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[Despatch Abstract.]

Epigraphy

Director, with reference to the Dr. Hultén's report on Epigraphic work done during 1922-23 is forwarded for perusal of the Secretary of the Department of Archaeology, Government of India, the report for the next period.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers:—

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

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

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

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

- I. Tanjore district—Tanjore.
- II. South Arcot district—Chidambaram.
- III. North Arcot district—Kālabasti, Dōsi, Kuranganimuttam, Kūrambandal and Ukkal.
- IV. Chingleput district—Conjeeveram and Vallam.
- V. Nellore district—Udayagiri and Dāsarpalle.
- VI. Anantapur district—Tadpatri.
- VII. Kistna district—Guntūr, Narasarpupēta, Nādendla, Kondavidu, Pedda-Kākāni, Nambūr, Kāzā, Mangalagiri, Bezvāda, Kōtapakōnda, Irlapādu, Gōvīndapuram, Yenamadala, Avanigadda, Gānapavaram, Srikakulam, Gudivāda and Mandapādu.
- VIII. Godavari district—Drākshārāmam, Sarpavaram, Bhūnavaram, Pithāpuram, Tirupati, Palivela, Rajahmundry, Pālakōl, Ellore and Tadikalpādi.
- IX. Mysore State—
 - (a) Chitaldroog district—Siddāpura.
 - (b) Hassan district—Śravana-Belgola.
 - (c) Bangalore district—Whitefield.
 - (d) Kolar district—Kurūdumalai.

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

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

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

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

6. The Śiva temple at Chidambaram contains a number of Sanskrit and Tamil inscriptions of king Sundara-Pāndya of Madhurā (Nos. 171, 172 and 176 to 184 of 1892), which record gifts to the temple and refer to victories over the Hoysala king (Śōmēśvara), Ganda-Gōpa (i.e., Ganda-Gōpāla), (the Kākatīya king) Ganapati, and the kings of Cuttack, Malabar and Ceylon. These historical references prove that the king is identical with Jātavarman *alias* Sundara-Pāndyadēva, whose inscriptions are found at Śrīraṅgam and Tirukkarukkuṅgam, and who ascended the throne in A.D. 1250 or 1251 (*Indian Antiquary*, Vol. XXI, pp. 122 and 343). A further short inscription of Sundara-Pāndya, in which he boasts of his victories over various kings, is inscribed on one of the *gōpuras* of the large Vishnu temple at Little Kāñchi (No. 52 of 1893).

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

8. The town of Kālahasti in the North Arcot district is picturesquely situated between two steep hills, one of which, in the north, bears a temple of Durgāmbā, and the second, in the south, one of Kannappēśvara, i.e., the Śvara (Śiva temple) of Kannappa, one of the sixty-three devotees of Śiva, whose legendary history is contained in the *Periyapurāṇam* (pp. 65 ff. of the Madras edition of 1888). Kannappa is there said to have sacrificed one of his eyes to a *liṅga* on the hill of Tirukkālatti (Kālahasti). His intention of offering the second eye as well was frustrated by Śiva himself, who conferred on him the name Kannappa with reference to the sacrifice of his eyes (Tamil *kan*). In the centre of the town is a small Vishnu temple called Varadarāja, which is devoid of inscriptions and apparently modern. The palace of the Raja of Kālahasti was built 80 years ago. On the western side of the Kannappa hill extends the large temple of Kālahastīśvara, which contains the so-called Air-Liṅga (*Vāyu-Liṅga*). At the north-east corner of the temple rise two imposing *gōpuras* and a wooden car of large dimensions. The two shrines of Kāśī-Viśvanāthēśvara and Manikānthēśvara adjoin the southern side of the big temple. The second of them contains several inscriptions. One of these (No. 202 of 1892), which is much obliterated, appears to allude to the Śaiva devotee Kannappa. Another (No. 201) records an endowment for offerings by Sāmanta-Bhōja, the minister of (the Kākatīya king) Ganapati. This minister is already known from an inscription at Conjeeveram

which I have published in the *Indian Antiquary* (Vol. XXI, pp. 197 ff.). The new inscription shows that Dēchi and Vāchāmbā, who are also mentioned in the Conjeeveram inscription, were Sāmanta-Bhōja's father and mother. Further south, on the slope of the Kannappa hill, is a small temple of Brahmā, which encloses a stone bust of the four-faced god. To the left of the Brahmā temple and at the back of a mandapa below it, bass-reliefs of Śaiva deities are cut on the rock. Further south is the temple of Agastīśvara with one inscription of Rājārāja. On the opposite side of the hill is a deserted tank called Bharadvāja-Tirtha. My First Assistant examined the inscriptions of the Kālahastīśvara temple as far as the chunnam, with which the South-Indians of the present day are wont to cover the historical records of their ancestors, admitted. A few of them were cleaned and copied (Nos. 195 to 200 of 1892). One of these (No. 195) records a grant by a daughter of the Gaṅga king Śīya-Gaṅga, the lord of Kuvalālapura (i.e., Kōlār). Two other inscriptions of the same chief were discovered by my First Assistant at Conjeeveram (Nos. 10 and 44 of 1893). In one of these, he is surnamed Amarābharāṇa, and the other belongs to the reign of Ganda-Gōpāla. This settles the approximate time of the composition of the well-known Tamil Grammar *Nannūl* which, according to its preface, was written by Pavanāndi at the request of Śīya-Gaṅga Amarābharāṇa.

9. The hill-fort of Udayagiri in the Nellore district and the Raṅganāyaka temple in the village at the foot of the hill contain a few comparatively modern inscriptions. Two of them (Nos. 208 and 209 of 1892) record the erection of a temple of Vishnu and one of Śiva by a certain Tammarāya or Tamarāya. Another (No. 204) states that Timmarāju constructed a *gōpura*, *mandapa*, *prākāra* and tank for the temple of Raḡhunāyaka, and mentions a number of villages. The four remaining inscriptions which were copied, belong to the kings of Vijayanagara. One of these (No. 203) records that Krishnarāya made a gift to the temple after his return from the conquest of Pratāpa-Rudra whom he had pursued as far as Kōṇḍaviḍu. The same achievement of Krishnarāya and the capture of the fort of Udayagiri is referred to in a trilingual (Telugu, Kanarese and Tamil) inscription on the hill of Tirupati in the North Arcot district (Nos. 53 to 55 of 1888-89). Three inscriptions in the Kistna district (Nos. 242, 255 and 257 of 1892) attribute the capture of Kōṇḍaviḍu to Krishnarāya's minister Sālva-Timma, the son of Rāchaya and grandson of Vēmaya, and place it in Śaka 1437 (A.D. 1515). A cave on a hill near Dāsaripalle, which I visited in the hope of finding ancient inscriptions in it, contains only a record of the Vijayanagara king Krishnadēva (No. 210 of 1892).

10. The two temples of Śiva and Vishnu at Nāḍendla contain many Sanskrit and Telugu inscriptions of a dynasty of local chiefs who profess to be descended from Buddhavarman, an officer of the Eastern Chalukya king Kubja-Vishnu. The earliest inscription (No. 227 of 1892) is one of Manma-Manda, which is dated in A.D. 1126, and the latest (No. 286) one of Manumarāju of A.D. 1253. Manma-Manda, his younger brother Chōḍerāju, Buddharāju, and Mallerāju the father of Manderāju, were vassals of Kulōttuṅga-Chōḍa. Rudradēva, whose inscription (No. 279) is dated in A.D. 1201, was related by marriage to the Kākatīya king Ganapati. The king Kulōttuṅga-Chōḍa, of whom the earlier members of the family were feudatories, is probably identical with Kulōttuṅga-Chōḍa-Gōṅka or Velanāṇṭi-Gōṅka, a son of Rājēndra-Chōḍa, whose inscriptions are dated between A.D. 1133 (No. 344) and 1150 (No. 224). No. 214 states that Manda, the grandfather of Chōḍerāju, had been a vassal of Rājēndra-Chōḍa.

11. At Bezvāda, facsimiles were prepared of all the inscriptions which Mr. Sewell mentions in his *Lists of Antiquities*, Vol. I, pp. 47 ff. Four of these apparently belong to the Eastern Chalukyas and Chalukya-Chōḍas, *viz.*, one of Yuddhamalla, the grandson of Mallapa (No. 323 of 1892), two of Kulōttuṅga-Chōḍa (Nos. 269 and 325), and one of Vishnavardhana *alias* Parāntakadēva (No. 282). No. 308 furnishes the date A.D. 1465 for Kapilēśvara, the Gajapati king of Orissa (compare *Indian Antiquary*, Vol. XX, page 390), and No. 304 the date A.D. 1298 for Pratāpa-Rudra, the Kākatīya king of Worangal. This king was still reigning in A.D. 1316 when Conjeeveram was taken by one of his generals (No. 43 of 1893). Two other Kākatīya inscriptions at Kāzā (Nos. 254 and 256 of 1892) are dated in

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

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

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

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

Siadhi.	Betta I.
Dâyabhinna.	Nallasiddhi.
Manmasiddhi or Manmasiddha.	Betta II.
	Tammusiddhi or Tammusiddha (Saka 1127 and 1129).

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

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

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

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

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

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

18. A pillar in the hamlet of Ganapēsvaram near the mouth of the Krishna river bears an interesting record (No. 131 of 1893), which has been already drawn attention to by Mr. Sewell in his *Lists of Antiquities* (Vol. I, p. 54). The inscription opens with a short genealogy of the Kākatīya kings of Annakonda and Ōruṅgallu (Worangal). It mentions first king Prōla, who is said to have defeated Gunda, Tailapa, Gōvinda and Chōdōdaya. These same enemies are named in Dr. Fleet's Annakonda inscription (*Indian Antiquary*, Vol. XI, p. 10). Prōla had two sons by Muppālādēvi, — Rudra and Mahādēva. The son of the latter by Bayyāmbikā was Ganapati, during whose reign the pillar was set up by his general Jāya or Jāyana. This person belonged to a family of local chiefs who had been in the service of Chōdibhāpa. After Ganapati had conquered the country at the mouth of the Krishna river, he married Jāya's two elder sisters Nāramā and Pēramā and took Jāya over into his service. The immediate object of the inscription is to record that, in A.D. 1231, Jāya founded a Śaiva temple which he called Ganapēsvara after his patron Ganapati, and the name of which survives to the present day in the hamlet of Ganapēsvaram.

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

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

No.	Situation.	Dynasty.	King.	Date.	Language.
164	On the northern slope of the Brahmagiri hill near Siddapura.	Maurya	Dēvaṇam Piye (Asoka)	.....	Prakrit.
165	In a cave to the east of Siddapura.	Do.	Do.	.....	Do.
166	On the Jaṅga-Rāmēvara hill near Siddapura.	Do.	Do.	.....	Do.
167	On a slab near the Sūryaśaṅga shrine on the Jaṅga-Rāmēvara hill.	Chalukya	Vishnvardhana-Mahārāja-Vijayāditya, son of Trailokyamalla.	Śaka 98[6] [expired], Krōḍhin	Kanarese. See Dr. Fleet's <i>Kanarese Dynasties</i> , p. 47 f.
168	On a boulder behind the shrine of Jaṅga-Rāmēvara on the hill of the same name.	Pallava	Trailokyamalla-Nolamba - Pallava - Pērmādī-Jayachandēva.	Śaka 993 [expired], Virōdhikrit	Kanarese.
169	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hoyasā	Vira-Ballādhēva	Śaka 1265, Chitrabānu	Do.
170	Right of the entrance to the east <i>gōpura</i> of the Natarāja temple at Chidambaram.	Pāṇḍya	.....	.....	Tamil verse.
171	Do.	Do.	Sundara-Pāṇḍya	.....	Do.
172	Do.	Do.	Do.	.....	Do.
173	Do.	Do.	Kṛishṇadēva	.....	Tamil verse. Modern.
174	Left of the entrance to the north <i>gōpura</i> of the same temple.	Vijayanagara	Do.	.....	Tamil. Records the building of the <i>gōpura</i> .
175	Right of the west entrance to the second <i>prākāra</i> of the same temple.	Tondaimā	Do.	.....	Sanskrit version of No. 174.
176	Do.	Do.	Do.	.....	Tamil. Opens with the usual Sanskrit <i>brāhma</i> of Sundara-Pāṇḍya, whose vessel the donor appears to have been.
177	South wall of the second <i>prākāra</i> of the same temple.	Pāṇḍya	Sundara-Pāṇḍya	.....	Sanskrit verse.
178	West wall of the second <i>prākāra</i> of the same temple.	Do.	Do.	.....	Do.
179	Right of the west entrance to the second <i>prākāra</i> of the same temple.	Do.	Do.	.....	Sanskrit and Tamil.
180	On two pillars in the cave-temple at Vallam near Chingleput.	Pallava	Mahēndra-Pōtārāja	.....	Sanskrit verse.
181	On a pillar in the same temple.	Do.	Sakala bhuvanachakravartin Kōpperuṅṅa-dēva.	14th year	Tamil.
182	On a stone in front of the Nagarīvara temple at Kurudumalai near Mulabagal.	Do.	.....	Durmukhin	Do.
183	On a stone in front of the Vignēvara temple at Kurudumalai.	Do.	.....	.....	Kanarese.
184	North wall of the same temple.	Do.	.....	.....	Tamil fragment.
185	West wall of the Somanāthaśaṅga temple at Kurudumalai.	Do.	.....	.....	Tamil.
186	East wall of the same temple.	Do.	.....	.....	Do.
187	South wall of the same temple.	Do.	.....	.....	Do.
188	South wall of the Chennarāja temple at Kurudumalai.	Do.	.....	.....	Do.
189	On a boulder, a furlong to the south of the Vignēvara temple at Kurudumalai.	Do.	.....	.....	Do.
190	Do.	Do.	.....	.....	Do.
191	Do.	Do.	.....	.....	Do.
192	Do.	Do.	.....	.....	Do.
193	Do.	Do.	.....	.....	Do.
194	Do.	Do.	.....	.....	Do.

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
195	East wall of the second <i>prākāra</i> of the Kālā-hastīvara temple at Kālābasti.	Chōla	Tribhuvanachakravartin Kulōttunga-Chōla-dēva.	3rd year	Tamil.
196	Do.	Do.	Rājārjadēva	10th year	Tamil. Gift by a queen of Yādava-rāja.
197	Do.	Do.	Chakravartin Kulōttunga-Chōladēva	15th year	Tamil. Gift by Vira-Rākshasa-Yādavarāja.
198	North wall of the second <i>prākāra</i> of the same temple.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladēva.	19th year	Tamil. Gift by a queen of Madhurāṅkata-Pottappi-Chōla.
199	On the wall of the kitchen of the same temple.	Do.	Rājārjadēva	[98]th year	Tamil. Gift by Kāmarasa, a descendant of the Pallava race.
200	Do.	Do.	Do.	8th year	Tamil. Gift by Vira-Narasimha-dēva <i>alias</i> Yādavarāja.
201	On a stone in front of the Manikantēvara temple at Kālābasti.	Kāṭiā	Gaṇapati	.....	Sanskrit.
202	Right of the entrance to the <i>gōpura</i> of the same temple.	Do.	.....	.....	Do.
203	On a stone in the Raṅganāyaka temple at Udayagiri.	Vijayanagara	Vira-Kṛishṇarāja	.....	Kanarese. Mutilated.
204	On a wall of the same temple.	Do.	Tinnarāju, son of Rāmarāju Kōṇṭēyyadēva.	.....	Telugu.
205	Do.	Do.	Sadāśivadēva	Śaka 147[14] [expired], [Pari]dhāvin	Do.
206	Do.	Do.	Vira-Venkatapati-rāja	Śaka 1398 [expired], Vyaya	Do.
207	In a <i>gōpura</i> of the same temple.	Do.	Sadāśivadēva	Śaka 1465 [expired], Sōbhakrit	Do.
208	On a rock on the road from the lower to the upper fort of Udayagiri.	Do.	Tannarāja, son of Kaṇṭamarāju Valabhaya, grandson of Mādhavarāman.	Śaka 1382, Vikriti	Telugu. The Śaka and cyclic years do not correspond.
209	Near the Baptist Mission bungalow on the Udayagiri hill.	Do.	Tannarāja, son of Kaṇṭamarāju Valabhaya, grandson of Mādhavarāman.	Do.	Do.
210	In a cave on the eastern slope of a hill at Dāsuripalle near Udayagiri.	Vijayanagara	Tannarāja, son of Kaṇṭamarāju Valabhaya, grandson of Mādhavarāman.	Śaka 14[30] [expired], Bhāva	Telugu.
211	On a pillar in the Lakshmi-Narasimha temple at Guntūr.	Do.	Kṛishṇadēva	Śaka 1407 [expired], Viśāvasu	Telugu. Private grant of cows to the temple of Mallikājunadēva.
212	On a pillar in the Agastyaśaṅga temple at Old Guntūr.	Do.	Maṇma-Gaṇḍagopāla, son of Nallēdidi	Śaka 1310 [expired], Vibhava	Telugu. Records the erection of the pillar.
213	On a pillar in front of the Pottābhiraṇa temple at Narasaraṅga.	Do.	Chōlaśaripati	Śaka 12[19], Hēmalambin	Sanskrit and Telugu fragment.
214	On a pillar in the Mūlathāṇḍara temple at Nāḍagāla.	Do.	Chōderāju	Śaka 1054	Sanskrit. The donor was a descendant of Buddhavarman, an officer of Kūḷja-Vishnu.
215	On the same pillar.	Do.	Volanajji-Gonka, son of Rājendra-Chōda	Śaka 1060	Telugu. The donor was a vassal of Kulōttunga-Chōla.
216	Do.	Do.	Maṇma-Maṇḍaya	Śaka 1061	Sanskrit and Telugu. Gift by a certain Kaṇṭa.
217	Do.	Do.	Chōderāju	Śaka 1064	Telugu.
218	Do.	Do.	Maṇma-Chōderāju	Śaka 1065	Do.
219	Do.	Do.	Maṇma-Maṇḍaya	Śaka 1066	Do.
220	Do.	Do.	Kulōttunga-Chōda-Gonka	Śaka 1067	Do.
221	On another pillar in the same temple.	Do.	.....	.....	Do.
222	On the same pillar.	Do.	.....	.....	Sanskrit and Telugu.

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
224	On the same pillar	...	Velaṅkaṭi-Kulottunga-Chōḍa-Gonka ..	Śaka 1072 ..	Telugu. Sanskrit and Telugu.
225	Do.	...	Gonka ..	Śaka 1063 ..	Do.
226	Do.	...	Manma-Maṇḍa ..	Śaka 1073 ..	Telugu. The donor was a vassal of Kulottunga-Chōḍa.
227	Do.	...	Buddharāja ..	Śaka 1062 ..	Do.
228	On a third pillar of the same temple	...	Buddharāja ..	Śaka 10770 ..	Telugu. Sanskrit and Telugu.
229	On the same pillar	...	Gundambika, queen of Buddha ..	Śaka 1192 ..	Do.
230	Do.	...	Velaṅkaṭi-Kulottunga-Chōḍa-Gonka, son of Rājendra-Chōḍa.	Śaka 1083 ..	Sanskrit and Telugu.
231	Do.	...	Buddharāja ..	Śaka 1065 ..	Do.
232	Do.	...	Buddharāja ..	Śaka 1068 ..	Do.
233	Do.	...	Maṇḍarāja, son of Maṇḍarāja ..	Śaka 1066 ..	Do.
234	On a pillar in the deserted temple of Gōvara-dharmavamin at Nāḍapṭha.	...	Buddharāja ..	Śaka 1095 ..	Telugu. Grant to the temple of Kēśava-dēva.
235	On the same pillar.	...	Vira-Śrīraṅgarāja ..	Śaka 1602, Pramādin ..	Do.
236	Do.	...	Maṇḍarāja ..	Śaka 17077 ..	Do.
237	Do.	...	Maṇḍarāja ..	Śaka 1094 ..	Do.
238	Do.	...	Maṇḍarāja ..	Śaka 1088 ..	Sanskrit fragment. Opens with the same genealogy as No. 233.
239	Do.	...	Maṇḍarāja ..	Śaka 1088 ..	Sanskrit.
240	Do.	...	Malla ..	Śaka 1061 ..	Sanskrit and Telugu. The donor was an officer of Kulottunga-Chōḍa.
241	Do.	...	Mallarāja ..	Śaka 1069 ..	Sanskrit and Telugu. Private grants to the temple of Mallāradēva.
242	On a pillar in Kōṇḍaviṇḍu	Vijayanagara	Krishnarāja ..	Śaka 1442 [expired], Vikrama ..	Telugu.
243	On four pillars in the mosque at Kōṇḍaviṇḍu ..	...	Krishnarāja ..	Śaka 1337 [expired], Mamatha ..	Do.
244	Left of entrance to the north wall of a deserted temple in the fort at Kōṇḍaviṇḍu.	Vijayanagara	Rāmārāja Tirumalarāja, vassal of Sadāśiva-dēva.	Śaka 1486 [expired], Raktākāṣin ..	Do.
245	Right of entrance to the same wall ..	Do.	Sadāśivādēva ..	Śaka 1468 [expired], Parābhava ..	Do.
246	On a pillar in front of the Gōpāla temple at Pedda-Kāṭāṇi near Guṇṭūr.	...	Krishnadēva ..	Śaka 1184 [expired], Dundubhi ..	Sanskrit and Telugu. Records the foundation of the temple by the minister Chitta of Rayṭūru.
247	On a pillar in front of the Virabhadra temple at Pedda-Kāṭāṇi.	Vijayanagara	Krishnadēva ..	Śaka 1440 [expired], Bahudhānya ..	Telugu fragment.
248	On a pillar in the Mallādvāra temple at Nambūr.	...	Kulottunga-Rājendra-Chōḍa-Mamma-Chōḍa[rāja].	...	Telugu. Grant to the temple of Kēśava.
249	On the south face of a pillar in front of the Kōṇḍarāma temple at Kāṣa, near Guṇṭūr.	...	Rudradēva ..	Śaka 1191 ..	Telugu. Grant by a Nāyaka.
250	On the east and north faces of the same pillar.	Kāṭāṭya	Rudradēva ..	Śaka 1443 [expired], Vriṣha ..	Sanskrit.
251	On four faces of another pillar in the same temple.	Vijayanagara	Krishnarāja ..	Śaka 1191 ..	Telugu. Grant by a Nāyaka to the temple of Mallādvāra.
252	On two faces of a pillar near the Agastyaśvara temple at Kāṣa.	Kāṭāṭya	Rudradēva ..	Śaka 1443 [expired], Vriṣha ..	Sanskrit.
253	On four faces of a pillar near the steps leading to the temple on the hill at Maṅgalagiri.	Vijayanagara	Krishnarāja ..	...	...

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
256	On four faces of a pillar in front of the Lakshmi-Narasimha temple at Maṅgalagiri.	Vijayanagara	Sadāśivamahārāja ..	Śaka 1480 [expired], Kālayukti ..	Telugu. Grant by Timmarājya.
259	On three sides of an octagonal pillar in the middle street at Maṅgalagiri.	...	...	Śaka 1515 [expired], Vijaya ..	Telugu.
260	On the first pillar of the ruined Kanakadurgā temple at the foot of the Indrakṛti hill at Bērvāḍa.	...	...	Śaka 1138 to 1177 ..	Sanskrit and Telugu. Gifts to the temple of Mallādvāra.
265	On the second pillar of the same temple.	...	...	Śaka 1065 and 1141 ..	Telugu. Private gifts.
268	On the same pillar	...	...	16th year and Śaka 1062 ..	Telugu. Private gifts.
269	Do.	...	...	Śaka 1072 to 1155 ..	Telugu. The donor was a relative of the Kāṭāṭya king Gaṇapati.
270	Do.	...	...	Śaka 1123, Durmukhin (mistake for Durmat?) ..	Telugu. Sanskrit.
273	On the third pillar of the same temple.	...	...	Śaka 1152 ..	Telugu.
280	On the same pillar	...	...	5th year and Śaka 1087 [expired], Maṇḍa.	Telugu. Gift by a Rōḍḍi.
281	Do.	...	...	Śaka 1116[9] ..	Telugu. Private grant.
282	Do.	...	...	46th year ..	Telugu. Private grants.
283	Do.	...	...	Śaka 1102 ..	Telugu. Private grants.
284	Do.	...	...	Śaka 1175 ..	Telugu. Private grants.
285	Do.	...	...	Śaka 1056 to 1188 ..	Telugu. Private grants.
287	On the fourth pillar of the same temple.	...	...	Śaka 1150 ..	Telugu. Sanskrit and Telugu. Private grants.
288	On the same pillar	...	...	Śaka 1089 to 1165 ..	Telugu.
289	On a stone in the Executive Engineer's office at Bērvāḍa.	...	...	Śaka 1204 [expired], [Chitra]bhānu ..	Pāṭṭi fragment. Telugu.
290	On a pillar from Anantavati in the same office.	...	...	Śaka 1220 [expired], Vilambin ..	Tamil fragment.
291	On four sides of a stone in the same office.	Kāṭāṭya	Pratāpa-Rudradēva ..	Śaka 1387 ..	Sanskrit. and Sanskrit. Private grants.
292	On two faces of a broken pillar in the same office.	...	...	Śaka 1063 to 1193 ..	Telugu. Private grants.
293	On a stone in the same office ..	...	...	Śaka 1177 ..	Telugu.
294	On a broken pillar in the same office ..	...	...	Śaka 1359 [expired], Piṅgala ..	Telugu. Records the building of the temple.
295	On a pillar in the Mallādvāra temple at Bērvāḍa.	...	...	Śaka 1331 [expired], Virōḍhin ..	Telugu. the temple.
296	On another pillar in the same temple	...	...	Śrīrukha ..	Telugu.
297	On three faces of a pillar in front of the Mallādvāra shrine in the same temple.	...	...	...	...
298	On a pillar in the temple in front of the same shrine.	...	...	...	...
299	On a pillar in front of the Vighnēśvara shrine in the same temple.	...	...	...	...

A.—Stone inscriptions copied in 1892—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
322	On another pillar in front of the same shrine.	....	Yuddhamalla	Śaka 1381, Bahubhānya ..	Telugu. In very archaic characters. Mentions the king's grandfather Mallapartija.
323	On a pillar built into the verandah of the same temple.	....	....	Śaka 1087	Telugu. Gives Rājendra-Chōla-puram as another name of Beavāda.
324	On the same pillar .. .. .	....	....	41st year	Sanskrit and Telugu. Incomplete.
325	Do.	Chōla ..	Kulōttunga-Chōlādēva .. ..	....	Telugu.
326	On a stone built into the roof of the Vignēśvara shrine in the same temple.	....	The son of Chōdabāhu, a descendant of Buddhavarman.	Khara	Do.
327	On a pillar in the <i>mandapa</i> in front of the Mallēśvara shrine in the same temple.	....	....	Śaka 1199	Sanskrit and Telugu. Mentions the minister Sāluva-Timmarasa.
328	On a stone built into the roof of the same <i>mandapa</i>.	....	....	Śaka 1440 [expired], Bahubhānya ..	Telugu.
329	On a broken pillar in front of the Kanakadurgā shrine on the Indrakila hill at Beavāda.	Vijayanagara ..	Krishnadēva	Śaka 1112	Do.
330	Right of the east entrance to the Mallēśvara temple at Beavāda.	....	....	Śaka 11[9]8	Do.
331	Left of the same entrance .. .. .	....	....	Śaka 1511 [expired], Virōdhin ..	Sanskrit. Incomplete.
332	On a stone built into a small shrine in the Mallikārjuna street at Beavāda.	....	....	Śaka 1119	Telugu.
333	On a stone built into the roof of the <i>mandapa</i> in front of the Mallēśvara shrine at Beavāda.	....	....	Śaka 1348 and 1[4]75 ..	Do.
334	On a pillar in the <i>mandapa</i> in front of the east entrance of the Mallēśvara temple at Beavāda.	....	....	Śaka 11[2]0 [expired], Kālayukta ..	Kanarese. A Jaina inscription. The donor resided at Tāpāra (Tāpātri).
335	In the north-west corner of the <i>prāśāra</i> of stone.	....	Udayāditya, son of Sōmidēva and Kāñchēlādēvi. ....	....	Telugu.
336	Third stone at the same place .. .. .	....	....	Paridhāvin	Do.
337	Fifth do. do.	Vijayanagara ..	Krishnarāja	Śaka 1435 [expired], Śrīmukha ..	Do.
338	Sixth do. do.	Do.	Achyutadēva	Śaka 1453 [expired], Khara ..	Telugu. Mentions the minister Sāluva-Timma.
339	Seventh do. do.	Do.	Vira-Narasimharāja	Śaka 1431 [expired], Sukla ..	Do.
340	do. do.	Do.	Do.	Śaka 1429 [expired], Prabhava ..	Sanskrit and Telugu.
341	do. do.	Do.	Vēṇakāpi-Gōṭka's queen.	Śaka 1055	Telugu.
342	do. do. .. .. .	....	....	Śābhakrit	Do.
343	do. do. .. .. .	....	....	Śaka 1072	Do.
344	On the first pillar of a ruined <i>mandapa</i> in the Gōvardanaśāmin temple at Nādeṇḍla.	....	....	Śaka 1071 and 1094 ..	Do.
345	On the second pillar of the same <i>mandapa</i>.	....	....	Śaka 1[18]0	Do.
346	On the third do. do. .. .. .	....	....	Śaka 1481, Kālayukti ..	Telugu and Kanarese. Mentions the <i>devalāyaka</i> Anantapāla; see Dr. Fleet's <i>Kanarese Dynasties</i> , p. 51.
347	On the fourth do. do. .. .. .	....	....	Chalukya-Vikramavarsha 2 (for 53 P), Pāla ..	Telugu fragment.
348	Right of the entrance to the same temple ..	....	Timmarāja .. .. .	....	Do.
349	On a stone lying near the tank at Nādeṇḍla ..	....	....	....	Do.
350	On a stone built into a <i>mandapa</i> of the Mallēśvara temple at Nādeṇḍla.	....	....	....	Do.
351	On a second stone at the same place .. ..	....	....	....	Do.

B.—Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1	South wall of the Śmaśānēśvara shrine in the Ekāmrāṇṭha temple at Conjeevaram.	Chōla ..	Kō-Rājākēśarivarmaṇ <i>alias</i> Kulōttunga-Chōlādēva (I.) ..	6th year	Tamil.
2	North wall of the second <i>prāśāra</i> of the same temple.	Kāṭiāya ..	....	Śaka 1172 expired ..	Do.
3	do. do.	Vijayanagara ..	Saddēśivadēva	Śaka 1472, Saunya ..	Telugu.
4	West wall of the second <i>prāśāra</i> of the same temple.	Chōla ..	Tribhuvanaachakravartin Rājārājādēva ..	[15]th year	Do.
5	do. do.	Do.	Do.	19th year	Do.
6	do. do.	Do.	Kō-Rājākēśarivarmaṇ <i>alias</i> Kulōttunga-Chōlādēva ..	2nd year	Tamil. Mentions Gaṇḍa-Gōpāla.
7	do. do.	Do.	Tribhuvanaachakravartin Rājārājādēva ..	17th year	Tamil.
8	do. do.	Do.	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājādhirājādēva ..	[2nd] year	Do.
9	do. do.	Do.	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājādhirājādēva ..	19th year	Do.
10	do. do.	Do.	Rājārājādēva	8th year	Do.
11	do. do.	Do.	Tribhuvanaachakravartin Rājādhirājādēva ..	2nd year	Do.
12	do. do.	Do.	Rājārājādēva	15th year	Do.
13	do. do.	Do.	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājārājādēva ..	27th year	Do.
14	South wall of the second <i>prāśāra</i> of the same temple.	Do.	Tribhuvanaachakravartin Kulōttunga-Chōlādēva ..	2nd year	Do.
15	North wall of the second <i>prāśāra</i> of the same temple.	Do.	Kō-Rājākēśarivarmaṇ <i>alias</i> Kulōttunga-Chōlādēva ..	2nd year	Do.
16	West wall of the second <i>prāśāra</i> of the same temple.	Vijayanagara ..	Buktārāja (II.)	Śaka 1328 expired, Vyaya ..	Sanskrit fragment.
17	East wall of the Natarāja shrine in the same temple.	....	....	....	Tamil.
18	In the <i>prāśāra</i> of the 1000-pillered <i>mandapa</i> in the same temple.	....	Nandijvarman	[2]8th year	Tamil. Incomplete.
19	West, south and east walls of the Muktiśvara temple at Conjeevaram.	Pallava ..	Kō-Parakēśarivarmaṇ <i>alias</i> Rājendra-Chōlādēva ..	18th year	Tamil. Obliterated.
20	North wall of the same temple	Chōla ..	....	....	Tamil.
21	do. do. .. .. .	....	Kō-Parakēśarivarmaṇ <i>alias</i> Kulōttunga-Chōlādēva ..	6th year	Do.
22	do. do. .. .. .	....	Tirumaladēva	39th year	Do.
23	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ <i>alias</i> Kulōttunga-Chōlādēva (I.) ..	23rd year	Do.
24	do. do. .. .. .	....	Do. ....	....	Do.
25	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ	13th year	Do.
26	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājārājādēva ..	14th year	Do.
27	do. do. .. .. .	....	Do.	28th year	Do.
28	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājārājādēva ..	1[7]th year	Do.
29	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājārājādēva ..	10th year	Do.
30	do. do. .. .. .	....	Kāmbavarman	16th year	Do.
31	do. do. .. .. .	....	Kāmbavarman	4th year	Do.
32	do. do. .. .. .	....	Kō-Parakēśarivarmaṇ <i>alias</i> Rājendra-Chōlādēva ..	16th year	Do.
33	do. do. .. .. .	....	Kō-Parakēśarivarmaṇ	24th year	Do.
34	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ <i>alias</i> Rājārājādēva ..	37th year	Do.
35	do. do. .. .. .	....	Madirakonda Kō-Parakēśarivarmaṇ ..	17th year	Do.
36	do. do. .. .. .	....	Kō-Rājākēśarivarmaṇ .. .. .	....	Do.

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

No.	Situation.	Dynasty.	King.	Date.	Tamil. Do.	Language.
32	South wall of the same <i>mandapa</i>	Chōla	Kō-Parakēśarivarmān	4th year	..	Sanskrit in Kanarese characters.
33	Base of the west wall of the "rock" in the Arulā-Puramā temple at Little Conjeeveram.	Do.	Kō-Parakēśarivarmān <i>alias</i> Vikrama-Chōlādēva.	9th year	..	Gift of cows by the minister Tripurantaka.
34	Do.	..	Chōlādēva.	Śaka 1156	..	Sanskrit.
35	Base of the north wall of the same	..	Tamun-Siddhi	Śaka 1127	..	Tamil.
36	Do.	..	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	27th year	..	Do.
37	Base of the east wall of the same	Chōla	Gaṇḍa-Gōpālādēva.	16th year	..	Tamil. Mentions a feudatory, Kul-Siddha of Kāñchi.
38	Left of entrance to the Narasimha shrine in the same temple.	..	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	1[7]th year	..	Tamil. Only beginning copied.
39	Base of the verandah round the "rock" in the same temple, east.	..	Tribhuvanachakravartin Kōgerimakkondā.	22nd year	..	Tamil. Only beginning copied.
40	South side of the same	..	Tribhuvanachakravartin Kōgerimakkondā.	21st year	..	Grantha and Tamil. Partially built in.
41	Do.	..	Pratāpa-Kudra	Śaka 1238 [expired], Nala	..	Tamil.
42	Do.	Kākatīya	Tribhuvanachakravartin Gaṇḍa-Gōpālādēva	Built in	..	Sanskrit.
43	West side of the same	..	Tribhuvanachakravartin Gaṇḍa-Gōpālādēva	..	..	Tamil.
44	West wall of the second <i>prākāra</i> of the same temple.	..	Alantiktamahārāja Gaṇḍa-Gōpālādēva	[7]th year	..	Tamil. Records a grant by Brahman-Setti, a minister of Gaṇapati.
45	Do.	..	Tribhuvanachakravartin Gaṇḍa-Gōpālādēva	[7]th year	..	Tamil. Mentions a Gaṇga chief, Abayamallarasāy.
46	North wall of the second <i>prākāra</i> of the same temple.	..	Tribhuvanachakravartin Gaṇḍa-Gōpālādēva	1[4]th year	..	Tamil.
47	Do.	..	Tribhuvanachakravartin Rājādhirājādēva	43rd year	..	Sanskrit.
48	Do.	Chōla	Kō-Rājakēśarivarmān <i>alias</i> Kulōttunga-Chōlādēva (1).	..	..	Do.
49	In the <i>gōpura</i> near the Abhiśhēka <i>mandapa</i> in the same temple, left of entrance.	Do.	Champa, son of Vira-Chōla	Śaka 1236	..	Do.
50	In the same <i>gōpura</i> , right of entrance	Chōla	Sundara-Pāṇḍya	..	..	Do.
51	In the outermost <i>gōpura</i> of the same temple, right of entrance.	Pāṇḍya	Tikka	..	..	Do.
52	Do.	..	Kō-Rājakēśarivarmān <i>alias</i> Rājādhirājādēva	27th year	..	Tamil. Only historical introduction copied.
53	In the same <i>gōpura</i> , left of entrance	..	Kō-Parakēśarivarmān <i>alias</i> Rājādhirājādēva	6th year	..	Tamil.
54	West and north walls of the Śmādhāśvara shrine in the Ekāmanātha temple at Conjeeveram.	Chōla	Kō-Parakēśarivarmān <i>alias</i> Vikrama-Chōlādēva.	4th year	..	Do.
55	On the outside of the north wall of the enclosure of the Tanjore temple.	Do.	Kō-Parakēśarivarmān <i>alias</i> Vikrama-Chōlādēva.	29th year	..	Do.
56	Do.	Do.	Kō-Rājakēśarivarmān <i>alias</i> Rājādhirājādēva	..	..	..
57	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Do.	..	..	..	..

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

No.	Situation.	Dynasty.	King.	Date.	Tamil. Do.	Language.
58	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Chōla	Kō-Rājakēśarivarmān <i>alias</i> Rājādhirājādēva	29th year	..	Tamil.
59 to 80	Mr. Rice's <i>Inscriptions at Sravasa-Belgola</i> , Nos. 137, 56, 60, 57, 124, 136, 51, 49, 48, 429, 180, 131, 138, 139, 108, 106, 45, 46, 52, 59, 85-89, 90-97.	Hoysala	Vishnuvardhana	..	..	Kanarese.
81	On a broken slab in the temple of Gōmatēśvara at Sravasa-Belgola.	..	..	..	..	Kanarese.
82 to 93	Mr. Rice's Nos. 113, 109, 115, 61, 50, 44, 43, 41, 39-40, 42, 144, 68.	..	..	..	..	Telugu.
94	On the doorway to the left of the Iruvē-Brahmadēvara-Gudi at Sravasa-Belgola.	..	..	..	..	Sanskrit and Telugu. Mentions Tripayana-Pallava.
95 to 101	Mr. Rice's Nos. 16, 26, 36, 24, 103, 17, 58.	..	..	..	..	Telugu.
102 to 108	Trikoṭṭīśvara temple at Kōṭṭapakkōṇḍa	..	..	Śaka 1057	..	Do.
109 & 110	On a pillar in front of the Sōmēśvara temple at Irupāḍu.	..	..	..	..	Do.
111	Do.	..	Chōḍerāja	Śaka 1091	..	Do.
112	On a stone in front of the Bhīmēśvara temple at Gōvīndapuram.	..	Kulōttunga-Rājendra-Chōlādēva	Śaka 1087	..	Telugu. Kulōttunga-Rājendra-Chōlādēva mentioned.
113	Do.	..	Do.	..	..	Do.
114	Do.	..	..	..	..	Do.
115 to 117	On a pillar in front of the Virabhadra temple at Yenamadala.	..	..	Śaka 1163 to 1196	..	Do.
118	On a stone built into the eastern enclosure of the same temple.	..	..	Śaka 1191 [expired], Sukla	..	Sanskrit, Telugu and Tamil. Mentions Chinnu-Bommu-Nāyaka.
119	On a stone built into the southern enclosure of the same temple.	..	..	Śaka 1453, Nandana	..	Telugu.
120 to 123	Vēṅṅōḍḍala temple at Yenamadala	..	..	Śaka 1190 [expired], Vibhava	..	Do.
124	On a pillar in front of the Rāmasvamin temple at Yenamadala.	..	..	Śaka 1310 [expired], Vibhava	..	Do.
125	On a stone in the Vēṅṅōḍḍala temple at Yenamadala.	..	..	Śaka 1217, Jaya	..	Sanskrit and Telugu.
126	On a stone in the Vēṅṅōḍḍala temple at Yenamadala.	Kākatīya	Ganapati	..	..	Telugu.
127	On the east face of a pillar in the Lakshmi-Nāryana temple at Avanigadda.	..	Velanāṇḍi-Gonka	Śaka 1050	..	Do.
128	On the north face of the same pillar	..	..	..	..	Do.
129 & 130	On another pillar in the same temple	..	..	..	..	Sanskrit.
130	At the entrance to the shrine in the same temple.	..	..	..	..	..

B.— Stone inscriptions copied in 1893— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
131	On the west, south and east faces of a pillar in front of the Durgambā temple at Gapepavaram.	Kakatiya	Ganapati	Śaka 1153 [expired], Khara	Sanskrit and Telugu.
132	On the east face of the same pillar	...	...	Śaka 1693 [expired], Khara	Telugu.
133 to 135	On the north face of the same pillar	...	...	Śaka 1236 and 1268	Do.
136 to 148	On stones built into the shrine of Śrīkākulēśvara at Śrīkākulam.	...	...	Śaka 1177 to 1314	Telugu. No. 147 (undated) mentions the Kakatiya king Ganapati.
149 to 152	On stones built into the <i>śaṣṭhapa</i> in front of the same shrine.	...	...	Śaka 1064 and 1275	Telugu.
153	On a stone built into the same	...	...	...	Telugu. Mentions a chief of Dhānyakakata (Amarāvatī) and the temple of Amarāvatī.
154	Do.	...	...	...	Telugu. Appears to mention the Kakatiya king Ganapati.
155	Do.	...	...	...	Telugu. Resembles No. 154.
156	Do.	...	...	...	Sanskrit. A list of <i>śrīrāḍa</i> .
157 to 159	On stones built into the same	...	...	Śaka 1178 and 1230	Telugu.
160 to 162	On walls connecting the different shrines in the same temple.	...	...	Śaka 1205 [expired], Svabhānu	Do.
163	On the east <i>gopura</i> of the same temple	...	...	...	Do.
164	On a pillar in the <i>śaṣṭhapa</i> near the same <i>gopura</i> .	...	...	Śaka 1085	Do.
165	On the same pillar	...	...	Śaka 1080	Do.
166	On a pillar lying in the same temple	...	...	Śaka 1094	Telugu. Mentions the Narendrāsvara temple.
167	On a pillar lying at the entrance to the same temple.	...	...	Śaka 1078	Do.
168 to 170	On the same pillar	...	...	Śaka 1079	Telugu. Gifts to the same temple.
171	Do.	...	...	Śaka 1077 and 6th year	Telugu. Mentions Kūtūṅga-Chōḍa-Gōṅka as a vassal.
172	On a pillar in the Kalyāṇa <i>śaṣṭhapa</i> of the same temple.	...	...	[Śvara]	Telugu.
173	On a pillar in the <i>śaṣṭhapa</i> of the Mallēśvara temple at Śrīkākulam.	Kakatiya	Rājendra-Chōḍerāju	...	Do.
174 to 177	On stones built into the floor of the same <i>śaṣṭhapa</i> .	...	Rājendradēva	...	Do.
178 to 180	On the north <i>gopura</i> of the same temple	...	Pratāpa-Budradēva	...	Do.

B.— Stone inscriptions copied in 1893— cont.

Number.	Situation.
181 to 439	Bhīmēśvara temple at Drākshārāmam.
440 to 463	Bhāva-Nārāyaṇa temple at Sarpavaram.
464 to 505	Bhīmēśvara and Nārāyaṇa temples at Bhīmavaram.
506	On a pillar in the Kuntī-Mādhava temple at Piṭhāpuram.
507 to 521	Śrīngāra-Vallabharāya temple at Tirupati in the Peddāpuram taluk.
522 to 544	Koppēśvara temple at Palivela.
545 to 552	Rajahmundry.
553 to 566	Kshīrāmēśvara temple at Pālakōl.
567 to 570	Ellora.
571 & 572	Tadikalpūdi.
573 to 575	Guḍivāḍa and Mandapāḍu.

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

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

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

- | | |
|--|-----------------------------|
| No. 1. Pattadakal Inscription of the time of Kirtivarman II., by J. F. Fleet | 14th October 1892. |
| " 2. Ranganatha Inscription of Sundara-Pandya, by E. Hultzsch | 14th October 1892. |
| " 3. Alamanda Plates of Anantavarman, by the same | 14th October 1892. |
| " 4. Satyamangalam Plates of Devaraya II., by the same | 14th October 1892. |
| " 5. Bitragunta grant of Sangama II., by H. Krishna Sastri | 16th January 1893. |
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| " 12. Paithan Plates of Govinda III., by the same | 2nd June 1893. |
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| " 14. Spurious Sudi Plates of Butuga, with full remarks on all the spurious Western Ganga records, by the same | (Sent direct by Dr. Fleet). |
| " 15. Udayendiram Plates of the Bana king Vikramaditya II., by F. Kielhorn | 16th June 1893. |
| " 16. Bahal Inscription of the Yadava king Singhana, by the same | 28th June 1893. |
| " 17. Udayendiram Plates of Vira-Uhola, by the same | 29th June 1893. |

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

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

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

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

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

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

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

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

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

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

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

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

4. The programme submitted by Dr. Hultzsch the next field season is approved. (True Extract.)

Chief Secretary.

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

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

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

J. F. PRICE,
Chief Secretary.

Exd. A. Raiff.

Directing, with remarks, that Dr. Hult's report on Epigraphical work done during 1935 be forwarded to the Government of India for approving of the programme for the next season.

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PROCEEDINGS OF THE MADRAS GOVERNMENT.

READ the following paper :—

6. 1972.

Order - 14th August 1893, No. 642

Dr. Kulczycki's report on Epiphyll
works from July 1892 to June 1893 with his

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report, the Collector of Chinghsien with

requested to ascertain from the Trustees
the Shivranatha temple of Chandrapur

where they have been appointed as
officers of the Public Works Department.

deputed to superintend the ^{management of the} ~~public~~ shrines and ~~administration~~ ^{of the central shrines} of the Central Province.

~~temple~~ temple and its first enclosure
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it will be considered in the Public works
in connection with the Hallway office.

~~depends whether arrangements are made for the deputations of such an~~
in the Governor's respects in pa

3. Dr. Hultsch's reference in
26 of his letter no 2244 of the 30th Jan
1881 before the Govt of India

B.— Stone inscriptions copied in 1893— cont.

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3. Of these papers, the first ten numbers are set up, but still only in galley proofs. This is chiefly due to the fact that the Press had to cut a number of types with diacritical marks, and it is to be hoped that the printing will now progress at a much quicker rate. In order to secure the timely publication of the four parts due in 1893, the first and second of which ought to have appeared in January and April, I request that Government might be so good as to direct the Press that all manuscripts

and proofs for the *Epigraphia Indica* (New Series) have to be treated as urgent. Unless the Press works at a quicker rate, the regular publication of the new journal will be impossible in spite of every effort on my part.

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

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

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

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

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

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

B.—Stone inscriptions copied in 1893—cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
181	On the west, south and east faces of a pillar in front of the Dargah temple at Gopuram.	Kakatiya ..	Gopapati ..	Saka 1153 [expired], Khara ..	Sanskrit and Telugu.
182	On the east face of the same pillar ..	....	....	Saka 1153 [expired], Khara ..	Telugu.
183 to 186	On the north face of the same pillar ..	....	....	Saka 1286 and 1268 ..	Do.
187 to 189	On stones built into the shrine of Srikakuladeva at Srikakulam.	....	....	Saka 1177 to 1214 ..	Telugu. No. 147 (undated) mentions the Kakatiya king Gopapati.
190 to 193	On stones built into the same shrine.	....	....	Saka 1064 and 1275 ..	Telugu.
194	On a stone built into the same ..	....	....	....	Telugu. Mentions a chief of Dhanyakataka (Amardvati) and the temple of Amardvata (at Amardvati).
195	Do. do. ..	....	....	....	Telugu. Appears to mention the Kakatiya king Gopapati.
196	Do. do. ..	....	....	....	Telugu. Resembles No. 164.
197 to 199	On pillars connecting the different shrines in the same temple.	....	....	Saka 1178 and 1220 ..	Sanskrit. A list of <i>virudaa</i> .
200 to 202	On the east pillars of the same temple ..	....	....	Saka 1206 [expired], Svabhānu ..	Telugu.
203	On a pillar in the same temple near the same pillars.	....	....	....	Do.
204	On the same pillar ..	....	....	Saka 10[86] ..	Do.
205	On a pillar lying in the same temple ..	....	....	Saka 1080 ..	Do.
206	On a pillar lying in the same temple ..	....	....	Saka 1094 ..	Do.
207	On a pillar lying at the entrance to the same temple.	....	....	Saka 1078 ..	Do. Mentions the Narāndrās.
208 to 210	On the same pillar ..	....	....	Saka 1079 ..	Do. do.
211	Do. do. ..	....	....	Saka 1077 and 5th year ..	Telugu. Gifts to the same temple.
212	On a pillar in the Kalyāṇa temple of the same temple.	....	....	[Isvara] ..	Telugu. Mentions Kulottunga-Chōḍa-Gonka as a vassal.
213	On a pillar in the same temple of the Mallikarjuna temple at Srikakulam.	....	....	....	Telugu.
214 to 217	On stones built into the floor of the same temple.	....	....	....	Do.
218 to 219	On the north pillars of the same temple ..	Kakatiya ..	Pratāpa-Rudradēva ..	Sōbhakrit ..	Do.
220	On the north pillars of the same temple ..	....	....	....	Do.

B.— Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1	South wall of the Śmaśānāśvara shrine in the Ekāmrāntika temple at Conjeevaram.	Chōla	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-dēva (1.)	6th year	Tamil.
2	North wall of the second <i>prākāra</i> of the same temple.	Kākaṭīya	Gaṇapati	Saka 1172 expired	Do.
3	Do.	Vijayanagara	Saddāsivadēva	Saka 1479, Saṃvya	Telugu.
4	West wall of the second <i>prākāra</i> of the same temple.	Chōla	Tribhuvanaśaṅkaravartin Rājārjadēva	[15]th year	Tamil.
5a	Do.	Do.	Do.	19th year	Do.
5b	Do.	Do.	Do.	2nd year	Do.
6	Do.	Do.	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-dēva	17th year	Tamil.
7a	Do.	Do.	Tribhuvanaśaṅkaravartin Rājārjadēva	[2nd] year	Do.
7b	Do.	Do.	Kō-Parākēśarivarman <i>alias</i> Rājādhirājadēva	19th year	Do.
7c	Do.	Do.	Rājārjadēva	8th year	Do.
8	Do.	Do.	Tribhuvanaśaṅkaravartin Rājādhirājadēva	2nd year	Do.
9	Do.	Do.	Kō-Rājākēśarivarman <i>alias</i> Rājārjadēva	15th year	Do.
10	South wall of the second <i>prākāra</i> of the same temple.	Do.	Tribhuvanaśaṅkaravartin Kulōttunga-Chōla-dēva.	27th year	Do.
11	North wall of the second <i>prākāra</i> of the same temple.	Do.	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-dēva.	2nd year	Do.
12	West wall of the second <i>prākāra</i> of the same temple.	Vijayanagara	Buṭṭakāya (II.)	Saka 1338 expired, Vyaya	Sanskrit fragment.
13	East wall of the second <i>prākāra</i> of the same temple.	Do.	Do.	.....	Tamil.
14	In the <i>gopura</i> of the 1000-pillared <i>śaṭṭapa</i> in the same temple.	Pallava	Nandīvarman	[2]8th year	Tamil. Incomplete.
15	West, south and east walls of the Muktiśvara temple at Conjeevaram.	Chōla	Kō-Parākēśarivarman <i>alias</i> Rājendra-Chōla-dēva.	18th year	Tamil. Obliterated.
16	North wall of the shrine in the Perumal temple at Uthakal.	Vijayanagara	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-dēva.	5th year	Do.
17	North and west walls of the same temple.	Do.	Do.	39th year	Do.
18	South wall of the same temple.	Do.	Kō-Rājākēśarivarman	23rd year	Do.
19	North wall of the shrine in the Perumal temple at Uthakal.	Do.	Kō-Rājākēśarivarman	13th year	Do.
20	North and west walls of the same shrine.	Do.	Kō-Rājākēśarivarman	14th year	Do.
21	West wall of the same shrine.	Do.	Kō-Rājākēśarivarman <i>alias</i> Rājārjadēva	29th year	Do.
22	Do.	Do.	Kō-Rājākēśarivarman	10th year	Do.
23	Do.	Do.	Kō-Rājākēśarivarman	16th year	Do.
24	South wall of the same shrine.	Do.	Kō-Rājākēśarivarman	16th year	Do.
25	Do.	Rāshtrakūṭa	Kāpāradēva	4th year	Do.
26	Do.	Chōla	Kō-Parākēśarivarman <i>alias</i> Rājendra-Chōla-dēva.	16th year	Do.
27	North wall of the <i>śaṭṭapa</i> in the same temple.	Do.	Kō-Parākēśarivarman	24th year	Do.
28	Do.	Do.	Kō-Rājākēśarivarman	37th year	Do.
29	Do.	Do.	Kō-Rājākēśarivarman	17th year	Do.
30	West wall of the same <i>śaṭṭapa</i> .	Do.	Kō-Rājākēśarivarman	.....	Do.
31	South wall of the same <i>śaṭṭapa</i> .	Do.	Kō-Rājākēśarivarman	.....	Do.

A.— Stone inscriptions copied in 1892— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
292	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Yuddhamalla	Saka 1381, Bahudhānya	Telugu. In very archaic characters. Mentions the king's grandfather Mallapārāju.
293	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Yuddhamalla	Saka 1087	Telugu. Gives Rājendra-Chōla-puram as another name of Beṣvāda.
294	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Chōla	Kulōttunga-Chōladēva	41st year	Tamil. Incomplete.
295	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	The son of Chōladhōpa, a descendant of Buddhavarman.	.....	Telugu.
296	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Vijayanagara	Kṛishṇadēva	.....	Do.
297	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1129	Sanskrit and Telugu. Incomplete.
298	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1440 [expired], Bahudhānya	Telugu.
299	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1112	Do.
300	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1191 [expired], Virōdhin	Sanskrit and Telugu. Mentions the minister Sāluva-Timmarasa.
301	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1119	Do.
302	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1348 and 1[4]75	Sanskrit. Incomplete.
303	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 11[2]0 [expired], Kālayukta	Telugu.
304	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1436 [expired], Śrīmukha	Kanarese. A Jaina inscription. The donor resided at Tāpāpāra (Tāpāpāra).
305	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Vijayanagara	Kṛishṇadēva	Saka 1436 [expired], Śrīmukha	Do.
306	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1436 [expired], Śrīmukha	Do.
307	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1431 [expired], Sukla	Telugu. Mentions the minister Sāluva-Timma.
308	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1439 [expired], Prabhava	Do.
309	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1055	Sanskrit and Telugu.
310	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1072	Telugu.
311	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1071 and 1094	Do.
312	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 11[8]0	Do.
313	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Saka 1481, Kālayukta	Do.
314	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	Chalukya-Vikramavarsha 2 (for 52 P), Pla- vanga	Telugu and Kanarese. Mentions the <i>dandanāyaka</i> Apantāpāla; see Dr. Fleet's <i>Kanarese Dynasties</i> , p. 51.
315	On a stone built into the roof of the Vighṇa-śaṭṭapa in the same temple.	Do.	Kṛishṇadēva	.....	Telugu fragment.

A.--- Stone inscriptions copied in 1892--- cont.

No.	Location.	Dynasty.	King.	Date.	Language.
195	East wall of the second porch of the Kāṭhāra temple at Kāṭhāra.	Chōla	Tribhuvana-chakravartin	3rd year	Tamil. Gift by a queen of Yādava-rāja.
196	Do.	Do.	Rājārājadeva	10th year	Tamil. Gift by Vira-Rāghava-Yādavārāja.
197	Do.	Do.	Chakravartin Kulottunga-Chōlādeva.	15th year	Tamil. Gift by a queen of Madhura-Pottappi-Chōla.
198	North wall of the second porch of the same temple.	Do.	Tribhuvana-chakravartin	18th year	Tamil. Gift by Kāmarasa, a descendant of the Pallava race.
199	On the wall of the kitchen of the same temple.	Do.	Rājārājadeva	[98th year]	Tamil. Gift by Vira-Nāsimha-deva alias Yādavārāja.
200	Do.	Do.	Do.	8th year	Do.
201	On the wall in front of the Maṅṅarājadeva temple at Kāṭhāra.	Kāśyapa	Gaṇapati	.....	Kanarese. Mutilated.
202	East of the entrance to the porch of the same temple.	Do.	.....	.....	Telugu. Do.
203	On a stone in the Tangamāra temple at Udayagiri.	Vijayanagara	Vira-Kṛishṇarāja	.....	Do.
204	On a wall of the same temple.	Do.	Timmaraṇi, son of Rāmārāja Kōṇṇayyadeva.	Parbhava Śaka 14[714] [expired], [Pari]dhāvin	Do.
205	Do.	Vijayanagara	Saddēvadeva	Śaka 1468 [expired], Vyaya	Do.
206	In a porch of the same temple.	Do.	Vira-Vaṇkaṇṇapētiarāja	Śaka 1469 [expired], Sōbhakrit	Do.
207	On a rock on the road from the lower to the upper part of the wall.	Do.	Saddēvadeva	.....	Telugu. The Śaka and cyclic years do not correspond.
208	On the "Bower" (Mandapa) belonging to the Udayagiri hill.	Do.	Tammaraṇi, son of Kaṭṭamarāja Valabhaṇṇa, grandson of Mādhaavarman.	Śaka 1382, Vikṛiti	Do.
209	Do.	Do.	Tammaraṇi, son of Kaṭṭamarāja Valabhaṇṇa.	Do.	Do.
210	In a cave on the eastern slope of a hill at Bhārpuṇṇa near Udayagiri.	Vijayanagara	Kāṇṇadeva	Śaka 14[36] [expired], Bhāva	Telugu.
211	On a pillar in the Lakṣmī-Narasimha temple at Guntur.	Do.	.....	Śaka 1407 [expired], Viśāvaṇu	Telugu. Private grant of cows to the temple of Mallikārjuna-deva.
212	On a pillar in the "Apārāṇṇa" temple at Old Guntur.	Do.	.....	Śaka 1310 [expired], Vihava	Telugu. Records the erection of the pillar.
213	On a wall in front of the Paṭṭabrahma temple at Nāgavara.	Do.	Manma-Gaṇḍagopāla, son of Nallēddhi	Śaka 12[19], Hēmalambin	Sanakrit and Telugu fragment.
214	On a wall in the Kāṭhāra temple at Kāṭhāra.	Do.	Chōḷarājadeva	Śaka 1064	Sanakrit. The donor was a descendant of Buddhavarman, an officer of Kāṇṇa-Vishnu.
215	On the same pillar.	Do.	Chōḷarājadeva	.....	Telugu. The donor was a vassal of Kāṭṭingga-Chōḷa.
216	Do.	Do.	Vēṇḍarāj-Gonka, son of Rājendra-Chōḷa	Śaka 1080	Sanakrit and Telugu. Gift by a certain Kaṇṇa.
217	Do.	Do.	Manma-Maṇḍarāja	Śaka 10[60]	Telugu.
218	Do.	Do.	Chōḷarājadeva	Śaka 1081	Do.
219	Do.	Do.	Do.	Śaka 1064	Do.
220	Do.	Do.	Do.	.....	Do.
221	Do.	Do.	Manma-Chōḷarājadeva	.....	Do.
222	On another pillar in the same temple.	Do.	Manma-Maṇḍarāja	Śaka 1081	Do.
223	On the same pillar.	Do.	Kulottunga-Chōḷa-Gonka	Śaka 1083	Sanakrit and Telugu.

A.— Stone inscriptions copied in 1892— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
234	On the same pillar	....	Velanduṭi-Kulottunga-Chōḍa-Gonka	Saka 1073	Telugu.
235	Do.	....	....	Saka 1063	Sanskrit and Telugu.
236	Do.	....	....	Saka 1073	Do.
237	Do.	....	Manma-Manḍa	Saka 1052	Telugu. The donor was a vassal of Kulottunga-Chōḍa.
238	On a third pillar of the same temple	....	Buddharāja	Saka 1070	Do.
239	On the same pillar	....	Gundāmbikā, queen of Buddha	Saka 1192	Telugu.
240	Do.	....	Velanduṭi-Kulottunga-Chōḍa-Gonka, son of Rājendra-Chōḍa.	Saka 1093	Sanskrit and Telugu.
241	Do.	....	....	Saka 1065	Do.
242	Do.	....	Buddharāja	Saka 1068	Do.
243	Do.	....	Manḍarāja, son of Mallerāja	Saka 1065	Do.
244	On a pillar in the deserted temple of Gōvar-dhanavāmin at Nādeḍḍa.	....	....	Saka 1079/8	Telugu. Grant to the temple of Kēśavadeva.
245	On the same pillar	....	....	....	Telugu.
246	Do.	....	Vira-Srīraḍarāja	Saka 1503, Pramadāin	Do.
247	Do.	....	Manḍarāja	Saka 1094	Do.
248	Do.	....	....	Saka 1088	Do.
249	Do.	....	....	....	Sanskrit fragment. Opens with the same genealogy as No. 233.
250	Do.	....	....	Saka 1061	Sanskrit.
251	Do.	....	....	Saka 1069	Sanskrit and Telugu. The donor was an officer of Kulottunga-Chōḍa.
252	On a pillar in the mosque at Kōṇḍavīḍu	Vijayanagara	Krishnarāja	Saka 1442 [expired], Vikrama	Telugu. Private grants to the temple of Mallādeva.
253	On four pillars in the mosque at Kōṇḍavīḍu	....	....	Saka 1337 [expired], Mamatha	Telugu.
254	Left of entrance to the north wall of a deserted temple in the fort at Kōṇḍavīḍu.	Vijayanagara	Kāmarāja Tīrumanarāja, vassal of Sadāśiva-deva.	Saka 1736 [expired], Raktākṣa	....
255	Right of entrance to the same wall	Do.	Sadāśivadeva	Saka 1468 [expired], Parbhava	Do.
256	Or a pillar in front of the Gōpāla temple at Pedde-Kāḍāni near Guṇḍūr.	....	....	Saka 1184 [expired], Dundubhi	Do.
257	On a pillar in front of the Virabhadra temple at Pedde-Kāḍāni.	Vijayanagara	Krishnadeva	Saka 1440 [expired], Bahadurāja	Sanskrit and Telugu. Records the foundation of the temple by the minister Chitta of Reḍḍūru.
258	On a pillar in the Mallādeva temple at Nambūr.	....	....	....	Telugu fragment.
259	On the south face of a pillar in front of the Kōḍaḍarāma temple at Kāḍā, near Guṇḍūr.	....	Kulottunga-Rājendra-Chōḍa-Manma-Chōḍa-rāja.	Saka 1078/6	Telugu. Grant to the temple of Kēśava.
260	On the east and north faces of the same pillar.	Kāḍāṭya	Rudradeva	Saka 1191	Telugu. Grant by a Nāyaka.
261	On four faces of another pillar in the same temple.	Vijayanagara	Krishnarāja	Saka 1443 [expired], Vriṣha	Sanskrit.
262	On two faces of a pillar near the Agastyaśvara temple at Kāḍā.	Kāḍāṭya	Rudradeva	Saka 1191	Telugu. Grant by a Nāyaka to the temple of Mallādeva.
263	On four faces of a pillar near the steps leading to the temple on the hill at Maṅgalagiri.	Vijayanagara	Krishnarāja	Saka 1443 [expired], Vriṣha	Sanskrit.

A.— Stone inscriptions copied in 1892— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
264	On four faces of a pillar in front of the Lakshmi-Sarasvati temple at Maṅgalagiri.	Vijayanagara	Sadāśivamahārāja	Saka 1480 [expired], Kālayukti	Telugu. Grant by Tīrmanarāja.
265	On three sides of an octagonal pillar in the same temple.	....	....	Saka 1515 [expired], Vijaya	Telugu.
266	On the first pillar of the ruined Kanakadurga temple at the foot of the Indrakūṭa hill at Reḍḍūru.	....	....	Saka 1138 to 1177	Sanskrit and Telugu. Gifts to the temple of Mallādeva.
267	On the second pillar of the same temple.	....	....	Saka 1065 and 1141	Telugu. Private gifts.
268	On the same pillar	....	....	15th year and Saka 1062	Telugu.
269	Do.	....	....	Saka 1073 to 1153	Telugu. Private gifts.
270	On the third pillar of the same temple.	....	....	Saka 1123, Durmukthin (mistake for Dur-mah?)	Telugu. The donor was a relative of the Kāḍāṭya king Gaṇapati.
271	On the same pillar	....	....	Saka 1152	Telugu. Sanskrit.
272	Do.	....	....	6th year and Saka 1087 [expired], Man-maha.	Telugu.
273	Do.	....	....	Saka 1171 [9]	Telugu. Gift by a Redḍi.
274	Do.	....	....	40th year	Telugu. Private grant.
275	Do.	....	....	Saka 1102	Telugu. Private grants.
276	Do.	....	....	Saka 1175	Telugu. Private grants.
277	Do.	....	....	Saka 1086 to 1183	Telugu. Private grants.
278	On the fourth pillar of the same temple.	....	....	Saka 1150	Telugu. Private grants.
279	On the same pillar	....	....	Saka 1069 to 1165	Telugu. Private grants.
280	On a large lotus base in the same temple.	....	....	Saka 1204 [expired], [Chitra]bhānu	Telugu. Private grants.
281	On a pillar in front of the temple.	....	....	Saka 1290 [expired], Vilambin	Prākṛit fragment.
282	On a pillar in front of the temple.	....	....	Saka 1387	Telugu. Do.
283	On a pillar in front of the temple.	....	....	Saka 1053 to 1193	Tamil fragment.
284	On a pillar in front of the temple.	....	....	Saka 1177	Sanskrit. Private grants.
285	On a pillar in front of the temple.	....	....	Saka 1359 [expired], Pingala	Telugu. Private grants.
286	On a pillar in front of the temple.	....	....	Saka 1331 [expired], Virōdhin	Telugu. Records the building of the temple.
287	On a pillar in front of the temple.	....	....	Srinukha	Telugu.

hymns of Kulasēkhara, one of the twelve reputed authors of the *Nāḍiyiraprabandham*, must have existed before the last quarter of the eleventh century of our era. My First Assistant has discovered a new proof for the antiquity of the book. In the Arulāla-Perumāl temple at Tiruvattiyūr (or Little Kāñchī) he found an inscription (No. 33 of 1893) of Vikrama-Chōla (probably A.D. 1112 to 1127) which provides for the expenses of the annual celebration of the birthday of the two Vaiṣṇava saints Pūḍattārvār and Poygaiyārvār, who had composed hymns in honour of the temple. The hymns of Pūḍattārvār and of Poygaiyārvār are actually found in the printed text of the *Nāḍiyiraprabandham*. This work mentions among others the following temples:—Tiruppādagam, Tiruttankā, Attabuyagaram, Ūragam, Attiyār and Paramēśvara-Vinnagar. The last of these six temples is identical with the Vaikuntha-Perumāl temple at Conjeeveram, to which I have already referred in this paragraph, and the ancient name of which is given in one of its inscriptions (No. 37 of 1887-88) as Paramēśvara-Vishnugriha. Tiruppādagam is the original designation of the Pāṇḍava-Perumāl temple at Conjeeveram as we learn from two inscriptions of Kulōttuṅga-Chōla I. (Nos. 17 and 18 of 1893). Tiruttankā occurs as the name of the Vilakkoli-Perumāl temple at Conjeeveram in one of the two inscriptions which it contains. Attabuyagaram is probably identical with the Aṣṭabhuja temple at Conjeeveram. In two inscriptions of Kulōttuṅga-Chōla I. and one later inscription in the Ulagalanda-Perumāl temple at Conjeeveram, the temple is called Ūragam. It may be therefore identified with the Ūragam of the *Nāḍiyiraprabandham*. The Vishṇu temple at Attiyār to which the same work refers, is the large temple at Little Kāñchī, which, in its inscriptions, bears the name of "Arulāla-Perumāl at Tiruvattiyār or Attiyār." This Tamil name is derived in the inscriptions from *atti*, a Tamil corruption of the Sanskrit *hastin*, 'an elephant.' Thus No. 45 of 1893 records the building of a golden arch at the door of the shrine of Gaṇēndragirinātha, i.e., 'the god of the mountain of the lord of elephants,' No. 41 a grant by a certain Nila-Gaṅga of Āmūr, "who was born to rule the earth" (an expectation which he appears to have realized on a very limited scale), to Dviradāśanātha, i.e., 'the god of the elephant mountain,' and No. 51 the donation of a new car by Champa, the son of Vira-Chōla, to 'the god who resides on the elephant mountain.' The date of the last inscription, A. D. 1314, is the same as that of an inscription of the same chief at Tiruvallam (No. 3 of 1890). No. 43 of 1893 contains the interesting statement that Muppidi, an officer of the Kākatiya king Pratāpa-Rudra of Ēkaśilānagari (i.e., Worangal), conquered Kāñchī in A.D. 1316. No. 50 consists of a Sanskrit verse, unfortunately much obliterated, which is addressed to the famous Vēdic scholar Śāyana, and mentions his mother Śrīmāyī, his father Māyana, his elder brother [Mādhava], his younger brother the poet Bhōganātha, and his preceptor Śrīkanthanātha. While this inscription is valuable for the history of Indian literature as an epigraphical confirmation of Śāyana's traditional parentage, two other inscriptions (Nos. 40 and 42) corroborate Mr. Tracy's reading of certain Pāṇḍya coins (*Madras Journal of Literature and Science* 1887-88), which bear the legends *Kōḍaṇḍa-Rāman* and *Kāḍiyōṇḍa-Rāman*. In these two records, a king who does not give his name, but only his titles, makes provision for certain offerings which he names after his epithets *Kōḍaṇḍa-Rāman* and *Kāḍiyōṇḍa-Rāman*. In my last *Annual Report* (p. 9) reference was made to an inscription at Tiruvattiyūr near Madras, which contains a genealogy of, and the date A.D. 1207, for a certain Tammū-Siddhi or Tammū-Siddhat. Of this king and his family, several inscriptions have since been copied, at the Arulāla-Perumāl temple and other places. One of them (No. 35 of 1893), which is dated in A.D. 1205, records the erection of portions of the temple and informs us that the king was crowned at the city of Nellore. The historical portion of the genealogy in both inscriptions is as follows:—

Siddhi.

Beta I.

Dayabhinna.

Nallasiddhi.

Bhasiddhi.

Manmasiddhi
or Manmasiddha.

Beta II.

Tammū-Siddhi.

or Tammū-Siddhat.
(Said 1127 and 1130.)

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

14. From Conjeeveram I paid a visit to the village of Ukkal in the North Arcot district, regarding which a separate report will be submitted to Government with reference to G.O., dated 16th January 1893, No. 19, Public. At present it will be sufficient to state that the Perumāl temple at Ukkal contains two inscriptions of inscription of his is quoted in a copper-plate grant of Uttama-Chōla (see p. 5 of my *Progress Report* for October 1890 to March 1891), one of the Chōla king Parāntaka I. (No. 30), one of [Para]kēsari-varman "who cut off the head of Vira-Pāndya" (No. 32), and one of the Rāshtrakūṭa king Kannaradēva (i.e., Krishna III.) "who took Conjeeveram and Tanjore" (No. 25). On the way to Ukkal I visited the villages of Dāsi, Kuraṅganimuttam and Kūrambandal. The temple of Virirunda-Perumāl at Dāsi contains four fragmentary inscriptions, one of which belongs to the great Rājarāja and another to Kō-Vijaya-Kamba-Vikramavarman. The Śaiva temple at Kuraṅganimuttam is already mentioned in the *Periyapurānam* and still bears a few Chōla inscriptions. The deserted Śaiva temple at Kūrambandal is remarkable as a well preserved specimen of Chōla architecture. The approximate time of its foundation is settled by an inscription of the 12th year of Rājendra-Chōla (about A.D. 1025) on the north wall, which records the grant of an allowance of paddy and gold to twenty-four dancing girls, and states that the temple was built by the priest Isāna-Śiva-Pandita who is also mentioned in an inscription of the 6th year of the same king in the Tanjore temple (*South-Indian Inscriptions*, Vol. II, No. 9). The ancient name of the temple, Gaṅgaikonda-Chōlēsvara, is derived from a surname of Rājendra-Chōla. The same wall of the temple bears an inscription of the 22nd year of Rājendra-Chōla, and the south wall one of the 33rd year of Rājādhirāja.

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

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

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

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

18. A pillar in the hamlet of Ganapēsvaram near the mouth of the Krishnā river bears an interesting record (No. 131 of 1893), which has been already drawn attention to by Mr. Sewell in his *Lists of Antiquities* (Vol. I, p. 54). The inscription opens with a short genealogy of the Kākatīya kings of Anmakonda and Ōrūngallu (Worangal). It mentions first king Prōla, who is said to have defeated Guṇḍa, Tailapa, Gōvinda and Chōdōdaya. These same enemies are named in Dr. Fleet's Anmakonda inscription (*Indian Antiquary*, Vol. XI, p. 10). Prōla had two sons by Muppalaḍēvi, — Rudra and Mahādēva. The son of the latter by Bayyāmbikā was Ganapati, during whose reign the pillar was set up by his general Jāya or Jāyana. This person belonged to a family of local chiefs who had been in the service of Chōdibhūpa. After Ganapati had conquered the country at the mouth of the Krishnā river, he married Jāya's two elder sisters Nāramā and Pēramā and took Jāya over into his service. The immediate object of the inscription is to record that, in A.D. 1231, Jāya founded a Śaiva temple which he called Ganapēsvara after his patron Ganapati, and the name of which survives to the present day in the hamlet of Ganapēsvaram.

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

No.	Situation.	Dynasty.	King.	Date.	Language.
144	On the northern slope of the Brahmagiri hill near Siddapura.	Maurya	Dēvaṇam Piya (Asōka)	.....	Prākṛit.
145	In a cave to the east of Siddapura.	Do.	Do.	.....	Do.
146	On the Jaṅga-Rāmēśvara hill near Siddapura.	Do.	Do.	.....	Kanarese. See Dr. Fleet's <i>Kanarese Dynasties</i> , p. 47 f.
147	On a slab near the Sūryanārāyaṇa shrine on the Jaṅga-Rāmēśvara hill.	Chālukya	Vishnuvardhana-Mahārāja-Vijayāditya, son of Trailokyamalla.	Saka 986 [expired], Krōdhin	Do.
148	On a boulder behind the shrine of Jaṅga-Rāmēśvara on the hill of the same name.	Pallava	Trailokyamalla-Nolamba - Pallava - Pērmādī-Jayasimhadēva.	Saka 983 [expired], Virōdhikrit	Do.
149	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hoyasā	Vira-Balādhadēva	Saka 1066, Chitrabhaṇu	Tamil verse.
150	Right of the entrance to the east gōpura of the Natarāja temple at Chidambaram.	Pāṇḍya	.....	.....	Do.
151	Do.	Do.	Sundara-Pāṇḍya	.....	Do.
152	Do.	Do.	Do.	.....	Tamil verse. Modern.
153	Do.	Do.	Do.	.....	Tamil. Records the building of the gōpura.
154	Left of the entrance to the north gōpura of the same temple.	Vijayanagara	Kṛishṇadēva	.....	Sanskrit version of No. 174.
155	Right of the west entrance to the second gōpura of the same temple.	Do.	Do.	.....	Opens with the usual Sanskrit <i>śrīvidas</i> of Sundara-Pāṇḍya, whose vassal the donor appears to have been.
156	Right of the same temple.	Tondaimān	Do.	.....	Sanskrit verse.
157	Do.	Do.	Sundara-Pāṇḍya	.....	Do.
158	South wall of the second gōpura of the same temple.	Pāṇḍya	Do.	.....	Sanskrit and Tamil.
159	West wall of the second gōpura of the same temple.	Do.	Do.	.....	Sanskrit verse.
160	Right of the west entrance to the second gōpura of the same temple.	Do.	Do.	.....	Tamil.
161	On two pillars in the cave-temple at Vallam near Chingleput.	Pallava	Mahādra-Pittarāja	14th year	Do.
162	On a pillar in the same temple.	Do.	Sakalabhuvaṇachakravartin	Darmukhin	Kanarese.
163	On a stone in front of the Nāgareśvara temple at Kurudumalai near Mulabagal.	Do.	dēva.	.....	Tamil fragment.
164	On a stone in front of the Viṅṇēśvara temple at Kurudumalai.	Do.	.....	Saka 12[96] expired, Pramādin	Tamil.
165	North wall of the same temple.	Do.	.....	Saka 1220 expired, Vilambin	Do.
166	West wall of the same temple.	Do.	.....	Saka 1283 expired, Playa	Do.
167	East wall of the same temple.	Do.	.....	Saka 1195 expired, Sṛmukha	Do.
168	South wall of the same temple.	Do.	.....	Saka 1182 expired, Raudra	Do.
169	On a boulder, a furlong to the south of the Viṅṇēśvara temple at Kurudumalai.	Do.	.....	Saka 1105	Tamil. Much obliterated.

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

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

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

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers:—

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

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

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

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

- I. Tanjore district—Tanjore.
- II. South Arcot district—Chidambaram.
- III. North Arcot district—Kalahasti, Dûsi, Kuranganimuttam, Kûrambandal and Ukkal.
- IV. Chingleput district—Conjeeveram and Vallam.
- V. Nellore district—Udayagiri and Dâsaripalle.
- VI. Anantapur district—Tadipatri.
- VII. Kistna district—Guntur, Narasârâvupêta, Nâdendla, Kondavidu, Pedda-Kakani, Namâra, Râma, Mangalagiri, Bezvâda, Kôtapakonda, Irâpâdu, Gôvindapuram, Yennadala, Avanigadda, Ganapâsaram, Sriakulam, Gudivâda and Mandapâda.
- VIII. Godavari district—Draksharamam, Sarpavaram, Bhimavaram, Pithapuram, Tirupati, Palivela, Rajahmundry, Pâlakôl, Ellore and Tadikalpudi.
- IX. Mysore State—
 - (a) Chitaldroog district—Siddâpura.
 - (b) Hassan district—Sravana-Belgola.
 - (c) Bangalore district—Whitefield.
 - (d) Kolar district—Kurudumalai.

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

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

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

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

6. The Śiva temple at Chidambaram contains a number of Sanskrit and Tamil inscriptions of king Sundara-Pāndya of Madhurā (Nos. 171, 172 and 176 to 184 of 1892), which record gifts to the temple and refer to victories over the Hoysala king (Sōmēśvara), Ganda-Gōpa (i.e., Ganda-Gōpāla), (the Kākatiya king) Ganapati, and the kings of Cuttack, Malabar and Ceylon. These historical references prove that the king is identical with Jatāvarman *alias* Sundara-Pāndyadēva, whose inscriptions are found at Śrīraṅgam and Tirukkarukkunram, and who ascended the throne in A.D. 1250 or 1251 (*Indian Antiquary*, Vol. XXI, pp. 122 and 343). A further short inscription of Sundara-Pāndya, in which he boasts of his victories over various kings, is inscribed on one of the *gōpuras* of the large Vishnu temple at Little Kāñchi (No. 52 of 1893).

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

8. The town of Kālahasti in the North Arcot district is picturesquely situated between two steep hills, one of which, in the north, bears a temple of Durgāmbā, and the second, in the south, one of Kannappēśvara, i.e., the Śvara (Śiva temple) of Kannappa, one of the sixty-three devotees of Śiva, whose legendary history is contained in the *Periyapurāṇam* (pp. 65 ff. of the Madras edition of 1888). Kannappa is there said to have sacrificed one of his eyes to a *liṅga* on the hill of Tirukkālatti (Kālahasti). His intention of offering the second eye as well was frustrated by Śiva himself, who conferred on him the name Kannappa with reference to the sacrifice of his eyes (Tamil *kan*). In the centre of the town is a small Vishnu temple called Varadarāja, which is devoid of inscriptions and apparently modern. The palace of the Raja of Kālahasti was built 80 years ago. On the western side of the Kannappa hill extends the large temple of Kālahastīśvara, which contains the so-called Air-Liṅga (*Vāyu-Liṅga*). At the north-east corner of the temple rise two imposing *gōpuras* and a wooden car of large dimensions. The two shrines of Kāśī-Viśvanāthēśvara and Manikantēśvara adjoin the southern side of the big temple. The second of them contains several inscriptions. One of these (No. 202 of 1892), which is much obliterated, appears to allude to the Śaiva devotee Kannappa. Another (No. 201) records an endowment for offerings by Sāmanta-Bhōja, the minister of (the Kākatiya king) Ganapati. This minister is already known from an inscription at Conjeeveram

which I have published in the *Indian Antiquary* (Vol. XXI, pp. 197 ff.). The new inscription shows that Dōchi and Vāchāmbā, who are also mentioned in the Conjeeveram inscription, were Sāmanta-Bhōja's father and mother. Further south, on the slope of the Kannappa hill, is a small temple of Brahmā, which encloses a stone bust of the four-faced god. To the left of the Brahmā temple and at the back of a mandapa below it, bass reliefs of Śaiva deities are cut on the rock. Further south is the temple of Agastyēśvara with one inscription of Rājarāja. On the opposite side of the hill is a deserted tank called Bharadvāja-Tīrtha. My First Assistant examined the inscriptions of the Kālahastīśvara temple as far as the chunnam, with which the South-Indians of the present day are wont to cover the historical records of their ancestors, admitted. A few of them were cleaned and copied (Nos. 195 to 200 of 1892). One of these (No. 195) records a grant by a daughter of the Gaṅga king Śīya-Gaṅga, the lord of Kuvalālapura (i.e., Kōlār). Two other inscriptions of the same chief were discovered by my First Assistant at Conjeeveram (Nos. 10 and 44 of 1893). In one of these, he is surnamed Amarābharana, and the other belongs to the reign of Ganda-Gōpāla. This settles the approximate time of the composition of the well-known Tamil Grammar *Nannūl* which, according to its preface, was written by Pavanandi at the request of Śīya-Gaṅga Amarābharana.

9. The hill-fort of Udayagiri in the Nellore district and the Rāṅganāyaka temple in the village at the foot of the hill contain a few comparatively modern inscriptions. Two of them (Nos. 208 and 209 of 1892) record the erection of a temple of Vishnu and one of Śiva by a certain Tammarāya or Tamarāya. Another (No. 204) states that Timmarāju constructed a *gōpura*, *mandapa*, *prākāra* and tank for the temple of Rāṅganāyaka, and mentions a number of villages. The four remaining inscriptions which were copied, belong to the kings of Vijayanagara. One of these (No. 203) records that Krishnarāya made a gift to the temple after his return from the conquest of Pratāpa-Rudra whom he had pursued as far as Kondavīdu. The same achievement of Krishnarāya and the capture of the fort of Udayagiri is referred to in a trilingual (Telugu, Kanarese and Tamil) inscription on the hill of Tirupati in the North Arcot district (Nos. 53 to 55 of 1888-89). Three inscriptions in the Kistna district (Nos. 242, 255 and 257 of 1892) attribute the capture of Kondavīdu to Krishnarāya's minister Śālva-Timma, the son of Rāchaya and grandson of Vēmaya, and place it in Śaka 1437 (A.D. 1515). A cave on a hill near Dāsaripalle, which I visited in the hope of finding ancient inscriptions in it, contains only a record of the Vijayanagara king Krishnadēva (No. 210 of 1892).

10. The two temples of Śiva and Vishnu at Nādendla contain many Sanskrit and Telugu inscriptions of a dynasty of local chiefs who profess to be descended from Buddharman, an officer of the Eastern Chalukya king Kubja-Vishnu. The earliest inscription (No. 227 of 1892) is one of Mamma-Manda, which is dated in A.D. 1186, and the latest (No. 286) one of Manumarāju of A.D. 1258. Mamma-Manda, his younger brother Chōderāju, Buddharāju, and Mallerāju the father of Manumarāju were vassals of Kulōttunga-Chōda. Rudradēva, whose inscription (No. 279) is dated in A.D. 1201, was related by marriage to the Kākatiya king Ganapati. The king Kulōttunga-Chōda, of whom the earlier members of the family were founders, is probably identical with Kulōttunga-Chōda, Gonka or Velanarta-Gonka, a son of Rājendra-Chōda, whose inscriptions are dated between A.D. 1133 (No. 344) and 1150 (No. 224). No. 214 states that Manda, the grandfather of Chōderāju, had been a vassal of Rājendra-Chōda.

11. At Berrāda, facsimiles were prepared of all the inscriptions which Mr. Sewell mentions in his *Notes on Antiquities*, Vol. I, pp. 47 ff. Four of these apparently belong to the Eastern Chalukyas and Chalukya-Chōlas; viz., one of Yuddha-malla, the grandson of Mallapa (No. 323 of 1892), two of Kulōttunga-Chōla (Nos. 269 and 325), and one of Vishnuvardhana *alias* Parāntakadēva (No. 282). No. 308 furnishes the date A.D. 1468 for Kapilēśvara, the Gajapati king of Orissa (compare *Indian Antiquary*, Vol. XX, page 390), and No. 306 the date A.D. 1298 for Pratāpa-Rudra, the Kākatiya king of Warangal. This king was still reigning in A.D. 1316 when Conjeeveram was taken by one of his generals (No. 43 of 1893). Two other Kākatiya inscriptions at Kāsi (Nos. 254 and 256 of 1892) are dated in

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

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

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

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and proofs for the *Epigraphia Indica* (New Series) have to be treated as urgent. Unless the Press works at a quicker rate, the regular publication of the new journal will be impossible in spite of every effort on my part.

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

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

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

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

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

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

B.— Stone inscriptions copied in 1893— cont.

Number.	Situation.
181 to 439	Bhīmēśvara temple at Drākshārāmam.
440 to 463	Bhāva-Nārāyaṇa temple at Sarpavaram.
464 to 505	Bhīmēśvara and Nārāyaṇa temples at Bhīmavaram.
506	On a pillar in the Kuntī-Mādhava temple at Pithāpuram.
507 to 521	Sriṅgāra-Vallabharāya temple at Tirupati in the Peddāpuram taluk.
522 to 544	Koppēśvara temple at Palivela.
545 to 552	Rajihmundry.
553 to 566	Kahīrāmēśvara temple at Pālakōl.
567 to 570	Ellore.
571 & 572	Taḍikalpāḍi.
573 to 575	Guḍivāda and Mandapāḍu.

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

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

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

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

3. Of these papers, the first ten numbers are set up, but still only in galley proofs. This is chiefly due to the fact that the Press had to cut a number of types with diacritical marks, and it is to be hoped that the printing will now progress at a much quicker rate. In order to secure the timely publication of the four parts due in 1893, the first and second of which ought to have appeared in January and April, I request that Government might be so good as to direct the Press that all manuscripts

B.— Stone inscriptions copied in 1893— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
131	On the west, south and east faces of a pillar in front of the Durgāmbā temple at Gāṇapāvaram.	Kākatīya	Gaṇapati	Śaka 1153 [expired], Khara	Sanskrit and Telugu.
132	On the east face of the same pillar	...	...	Śaka 16[9]3 [expired], Khara	Telugu.
133 to 135	On the north face of the same pillar	...	...	Śaka 1235 and 1268	Do.
136 to 148	On stones built into the shrine of Śrīkākūṭēśvara at Śrīkākūṭam.	...	...	Śaka 1177 to 1214	Telugu. No. 147 (undated) mentions the Kākatīya king Gaṇapati.
149 to 152	On stones built into the <i>maṇḍapa</i> in front of the same shrine.	...	...	Śaka 1054 and 1275	Telugu.
153	On a stone built into the same	...	...	....	Telugu. Mentions a chief of Dhānyakakāka (Amarāvati) and the temple of Amarēśvara (at Amarāvati).
154	Do.	...	...	....	Telugu. Appears to mention the Kākatīya king Gaṇapati.
155	Do.	...	...	....	Telugu. Resembles No. 154.
156	Do.	...	...	....	Sanskrit. A list of <i>śrīrasas</i> .
157 to 159	On stones built into the same	...	...	....	Telugu.
160 to 162	On walls connecting the different shrines in the same temple.	...	...	....	Do.
163	On the east <i>gōpura</i> of the same temple	...	...	....	Do.
164	On a pillar in the <i>maṇḍapa</i> near the same <i>gōpura</i> .	...	...	Śaka 1178 and 1220	Do.
165	On the same pillar	...	...	Śaka 1205 [expired], Svabhānu	Do.
166	On a pillar lying in the same temple	...	...	Śaka 10[85]	Do.
167	On a pillar lying at the entrance to the same temple.	...	...	Śaka 1080	Do.
168 to 170	On the same pillar	...	...	Śaka 1094	Do.
171	Do.	...	...	Śaka 1078	Do.
172	On a pillar in the Kalyāṇa <i>maṇḍapa</i> of the same temple.	...	...	Śaka 1079	Do.
173	On a pillar in the <i>maṇḍapa</i> of the Mallēśvara temple at Śrīkākūṭam.	...	...	Śaka 10[77] and 5th year	Do.
174	On stones built into the floor of the same <i>maṇḍapa</i> .	...	...	[Śvara]	Telugu. Mentions Kulōttuṅga-Chōḍa-Gonka as a vassal.
175 to 177	On the north <i>gōpura</i> of the same temple	...	...	....	Telugu.
178	Do.	...	...	....	Do.
179	Do.	...	...	....	Do.
180	Do.	...	...	....	Do.

B.— Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1	South wall of the Śrīnāśāśvara shrine in the	Chōla	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-	6th year	Tamil.
2	North wall of the second <i>prākāra</i> of the same	Kākatya	dēva (I.)	Śaka 1172 expired	Do.
3	Do.	Vijayanagara	Śaśāśvadēva	Śaka 1472, Saumya	Telugu.
4	West wall of the second <i>prākāra</i> of the same	Chōla	Tribhūvanachakravartin Rājārājadēva	[15]th year	Tamil.
5a	Do.	Do.	Do.	19th year	Do.
5b	Do.	Do.	Do.	2nd year	Do.
6	Do.	Do.	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-	17th year	Tamil.
7a	Do.	Do.	dēva.	[2nd] year	Do.
7b	Do.	Do.	Tribhūvanachakravartin Rājārājadēva	19th year	Do.
7c	Do.	Do.	Rājārājadēva	8th year	Do.
8	Do.	Do.	Tribhūvanachakravartin Rājārājadēva	2nd year	Do.
9	South wall of the second <i>prākāra</i> of the same	Do.	Rājārājadēva	16th year	Do.
10	North wall of the second <i>prākāra</i> of the same	Do.	Kō-Parakēśarivarman <i>alias</i> Rājārājadēva	27th year	Do.
11	West wall of the second <i>prākāra</i> of the same	Do.	dēva.	2nd year	Do.
12	East wall of the Natarāja shrine in the same	Vijayanagara	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-	Śaka 1328 expired, Vyaya	Do.
13	temple.	....	dēva.	.....	Sanskrit fragment.
14	In the <i>gōpura</i> of the 1000-pillared <i>mandapa</i> in	Pallava	Bakkarāja (II.)	[2]8th year	Tamil.
15	temple at Conjeevaram.	Chōla	Nandijvarman	18th year	Tamil. Incomplete.
16	North wall of the same temple ..	Chōla	Kō-Parakēśarivarman <i>alias</i> Rājendra-Chōla-	6th year	Tamil. Obliterated.
17	North and west walls of the same temple	Vijayanagara	dēva.	39th year	Do.
18	South wall of the same temple	Chōla	Trumalaidēva	23rd year	Do.
19	North wall of the shrine in the Perumā temple	Do.	Kō-Rājākēśarivarman <i>alias</i> Kulōttunga-Chōla-	13th year	Do.
20	at Utkal.	Do.	dēva (I.)	14th year	Do.
21	South and west walls of the same shrine	Do.	Kō-Rājākēśarivarman	29th year	Do.
22	West wall of the same shrine	Do.	do.	17th year	Do.
23	Do.	Do.	Kō-Rājārāja-Kēśarivarman	10th year	Do.
24	South wall of the same shrine	Do.	do.	16th year	Do.
25	Do.	Rāshtrakūṭa	Kanbaradēva	15th year	Do.
26	Do.	....	Kanbarvarman	4th year	Do.
27	North wall of the <i>mandapa</i> in the same temple.	Chōla	Kō-Parakēśarivarman <i>alias</i> Rājendra-Chōla-	16th year	Do.
28	Do.	Do.	dēva.	24th year	Do.
29	Do.	Do.	Kō-Rājārāja-Kēśarivarman <i>alias</i> Rājārājadēva	37th year	Do.
30	West wall of the same <i>mandapa</i>	Do.	Madirakōṭṭa Kō-Parakēśarivarman	17th year	Do.
31	South wall of the same <i>mandapa</i>	Do.	Kō-Rājākēśarivarman	.....	Do.

B.— Stone inscriptions copied in 1893— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
32	South wall of the same <i>mandapa</i>	Chōla	Kā-Parakēśarivarman	4th year	Tamil.
33	Base of the west wall of the "rock" in the veram. <i>Perumal</i> temple at Little Conjeeveram.	Do.	Kō-Parakēśarivarman <i>alias</i> Vikrama-Chōla-dēva.	9th year	Do.
34	Do. do. do.	...	Chōla-Tikka	...	...
35	Base of the north wall of the same	...	...	Saka 1156	...
36	Do. do.	...	...	...	...
37	Base of the east wall of the same	Chōla	Tammu-Siddhi	...	...
38	Left of entrance to the Narasimha shrine in the same temple.	...	Tribhuvanachakravartin	...	...
39	Base of the <i>perandah</i> round the "rock" in the same temple, east.	Chōla	Gaṇḍa-Gōpāla	Saka 1127	Sanskrit in Kanarese characters. Gift of cows by the minister Tripurantaka.
40	South side of the same	...	Tribhuvanachakravartin	27th year	Sanskrit.
41	Do. do.	...	...	...	Tamil.
42	Do. do.	...	...	16th year	Do.
43	West side of the same	...	Tribhuvanachakravartin	...	Do.
44	West wall of the second <i>prākāra</i> of the same temple.	...	Tribhuvanachakravartin	17th year	...
45	Do. do.	...	Tribhuvanachakravartin	...	...
46	North wall of the second <i>prākāra</i> of the same temple.	...	Tribhuvanachakravartin	22nd year	Tamil. Mentions <i>gaṇḍa</i> , Nalū
47	Do. do.	...	...	...	Tamil. Siddha of Kāñchi.
48	Do. do.	...	...	...	Tamil. Only beginning copied.
49	In the <i>gōpura</i> near the Abhisheka <i>mandapa</i> in the same temple, left of entrance.	Chōla	Alluntikkamahārāja Gaṇḍa-Gōpāladēva	...	...
50	In the same <i>gōpura</i> , right of entrance.	Do.	Tribhuvanachakravartin	7th year	...
51	In the outermost <i>gōpura</i> of the same temple, right of entrance.	...	Tribhuvanachakravartin	7th year	...
52	Do. do.	...	...	...	...
53	In the same <i>gōpura</i> , left of entrance	Chōla	Kō-Rājākēśarivarman	14th year	Tamil. Records a grant by Brah-
54	West and north walls of the Śaśānēśvara shrine in the <i>ṭāmanātha</i> temple at Conjeeveram.	Pāṇḍya	Champa, son of Vira-Chōla	...	Tamil. Mentions a Gaṅga chief, Ahavamallarsaṅ.
55	On the outside of the north wall of the enclosure of the Tanjore temple.	Chōla	Sundara-Pāṇḍya	...	...
56	Do. do.	...	...	...	...
57	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Do.	Kō-Rājākēśarivarman <i>alias</i> Rājādhirājadēva	27th year	Tamil. Only historical introduction copied.

B.— Stone inscriptions copied in 1893— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
58	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Chōla	Kō-Rājākēśarivarman <i>alias</i> Rājādhirājadēva	29th year	Tamil.
59 to 80	Mr. Rice's <i>Inscriptions at Sravasa-Belgola</i> , Nos. 127, 56, 60, 57, 124, 138, 51, 49, 48, 129, 130, 131, 128, 139, 108, 105, 45, 46, 52, 59, 85—89, 90—97.	...	...	...	...
81	On a broken slab in the temple of Gōmatēśvara at Sravasa-Belgola.	Hoysala	Vishnuvardhana	...	Kanarese.
82 to 93	Mr. Rice's Nos. 113, 109, 115, 61, 50, 44, 43, 41, 39—40, 42, 144, 68.	...	...	...	...
94	On the doorway to the left of the Iruve-Brahmadēvara-Gudi at Sravasa-Belgola.	...	...	...	...
95 to 101	Mr. Rice's Nos. 15, 26, 36, 24, 103, 17, 58.	...	...	...	...
102 to 108	Trikoṭīśvara temple at Kōṭṭapakoṇḍa	...	...	...	...
109 & 110	On a pillar in front of the Sōmēśvara temple at Irupāṇḍu.	...	...	...	...
111	Do. do.	...	...	...	...
112	On a stone in front of the Bhīmēśvara temple at Gōvīndapuram.	...	...	...	...
113	Do. do.	...	...	...	...
114	Do. do.	...	...	...	...
115 to 117	On a pillar in front of the Virabhadra temple at Yenamadala.	...	...	...	...
118	On a stone built into the eastern enclosure of the same temple.	...	...	...	...
119	On a stone built into the southern enclosure of the same temple.	...	...	...	...
120 to 122	Vēṅgōpāla temple at Yenamadala	...	...	...	...
123	On a pillar in front of the Rāmaśaṣṭin temple at Yenamadala.	...	...	...	...
124	On a stone in the Āṇḍanēya temple at Yenamadala.	...	...	...	...
125	On a stone in the Vēṅgōpāla temple at Yenamadala.	...	...	...	...
126	On the east face of a pillar in the Lakshmi-Nāṭyapa temple at Avanigadda.	...	...	...	...
127	On the north face of the same pillar	...	...	...	...
128	On another pillar in the same temple	...	...	...	...
129	At the entrance to the shrine in the same temple.	...	...	...	...