat of the people of Kalyāna.
 „ 27.—The victory at Koppai.
 „ 28.—The rule of some Chōla king who was three or four times more just than his ancestor Manu.
 „ 29.—The defeat of the Kuntalas by king Abhaya (I.) at Kūdal-Saṅgama.
 „ 30.—The reign of Abhaya (II.).

Verses 22 and 23 appear to allude to Parāntaka I. and the great Rājārāja, respectively. Verse 25 clearly refers to Rājendra-Chōladēva I. among whose conquests Mannai, Kadakkam, the Ganges and Kadāram are mentioned (*South-Indian Inscriptions*, Vol. II, p. 108 f.). The last king, Abhaya II. (verse 30), is probably identical with the hero of the poem, Kulōttunga-Chōladēva I. The events recorded in verses 28 to 29 may be therefore supposed to have occurred between the time of Rājendra-Chōla I. and Kulōttunga I. All of them can be traced in unpublished Chōla inscriptions.

Verse 26.—“The planting of a pillar of victory at Kampili and the defeat of the people of Kalyāna” refers to the reign of Rājakesarivarman *alias* Rājādhirāja-dēva, who “caused to be built the palace of the Chalukya (king) in the city of Kampili.” Kampili is a place in the Bellary district near Vijayanagara.

Verse 27.—“The victory at Koppai” took place during the reign of Parakēsari-varman *alias* Rājendradēva, who “took possession of the treasures of women of Āhavamalla, who, having turned his back and fled.” The big river, fought against (his enemy), (but) got afraid. The surname Āhavamalla was borne by kings of various dynasties. As, however, an inscription at Manimāngalam calls the present Āhavamalla a Chalukya, no other king but Āhavamalla II. (or Sōmēśvara I.) can be meant. Koppam is probably Koppa on the Tungā river in the Kadūr district of the Mysore State.

Verse 28.—The Chōla king who is said to have been three or four times more just than Manu, is perhaps the same as king Abhaya I. to whom the next verse refers.

Verse 29.—King Abhaya I. who defeated the Kuntalas (or Western Chālukyas) at Kūdal-Saṅgama, is identical with Rājakesarivarman *alias* Vira-Rājendradēva I. who “vanquished countless vassals together with Vikkala and Śingana, the sons of Āhavamalla, at Punal-Kūdal-Saṅga.” The two sons of Āhavamalla were evidently Vikramāditya VI. and Jayasimha IV. Kūdal-Saṅga is, according to Mr. Kanakasabhai (p. 340), at the junction of the Tungābhadra and Krishnā rivers.

6. On the basis of the new materials and of the allusions contained in the *Kalīngattu-Parani*, I shall now attempt a short historical sketch of the Chōla dynasty.

No. 1. Vijayālaya and No. 2. his son Āditya I. Of these two princes no details are recorded.

No. 3. Parāntaka I. surnamed Vira-Nārāyaṇa, son of No. 2. Āditya I. To him a large number of victories are attributed in the grant of Hastimalla. He uprooted the Bāna king, subdued the Vaidumba and other kings and destroyed the Pandya king (verse 9). In consequence of a victory over an army of the king of Ceylon, he assumed the surname Saṅgrāma-Rāghava, “(resembling) Rāma in battle (verse 10). He vanquished the Pandya king Rājasiṃha (verse 11). His queen was the daughter of the Kēraḷa king (verse 8). One of the tributaries of Parāntaka I. was the Gaṅga king Prithivīpati II. (verse 20), whose dependent again was the Bāna king Śembiyan Māvāli-Vānarāyaṇa *alias* Hastimalla. At the request of the latter (verse 24) Parāntaka I. (verse 25) founded the Brāhmanical village of Vira-Nārāyaṇachēri, which was called after his own surname (Vira-Nārāyaṇa). The Leyden grant, with which the King's Chronicle agrees, reports that he covered the temple of Śiva at Chidambaram with gold. In the Tamil portion of the grant of Hastimalla, he is called Madirai-konda Kō-Parakēsari-varman, “king Parakēsari-varman who took Madura.” Hence I would attribute to Parāntaka I. a number of inscriptions, which are written in more archaic characters than the inscriptions of the great Rājārāja, and dated in the reign of Madirai-konda Kō-Parakēsari-varman. I have copies of ten such inscriptions. One of them, which is dated in his 34th year (No. 96 of 1892), records the gift of a lamp by the queen of his (second) son Gandarādityadēva. The earliest inscription is dated in the 15th and the latest in the 36th year of his reign.

No. 4. Rājāditya, eldest son of No. 3. Parāntaka I. According to the Leyden grant, he was killed on his elephant in a battle with Krishnarāja, whom I have identified with the Rāshtrakūṭa king Krishna III.* This identification has recently been confirmed from an independent source. At Ātakūr near Maddūr, Mr. Rice discovered an inscription of A.D. 949, which records that Krishnarāja, “the bee at the lotus feet,” i.e., the son, of Amoghavarshadēva, killed the Chōla king Rājāditya in a battle fought at Takkōla. This Krishnarāja must be identical with the Rāshtrakūṭa king Krishna III. whose grants range between A.D. 945 and 956. No inscriptions have been hitherto discovered of Rājāditya and of his five immediate successors, whose names are given in the Leyden grant. This negative evidence and the irregular order in which the five princes are reported to have succeeded each other, suggests that this period of the Chōla history was chiefly occupied by fights between different pretenders to the throne, none of whom enjoyed any permanent power.

* *South-Indian Inscriptions*, Vol. I, p. 112, note 5, where Krishna III. should be read instead of Krishna IV.—See Dr. Bhandarkar's *Early History of the Deccan*, p. 55, note 2.

No. 10. Rājarājadēva. I call him in order to distinguish him from his numerous contemporaries, same or similar names,—the great Rājarāja was the son of No. 7. I, the immediate successor of No. 9. Madhurāntaka I., and the father-in-law of the Eastern Chalukya king Vimalāditya (A.D. 1015 to 1022). Inscriptions of his are found throughout the southern presidency. The latest date which occurs in them, is the 29th year, in which his reign very probably terminated. In his earliest inscriptions, the king calls himself Rājarāja-Kēsarivarman. In inscriptions of the 10th and 12th years, the epithet "who destroyed the ships at Kāṇḍalūr-Sālai" is prefixed to this name. The inscriptions of the 14th to the 29th years commence with a list of conquests, to which new items were added from time to time, and give the name of the king generally as Rājākēsarivarman *alias* Rājarājadēva. In a single inscription of the 14th year, the surname Mummudi-Chōla occurs. By a comparison of the historical introductions of 19 inscriptions, the dates of his conquests can be fixed within certain limits as follows:—

- 12th to 14th years: Gaṅgapādi, Nulambapādi, Tadiyapādi or Taḍigaipādi, the country of Veṅḡi, and Coorg.
 14th to 16th years: Quilon and Kalingam.
 16th to 20th years: Ceylon.
 21st to 25th years: Rattapādi, *i.e.*, the Western Chālukya empire, which, according to a Tanjore inscription of the 29th year, Rājarāja I. attacked during the reign of Satyāśraya (II).
 29th year: "12,000 is lands."

No. 11. Parakēsarivarman *alias* Rājendra-Chōladēva I., son of No. 10. Rājarāja I. and father-in-law of the Eastern Chalukya king Rājarāja I. (A.D. 1022 to 1063). I have copies of 30 inscriptions of Rājendra-Chōla I. Those of the 2nd and 3rd years do not contain any historical information. The later inscriptions open with a panegyric introduction which furnishes the following list of conquests:—

- 3rd to 5th years: Edatore, Banawāsi, Kollipāke, Maṇṇai, and Ceylon.
 5th to 6th years: Malabar.
 8th to 9th years: Rattapādi, which Rājendra-Chōla I. invaded during the reign of the Western Chālukya king Jayasimha (III).
 10th to 12th years: A large number of other conquests (*South-Indian Inscriptions*, Vol. I, p. 99).
 12th to 19th years: Kaḍāraṇ.

In two Tiruvallam inscriptions of the 21st and 26th years, no new items are added to the above list of conquests. The period of the reigns of the great Rājarāja and of Rājendra-Chōla I. is approximately settled by the following three facts:—(a) Rājāditya, the eldest brother of Rājarāja's grandfather, was killed by Krishna III. before A.D. 949. (b) The great Rājarāja was the opponent of the Western Chālukya king Satyāśraya II. (A.D. 997 to about 1008) and the father-in-law of the Eastern Chālukya king Vimalāditya (A.D. 1015 to 1022). (c) Rājendra-Chōla I. was the opponent of the Western Chālukya king Jayasimha III. (about A.D. 1018 to about 1042), the father-in-law of the Eastern Chālukya king Rājarāja I. (A.D. 1022 to 1063), and the maternal grandfather of Kulōttuṅga I. (A.D. 1063 to 1112). An inscription at Tiruvallam mentions a lunar eclipse, which occurred on the day of the autumnal equinox in the 7th year of the great Rājarāja. Dr. Fleet (*Indian Antiquary*, Vol. XIX, p. 71) has pointed out that, within the period to which his reign must be allotted, the only two years in which a lunar eclipse took place on or near the autumnal equinox, were A.D. 991 and 1010. In the first of these two years, the eclipse occurred on the day after the equinox, while that of the second year was invisible in India. If the first eclipse is meant in the inscription, the first year of Rājarāja's reign would be A.D. 984, and in the second case A.D. 1003. If the second alternative is accepted, the conquest of the country of Veṅḡi, which was effected between the 12th and 14th years of Rājarāja I., must be placed between A.D. 1015 and 1017, *i.e.*, in the reign of his own son-in-law Vimalāditya; and the expedition against Satyāśraya II. would fall between 1024 and 1028, while Satyāśraya II. reigned from A.D. 997 to about 1008. Thirdly, Rājendra-Chōla's reign would have commenced in A.D. 1032, and his expedition against Jayasimha III. would fall between 1040 and 1041, while Jayasimha III. himself refers to fights with Rājendra-Chōla in inscriptions of A.D. 1019 and 1024. Consequently, we are forced to accept the date of the first lunar eclipse, and

the year 984 as the year of the accession of the great Rājarāja. With this starting point, the expedition against Veṅḡi fell between 1003 and 998, *i.e.*, within the reign of Satyāśraya II.; the war with the Eastern Chālukya kings; the war with Satyāśraya II. between A.D. 1005 and 1009; and the fight between Rājendra-Chōla I. and Jayasimha III. between A.D. 1021 and 1022.

According to the *Kalingattu-Parani*, the successor of No. 11. Rājendra-Chōla I. was No. 12. Rājākēsarivarman *alias* Rājādhirājadēva, who bore the surname Jayāṅkonda-Chōla. I have copies of 7 inscriptions of his, 4 of which are dated in his 29th, 30th, 31st and 32nd years. Among his enemies are mentioned the three Pāndya kings Mānābharana, Virakērala and Sundara-Pāndya; (the Western Chālukya king) Āhavamalla (II.); Laṅkēśvara *alias* Vikrama-Pāndya, who had undertaken an expedition against Vikramabāhu of Ceylon; and the Ceylon kings Śālamēga and Śrīvallabha-Madanarāja.

No. 13. Parakēsarivarman *alias* Rājendradēva is probably identical with that Rājendra of the solar race, whose daughter Madhurāntakī was married to Kulōttuṅga I. according to the Chellūr grant. I have copies of 7 inscriptions, the dates of which range between the 3rd and the 9th years of his reign. Like his predecessor, he was at war with king Śālamēga of Ceylon.

According to the *Kalingattu-Parani*, No. 14. Rājākēsarivarman *alias* Virarājendradēva I. was the immediate predecessor of Kulōttuṅga I. He appears to be the "king of kings" (*Maṇṇar Maṇṇavan*), at whose death Kulōttuṅga I. claimed the Chōla crown. His inscriptions, 6 in number, are dated between the 3rd and 6th years of his reign. He defeated Āhavamalla (II.) and his two sons; the dandanāyaka Chāmundaśāya and Kēśava, the first of whom is referred to in Kanarese inscriptions as a feudatory of Āhavamalla II. (Dr. Fleet's *Kanarese Dynasties*, p. 45); and the Pāndya king Vira-Kēśarin, the son of Śrīvallabha who is mentioned in inscriptions of No. 12. Rājādhirāja. He alleges to have protected Vijayāditya of Veṅḡi-nādu. This mention can only refer to the uncle of Kulōttuṅga I., who, according to the Chellūr grant, was viceroy of Veṅḡi from A.D. 1063 to 1077, and suggests that the relations between uncle and nephew were not so entirely amicable as the panegyric account of the Chellūr grant would make us believe, but that Kulōttuṅga I. tried to oust his uncle. The wife of Vira-Rājendradēva I., Arumori-naṅgai, is mentioned in an inscription of the 15th year of Kulōttuṅga I. Though, in his inscriptions, Vira-Rājendra I. claims to have conquered Vikramāditya VI. and Jayasimha IV., we learn from the *Vikramāṅkacharita* that he was obliged to give his daughter in marriage to Vikramāditya VI. who threatened to invade his country. Shortly after the marriage, the Chōla king died and Vikramāditya VI. placed his wife's brother on the vacant throne.

This son of No. 14. Vira-Rājendra I. was probably No. 15. Parakēsarivarman *alias* Adhirājendradēva, whose only inscription at Tiruvallam is dated in his 3rd year, but refers also to the 7th year of (his father) Vira-Rājendradēva. As the *Vikramāṅkacharita* states that Vikramāditya's brother-in-law survived his accession only for a very short time, it may be assumed that the double date of the inscription refers to one and the same year, and that Vira-Rājendra I. appointed his son Adhirājendra coregent in the fourth year of his own reign.

No. 16. Rājākēsarivarman *alias* Rājendra-Chōladēva II. or Kulōttuṅga-Chōladēva I. was the son of the Eastern Chālukya king Rājarāja I. by Ammaṅgadēvi, the daughter of No. 11. Parakēsarivarman *alias* Rājendra-Chōladēva I. According to the Chellūr grant, he was originally a ruler of Veṅḡi, but succeeded later on to the Chōla kingdom. Another grant attributes to him a reign of 49 years, A.D. 1063 to 1112. This period, however, must include the time during which he was only heir-apparent. For, according to the *Vikramāṅkacharita*, in which he is called Rājiga, the lord of Veṅḡi, his usurpation of the Chōla throne immediately preceded the defeat of Sōmēśvara II. and the coronation of the latter's brother Vikramāditya VI. in A.D. 1076. Both the *Kalingattu-Parani* and two inscriptions of his 15th and 18th years state that he conquered Chakrakōtta as *yuvārāja* or heir-apparent, *i.e.*, in the time between 1063 and 1076. The only hitherto discovered inscriptions of this period

and Sômalêśvara. These were called after (a) his grandfather Bañjâla II., (b) his grandmother Padma, (c) his grandfather Narasimha II., and (d) his queen Sômalâ. The name of the mentioned queen occurs in two inscriptions of Sômalêśvara (No. 22 of 1891 and No. 68 of 1892). In all, nine inscriptions of Vira-Sômalêśvara were copied. They are dated between the 2nd and 29th years of his reign. An inscription of the Poysala king Vira-Nârasimhadêva in the Raṅganâtha temple (No. 54 of 1892) is dated in the cyclic year Vijaya. This year probably corresponds to A.D. 1233, and the king is identical with Sômalêśvara's father and predecessor Narasimha II. The same inscription mentions Dêvaladêvi, who, as will appear further on, was one of the queens of Vira-Sômalêśvara. I have already referred to an inscription at Kannanûr of the Hoysala king Vira-Râmanâthadêva, a name that does not occur in Dr. Fleet's list of Hoysala kings (*Kanarese Dynasties*, p. 64). He must have been a successor of Vira-Sômalêśvara, an inscription of whose 23rd year is quoted in an inscription of the 4th year of Râmanâtha (No. 21 of 1891). His relation to the chief line of the Hoysala dynasty is established by an inscription of his 12th year (No. 57 of 1892). This inscription records a gift by Ponnambalamahadêvi, who styles herself the uterine sister of Vira-Râmanâthadêva and the daughter of the Hoysala king Vira-Sômalêśvara by the Châlukya princess Dêvalamahadêvi. It thus appears that, while Sômalêśvara was succeeded on the throne of Dvârasamudra by Narasimha III, his son by Bijjaladêvi, the southern part of his dominions went to Râmanâtha, his son by Dêvaladêvi. Râmanâtha's queen was Kamaladêvi, the daughter of a certain Ariya-Pillai, and the name of the younger sister of this queen was Chikka-Sômaladêvi (No. 26 of 1891). She appears to have received the Kanarese prefix *Chikka*, "younger," in order to distinguish her from the elder Sômaladêvi, who was one of the queens of Râmanâtha's father Sômalêśvara. The dates of the seven inscriptions of Râmanâtha which were copied, range between his 2nd and 17th years. The 17th year of his reign corresponded to the cyclic year Prajâpati (No. 33 of 1891). As we know from the inscription of Ponnambaladêvi that Râmanâtha was a son of Sômalêśvara, the only possible Prajâpati year is A.D. 1271. As this was also the 17th year of his reign, his accession to the throne will fall in A.D. 1254. A Tamil inscription of the 15th year of Râmanâtha (No. 52 of 1892) records that a private person gave to the temple of Raṅganâtha four ornaments which he had previously received as presents from Vira-Pândya. The same gift is referred to in another inscription (No. 51 of 1892) which consists of a single Sanskrit verse. The latest known date of the Hoysala dynasty is that of an inscription at Erode (No. 14 of 1891) which couples the date A.D. 1340 with the name of Vira-Vallâladêva. This king may be identical with Pallâla III, who was captured by the Muhammadans in A.D. 1310, but who was subsequently liberated, and retired from his capital Halêbid to Tonpûr near Seringapatam after A.D. 1327 (Dr. Fleet's *Kanarese Dynasties*, p. 70).

8. The time of the Pândya king Sundara-Pândya has been fixed with the help of an inscription at the Jambukêśvara temple (No. 32 of 1891), which mentions as enemies of the king (a) Kanda-Gôpâla and (b) Ganapati. The first of these two is known from inscriptions at Conjeeveram to have ascended the throne in about A.D. 1250, and the second died in about A.D. 1258. The Jambukêśvara inscription is dated in the 10th year of Sundara-Pândya, and specifies the week-day and the day of the lunar month, on which it was engraved. At my request, Mr. S. B. Dikshit, Dhulia, applied the astronomical details of this date to each of the years between the limits which follow from the mention of Kanda-Gôpâla and Ganapati, and thus obtained the result that the 10th year of Sundara-Pândya corresponded to A.D. 1260. The king may accordingly be identical with Marco Polo's "Sender Bandi" who was reigning in A.D. 1292, and with that "Sundar Bandi" who, according to the Muhammadan historians, died in A.D. 1293. Another interesting inscription of Sundara-Pândya was copied at the Raṅganâtha temple (No. 45 of 1891). It describes in Sanskrit verse a large number of valuable gifts which the king made to the temple, and states that he took Śrîraṅga from a king, who is designated "the moon of Karnâta," and whom he appears to have killed. There is little doubt that this enemy is identical with the Hoysala king Sômalêśvara, the first part of whose name means "the moon" and who, as stated above, resided at

Vikramapûra near Śrîraṅgam in A.D. 1253.

probably took place, and the inscription was engraved between A.D. 1253 and 1254, the year of the accession of Râmanâtha. Another inscription of Sundara-Pândya (No. 60 of 1892) alludes to his victories over two kings Simhana and Râma, the second of whom appears to be identical with the Hoysala king Vira-Râmanâtha. The first can hardly be intended for the Yâdava king Singhana II, whose reign terminated in A.D. 1247 before the accession of Sundara-Pândya, and appears to be meant for Narasimha III, the half-brother of Râmanâtha.

9. The following miscellaneous inscriptions deserve a short notice. The most archaic of the Tamil inscriptions which were copied on the last tour, is engraved on a rock beside the tank of Tandalam near Arkônâra (No. 1 of 1892), and was first brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. As far as the purport can be made out, the inscription records that a Pallava-Mahârâja who ruled over the Tamil country, built a sluice for the tank at Tandalam. A lengthy Sanskrit inscription at Tiruvorriyûr (No. 104 of 1892) traces the descent of a certain Tammu-Siddhi or Tammu-Siddha from the race of Raghu. Among his ancestors appear: Kalikâla-Chôla; Madhurântaka, surnamed Pottappi-Chôla after the town of Pottappi, which he had founded in the Andhra (Telugu) country; Betta; and Tilunga-Bijja. There follows a regular genealogy which extends over three generations. The inscription is dated in A.D. 1207. But I consider the date as suspicious as the earlier part of the genealogy, because Madhurântaka *alias* Pottappi-Chôla (or Kanda-Gôpâla) who figures among the remote ancestors of Tammu-Siddhi, is known to have reigned in the third quarter of the 13th century. His ancestor Kalikâla-Chôla is a modification of Karikâla, one of the earliest Chôla kings whose existence is authenticated by inscriptions and chronicles. According to a Sanskrit inscription of A.D. 1371 (No. 55 of 1892), a certain Goppanârya or Gôpana appears to have recovered the images of the god Raṅganâtha and of his two wives (Lakshmi and the Earth) from the Tulushkas (Muhammadans), to have taken them to Cheñchi (Gingee in the South Arcot district), and to have afterwards brought them back to Śrîraṅgam. Goppanârya is evidently identical with Koppanaṅgal, an officer or vassal of Kambana-Udaiyar (*South-Indian Inscriptions*, Vol. I, p. 118). An undated Sanskrit inscription in the Raṅganâtha temple (No. 58 of 1892) praises Muddaya-dandanâyaka, a minister of Harihara (II.), who is already known from inscriptions in the north (Mr. Rice's *Mysore Inscriptions*, pp. 56 and 267). According to two inscriptions at Conjeeveram, both Mallikârjunadêva (A.D. 1465) and Virûpâkshadêva (A.D. 1470) were the sons of Dêvarâya II. of Vijayanagara. A new inscription (No. 83 of 1892) introduces a second Virûpâksharâya, who was the son of Mallikârjunadêva, with the date A.D. 1483. Mr. Venkayya has discovered two inscriptions of Râjâśêkhara, another son of Mallikârjuna, at Tiruvannâmalai (*Madras Christian College Magazine*, March 1892). An inscription of Tirumalaidêva dated in A.D. 1463 (No. 59 of 1892) establishes the correctness of my identification of this king with Timma of Tuluva, the founder of the second dynasty of Vijayanagara (*South-Indian Inscriptions*, Vol. II, p. 117), as, in the Sanskrit verses at the end of the inscription, the king is called Gôpa-Timma. An inscription of Venkata I. dated in A.D. 1588 (No. 13 of 1891) records a grant by Virappa-Nâyaka (of Madura?).

10. The designations and the approximate age of the temples which were visited during the last year, call for a few remarks. Among the Śaiva temples of the Tamil country, the most ancient ones are generally found to be those, the names of which are mentioned in the *Periyapurânam*, i.e., the history of the sixty-three Śaiva saints. This quaint but valuable book was composed during the reign of the Chôla king Anapâya, or, as he is called in an inscription at Tiruvârûr, Râjakêsarivarman *alias* Kulôttuṅga, but the subject matter of the book is more ancient than the time of the great Râjarâja, whose inscriptions record that he set up images of a number of those sixty-three saints in the Tanjore temple, which was founded by him. Of the ancient Śaiva temples which are mentioned in the *Periyapurânam*, the following were visited and identified on the last tour:—

- I. In the Chingleput district, the temple at Tiruvorriyûr.
- II. In the Coimbatore district, the temple at Kodumudi, which is called Pândi-Kodumudi in the *Periyapurânam* and ruppândi-Kodumudi in the inscriptions.

umbhakōnam, the Nāgēsvara temple, the
Kīr-kōttam according to its inscriptions and
nam; and the temple at Âlangudi. It is
bôlai.

poly district, the temples at Tiruppaṅgali (Tiruppaṅgali),
(Tirumbiyār or Tiruverumbiyār), Tiruvāsi (Pāchchil-
yakkondān, Tirumalai (Karkudi or Tirukkarkudi).

A number of historically important inscriptions were found in the Śaiva temple on the island of Srirangam. This temple is now called Jambukēśvara, Tiruvāṇkaikāval (the or (by the post office) Tiruvāṇkaikāvil. The first of these three names means " (the image of) Śivara (i.e., Śiva) (under) the jambū (tree)," and the two others are corruptions of the ancient name of the locality, viz., Tiruvāṇkaikā, "the sacred elephant grove." The full designation of the god, as used in the inscriptions, is "the lord of the sacred elephant grove, *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white jambū tree (*śiva-veṇṇivāḥ*). " This name and the modern name Jambukēśvara refer to an ancient legend, which is thus narrated in the *Periappurāṇam* (p. 239 of the Madras edition of 1888):—"In a grove near the Chāndrathirtha in the Chōla country, a liṅga of Śiva made its appearance under a white jambū tree (*veṇṇivāḥ*). This *liṅga* was worshipped by a white elephant. Therefore the place received the name 'the sacred elephant grove' (Tiruvāṇkaikā). Over the place a spider constructed a web in order to prevent dry leaves from dropping on the liṅga. When the elephant saw the web, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed his trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chōla king Śubhadēva and his queen Kamalavati. He received the name Kō-Śenkannāṇ, i.e., "King Red-eye," and inherited his father's kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white jambū tree in the sacred elephant grove, where he, as a spider, had formerly worshipped the liṅga." A distinct allusion to this legend occurs in an inscription of the Pāṇḍya king Kulōttunga (No. 26 of 1891), which mentions "the sacred street called after (the god) who transformed a spider into a Chōla (king)." That the legend and probably the temple itself were in existence in about A.D. 1000, may be concluded from a Tanjore inscription of the great Rājārāja (No. 41 of 1891), in which the word *Tiruvāṇkaikāval* forms part of the name of one of the donees. Two other Śaiva temples of the Trichinopoly district, which contain ancient Chōla inscriptions, but are not mentioned in the *Periappurāṇam*, are at Drayir and at Lalgudi or, as it is called in the inscriptions, Tiruvāṇkaikāval. The Rājārājēśvara temple at Tanjore (Tanjāvir) was founded by the great Rājārāja. On the last tour, facsimiles were prepared of an incomplete Chōla inscription at this temple (No. 43 of 1891) and of three modern inscriptions (Nos. 35, 36 and 38 of 1891), which had been left uncopied in the preceding years. With the permission of the Municipal authorities, I made temporary excavations along the outside of the northern wall of the temple enclosure which bears five Chōla inscriptions. Of these, only the top lines are visible, while the lower portions which measure about 5 feet in depth, are underground. One of the inscriptions (No. 37 of 1891) was dug out and copied in full, as it is the only inscription of Kulōttunga I at Tanjore. The measuring and copying of the remaining four very long inscriptions would probably occupy months, and I had, therefore, to confine myself to taking impressions of their upper lines. Among these four inscriptions, the first and second (Nos. 39 and 40 of 1891) consist of a list of ewes, cows and she-buffaloes, the milk of which was to be used for the preparation of ghee for the temple lamps. To each lamp were allotted 96 ewes or 48 cows or 16 she-buffaloes. Another inscription (No. 41 of 1891) records that king Rājārāja assigned a daily ration of 3 *kurum* of paddy to each of 40 persons, of whom 45 had to recite the *Tiruppāḍigam* (or *Dēvāram*) in the temple, and 2 had to accompany the others on drums. This statement is very important, as it is a direct proof for the existence of the collection of Śaiva hymns, which go by the name of *Dēvāram*, before the 11th century. The last inscription (No. 42 of 1891) records an order of Rājārājadēva, by which he assigned a supply of paddy to a number of women (probably dancing girls), who lived near the

temple. The Śaiva temple at Karundittaikudi inscriptions of the great Rājārāja and of Rājendra by my First Assistant. The ruined city of Gangai, which is called Gangaikondachōlēsvara in the *Śaiva inscriptions* (Nos. 75 to 78 of 1892), appear to owe their origin to Rājendra-Chōla I., whose surname was Gangai-konda-Chōla. The city is referred to as the residence of the Chōla kings from Rājendra-Chōla I. until Kulōttunga-Chōla I. In inscriptions in the *Kalingattu-Parani* and in the *Vikramācācharīya*. The temple at Ratnagiri or, as it is called in the Tamil inscriptions, Tirumānikkamalai, in the Trichinopoly district, appears to belong to the time of Kulōttunga I., and that at Tirumangalōdu in the same district to the time of Vikrama-Chōla. The Vishnu temple at Ranganātha on the island of Śrīraṅgam is one of the largest and most frequented temples in Southern India. Its inscriptions, which are frequently quoted in the preceding pages, have supplied much historical information. A casual notice which is important for the history of Tamil literature, was discovered by my First Assistant, Mr. Venkayya, in one of the Ranganātha inscriptions (No. 62 of 1892). This inscription belongs to the time of Kulōttunga-Chōla I. and makes provision for offerings on three nights, during which the text (beginning with) "*Tēttarundīra*" was recited before the god. This text is the 2nd chapter of the sacred hymns of Kulaśekhara, one of the seven Vaiṣṇava saints whose works are incorporated in the *Nāṭyaṅgaṇḍhaṇ*. Accordingly, Kulaśekhara must have lived before the last quarter of the 11th century. Another ancient Vishnu temple, which contains a rock-cut cave with Chōla inscriptions, is at Tiruvallurai in the Trichinopoly district. The village of Manimangalam in the Chingleput district contains three temples of Vishnu, at one of which a number of Chōla inscriptions were copied, and two more modern temples at Śiva. The former names of the Śiva and Vishnu temples at Erode (Irōdu) were Tendiśvara and Pallikonda-Perumāḷ, respectively. To judge from the inscriptions, neither of these two temples is very ancient.

11. To the kindness of Dr. J. Brandes I am indebted for two impressions of a Tamil inscription from Loboo Toewas Baros, Sumatra, which is in the Archaeological Collection of the Batavia Society of Arts and Sciences (*Catalogue*, p. 388, No. 42). The original stone is badly broken and injured, but so much is certain that the inscription is dated in the Śaka year 1010 (A.D. 1088), and that it records a gift by a body of persons who are styled "the One-thousand-Five-hundred." It is interesting to learn that the Tamil language was used in public documents on the island of Sumatra in the 11th century.

12. The following two copper-plate inscriptions were received and copied :—

I. A very valuable inscription of the 32nd year of the Pallava king Nandivarman on eleven copper-plates from Kasakudi, 4 kilometres from Karikal. At my request the Government obtained a loan of the original through the mediation of His Excellency the Governor of the French Settlements in India. I have prepared a complete transcript and translation which will be published in *South-Indian Inscriptions*, Vol. II, Part III.

II. An inscription on three copper-plates which were "found underground while excavating a site near Alamanda in the Srīngavarapukōta taluk of the Vizagapatam district" and kindly transmitted to me by the Collector, Mr. W. A. Willock. The inscription is an edict of Anantavarmadeva of Kalinganagara, the son of Rājendra-varman, and records that, in "the year 804 of the prosperous and victorious G[ā]ṇa-rya race," on the occasion of an eclipse of the sun, the king gave to a Brāhmana the village of Medelaka in the district of Tirikāṇu.

~~13. As this paper contains a large number of proper names with discritical marks, I request that Government might be so good as to supply me with proofs, in triplicate, before it is printed.~~

A.—Stone inscriptions copied in 1891.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
9	On the south wall of the Chokkathala-Perumal temple at Dommalur near Bangalore.	..	.....	Saka 1180 (for 1188?) expired, Kanaya ..	Tamil. Records that the merchant Ravi-Tripurāṅka set up an image of Viṣṇu.
10	Do.	..	.....	.....	Sanskrit and Tamil. Private grant to Chokkathala; incomplete. Kanaya. The Saka date is omitted; incomplete.
11	On the east wall of the same temple	..	.....	Vibhava ..	Tamil.
12	South wall of the Ārdrakāśāśvara temple at Erode.	Viṣṇuvarṇana	Ko-Rājāśvarīvarman alias Ravikōḍai alias Kōṭaśūlitaṅga-Viṇa-Vuḷaṭapadāya (I)	4th year (of the reign) ..	Do.
13	Do.	..	.....	Saka 1601 (for 1610) expired, Sarvadhārin.	Do.
14	West and south walls of the Ārdrakāśāśvara temple at Erode.	Hoysala	Vīra-Vuḷḷaḍāyā ..	Saka 1269 expired, Vikrama ..	Do.
15	Do.	..	.....	22nd year ..	Do.
16	West wall of the Rāgaṅgatharāman temple at Erode.	..	Ko-Ravikōḍai ..	10th year ..	Do.
17	East wall of the Rāgaṅgatharāman temple at Erode.	..	Ko-Rājāśvarīvarman alias Vīra-Pādyaḍāyā.	.....	Do.
18	North wall of the third prakāra of the Jambukēśvara temple near Trichinopoly.	Hoysala	Vīra-Chittharāya ..	Saka 1449 expired, Pramāḍa (thus) ..	Tamil. Continuation built. The Saka year and the cycle year do not correspond.
19	Do.	..	.....	2nd year ..	Tamil.
20	Do.	Do.	Do.	27th year ..	Do.
21	Do.	Do.	Vīra-Rāmanāthadēva ..	27th year ..	Do.
22	Do.	Do.	Vīra-Rāmanāthadēva ..	28th year ..	Do.
23	Do.	Chōla	.....	24th year [of Vīra-Sōmēśvaradēva] ..	Do.
24	West wall of the third prakāra of the Jambukēśvara temple near Trichinopoly.	..	Ko-Rājāśvarīvarman alias Rājāśāyā.	16th year ..	Do.
25	East wall of the second prakāra of the Jambukēśvara temple near Trichinopoly.	..	Ko-Rājāśvarīvarman alias [Sundara-Pādyaḍāyā].	.....	Sanskrit. Fragment, as far as the text goes, it agrees with No. 31.
26	Do.	Do.	Ko-Māvarman alias Kulakēśharadēva ..	10th year ..	Tamil.
27	Do.	Hoysala	Vīra-Rāmanāthadēva ..	[?]th year ..	Do.
28	Do.	Sambhāna	Jagadēri. Queen of Rāhātia Jājāḍāyā, son of Rāhādēva.	21st year ..	Do.
29	Do.	Hoysala	Vīra-Sōmēśvaradēva ..	.....	Tamil. Mentions the same queen as No. 27.
30	North wall of the second prakāra of the Jambukēśvara temple near Trichinopoly.	Kāḍya	Prāḍya-Rudradēva ..	Saka 1403 expired, Phava ..	Telugu.
31	East wall of the second prakāra of the Jambukēśvara temple near Trichinopoly.	Chōla	Vīrakāṁya alias Akharājā (thus) ..	47th year ..	Tamil.
32	South wall of the second prakāra of the Jambukēśvara temple near Trichinopoly.	Do.	Ko-Rājāśvarīvarman alias Kulittirāga-Chōlādēva.	10th year ..	Do.
33	Pāḍāra temple at Karungur, five miles north of Srīnāga.	Hoysala	Ko-Jājāvarman alias Sundara-Pādyaḍāyā ..	.....	Do.
			Vīra-Rāmanāthadēva ..	17th year, Prājāpati ..	Do.

A.—Stone inscriptions copied in 1891—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
34	North wall of the garbhagrāha of the Śaṁkaranēśvara temple at Tiruvet near Srīnāga.	Hoysala	Vīra-Sōmēśvaradēva ..	29th year ..	Tamil.
35	East wall of the garbhagrāha of the Tanjore temple.	Viṣṇuvarṇana	Dēvaṇḍya (II) ..	Saka 1368 expired, Kshaya ..	Tamil. The beginning of every line is built in.
36	West wall of the Brihaṇḍyaki shrine in the Tanjore temple.	..	Kōṭṭirūmat-Koḍḍāḷ ..	2nd year ..	Tamil.
37	On the outside of the north wall of the enclosure of the Tanjore temple, 1st inscription.	Chōla	Ko-Rājāśvarīvarman alias Kulittirāga-Chōlādēva.	16th year ..	Tamil. Obliterated at the end.
38	West wall of the Brihaṇḍyaki shrine in the Tanjore temple.	..	.....	.....	Tamil. Gift of the inhabitants of Pūlyūr.
39	On the outside of the north wall of the enclosure of the Tanjore temple, 2nd inscription.	Chōla	Ko-Rājāśvarīvarman alias Rājāśāyā ..	29th year ..	Tamil. First two lines only copied.
40	On the outside of the north wall of the enclosure of the Tanjore temple, 3rd inscription.	Do.	Rājāśāyā ..	.....	Do.
41	On the outside of the north wall of the enclosure of the Tanjore temple, 4th inscription.	Do.	Ko-Rājāśvarīvarman alias Rājāśāyā ..	29th year ..	Tamil. End not copied.
42	On the outside of the north wall of the enclosure of the Tanjore temple, 5th inscription.	Do.	Do.	Do.	Do.
43	On the outside of the east wall of the enclosure of the Tanjore temple, left of entrance.	Do.	.....	.....	Tamil. Professes to be the continuation of an inscription to the right of entrance, which is now obliterated.
44	South wall of the third prakāra of the Jambukēśvara temple at Aṅgudi near Srīnāga.	Do.	Ko-Rājāśvarīvarman alias Kulittirāga-Chōlādēva.	46th year ..	Tamil.
45	East wall of the second prakāra of the Rāgaṅgatharāman temple at Srīnāga.	Pādya	Sundara-Pādya ..	.....	Sanskrit.
46	North wall of the second prakāra of the Rāgaṅgatharāman temple at Srīnāga.	..	Ravirāman ..	.....	Do.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
1	On a rock near the tank at Tundalam near Arkōam.	Pallava ..	.....	.....	Tamil.
2	North wall of the mandapa in front of the Rajagopala-Perumal temple at Marimangalam.	Chōla ..	Kō-Rājakesarivarman alias Vira-Rājendra-deva.	5th year ..	Do.
3	East end of the outer wall of the second prabhavamsa.	Do.	Kō-Parkkavarman alias Rājendradeva ..	4th year ..	Do.
4	South wall of the mandapa in front of the Rajagopala-Perumal temple at Marimangalam.	Do.	Tribhuvanaśaktavarman Kulottunga-Chōla-deva.	48th year ..	Do.
5	South wall of the mandapa in front of the Rajagopala-Perumal temple at Marimangalam.	Do.	Do.	12th year ..	Do.
6	South wall of the mandapa in front of the Rajagopala-Perumal temple at Marimangalam.	Do.	Kō-Rājakesarivarman alias Rājendradeva ..	28th year ..	Do.
7	South wall of the Rajagopala-Perumal temple at Marimangalam.	Do.	Kō-Rājakesarivarman ..	.....	Sanskrit and Tamil.
8	On a stone in front of the Kar-Rāman temple, 10 miles from Attūr.	.....	.....	.....	Tamil. Private gift to Perumal.
9	On a stone close to No. 8. Mar-Rāman temple at Karungudi, 8 miles from Attūr.	.....	.....	.....	Tamil. Much worn.
10	On a stone in front of the temple of the goddess at Karungudi, 8 miles from Attūr.	.....	.....	.....	Tamil. Private gift to Rāmanātha.
11	On a stone in front of the temple of the goddess at Karungudi, 8 miles from Attūr.	.....	.....	.....	Kanarese.
12	On a stone to the right of the second entrance from the south to the same temple.	Chalukya ..	Jagadeśamalla ..	Vijaya ..	Do.
13	On the first stone to the right of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	Kalachuri ..	Nisāthamalla or Sakthamadeva ..	Saka 1100, Vilambin ..	Do.
14	On the first stone to the right of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	(a) Chalukya (b) Yādava	Jagadeśamalla .. Pratapa-Singapa ..	12th year, Saka .. 21st year, Varadhin ..	Do.
15	On a stone to the left of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	(a) Chalukya (b) Yādava	Vikramāditya .. Pratapa-Singapa ..	32nd year, Sarvajit .. 27th year, Yuvan ..	Do.
16	On a stone to the left of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	(a) Chalukya (b) Yādava	Pratapa-Singapa .. Bhūlakṣmalla ..	42nd year, Prayaga .. 6th year, Virādikṛt ..	Do.
17	On a stone to the left of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	(a) Chalukya (b) Yādava	Sovādava or Rājanandari ..	Saka 1090, Vikṛt ..	Do.
18	On a stone to the left of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	Do.	Bijala ..	Saka 1086, Subhān ..	Do.
19	On a stone to the left of the entrance to the garbhagrha of the Mahadevapuram temple at Kukkanūr.	Chalukya ..	.....	Saka 937 (?), Viśāvasu ..	Do.
20	On a stone opposite to the Police station at Kukkanūr.	Vijayanagara	Sādāva ..	Saka 146 [9], Paravata ..	Do.

B.—Stone inscriptions copied in 1892—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
19	On a stone to the left of the northern entrance to the Mahadevapuram temple at Kukkanūr.	Kalachuri ..	Bijaya ..	9th year, Tāra ..	Kanarese.
20	Under an aśvattha tree to the north-west of Kalūr near Kukkanūr.	Do.	Do.	Saka 1108, Viśāvasu ..	Do.
21	Left of the Kalūr, 1st inscription.	(a) Chalukya (b) Do.	Vikramāditya .. Trailokyamalla ..	22nd year, Viśāvasu .. 4th year, Śrīmātha ..	Do.
22	Left of the third entrance to the Kaliyāra temple at Kalūr, 2nd inscription.	Vijayanagara	Achyutadeva ..	Saka 14 [99], Hevilambin ..	Do.
23	On a stone to the north of the shrines within the same temple.	Chalukya ..	.....	Saka 934 ..	Do.
24	Near the entrance of the Kōṇḍakottai Maṭha, west of the temple at Kalūr.	Do.	.....	Saka 110 [98] ..	Do.
25	On a stone near the Basavappa temple at Balagāmi.	Do.	Vira-Ballala ..	Saka 1114, Paridhavin ..	Do.
26	Do.	Do.	Trailokyamalla ..	6th year, Yuvan ..	Do.
27	Do.	Do.	Trailokyamalla ..	6th year, Yuvan ..	Do.
28	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
29	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
30	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
31	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
32	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
33	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
34	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
35	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
36	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
37	Do.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
38	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
39	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
40	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
41	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
42	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
43	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
44	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
45	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
46	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
47	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
48	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
49	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.
50	On a stone to the south of the Paṇḍalagāmi.	Do.	Trailokyamalla ..	9th year, Yuvan ..	Do.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
51	South wall of the second prakāra of the Raṅga-nātha temple at Srīraṅgam.	Hoysala	Vīra-Rāmanāthadēva	15th year	Sanskrit.
52	Do.	Pāṇḍya	Kō-Māra-varman <i>alias</i> Sundara-Pāṇḍyadēva	9th year	Tamil.
53	East wall of the second prakāra of the Raṅga-nātha temple at Srīraṅgam.	Hoysala	Vīra-Nārasimhadēva (II).	...	Do.
54	Do.	...	Goppanāya or Gōpana	Vijaya	Do.
55	Do.	...	Chennaya-Bālayadēva	Saka 1293	Sanskrit.
56	Do.	...	Vīra-Rāmanāthadēva	Saka 1432 expired, Vikṛiti	Tamil and Sanskrit.
57	North wall of the second prakāra of the Raṅga-nātha temple at Srīraṅgam.	Hoysala	...	13th year	Sanskrit and Tamil.
58	West wall of the second prakāra of the Raṅga-nātha temple at Srīraṅgam.	Vijayanagara	Haribara (II).	...	Sanskrit.
59	On the east faces of four pillars of the maṇḍapa in front of the central shrine of the Raṅga-nātha temple at Srīraṅgam.	Pāṇḍya	Tirumalaideva or Gōpa-Timma	Saka 1385 expired, Subhānu	Tamil and Sanskrit.
60	East wall of the third prakāra of the Raṅga-nātha temple at Srīraṅgam.	Chōla	...	...	Sanskrit.
61	Do.	Do.	Kō-Rājakesarivarman <i>alias</i> Kulottunga-Chōla-dēva.	15th year	Tamil.
62	South wall of the fourth prakāra of the Raṅga-nātha temple at Srīraṅgam.	Do.	Do.	[1] 8th year	Do.
63	Do.	Do.	Śrībhuvanachakravartin Kulottunga-Chōla-dēva.	18th year	Tamil. In two alphabets: ruttu and Tamil proper.
64	Do.	Do.	Tribhuvanachak-avarin Rājendra-Chōladēva.	7th year	Tamil.
65	North wall of the fourth prakāra of the Raṅga-nātha temple at Srīraṅgam.	Do.	Do.	19th year	Do.
66	North wall of the fourth prakāra of the Raṅga-nātha temple at Srīraṅgam.	Do.	Kō-Parakēsarivarman <i>alias</i> Kulottunga-Chōla-dēva.	...	Do.
67	Right of entrance into the thrashing floor of the kōṭṭaram in the fourth prakāra of the Raṅga-nātha temple at Srīraṅgam.	Hoysala	Vīra-Rāmanāthadēva	2nd year	Do.
68	Do.	Do.	Vīra-Smēśvaradēva	6th year	Do.
69	Left of entrance into the thrashing floor of the kōṭṭaram in the fourth prakāra of the Raṅga-nātha temple at Srīraṅgam.	Chōla	Kō-Rājakesarivarman	4th year	Do.
70	Do.	Do.	Madirai-kōṇḍa Kō-Parakēsarivarman	26th year	Do.
71	Do.	Do.	...	[28]th year	Do.
72	Do.	Do.	Do.	17th year	Do.
73	Do.	Do.	Kō-Parakēsarivarman	2nd year	Do.
74	In a room in the south-west corner of the third prakāra of the Raṅga-nātha temple at Srīraṅgam.	Hoysala	Vīra-Rāmanāthadēva	15th year	Do.
75	East wall of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram.	Pāṇḍya	Kō-Mā[ra]varman] <i>alias</i> Kulasekharadēva	4th year	Do.
76	South wall of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram.	Do.	Kōnē[?]ṇmai-kōṇḍa Vikrama-Pāṇḍyadēva	6th year	Do.
77	Do.	Do.	Kōnē[?]ṇmai-kōṇḍa Sundara-Pāṇḍyadēva	2nd year	Do.
78	Do.	Do.	[Kō]-Māra-varman Kulasekharadēva	5th year	Do.

B.—Stone inscriptions copied in 1892—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
79	West wall of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram, second tier.	Chōla	...	Saka 1385 expired, Subhānu	Tamil.
80	West wall of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram, first tier.	Chōla	Kulottunga-Chōladēva	48th year	Tamil. Beginning of each line lost.
81	West wall of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram, second tier.	Chōla	...	Subhānu	Tamil. Gift by Tiruveṅkaḍamu-daiyān; see <i>South-Indian Inscriptions</i> , Vol. I, p. 77.
82	North and west walls of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram, first tier.	Chōla	Kō-Rājakesarivarman <i>alias</i> Vīra-Rājendra-dēva.	5th year	Tamil. Mutilated considerably.
83	Right of the entrance to the north wall of the second prakāra of the Bṛiha-dīśvara temple at Gaṅgaikōṇḍachōla-puram.	Vijayanagara	...	Saka 1405 expired, Śōbhakrit	Tamil
84	On a niche of the north wall of the first prakāra of the Saptarishisvara temple at Lālgudi.	Chōla	Kō-Vijaya-Nripataṅga-Vīra-varman	2[2]nd year	Do.
85	Do.	Chōla	Kō-Parakēsarivarman	6th year	Do.
86	Do.	Do.	Madirai-kōṇḍa Kō-Parakēsarivarman	22nd year	Do.
87	Do.	Do.	Kō-Rājakesarivarman	15th year	Do.
88	Do.	Do.	Kō-Parakēsarivarman, who took Madur and Coṭṭon.	Doṇḍal	Do.
89	On the second niche of the east wall of the second prakāra of the same temple.	Do.	Kō-Rājakesarivarman	2nd year	Do.
90	On three niches of the south wall of the first prakāra of the Nilivācāvara temple at Tiruppaṅḍilī.	Do.	Kō-Rājakesarivarman <i>alias</i> Rājādhīrādēva	[?]7th year	Do.
91	On the base of the south wall of the first prakāra of the Nilivācāvara temple at Tiruppaṅḍilī.	Do.	Kō-Parakēsarivarman <i>alias</i> Rājendra-Chōla-dēva.	6th year	Do.
92	On three niches of the north wall of the first prakāra of the Nilivācāvara temple at Tiruppaṅḍilī.	Do.	Kō-Rājakesarivarman <i>alias</i> Rājādhīrādēva.	Lost	Do.
93	North wall of the Visālākāṣi Amman shrine in the second prakāra of the Nilivācāvara temple at Tiruppaṅḍilī.	Do.	Kō-Parakēsarivarman <i>alias</i> Rājendra-Chōla-dēva.	26th year	Do.
94	In the unfinished kōpura in front of the same temple.	Chōla	Kōnēri-mēl-kōṇḍa	31st year	Do.
95	East wall of the first prakāra of the Ujjivā-nātha temple at Uyyakkōṇḍa-Tirumalai.	Do.	Kō-Rājakesarivarman	10th year	Do.
96	On a pillar in the maṇḍapa surrounding the shrine in the south-east corner of the Ujjivā-nātha temple at Uyyakkōṇḍa-Tirumalai.	Do.	Madirai-kōṇḍa Kō-Parakēsarivarman	34th year	Do.
97	On the outside of the first prakāra of the same temple, right of entrance.	Do.	Kō-Parakēsarivarman <i>alias</i> Rājendra-Chōla-dēva.	7th year	Do.
98	In front of No. 97.	Do.	Kō-Rājakesarivarman <i>alias</i> Vīra-Rājendra-dēva.	5th year	Do.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
99	In the gopura of the second prakāra of the same temple, left of entrance.	Chōla	Kō-Rājakesarivarman	Lost	Tamil
100	On the base of the north wall of the first prakāra of the Pīpilikēśvara temple at Tiruvembūr.	Do.	Madirai-konḍa Kō-Parakēśarivarman	36th year	Do.
101	On the base of the south wall of the first prakāra of the Pīpilikēśvara temple at Tiruvembūr.	Do.	Kō-Rājakesarivarman	6th year	Do.
102	Close to the first prakāra of the Ratnāśvara temple at Ratnagiri.	Hoysala	Vīra-sōmēśvaradeva	23rd year	Do.
103	South wall of the first prakāra of the Ratnāśvara temple at Ratnagiri.	Do.	Do.	21st year	Do.
104	East wall of the second prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr, right of entrance.	Chōla	Tamun-Siddhi	Śaka 1129	Sanskrit.
105	South wall of the first prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr, second tier.	Do.	.....	.....	Sanskrit. Mentions Rājēn son of Rājārāja.
106	West and south walls of the first prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr.	Do.	Kō-Rājakesarivarman	2nd year	Tamil.
107	On the base of the first prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr, second tier.	Do.	Kō-Rājakesarivarman	31st year	Do.
108	West wall of the first prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr, second tier.	.....	Tribhuvanachakravartin Rājādhirājadeva	6th year	Do.
109	North wall of the first prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr, second tier.	Chōla	Jayadhara	30th year	Sanskrit.
110	North wall of the first prakāra of the Ādhīpurīśvara temple at Tiruvorriyūr.	Do.	Tribhuvanachakravartin Rājārājadeva	11th year	Tamil.
111	In a cave near the Basavappa temple on the Nandidroog Hill.	.....	.....	.....	Kanarese.
112	South wall of the Yōganandīśvara temple on the Nandidroog Hill, left of entrance.	.....	.....	.....	Sanskrit.
113	East face of the boulder which forms the Gōpāśvarān temple on the Gōpāśvā Hill near Nandi.	Hoysala	Vīra-Vallādeva	.....	Do.
114	On two pillars of the Basavappa mandapa in the Bhōganandīśvara temple at Nandi.	Do.	Vīragāga-Poyśaśa	.....	Do.
115	On a stone in the same temple	Chōla	Parakēśarivarman	22nd year	Do.
116	Do.	.....	.....	.....	Kanarese.
117	On a stone near a pond in a tops on the road from Nandi to Chikka-Balāpura.	.....	.....	.....	Tamil.
118	Round the Basavappa mandapa in the Bhōganandīśvara temple at Nandi.	Chōla	[Kō-Rājakesarivarman	32nd year	Do.
119	North wall of the same temple	.....	.....	.....	Kanarese.
120	Do.	.....	.....	.....	Do.

B.—Stone inscriptions copied in 1892—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
121	On the pillars of the entrance to the Yōganandīśvara temple on the Nandidroog Hill, right side.	.....	.....	Śaka 1459, Durmukhi	Kanarese
122	On a stone in the Bhōganandīśvara temple at Nandi.	.....	.....	Śimukha	Tamil.
123	Do.	.....	.....	.....	Kanarese.
124	Do.	Pallava	Nolan-bādhirāja	.....	Do.
125	On a dhvajastambha to the east of the Jvarabāśvara temple at Kandavāra.	.....	Dipannarasas	Śaka 1301, Pingala	Do.
126	On a stone in a garden near Kandavāra	Pallava	.....	.....	Do.
127	On a virāṭal in the garden of Appayya at Kandavāra.	.....	.....	.....	Do.
128	Near the Āñjanēya temple at Mañchenaballi.	Vijayanagara	Kriśnarāja	Śaka 1432, Pramōda	Do.
129	East wall of the Kōlāramma temple at Kōlār.	Chōla	Kō-Parakēśarivarman	22nd year	Tamil.
130	Do.	Do.	Kō-Parakēśarivarman	3rd year	Do.
131	Do.	Do.	Kō-Rājakesarivarman	2nd year	Do.
132	Do.	.....	.....	.....	Do.
133	Do.	.....	.....	.....	Do.
134	North wall of the same temple.	Vijayanagara	Uttama-Chōla-Gadga	Śaka 1301, Siddhārṇa	Kanarese.
135	Do.	Chōla	Dhannan Odiyar	Śaka 1459, Vilambin	Do.
136	West wall of the same temple.	Do.	.....	[35th year	cut off the head of Vīra-Pāo and to have planted a pillar victory at Kalyāṇa.
137	Do.	Do.	.....	.....	Tamil.
138	West, south and east walls of the same temple.	Do.	Kō-Parakēśarivarman	8th year	Do.
139	South wall of the same temple.	Do.	Kō-Rājakesarivarman	22nd year	Do.
140	In the verandah of the Kōlāramma temple at Kōlār.	.....	.....	16th year	Do.
141	On a pillar in the mandapa opposite to the shrine of the goddess in the same temple.	Chōla	Rājendra-Chōladeva	16th year	Do.
142	On the roof of the entrance to the same temple.	.....	.....	.....	Do.
143	Left of the entrance to the same temple	Do.	[Kō-Parakēśarivarman	Lost	Tamil and Kanarese. Records that a certain Jaktiyappai constructed the mandapa.
144	Right of the entrance to the same temple	Do.	[deva].	Do.	Do.
145	On the "Bhandimālikā" pillar at Kōlār.	Do.	Vīra-Vallā	Śaka 1244, Dugunati	Tamil.
146	South wall of the Gaṅgādharaśvara temple at Terunelli.	Hoysala	Uttama-Chōla	.....	Do.
147	Do.	.....	Gaṅga	.....	Do.

No.	Place of inscription.	Dynasty.	King.	Date.	Language.
148	South wall of the Gaigūhardevāra temple at Tērbhalli.	...	Uttama-Chōla-Gaiga	...	Tamil.
149	Do.	...	...	...	Do.
150	Do.	...	...	...	Do.
151	Do.	...	...	...	Do.
152	West wall of the same temple	...	Uttama-Chōla-Gaiga [alias] Cholvaganga	...	Do.
153	South wall of the same temple	...	Uttama-Chōla-Gaiga alias Viraganga	...	Do.
154	West wall of the same temple	...	Shāradā, daughter of Uttama-Chōla-Gaiga	...	Do.
155	West wall of the shrine of the goddess in the same temple.	...	Uttama-Chōla-Gaiga	...	Do.
156	In a boulder supporting a nardapa at the eastern entrance of the village of Tērbhalli.	...	Do.	...	Do.
157	Or a boulder on the road from Kōlār to Tērbhalli.	...	Uttama-Chōla-Gaiga	...	Do.
158	Near a tamarind tree to the south of Tērbhalli.	...	...	...	Tamil. A long list of <i>brudas</i> .
159	West wall of the Chālvavandēvāra temple near Anuvagga, 1½ mile from Kōlār.	...	...	Sādhāraṇa	Tamil.
160	North wall of the Chālvavandēvāra temple near Anuvagga.	...	...	Do.	Do.
161	Do.	...	...	...	Do.
162	South wall of the same temple	...	...	...	Do.
163	Bhuvaneśwari near Tēlagaṇḍa, six miles from Kōlār.	...	Kampana Odeyar, son of Vira and grandson of Bhukampa Odeyar.	Śaka 1288, Parābhava	Kannarese.

Manuscript ref. August 1892. Bangalore,
 9. Hultsch. 30th June 1892.
 No. 227.

From
 Dr E. Hultsch
 Government of,

To
 The Secretary to Government,
 Madras.

Sir,
 In reply to S.O., dated 7th August 1891, No. 674, and in continuation of paragraph 4 of S.O. dated 3rd July 1891, No. 166, which is printed, dated 7th August 1891, No. 675, I have the honor to submit the following print on epigraphical work accomplished the preceding 12 months.

2 vols publications, Part I of *South-Indian*, Vol. II, was issued by the Madras Government. Of Vol. II, Part II, pages 121 to 141 printed. Of the remainder of Part II, the portion is already set up (in galley) and it is expected that this part can be before the end of the current year. It will 39 inscriptions of the Tanjore temple of which belong to the time

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of the two Chōla kings Rājaraṣa I. and Rājendra
Chōla I. Part I of Vol. II, the printing of which
will commence after the issue of Part II, will
contain the ... and introduction to Vol. II.
With the sanction of the Government I shall issue
together with this concluding part of Vol. II, a
number of facsimiles supplementary of Vol. I.
The manuscript of Vol. III, which will consist of
inscriptions from various parts of the Tamil country,
is in an advanced state of preparation.

3. In previous years, I have to
acknowledge the excellent services of my first
Assistant, Mr. S. Venkayya, M. A., who has been
equally energetic in office work and on tour.
The Kanarese Assistant, Mr. H. Krishna Sastri,
was engaged in the manuscript of South-
Indian Inscriptions, Vol. IV, and on tours in the
Kanarese country, where he has prepared a
number of excellent facsimiles. The newly
appointed Tamil Assistant, Mr. T. P. Krishna
Sastri M. A., has quickly mastered
the ancient Tamil alphabet, and prepared
a number of facsimiles and transcripts of inscrip-
tions.

4. I begin a list of the places
visited during the last camping season either
by me or by the establishment.

- I. Trichinopoly District: Pirangam, Kannanūr,
Tiruvādi, Lalgudi, Tirupparigili,
Thy. Akondān - Tirumalai, Tiruverumbūr,
A. āgiri, Saigaikonda chōlapuram.
- II. Tanjore D. dist: Tanjore, Ilaiyudi.
- III. Coimbatore District: Erode.
- IV. Salem District: Kari-Rāman temple and
Karuigādu.
- V. North Arcot District: Pandalam.
- VI. Chingleput District: Māmallapuram, Mari-
mangalam, Conjeeveram, Tiruvorriyār.
- VII. Nizam's Dominions: Kukkannūr, Kallūr.
- VIII. Bangalore District: Dommalnūr.
- IX. Shimoga District: Balagāmi.
- X. Kolar District: Nandi, Nandidroog,
Indavāra, Mañchenahalli,
Ilār, Tērnahalli, Antarganga,
hussanahalli.

The purpose of
plans were visi-
the preparation
published inser,
the copying,
which the above mentioned
was a threefold one: firstly,
fresh copies of a few previously
is (see paragraph 2); secondly,
ch Tamil inscriptions as

would throw new light on the history of the Chōla, Pāṇḍya and Hoysala dynasties; thirdly, the collection of Kanarese inscriptions which will be embodied in Vol. IV. A rough list of the inscriptions, — chiefly Kanarese, — which the Kanarese Assistant has found, is included in the Appendix (Nos. 11 to 50 and Nos. 111 to 163 of 1892). At present he is still on tour in the Chitaldroog district, in order to secure trustworthy facsimiles of the three Hoysala inscriptions which Mr. L. Rice has lately discovered near Molakalmuru. Most of the Tamil inscriptions copied by my two other assistants and myself (9 to 46 of 1891; 1 to 10 and 51 to 110 of 1892) are already transcribed. In the following paragraphs I shall sketch the historical information, which is obtained by a comparison of these new materials with the collections made on former tours.

5. In Vol. I. of South-Indian Inscriptions, p. 2, I gave a genealogical table of the Chōla dynasty, which was chiefly based on the — called Leyden grant of Rājaraṇja, and the Chellūr grant of Vira-Chōla. Mr. Kanakasabhai Pillai has since published in the Indian Antiquary

(Vol. XIX, pp. 329 ff.) extracts from a Tamil poem, the Kaligattu - Parani, which throws new light on the Chōla history. The king whose exploits the poem celebrates, is Kulōtunga, whose father belonged to the lunar (or Eastern Chalukya) race, and whose mother was the daughter of Rājarāja or Gaṅgaikonda - Chōla of the solar (or Chōla) race (p. 332). As pointed out by Dr. Fleet. (Indian Antiquary, Vol. XX, p. 279), this Kulōtunga is doubtlessly identical with the Eastern Chalukya king of that name, who reigned from A.D. 1063 to 1112; his unnamed father and mother were the Eastern Chalukya king Rājarāja I. (No. 27 of the table in Vol. I of South-Indian Inscriptions, p. 32) and Ammaṅgaḍē; and his maternal grandfather, — though inaccurately called Rājarāja in the text of the poem, — was the Chōla king Rājēnd - Chōla I or Gaṅgaikonda - Chōla. The Kaligattu - Parani agrees with the Leyden fragment and with the fragment of Hartsmilla (Annuaire, Vol. II, pp. 369 ff.) in tracing the descent of the Chōla dynasty from the Sun through a line of mythical ancestors. Those two fragments, it then

refers, — though without mentioning the names themselves, — to three early kings, whose relative position in the genealogy and whose connection with Vijayālaya, the first historical person of the dynasty, was evidently unknown to the composers of the two poems. Frequent to these three early kings, only the leading historical events are recorded, without mentioning the names of the kings during whose reigns they happened. The following is Mr. Kanakasabhai's abstract (p. 339) of the passage with slight modifications:—

Verse 22. The defeat of the Chēra king and of the king of Madura.

23. The conquest of Ceylon and Madura.

24. The storming of Udagai (?).

25. The invasion of Mannai on the bank of the fanges and the annexation of Kadānam.

26. The planting of a pillar of victory at Kōpili and the defeat of the people of 'aliyāna.

27. victory at Koppai.

28. rule of some Chōla king as three or four times more than his ancestor Ilam.

Verse 29. The defeat of the Kuntalar by
King Abhaya (I) at Kudal-
sa ama.

.. 30. The reign of Abhaya (II).

Verses 22 and 23 appear to allude to Parantaka
I. and the great Rajaraja, respectively. Verse
25 clearly refers to Rajendra-Choladeva I.
among whose conquests Mannaiikkadakkam,
the Ganges and Kadaram are mentioned
(South-Indian Inscriptions, Vol. II, p. 108f.).

The last king Abhaya II. (verse 30), is
probably identical with the hero of the poem,
Kulottunga-Choladeva I. The events recorded
in verses 26 to 29 may be therefore supposed
to have occurred between the time of
Rajendra-Chola I. and Kulottunga I. All
of them can be traced in unpublished Chola
inscriptions.

Verse 26 The planting of a pillar of victory
at Kampili. the defeat of the people of
"Kalyana" refer to the reign of Rajakesari-
varman alias the reign of Rajakesari-
to be burnt the reign of Rajakesari-
in the city of the reign of Rajakesari-
in the De. the reign of Rajakesari-
The planting of a pillar of victory
at Kampili. the defeat of the people of
"Kalyana" refer to the reign of Rajakesari-
varman alias the reign of Rajakesari-
to be burnt the reign of Rajakesari-
in the city of the reign of Rajakesari-
in the De. the reign of Rajakesari-

25
 Verse 27. "The victory at Koppai" took place during the reign of Parakēśarivarmān alias Rājēndrā 'ēva, who "took possession of the elephants, horses, camels and treasures of women of Ś. avamallā, who, having reached Koppam on the bank of the big river, fought against (his enemy), (but) got afraid, turned his back and fled." The surname Śhavamallā was borne by kings of various dynasties. As, however, the inscription at Maṇimāṅgalaṁ calls the present Śhavamallā a Chālukya, no other king but Śhavamallā II. (or Somēśvara I.) can be meant. Koppam is probably Kōppa on the Tūṅgā river in the Kādūr district of the Mysore State.

V. 28. The Chōla king who is said to have been three or four times more just than Maṇu, is perhaps the same as king Abhaya I. to whom the next verse refers.

V. 29. the Kuntalas. Kūḍal - Śinghēśarivarmān who "vanquished King Abhaya I. who defeated Western Chālukyas) at a, is identical with Rājā-śar Vira-Rājēndrādēva I. & conit less vassals together

with Vakkal. and Lingana, the sons of
Pharamalla, Punal - Kudal - Sanga. The
two sons of Pharamalla were evidently
Vikramaditya I. and Jayasimha IV. Kudal
Sanga is, according to Mr. Kanakasabhai
(p. 340), at the junction of the Tungabhadra
and Krishna rivers.

6. On the basis of the new materials
and of the allusions contained in the Kalingathu-
Parani, I shall now attempt a short historical
sketch of the Ghole dynasty.

No. 1. Vijayalaya and No. 2. his son
Aditya I. Of these two princes no details
are recorded.

No. 3. Parantaka I. Surnamed
Vira - Narayana, son of No. 2. Aditya I. To
him a large number of victories are attributed
in the front of Hastimalla. He uprooted the
Pāṇa king, subdued the Vaidumbha and
other kings, destroyed the Pāṇḍya king
(vome 9). In consequence of a victory over an
army of the king of Beifon, he assumed
the surname grāma - Rāghava (resem-
bling) Rāma (vome 10). He vanquished
the Pāṇḍya Rajasimha in battle (vome 11).

His Queen was the daughter of the Kerala king
(verse 8). One of the tributaries of Parāntaka I
was the Gariga Prithivipati II. (v. 20), whose
dependant agent was the Bāna king Sembayan
chāvali-Vānara an alias Hastimalla. At
the request of the latter (v. 24) Parāntaka I (v. 23)
founded the Brahmanical village of Vira-
Nārāyaṇachchēri, which was called after his
own surname (Vira-Nārāyaṇa). The large
Leyden grant, with which the Kongo Chronicle
agrees, reports that he covered the temple of
Siva at Chidambaram with gold. In the Tamil
portion of the grant of Hastimalla, he is called
Madirai-konda Kō-Parakēsarivarma,
"king Parakēsarivarma who took Madura".
Hence I would attribute to Parāntaka I a
number of inscriptions, which are written in
more archaic characters than the inscrip-
tions of the great Rājārāja, and dated in
the reign of Madirai-konda Kō-Para-
kēsarivarma. I have copies of 10 such
inscriptions. One of them, which is dated
in his 34th year (No. 96 of 1892), records
the gift of a temple by the Queen of his (second)
son Ganda ityadeva. The earliest
inscription is dated in the 15th and the latest

in the 36th year of his reign.

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No. 4. *Rajaditya*, eldest son of No. 3. *Parantaka I.* According to the *Leyden* grant, he was killed with his elephant in a battle with *Krishnaraja*, whom I have identified with the *Rashtrakuta* king *Krishna III*. * This identification has recently been confirmed from an independent source. At *Atakin* near *Maddur*, Mr. *Rice* discovered an inscription of A. D. 949, which records that *Krishnaraja*, "the bee at the lotus feet," i. e. the son of *Amoghavarshaddeva*, killed the *Chola* king *Rajaditya* in a battle fought at *Takkola*. This *Krishnaraja* must be identical with the *Rashtrakuta* king *Krishna II*, whose grants range between A. D. 945 and 956. No inscriptions have been hitherto discovered of *Rajaditya* and of his five immediate successors, whose names are given in the *Leyden* grant. This negative evidence and the inference in order in which the ^{five} princes are reported to have succeeded each other, suggests that this period of the *Chola* history was chiefly inspired by fights between ^{five} *Prant*, Vol. I, p. 112, note 5, where he read instead of *Krishna IV*. or's *Early History of the Deccan*, p. 55, note:

* *South-Indian* 3.
Krishna III. p.
See Dr. *Olha*
p. 55, note:

different pretenders to the throne, none of whom enjoyed any permanent power.

No. 11 Rājārājadeva I. or, — as I shall call him in order to distinguish him from his numerous contemporaries, who bore the same or similar names, — the great Rājārāja was the son of No. 7. Parāntaka II, the immediate successor of No. 9. Madhurātaka I, and the father-in-law of the Eastern Chalukya king Vimalāditya (A.D. 1015 to 1022). Inscriptions of his are found throughout the southern presidency. The latest date which occurs in them, is the 29th year, in which his reign very probably terminated. In his earliest inscriptions, the king calls himself Rājārāja-Kēśarivarmān. In inscriptions of the 10th and 11th years, the epithet "who destroyed the Nipās at Kāṇḍalūr - Sālai" (?) is prefixed to his name. The inscriptions of the 14th to the 15th years commence with a list of conquests, to which new items were added from time to time, and give the name of the king generally as Rājākēśarivarmān alias Rājārājadeva. In a single inscription

of the 14th year, the surname Mummudi-
Chōla occurs. By a comparison of the
historical introductions of 19 inscriptions, the
date of his conquests can be fixed within
certain limits as follows:—

12th to 14th years: Gangapādi, Kulambapādi,
Tadigapādi or Tadignipādi, the country
of Vingī, and Coorg.

14th to 16th years: Quilon and Kalingam.

16th to 20th .. : Ceylon.

21st to 25th .. : Rattapādi, i.e. the Western
Chālukya empire, which, according to
a Tanjore inscription of the 29th year,
Rājarāja I. attacked during the reign
of Satyaśraya (II).

29th year: "12000 islands."

No. 11. Paṅkēsavarman alias Rājendra-
Chōladēva I, son of No. 10. Rājarāja I. and
father-in-law the Eastern Chālukya king
Rājarāja I. (A. 1022 to 1063). I have copies
of 30 inscriptions. Rājendra-Chōla I. Those of
the 2nd and 3rd years do not contain any
historical information. The later inscriptions

Vimalāditya (A.D. 1015 to 1022). (c)
Rājendra-Chōla I. was the opponent of
the Western Chalukya king Jayasimha III.
(about A.D. 1015 to about 1042), the father-in-
law of the Eastern Chalukya king Rāja-
rāja I. (A.D. 1022 to 1063), and the maternal
grandfather of Kulōttunga I. (A.D. 1063 to
1112). An inscription at Tiruvallam
mentions a lunar eclipse, which occurred
on the day of the autumnal equinox in
the 17th year of the great Rājārāja. Dr.
Fleet (Indian Antiquary, Vol. XIX, p. 71)
has pointed out that, within the period
to which his reign must be allotted, there
only two years in which a lunar eclipse
took place or near the autumnal
equinox, were A.D. 991 and 1010. In the
first of these two cases, the eclipse occurred
on the day after the equinox, while that of the
second year was the first eclipse in
year of Rājārāja. If the first
the second case
nature is accep-
the conquest of the country of

Verigi, which effected between the 12th and 14th years Rajaraja, must be placed between A.D. 1011 and 1017, i.e. in the reign of his own son - la - Vimaladitya; and the expedition against Satyashaya II would fall between 1024 and 1028, while Satyashaya II. reigned from A.D. 997 to about 1008. Thirdly, Rajendra-bhola's reign would have commenced in A.D. 1032, and his expedition against Jayasimha III. would fall between 1040 and 1041, while Jayasimha III. himself refers to a fight with Rajendra-bhola in inscriptions of A.D. 1019 and 1024. Consequently, we are forced to accept the date of the first lunar eclipse, and the year 984 as the year of the accession of the great Rajaraja. With this starting point, the expedition against Verigi fell between A.D. 996 and 998, i.e. within the break of 30 years in the succession of the Western Chalukya Kings; the war with Satyashaya II. between A.D. 1005 and 1009; and the fight between Rajendra-bhola I. and Jayasimha III. between A.D. 1021 and 1022.

Acidhan, to the Kalingattu-Sarani,

the successor of No. 11. Rājendra-Chōla I. was No. 12. Rāj. Kēśarivarman alias Rājādhirājadēva, who has the surname Jayarajakondachōla. I have seen 7 inscriptions of his, 4 of which are dated in his 29th, 30th, ^{31st} and 32nd years. Among his enemies are mentioned the three Pāṇḍya kings Māṇabharana, Vira-Kērala and Śūṇḍara-Pāṇḍya; (the Western Chālukya king) Aḥavamalla (II); Liṅgēśvara alias Vikrama-Pāṇḍya, who had undertaken an expedition against Vikramabāhu of Ceylon; and the Ceylon kings Salāmēga and Śrī-vallabha-Madana-rāja.

No. 13. Parakēśavarman alias Rājendradēva is probably identical with that Rājendra of the solar race, whose daughter Madhuraṭakī he married to Kulōttinga according to the Chellūr grant. I have seen 7 inscriptions, the dates of which range between the 3rd and the 9th years of his reign. Like his predecessor, he was at war with king Salāmēga of Ceylon.

See No. 14. Rājādhirājadēva I was the immediate predecessor of Kulōttinga I. According to the Kalingattu-Parani, he appears to be the "king of kings".

(Mannar manna man), at whose death Kulōtunga
I. claimed the tiāla crown. His inscriptions,
6 in number, are dated between the 3rd
and 6th years of reign. He defeated Shara-
malla (II.) and his two sons; the dandanāyakes
Chāmundarāya and Kēśava, the first of whom
is referred to in Kanarese inscriptions as a
pendatory of Shavamalla II. (Dr. Fleet's
Kanarese Inscriptions, p. 45); and the Pāndya
king Vira-Kēśava, the son of Śrīvallabha who
is mentioned in inscriptions of No. 12. Rājādhi-
rāja. He alleges to have protected Vijayāditya
of Veṅgai-nāḍ. His mention can only refer
to the uncle of Kulōtunga I., who, according
to the Chellūr grant, was viceroy of Veṅgai
from A.D. 1063 to 1074, and suggests that
the relations between uncle and nephew were
not so entirely amicable as the panegyrical
account of the Chellūr grant would
make us believe, but that Kulōtunga I.
tried to overthrow his uncle. The wife of Vira-
Rājēndradeva Kumari-nāṅgai, is mentioned
in an inscription of the 15th year of Kulōtunga I.
Though, in his inscriptions, Vira-Rājēndra I. claims
to have conquered Vikramāditya VI. and

Jaganmukha IV, we learn from the Vikramādikā
charita that he was obliged to give his daughter
in marriage to Vikramāditya VI who threatened
to invade his stry. Shortly after the marri-
age, the Chōla king died and Vikramāditya VI
placed his wife's brother on the vacant throne.

This son of No. 14. Vira-Rājendra I. was
probably No. 15. Parakēśavarman alias Adhi-
rājendradēva, whose only inscription at
Tiruvallam is dated in his 3rd year, but refers
also to the 7th year of (his father) Vira-Rājendra
dēva. As the Vikramādikācharita states that
Vikramāditya's brother-in-law survived his
accession only for a very short time, it may
be assumed that the double date of the
inscription refers to one and the same year,
and that Vira-Rājendra I. appointed his
son Adhirājendra co-regent in the fourth
year of his own reign.

No. 16. Rājakēśavarman alias
Rājendra-Chōladēva I.
Chalukya kin,
dēvi, the daughter,
alias Rājendra
to the Chell
a ruler of V
No. 17. Rājakēśavarman alias
dēva II. or Kulōthunga-
is the son of the Eastern
Rājārāja I. by Ammanga-
in of No. 11. Parakēśavarman
Chōladēva I. According
want, he was originally
succeeded later on to

In two inscriptions, of the 15th and 18th years, he is said to have put the Tuntalas (i.e. the Western Chāluṃyās) to flight and to have pursued Vikkaṭ i.e. Vikramāditya VI.) as far as the Tungabhadra. In the Smaller of the two Leyden fragments (20th year) and in two other inscriptions of the 15th and 26th years, the sea is said to have rushed over Vikkala and Singana (i.e. Jayasimha IV. the younger brother of Vikramāditya VI.). An inscription of his 45th year relates that, having passed through the country of Vengi, he conquered the seven Kalingas, — an achievement which is more fully described in the Kalingattu - Parani, — and that his two queens were Tyāgaralli and Vallabhi, both of whom are referred to in the Kalingattu - Parani, the first of them by name. An inscription of the 47th year omits the conquest of Kalinga, but mentions the two queens. Tyāgaralli is perhaps another name of Madhūrāntakī, the daughter of No. 13. Rājendra-deva, whom Kulōtunga I. married according to the Chellūr grant. Though the reign of No. 11. Rājendra-6 I. is now fixed, with great probability, ending from about A.D.

1013 to at least 1039, and that of No. 16.
Kulottunga I. proved to have lasted from
A. D. 1076 at least to 1112, the periods of
the reigns of the four intermediate kings
cannot yet be finally settled. The total of
these reigns is at least $32 + 9 + 6 + 0 = 47$
years, and thus exceeds the difference between
Rajendra-Chola's last date and Kulottunga's
conquest of the Chola Kingdom by at least
10 years. Consequently, the reigns of these
four kings must have overlapped each
other, or the reign of the first of them
must have commenced some years previous
to the end of the reign of Rajendra-Chola I.
All that can at present be confidently
asserted, is, that No. 12. Rajadhiraja and
No. 13. Rajendra were contemporaries of
Aparamalla II. (about A. D. 1042 to about 1068),
whom they overcame and defeated, and
that No. 14. Virarajendra I. was not
only a contemporary of Aparamalla II.
but also of his two sons Vikramaditya VI.
and Jaganmukhi VI., and that he died not
long before 1076.

No. 15. Vakeswariarman alias Vikrama-
Choladeva. Perhaps identical with Vikrama-

Chōda (A.D. 1125 to 1127), the eldest son of No. 16. Kulōttunga I, although his inscriptions do not refer to an incident which justifies this identification. The dates of the inscriptions which I have at hand, range between the 3rd and 14th years.

No. 18. Parakēśavarman alias Vira-Rājendra-deva II, Tribhuvanavēnadēva or Kulōttunga-Chōla-deva II. might be identical with Kulōttunga-Chōla II who was the son of Vikrama-Chōla and was reigning in A.D. 1132. His inscriptions range between the 5th and at least the 39th years. In an inscription of his 11th year, he boasts to have cut off the nose of the son of Vira-Pāṇḍya, to have given Madurai to Vikrama-Pāṇḍya, and to have cut off the head of Vira-Pāṇḍya. In several inscriptions, he claims to have conquered Ceylon and Karmvār (in the Coimbatore district).

The last king who may be supposed to have any connection with the Chōlas, is No. 19. Tribhuvanachōla-navartin Rājārājadeva II. Nothing is known of the Chōla history during the long period which intervenes between Kulōttunga II and him. The Poygai inscriptions (Vol. 86) show that he ascended the throne in A.D. 1215, and reigned at least until 1243. I have copies of

In one inscription he is said to have planted a pillar of victory in the city of Madurai.

two inscriptions with panegyric introduction that resemble each other. In one of the 18th year, the king receives the surname Rājakesarivarma, and in the 8th, the 25th year, that of Parakēsarivarma. These two surnames need not refer to one and the same person; but as they are Chōla titles, they make it probable that the king or kings to whom they are applied, claimed descent from the Chōla race.

No. 20. Tribhuvanachakravartin Rājendra-Chōladēva III. is inserted here, because, in two inscriptions of his 14th year, he claims to have re-established the power of the Chōlas and to have defeated the Hoysala King Vira-Sorēśvara, whose reign terminated about A.D. 1254. Two inscriptions at Timavār are dated in the 13th and 20th years of his reign.

The not doubtful Chōla king is No. 21. Kanda Pōpāladēva, whose accession took place in about A.D. 1250, and who reigned until at least 1265 (Indian Antiquary, Vol. IX, p. 122). He bore the surname Kanda-rāntaka-Pottappi-Chōla. As this surname occurs in an inscription of No. 19. Rājendra II., he may have been a

relation of the latter.

No. 2 Vera-Champa, the son of a Chola king, figures in a Skrit inscription of A.D. 1314 at Tiruvallam.

An inscription in the Jambukēśvara temple (No. 30 of 1891) introduces No. 23. Vālakkaṁmayar, alias Akkabarāja, who calls himself a great provincial chief (mahāmaṇḍalēśvara), a Viṣṇu among the Chōlas (Chōla-Nārāyaṇa) and the lord of the city of Uraiyūr. In A.D. 1481 he made gifts to the god and to his consort Akkāṇḍaṇḍayakki.

Another lord of Uraiyūr was No. 24. Chennaya-Pālayadeva, who made certain gifts to Ranganātha at the temple of the goddess Valli-nāchechiyār at Uraiyūr in A.D. 1530. He calls himself a mahārāja and an ornament of the Chōla race. His inscription (No. 56 of 1892) incidentally refers to Krishnarāja, who is probably intended for the Vijayanagara king of this name. It thus appears that, as late as the 15th and 16th centuries of our era, descendants of the Chōla dynasty reigned at Uraiyūr (near Ichinopoly) as vassals of the kings of Vijayanagara. The temple of Valli at Uraiyūr, to which the inscription of Pālayadeva refers, is still in existence, contains a modern Vijayanagara inscription.

of the results of the last
Camping season: the discovery in the Tamil
Country of a number of inscriptions of the Poy-
Sala or Hoysala dynasty. The capital of these
kings was Dondra mudra, the modern Halebid
in Mysore. The fact that they had possessions
in the south, was suggested by a copper-plate
edict of Vira-Padmesvara in the Bangalore
Museum. This edict was issued on the 1st Chaitra
1253 A.D., the day of an eclipse of the sun, "while
(the king) was residing in the great capital named
Vikramapura, which had been built, in order to
amuse his mind in the Chola country, which
he had conquered by the power of his arm." The
site of the Vikramapura can be fixed with the
help of an inscription of Vira-Padmesvara in the
Jambhakesvara temple (No. 18 of 1891), in which
the king mentions "the image of) the lord Poy-
sala'svara, which we have set up in Kannanur
alias Vikramapuram." Kannanur is the name of
a village at a distance of 5 miles north of Sri-
rangam. On a visit to this Kannanur, I was
shown the traces of the moat of an extensive fort.
On the branch road to Manachanallur, part of the
surrounding area it was still visible over the
ground. "The stones" is supposed to have carted
away most of the stones of the enclosure when
building (or) the Trichinopoly fort.

Besides the present village of Kannanūr, the fort included a temple, which is now partially in ruins. I was told that the stones of several mandapas and the enclosure of the tank in front of the temple were utilized for building the bridges over the Coleroon and the Kāvēri rivers. The south wall of the shrine still bears an inscription of the Hoysala king Vira-Rāmanāthadeva, in which the temple is called Hoysalēśvara, i.e. "the Śvara (temple) of the Hoysala (king)." The name by which the temple goes now, Phojēśvara, is a corruption of the original Hoysalēśvara, and owes its origin to a confusion between the long-forgotten Hoysala king and the popularly known king Phōja. The walls of a neighbouring modern temple of Kālī, called Lekkāji, contain detached inscribed stones, on which some Hoysala birudas are distinctly visible, and which, therefore, appear to have originally belonged to the Hoysalēśvara temple. The Hoysalēśvara of the Kannanūr inscription is evidently the temple to which the Jambhatesvara inscription refers. Accordingly, there can be no doubt that the modern Kannanūr is the actual site of Vikramapura, the residence of Somēśvara. The same inscription of Somēśvara, which refers to the temple at Kannanūr as founded by him, mentions four other images which he had in the Jambhatesvara

temple itself, Vallāḷeśvara, Padmalāḷeśvara,
Vēra-Narasimha, and Somaḷeśvara. These
were evidently named after (a) his grandfather
Ballāḷa II, (b) grandmother Padmalā,
(c) his father Narasimha II., and (d) his
queen Somaḷā. The name of the last
mentioned queen occurs in two inscriptions
of Somaḷeśvara (No. 22 of 1891 and No. 68 of 1892).
In all, nine inscriptions of Vēra-Somaḷeśvara
were copied. They are dated between the 2nd
and 29th years of his reign. An inscription
of the Hoysala king Vēra-Narasimha dēva in
the Ranganātha temple (No. 54 of 1892) is
dated in the 12th year Vijaya. This year
probably corresponds to A.D. 1233, and the
king is identical with Somaḷeśvara's father
and predecessor Narasimha II. The same
inscription mentions Dēvala dēvi, who, as
will appear further on, was one of the queens
of Vēra-Somaḷeśvara. I have already referred
to an inscription at Kannanūr of the Hoysala-
king Vēra-Rāmanātha dēva, a name that does
not occur in Fleet's list of Hoysala
kings (Kannara inscriptions, p. 64). He must
have been a son of Vēra-Somaḷeśvara,
as an inscription of the 23rd year is quoted

in an inscript of the 4th year of Rāmanātha
(No. 21 of 1891). relation to the chief line
of the Hoysala nearly established by an
inscription of his 5th year (No. 57 of 1892). This
inscription records a gift by Annambala-
mahādēvi, who styles herself the uterine
sister of Vira-Rāmanāthadēva and the daughter
of the Hoysala king Vira-Somēśvara by the
Chālukya princess Dēvalamahādēvi. It thus
appears that, while Somēśvara was succeeded on
the throne of Drāvasamudra by Narasimha III,
his son by Vijjaladēvi, the southern part
of his dominions went to Rāmanātha, his
son by Dēvaladēvi. Rāmanātha's queen
was Kamalādevī, the daughter of a certain
Iringa-Pillai, and the name of the younger
sister of this queen was Chikka-Somaladēvi
(No. 26 of 1891). She appears to have received
the Kannarese 'refix' chikka, 'younger', in
order to distinguish her from the elder
Somaladēvi who was one of the queens of
Rāmanāthadeva's father Somēśvara. The dates
of the 7 inscriptions of Rāmanātha which
were copied, lie between his 2nd and
17th years. The 4th year of his reign cor-
responded to cyclic year Prajāpati

(No. 33 of 1891). We know from the inscription of Panambalad that Rāmanātha was a son of Gomēdvara, the possible Prajāpati year is A.D. 1271. It was also the 14th year of his reign, his accession to the throne will fall in A.D. 1254. A Tamil inscription of the 15th year of Rāmanātha (No. 52 of 1892) records that a private person gave to the temple of Rānganātha four ornaments which he had previously received as presents from Vēra-Pāṇḍya. The same gift is referred to in another inscription (No. 51 of 1892) which consists of a single Sanskrit verse. The latest known date of the Hoysala dynasty is that of an inscription at Erode (No. 14 of 1891) which couples the date A.D. 1340 with the name of Vēra-Vallāḍadēva. This king may be identical with Pallāḍa I who was captured by the Illuḥ-madans in A.D. 1310, but who was subsequently liberated, and retired from his capital Kālēbēḍa to Tonnūr near Seringapatam after A.D. 1327 (Dr. Fleet's Ka. var. Dynasties, p. 70).

8. In time of the Pāṇḍya king Sundara-Pāṇḍya has been fixed with the help of an inscription at the Jambukēśvara temple (No. 32 of 1891), which mentions as one of the king (a) Kāṇḍa-Sopāla and (b) Saṇap. The first of these two is known from inscriptions at Conjeeveram to have

ascended the throne about A.D. 1250, and the
second died in A.D. 1258. The Jambukeshvara
inscription is dated the 10th year of Sundara-
Pāṇḍya, and specifies the week-day and the day
of the lunar month on which it was engraved.
At my request, Mr. S. B. Dikshit, Shulka,
applied the astronomical details of this date to
each of the years between the limits which
follow from the mention of Kanda-Gopāla and
Ganapati, and thus obtained the result that
the 10th year of Sundara-Pāṇḍya corresponded
to A.D. 1260. The king may accordingly be
identical with Marco Polo's "Sunder Pandi"
who was reigning in A.D. 1292, and with
that "Sunder Pandi" who, according to the
Muslim historians, died in A.D. 1293.
Another interesting inscription of Sundara-Pāṇḍya
was copied at the Raiganatha temple (No. 45
of 1891). It describes in Sanskrit verse a large
number of valuable gifts which the king
made to the temple, and states that he took
Sri-ranga from a king who is designated
"the moon of 'anāṭa,'" and whom he appears
to have killed. There is little doubt that this
enemy is identical with the Hoysala king Someshvara,
the first part of whose name means "the moon",
and who, as he resided at Vikrama-

of Rāmanātha. Another Sanskrit inscription
 of Sundara-Pāṇḍya (No. 60 of 1892) alludes to
 his victories over the two kings Liṅghana and
 Rāma, the second of whom appears to be iden-
 tical with the Hoysala king Vira-Rāmanātha.
 The first can hardly be intended for the
 Yādava king Liṅghana II. whose reign termi-
 nated in A.D. 1247 before the accession of Sundara-
 Pāṇḍya, and appears to be meant for Narasimha III.
 the half-brother of Rāmanātha.

g. The following miscellaneous inscriptions
 deserve a short notice. The most archaic of the
 Tamil inscription which were copied on the last
 tour, is engraved on a rock beside the tank
 of Tandalam near Arkonam (No. 1 of 1892), and
 was first brought to my notice by Mr. E. Pini-
 vasachari, Deputy Collector, Madras. As far
 as the purport can be made out, the inscription
 records that a Hoysa-mahārāja who ruled over
 the Tamil country with a shrine for the tank
 at Tandalam. A lengthy Sanskrit inscription at
 Tiruvorriyūr (No. 1892) traces the descent of

a certain Tam Siddhi or Tammaru- Siddhi
from the 3rd or 4th century. Among his ancestors
appear: Kalis Chola; Madhurāntaka,
surnamed Pottu, Chola after the town of
Pottappi, which he had founded in the Andhra
(Telugu) country; Petta; and Telugu-Pijja.
There follows a regular genealogy which extends
over three generations. The inscription is dated in
A.D. 1207. But I consider the date as suspicious
as the earlier part of the genealogy, because Madhu-
rāntaka alias Pottappi-Chola (or Kanda Gopala)
who figures among the remote ancestors of Tammaru-
Siddhi, is known to have reigned in the third
quarter of the 1st century. His ancestor Kalikāla-
Chola is a modification of Kalikāla, one of the
earliest Chola kings whose existence is
authenticated by inscriptions and chronicles.
According to a Sanskrit inscription of A.D. 1371
(No. 55 of 1892), certain Gopparānya or Gopāna
appears to have recovered the images of the god
Rāṅganātha and of his two wives (Lakshmi
and the Earth) from the Pulastakas (Muhā-
ammadans), who have taken them to Chenchu
(Pinge in the 2nd district), and
to have afterwards brought them back to
Pūranag... evidently identi-
cal with the original, an officer or official.

of Tambana-
Vol. I, p. 118).
tion in the Ra
praises Munda,
of Harihara (II),
inscriptions in the
Inscriptions, pp. 58 and 267). According to
two inscriptions at Conjeevaram, both Malli-
kārjunadēva (A.D. 1465) and Virāpākṣadēva
(A.D. 1470) were the sons of Dēvarāya II of
Vijayanagara. A new inscription (No. 83 of
1892) introduces a second Virāpākṣarāya, who
was the son of Mallikārjunadēva, with the
date A.D. 1481. Mr. Venkaya has dis-
covered two inscriptions of Rājasekhara,
another son of Mallikārjuna, at Tiruvannāmalai
(Madras Christian College Magazine, March
1892). An inscription of Tirumalaidēva
dated in A.D. 1463 (No. 59 of 1892) establishes
the correctness of my identification of this
king with Timma of Tuluva, the founder
of the second dynasty of Vijayanagara (South-
Indian Inscriptions Vol. II, p. 117), as, in the
Sanskrit verses at the end of the inscription,
the king is called Tōpa-Timma. An inscrip-
tion of Venka dated in A.D. 1588 (No.

13 of 1891) rec'd a grant by Virappa-Vajjika-
(of Madurai?),

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10. Inscriptions and the approximate age of the temples which were visited during the last year, call for a few remarks. Among the Saiva temples of the Tamil country, the most ancient ones are generally found to be those, the names of which are mentioned in the Perizapurānam, i.e. the history of the sixty-three Saiva saints. This quaint but valuable book was composed during the reign of the Chola king Arapāya, or, as he is called in ^{an} inscriptions at Kuvānūr, Rājakesarivarman alias Kulōttunga-śōledēva, but the subject matter of the book is more ancient than the time of the great Rājārāja, whose inscriptions record that he set up images of a number of those sixty-three saints in the Tanjore temple, which was founded by him. Of the ancient Saiva temples which are mentioned in the Perizapurānam, the following were visited and identified on the last tour:-

I. In the Chingleput district, the temple at
Tiruvārur.

II. In the Coimbatore district, the temple at
Kodum which is called Pāṇḍi-Kōḍumudi-
purānam and Tiruppanḍi-
inscriptions.

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of the sacred Jambū tree (tiru-venṇāval).
This name an modern name Jambūkeṭṭē
refer to an an legend, which is thus narrated
in the Periyap am (p. 239 of the Chandas
edition of 1888) - "In a grove near the Chandra-
tirtha in the Chōḷa country, a linga of Śiva
made its appearance under a white jambū
tree (venṇāval). This was daily worshipped
by a white elephant. Therefore the place received
the name "the sacred elephant grove" (Tiruvā-
ṇaikkā). Over the linga, a spider constructed
a canopy in order to prevent dry leaves from
dropping on the linga. When the elephant saw
the cobwebs, he tore them down, because he
considered them out of place. The spider be-
came angry, crawled into the trunk of the
elephant and bit it. The animal dashed
his trunk on the ground and died. So did the
spider. In due course, the spider was reborn
as the son of the Chōḷa King Paṭha dēva and
his queen Kam'arati. The boy received the
name Kō-Ṭe'aṇṇān, i.e. "King Red-eye", and
inherited his father's kingdom. He possessed
the faculty of remembering his former births
and constructed temple of Śiva near the
white jambū in the sacred elephant
grove, where as a spider, had formerly

worshipped the "sa." A distinct allusion
to this legend is in an inscription of
the Pāṇḍya king Vulasēkhara (No. 25 of
1891), which mentions "the sacred street
called after (the god) who transformed a
spider into a Chōla (king)." That the
legend and probably the temple itself was
in existence in about A.D. 1000, may be
concluded from a Tanjore inscription of the
great Rājarāja (No. 41 of 1891), in which
the word *Tiruvēṇṇāval* forms part of
the name of one of the donees. Two other
Śaiva temples of the Trichinopoly district,
which contain ancient Chōla inscriptions,
but are not mentioned in the *Periāpārānam*,
are at Uraiyin and at Lālgnūdi or, as
it is called in the inscriptions, *Tiruttavatturai*.
The Rājarājēśvara temple at Tanjore (*Tanjāvūr*)
was founded by the great Rājarāja. On the last
tour, facsimiles were prepared of an incomplete
Chōla inscription to this temple (No. 43 of 1891) and
of three modern inscriptions (Nos. 35, 36 and 38 of
1891), which have been left uncopied in the preceding
years. With the sanction of the municipal
authorities, I have temporary excavations along
the outside of the northern wall of the temple

enclosure which 5 Chōla inscriptions. Of
these, only the top are visible, while the lower
portions which are about 5 feet in depth,
are underground. of the inscriptions (No. 37
of 1891) was dug up and copied in full, as it is
the only inscription of Kulōtunga I. at Tanjore.
The unearthing and copying of the remaining four
very long inscriptions would probably occupy
months, and I had therefore, to confine myself
to taking impressions of their upper lines. Among
these four inscriptions, the first and second (Nos.
39 and 40 of 1891) consist of a list of ewes, cows
and she-buffaloes, the milk of which was to
be used for the, reparation of shoes for the temple
lamps. To each lamp were allotted 96 ewes or
48 cows or 16 she-buffaloes. Another inscription
(No. 41 of 1891) records that king Rājaraṣa assigned
a daily ration of 3 karuṇi of paddy to each of 50
persons, of whom 48 had to recite the Tantra-
digam (or Devānam) in the temple, and two
had to accompany the others on drums. This
statement is very important, as it is a direct
proof for the existence of the collection of Paiva
hymns, which, the name of Devānam,
before the 11 century. The last inscription
(No. 42 of 1891), an order of Rājaraṣadeva,

by which he as- a supply of paddy to a
 number of women (probably dancing girls),
 who lived near temple. The Saiva temple -
 at Karundittai is in the northern suburb of Tanjore,
 contains inscriptions of the great Rājārāja and of
 Rājendra-Chōla, a list of which was prepared
 by my first assistant. The ruined city of Gaṅgai-
 konda-chōlapuram and its temple, which is called
 Gaṅgaikondachōlēsvara in 4 Pāṇḍya inscriptions
 (Nos. 75 to 78 of 1892), appear to owe their origin
 to Rājendra-Chōla I, whose surname was
 Gaṅgaikonda-Chōla. The city is referred to as
 the residence of the Chōla kings from Rājendra-
 Chōla I. until Kulōttunga-Chōla I. in inscrip-
 tions, in the Kōṭṭattā-Pāraṇi and in the
Vikramānkaśrita. The temple at Ratanagiri
 or, as it is called in the Tamil inscriptions,
 Tirumānikkaraṇalai, in the Trichinopoly district
 appears to belong to the time of Kulōttunga I,
 and that at Tumanalmēdu in the same
 district to the time of Vikrama-Chōla.

run on

(The Vīṇa temple of Ranganātha on
 the island of Srīrangam is one of the largest in
 and most frequented temples in Southern India.
 Its inscription are frequently quoted in
 in the preceding pages, have supplied much

historical information. A casual notice which, is important to the history of Tamil literature, was discovered by the First Assistant, Mr. Venkayya, in one of the Ratha inscriptions (No. 62 of 1892). This inscription belongs to the time of Kulasthinga-Chola I and makes provision for offerings on three nights, during which the text (beginning with) "Tēttarundirai" was recited before the god. This text is the 2nd chapter of the Sacred hymns of Kulastekhara, one of the seven Vaishnava saints whose works are incorporated in the Nalayira Prabandham. Accordingly, Kulastekhara must have lived before the last quarter of the 11th century. Another ancient Vishnu temple, which ^{contains} ~~contains~~ a rock-cut cave with Chola inscriptions, is at Tumbavellai in the Trichinopoly District. The village of Marimangalam in the Chingleput district contains three temples of Vishnu, of which a number of Chola inscriptions were copied, a two more modern temples of Siva. The former names of the Siva and Vishnu temples at Erodi (Īrōdu) were Tondishvara and Pallikondamūl, respectively. To judge from the inscriptions, neither of these two temples is ancient.

11. Kindness of Dr J. Prades,
I am indebted, to impressions of a Tamil
inscription from the Toewa, Baros, Sumatra,
which is in the Zoological Collection of the
Bataviaan Socie^t of Arts and Sciences (Catalogue,
p. 388, No. 42). The original stone is badly broken
and injured, but so much is certain that the
inscription is dated in the Saka year 1010
(A.D. 1088), and that it records a gift by
a body of persons who are styled "the One-
thousand-five-hundred." It is interesting to
learn that the Tamil language was used
in public documents on the island of Sumatra
in the 11th Century.

12. The following two copper-plate inscrip-
tions were received and copied:—

I. A very valuable inscription of the
22nd year of the Pallava King Nandivarman
on 11 copper-plates from Kasakudi, 4 kilo-
metres from Tirupal. At my request the
original was loaned of the origi-