

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 Ganapavaram.	Kakatiya	Ganapati ..	Saka 1163 [expired], Khara	Sanskrit and Telugu.
132 to 135	On the east face of the same pillar ..	...	...	Saka 1163 [expired], Khara	Telugu.
136 to 148	On stones built into the shrine of Śrīkāṇṭhēśvara at Śrīkāṇṭham.	...	...	Saka 1235 and 1268 ..	Do.
149 to 152	On stones built into the <i>mandapa</i> in front of the same shrine.	...	...	Saka 1177 to 1214 ..	Telugu. No. 147 (undated) mentions the Kakatiya king Ganapati.
153	On a stone built into the same ..	...	...	Saka 1064 and 1276 ..	Telugu.
154	Do.	...	...	....	Telugu. Mentions a chief of Dhanyakataka (Amaravati) and the temple of Amaravati.
155	Do.	...	...	....	Telugu. Appears to mention the Kakatiya king Ganapati.
156	Do.	...	...	....	Sanskrit. Resembles No. 154.
157 to 159	On stones built into the same ..	...	...	....	Telugu. A list of <i>virudā</i> .
160 to 163	On walls connecting the different shrines in the same temple.	...	...	....	Do.
164	On the east <i>gopura</i> of the same temple	...	...	Saka 1178 and 1220 ..	Do.
165	On a pillar in the <i>mandapa</i> near the same <i>gopura</i> .	...	...	Saka 1205 [expired], Svabhānu	Do.
166	On a pillar lying in the same temple ..	...	...	Saka 10[85] ..	Do.
167	On a pillar lying at the entrance to the same temple.	...	...	Saka 1080 ..	Do.
168 to 170	On the same pillar ..	...	...	Saka 1094 ..	Do.
171	Do.	...	...	Saka 1078 ..	Telugu. Mentions the Narēndrāśvara temple.
172	On a pillar in the Kalyāṇa <i>mandapa</i> of the same temple.	...	...	Saka 1079 ..	Do.
173	On a pillar in the <i>mandapa</i> of the Mallēśvara temple at Śrīkāṇṭham.	...	...	Saka 10[77] and 6th year ..	Telugu. Gifts to the same temple.
174 to 177	On stones built into the floor of the same <i>mandapa</i> .	...	...	[Svare]	Telugu. Mentions Kulottunga-Chōḍa-Gonka as a vassal.
178 to 180	On the north <i>gopura</i> of the same temple ..	Kakatiya	Pratāpa-Budradēva ..	Sobhakrit ..	Do.

A.— Stone inscriptions copied in 1892— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
322	On another pillar in front of the same shrine.	...	...	Saka 1381, Bahudhānya ..	Telugu. In very archaic characters.
323	On a pillar built into the verandah of the same temple.	...	...	....	Mentions the king's grandfather Mallaparāju.
324	On the same pillar ..	...	...	Saka 1087 ..	Telugu.
325	Do.	...	...	41st year ..	Tamil. Gives Rājendra-Chōḍa-puram as another name of Beavāda.
326	On a stone built into the roof of the Vighnēśvara shrine in the same temple.	...	...	....	Sanskrit and Telugu. Incomplete.
327	On a pillar in the <i>mandapa</i> in front of the Mallēśvara shrine in the same temple.	...	...	....	Telugu.
328	On a stone built in to the roof of the same <i>mandapa</i>.	...	...	....	Do.
329	On a broken pillar in front of the Kanakadurgā shrine on the Indrakūla hill at Beavāda.	...	...	....	Sanskrit and Telugu. Mentions the minister Sālva-Timmarasa.
330	Right of the east entrance to the Mallēśvara temple at Beavāda.	...	...	Saka 1112 ..	Do.
331	Left of the same entrance ..	...	...	Saka 1440 [expired], Bahudhānya	Sanskrit and Telugu. Mentions the minister Sālva-Timmarasa.
332	On a stone built into a small shrine in the Mallikārjuna street at Beavāda.	...	...	Saka 1112 ..	Do.
333	On a stone built into the roof of the <i>mandapa</i> in front of the Mallēśvara shrine at Beavāda.	...	...	Saka 11[9] ..	Do.
334	On a pillar in the <i>mandapa</i> in front of the east entrance of the Mallēśvara temple at Beavāda.	...	...	Saka 1511 [expired], Virōdhin ..	Do.
335	In the north-west corner of the <i>prāśāra</i> of the Rāmēśvara temple at Tadpatrī, first stone.	...	...	Saka 1119 ..	Do.
336	Third stone at the same place ..	...	...	Saka 1348 and 1[4]75 ..	Sanskrit. Incomplete.
337	Fifth do.	...	...	....	Telugu.
338	Sixth do.	...	...	....	Do.
339	Seventh do.	...	...	....	Do.
340	Eighth do.	...	...	....	Do.
341	On the first pillar of a ruined <i>mandapa</i> in the Gōvardhanasāmin temple at Nāḍendla.	...	...	Saka 11[2]0 [expired], Kālayukta	Kanarese. A Jaina inscription. The donor resided at Tāḍipāra (Tadpatrī).
342	On the second pillar of the same <i>mandapa</i> .	...	...	Paridhāvin ..	Telugu.
343	On the third do.	...	...	Saka 1435 [expired], Śrīmukha ..	Do.
344	On the fourth do.	...	...	Saka 1433 [expired], Khara ..	Do.
345	On the first pillar of a ruined <i>mandapa</i> in the Gōvardhanasāmin temple at Nāḍendla.	...	...	Saka 1431 [expired], Sukha ..	Telugu. Mentions the minister Sālva-Timma.
346	On the second pillar of the same <i>mandapa</i> .	...	...	Saka 1429 [expired], Prabhava ..	Do.
347	On the third do.	...	...	Saka 1055 ..	Sanskrit and Telugu.
348	On the fourth do.	...	...	Sobhakrit ..	Do.
349	On a stone lying near the tank at Nāḍendla.	...	...	Saka 1072 ..	Telugu.
350	On a stone built into a <i>mandapa</i> of the Mallēśvara temple at Nāḍendla.	...	...	Saka 1071 and 1094 ..	Do.
351	On a second stone at the same place ..	...	...	Saka 1[18]0 ..	Do.
352	On a second stone at the same place ..	...	...	Saka 1481 ..	Telugu and Kanarese. Mentions the <i>daṇḍāditya</i> Anantapāla; see Dr. Fleet's <i>Kanarese Dynasties</i> , p. 51.

A. Stone inscriptions copied in 1892—Cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
195	East wall of the second <i>prākāra</i> of the Kālabastīśvara temple at Kālabasti.	Chōla	Tribhuvanachakravartin	3rd year	Tamil.
196	Do.	Do.	Rājārjadēva	10th year	Tamil. Gift by a queen of Yādava.
197	Do.	Do.	Chakravartin	16th year	Tamil. Gift by Vira-Rākshasa-Yādavarāja.
198	North wall of the second <i>prākāra</i> of the same temple.	Do.	Tribhuvanachakravartin	19th year	Tamil. Gift by a queen of Madhurātaka-Potiappi-Chōla.
199	On the wall of the kitchen of the same temple.	Do.	Rājārjadēva	[28]th year	Tamil. Gift by Kāmarasen, a descendant of the Pallava race.
200	Do.	Do.	Do.	8th year	Tamil. Gift by Vira-Nārasimhadeva <i>alias</i> Yādavarāja.
201	On a stone in front of the Maṇikarṇṭhēśvara temple at Kālabasti.	Kākaṭiya	Ganapati	.....	Sanskrit.
202	Right of the entrance to the <i>gōpura</i> of the same temple.	Do.	Do.	.....	Do.
203	On a stone in the Raṅganāyaka temple at Udayagiri.	Vijayanagara	Vīra-Kṛishṇarāja	.....	Kanarese. Mutilated.
204	On a wall of the same temple	Do.	Do.	.....	Telugu.
205	Do.	Vijayanagara	Do.	.....	Do.
206	In a <i>gōpura</i> of the same temple	Do.	Do.	.....	Do.
207	On a rock on the road from the lower to the upper fort of Udayagiri.	Do.	Do.	.....	Do.
208	Near the Baptist Mission bungalow on the Udayagiri hill.	Do.	Tammarāja, son of Kaṇṭamarāja Valabhaṃyaya, grandson of Mādhanavarmān.	Saka 1382, Vikriti	Telugu. The Śāka and cyclic years do not correspond.
209	Do.	Do.	Tamarāja, son of Kaṇṭamarāju Valabhaṃyaya.	Do.	Do.
210	In a cave on the eastern slope of a hill at Dāsaripalle near Udayagiri.	Vijayanagara	Kṛishṇadēva	Saka 14[36] [expired], Bhāva	Telugu.
211	On a pillar in the Lakṣmī-Narasimha temple at Guṇṭār.	Do.	Do.	Saka 14[714] [expired], [Par]jadhāvin	Do.
212	On a pillar in the Agastīśvara temple at Old Guṇṭār.	Do.	Do.	Saka [1508 expired], Vyaya	Do.
213	On a pillar in front of the Paṭṭābhīratna temple at Narasīpur.	Do.	Do.	Saka 1465 [expired], Sōbhakrit	Do.
214	On a pillar in the Mūlasekhara temple at Nāṇḍigā.	Do.	Do.	Saka 1382, Vikriti	Telugu. The Śāka and cyclic years do not correspond.
215	On the same pillar	Do.	Do.	Do.	Do.
216	Do.	Do.	Do.	Saka 1407 [expired], Viśvānu	Telugu. Private grant of cows to the temple of Mallikārjunadēva.
217	Do.	Do.	Do.	Saka 1310 [expired], Vibhava	Telugu. Records the erection of the pillar.
218	Do.	Do.	Do.	Saka 12[19], Hēmalambin	Sanskrit and Telugu fragment.
219	Do.	Do.	Do.	Saka 1054	Sanskrit. The donor was a descendant of Buddhavarman, an officer of Kubja-Vishnu.
220	Do.	Do.	Do.	Saka 1060	Telugu. The donor was a vassal of Kuṭūṅga-Chōla.
221	Do.	Do.	Do.	Saka 1061	Sanskrit and Telugu. Gift by a certain Kaṇṇa.
222	On another pillar in the same temple	Do.	Do.	Saka 1064	Telugu.
223	On the same pillar	Do.	Do.	Saka 1061	Do.
				Saka 1063	Do.
					Sanskrit and Telugu.

A.— Stone inscriptions copied in 1892— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
224	On the same pillar	....	Velanāṇṭi-Kulōttunga-Chōḍa-Gonka ..	Śaka 1072	Telugu.
225	Do.	....	Do.	Śaka 1063	Sanskrit and Telugu.
226	Do.	....	Do.	Śaka 1073	Do.
227	Do.	....	Manma-Maṇḍa ..	Śaka 1082	Telugu. The donor was a vassal of Kulōttunga-Chōḍa.
228	On a third pillar of the same temple	....	Buddharāja ..	Śaka 10770	Do.
229	On the same pillar	....	Gunḍāmbikā, queen of Buddha	Śaka 1192	Telugu.
230	Do.	....	Velanāṇṭi-Kulōttunga-Chōḍa-Gonka, son of	Śaka 1093	Sanskrit and Telugu.
231	Do.	....	Rājendra-Chōḍa.	Śaka 1066	Do.
232	Do.	....	Buddharāja ..	Śaka 1068	Do.
233	Do.	....	Manḍarāja, son of Mallerāju ..	Śaka 1065	Do.
234	On a pillar in the deserted temple of Gōvar-	....	Do.	Śaka 1075	Do.
235	On the same pillar	....	Do.	Śaka 1062	Telugu. Grant to the temple of Kēśavādēva.
236	Do.	....	Do.	Śaka 1065	Do.
237	Do.	....	Do.	Śaka 1066	Do.
238	Do.	....	Do.	Śaka 1067	Do.
239	Do.	....	Do.	Śaka 1068	Do.
240	Do.	....	Do.	Śaka 1069	Do.
241	Do.	....	Do.	Śaka 1070	Do.
242	On a pillar in Kōṇḍavīḍu	....	Do.	Śaka 1071	Sanskrit fragment. Opens with the same genealogy as No. 233.
243	On four pillars in the mosque at Kōṇḍavīḍu ..	....	Do.	Śaka 1069	Sanskrit.
244	Left of entrance to the north wall of a	....	Do.	Śaka 1070	Sanskrit and Telugu. The donor was an officer of Kulōttunga-Chōḍa.
245	deserted temple in the fort at Kōṇḍavīḍu.	....	Do.	Śaka 1071	Sanskrit and Telugu.
246	Right of entrance to the same wall	....	Do.	Śaka 1072	Chōḍa.
247	On a pillar in front of the Gōpāla temple at	....	Do.	Śaka 1073	Sanskrit and Telugu. Private grants to the temple of Mallāśvāra.
248	Pēḍa-Kāṭāṇi near Guṇṭūr.	....	Do.	Śaka 1074	Telugu.
249	On a pillar in front of the Vīrabhadra temple	....	Do.	Śaka 1075	Do.
250	at Pēḍa-Kāṭāṇi.	....	Do.	Śaka 1076	Do.
251	On a pillar in the Mallēśvara temple at	....	Do.	Śaka 1077	Do.
252	Nambūr.	....	Do.	Śaka 1078	Do.
253	On the south face of a pillar in front of the	....	Do.	Śaka 1079	Do.
254	Kōṇḍarāma temple at Kāzā, near Guṇṭūr.	....	Do.	Śaka 1080	Do.
255	On the east and north faces of the same	....	Do.	Śaka 1081	Do.
256	pillar.	....	Do.	Śaka 1082	Do.
257	On four faces of another pillar in the same	....	Do.	Śaka 1083	Do.
258	temple.	....	Do.	Śaka 1084	Do.
259	On two faces of a pillar near the Agastyēśvara	....	Do.	Śaka 1085	Do.
260	temple at Kāzā.	....	Do.	Śaka 1086	Do.
261	On four faces of a pillar near the steps leading	....	Do.	Śaka 1087	Do.
262	to the temple on the hill at Maṅgalagiri.	....	Do.	Śaka 1088	Do.
263	On a pillar in the Mallēśvara temple at	....	Do.	Śaka 1089	Do.
264	Nambūr.	....	Do.	Śaka 1090	Do.
265	On the south face of a pillar in front of the	....	Do.	Śaka 1091	Do.
266	Kōṇḍarāma temple at Kāzā, near Guṇṭūr.	....	Do.	Śaka 1092	Do.
267	On the east and north faces of the same	....	Do.	Śaka 1093	Do.
268	pillar.	....	Do.	Śaka 1094	Do.
269	On four faces of another pillar in the same	....	Do.	Śaka 1095	Do.
270	temple.	....	Do.	Śaka 1096	Do.
271	On two faces of a pillar near the Agastyēśvara	....	Do.	Śaka 1097	Do.
272	temple at Kāzā.	....	Do.	Śaka 1098	Do.
273	On four faces of a pillar near the steps leading	....	Do.	Śaka 1099	Do.
274	to the temple on the hill at Maṅgalagiri.	....	Do.	Śaka 1100	Do.

A.— Stone inscriptions copied in 1892— cont.

No.	Situation.	Dynasty.	King.	Date.	Language.
275	On four faces of a pillar in front of the Laksh-	Vijayanagara	Sadāśivamahārāja ..	Śaka 1480 [expired], Kālayukti ..	Telugu. Grant by Timmarājaya.
276	mi-Narasimha temple at Maṅgalagiri.	....	Do.	Śaka 1515 [expired], Vijaya ..	Telugu.
277	On three sides of an octagonal pillar in the	....	Do.	Śaka 1138 to 1177 ..	Sanskrit and Telugu. Gifts to the temple of Mallēśvara.
278	śāzār street at Maṅgalagiri.	....	Do.	Śaka 1065 and 1141 ..	Telugu. Private gifts.
279	On the first pillar of the ruined Kanakadurgā	....	Do.	Śaka 1072 to 1155 ..	Telugu.
280	maṇḍapa at the foot of the Indrakīla hill at	....	Do.	Śaka 1123, Durmukhin (mistake for Dur-	Telugu. The donor was a relative of the Kākatya king Gaṇapati.
281	Bezavāda.	....	Do.	Śaka 1152 ..	Telugu.
282	On the second pillar of the same maṇḍapa	....	Do.	Śaka 1153 ..	Sanskrit.
283	On the same pillar	....	Do.	5th year and Śaka 1037 [expired], Man-	Telugu.
284	Do.	....	Do.	Śaka 1111[6]9 ..	Telugu.
285	Do.	....	Do.	Śaka 1112[9] ..	Telugu.
286	Do.	....	Do.	Śaka 1113[9] ..	Telugu.
287	Do.	....	Do.	Śaka 1114[9] ..	Telugu.
288	Do.	....	Do.	Śaka 1115[9] ..	Telugu.
289	On the fourth pillar of the same maṇḍapa	....	Do.	Śaka 1116[9] ..	Telugu.
290	On the same pillar	....	Do.	Śaka 1117 ..	Telugu.
291	Do.	....	Do.	Śaka 1118 ..	Telugu.
292	Do.	....	Do.	Śaka 1119 ..	Telugu.
293	Do.	....	Do.	Śaka 1120 ..	Telugu.
294	Do.	....	Do.	Śaka 1121 ..	Telugu.
295	Do.	....	Do.	Śaka 1122 ..	Telugu.
296	Do.	....	Do.	Śaka 1123 ..	Telugu.
297	Do.	....	Do.	Śaka 1124 ..	Telugu.
298	Do.	....	Do.	Śaka 1125 ..	Telugu.
299	Do.	....	Do.	Śaka 1126 ..	Telugu.
300	Do.	....	Do.	Śaka 1127 ..	Telugu.
301	Do.	....	Do.	Śaka 1128 ..	Telugu.
302	Do.	....	Do.	Śaka 1129 ..	Telugu.
303	Do.	....	Do.	Śaka 1130 ..	Telugu.
304	Do.	....	Do.	Śaka 1131 ..	Telugu.
305	Do.	....	Do.	Śaka 1132 ..	Telugu.
306	Do.	....	Do.	Śaka 1133 ..	Telugu.
307	Do.	....	Do.	Śaka 1134 ..	Telugu.
308	Do.	....	Do.	Śaka 1135 ..	Telugu.
309	Do.	....	Do.	Śaka 1136 ..	Telugu.
310	Do.	....	Do.	Śaka 1137 ..	Telugu.
311	Do.	....	Do.	Śaka 1138 ..	Telugu.
312	Do.	....	Do.	Śaka 1139 ..	Telugu.
313	Do.	....	Do.	Śaka 1140 ..	Telugu.
314	Do.	....	Do.	Śaka 1141 ..	Telugu.
315	Do.	....	Do.	Śaka 1142 ..	Telugu.
316	Do.	....	Do.	Śaka 1143 ..	Telugu.
317	Do.	....	Do.	Śaka 1144 ..	Telugu.
318	Do.	....	Do.	Śaka 1145 ..	Telugu.
319	Do.	....	Do.	Śaka 1146 ..	Telugu.
320	Do.	....	Do.	Śaka 1147 ..	Telugu.
321	Do.	....	Do.	Śaka 1148 ..	Telugu.

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.	Mauya ..	Dēvānā Piya (Aśoka) ..	.....	Prākṛit.
165	In a cave to the east of Siddapura ..	Do. ..	Do. ..	.....	Do.
166	On the Jaṭiṅga-Rāmdevara hill near Siddapura.	Do. ..	Do. ..	.....	Do.
167	On a slab near the Sūryadevvara shrine on the Jaṭiṅga-Rāmdevara hill.	Chālukya ..	Vishnuvardhana-Mahārāja-Vijayāditya, son of Trailokyamalla.	Śaka 987 [expired], Krodhin ..	.....
168	On a boulder behind the shrine of Jaṭiṅga-Rāmdevara on the hill of the same name.	Pallava ..	Trailokyamalla-Nolamba - Pallava - Pērmādi-Jayasinhadeva.	Śaka 993 [expired], Viśodhikrit ..	.....
169	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hoysala ..	Vra-Ballādeva ..	Śaka 1265, Chitrabhanu ..	.....
170	Right of the entrance to the east gopura of the Kārttīya temple at Chidambaram.	Pāṇḍya ..	.....	.....	Do.
171	Do.	Do. ..	Sundara-Pāṇḍya ..	.....	Tamil verse.
172	Do.	Do. ..	Do. ..	.....	Do.
173	Do.	Do. ..	Do. ..	.....	Do.
174	Left of the entrance to the north gopura of the same temple.	Vijayanagara ..	Krishnadeva ..	.....	Tamil verse. Modern.
175	Do.	Do. ..	.....	.....	Tamil. Records the building of the gopura.
176	Right of the entrance to the second gopura of the same temple.	Tondaimāy ..	.....	.....	Sanskrit version of No. 174.
177	Do.	.....	.....	.....	Tamil. Opens with the usual Sanskrit <i>śrī</i> of Sundara-Pāṇḍya, whose vassal the donor appears to have been.
178	South wall of the second gopura of the same temple.	Pāṇḍya ..	Sundara-Pāṇḍya ..	.....	Do.
179	West wall of the second gopura of the same temple.	Do. ..	Do. ..	.....	Sanskrit and Tamil.
180	Right of the west entrance to the second gopura of the same temple.	Do. ..	Do. ..	.....	Sanskrit verse.
181	On two pillars in the cave-temple at Valluṅk near Chingleput.	Pallava ..	Mahēndra-Pōtarāja ..	.....	Tamil.
182	On a pillar in the same temple ..	.....	Sakalabhuvaṇachakravartin Kōpperuṅṅinga-deva.	14th year ..	Do.
183	On a stone in front of the Kārttīya temple at Kurudumalai near Mūlāṅgal.	.....	.....	Durmukhin ..	Kanarese.
184	North wall of the same temple ..	.....	.....	.....	Tamil fragment.
185	West wall of the Sōmakthasvamin temple at Kōpperumalai.	.....	.....	.....	Tamil.
186	East wall of the same temple ..	.....	.....	.....	Do.
187	South wall of the same temple ..	.....	.....	.....	Kanarese.
188	South wall of the Chennarayana temple at Kurudumalai.	.....	.....	.....	Tamil.
189	On a boulder, e. i. long to the south of the Vighnēsvara temple at Kurudumalai.	.....	.....	.....	Do.
190					Do.
191					Do.
192					Do.
193					Do.
194					Do.
195					Do.
196					Do.
197					Do.
198					Do.
199					Do.
200					Do.
201					Do.
202					Do.
203					Do.
204					Do.
205					Do.
206					Do.
207					Do.
208					Do.
209					Do.
210					Do.
211					Do.
212					Do.
213					Do.
214					Do.
215					Do.
216					Do.
217					Do.
218					Do.
219					Do.
220					Do.
221					Do.
222					Do.
223					Do.
224					Do.
225					Do.
226					Do.
227					Do.
228					Do.
229					Do.
230					Do.
231					Do.
232					Do.
233					Do.
234					Do.
235					Do.
236					Do.
237					Do.
238					Do.
239					Do.
240					Do.
241					Do.
242					Do.
243					Do.
244					Do.
245					Do.
246					Do.
247					Do.
248					Do.
249					Do.
250					Do.
251					Do.
252					Do.
253					Do.
254					Do.
255					Do.
256					Do.
257					Do.
258					Do.
259					Do.
260					Do.
261					Do.
262					Do.
263					Do.
264					Do.
265					Do.
266					Do.
267					Do.
268					Do.
269					Do.
270					Do.
271					Do.
272					Do.
273					Do.
274					Do.
275					Do.
276					Do.
277					Do.
278					Do.
279					Do.
280					Do.
281					Do.
282					Do.
283					Do.
284					Do.
285					Do.
286					Do.
287					Do.
288					Do.
289					Do.
290					Do.
291					Do.
292					Do.
293					Do.
294					Do.
295					Do.
296					Do.
297					Do.
298					Do.
299					Do.
300					Do.
301					Do.
302					Do.
303					Do.
304					Do.
305					Do.
306					Do.
307					Do.
308					Do.
309					Do.
310					Do.
311					Do.
312					Do.
313					Do.
314					Do.
315					Do.
316					Do.
317					Do.
318					Do.
319					Do.
320					Do.
321					Do.
322					Do.
323					Do.
324					Do.
325					Do.
326					Do.
327					Do.
328					Do.
329					Do.
330					Do.
331					Do.
332					Do.
333					Do.
334					Do.
335					Do.
336					Do.
337					Do.
338					Do.
339					Do.
340					Do.
341					Do.
342					Do.
343					Do.
344					Do.
345					Do.
346					Do.
347					Do.
348					Do.
349					Do.
350					Do.
351					Do.
352					Do.
353					Do.
354					Do.
355					Do.
356					Do.
357					Do.
358					Do.
359					Do.
360					Do.
361					Do.
362					Do.
363					Do.
364					Do.
365					Do.
366					Do.
367					Do.
368					Do.
369					Do.
370					Do.
371					Do.
372					Do.
373					Do.
374					Do.
375					Do.
376					Do.
377					Do.
378					Do.
379					Do.
380					Do.
381					Do.
382					Do.
383					Do.
384					Do.
385					Do.
386					Do.
387					Do.
388					Do.
389					Do.
390					Do.
391					Do.
392					Do.
393					Do.
394					Do.
395					Do.
396					Do.
397					Do.
398					Do.
399					Do.
400					Do.
401					Do.
402					Do.
403					Do.
404					Do.
405					Do.
406					Do.
407					Do.
408					Do.
409					Do.
410					Do.
411					Do.
412					Do.
413					Do.
414					Do.
415					Do.
416					Do.
417					Do.
418					Do.
419					Do.
420					Do.
421					Do.
422					Do.
423					Do.
424					Do.
425					Do.
426					Do.

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

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

18. A pillar in the hamlet of Ganapēśvaram 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 Anmakōṇḍa and Oruṅgallu (Worangal). It mentions first king Prōla, who is said to have defeated Guṇḍa, Tailapa, Gōvinda and Chōḍōdaya. These same enemies are named in Dr. Fleet's Anmakōṇḍa inscription (*Indian Antiquary*, Vol. XI, p. 10). Prōla had two sons by Muppaladēvi, — 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 Chōḍibhūpa. 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 Ganapēśvara after his patron Ganapati, and the name of which survives to the present day in the hamlet of Ganapēśvaram.

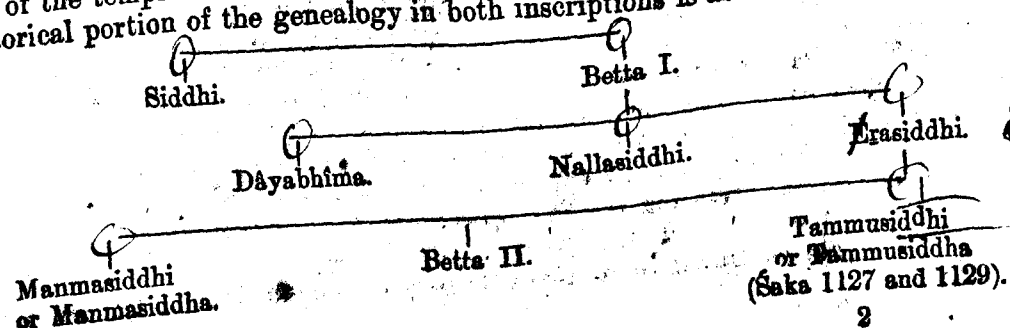
19. On the 16th of the current month, the Kanarese Assistant returned from the Kistna and Godavari districts with copies of 395 additional inscriptions (Nos. 181 to 575 of 1893). The rough list of facsimiles which he has prepared, shows that they include a good number of historically important records. 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*.

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 Lakshmīdēvi 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 Narasārāvupēta 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]kēsarivarman "who cut off the head of Vīra-Pāndya" (No. 32), and one of the Rāshtrakūṭa king Kaṇṇaradēva (i.e., Krishna III.) "who took Conjeeveram and Tanjore" (No. 25). On the way to Ukkal I visited the villages of Dūṣi, Kuraṅanimuttam and Kūrambandal. The temple of Vīrirunda-Perumāl at Dūṣi contains four fragmentary inscriptions, one of which belongs to the great Rājarāja and another to Kō-Vijaya-Kamba-Vikramavarman. The Śaiva temple at Kuraṅanimuttam 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 Īsāna-Śiva-Pāṇḍita who is also mentioned in an inscription of the 6th year of the same king in the Tanjore temple (*South-Indian Inscriptions*, Vol. II, No. 9). The ancient name of the temple, Gaṅgāikōṇḍa-Chōlēśvara, 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 Rājēndradēva and one of Vikrama-Chōladēva (Nos. 55 and 56 of 1893). This is a valuable find because the only Chōla kings, of whom inscriptions had been hitherto copied at Tanjore, were Rājarāja, Rājendra-Chōla and Kulōttuṅga I. The historical introduction of the inscription of Rājēndradēva agrees with that of an inscription at Viriñchipuram (*South-Indian Inscriptions*, Vol. I, No. 127) in referring to the king's victory over Āhavamalla, i.e., the Western Chālukya king Sōmēśvara I. The inscription then allots a fixed amount of paddy to the people engaged in the performance of the *Rājarājēśvarandakam* in the Rājarājēśvara temple. From this we may conclude that,

hymns of Kulasekhara, 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 Kāñchi) he found an inscription (No. 33 of 1893) of Vikrama-Chōla (probably A.D. 1012 to 1127) which provides for the expenses of the annual celebration of the birthday of the two Vaishnava saints Pādattārvār and Poygaiyārvār, who had composed hymns in honour of the temple. The hymns of Pādattārvār and of Poygaiyārvār are actually found in the printed text of the *Nāḍiyiraprabandham*. This work mentions among others the following temples:—Tiruppādagam, Tiruttankā, Attabuyagaram, Ūragam, Attiyūr and Paramēśvara-Vinnagar. The last of these six temples is identical with the Vaikuntha-Perumāl temple at Conjeeveram, to which I have already referred in this paragraph, and the ancient name of which is given in one of its inscriptions (No. 37 of 1887-88) as Paramēśvara-Vishnugriha. Tiruppādagam is the original designation of the Pāndava-Perumāl temple at Conjeeveram as we learn from two inscriptions of Kulōttunga-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 Ashtabhūja temple at Conjeeveram. In two inscriptions of Kulōttunga-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 Vishnu temple at Attiyūr to which the same work refers, is the large temple at Little Kāñchi, which, in its inscriptions, bears the name of "Arulāla-Perumāl at Tiruvattiyūr or Attiyūr." This Tamil name is derived in the inscriptions from *atti*, a Tamil corruption of the Sanskrit *hastin*, 'an elephant.' Thus No. 45 of 1893 records the building of a golden arch at the door of the shrine of Gajēndragirinātha, i.e., 'the god of the mountain of the lord of elephants'; No. 41 a grant by a certain Śīla-Gaṅga of Āmūr, "who was born to rule the earth" (an expectation which he appears to have realized on a very limited scale), to Dviradāchanātha, i.e., 'the god of the elephant mountain'; and No. 51 the donation of a new car by Champa, the son of Vira-Chōla, to 'the god who resides on the elephant mountain.' The date of the last inscription, A.D. 1314, is the same as that of an inscription of the same chief at Tiruvallam (No. 3 of 1890). No. 43 of 1893 contains the interesting statement that Muppidi, an officer of the Kākatiya king Pratāpa-Rudra of Ēkaśilānagarī (i.e., Worangal), conquered Kāñchi in A.D. 1316. No. 50 consists of a Sanskrit verse, unfortunately much obliterated, which is addressed to the famous Vēdī scholar Śāyana, and mentions his mother Śrīmāvi, his father Māyana, his elder brother [Mādhava], his younger brother the poet Bhōganātha, and his preceptor Śrīkanthanātha. While this inscription is valuable for the history of Indian literature as an epigraphical confirmation of Śāyana's traditional parentage, two other inscriptions (Nos. 40 and 42) corroborate Mr. Tracy's reading of certain Pāndya coins (*Madras Journal of Literature and Science*, 1887-88), which bear the legends *Kōdanda-Rāman* and *Kaliyuga-Rāman*. In these two records, a king who does not give his name, but only his titles, makes provision for certain offerings which he names after his epithets *Kōdanda-Rāman* and *Kaliyuga-Rāman*. In my last *Annual Report* (p. 9) reference was made to an inscription at Tiruvattiyūr near Madras, which contains a genealogy of, and the date A.D. 1207 for, a certain Tammu-Siddhi or Tammu-Siddha. Of this king and his family, several inscriptions have since been copied at the Arulāla-Perumāl temple and other places. One of them (No. 35 of 1893), which is dated in A.D. 1205, records the erection of portions of the temple and informs us that the king was crowned at the city of Nellūr. The historical portion of the genealogy in both inscriptions is as follows:—



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

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

13. The city of Conjeeveram contains several temples which date from the earliest period of South-Indian architecture. The largest and best preserved specimen is the Kailāsanātha temple which was built by the two Pallava kings Rājasimha and Mahēndravarmān (*South-Indian Inscriptions*, Vol. I, p. 9). The Pallava inscriptions of the Vaikuntha-Perumāl temple are so much obliterated that only a few words here and there can be read in them. From two fragmentary records (Nos. 34 and 37 of 1887-88) I suspect that the temple was built by the Pallava king Paramēśvara-varman II. A third Pallava temple is the small Śaiva shrine of Muktiśvara. A Tamil inscription of the Pallava king Nandivarman, which runs round this shrine (No. 14 of 1893), gives the ancient name of the temple as Dharmamahādēviśvara. Accordingly, the temple appears to owe its foundation to a Pallava queen named Dharmamahādēvi. The next group of Śaiva temples in chronological order are those mentioned in the *Periyapurāṇam*, a book, the contents, though not the final redaction, of which date from the time before the great Chōla king Rājarāja. The following Conjeeveram temples are here referred to:—Ēgambam, Mērrali, Ūnagāṇḍarali, Anēgāṇḍāvadam 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 Ūnagāṇḍarali, now called Ūnakāṇḍiśvara, is in the "Cotton quarter" near the Sarvatīrtham tank. The Tirukkālēśvara temple near Vēppaṅgulam, one mile east of Conjeeveram, contains inscriptions of Rājendra-Chōla and his successors, in which the temple is called Tirukkāraikkādu, and has accordingly to be identified with the Nerikkāraikkādu temple of the *Periyapurāṇam*. To return to the 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 Gaṇapati (No. 26 of 1890) which I have published in the *Indian Antiquary* (Vol. XXI, pp. 197 ff.). While copying these inscriptions, my Assistant came to know that an act of modern vandalism is about to be perpetrated within the precincts of that ancient temple. The trustees of the temple, who, as usual, are unable to decipher, and consequently to appreciate the value of, stone inscriptions, are going to improve the inner portion of the temple by pulling down the central shrine and its first enclosure, and rebuilding both. This is much to be regretted as both the shrine and the enclosure are covered with ancient inscriptions. Part of those on the enclosure have been copied by my Assistant. The shrine itself is covered with such a thick layer of chunnam that only a few letters are visible here and there, and would have to be carefully cleaned before its inscriptions can be read and copied. I do not know if Government can interfere with the internal management of the temple so far as to prohibit the pulling down of the shrine and enclosure. I would, however, suggest that a responsible Hindu officer of the Public Works Department might be deputed to the Ēkāmranātha temple and might be ordered to superintend the removal of the stones which could be numbered before they are taken out, and rearranged in their original order either as part of the new building or in one of the outer 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 *Nāḍiyiraprabandham*. In my last *Annual Report* (p. 11) attention was drawn to an inscription at Śrīraṅgam, which proves that the

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 Viṣṇu 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 Kondaviḍu. 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 Kondaviḍu 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 Dāsariṭalle, 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 Viṣṇu 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 Vṛjja-Viṣṇu. The earliest inscription (No. 227 of 1892) is one of Manma-Maṇḍa, which is dated in A.D. 1130, and the latest (No. 286) one of Manumarāju of A.D. 1253. Manma-Maṇḍa, his younger brother Chōḍerāju, Buddhārāju, and Mallerāju the father of Maṇḍerāju, were vassals of Kulōttuṅga-Chōḍa. Rudradēva, whose inscription (No. 279) is dated in A.D. 1201, was related by marriage to the Kākatiya king Gaṇapati. The king Kulōttuṅga-Chōḍa, of whom the earlier members of the family were feudatories, is probably identical with Kulōttuṅga-Chōḍa-Gonka or Velanāṇṭi-Gonka, a son of Rājendra-Chōḍa, whose inscriptions are dated between A.D. 1133 (No. 344) and 1150 (No. 224). No. 214/ states that Maṇḍa, the grandfather of Chōḍerāju, had been a vassal of Rājendra-Chōḍa.

11. At Bezvâda, facsimiles were prepared of all the inscriptions which Mr. Sewell mentions in his *Lists of Antiquities*, Vol. I, pp. 47 ff. Four of these apparently belong to the Eastern Chalukyas and Chalukya-Chôlas, viz., one of Yuddha-malla, the grandson of Mallapa (No. 323 of 1892), two of Kulôttunga-Chôla (Nos. 269 and 325), and one of Vishnuvardhana *alias* Parântakadêva (No. 282). No. 308 furnishes the date A.D. 1465 for Kapilêsvara, the Gajapati king of Orissa (compare *Indian Antiquary*, Vol. XX, page 390), and No. 305 the date A.D. 1298 for Pratâpa-Rudra, the Kâkatiya 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 Kâkatiya inscriptions at Kâzâ (Nos. 254 and 256 of 1892) are dated in A.D.

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 Ballála III., dated in A.D. 1342 (No. 169 of 1892).

6. The Śiva temple at Chidambaram contains a number of Sanskrit and Tamil inscriptions of king Sundara-Pāṇḍya of Madhurā (Nos. 171, 172 and 176 to 184 of 1892), which record gifts to the temple and refer to victories over the Hoysala king (Sômêśvara), Gaṇḍa-Gôpa (i.e., Gaṇḍa-Gôpāla), (the Kākatīya king) Gaṇapati, and the kings of Cuttack, Malabar and Ceylon. These historical references prove that the king is identical with Jātāvarman *alias* Sundara-Pāṇḍyadēva, whose inscriptions are found at Śrīrangam and Tirukkarukkuṇṇam, and who ascended the throne in A. D. 1250 or 1251 (*Indian Antiquary*, Vol. XXI, pp. 122 and 343). A further short inscription of Sundara-Pāṇḍya, in which he boasts of his victories over various kings, is inscribed on one of the *gôpuras* of the large Viṣṇu temple at Little Kāñchî (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 Vasantapriyarāja, 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). Śātrumalla 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* Śātrumalla 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 *Periappurānam* (pp. 65 ff. of the Madras edition of 1888). Kannappa is there said to have sacrificed one of his eyes to a *lingu* 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 Kālahastiśvara (which contains the so-called Air-Linga (*Vāyu-Linga*). At the north-east corner of the temple rise two imposing *gōpuras* and a wooden car of large dimensions. The two shrines of Kāśī-Viśvanāthēśvara and Maṇikanthēśvara adjoin the southern side of the big temple. The second of them contains several inscriptions. One of these (No. 202 of 1892), which is much obliterated, appears to allude to the Śaiva devotee Kannappa. Another (No. 201) records an endowment for offerings by Sāmānta-Bhōja, the minister of (the Kākatiya king) Ganapati. This minister is already known from an inscription at Conjeeveram

Please print off.
Bangalore, 2.8.93. G. Hultzsch

Proof 29/7

TH JULY 1893, No. , PUBLIC.

GOVERNMENT OF MADRAS.
PUBLIC DEPARTMENT.

5/ READ—the following paper:—

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, Dūsi, Kurāṅanimuttam, Kāmbandal and Ukkal.
- IV. Chingleput district—Conjeeveram and Vallam.
- V. Nellore district—Udayagiri and Dāsarpalle.
- VI. Anantapur district—Tadpatri.
- VII. Kistna district—Guntūr, Narasārādupēta, Nādendla, Kondavīdu, Peddā-Kākāni, Nambūr, Kāzā, Maṅgalagiri, Bezvāda, Kōtapakonda, Irlapādu, Gōvindapuram, Yenamadala, Avanigadda, Gaṇapēsvaram, Śrīkākulam, Gudivāda and Mandapādu.
- VIII. Godavari district—Drākshārāmam, Sarpavaram, Bhīmavaram, Pithāpuram, Tirupati, Palivela, Rajahmundry, Pālakōl, Ellore and Tadikalpudi.
- IX. Mysore State—
 - (a) Chitaldroog district—Śiddāpura.
 - (b) Hassan district—Śravaṇa-Belgola.
 - (c) Bangalore district—Whitefield.
 - (d) Kolar district—Kurudumalai.

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

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

From
The Govt. Epigraphist

Dated 30.6.93

By: E. Hultzsch

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

By: J. H. S. S. S.

Bangalore,
30th June 1893.

No. 253.

From

Dr. E. Hultzsch,

Government Epigraphist,

To

The Chief Secretary to Government.



Sir,

*Railway receipt
enclosed.

I have the honour to advise despatch
by Railway Parcel* of my letters Nos 243-245,
containing the annual report on epigraphical
work, a statement of the progress of the Epigraphia
Indica, and the programme for the next field
season.

2. As the above-mentioned papers contain
a large number of proper names, I request to be
supplied with galley proofs in triplicate before
they are printed.

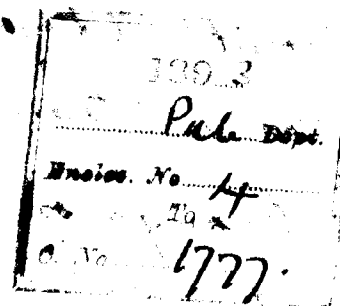
I have the honour to be, Sir,
your most obedient servant,
E. Hultzsch,
Epigraphist.

Sangaraja & ...
and Tirukkalkkunram.

I have the honour to be, Sir,
your most obedient servant,

E. Hultzsch

Epigraphist.



No. 245.

11 30th June 1893

From
Dr. E. Hultzsch,
Government Epigraphist,

To
The Chief Secretary to Government,
Madras.

Sir,

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 No-
vember 1893 and February 1894, the Malabar and
Tinnevely districts. Starting from Bangalore, I would
visit Udayandiram near Vaniambaady, Perur near
Coimbatore, Pattambi, Palghat, Calicut, Ponani,
Cranganore, Cochin, Kottayam, Quilon,
Trivandrum, Cape Comorin, Kayal, Korkai,
Tiruvankuntham, Thernadevi, Tinnevely,

morning 3 I would make over to my
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 contribu-
ting papers gratuitously.

I have the honour to be, Sir,

Your most obedient servant,

E. Hultzsch,
Epigraphist.

3
Pub.

1717

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 part, by Messrs. Briggs 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 Rs 100 only. This leaves a balance of Rs 1400 + 3000 = Rs 4400 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. P. 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 5, in all, free copies, of which I would keep one for myself.

9. Cochin Plates of Bhaskara Ravi-
varman, by E. Hultzsch } ... 14. IV. 93.
10. Bnguda Plate of Madhavavarman, } ... 14. IV. 93.
by F. Kielhorn
11. Mandhata Plate of Jagannatha of } ... 19. IV. 93.
Dhona, by the same
12. Paithan Plates of Govinda III, } ... 2. VI. 93.
by the same
13. Torghede Plate of the time of } [sent direct
Govindaraja of Gujarat, by J. F. Fleet } by Dr. Fleet]
14. Spurius Sudi Plate of Dutaga, } [sent direct
with full remarks on all the Spurius } by Dr. Fleet
Western Sanga records, by the same
15. Udayendiram Plate of the Tara } ... 16. VI. 93.
King Vikramaditya II, by F. Kielhorn
16. Dahal Inscriptions of the Yadavakings } ... 28. VI. 93.
Pimpriana, by the same
17. Udayendiram Plate of Vira-Chola, } ... 29. VI. 93.
by the same

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 hoped that the printing will now proceed at a much quicker rate. In order to secure the early publication of the four parts due in 1893, the first and second of which ought to have appeared in May and April, I request that Government

Manuscript - proofs for the Epigraphia Indica

618

From

Dr. E. Hultzsch,
Government Epigraphist,

To The Chief Secretary to Government,
Madras.

Sir, With reference to paragraph 4 of the letter from the Government of India communicated with S.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 | } ... 14. 8 |
| 2. Ranganatha Inscription of Gundara-Pandra, by E. Hultzsch | } ... 14. 2 |
| 3. Alameda Plate of Anantavarman, by the same | } ... 14. 1 |
| 4. Satyamangalam Plate of Devaraya II, by the same | } ... 14. 1 |
| 5. Bitragunta Grant of Samgama II, by H. Krishna Sastri | } ... 14. 1 |
| 6. Jambukesvara Inscription of Valabha-Kamasa, by T. P. Krishnaswami | } ... 14. 1 |
| 7. Siddapura Edicts of Asoka, by G. Bihler | } ... 14. 1 |

No.	Situation.	Grants.	Temp.	Date.	Language.
506.	One pillar in the Kanti-Masham temple at Pittāpuram.				
507 to 521	~~In the~~ Singāra-Vallabharāyaśvāmin temple at Tirupati in the Peddāpuram Taluk.				
522 to 544	Koppēśvara temple at Palivēla.				
545 to 552	Rajahmundry.				
553 to 566.	Kṣhīrārāmeśvara temple at Palakol.				
567 to 570.	Ellore.				
571 and 572	Tadikalpudi.				
573 to 575	Guduvāda and Mandapāṇi.				

No.	Situation.	Grant.	King.	Date.	Language.
157 to 159.	On stones built into the same.	"	"	Saka 1148 and 1220.	Telugu.
160 to 162.	On walls connecting the different shrines in the same temple.	"	"	Saka 1205 [expired], Sabbānu.	Do.
163.	On the east <u>gōpura</u> of the same temple.	"	"	"	Do.
164.	On a pillar in the <u>mandapa</u> near the same <u>gōpura</u> .	"	Kulottunga - Rajendra- Chōda.	Saka 1095.	Do.
165.	On the same pillar.	"	"	Saka 1080.	Do.
166.	On a pillar lying in the same temple.	"	"	Saka 1090.	Telugu. Mention the Varāghadrōvara temple.
167.	On a pillar lying at the entrance to the same temple.	"	"	Saka 1099.	Do. do. 58
168 to 174.	On the same pillar.	"	Rajendra-Chōdarāja.	Saka 1099.	Telugu. Gift to the same temple.

No.	Situation.	Dynasty.	King.	Date.	Language.
132.	On the east face of the same pillar.	..	..	Saka 1693 [expired], Thara.	Telugu.
133 to 135.	On the north face of the same pillar.	..	..	Saka 1235 to 1268.	Do.
136 to 148.	On stones built into the shrine of ~~the shrine~~ ^{of Srikakulabore} at Srikakulam	..	..	Saka 1177 to 1214.	~~Do.~~ Telugu. No. 147 (undated) mentions the Kakatiya king Ganapati.
149 to 152.	On stones built into the <u>Mandapa</u> in front of the same shrine.	..	..	Saka 1054 and 1275.	Telugu.
153.	On a stone built into the same.	..	..	..	Telugu. Mentions chief of Dhanyakataka (Amara- vati) and the temple of Amara- vati (at Amaravati).
154.	do.	..	..	..	Telugu. Appears to mention the Kakatiya king Ganapati.
155.	do.	..	..	..	Telugu. Resembles No. 154. 5
156.	do.	..	..	..	Sanskrit. A list of virudras.

No.	Situation.	Epigraphy.	King.	Date.	Language.
111.	On a pillar in front of the Somedisvara temple at Indrapada.	"	Chandraraja.	"	Telugu.
112.	On a stone in front of the Nā- mēśvara temple at Govindapuram.	"	Kulasthinga - Rajendra-Chola	Saka 1091.	Do.
113.	Do. do.	"	Do.	Saka 1087.	Do.
114.	Do. do.	"	"	"	Telugu. Rajendra- Chola mentioned.
115 to 117.	On a pillar in front of the Vēra- bhadrā temple at Yenamadala.	"	"	Saka 1163 to 1196.	Telugu.
118.	On a stone built into the eastern enclosure of the same temple.	"	"	Saka 1191, [ex- pired], Sukla.	Do. 53-
119.	On a stone built into the southern enclosure of the same temple.	"	"	Saka 1453, Nandana.	Sanskrit, Telugu and Tamil mentions Sthirā Bommu Nāyaka.
120 to 122.	Vērugopāla temple at Yenamadala.	"	"	Saka 1190 [expired], Vishavara.	Telugu.

No.	Situation.	Script.	King.	Date.	Language.
58.	On the outside of the east wall of the enclosure of the Tanjore temple, Right of entrance.	Chōla.	Ko-Nājavāśiraman śhaṇi Rajarājādēva.	29 th year.	Tamil.
59.	Mr. Rice's Inscriptions at Sravara-Belgola Nos. 137, 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 Gomatēśvara at Sravara-Belgola	Hoysala	Vishnvardhana.	"	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 Gume-Brahmadēvara-Gudi at Sravara-Belgola.	"	"	"	Kanarese.
95 to 101.	Mr. Rice's Nos. 15, 26, 38, 24, 103, 17, 58.				
102 to 108.	Trickōṭṭisvara temple at Kōṭapa-konda	"	Volanāntirāja	"	Telugu.
109 and 110.	On a pillar in front of the Gōmēśvara temple at Jalapādu	"	"	Saka 1057.	So.

No.	Situation.	Dynasty.	King.	Date.	Language.
50.	In the same <u>gopura</u> , right of entrance.	..	..	..	Sanskrit.
51.	In the outermost <u>gopura</u> of the same temple, right of entrance.	Chōla	Champa, son of Vikrama-Chōla.	9 th Aka 1236.	Do.
52.	Do. do.	Pāṇḍya.	Suntara - Pāṇḍya	"	Do.
53.	In the same <u>gopura</u> , left of entrance.	"	Tikka.	"	Sanskrit.
54.	West and north walls of the Smeṣānēvara shrine in the Ekāmrānīthe temple at Conjeveram.	Chōla	No. - Rājakkēśarivarman alias Rājādhirāja dēva.	27 th year.	Tamil. Only intro- rical introduction copied.
55.	On the outside of the north wall of the enclosure of the Tanjore temple.	Do.	No. - Parakkēśarivarman alias Rājendra dēva.	6 th year.	Tamil.
56.	Do. do. do.	Do.	No. - Parakkēśarivarman alias Vikrama-Chōla dēva.	4 th year.	Do. 53
57.	On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance.	Do.	No. - Rājakkēśarivarman alias Rājārājā dēva.	29 th year.	Do.

No.	Situation.	Grants.	Temp.	Date.	Language.
42.	South side of the same.	..	Tribhuvanaachakravartin Kōvērinmaikōṇḍān.	21 st year.	Tamil. Only beginning epic.
43.	West side of the same.	Kākatya.	Pratāpa - Rudra.	Saka 1238 expired, Kala.	From the end Tamil. Partially built in.
44.	West wall of the second <u>prākāra</u> of the same temple.	..	Tribhuvanaachakravartin Ganda - Gopāladēva.	Built in	Tamil.
45.	Do. do.	..	..	..	Sanskrit.
46.	North wall of the second <u>prākāra</u> of the same temple.	..	Aluntikkamachārāja Ganda - Gopāladēva.	[17] 5 th year.	Tamil.
47.	Do. do.	..	Tribhuvanaachakravartin Ganda - Gopāladēva.	[17] 6 th year.	Tamil. Record of a grant by Brahman - Gōṭṭa, a minister of Gangadhā.
48.	Do. do.	Chōla.	Tribhuvanaachakravartin Rājadhiraśjadēva.	Doubtful	Tamil. Mentions a Ganga chief. Thevarachārāja.
49.	In the <u>gōpura</u> near the <u>Abhisheka</u> <u>mandapa</u> in the same temple, left of entrance.	Do.	Kā Rājākōśarivarmān alias Kalāṭṭhāṅga - Gōṭṭa 13 th - 17 th	43 rd . year.	Tamil. 1816

No.	Situation.	Opus.	King.	Date.	Language.
26.	South end of the same Shrine.	"	Kambavarman.	15 th year.	Tamil.
27.	North wall of the <u>mandapa</u> in the same temple.	Chola.	No. Parakēśarivarman alias Rājendra-Chōlādēva.	4 th year.	Do.
28.	Do. do.	Do.	No. Parakēśarivarman.	16 th year.	Do.
29.	Do. do.	Do.	Rājājadēva.	24 th year.	Do.
30.	West wall of the same <u>mandapa</u> .	Do.	Madurai - Kōḍa No. Parakēśarivarman.	37 th year.	Do.
31.	South wall of the same <u>mandapa</u> .	Do.	No. Rājakēśarivarman.	17 th year.	Do.
32.	Do. do.	Do.	No. Parakēśarivarman.	4 th year.	Do. 53
33.	Door of the west wall of the "rock" in the <u>Arulāla</u> - Perumāl temple at Little Coimbatore.	Do.	No. Parakēśarivarman alias Vikrama-Chōlādēva.	9 th year.	Do.

	Situation.	Epigraphy.	King.	Date.	Language.
	Base of the west wall of the "rock" in the Murala - Perumal temple at Little Cajjaveram.	"	Chola - Vikka.	Saka 1156.	Sanskrit in Kanarese character. Gift of cows by the minister Tripurañtakka.
35.	Base of the north wall of the same.	"	Tamra - Siddhi.	Saka 1127.	Sanskrit.
36.	do.	Chola.	Tribhuvana chakravartin Kulothunga - Chola deva.	27 th year.	Tamil.
37.	Base of the east wall of the same.	do.	Ganda - Sopala.	"	do.
38.	Left of entrance to the inner shrine in the same temple.	Chola.	Tribhuvana chakravartin Kulothunga - Chola deva.	16 th year.	do.
39.	Base of the veranda round the "rock" in the same temple, ~~west~~ east.	"	Tribhuvana chakravartin Ganda - Sopala deva.	17 th year.	Tamil. Mentions a per- dutory Nalu - Siddha of Kanchei.
40.	South side of the same.	"	Tribhuvana chakravartin. Konerin mai Kondan.	"	Tamil. 5
41.	do.	"	Tribhuvana chakravartin Ganda - Sopala deva.	22 nd year.	Sanskrit and Tamil

No.	Situation.	Quantity.	King.	Date.	Language.
18.	South wall of the same temple.	Chōla	No. - Rājakesarivarman alias Kulōttunga-Chōla deva (I).	39 th year.	Tamil.
19.	North wall of the Shrine in the Pannāḷ temple at Ukkaḷ.	Do.	No. - Rājakesarivarman.	23 rd year.	Do.
20.	North and west walls of the same Shrine.	Do.	~~Do. - Rājakesarivarman.~~ Do.	13 th year.	Do.
21.	West wall of the same Shrine.	Do.	Do.	16 th year.	Do.
22.	Do. Do.	Do.	Rājendradēva.	29 th year.	Do.
23.	South wall of the same Shrine.	Do.	Rājendrajā - Rājakesari- varman.	17 th year.	Do.
24.	Do. Do.	"	Kambavarman.	10 th year.	Do.
25.	Do. Do.	Rāṣṭrakūṭa.	Kaṇṇaradēva.	16 th year.	Do.

B. Stone inscriptions copied in 1893.

No.	Situation.	Dynasty.	King.	Date.	Language.
1.	South wall of the Śivaśaṅkara shrine in the Ekāmnarāthe temple at Conjeevaram.	Chōla	No. Rājakesarivarman alias Kulottunga-Chōladēva (I).	6 th year.	Tamil.
2.	North wall of the Śivaśaṅkara of the same temple.	Kākatya.	Ganapati.	Saka 1172 expired	Do.
3.	Do do.	Vijayanagara.	Sadāśivadēva.	Saka 1472, Saumya.	Telugu.
4.	West wall of the Śivaśaṅkara of the same temple.	Chōla.	Tribhuvanachakravartin Rājaraṣadēva.	[15] th year.	Tamil.
5a.	Do do.	Do.	Do.	19 th year.	Do.
5b.	Do do.	Do.	No. Rājakesarivarman alias Kulottunga-Chōladēva.	22 nd year	Do. 46

No.	Situation.	Dzinty.	Tung.	Date.	Language.
6.	West end of the <u>temple</u> of the same temple.	Chola	Pitthuvannachakravartin Rajarajadeva.	14 th year.	Tamil, ^{Chentho} Gandla - Gopala
7a.	do. do. do.	do.	No. Parake'sarman aka Rajadhirajadeva.	2 nd year.	Tamil.
7b.	do. do. do.	do.	Rajarajadeva.	19 th year.	do.
7c.	do. do. do.	do.	Pitthuvannachakravartin Rajadhirajadeva.	8 th year.	do.
8.	do. do. do.	do.	Rajarajadeva.	2 nd year.	do.
9.	South end of the <u>temple</u> of the same temple.	do.	No. Parake'sarman aka Rajarajadeva.	15 th year.	do.

No.	Situation.	Rgn.	King.	Date.	Language.
281.	On the same pillar.	"	Shaka [de]va.	"	Sanskrit.
282.	On the same pillar.	"	Vishnvardhana alias Parantakadeva.	5 th year and Saka 1037 [expired], Kannatha.	Telugu.
283.	On the same pillar.	"	"	Saka [1099]	Telugu. Gift by a Reddi.
284.	On the same pillar.	Chalukya.	?	45 th year.	Sanskrit and Telugu.
285.	On the same pillar.	"	"	Saka 1122.	Telugu. Private grant.
286.	On the same pillar.	"	Kannamaraja.	Saka 1175.	Telugu.
287 to 292.	On the same pillar.	"	"	Saka 1056 to 1183.	Telugu. Private grant. 50
293.	On the fourth pillar to Brahmavaraha. # 21 #	"	Trinayana-Pakura- Viddhaya.	Saka 1150. # 19 #	Telugu.

No.	Situation.	Grants.	King.	Date.	Language.
294 to 302.	On the same pillar.	"	"	Saka 1069 to 1165.	Sanskrit and Telugu. Private grants.
303.	On a stone in the Executive Engineers Office at Nérvaḍa.	"	"	Saka 1204 [expired], Chitrabhadra.	Telugu.
304.	On a pillar from Channurath in the same office.	"	"	"	Prakrit fragment.
305.	On four faces of a stone in the same office.	"	"	"	Telugu.
306.	On two faces of a broken pillar in the same office.	Kakatiya.	Pratāpa-Rudradēva.	Saka 1220 [expired], Vilambin.	So.
307.	On a stone in the same office.	Chōla.	"	"	Tamil fragment.
308.	On a broken pillar in the same office.	Gajapati.	Kapilēśvara.	Saka 1307.	Sanskrit. 5.
309 to	On a pillar in the Mallēśvara Temple at Nérvaḍa.	"	"	Saka 1053 to 1193.	Telugu and Sanskrit Private grants.

No.	Situation.	Dynasty.	King.	Date.	Language.
316 to 318.	On another pillar in the same temple	"	"	Saka 1177.	Telugu. Private grant.
319.	On three faces of a pillar in front of the Maheswara Shrine in the same temple.	"	"	Saka 1359 [expired] Pingala.	Telugu.
320.	On a pillar in the <u>Mandapa</u> in front of the same Shrine.	"	"	Saka 1331 [expired], Viradhin.	Telugu. Records the building off the <u>Mandapa</u> .
321.	On a pillar in front of the <u>Vijayadevara</u> Shrine in the same temple.	"	"	Simukha.	Telugu.
322.	On another pillar in front of the same Shrine.	"	"	Saka 1381, Vishudhina.	Do.
323.	On a pillar built into the verandah of the same temple.	"	Yuddhamalla.	"	Telugu. In very archaic characters. Mentions the king's friend <u>Pattana Mallapa</u> ^{raja} .
324.	On the same pillar.	"	"	Saka 1097.	Telugu. 52
325.	On the same pillar.	Chola.	Kulottunga-Choladeva.	14th year	Tamil. Gives Rajasree Cholapuram as another name of <u>Devavada</u> .

No.	Situation.	Grant.	King.	Date.	Language.
326.	On a stone built into the roof of the Vighneshvara Shrine in the same temple.	"	The son of Chāḍaśaṅkha, a descendant of Buddhasarmā.	"	Sanskrit and Telugu. Incomplete.
327.	On a pillar in the <u>mandapa</u> in front of the Mallikarjuna Shrine in the same temple.	"	"	Khara.	Telugu.
328.	On a stone built into the roof of the same <u>mandapa</u> .	"	"	Saka 1199.	Do.
329.	On a broken pillar in front of the Hanakondanga Shrine on the <u>Madhala</u> hill at <u>Pērvāda</u> .	Vijayanagara.	Krishna dēva.	Saka 1460.	Sanskrit and Telugu. Mentions the minister Gāḷurvaṭṭamarasa.
330+331.	~~Pērvāda~~ Right of the east entrance to the Mallikarjuna temple at <u>Pērvāda</u> .	"	"	Saka 1112.	Telugu.
332.	Left of the same entrance.	"	"	Saka 1198.	Do.
333 and 334.	On a stone built into a small shrine in the Mallikarjuna street at <u>Pērvāda</u> .	"	"	Saka 1511 [expired], <u>Heṣṭalin</u> .	Do.
335.	On a stone built into the roof of the <u>mandapa</u> in front of the Mallikarjuna temple at <u>Pērvāda</u> .	"	"	Saka 1190.	Sanskrit. Incomplete.

Luiga.

No.	Situation.	Quantity.	King.	Date.	Language.
336. and 337.	One pillar in the mandapa in front of the east entrance of the Chalukya temple at <u>Pervada</u> .	"	"	Saka 1348 and 1375.	Telugu.
338.	In the north-west corner of the prakara of the Rameswara temple at Tadipatri, 1 st stone.	"	Udayaditya, son of Somadeva and Kanchela deva.	Saka 1326 [expired], Kalyankuta.	Kannara. A gaine scription. The donor re- ded at Tatipatra (Ta- patri).
339.	3 rd stone at the same place.	"	"	Pandita- vin.	Telugu.
340.	5 th stone at the same place.	Vijayanagara.	Trishnavaya.	Saka 1435 [expired], Grimukha.	Do.
341.	6 th stone at the same place.	Do.	Acharya.	Saka 1453 [expired], Khara.	Do.
342.	7 th stone at the same place.	Do.	Vira-Narasimha.	Saka 1431 [expired], Gukla.	Telugu. Mentions the minister Gokula-Tam- of Gutti.
343.	8 th stone at the same place.	Do.	Do.	Saka 1429 [expired], Prabhava.	Telugu. 48 Sanskrit and Telugu.
344.	On the 1 st pillar of a ruined mandapa in the Rameswara temple at <u>Vadavilla</u> .	"	Velaminti - Gorkas queen.	Saka 1055.	

No.	Situation.	Extr.	King.	Date.	Language.
345.	On the second pillar of the same <u>mandapa</u> .	..	..	Sabbakrit.	Telugu.
346.	On the third pillar of the same <u>mandapa</u> .	..	..	Saka 1032.	Do.
347. ^{april} 348.	On the fourth pillar of the same <u>mandapa</u> .	..	..	Saka 1071 and 1094.	Do.
349.	Right of the entrance to the same temple.	..	..	Saka 1180.	Do.
350.	On a stone lying near the tank at Madanolla.	..	Timmaraja.	Saka 1481, Kalayukti.	Do.
351.	On a stone built into a <u>mandapa</u> of the <u>Chilasthaneswara</u> temple at Madanolla.	..	..	..	Telugu. Gift by a Nayaka.
352.	On a second stone at the same place.	..	..	..	Telugu. Fragment. 45

No.	Situation.	Dynasty.	King.	Date.	Language.
230.	On the same pillar.	"	Gundāmbā, queen of Buddha.	Saka 1096.	Sanskrit.
231.	On the same pillar.	"	Velanānti - Kulōtunga - Chōda - Goika, son of Rājendra - Chōda.	Saka 1065.	Sanskrit and Telugu.
232.	On the same pillar.	"		Saka 1068.	Do. do.
233.	On the same pillar.	"	Buddharāja.	Saka 1065.	Do. do.
234.	On a pillar in the deserted temple of Govindhanaswamin at Adendla.	"	Manderaja, son of Malleraja.	Saka 1077.	Telugu. Grant to the temple of Kōśavadeva.
235.	On the same pillar.	Wijayapura.	Ura - Siringarāja.	Saka 1302, Pramadina.	Telugu.
236.	On the same pillar.	"	"	Saka 1077.	Do. 56
237.	On the same pillar.	→	Manikafaraja.	Saka 1094. # 19 #	Do. # 16

No.	Situation.	Dynasty.	King.	Date.	Language.
238.	On the same pillar.	"	"	Saka 1088.	Telugu.
239.	On the same pillar.	"	"	"	Sanskrit fragment. Opens with the same Genealogy as No. 233.
240.	On the same pillar.	"	Kalla.	Saka 1061.	Sanskrit.
241.	On the same pillar.	"	Kalleraja.	Saka 1069.	Sanskrit and Telugu. The donor was an officer of Kulottunga-Chola.
242.	On a pillar in Kondavide.	Vijayanagara.	Krishnaraja.	Saka 1442.	Sanskrit and Telugu.
243. to 246	On a pillar in the mosque at Kondavide.	"	"	Saka 1337 [expired], Manmatha.	Telugu. Private grant to the temple of Mailara dēva.
247.	Left of entrance to the north wall of a deserted temple in the fort at Kondavide.	Vijayanagara.	Ramaraja-Tirumalaraja.	Saka [1487] Raktākshin.	Telugu. 37
248.	Right of entrance to the same wall.	Do.	Sadasivamaharaja.	Saka 1468 [expired], Parabhava.	Do.

No.	Situation.	Deity.	Temp.	Date.	Language.
249 and 250.	On a pillar in front of the Sopaia temple at Pedda. Kākāri near Gunthar.	"	"	Saka 1184 [expired], Gundabli.	Telugu.
251.	On a pillar in front of the Virabhadra temple at Pedda. Kākāri.	Vijaynagar.	Vira-Krishnaraya.	Saka 1440 [expired], Bahuchānga.	Telugu. Records a grant by the minister Chittaya of Rontūru.
252.	On a pillar in the Challesvara temple at Nambur.	"	"	"	Telugu fragment.
253.	On the south face of a pillar in front of the Kodandarama temple at Kārā near Gunthar.	"	Tulatinga - Rajendra-Chola-Manna - Chola-Appaya.	Saka 1086.	Telugu. Grant to the temple of Kāvāra.
254.	On the east and north faces of the same pillar.	Kākatya.	Rudradēva.	Saka 1191.	Telugu. Grant by a Kāyaka.
255.	On four faces of another pillar in the same temple.	Vijaynagar.	Krishnaraya.	Saka 1442.	Sanskrit. 38
256.	On two faces of a pillar near the Agas-tyesvara temple at Kārā.	Kākatya.	Rudradēva.	Saka 1191.	Telugu. Grant by a Kāyaka to the temple of Challesvara.
257.	On four faces of a pillar near the stops leading to the temple on the hill at Chingalagiri.	Vijaynagar.	Krishnaraya.	Saka 1442.	Sanskrit.

No.	Situation.	Quantity.	King.	Date.	Language.
258.	On four faces of a pillar in front of the Lakshmi-Narasimha temple at Chingalagiri.	80.	Saddasiva mahadeva.	Saka 1480 [expired], Kalayukta.	Telugu. Grant by Timmaraajayya.
259.	On three sides of an octagonal pillar in the <u>barā</u> street at Chingalagiri.	"	"	Saka 1515 [expired], Vijaya.	Telugu.
260.	On the first pillar of the ruined Kanakadurga mandapa at the foot of the Indrakila hill at <u>Aśvavāda</u> .	"	"	Saka 1138 to 1177.	^{Gunkrit and} Telugu. Gifts to the temple of Malleswara.
261- 268.	On the second pillar of the same mandapa.	"	"	Saka 1065 and 1141.	Telugu. Private gifts.
269.	On the same pillar.	"	Trithuvanaachakravartin Kulothunga-Chōladeva.	16 th year and Saka 1062.	Telugu.
270 to 278.	On the same pillar.	"	"	Saka 1072 to 1155.	Telugu. Private gifts.
279.	On the third pillar of the same mandapa.	"	Rudradeva, son of Buddharaja.	Saka 1123, Durmukha (mistake for Durmata?).	Telugu. The donor was a relative of the Kakatiya king Ganapati.
280.	On the same pillar.	"	Vengamadeva.	"	Telugu.

No.	Situation.	Quantity.	King.	Date.	Language.
214.	On a pillar in the Chelasthānē- Svara temple at Nādenāla	"	Chōdamipati	Saka 1057.	Sanskrit. The donor was a descendant of Brīdhavarman, an officer of Kubja-Vishnuc.
215.	On the same pillar.	"	Chōdavarāja.	"	Telugu. The donor was a vassal of Kulottunga-Chōla.
216.	On the same pillar.	"	Volanānti-Gonika, son of Rājendra-Chōla.	Saka 1060.	Sanskrit and Telugu. Gift by a certain Kanta.
217.	On the same pillar.	"	Manma-Mandaya	Saka 1060.	Telugu.
218.	On the same pillar.	"	"	Saka 1061	Do.
219.	On the same pillar.	"	Chōdavarāja.	Saka 1054.	Do.
220.	On the same pillar.	"	Chōdavarāja.	"	Do.
221.	On the same pillar.	"	Manma-Chōdavarāja.	"	Do.

54

19 (2)

21 (2)

No.	Situation.	Dynasty.	Kings.	Date.	Language.
222.	On another pillar in the same temple.	"	Nannu - Mandu	Saka 1061.	Telugu.
223.	On the same pillar.	"	Kulottunga - Chola - Gopika.	Saka 1063.	Sanskrit and Telugu.
224.	On the same pillar.	"	Velananti - Kulottunga - Chola - Gopika.	Saka 1072.	Telugu.
225.	On the same pillar.	"	Gopika.	Saka 1062.	Sanskrit and Telugu.
226.	On the same pillar.	"	"	Saka 1073.	Telugu.
227.	On the same pillar.	"	Nannu - Mandu	Saka 1052.	Telugu. The donor was a
228.	On a third pillar of the same temple.	"	Boddharaju.	Saka 1070.	member of Kulottunga - Chola.
229.	On the same pillar.	"	"	Saka 1072.	do. do.

No.	Situation.	Synarchy.	King	Date.	Language.
198.	North wall of the second prakāra of the same temple.	Chōla	Trishunara-chakravartin. Kulothunga-Chōladēva.	19 th year.	Tamil. Gift by a queen of Madhurāntaka-Pottappi- Chōla.
199.	On the wall of the kitchen of the same temple.	Do.	Rajarāja dēva.	[28] th year.	Tamil. Gift by Kāmarasān, a descendant of the Pallava race.
200.	Do. do. do.	Do.	Do.	8 th year.	Tamil. Gift by Vira-chōra- Simha alias Yādavarāja.
201.	On a stone in front of the Śaṅkha- nāthēvara temple at Kālabasti.	Kakatiya.	Ganapati.	..	Sanskrit.
202.	Right of the entrance to the gopura of the same temple.	..	..	..	Do.
203.	On a stone in the Ranganāyaka temple at Udayagiri.	Vijayanagara.	Vīra-Trishnarāja.	..	Kanarese. Mutilated.
204.	On a wall of the same temple.	..	Timmarāju, son of Rāma- rāju Kōṇṭayya dēva.	Parābhava.	Telugu.
205.	Do. do.	Vijayanagara.	Sadāsiva dēva.	Saka 1454 [expired], [Parjathāvin. 19 (2)]	Do.
			21. 121		32

No.	Situation.	Dynasty.	King.	Date.	Language.
206.	In a <u>gopura</u> of the same temple.	Vijayanagara.	Vira Veitakatavaraya.	Saka [1508 expired], Vyaya.	Telugu.
207.	On a rock on the road from the lower to the upper fort of Udayagiri.	Do.	Ladativadeva.	Saka 1465— [expired], Sobhakrit.	Do.
208.	Near the Baptist Mission bungalow on the Udayagiri hill.	"	Tammaraya, son of Kantamara- raju - Ulabhayya, grandson of Mahavarman.	Saka 1382, Vikriti.	Telugu. The Saka and cyclic years do not correspond.
209.	Do. do.	"	Tammaraya, son of Kantama- raju - Ulabhaya.	Do. do.	Do. do.
210.	In a cave on the eastern slope of a hill at Dasanipalle near Udayagiri.	Vijayanagara.	Trishnadeva.	Saka 14[36] [expired], Bhava.	Telugu.
211.	On a pillar in the Lakshmi- Narasimha temple at Gunthar.	"	"	Saka 1407 [expired], Dharmavasa.	Telugu. Private grant of cows to the temple of Mallikarjuna.
212.	On a pillar in the Jagtyeswara temple at Old Gunthar.	"	"	Saka 1310 [expired], Vishava.	Telugu. Record of the erection of the pillar.
13.	On a pillar in front of the Pattabhirama temple at Narasa- narpeta.	"	Manma - Gaudagopala, son of Mallesiddhi.	Saka 12[97], Hemalamba.	Sanskrit and Telugu fragment.

17. Mr. Mackenzie's Manual of the
Kistna District (p. 13f.) 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 finding Chunnam on it. It has now been
removed to the Venugopāla temple and is thus
protected from further damage. The genealogical
account of the Kakatiya dynasty, which occupies
two faces of the pillar, is still in fairly good preser-
vation. The record first names Prōla, then his son
Mādhava, who is called Mahādēva in other in-
scriptions, 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 Dhānyāinkapura (i.e. Amarāvati).
After the death of her husband, she performed
a number of pious works. She placed golden pin-
nacles on the Shrine of Amācōvara at Amācō-
vati and built two other Saiva temples in the
same village. One of these she called Bētēśvara
after her deceased husband, and the other Ga-
napēśvara after her father Ganapati.

18. A pillar in the hamlet of Gana-
pēṭharam 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 List of Antiquities (Vol. I, p.
54). The inscription opens with a short genealogy
of the Kākatiya Kings of Anmakonda and
Oruṅgallu (Worangal). It mentions first King
Prōla, who is said to have defeated Gunda, Tailapa,
Govinda and Chōdōdaya. These same enemies are named
in Dr. Fleet's Anamkonda inscription (Indian
Antiquary, Vol. II, p. 10). Prōla had two sons by
Muppalardevi: Rudra and Mahādēva. The son
of the latter by Nayyāmbikā 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 the
Chōla king. After Ganapati had defeated the
Chōla king, 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 Jāya founded
a Śaiva temple which he called Ganapēśvara
after his patron Ganapati, and the name of which
which survives to the present day in the

hamlet of Janapēśvaram.

278

19. On the 16th of the current month, the Kanarese Assistant returned from the Krishna 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.

I have the honor to be, Sir,

Your most obedient servant,

E. Hultzsch,

Epigraphist.

Appendix

A. Stone inscriptions copied in 1892 (Continued from last Annual Report).

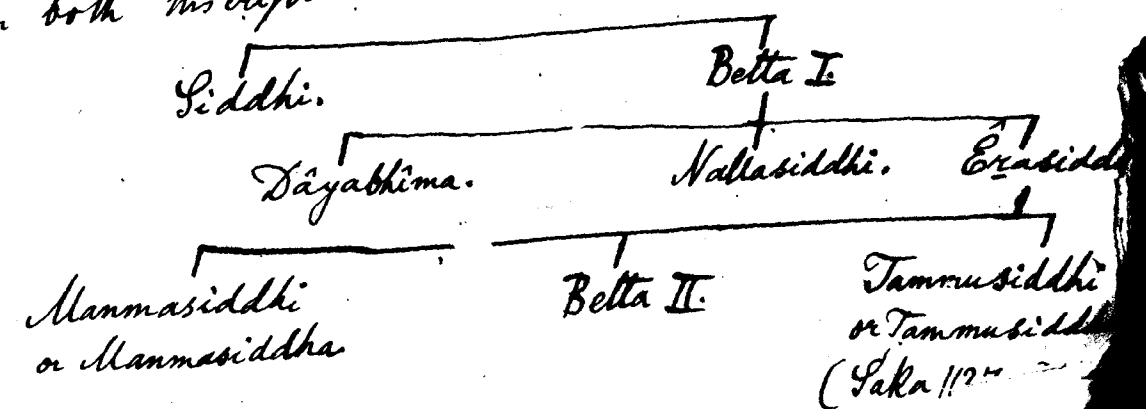
No.	Situation.	Synonym.	King.	Date.	Language.
164.	On the northern slope of the Brahmagiri hill near Siddāpura.	Maurya.	Devānari Piyā (Shōka).	..	Prākrit.
165.	In a cave to the east of Siddāpura.	Do.	Do.	..	Do.
166.	On the Jātīga-Rāmēśvara hill near Siddāpura.	Do.	Do.	..	Do.
167.	On a slab near the Śiṅga- nārāyaṇa shrine on the Jātīga- Rāmēśvara hill.	Chālukya.	Vaṅmuvardhana-shakara- vijaya-ditya, alias Trailoky- malla.	Saka [996] [expired] Trishind	Kannare. See 82. Flashed Kannare Dynasties, p. 47.
168.	On a boulder behind the shrine of Jātīga-Rāmēśvara on the Siddāpura hill.	Pallava.	Trailokyamalla-shakara- Pallava-Rāmāditya-guṇavar- dhan.	Saka 993 [expired], Virādhi- hit.	Kannare. 16

No.	Situation.	Synopsis.	Key.	Date.	Language.
169.	On a stone to the right of the road to the village of Whitefield, 1 mile from Whitefield Railway Station.	Hrysaḥa.	Vira-Ballāḍa-deva.	Saka 1265, Chitrabhānu.	Kannarese.
170.	Right of the entrance to the east <u>gōpura</u> of the Jatarāja temple at Chidambaram.	Pāṇḍya.	..	..	Tamil verse.
171 & 172.	Do. do. do.	Do.	Sundara-Pāṇḍya.	..	Do.
173.	Do. do. do.	..	..	..	Tamil verse. Modern.
174.	Left of the entrance to the north <u>gōpura</u> of the same temple.	Vijayanagara.	Kṛishṇa-deva.	..	Tamil. Records the building of the <u>gōpura</u> .
175.	Do. do. do.	Do.	Do.	..	Sanskrit version of No. 174.
176.	Right of the west entrance to the second <u>prākāra</u> of the same temple.	Tondaimān.	..	..	Tamil. Opens with the name Sanskrit <u>brāhṇas</u> of Sundara Pāṇḍya, whose name the donor appears to have been.
177.	Do. do. do.	Pāṇḍya.	Sundara-Pāṇḍya.	..	Sanskrit verse.

No.	Situation.	Dynasty.	King.	Date.	Language.
178 to 182.	South wall of the second <u>prākāra</u> of the same temple.	Pāṇḍya.	Sundara-Pāṇḍya.	..	Sanskrit verse.
183.	West wall of the second <u>prākāra</u> of the same temple.	Do.	Do.	..	Sanskrit and Tamil.
184.	Right of the west entrance to the second <u>prākāra</u> of the same temple.	Do.	Do.	..	Sanskrit.
185.	On two pillars in the Cave-temple at Vallam near Chingleput.	Pallava.	Nikhendra-Pōtarāja.	..	Tamil.
186.	On a pillar in the same temple.	..	Lakṣaḥkumārādatta-varṇin Kōppemūṇṇigadēva.	14 th year.	Do.
187.	On a stone in front of the Nagasūvara temple at Kurundumalai near Mulaḥṇṇigal.	..	..	..	Kannarese.
188.	On a stone in front of the Ganēśa temple at Kurundumalai.	..	..	..	Tamil fragment.
	North wall of the same temple.	..	..	Saka 12[95], expired, Pura- matin.	Tamil. 30

	Situation.	Dynasty.	King.	Date.	Language.
190.	West wall of the Somanāthasvāmī temple at Kurundu malai	"	"	Saka 1220 expired, Vilambin.	Tamil.
191.	East wall of the same temple	"	"	Saka 1283 expired, Plava.	Do.
192.	South wall of the same temple	"	"	Saka 1195 expired, Simukha.	Do.
193.	South wall of the Chennarāya temple at Kurundu malai	"	"	Saka 1182 expired, Pandra.	Do.
194.	On a boulder, a furlong to the south of the Somanāthasvāmī temple at Kurundu malai	"	"	Saka 1105.	Tamil. Much obliterated.
195.	East wall of the second prakāra of the Kālabhāṭṭasvāmī temple at Kālāḥast	Chōla	Tribhuvanaśakravartin Kulottunga- Chōla dēva.	"	Tamil.
196.	Do. do. do.	Do.	Rājaraṣadēva.	10 th year.	Tamil. Gift by the queen of Yādavarāja. 5-
197.	Do. do. do.	Do.	Chakravartin Kulottunga- Chōla dēva.	15 th year.	Tamil. Gift by Yārā Rāṣaka- Yādavarāja.

brother the poet Nāgārātha, and his preceptor
Śaṅkaranātha. While this inscription is valuable
for the history of Indian literature as an epigraphi-
cal confirmation of Śaṅkara's traditional parentage,
two other inscriptions (Nos. 40 and 42) corroborate
Mr. Tracy's reading of certain Pāṇḍya coins (Madras
Journal of Literature and Science, 1887-88), which bear
the legends Kōḍanda-Rāman and Kaliyuga-Rāman.
In these two records, a king who does not give his name
but only his titles, makes provision for certain offerings
which he names after his epithets Kōḍanda-Rāman
and Kaliyuga-Rāman. In my last Annual
Report (p. 9) reference was made to an inscription
at Tiruvorriyūr near Madras, which contains a
Genealogy of, and the date A. D. 1207 for, a certain
Tammu-Siddhi or Tammu-Siddha. Of this king and
his family, several inscriptions have since been copied
at the Arulāḷa-Perumāl temple and other places.
One of them (No. 35 of 1893), which is dated in A. D. 1205,
records the erection of portions of the temple and
informs us that the king was crowned at the city
of Nellūr. The historical portion of the Genealogy
in both inscriptions is as follows:—



Manmasiddha is referred to in No. 8 of 1893. Another inscription (No. 34 of 1893) of A. D. 1234 mentions Tikka, a son of Manmasiddhi. This may be the same Tikka, whose queen Lakshmîdēvi was a daughter of Vikra-
Narasimha (No. 46 of 1893), a king who is also mentioned in No. 210 of 1892. Several members of the family bore the surname Ganda - Gopāla, viz. Erasiddhi (No. 35 of 1893), Manmasiddha (No. 37 of 1893) and Tikka (No. 46 of 1893). A still later Ganda - Gopāla ascended the throne in A. D. 1250 (Indian Antiquary, Vol. XXI, p. 122), and an inscription at Narasara-
peta of Manma Ganda - Gopāla, who was the eldest son of Nallasiddhi and a vassal of Pratāpa Rudra (No. 213 of 1892), is dated in A. D. 1297.

14. From Conjeevaram I paid a visit to the village of Ulkkal 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 Ulkkal 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 Parāntar

218

(No. 30), one of Parakēśarivarman "who cut off the head of Vēra-Pāṇḍya" (No. 32), and one of the Rāshtrakūṭa king Kaṇṇaradēva (i.e. Kṛṣṇa III) "who took Cojeveram and Tanjore" (No. 25). On the way to Ukkal I visited the villages of Dūsi, Kurāṅgari-muttam and Kūrambandal. The temple of Vīṇirunda-Perumāl at Dūsi contains four fragmentary inscriptions, one of which belongs to the great Rājārāja, and another to Kō-Vijaya-Kamba-Vikramavarman. The Śaiva temple at Kurāṅgari-muttam is already mentioned in the Periyapuranam and still bears a few Chōla inscriptions. The deserted Śaiva temple at Kūrambandal is remarkable as a well preserved specimen of Chōla Architecture. The approximate time of its foundation is settled by an inscription of the 12th year of Rājēndra-Chōla (about A.D. 1025) on the north wall, which records the grant of an allowance of paddy and gold to twenty-four dancing girls, and states that the temple was built by the priest Isāna-Siva-Pandita who is also mentioned in an inscription of the 6th year of the same king in the Tanjore temple (South-Indian Inscriptions, Vol. II, No. 9). The ancient name of the temple

228

Saṅgaikonda - Chōlēsvara, is derived from
a surname of Rājēndra - Chōla. The same wa
of the temple bears an inscription of the 22nd
year of Rājēndra - Chōla, and the South wall
one of the 33rd year of Rājādhirāja.

15. In my last Annual Report (p. 10f.)
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 Dēvānam.
The second inscription (No. 42 of 1891) is perhaps
the longest inscription that has ever been met
with. Its first part gives the names of
four hundred dancing girls, whom King
Rājārāja had settled near the Tanjore temple.
To the name of each of these women is prefixed
the name of the temple with which she had
been previously connected. In this way we
gain an extensive list of temples which were
already in existence before the foundation

238
of the Tanjore temple by Rājārāja. The second
part of the inscription (paragraphs 403 to 511)
consists of a list of male temple-servants, viz.
dancing-masters, musicians, drummers, singers,
accountants, parasol-bearers, lamp-lighters,
watermen, potters, washermen, barbers, astro-
logers, tailors, a bowyer, carpenters, a gold-
smith, and others, the reading of or meaning of
whose designations remains doubtful. Below
the last section of this record, my Tamil Assistant
discovered two other inscriptions, one of Rāj-
jendra-deva and one of Vikrama-Chōla-deva (nos.
55 and 56 of 1873). This is a valuable find
because the only Chōla kings of whom in-
scriptions had been hitherto copied, were Rāja-
rāja, Rājendra-Chōla and Kulōthunga I.
The historical introduction of the inscription of
Rājendra-deva agrees with that of an inscrip-
tion at Virūchhipuram (South-Indian
Inscriptions, Vol. I, No. 127) in referring to the
king's victory over Aṣṭavamāla, i.e. the
Western Chālukya king Somēśvara I. The
inscription then allots a fixed amount of
paddy to the people engaged in the perfor-
mance of the Rājārājēśvara-nāṭakam in the

Rajarajesvara temple. From this we may conclude that, at the time of Rajendra, the foundation of the Tanjore temple by Rajaraja had been dismantled 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-Chola, viz. Telinga-Viman, i.e. Bhima of the Telugu country. Of two further inscriptions which had been left unexplored 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 Shavane-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 Shavane Belgola. It will be re-edited by Dr. Fleet, myself and my Kanarese Assistant in the Epigraphia Indica.

Bangalore,
30th June 1893.

No. 243.

From

Dr E. Hultzsch,

Government Epigraphist,

To

The Chief Secretary to Government,

Madras.

Sir,

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 Virachōda, and some other records which
will supplement the results arrived at in
Vol. 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 .. : Chidambaram.

III. North Arcot .. : Kālahasti.

IV. Chingleput .. : Conjeeveram, Dūsi, Kurangan-
muttam, Kūrambandal, Ukkal
and Vallam.

V. Nellore .. : Udaygiri and Dāsari palke.

VI. Anantapur .. : Tadpatri.

VII. Kistna .. : Guntūr, Narsarāvupēta,
Nādenḍla, Kōṇḍavīdu, Pedda
Kāḱāni, Nambūr, Kākā, Man-
galagiri, Nērvāda, Kōṭapa-
kōṇḍa, Irupāḍu, Sōvindapuram,
Yonamadala, Avanigadda, Gan-
pēsvaram, Sūkākūṭam, Guduvu-
and Mandapāḍu.

VIII. Godavari .. : Drākshākāmam, Parpavarā-
Pōṭimaravaram, Pithāpuram, Tiri-
pati, Palivela, Rajahmunda,
Pālakōḷ, Ellore and Tadi-
kalpūdi.

IX. Mysore State:

a. Chitaldroog District: Siddāpura.

b. Hassan .. : Sravana-Belg

c. Bangalore .. : Whitefield.

d. Kolar .. : Kurudumana

30

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 Asoka which Mr. Rice had discovered near Siddapura in the Molakalmuru 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 Co., 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 had 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 Asoka 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 Hoysala king Ballala III. dated in A. D. 1342 (No. 169 of 1892).

6. The Siva temple at Chidambaram contains a number of Sanskrit and Tamil inscriptions of king Sundara-Pāṇḍya of Maṇḍurā (Nos. 171, 172, and 176 to 184 of 1892), which record gifts to the temple and refer to victories over the Hoysala king (Vijaya-śāṅga-śōpa (i.e. Śāṅga-śōpāla), (the Kākatya king) Gaṇapati, and the kings of Cuttack, Malabar and Ceylon. These historical references prove that the king is identical with Jātavarman alias Sundara-Pāṇḍya dēva, whose inscriptions are found at Srīraṅgam 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-Pāṇḍya, in which he boasts of his victories over various kings, is inscribed on one of the gopuras of the large Viṣṇu temple at Little Kāñchi (No. 52 of 1873).

7. The rock-cut Siva 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 Mahēndrapotārāja. From the other inscription it follows further that Skandasēna called the temple Varantēśvara after his father Vāsanta. Mahēndrapotārāja, whose vassal Vāsanta 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 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). Satrumalla and Sunabhara occur also in the two cave-inscriptions on the Trichinopoly rock (ibid. p. 29). Though such surmises are a somewhat unsafe basis for identification, it may be provisionally assumed that both the Trichinopoly

108
Cave-inscriptions of Junabara alias Satruma
and the Vallam rock inscription of Mahēndra-
rāja 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 Kannappēsvara, i.e. the Śvara (Śiva
temple) of Kannappa, one of the sixty-three devo-
tees 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 linga on the hill of Tirukkālathi
(Kālahasti). His intention of offering the second
eye as well was frustrated by Śiva himself, who
conferred on him the name Kannappa with refer-
ence to the sacrifice of his eyes (Tamil kan). In
the centre of the town is a small Viṣṇu temple
called Varadarāja, which is devoid of inscriptions
and apparently modern. The palace of the Nayak
of Kālahasti was built 80 years ago. On the
western side of the Kannappa hill extends a
large temple of Kālahastisvara which con-

tain the so-called Kir-Linga (Vāyn-Linga)¹⁸ At
the north-east corner of the temple rise two imposing
gōpuras and a wooden car of large dimension.
The two shrines of Kāśa-Viṣvanāthasvara and Ma-
kanthasvara adjoin the southern side of the big
temple. The second of them contains several in-
scriptions. 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-Rhōja
the minister of (the Kākatiya king) Sanapati.
This minister is already known from an in-
scription at Conjeeveram which I have published
in the Indian Antiquary (Vol. XXI, pp. 197 ff.)
The new inscription shows that Dāchi and
Vāchāmbā, who are also mentioned in the
Conjeeveram inscription, were Sāmanta-Rhōja's
father and mother. Further south, on the slope
of the Kannappa hill, is a small temple of Brahmi
which encloses a stone bust of the four-faced form.
To the left of the Brahmā temple and at the
back of a mandapa below it, bas-reliefs of
Śaiva ~~deities~~ deities are cut on the rock.
Further south is the temple of Agastya'svara
with one inscription of Nājarāja. On the
opposite side of the hill is a deserted tank.

Called Bhāradvāja-Tirtha. My First Assistant
examined the inscriptions of the Kālahastisvara
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 Gainga
king Siya-Gainga, the Lord of Kuralālapura
(i.e. Kōlār). Two other inscriptions of the same
chief were discovered by my First Assistant
at Conjeevaram (Nos. 10 and 44 of 1893). In one of
these, he is named Amarābharana, and the
other belongs to the reign of Sanda-Sōpāla. 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 Siya-Gainga
Amarābharana.

9. The hill-fort of Udayagiri in
the Vellore district and the Ranganāyaka
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 Viṣṇu and one of
Śiva by a certain Tamarāya or Tamarāy

98

Another (No. 204) states that Timmarāju constructed a gōpura, the third prākāra and a tank for the temple of Raghunāyaka, 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 Krishnarāja made a gift to the temple after his return from the conquest of Pratāpa-Rudra whom he had pursued as far as Kondavidu. The same achievement of Krishnarāja and the capture of the fort of Udayagiri is referred to in a trilingual (Telugu, Kanarese and Tamil) inscription on the hill of Timpatē in the North Arcot district (Nos. 53 and 55 of 1889). Three inscriptions in the Kistna district (Nos. 242, 255 and 257 of 1892) attribute the capture of Kondavidu to Krishnarāja's minister Sālvu Timma, the son of Nāchaya and grandson of Vemaya and place it in Saka 1437 (A.D. 1514). A cave on a hill near Dāsariṣake, which I visited in the hope of finding ancient inscriptions in it, contains only a record of the Vijayanagara king Krishnadeva (No. 210 of 1892).

10. The two temples of Śiva and Viṣṇu at Nādenḍla contain many Sanskrit and

Telugu inscriptions of a dynasty of local chieftains¹⁰⁸ who profess to be descended from Buddhavarman an officer of the Eastern Chalukya king Kirttj Vishnu. The earliest inscription (No. 27 of 1892) is one of Manma-Manda, which is dated in A.D. 1130, and the latest (No. 286) one of Manum raja of A.D. 1253. Manma-Manda, his younger brother Chodaraaja, Buddharaja, and Mallaraja, the father of Manderaja, were vassals of Kulottunga-Choda. Rudra-deva whose inscription (No. 279) is dated in A.D. 1201, was related by marriage to the Kakatiya king Ganapati. The king Kulottunga-Choda of whom the earlier members of the family were feudatories, is probably identical with Kulottunga-Choda-Goika or Velananti Goika, a son of Rajendra-Choda, whose inscriptions are dated between A.D. 1133 (No. 344) and 1150 (No. 225). No. 214 states that Manda, the grandfather of Chodaraaja, had been a vassal of Rajendra-Choda.

11. At Devvada facsimiles were prepared of all the inscriptions which Mr. Sewell mentions in his List of Antiquities, Vol. I, pp. 47 ff. From

of these apparently belong to the Eastern Chalukya and Chalukya-Chōlas, viz. one of Yuddhamalla, the grandson of Mallapa (No. 323 of 1892), two of Kulōttunga-Chōla (Nos. 269 and 325) and one of Vishnuvardhana alias Parāntakadeva (No. 282). No. 308 furnishes the date A. D. 1465 for Kapileśvara, the Rajapati king of Orissa (compare Indian Antiquary, Vol. XX, p. 390) and No. 306 the date A. D. 1297 for Pratāpa-Rudra, the Kākatiya king of Warangal. This king was still reigning in A. D. 1316 when Banjeveram was taken by one of his generals (No. 43 of 1893). Two other Kākatiya inscriptions at Kārā (Nos. 254 and 256 of 1892) are dated in A. D. 1269 and belong to the reign of Rudradēva, i.e. of Rudrāmbā, the daughter and successor of Ganapati (compare Indian Antiquary, Vol. XXI, p. 199).

12. In the temple of Rāmēśvara at Tadpatri, copies were taken of four inscriptions of the second dynasty of Vijayanagara kings (Nos. 340 to 343 of 1892) and of an inscription of A. D. 1198 (No. 338) which rec-

a grant to a member of the Jaina religion, and therefore appears to have been transferred²⁰ to its present place from some Jaina building, of which no traces remain.

13. The city of Conjeevaram 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 Nājanintha and Mahēndravarman (South-Indian Inscriptions, Vol. I, p. 9). The Pallava inscriptions of the Vaikuntha-Perumāl temple are so much obliterated that only a few words here and there can be read in them. From two fragmentary records (Nos. 34 and 37 and 1887-88) I suspect that the temple was built by the Pallava king Paramēśvaravarman II. A third Pallava temple is the small Śaiva shrine of Muktesvara. 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 Dharmamahādēvī'svara. Accordingly, the temple appears to owe its

130
foundation to a Pallava queen named
Dharmamahādevī. The next group of Siva
temples in chronological order are those men-
tioned in the Periyapurāṇam, a book,
contents, though not the final redaction, of
which date from the time before the great
Chōla king Nājarāja. The following Conjee-
veram temples are here referred to:—
Ēgambam, Mēṇṇali, Ōṇagāṇḍanṇali,
Anēgadanṇavadam and Nerikkāraikkādu.
The first of these is the well-known large
temple of Ēkāṇṇaṇṇa. The fourth of
them contains three Chōla inscriptions which
were copied in 1870 (Nos. 22 to 24). The second
third and fifth also are still in existence. The
Mēṇṇali, i.e. the "Western Temple," is situated
in the Weavers' Quarter; it contains four
comparatively modern inscriptions. The
Ōṇagāṇḍanṇali, now called Ōṇakāṇḍiṇṇam
is in the "Cotton Quarter" near the
Sarvatīrtham tank. The Tirukāṇḍiṇṇam
temple near Vēppāṇṇulam, 1 mile east of
Conjeeveram, contains inscriptions of Rājā

Chōla and his successors, in which ⁸the
temple is called Tirukkāraikkādu, ¹⁴and has
accordingly to be identified with the Nerikkāra-
kkādu temple of the Periyapurānam. To return
to the Ēkāmanātha 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,
rebuilding both. This is much to be re-
gretted as both the Shrine and the enclosure
are covered with ancient inscriptions. P

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 Ekāmra nātha temple
and might be ordered to superintend the
removal of the stones which could be numbered
before they are taken out, and rearranged
in their original order either as part of the
new building or in one of the outer court-
yards of the temple. The small outlay which
the adoption of this proposal would involve
appears to be justified by the number and
importance of the records which may thus
be saved from wanton destruction. Just as
the most early Saiva temple, the Tamil

Country are mentioned in the Periyapurāṇam
the ancient temples of the Vaiṣṇava sect are
referred to in the Nālāyira-prabandham. In
my last Annual Report (p. 11) attention was
drawn to an inscription at Srirangam which
proves that the hymns of Kulasekhara, one of
the twelve reputed authors of the Nālāyira-
prabandham, 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 Tiru-
vattipur (or Little Kāñchi) he found
an inscription (No. 33 of 1893) of Vikrama-
Chōla (probably A.D. 1112 to 1127) which
provides for the expenses of the annual
celebration of the birth-day of the two
Vaiṣṇava saints, Pūḍattārvār and Poygai-
yārvār, 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 Nālāyira-prabandham.
This work mentions among others the following
temples:— Tiruppāḍagam, Tiruttankā, Attā-
buyagaram, Uragam, Attiyūr and Param

120

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 Kulōtunga-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. Attabuyagarām is probably identical with the Ashtabhujā temple at Conjeeveram. In two inscriptions of Kulōtunga-Chōla I. and one later inscription in the Ulagalanda-Perumāl temple at Conjeeveram, the temple is called Uragam. It may be therefore identified with the Uragam of the Nālāyira-prabandam. The Vishnu temple at Attiyūr to which the same work refers, is the large temple at Little Kāñchi, which, in its inscriptions,

bears the name of "Arulāḷa - Peruṇṇāl a
Tiruvattēyūr or Attēyūr." This Tamil name
derived in the inscriptions from attē, 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 Sajēndragirinātha
i.e. 'the god of the mountain of the lord of elephants';
No. 41 of a grant by a certain Nila-Saṅga of Amūr
'who was born to rule the earth' (an expectation
which he appears to have realised on a very limited
scale), to Diviādāchalānātha, 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 Karigirinātha, i.e. 'the god of 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 state-
ment that Muṇḍiḍi, an officer of the
Kākatīya king Pratāpa-Rudra of Ēkaṣilānagarī (i.e.
Worāṅgal), conquered Kāñchi in A. D. 1316. No. 50 con-
sists of a Sanskrit verse, unfortunately much obliterated
which is addressed to the famous Vedic scholar
Sāyana, and mentions his mother Prīmāyī, his father
Māyana, his elder brother [Khādhava], his younger

2
4
6
8
10
12
14

$$ii.$$

10
15
20
25
30
35
40
45