



BULLETIN
OF THE
MADRAS GOVERNMENT MUSEUM
EDITED BY THE DIRECTOR

**THE DOWLAISHWERAM HOARD OF EASTERN CHĀLUKYAN
AND CHŌLA COINS**

BY

T. BALAKRISHNAN NAYAR, M.A. (Madras), M.A. (London)

NEW SERIES--General Section, Vol. IX, No. 2

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The Commissioner of Museums,
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FOREWORD

Prof. T. Balakrishnan Nayar was a distinguished historian. He was for sometime Curator for Numismatics in the Government Museum, Chennai and continued to evince keen interest in Numismatics, Pre-history and Archaeology. This book published as a Bulletin of the Museum deals with the one hundred and twenty seven gold coins, which were found in the village of Dowlaishweram in East Godavari District of erstwhile Madras Presidency (present Andhra Pradesh) in the year 1946 AD.

The above-mentioned treasure trove coins fall into two groups, viz. Raja Raja I of the Eastern Chalukyan dynasty and Kulothunga I of the Chola dynasty. These are the first treasure trove coins of Kulothunga I, which bear the regnal years and the titles "Kadai Konda Cholan" and "Malainadu Konda Cholan". The legends on these coins are in Tamil Grantha script extant in the end of eleventh Century AD or the beginning of the twelfth Century AD.

As an eminent scholar in this field, Prof. Balakrishnan Nayar had dealt at length on events and information related to the coins of South Indian dynasties. This work was published in 1966 AD as a Museum Bulletin and went out of print. Now it is reprinted with the help of a grant from the Government of Tamilnadu. This reprint will be useful to the scholars and students interested in this field.

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(Dr. R. Kannan, Ph.D., I.A.S.)

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THE DOWLAISHWERAM HOARD OF EASTERN CHĀLUKYAN AND CHŌLA COINS

By

T. BALAKRISHNAN NAYAR, M.A., (Madras), M.A., (London)

PART I—GENERAL

The one hundred and twenty-seven gold coins which form the subject matter of this bulletin are part of a treasure-trove discovered by certain workmen between May 26, 1946 and June 4, 1946, while digging in a piece of land—survey number 359-2—belonging to Āñjanēyaswāmi temple in the village of Dowlaishweram, four and a half miles south of Rajahmundry in East Godavari District now of Andhra Pradesh State. The treasure-trove in question evidently contained many more coins, for by the time that the police got track of it, part of it had been melted down and part disposed of in the shape of gold ingots. A notification issued by the East Godavari Collector's Office under Section 5 of Act VI (The Treasure Trove Act) of 1878 referred to other items besides the 127 coins as having been recovered including a gold ingot weighing 8.1/8 tolas, gold 'teegas' or threads weighing 8 tolas and seven one-hundred rupee notes and eight five-rupee notes in Indian currency¹. Enquiries made at the police station at Dowlaishweram in the month of May 1948 revealed that the coins were reported to have been discovered in a copper vessel of fairly large size and that news of the treasure-trove did not reach the authorities until eight days after its discovery. The currency notes, doubtless, represented the sale-proceeds of part of the hoard disposed of by the finders before they were apprehended and the gold ingot and threads were the unsold remnants of the coins that were already converted into metal.

The coins fall into two groups, 49 belonging to Rājārāja I of the Eastern Chālukyan dynasty, and the rest to Kulōttuṅga I of the Chōla dynasty.

The coins of Rājārāja I in the present hoard bear three different regnal years of the king, 33, 34 and 35. There are fifteen coins of the year 33, twenty-two of 34 and twelve of 35. Coins of this king have already been known to numismatists for some time. They were first discovered on the islands of Ramri and Cheduba off the Arakan coast in Burma, on the Arakan coast itself and in Siam². (For location of places mentioned, see Plate IV.)

Towards the close of the last century they were also discovered in a treasure-trove hoard from the village of Gudur near Masulipatam. The Madras Museum possesses two coins of Rājārāja I from the Gudur hoard and they bear regnal year 37 (See Plate I, fig. 1).³

Rājarāja I of the Eastern Chālukyan dynasty had a long reign-period, from 1019 to 1059 A.D. and therefore the high regnal years found on his coins, 33, 34, 35 and 37 are perfectly legitimate. The coins are cup-shaped and weigh on an average 67 grains each.⁴ The inscription on them is in Telugu characters of the 11th Century A.D. The technology of these coins connects them with the punch-marked coins of early India representing the indigenous coinage of the country. The Śātavāhanas broke the indigenous tradition by introducing die-struck coins, but the art of making punch-marked coins did not die out in South India. We find it surviving in the *padmatankas* of the Kadambas, in the coinage of the Western Chālukyas and in these coins of the Eastern Chālukyas. Sir Walter Elliot rightly suggests that the cup-shaped *padmatankas* inspired the later Chālukyan coins, Western and Eastern.⁵

On the obverse of the coins of Rājarāja I, we have, in the centre, the dynastic symbol of the Eastern Chālukyas, the boar, facing proper left flanked by a lamp-stand on either side and surmounted by an *aṅkuśa* (elephant goad), a *chhatra* (parasol) and two *chaurīs* (fly-whisks). Below the boar's head we find occurring the Telugu letters, *ra, vi, sa, ka, ja*, etc. The significance of these letters is hard to explain. Maybe they are mint marks, *ra* and *vi* probably standing for Rajamahendri and Vengi respectively. The letter, *ra*, appears below the head of the boar in the coins of Rājarāja I as well as in those of his father Śaktivarman I. On the margin there is the inscription which reads *Śrī Rājarāja* followed by *sa* and a numerical figure which in the case of our coins happens to be 33, 34 or 35.⁶ (See Plate I, figs. 2, 4 and 5.)

The central device and each of the six portions of the marginal legend will be noticed as having been struck by a separate punch. The punches show through the plain reverse and the irregular concave shape of the obverse was evidently caused by the gradual bending of the thin metal during the application of the punches. All the punched letters have a bordering circle of dots, save those on coins, numbers 15, 22, 26, 27 and 30. Coin number 38 shows evidence of inscription having been punched on an earlier one not quite fully effaced. There are four in this group of Rājarāja's coins which have only four punches on them together giving the reading *Śrī Rāja Sa 33* (see Plate I, fig. 3, and catalogue A numbers 46-49). They are apparently aberrations, for we have other coins of year 33 on which the king's name appears fully as *Rājarāja*. The moneyers probably forgot to apply all the punches.

Rājarāja I of the Eastern Chālukyan dynasty was half Chōḷa, his mother Kundavai having been a Chōḷa princess, the daughter of Chōḷa Rājarāja I. He married Ammangādēvi, the daughter of Rājendra Chōḷa I. Eastern Chālukya Rājarāja I's son Rājendra or Kulōttuṅga I, three-fourths Chōḷa, united the two lines and the 78 coins of the second group in this hoard belong to him. Rājendra succeeded to the Chōḷa throne sometime in the year 1071 A.D., certainly after 3rd May, 1071, on which date according to the Sittamalli inscription Adhirājendra was still alive.

The two gold coins ascribed by Hultzsch⁸ to Kulōttuṅga I do not belong to him. The Madras Museum possesses a specimen each of the two coins (see Plate I, figs. 6 and 7). They belonged to a treasure-trove from Gudur village, Krishna District discovered in 1896. The first (Plate I, fig. 6)

weighing 64 grains and of diameter 1.35 " has in the centre a boar facing the proper right and surmounted by the sun and a crescent. In the margin in seven distinct punch marks appears the inscription "Śrī Cūlanārāyaṇa". The second (Plate I, fig. 7) has in the centre a tiger facing the proper left. A *chauri*-bearer stands above it flanked by the sun and the moon. In the margin in eight punch marks is the inscription "Śrī Chalkburāyaṇa". The script of the inscription on both the coins will fall between Eastern Chālukya Bhīma's time and Rājaraṅjanarēndra's time (between the tenth and the eleventh centuries A.D.)⁹ (see Text figs. 1 and 2 for transcription of the inscription and 3 and 4 for enlarged drawings of the central devices). The emblem on the first coin is a boar and not a tiger, but the inscription along its margin reads, Śrī Cūlanārāyaṇa, probably the same as Chōḷanārāyaṇa, one of the titles of Chōḷa Rājaraṅja I¹⁰. The tiger of the second coin is the emblem of the Chōḷas, but its inscription which reads "Śrī Calakburāyaṇa", if it is to be equated with "Chālukyanārāyaṇa", will give us one of the titles by which Eastern Chālukya Śaktivarman I was known". Śaktivarman I along with his brother Vimalāditya was an exile at the court of the Chōḷa after the death of his father Danarnava at the hands of Telugu-Chōḷa, Bhīma, in 973 A.D., till his restoration to Vēṅgi, by Chōḷa Rājaraṅja I in 1000 A.D. Probably the coin with the inscription "Śrī Calakburāyaṇa" was issued by Saktivarman I, the *Chauri*-bearer between the sun and the moon representing himself and the tiger, the Chōḷa, who was his benefactor. As for the coin with "Śrī Cūlanārāyaṇa" on its margin and the boar surmounted by the sun and the crescent for its central device, it was probably an issue of Chōḷa Rājaraṅja I during what time Vēṅgī was virtually a protectorate of the Chōḷa Empire. Although the letters *ya* and *ṇa* of the two coins show variant forms the fact that they belong to the same hoard may be taken as possibly lending support to the identifications proposed above. The boar surmounted by the sun and the moon and resting on an expanded lotus with an *aṅkuṣa* or elephant goad placed vertically before it constituted the *lāṅchana* on the seal of the Madras Museum plates of Eastern Chālukya Vijayāditya II (see Text fig. No. 5) and it would indeed be legitimate to conclude that by adopting the Eastern Chālukya emblems such as the boar, the sun and the moon, the Chōḷa who issued the coin with the inscription "Śrī Cūlanārāyaṇa" upon it was proclaiming his overlordship of Vēṅgī.

In the Dowlaishweram hoard we have for the first time come across the coins of Kulōttuṅga I similar in technique and equal in weight to the coins of his father Rājaraṅja I. Kulōttuṅga's coins fall into two groups, one of 32, giving regnal years 28, 29, 30, 31, 32 and 33 and on which he bears the title, "Kaṭaikōṇḍachōḷan"; and the other of 56, giving regnal years 33, 34, 35 and 36 on which he bears the title; "Malainūḍukōṇḍachōḷan". Of the coins bearing the title, *Kaṭaikōṇḍachōḷan*, and of regnal years 28, 29 and 30 respectively, there is only one each in the collection. There are two *Kaṭaikōṇḍachōḷan* coins of the year 31; twelve of the year 32 and fifteen of the year 33. Coins with regnal year 33 are found in both groups. There are four *Malainūḍukōṇḍachōḷan* coins of the year 33, fifteen of the year 34, seventeen of the year 35 and ten of the year 36. The alphabet in which the legends on these coins are written is Tamil Grantha and on palaeographical grounds can be dated to the end of the eleventh or the beginning of the twelfth century A.D.

Since Chōḷa Rājaraṅja I's intervention in the Eastern Chālukyan dominions, the Chōḷas were in intimate contact with the Vēṅgi country and when Rājendra, son of Eastern Chālukya Rājaraṅja I,

succeeded to the Chōla throne Vēṅgī became also part and parcel of the Chōla empire. The coins bearing the two titles and the regnal years mentioned, and also certain gold *panams* from Kāvāliyada-valli village, Atmakur Taluk, Nellore District, weighing 5.75 grains and bearing the legend “*Sung*”, besides numerical figures 27, 31 or 34 on the obverse and a bow and a tiger in sitting posture, on the reverse,¹² besides other diminutive gold pieces from Pithapur, Waddada and Rajahmundry, weighing 6 to 7 grains, either with fish, sometimes one and sometimes two, or a tiger upon them, would seem in the present state of our knowledge to exhaust the repertoire of Kulōttuṅga’s gold coinage.¹³ On his small gold pieces with ‘*Sung*’ on the reverse, the tiger is seen sitting on the *aṅkuṣā*.

The central field of the Kulōttuṅga coins belonging to the Dowlaišweraṃ hoard contains on the left, two fish, and on the right, a tiger seated dog-fashion, with its tail brought forward. Over it are a parasol and a fly-whisk. Beyond the two fish on the extreme left and beyond the tiger on the extreme right, there is a bow (see Catalogue B sheet 18). The twin fish happened to be the *lāṅchana* of the Pāṇḍyas, the bow that of the Chēras and the tiger stood for the Chōlas.

In this connection it will be interesting to compare the central device on our Kulōttuṅga coins with the known Chōla seals, so that we may see how far it conforms to or departs from the general run of the seals. On the seal of the Larger Leiden plates of Chōla Rājārāja I (see Text fig. No. 6) the Chōla tiger is seen seated on the Chēra bow facing the proper right. Before the tiger there are two fish. On either side is a lamp-stand and the tiger and the two fish are surmounted by a parasol and two fly-whisks. On our coins of Kulōttuṅga the bow is transferred to between the tiger and the lampstand, its place being taken up by the *aṅkuṣa*, the Chālukyan emblem which on the coins of the Eastern Chālukya Rājārāja I is found located between the parasol and the fly-whisks above, and the boar underneath. The coins of Uttama Chōla and Rājendra Chōla I¹⁴ also show the bow in the central field alongside of and behind the tiger which in these two cases faces the proper right. On the coins of Kulōttuṅga I in the Dowlaišweraṃ hoard, the space occupied by the fly-whisks on the left in the case of Chōla seals is taken up by a numerical figure 5, 1, 100 or 7.

On the seal of the Tiruvālaṅgāḍu plates of Rājendrachōla I¹⁵, just as on the seal of the Larger Leiden plates, the tiger, the two fish and the lamp-stands are placed on the bow-string, with the difference that on the latter within the bow there are represented other objects. The seal of the smaller Leiden plates of Kulōttuṅga I, (see Text fig. 8) and the seal of the Madras Museum plates of Uttama Chōla (see Text fig. 10) are in every respect similar to the seal of the Larger Leiden plates. Another known seal of the Chōlas is the one on the Charāla plates of Vīrarājendra, dated Śaka 991 (see Text fig. No. 9). On this seal, however, the tiger faces proper left as on the coins of Uttama Chōla and Rājendra I, instead of proper right as on the other seals noticed and on the *biruda* coins of Kulōttuṅga I. The central device on the coins of Kulōttuṅga I is distinguished from the seals of Uttama Chōla, Rājārāja I, Rājendra Chōla I and Kulōttuṅga I himself by the fact that the bow is placed alongside of the tiger between it and the lampstand, and the position of the bow is taken up by the *aṅkuṣa* of the Eastern Chālukyas who had become merged with the Chōlas under Kulōttuṅga I. The Chōla tiger sitting on the *aṅkuṣa*, which was the Chālukyan emblem, bespeaks the major role of the Chōla limb in the new set-up under Kulōttuṅga I.

The question that has to be considered now is the legitimacy of the application of the titles, 'Kaṭaikondachōlan' and 'Malainādukondachōlan' to Kulōttuṅga I. To take first the title *Kaṭaikondachōlan*, for consideration, it may be pointed out that there are stray references to Kulōttuṅga's destruction of Kaḍāram—which is the same as Sanskrit Katāha¹⁶, Chinese Kie-tch'a and Kie-to', and Kata of our coins—in *Kaliṅgattupparaṇi*.¹⁷ That he was overlord of the 'island kingdoms of the wide ocean'—including probably Kaḍāram—we know from the longer *praśasti* of his inscriptions which mentions the fact that at the gate of his palace stood rows of elephants showering jewels sent as tribute from the island kingdoms.¹⁸ That he visited the Far East is indicated by the inscription which says that a beautiful stone was shown to him by the King of Kambhoja as a curio (*Kātchi*). The records of the second year of Kulōttuṅga I beginning with '*Tirumanni Vilāṅgam*', among other achievements of the king, say that "He raised the country in the 'Eastern region' like Vishnu raising the earth from the ocean in his boar incarnation and seated her to her great pleasure under the shade of his parasol".¹⁹ K. A. Nilakanta Sastri (*Cōlas* 1, pp. 346-48) held the passage in question as a description of Kulōttuṅga's work in the Eastern region; but whereas S. K. Ayyaṅgar and following him R. C. Majumdar saw in it evidence of Kulōttuṅga's activity in Śri Vijaya and even China (*Suwarnadvīpa* 1, pp. 186-8), Professor Sastri however, equated '*pūrvadēsam*' with the region of the Bastar state. But Bastar lies not east, but north-east of Vēṅgī, and S. K. Ayyaṅgar rightly thought (*Ancient India*, pp. 130-31) that '*pūrvadēsam*' could refer only to the Kingdom of Kaḍāram, including Lower Burma, which lay to the east of Vēṅgī and Nāgapaṭṭinam'. In this connection it is worthwhile recalling the fact that in an inscription dated 1050 A.D., Kaḍāram is referred to as Kaḍāram 'on the east'.

Kaḍāram was first conquered by Rājēndrachōla I in 1025 A.D. In inscriptions dated in his eighteenth and thirty-second years respectively he is referred to as ruling over Kaḍāram. It was conquered again by other Chōla kings, Rājādhirāja (1018-1054)²⁰ and Vīrarājēndra (1063-1069). The latter in his Perumbar inscription dated in his seventh year (1068-69)²¹ says that having conquered the country of Kaḍāram he was pleased to give it back to its king who worshipped his feet, which bore ankle-rings. The conquest of Kaḍāram by Vīrarājēndra and its restoration to the king of the country must therefore be placed sometime before 1068 A.D. From the history of the Sung dynasty we learn that in 1067 an envoy from San-fo-ts'i, one of the highest dignitaries of the kingdom and who bore the name Ti-houa-k'ie-lo, arrived in China. He was given the title of 'great general'. Ti-houa-k'ie-lo was again the name of the king of Chu-lien (Chōla country) who sent an embassy to China.²² Most scholars following S. K. Ayyaṅgar have identified the ambassador from San-fo-ts'i, Ti-houa-k'ie-lo of 1067 with Ti-houa-kie-lo, the king of Chu-lien, who sent an embassy to China in 1077. The Chōla king of 1077 was none other than Kulōttuṅga I²³. To have represented Sri Vijaya at the court of the Chinese emperor in 1067, Kulōttuṅga must have been in occupation of and ruling over Kaḍāram for sometime prior to that date and the conquest of Kaḍāram as distinct from the reinstatement of the king of that country on his throne claimed by Vīrarājēndra was an incident that occurred earlier than 1067 and the person who was responsible for the conquest was in all likelihood Vīrarājēndra's nephew Kulōttuṅga I though this achievement was claimed by Vīrarājēndra for himself. Between 1063 and 1067 Vīrarājēndra's hands were full with wars against the Western Chālukya Sōmēśwara I and the Eastern Chālukya Vijayāditya VII, and hence he must

have deputed his nephew, whom, according to the evidence of Jayaṅṅḍār he had made his crown prince, to Kaḍāram. His return to India after restoring the king of Kaḍāram to his territory must have happened soon after his visit to the Chinese court in which he had the privilege of representing San-fo-t'si. In 1067 Virarājendra bestowed the kingdom of Vēngī on Vijayāditya VII, after he had defeated him near Vijayawada. Why Virarājendra should have preferred Vijayāditya to his nephew Rājendra, who had a better claim to rule Vēngī, has been a question that has always puzzled the historians of South India.²⁴ The obvious answer to this question is that he was not on the spot; he was away in distant Kaḍāram. Granting that Chālukya Vikramāditya VI and Kaliṅgagaṅga Rājarājanarēndra who were now his sons-in-law prevailed upon Virarājendra to recognize Vijayāditya VII as King of Vēngī, it is extremely unlikely he would ever have done so if as some believe,²⁵ Rājendra was stationed behind in Chakrakūṭa (Bastar) at the head of an army of occupation. It was probably the news of the turn of events in Vēngī that made Rājendra hasten back to India.

Kulōttuṅga's association with the eastern region of Kaḍāram thus seems to be established beyond all reasonable doubt in the light of the sources cited. How long before 1067 did he conquer Kaḍāram, Katāha or Kata? In an inscription of Parakēśarivarman Rājendra or Rājendra II from the Rājagōpālaperumāḷ temple at Maṇimaṅgalam dated in his fourth year (*i.e.*, 1056 A.D.),²⁶ we learn that among his *Kādalar* upon whom he conferred titles, there was a Kaḍāramkoṇḍasōḷaṅ of great valour in whom the eminence of the sun rested. He was given the title of Sōḷajanakarājan. Scholars have identified the Kaḍāramkoṇḍasōḷaṅ with one of the sons of Rājendra II. *Kādalar* may merely mean relatives²⁷ and not exclusively son and Kaḍāramkoṇḍasōḷaṅ mentioned in the group of *Kādalar* might well have been the *Kaṭaikōṇḍachōḷaṅ* of our coins; the maternal nephew and son-in-law of Chōḷa Rājendra II²⁸.

Here it may be pointed out that Kulōttuṅga I told his son Rājarāja years after he became the Chōḷa emperor that in his youth he loved to live a life of war and adventure and therefore left the kingdom of Vēngī to be ruled by his uncle Vijayāditya. We cannot accept the latter part of the statement at its face value, for according to the Ryāli plates of Vijayāditya VII²⁹ Vijayāditya forcibly seized the throne of Vēngī without the knowledge of his half-brother Rājarāja I. At the time that his father died Kulōttuṅga was probably away from Vēngī and his absence from the country must have helped Vijayāditya to step into Rājarāja's shoes superseding the latter's son which was tantamount to forcible ejection. For Rājendra Kulōttuṅga to have been called *Kaḍāramkoṇḍasōḷaṅ* or which is the same as *Kaṭaikōṇḍachōḷaṅ* in 1056, his conquest of Kaṭa must be assigned to a date earlier than 1056. Chōḷa Rājādhirāja died in 1054 and if the expedition which earned Rājendra Kulōttuṅga the title *Kaḍāramkoṇḍasōḷaṅ* was the one undertaken by Rājādhirāja, its date could not have been later than 1054 A.D. To have participated in a military campaign and to have gained distinction in it at the time of that campaign, Kulōttuṅga must have already attained manhood. If he was twenty years old in 1054, his date of birth would fall in 1034 A.D. and this is a date definitely within the reign-period of his Chōḷa grandfather Rājendra I whose queen is said to have taken the baby prince, afterwards Kulōttuṅga I, in her arms and remarked that he was fit to be a son of the solar line, born for its protection³⁰. Kulōttuṅga's fitness to be a son of the solar line is echoed in the inscription of his maternal uncle and father-in-law Rājendra II, from Maṇimaṅgalam already mentioned, which refers to '*Kādalan*' Kaḍāramkoṇḍasōḷaṅ, as one in whom the eminence of the race

of the sup rested. If Rājendra-Kulōttuᅅga was twenty years old in 1054 A.D., the year of his conquest of Kaᅇāram, then he must have been 36 when he succeeded to the Chōla throne and at the time of his death in 1019-20, 86 years. Such a span of life is not impossible in his case considering that his father also lived to a long age.

In the light of the foregoing discussion the order of events in the relations between the Chōlas and Kaᅇāram may be reconstructed as follows. Rājendrachōla conquered Kaᅇāram in 1024-25 A.D. Between 1044 and 1054 the country shook off its yoke of servitude to the Chōlas, for Rājādhirāja (1044-54) claims to have conquered Kaᅇāram. The reconquest was not effected probably until after a series of campaigns in which Rājendra Kulōttuᅅga I who had left Vēᅅgī seeking war and adventure distinguished himself. Very likely the reconquest was a *fait-accomplī* before Rājādhirāja's death in 1054. In 1056 A.D. the title of *Kaᅇāramkoᅇᅇasōᅇan* was conferred upon Rājendra Kulōttuᅅga by the then Chōla King Rājendra II, who was also his maternal uncle and father-in-law. During the period between 1054 and 1067-8 A.D., Kulōttuᅅga was mostly away in the 'eastern-country' of Kaᅇāram ruling over it. In any case he was there till 1067 in which year he visited the court of the Chinese emperor as the envoy of San-fo-ts'i, if Ti-houa-k'ie-lo is to be equated with Ti-houa-Kie-lo, the ruler of the Chōla country, who sent an embassy to China in 1077 A.D. During what time Vīrarājendra ruled over the Chōla kingdom, Kulōttuᅅga was his deputy in Kaᅇāram. It was probably Vīrarājendra's support of Vijayāditya VII that made Kulōttuᅅga hasten back to India in 1067 A.D.

An important evidence which confirms our identification of *Kaᅇaikōᅇᅇachōlan* of the coins with Kulōttuᅅga I is the occurrence on one of them, above the fish in the central device, of the title, 'rāja', in Tamil Grantha alphabet. Kulōttuᅅga I was a 'Rājākēsari'³¹. In fact he is the only Rājākēsari with such high regnal years as are supplied by our coins. Rājendra I, conqueror of Kaᅇāram, was a Parakēsarivarman and he ruled for only 32 years, 1012 to 1044 A.D. Rājādhirāja I was no doubt a Rājākēsarivarman and claims to have conquered Kaᅇāram. But Vēᅅgī was under the political control of the Eastern Chālukyas from the time of Rājādhirāja I until the time of its reconquest by Vīrarājendra in 1067, and therefore during the period of Rājādhirāja I, these coins bearing the title *Kaᅇaikōᅇᅇachōlan* could not have been issued by him from Vēᅅgi. Vīrarājendra, the next claimant to the title of conqueror of Kaᅇāram, had only a short reign-period of 7 years. Kulōttuᅅga I ruled over the Chōla empire from 1071 A.D. and no other Chōla king has greater claim to equation with Rājākēsari *Kaᅇāramkoᅇᅇachōlan* with regnal years reaching up to 36 than Kulōttuᅅga. Kaliᅅgattupparaᅇi refers unmistakably to his destruction of Kaᅇāram.

Incidentally it may be noted that on the *Kaᅇaikōᅇᅇachōlan* coin we get yet another variant of the toponym, Kaᅇāram or Kiᅇāram, namely Kaᅇa. Kaᅇa is the nearest equivalent phonetically of Chinese Kie-to' and modern Kedah in Malaya with which Sanskrit Kaᅇāha and Tamil Kaᅇāram or Kiᅇāram have been generally identified. At Kedah the Dutch had a factory drawing gold dust and Kedah probably was the source of the gold, large influx of which into Andhradesa and Tamilnad during the century following Chōla Rājendra's conquest of Kaᅇāha accounts for their rich crop of coinage in that metal of a fineness and variety not met with at any time in the earlier history of South India.

The second title '*Malaināḍukonḍachōlan*' of these coins needs no special elucidation. Kulōttuṅga reconquered Malaināḍu or entire Kerala,³² between the seventh and the eleventh years of his reign, the Chāvers of the Western Hill country having ascended their unique heaven.³³

The regnal years given in Kulōttuṅga's coins fall within the period of the vicerealties over Vēngī of his sons Vira-Chōḷa (1088-1092) and Parakēsari Vikramachōḷa (1092-1118 A.D.). At Dowlaishweram Kulōttuṅga's coins were found in association with the coins of his father Rājarāja I. They are in the same technique as that of known Eastern Chāḷukyan coins and have not so far turned up in the Tamil country. When it is remembered that the only Chōḷa who directly ruled over Vēngī was Kulōttuṅga I and that these coins were found in the neighbourhood of Rajahmundry together with coins of Eastern Chāḷukya Rājarāja I, we should have no hesitation to identify the Rāja (Kēsari) *Kaṭaikonḍachōlan* and *Malaināḍukonḍachōlan* with Kulōttuṅgachōḷa I.

The Madras Museum has rightly claimed the discovery of the *biruda* coins of Kulōttuṅga I as an important event in its annals.

The two sets of coins belonging to the Dowlaishweram hoard raise many intriguing problems. One of them is the determination of the possible identity of the coins with known denominations of gold coins current in the Chōḷa and Chāḷukyan dominions in the eleventh and twelfth centuries A.D. Hultzsch identified the coins of Rājarāja I of the eastern Chāḷukyan dynasty with the *Rājarājamāḍa* of the inscriptions.³⁴ They weigh on an average 67 grains each and are of the same weight as that of the coins of Chāḷukyachandra or Śaktivarman I. Ammangādēvi, the queen of Rājarāja I is said to have presented in 1050 A.D. three hundred *Rājarājamāḍas* to the temple of Tiruvaivāru in the Tanjore District.³⁵ *Rājarājamāḍas* which weigh on an average 67 grains apparently represented a unit of gold currency different from the contemporary *Madhurāntakamāḍai* which in 1040 A.D. weighed one *Kalaṅṅju* or 5½ grains and set the standard of fineness for gold coins in the Chōḷa country.³⁶ *Madhurāntakamāḍai* was current at Conjeevaram in the time of Chōḷa Kulōttuṅga I and continued to be in use in the Chōḷa country certainly up to the 39th year of that monarch as evidenced by inscription No. 74 from the Pāṇḍavaperumāl temple at Conjeevaram. Probably the *Madhurāntakamāḍai* was the standard gold coin of the Tamil country during Kulōttuṅga's time and the *Rājarājamāḍai* and the *biruda-māḍas* represented the standard gold coin of Āndhradēśa. Besides the *Madhurāntakanmāḍai* which is definitely known to have been in vogue in the Tamil country during Kulōttuṅga I's time, to the reign-period of the same king we must assign two other coins called *Kulōttuṅga-māḍa* and *biruda-māḍa* in several inscriptions of the twelfth century A.D. from Āndhradēśa,³⁷ from the Nāgēśwara temple at Peddakallēpaḷḷi and Chebrolu and the Bhāvanārāyaṇa temple at Bapatla. The coins of Kulōttuṅga I bearing only his titles or *birudas*—*Kaṭaikonḍachōlan* and *Malaināḍukonḍachōlan*—we have probably to identify with the *biruda-māḍa* mentioned in the inscriptions already referred to. Apart from *biruda-māḍa* and *Kulōttuṅga-māḍa*, during the period of their currency, there seem to have been in use in Āndhradēśa also other coins called *Jayamāḍa*, *Chāmara-māḍa*, *Gandavāraṇamāḍa*, *Gaṇḍabasti-māḍa*, *Uttamagaṇḍa-māḍa*, etc. Rājarāja-māḍa issued by the Eastern Chāḷukya Rājarāja I continued to be current in the period of his son Kulōttuṅga I in the Vēngī country as evidenced by inscription No. 237 of 1897 from the

Bhāvanārāyaṇa temple at Bapatla.³⁸ Inscription No. 161 of 1897 from the Viswēswara temple at Appikatla, dated in Śaka 1094 speaks of *Biruda-gadyāṇa*. *Biruda-gadyāṇa* was probably another name for *biruda-māḍa* of earlier inscriptions. That means *māḍa* was of the same weight as the *gadyāṇa*. In the Canarese and Telugu countries the unit of weight in the middle ages was the *gadyāṇa*. In Kalinga there were two *gadyāṇa* weights, the lighter *gadyāṇa* according to Śārṅgadhara consisting of 6 *masbas*—each *masba* weighing 10.4 to 11 grains—or 62.4 to 66.1 grains and the heavier one, weighing 72.4 to 75.6 grains.³⁹ The Rājārāja and *Biruda-māḍas* of inscriptions with which we have identified our coins do not weigh more than 67 grains and they must have represented the *dhataka* or lighter *gadyāṇa* of Śārṅgadhara already referred to.

Another problem with which we are confronted is the significance of the presence on the coins of Kulōttuṅga, above the regnal year of the king, of another numerical figure which in the case of 'Kataikōṇḍachōlan' coins of regnal years 28, 29, 30, 31 and 32 is 4,000 which in the remaining coins with the same *biruda* but with regnal year 33 and in the *Malainūḍukōṇḍachōlan* coins of regnal years 33, 34, 35 and 36 is 11.⁴⁰ Four thousand and eleven can doubtless be used as interchangeable figures if by four thousand we understand days and by eleven, years. Eleven years represent the total period between 1059, the date of the death of Eastern Chālukya Rājārāja I, and 1070, the date of Rājendra's accession to the Vēṅgī throne. From the point of view of Rājendra Kulōttuṅga the period from 1059 to 1070 was the period during which he was the rightful ruler of Vēṅgī, though kept away from it, and the numerical figure 11 on his *biruda* coins issued from Vēṅgī (or which is the same as 4,000 if the latter is to be taken as days) was a reminder to his subjects in Vēṅgī of the fact of his having been their legitimate king for that period. The upper figure remained constant, for it referred to a chapter that was closed, but the lower figure changed, for it represented his regnal years on the Chōla throne.

Kulōttuṅga's *biruda* coins also contain in their central device other numerical figures like 5, 1, 100 and 7. What these figures stand for it is impossible to say in the present state of our knowledge of Chālukya-Chōla numismatics.

NOTES

1 The following news items relating to the discovery of the said coins appeared in "*The Hindu*" and the "*Liberator*" respectively of Madras, dated 11th June 1946.

(a) *The Hindu*: "A treasure-trove containing more than 200 gold coins . . . has been unearthed by one Ramanna in a plot belonging to the Anjaneyaswami temple, Dowlaishweram."

(b) *The Liberator*; Rajahmundry, June 8: "A numismatic find of some 200 gold coins was unearthed at Dowlaishweram, some five miles from here to-day."

2 Referring to the discovery of Eastern Chālukyan coins on the Arakan coast, "A note on the East Chalukya coins in the possession of the Department, Part VI—numismatics—Coins of the Eastern Chālukyas (615-1070 A.D.), in the Annual Report of the Mysore Archaeological Department for the year 1941", says: "Some of the great East Chalukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Cholas in Arakan". This is an unwarranted conclusion. The act of the discovery of Eastern Chalukyan coins from Cheduba, Ramri and the Arakan coast lying due east of Vēngi may merely indicate that Vēngi and Arakan coast had commercial contacts with each other. For tradition concerning the occurrence of Eastern Chālukyan coins in Burma, see "*South Indian Coins*" by Sri T. Desikachari, 1933, p. 58.

3 Also Indian Antiquary, Volume XXV 1896, "Miscellaneous South Indian Coins", E. Hultzsch, Plate 2 No. 25.

4 For weight, thickness and diameter of individual coins of Rājarāja I in the Dowlaishweram hoard, see Catalogue A, Part II.

5 Elliot; "Coins of Southern India", p. 67.

6 For central device on individual coins of Rājarāja I drawn to actual size see Catalogue B, Sheets 12 and 13, and for their enlarged drawings see Catalogue B, Sheet 17. The inscriptions on Rājarāja I's coins together with the numerical figures and letter inside the central device drawn to actual size from estampages taken of them will be found on Catalogue B, Sheets 1-5.

For photographs of coins of Rājarāja I of the Dowlaishweram hoard bearing regnal years 33, 34 and 35 see Plate 1 figs. 2, 3, 4 and 5.

7 See genealogical table illustrating the interconnection between Eastern Chālukyan and Chōja dynasties.

8 Indian Antiquary, Vol. XXV, 1896, plate II, Nos. 26 and 27.

9 I am indebted to Sri T. N. Ramachandran, M.A., Joint Director-General of Archaeology, Government of India, for re-examination of the legends and determining their age on palaeographical grounds.

10 Mysore Archaeological Report, 1917, page 42.

11 According to Telugu Academy plates of Śaktivarman I. Cp. 15 of 1917-18.

12 Indian Antiquary, Vol. LVI, 1927, pp. 186-194.

"Some South Indian Gold Coins" by R. Srinivasa Raghava Ayengar, Class 3. For photograph of the Kāvāliyadavaḷḷi coins, See plate 2, fig. 18. The contraction "*Sung*" has generally been taken to stand for '*Sungam Tavirtta Kulōttungachōḷadēva*' or '*Kulōttungadēva*', the abolisher of tolls.

13 Elliot: "Coins of Southern India", p. 134.

14 For details of dynastic insignia of coin of Rājēndrachōla I, See plate 1, fig. 19.

15 See Text-figure No. 7 and plate II, fig. 21.

16 Katāha necessarily has to drop "ha" in Tamil and becomes Kata which is phonetically the same as modern Kedah in Malaya.

- (i) When a Sanskrit word ending in *ha* sound forms a compound with a Tamil (or Dravidian) word, the 'ha' is dropped and the preceding vowel is lengthened, as in ;

Maha + Dēvi = Mādēvi
Mahā + Muni = Māmuni

Similarly,

Kaṭaha + Koṇḍa + Chōlan becomes
Katā + Koṇḍa + Chōlan.

- (ii) The elongated 'a' termination (ā) of Sanskrit words like Sītā, Silā, Prabhā when compounding with Tamil words beginning with consonants change into "ai" sounds, as in ;

Sītā + Vandāḷ = Sītai vandāḷ
Gītā + Moḷi = Gītai moḷi

Similarly,

Katā ... Koṇḍa ... Chōlan becomes
Katai ... Koṇḍa ... Chōlan.

17 Kalīngattupparaṇi, VI, v. 18.

18 South Indian Inscriptions, III, p. 146.

19 South Indian Inscriptions, III, pp. 64-67.

The passage, "*Arukhamudayatta—saiyilirukhum kamalam anraiya nilamagal*", of Kulōttuṅga's records was translated by Hultzsch to mean "the lotus-like goddess of the earth residing in the region of the rising sun". Prof. K. A. N. Sastri who accepted this rendering in his *Coḷas*, Vol. 1, p. 348, now takes it (See his "A note on the early years of Kulōttuṅga I" in The proceedings of the Indian History Congress, 6th Session, December 1943) to mean "the earth who was like a lotus eagerly awaiting (*asaiyilirukhum*) the arrival of the sun", i.e., "the earth plunged in darkness", and this "earth plunged in darkness", he would say, has reference to the "solitude of the land of the Kāvēri which had lost her proper ruler", of other inscriptions beginning with "*pugaḷ-sūḷnda puḷari*" in which we are told that having gained the garland of victory in the north he removed the commonness of the honied lotus-like earth in the southern direction." In the light of the evidence of the coins on which Kulōttuṅga calls himself "*Kataikoṇḍachōlan*", there is no need either to revise the meaning of the passage "*arukhamudayatta saiyilirukhum Kamalam anraiya nilamagāḷ*" occurring in the inscription of that monarch, beginning with "*tirumanṇi viḷaṅgam*", or to regard it at all as mysterious. In fact a proper appraisal of the facts of Kulōttuṅga I's early life will require that a distinction should be made between his exploits before 1069 A.D. and those after that date. The life of adventure and war-seeking for which he left Vēṅgī in his youth would be more in keeping with his exploits in Kaḍāram than with the maintenance of a military outpost in Chakrakuta (Bastar). Returning from Kaḍāram he first gained the garland of victory in the north by defeating Vijayāditya VII, and was crowned king of Vēṅgī before he turned south and dispelled the "solitude of the land of the Kāvēri which had lost her proper ruler."

20 R. C. Majumdar, "Struggle between the Sailendras and the Cholas". The Journal of the Greater India Society, Vol. 1, 1934, p. S2.

21 South Indian Inscriptions Vol. III, part II, p. 202.

22 Hirth and Rockhill—Chau Jua-Kua, p. 100.

23 Professor K. A. N. Sastri, who at one time thought that the two were identical personages, (Cholas II p. 25) now believes that the first Ti-houa-K'ie-lo was a mere Sumatran official (History of Sri Vijaya, page 24, note 22) as in his opinion no foreign travel and adventure overseas can be postulated for Kulōttuṅga during his "Ilaṅgōpparuvam", i.e., before 1070 A.D.

24 Dr. N. Venkataramanayya in his "The Eastern Chālukyas of Vēṅgī" (p. 262) says, "Why Virarājendra preferred Vijayāditya to his own nephew who had a better claim to rule Vēṅgī, is not clear."

25 See Venkataramanayya, op. cit. p. 264.

26 S.I.I., III, p. 62.

27 Paripāḍal, 15-47.

28 According to Sir V. Ramesam (see his "Andhra Chronology," p. 44) Eastern Chālukya Rājarāja I's son Rājarājanarēndra, married Madhurāntaki, the daughter of his maternal uncle, Rājēndradēva, probably about 1053 A.D.

29 Journal of the Andhra Historical Research Society, IX, 1.

30 S. K. Aiyangar (Ancient India 125, 129) believes on the evidence of Kalīṅgattupparaṇi of Jayanṅṅḍār that Kulōttuṅga was adopted by Rājēndrachōḷādēvar into the Chōḷa family and that he was brought up in his maternal grandfather's court.

31 See plate 1, fig. 12 and catalogue sheet 5, coin No.59.

32 An inscription (MER 202 of 1925) of Rājakēsari of year 12 from Talaiccāṅgāḍu mentions Kollam in Malaināḍu; yet another record of Parāntaka of year 29, (M E R 260 of 1904) from Tiruccānūr mentions Koḍuṅgōḷūr (Cranganore) as situated in Malaināḍu; and a third of Rājakēsari of year 4 (M E R 263 of 1910) from Tiruva dandai refers to Purushōttama-maṅgalam in Vaḷḷuvanāḍu, a district of Malaināḍu. Malaināḍu, therefore must be taken to mean the entire Keralā, including Kollam (Quilon), Koḍuṅgōḷūr (Cranganore) and Purushōttama-maṅgalam in Vaḷḷuvanāḍu in Malabar.

33 South Indian Inscriptions III, p. 147.

34 Ep. Ind. Vol. VII, No. 18, page 130, note 1.

35 Annual Report on Epigraphy. 221 of 1894; South Indian Inscriptions V, 52v.

36 *Madhūrāntakamāḍai* was a gold coin named after Madhurāntaka, the Sanskrit equivalent of Tamil Maduraikoṅḍa. Madhurāntaka was the name of the son of the Chōḷa king Gaṅḍarāditya. It was also a surname of Rājēndra Chōḷa I according to the Larger Leiden grant. There is reference to *Madhūrāntaka-māḍai* in an inscription in the Pāṅḍavaperumāḷ temple at Conjeevaram dated in the fifth year of Kulōttuṅga I. The fineness of the coin is mentioned in an inscription of the same king from the same temple dated in his 39th year and again in another inscription of his from Chidambaram dated in his forty-fourth year. (See Ep. Ind. V., P. 106, notes 1 and 3).

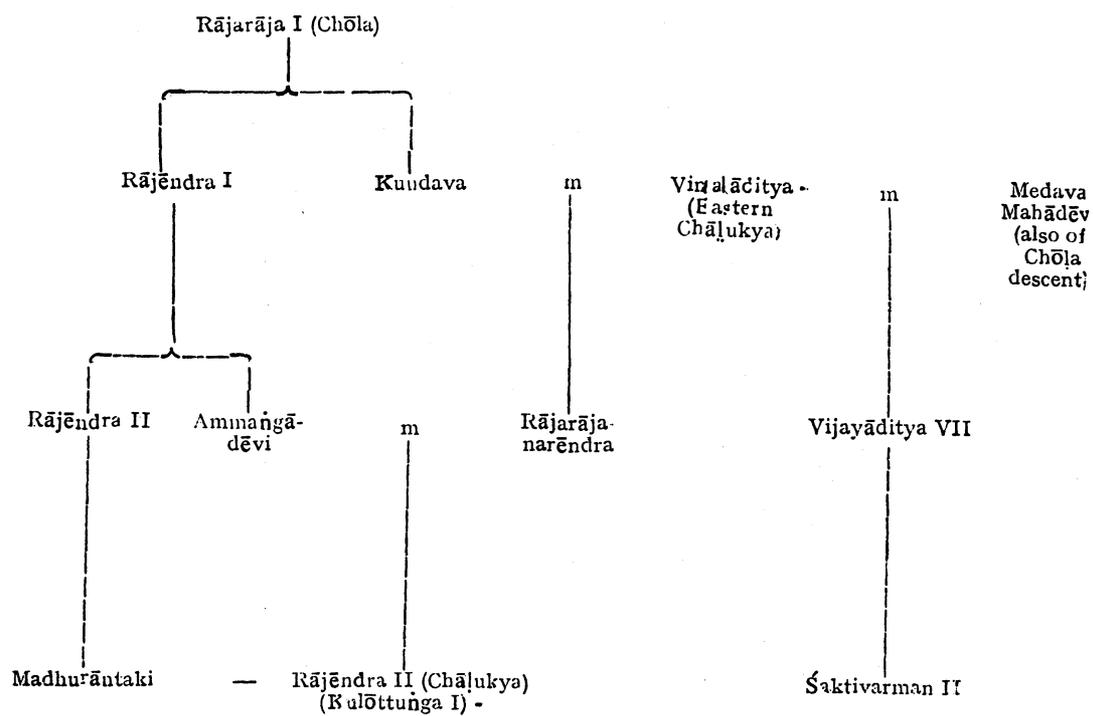
37 See Government of Madras, Public G. O. & C. Nos. 1093-1095, 29th August 1898. Appendix A, Stone inscriptions, copied in 1897.

38 The Dowlaishweram hoard in which *Rājarāja-māḍus* and *birāda-māḍus* of Kulōttuṅga I were found together confirms this fact.

39 H.W. Codrington "Ceylon, Coins and currency", p.6.

40 See Catalogue B Sheets 5-11.

GENEALOGICAL TABLE



APPENDIX

A Re-assessment of the Reading of the legend on the coins of Kulōttuṅga I and the Identification of the King who issued the coins with inscription "MALAI-NĀTUKONḌACHŌLAN".

In his Preface, dated 22nd January 1955, to the second edition (page vi) of "THE COLAS", Prof. K. A. Nilakanta Sastri acknowledges his indebtedness to Dr. Aiyappan then Superintendent of the Madras Museum and Mr. P. R. Srinivasan his archaeological assistant as well as to his numismatic assistant for enabling him to consult the coins of the Dowlaišweram hoard. At that time the manuscript of this bulletin was in the press and since the reading of the coin legend on one set of Chola coins in the hoard and the identification of the king who issued the other set proposed by Prof. Sastri differed from the position taken up by the author it was withdrawn for a re-assessment.

Prof. Sastri reads the inscription written in Tamil grantha on the coins bearing regnal years 28 to 33 as *Kamgaikonḍachōlan*, the *biruda* by which Rājendra I of the Chōla dynasty called himself and because of their association with the next set of coins with the inscription *Malainātukonḍachōlan* and regnal years ranging from 32 to 36, the latter he ascribes to Rājakesari Rājadhīrāja I. The coins of Eastern Chālukya Rājārāja I and the coins bearing *birudas* *Kaṭaikonḍachōlan* and *Malainātukonḍachōlan* were found together in a single hoard. They are of the same fabric and of the same fineness. Obviously they were minted in the Vēṅgi country. We have coins of Rājēndrachōla I with inscription *Gaṅgaikonḍachōlan* in Nagari characters from the Tamil country. Strangely enough no single gold coin with what Prof. Sastri reads as *Kamgaikonḍachōlan* upon them has turned up from any part of the Tamil country. Did Rājendra I use Nagari only on his copper coins and reserve Tamil-Grantha alphabet for his gold coins minted in the Vēṅgi country? Is it not more natural to assume that if he ever issued gold coins with the title *Kamgaikonḍachōlan* on them they should have been minted in his home country and not in Vēṅgi over which his sway was in the nature of mere overlordship and no more.

It will be seen that above the Chōla *lāñchana* in the middle of coin No. 2 in plate XXXVII of 'The Colas', there is the word *Raja* which Prof. Sastri apparently has not noticed. Rājendra I was a Parakesari and not a Rājakesari which Kulōttuṅga, with whom *Kaṭaikonḍachōlan* of the Dowlaišweram hoard has been identified in the text of this Bulletin, was. An examination of the comparative tables herewith attached showing the letter form *ṭā* from all the 32 coins having the inscription *Kaṭaikonḍachōlan* on them and the variant forms of the same letter from eleventh century inscriptions together with the letter form *ga* and its variants in the contemporary period given side by side will show that letter *ga* of the inscription read by Prof. Sastri as *Kamgaikonḍachōlan* is really *ṭā* and not *ga*. The script used in the coins of Kulōttuṅga I from the Dowlaišweram hoard is Tamil Grantha which has provision for both *ka* and *ga* and it passes our comprehension to know that while in the inscriptions of the eleventh century *ganga* is written as *gangu* and not as *Kanga*, where the alphabet used is Grantha, on these coins alone *Ganga* should be written as *Kangu*. In the inscriptions written in Tamil alphabet *Ganga* always takes the form *Kanka*. In the Tirumalai rock inscription of Rājēndrachōla I *Gangai* is written as *kankai* (Epigraphia Indica, Vol. IX, page 232). In the Tirukaḷar plates of Rājēndrachōla I (line 19) *Gangai* is written as *Kankai* and not *Kangai* nor *Gangai*. So the Tamil form of *Gangai* during the period of Rājēndrachōla I was *Kankai* and not *Gangai* or *Kangai*. Again what is taken by Prof.

Sastri as *anusvara* after *ka* in the *Kaṭaikōṇḍachōlan* coins is only an ornamental dot which does not occur after the letter in all the coins. It will be remembered that in the coins of the Eastern Chālukya king Rājarāja I, round every letter, there are several such dots and similar dots are also found round the numerical figure at the end of every coin bearing the legend *Kaṭaikōṇḍachōlan* and *Malaināṭukōṇḍachōlan* respectively. The regnal years of *Malaināṭukōṇḍachōlan* of the coins range from 33 to 36. It is true that Rājādhirāja I (1018–1054) was a Rājakēsari but in 1054 which is his 36th regnal year Rājādhirāja I had no hold over Vēngi. In fact between 1050 and 1054 he never made any attempt to subvert the influence of Someśwara I in Vengi. That Rājādhirāja I and his successor Rājendra II neglected Vēngi during their time is beyond doubt. That being the case how could Rājādhirāja I issue coins from Vēngi? That Kulōttuṅga I was also a conqueror of Malaināṭu or the Chēra country is evidenced by his victories at Sempomāri, Kottāru, Viḷiñam and S'ālai.

In the light of the evidence from palaeography of the Tamil and Grantha inscriptions of the eleventh century and in the light of the historical facts indicated it is obviously wrong to read the legend on Kulōttuṅga coins in the Dowlaiśheram hoard as *Kaṅguikōṇḍachōlan* and to equate *Malaināṭukōṇḍachōlan* with regnal year 36 on the coins from the same hoard, with Rājādhirāja I.

The Telugu Academy Plates of Śaktivarman II state that he was crowned King in Śaka 993—18th Oct. 1061 A.D. after Rājarāja had enjoyed a reign of 41 years (Journal of the Andhra Historical Research Society, V. p. 33). The Ryāli Plates of Vijayāditya VII also give 41 years to Rājarāja and state that Vijayāditya took by force the kingdom of his step brother without his knowledge. Neither the Telugu Academy Plates mentioned above nor the Ryāli Plates state that Rājarāja I died after 41 years of rule. If Vijayāditya VII forcibly took the Vēngi Kingdom from Rājarāja I without the latter's knowledge as the Ryāli Plates state, the *terminus ad quem* of Rājarāja I's reign should be dated in 1059 A.D. if we are to take that Rājarāja I succeeded to the Eastern Chālukyan throne in 1018 A.D. which is what the Ryāli Plates imply, though Rājarāja Narēndra's coronation actually occurred only in 1022 A.D. That Vimāladitya came to the throne on May 10, 1011 and that after he had occupied it for seven years he was followed by Rājārāja Narēndra is now accepted on all hands.

The Sittamalli stone inscription of Adhirājendra (inscription No. 5 of 1945–46), dated on 3rd May 1071 A.D. would now seem to prove unmistakably that Kulōttuṅga I succeeded to the Chōla throne only after May 1071 A.D. Hence the date 9th June 1070 A.D., hitherto accepted as the date of his accession on the basis of the evidence of inscriptions from the Telugu country, will have to be considered as the date of his accession to his patrimony, the Vēṅgī throne, and not that of his accession to the Chōla throne. The interval between the forcible taking over of the kingdom of his step-brother Rājarāja Narēndra by Vijayāditya VII, after the former had ruled for 41 years (1018–1059) and 1070 A.D. will thus be 11 years and it is this period that is indicated by the numerical figure 11 (four thousand) on the coins of Kulōttuṅga I of the Dowlaiśheram hoard. The numerical figure 11 above the regnal years appears on both the *Kaṭaikōṇḍa Chōlan* and the *Malaināṭukōṇḍa Chōlan* coins. Apart from the arguments already adduced in the text (supra pp. 5–9) in support of the identification of *Kaṭaikōṇḍa Chōlan* and *Malaināṭukōṇḍa Chōlan* with Kulōttuṅga I, this numerical figure 11 of the two types of coins is further proof of the two sets of coins having been issued by one and the same king. Incidentally Kulōttuṅga I's coins of the Dowlaiśheram

hoard carrying the numerical figure 11 over the regnal year may be considered as evidence in support of the interval of 11 years between 1059 A.D. the date on which Vijayāditya VII took forcible possession of the kingdom of his stepbrother and 1070 A.D. which the large majority of Kulōttuṅga I's later inscriptions, particularly those from the Telugu country, mention as the initial year of his reign period. This year 1070 A.D., however, as already indicated represents only the date of his accession to the Vēṅgī throne. The language of the Vikramāṅkadēva Charita of Bilhana is unequivocal when it says that Rajiga was already lord of Vēṅgī at the time Chōḷa Adhirājendra was slain in a rebellion. Hence 1070 A.D. as the date of his accession to his patrimony will be quite legitimate. Rājarāja Narēndra reigned over Vēṅgī for 41 years and if he succeeded to the throne in 1018 A.D. (though his coronation took place only in 1022 A.D.) his exit from the Vēṅgī throne must be placed in 1059 A.D. between which and 1070 A.D. the initial year of his son Rājendra on the Vēṅgī throne there is a period of 11 years. It is this period during which he was the legitimate ruler, although unable to enjoy his patrimony, that is indicated by the numerical figure 11 occurring in the two sets of his coins from the Dowlaishweram hoard.

Two important points which have been brought to light in recent years have confirmed the fact of Kulōttuṅga I's conquest of Kaḍāram and possibly also of his long sojourn in Śrī Vijaya and in the Yu Nan province of South China. *Pūrvadēśam* has now to be identified with the eastern part of Gandhara in Indo-China referred to in Chinese records (see *Pūrvadēśa* by T. N. Subramaniam, Deepavali Malar, *Kaveri*, 1959). In fact, the suffix *Uttuṅga* with which Rājendra Kulōttuṅga's name terminates cannot be explained unless we postulate a period of stay on his part in the Far East. (See *f.n.* 1—Tripurāntakam inscription of Vikromōttuṅga Rājendra Chakravarti by Dr. N. Venkataramanaya, *Journal of the Greater India Society*, Vol. XIV, 1955, No 2.)

PART II—CATALOGUE A

Accession number	Serial number	Number in the category	Weight in grammes	Weight in grains	Dia. in meter cm.	Thickness in mm.	Dynasty	Name of King	Reg-nal year	Obverse
808	1	(1)	4.3670	67.4	3.1	.31	Eastern Chālukya	Rājarāja I	33	For details see corresponding serial number in Catalogue Sheet.
Do.	2	(2)	4.365	67.4	3.1	.33	Do.	Do.	Do.	Do.
Do.	3	(3)	4.375	67.6	3.1	.34	Do.	Do.	Do.	Do.
Do.	4	(4)	4.356	67.3	2.85	.36	Do.	Do.	Do.	Do.
Do.	5	(5)	4.375	67.6	3.1	.35	Do.	Do.	Do.	Do.
Do.	6	(6)	4.344	67.0	3.2	.28	Do.	Do.	Do.	Do.
Do.	7	(7)	4.350	67.1	3.05	.37	Do.	Do.	Do.	Do.
Do.	8	(8)	4.376	67.6	3.2	.34	Do.	Do.	Do.	Do.
Do.	9	(9)	4.370	67.5	3.3	.31	Do.	Do.	Do.	Do.
Do.	10	(10)	4.315	66.5	3.05	.35	Do.	Do.	Do.	Do.
Do.	11	(11)	4.349	67.1	3.25	.33	Do.	Do.	Do.	Do.
Do.	12	(12)	4.334	66.8	3.1	.31	Do.	Do.	34	Do.
Do.	13	(13)	4.379	67.6	3.3	.28	Do.	Do.	Do.	Do.
Do.	14	(14)	4.346	67.1	3.25	.29	Do.	Do.	Do.	Do.
Do.	15	(15)	4.359	67.3	3.4	.29	Do.	Do.	Do.	Do.
Do.	16	(16)	4.350	67.2	3.3	.27	Do.	Do.	Do.	Do.
Do.	17	(17)	4.332	66.8	3.25	.24	Do.	Do.	Do.	Do.
Do.	18	(18)	4.35	67.1	3.15	.33	Do.	Do.	Do.	Do.
Do.	19	(19)	4.3811	67.6	3.25	.33	Do.	Do.	Do.	Do.
Do.	20	(20)	4.359	67.3	3.3	.31	Do.	Do.	Do.	Do.
Do.	21	(21)	4.367	67.4	3.3	.33	Do.	Do.	Do.	Do.

Accession number	Serial number	Number in the category	Weight in grammes	Weight in grains	Diameter in cm.	Thickness in mm.	Dynasty	Name of King	Regnal year	Obverse
808	22	(22)	4.350	67.2	3.3	.34	Eastern Chālukya.	Rājarāja I	34	For details see corresponding serial number in Catalogue Sheet.
Do.	23	(23)	4.372	67.4	3.2	.34	Do.	Do.	Do.	Do.
Do.	24	(24)	4.362	67.3	3.2	.37	Do.	Do.	Do.	Do.
Do.	25	(25)	4.383	67.6	3.4	.33	Do.	Do.	Do.	Do.
Do.	26	(26)	4.328	66.8	3.4	.26	Do.	Do.	Do.	Do.
Do.	27	(27)	4.263	65.8	3.3	.29	Do.	Do.	Do.	Do.
Do.	28	(28)	4.352	67.2	3.2	.33	Do.	Do.	Do.	Do.
Do.	29	(29)	4.340	66.9	3.2	.35	Do.	Do.	Do.	Do.
Do.	30	(30)	4.315	66.6	3.3	.26	Do.	Do.	Do.	Do.
Do.	31	(31)	4.354	67.2	3.25	.34	Do.	Do.	Do.	Do.
Do.	32	(32)	4.338	67.0	3.4	.37	Do.	Do.	Do.	Do.
Do.	33	(33)	4.337	66.9	3.2	.38	Do.	Do.	Do.	Do.
Do.	34	(34)	4.376	67.6	3.4	.26	Do.	Do.	35	Do.
Do.	35	(35)	4.360	67.3	3.3	.32	Do.	Do.	Do.	Do.
Do.	36	(36)	4.360	67.3	3.5	.29	Do.	Do.	Do.	Do.
Do.	37	(37)	4.363	67.3	3.45	.25	Do.	Do.	Do.	Do.
Do.	38	(38)	4.311	66.5	3.45	.22	Do.	Do.	Do.	Do.
Do.	39	(39)	4.352	67.2	3.8	.25	Do.	Do.	Do.	Do.
Do.	40	(40)	4.365	67.4	3.3	.24	Do.	Do.	Do.	Do.
Do.	41	(41)	4.310	66.5	3.4	.30	Do.	Do.	Do.	Do.
Do.	42	(42)	4.350	67.1	3.3	.25	Do.	Do.	Do.	Do.

Do.	43	(43)	4.350	67.1	3.2	.29	Do.	Do.	Do.
Do.	44	(44)	4.363	67.3	3.45	.33	Do.	Do.	Do.
Do.	45	(45)	4.350	67.1	3.3	.25	Do.	Do.	Do.
Do.	46	(46)	4.366	67.4	3.1	.37	Do.	33	Do.
Do.	47	(47)	4.351	67.2	3.2	.24	Do.	Do.	Do.
Do.	48	(48)	4.369	67.4	3.25	.29	Do.	Do.	Do.
Do.	49	(49)	4.310	66.5	3.25	.23	Do.	Do.	Do.
Do.	50	(1)	4.322	56.7	3.0	.25	Chōla	28	Do.
							Kulōttūnga I Kataikonda- chōlan.		
Do.	51	(2)	4.328	66.8	3.1	.20	Do.	29	Do.
Do.	52	(3)	4.359	67.3	3.0	.40	Do.	30	Do.
Do.	53	(4)	4.362	67.3	3.0	.33	Do.	31	Do.
Do.	54	(5)	4.351	67.2	3.2	.34	Do.	Do.	Do.
Do.	55	(6)	4.354	67.2	3.2	.34	Do.	32	Do.
Do.	56	(7)	4.365	67.4	3.2	.40	Do.	Do.	Do.
Do.	57	(8)	4.362	67.3	3.15	.40	Do.	Do.	Do.
Do.	58	(9)	4.352	67.2	3.35	.33	Do.	Do.	Do.
Do.	59	(10)	4.354	67.2	3.2	.30	Do.	Do.	Do.
Do.	60	(11)	4.340	67.0	3.3	.26	Do.	Do.	Do.
Do.	61	(12)	4.354	67.2	3.3	.27	Do.	Do.	Do.
Do.	62	(13)	4.353	67.2	3.3	.31	Do.	Do.	Do.
Do.	63	(14)	4.350	67.2	3.35	.31	Do.	Do.	Do.

Accession number	Serial number	Number in the category	Weight in grammes	Weight in grains	Diameter cm.	Thickness mm.	Dynasty	Name of King	Reg. nal year	Obverse
808	64	(15)	4.337	66.9	3.375	26	Chōja	Kulōttuṅga I Kataikōṇḍa- chōjan.	32	For details see corresponding serial number in Catalogue Sheet.
Do.	65	(16)	4.382	67.6	3.2	.34	Do.	Do.	Do.	Do.
Do.	66	(17)	4.340	66.9	3.15	.25	Do.	Do.	Do.	Do.
Do.	67	(18)	4.233	65.3	3.3	.25	Do.	Do.	33	Do.
Do.	68	(19)	4.364	67.3	3.3	.26	Do.	Do.	Do.	Do.
Do.	69	(20)	4.321	66.7	3.3	.29	Do.	Do.	Do.	Do.
Do.	70	(21)	4.354	67.2	3.3	.31	Do.	Do.	Do.	Do.
Do.	71	(22)	4.352	67.2	3.1	.31	Do.	Do.	Do.	Do.
Do.	72	(23)	4.359	67.3	3.3	.29	Do.	Do.	Do.	Do.
Do.	73	(24)	4.345	67.1	3.3	.27	Do.	Do.	Do.	Do.
Do.	74	(25)	4.162	64.2	3.3	.28	Do.	Do.	Do.	Do.
Do.	75	(26)	4.389	67.8	3.3	.24	Do.	Do.	Do.	Do.
Do.	76	(27)	4.388	67.8	3.2	.33	Do.	Do.	Do.	Do.
Do.	77	(28)	4.350	67.2	3.4	.29	Do.	Do.	Do.	Do.
Do.	78	(29)	4.357	67.3	3.2	.34	Do.	Do.	Do.	Do.
Do.	79	(30)	4.363	67.3	3.1	.33	Do.	Do.	Do.	Do.
Do.	80	(31)	4.362	67.3	3.2	.27	Do.	Do.	Do.	Do.
Do.	81	(32)	4.364	67.3	3.2	.32	Do.	Do.	Do.	Do.
Do.	82	(33)	4.351	67.2	3.45	.29	Do.	Do.	Do.	Do.
Do.	83	(34)	4.353	67.2	3.3	.32	Do.	Malainātu- kōṇḍachōjan. Do.	Do.	Do.
Do.	84	(35)	4.359	67.3	3.4	.31	Do.	Do.	Do.	Do.
Do.	85	(36)	4.340	67.0	3.3	.35	Do.	Do.	Do.	Do.

Do.	96	(37)	4.272	65.9	3.3	.33	Do.	Do.	34	Do.
Do.	87	(38)	4.360	67.3	3.4	.33	Do.	Do.	Do.	Do.
Do.	88	(39)	4.371	67.5	3.3	.27	Do.	Do.	Do.	Do.
Do.	89	(40)	4.362	67.3	3.35	.27	Do.	Do.	Do.	Do.
Do.	90	(41)	4.369	67.4	3.3	.36	Do.	Do.	Do.	Do.
Do.	91	(42)	4.350	67.2	3.2	.25	Do.	Do.	Do.	Do.
Do.	92	(43)	4.363	67.3	3.5	.27	Do.	Do.	Do.	Do.
Do.	93	(44)	4.337	67.7	3.3	.30	Do.	Do.	Do.	Do.
Do.	94	(45)	4.350	67.2	3.2	.29	Do.	Do.	Do.	Do.
Do.	95	(46)	4.311	66.5	3.3	.36	Do.	Do.	Do.	Do.
Do.	96	(47)	4.371	67.5	3.05	.38	Do.	Do.	Do.	Do.
Do.	97	(48)	4.390	67.7	3.35	.32	Do.	Do.	Do.	Do.
Do.	98	(49)	4.381	67.6	3.1	.32	Do.	Do.	Do.	Do.
Do.	99	(50)	4.381	67.6	3.3	.33	Do.	Do.	Do.	Do.
Do.	100	(51)	4.380	67.6	3.3	.27	Do.	Do.	Do.	Do.
Do.	101	(52)	4.353	67.2	3.4	.29	Do.	Do.	35	Do.
Do.	102	(53)	4.353	67.2	3.1	.32	Do.	Do.	Do.	Do.
Do.	103	(54)	4.346	67.1	3.4	.30	Do.	Do.	Do.	Do.
Do.	104	(55)	4.351	67.2	3.4	.30	Do.	Do.	Do.	Do.
Do.	105	(56)	4.330	66.8	3.4	.28	Do.	Do.	Do.	Do.
Do.	106	(57)	4.341	67.0	3.4	.29	Do.	Do.	Do.	Do.
Do.	107	(58)	4.343	67.0	3.275	.31	Do.	Do.	Do.	Do.
Do.	108	(59)	4.354	67.1	3.4	.23	Do.	Do.	Do.	Do.
Do.	109	(60)	4.350	67.2	3.4	.27	Do.	Do.	Do.	Do.
Do.	110	(61)	4.361	67.3	3.6	.25	Do.	Do.	Do.	Do.
Do.	111	(62)	4.382	67.6	3.45	.31	Do.	Do.	Do.	Do.

Accession number	Serial number	Number in the category	Weight in grammes	Weight in grains	Diameter cm.	Thickness mm.	Dynasty	Name of King	Reg- nal year	Obverse
808	112	(63)	4.384	57.6	3.4	.32	Chōla	Malaināṭu- kondachōlan.	35	For details see corresponding serial number in Catalogue Sheet.
Do.	113	(64)	4.364	67.3	3.4	.34	Do.	Do.	Do.	Do.
Do.	114	(65)	4.353	67.2	3.4	.35	Do.	Do.	Do.	Do.
Do.	115	(66)	4.345	67.0	3.4	.32	Do.	Do.	Do.	Do.
Do.	116	(67)	4.322	66.6	3.5	.31	Do.	Do.	Do.	Do.
Do.	117	(68)	4.382	67.6	3.4	.26	Do.	Do.	Do.	Do.
Do.	118	(69)	4.375	67.6	3.4	.27	Do.	Do.	36	Do.
Do.	119	(70)	4.359	67.3	3.4	.29	Do.	Do.	Do.	Do.
Do.	120	(71)	4.369	67.4	3.1	.31	Do.	Do.	Do.	Do.
Do.	121	(72)	4.359	67.3	3.45	.31	Do.	Do.	Do.	Do.
Do.	122	(73)	4.352	67.2	3.5	.24	Do.	Do.	Do.	Do.
Do.	123	(74)	4.354	67.2	3.4	.33	Do.	Do.	Do.	Do.
Do.	124	(75)	4.254	66.6	3.6	.26	Do.	Do.	Do.	Do.
Do.	125	(76)	4.369	67.4	3.2	.34	Do.	Do.	Do.	Do.
Do.	126	(77)	4.353	67.2	3.5	.29	Do.	Do.	Do.	Do.
Do	127	(78)	4.352	67.2	3.2	.24	Do.	Do.	Do.	Do.

Inscriptions on coins of
E. Chalukya Raja Raja I

PART II: CATALOGUE. I

coin NO	Transliteration of Inscription on coin	Inscription on coin					Letter on central device	
		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ		
1	ŚRĪ RAJA RAJA SA33	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
2		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
3		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
4		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
5		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
6		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
7		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
8		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
9		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
10		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
11		ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	
12	ŚRĪ RAJA RAJA SA34	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	

13		ꠄ	ꠅ	꠆	ꠇ	ꠈ	ꠉ	ꠊ	ꠋ	ꠌ	ꠍ	ꠎ	ꠏ	ꠐ	ꠑ	ꠒ	ꠓ	ꠔ	ꠕ	ꠖ	ꠗ	ꠘ	ꠙ	ꠚ	ꠛ	ꠜ	ꠝ	ꠞ	ꠟ	ꠠ	ꠡ	ꠢ	ꠣ	ꠤ	ꠥ	ꠦ	ꠧ	꠨	꠩	꠪	꠫	꠬	꠭	꠮	꠯	꠰	꠱	꠲	꠳	꠴	꠵	꠶	꠷	꠸	꠹	꠺	꠻	꠼	꠽	꠾	꠿	ꡀ	ꡁ	ꡂ	ꡃ	ꡄ	ꡅ	ꡆ	ꡇ	ꡈ	ꡉ	ꡊ	ꡋ	ꡌ	ꡍ	ꡎ	ꡏ	ꡐ	ꡑ	ꡒ	ꡓ	ꡔ	ꡕ	ꡖ	ꡗ	ꡘ	ꡙ	ꡚ	ꡛ	ꡜ	ꡝ	ꡞ	ꡟ	ꡠ	ꡡ	ꡢ	ꡣ	ꡤ	ꡥ	ꡦ	ꡧ	ꡨ	ꡩ	ꡪ	ꡫ	ꡬ	ꡭ	ꡮ	ꡯ	ꡰ	ꡱ	ꡲ	ꡳ	꡴	꡵	꡶	꡷	꡸	꡹	꡺	꡻	꡼	꡽	꡾	꡿	ꢀ	ꢁ	ꢂ	ꢃ	ꢄ	ꢅ	ꢆ	ꢇ	ꢈ	ꢉ	ꢊ	ꢋ	ꢌ	ꢍ	ꢎ	ꢏ	ꢐ	ꢑ	ꢒ	ꢓ	ꢔ	ꢕ	ꢖ	ꢗ	ꢘ	ꢙ	ꢚ	ꢛ	ꢜ	ꢝ	ꢞ	ꢟ	ꢠ	ꢡ	ꢢ	ꢣ	ꢤ	ꢥ	ꢦ	ꢧ	ꢨ	ꢩ	ꢪ	ꢫ	ꢬ	ꢭ	ꢮ	ꢯ	ꢰ	ꢱ	ꢲ	ꢳ	ꢴ	ꢵ	ꢶ	ꢷ	ꢸ	ꢹ	ꢺ	ꢻ	ꢼ	ꢽ	ꢾ	ꢿ	ꣀ	ꣁ	ꣂ	ꣃ	꣄	ꣅ	꣆	꣇	꣈	꣉	꣊	꣋	꣌	꣍	꣎	꣏	꣐	꣑	꣒	꣓	꣔	꣕	꣖	꣗	꣘	꣙	꣚	꣛	꣜	꣝	꣞	꣟	꣠	꣡	꣢	꣣	꣤	꣥	꣦	꣧	꣨	꣩	꣪	꣫	꣬	꣭	꣮	꣯	꣰	꣱	ꣲ	ꣳ	ꣴ	ꣵ	ꣶ	ꣷ	꣸	꣹	꣺	ꣻ	꣼	ꣽ	ꣾ	ꣿ	꤀	꤁	꤂	꤃	꤄	꤅	꤆	꤇	꤈	꤉	ꤊ	ꤋ	ꤌ	ꤍ	ꤎ	ꤏ	ꤐ	ꤑ	ꤒ	ꤓ	ꤔ	ꤕ	ꤖ	ꤗ	ꤘ	ꤙ	ꤚ	ꤛ	ꤜ	ꤝ	ꤞ	ꤟ	ꤠ	ꤡ	ꤢ	ꤣ	ꤤ	ꤥ	ꤦ	ꤧ	ꤨ	ꤩ	ꤪ	꤫	꤬	꤭	꤮	꤯	ꤰ	ꤱ	ꤲ	ꤳ	ꤴ	ꤵ	ꤶ	ꤷ	ꤸ	ꤹ	ꤺ	ꤻ	ꤼ	ꤽ	ꤾ	ꤿ	ꥀ	ꥁ	ꥂ	ꥃ	ꥄ	ꥅ	ꥆ	ꥇ	ꥈ	ꥉ	ꥊ	ꥋ	ꥌ	ꥍ	ꥎ	ꥏ	ꥐ	ꥑ	ꥒ	꥓	꥔	꥕	꥖	꥗	꥘	꥙	꥚	꥛	꥜	꥝	꥞	꥟	ꥠ	ꥡ	ꥢ	ꥣ	ꥤ	ꥥ	ꥦ	ꥧ	ꥨ	ꥩ	ꥪ	ꥫ	ꥬ	ꥭ	ꥮ	ꥯ	ꥰ	ꥱ	ꥲ	ꥳ	ꥴ	ꥵ	ꥶ	ꥷ	ꥸ	ꥹ	ꥺ	ꥻ	ꥼ	꥽	꥾	꥿	ꦀ	ꦁ	ꦂ	ꦃ	ꦄ	ꦅ	ꦆ	ꦇ	ꦈ	ꦉ	ꦊ	ꦋ	ꦌ	ꦍ	ꦎ	ꦏ	ꦐ	ꦑ	ꦒ	ꦓ	ꦔ	ꦕ	ꦖ	ꦗ	ꦘ	ꦙ	ꦚ	ꦛ	ꦜ	ꦝ	ꦞ	ꦟ	ꦠ	ꦡ	ꦢ	ꦣ	ꦤ	ꦥ	ꦦ	ꦧ	ꦨ	ꦩ	ꦪ	ꦫ	ꦬ	ꦭ	ꦮ	ꦯ	ꦰ	ꦱ	ꦲ	꦳	ꦴ	ꦵ	ꦶ	ꦷ	ꦸ	ꦹ	ꦺ	ꦻ	ꦼ	ꦽ	ꦾ	ꦿ	꧀	꧁	꧂	꧃	꧄	꧅	꧆	꧇	꧈	꧉	꧊	꧋	꧌	꧍	꧎	ꧏ	꧐	꧑	꧒	꧓	꧔	꧕	꧖	꧗	꧘	꧙	꧚	꧛	꧜	꧝	꧞	꧟	ꧠ	ꧡ	ꧢ	ꧣ	ꧤ	ꧥ	ꧦ	ꧧ	ꧨ	ꧩ	ꧪ	ꧫ	ꧬ	ꧭ	ꧮ	ꧯ	꧰	꧱	꧲	꧳	꧴	꧵	꧶	꧷	꧸	꧹	ꧺ	ꧻ	ꧼ	ꧽ	ꧾ	꧿	ꨀ	ꨁ	ꨂ	ꨃ	ꨄ	ꨅ	ꨆ	ꨇ	ꨈ	ꨉ	ꨊ	ꨋ	ꨌ	ꨍ	ꨎ	ꨏ	ꨐ	ꨑ	ꨒ	ꨓ	ꨔ	ꨕ	ꨖ	ꨗ	ꨘ	ꨙ	ꨚ	ꨛ	ꨜ	ꨝ	ꨞ	ꨟ	ꨠ	ꨡ	ꨢ	ꨣ	ꨤ	ꨥ	ꨦ	ꨧ	ꨨ	ꨩ	ꨪ	ꨫ	ꨬ	ꨭ	ꨮ	ꨯ	ꨰ	ꨱ	ꨲ	ꨳ	ꨴ	ꨵ	ꨶ	꨷	꨸	꨹	꨺	꨻	꨼	꨽	꨾	꨿	ꩀ	ꩁ	ꩂ	ꩃ	ꩄ	ꩅ	ꩆ	ꩇ	ꩈ	ꩉ	ꩊ	ꩋ	ꩌ	ꩍ	꩎	꩏	꩐	꩑	꩒	꩓	꩔	꩕	꩖	꩗	꩘	꩙	꩚	꩛	꩜	꩝	꩞	꩟	ꩠ	ꩡ	ꩢ	ꩣ	ꩤ	ꩥ	ꩦ	ꩧ	ꩨ	ꩩ	ꩪ	ꩫ	ꩬ	ꩭ	ꩮ	ꩯ	ꩰ	ꩱ	ꩲ	ꩳ	ꩴ	ꩵ	ꩶ	꩷	꩸	꩹	ꩺ	ꩻ	ꩼ	ꩽ	ꩾ	ꩿ	ꪀ	ꪁ	ꪂ	ꪃ	ꪄ	ꪅ	ꪆ	ꪇ	ꪈ	ꪉ	ꪊ	ꪋ	ꪌ	ꪍ	ꪎ	ꪏ	ꪐ	ꪑ	ꪒ	ꪓ	ꪔ	ꪕ	ꪖ	ꪗ	ꪘ	ꪙ	ꪚ	ꪛ	ꪜ	ꪝ	ꪞ	ꪟ	ꪠ	ꪡ	ꪢ	ꪣ	ꪤ	ꪥ	ꪦ	ꪧ	ꪨ	ꪩ	ꪪ	ꪫ	ꪬ	ꪭ	ꪮ	ꪯ	ꪰ	ꪱ	ꪲ	ꪳ	ꪴ	ꪵ	ꪶ	ꪷ	ꪸ	ꪹ	ꪺ	ꪻ	ꪼ	ꪽ	ꪾ	꪿	ꫀ	꫁	ꫂ	꫃	꫄	꫅	꫆	꫇	꫈	꫉	꫊	꫋	꫌	꫍	꫎	꫏	꫐	꫑	꫒	꫓	꫔	꫕	꫖	꫗	꫘	꫙	꫚	ꫛ	ꫜ	ꫝ	꫞	꫟	ꫠ	ꫡ	ꫢ	ꫣ	ꫤ	ꫥ	ꫦ	ꫧ	ꫨ	ꫩ	ꫪ	ꫫ	ꫬ	ꫭ	ꫮ	ꫯ	꫰	꫱	ꫲ	ꫳ	ꫴ	ꫵ	꫶	꫷	꫸	꫹	꫺	꫻	꫼	꫽	꫾	꫿	꬀	ꬁ	ꬂ	ꬃ	ꬄ	ꬅ	ꬆ	꬇	꬈	ꬉ	ꬊ	ꬋ	ꬌ	ꬍ	ꬎ	꬏	꬐	ꬑ	ꬒ	ꬓ	ꬔ	ꬕ	ꬖ	꬗	꬘	꬙	꬚	꬛	꬜	꬝	꬞	꬟	ꬠ	ꬡ	ꬢ	ꬣ	ꬤ	ꬥ	ꬦ	꬧	ꬨ	ꬩ	ꬪ	ꬫ	ꬬ	ꬭ	ꬮ	꬯	ꬰ	ꬱ	ꬲ	ꬳ	ꬴ	ꬵ	ꬶ	ꬷ	ꬸ	ꬹ	ꬺ	ꬻ	ꬼ	ꬽ	ꬾ	ꬿ	ꭀ	ꭁ	ꭂ	ꭃ	ꭄ	ꭅ	ꭆ	ꭇ	ꭈ	ꭉ	ꭊ	ꭋ	ꭌ	ꭍ	ꭎ	ꭏ	ꭐ	ꭑ	ꭒ	ꭓ	ꭔ	ꭕ	ꭖ	ꭗ	ꭘ	ꭙ	ꭚ	꭛	ꭜ	ꭝ	ꭞ	ꭟ	ꭠ	ꭡ	ꭢ	ꭣ	ꭤ	ꭥ	ꭦ	ꭧ	ꭨ	ꭩ	꭪	꭫	꭬	꭭	꭮	꭯	ꭰ	ꭱ	ꭲ	ꭳ	ꭴ	ꭵ	ꭶ	ꭷ	ꭸ	ꭹ	ꭺ	ꭻ	ꭼ	ꭽ	ꭾ	ꭿ	ꮀ	ꮁ	ꮂ	ꮃ	ꮄ	ꮅ	ꮆ	ꮇ	ꮈ	ꮉ	ꮊ	ꮋ	ꮌ	ꮍ	ꮎ	ꮏ	ꮐ	ꮑ	ꮒ	ꮓ	ꮔ	ꮕ	ꮖ	ꮗ	ꮘ	ꮙ	ꮚ	ꮛ	ꮜ	ꮝ	ꮞ	ꮟ	ꮠ	ꮡ	ꮢ	ꮣ	ꮤ	ꮥ	ꮦ	ꮧ	ꮨ	ꮩ	ꮪ	ꮫ	ꮬ	ꮭ	ꮮ	ꮯ	ꮰ	ꮱ	ꮲ	ꮳ	ꮴ	ꮵ	ꮶ	ꮷ	ꮸ	ꮹ	ꮺ	ꮻ	ꮼ	ꮽ	ꮾ	ꮿ	ꯀ	ꯁ	ꯂ	ꯃ	ꯄ	ꯅ	ꯆ	ꯇ	ꯈ	ꯉ	ꯊ	ꯋ	ꯌ	ꯍ	ꯎ	ꯏ	ꯐ	ꯑ	ꯒ	ꯓ	ꯔ	ꯕ	ꯖ	ꯗ	ꯘ	ꯙ	ꯚ	ꯛ	ꯜ	ꯝ	ꯞ	ꯟ	ꯠ	ꯡ	ꯢ	ꯣ	ꯤ	ꯥ	ꯦ	ꯧ	ꯨ	ꯩ	ꯪ	꯫	꯬	꯭	꯮	꯯	꯰	꯱	꯲	꯳	꯴	꯵	꯶	꯷	꯸	꯹	꯺	꯻	꯼	꯽	꯾	꯿	가	각	갂	갃	간	갅	갆	갇	갈	갉	갊	갋	갌	갍	갎	갏	감	갑	값	갓	갔	강	갖	갗	갘	같	갚	갛	개	객	갞	갟	갠	갡	갢	갣	갤	갥	갦	갧	갨	갩	갪	갫	갬	갭	갮	갯	갰	갱	갲	갳	갴	갵	갶	갷	갸	갹	갺	갻	갼	갽	갾	갿	걀	걁	걂	걃	걄	걅	걆	걇	걈	걉	걊	걋	걌	걍	걎	걏	걐	걑	걒	걓	걔	걕	걖	걗	걘	걙	걚	걛	걜	걝	걞	걟	걠	걡	걢	걣	걤	걥	걦	걧	걨	걩	걪	걫	걬	걭	걮	걯	거	걱	걲	걳	건	걵	걶	걷	걸	걹	걺	걻	걼	걽	걾	걿	검	겁	겂	것	겄	겅	겆	겇	겈	겉	겊	겋	게	겍	겎	겏	겐	겑	겒	겓	겔	겕	겖	겗	겘	겙	겚	겛	겜	겝	겞	겟	겠	겡	겢	겣	겤	겥	겦	겧	겨	격	겪	겫	견	겭	겮	겯	결	겱	겲	겳	겴	겵	겶	겷	겸	겹	겺	겻	겼	경	겾	겿	곀	곁	곂	곃	계	곅	곆	곇	곈	곉	곊	곋	곌	곍	곎	곏	곐	곑	곒	곓	곔	곕	곖	곗	곘	곙	곚	곛	곜	곝	곞	곟	고	곡	곢	곣	곤	곥	곦	곧	골	곩	곪	곫	곬	곭	곮	곯	곰	곱	곲	곳	곴	공	곶	곷	곸	곹	곺	곻	과	곽	곾	곿	관	괁	괂	괃	괄	괅	괆	괇	괈	괉	괊	괋	괌	괍	괎	괏	괐	광	괒	괓	괔	괕	괖	괗	괘	괙	괚	괛	괜	괝	괞	괟	괠	괡	괢	괣	괤	괥	괦	괧	괨	괩	괪	괫	괬	괭	괮	괯	괰	괱	괲	괳	괴	괵	괶	괷	괸	괹	괺	괻	괼	괽	괾	괿	굀	굁	굂	굃	굄	굅	굆	굇	굈	굉	굊	굋	굌	굍	굎	굏	교	굑	굒	굓	굔	굕	굖	굗	굘	굙</
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	Inscriptions on letters or figures of CHOLA Kulottunga I together with central device shown in the last column.												
50	KATAI KONDA CHOLAN 4000 28	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ
51	4000 29	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ
52	4000 30	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ
53	4000 31	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ
54	4000 31	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ
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58	4000 32	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ
59	4000 32	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	ஃ	The only coin of the type

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106	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
107	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
108	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
109	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
110	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
111	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
112	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
113	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
114	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
115	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	
116	11 35	8	ل	ك	ا	ع	و	هـ	ح	ج	د	

Central device on coins of
E. Chalukya Raja Raja I

1		2		3		4		5		6	
7		8		9		10		11		12	
13		14		15		16		17		18	
19		20		21		22		23		24	
25		26		27		28		29		30	

				
31	37	43	49	
				
32	38	44		
				
33	39	45		
				
34	40	46		
				
35	41	47		
				
36	42	48		

Central device on coins of
Chola Kubottunga I

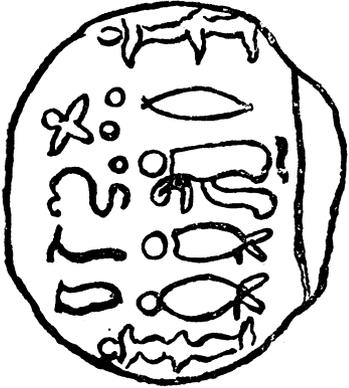
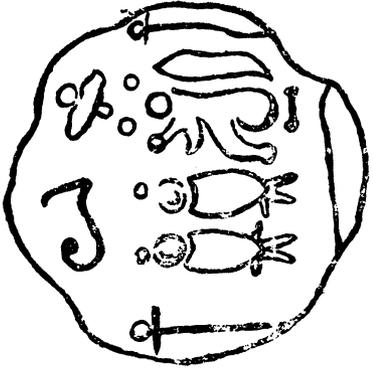
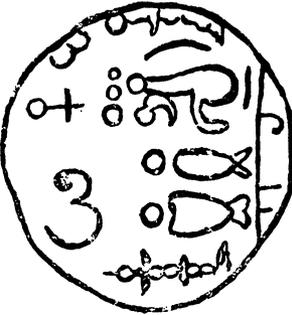
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80		81		82		83		84		85	
86		87		88		89		90		91	
92		93		94		95		96		97	
98		99		100		101		102		103	
104		105		106		107		108		109	

Central Devices on coins of
E. CHALUKYA RAJA RAJA I.

<p>Coin No. 9</p> 	<p>Coin No. 31</p> 
<p>RAJA RAJA I YEAR-33</p> <p>Coin No. 41</p> 	<p>RAJA RAJA I YEAR -34</p> <p>RAJA RAJA I YEAR -35</p>

Central Devices on coins of
CHOLA KULOTTUNGA I.

<p>Coin No. 59</p> 	<p>Coin No 64</p> 
<p>KULOTTUNGA I YEAR 32</p> <p>Coin No. 83</p> 	<p>KULOTTUNGA I YEAR 32</p> <p>Coin No. 125</p> 
<p>KULOTTUNGA I YEAR 33</p>	<p>KULOTTUNGA I YEAR 36</p>

Coin Serial No.	Tāi on coins	Tā on Inscriptions		Gā on Inscriptions		Form
		Reference	Form	Reference	Form	
50	𑌕	1. Grantha tā on the seal of the Larger Leiden Plates of Raja Raja I	𑌕	1. Grantha Gā. Larger Leiden Plates. Sanskrit portion. Line 2	𑌕	𑌕
51	𑌕					
52	𑌕	2. tā (makuṭa) Line. 9	𑌕	Gā.	𑌕	𑌕
53	𑌕	3. tā	𑌕	mga	𑌕	𑌕
54	𑌕	4. (Kaṭa) ṭa	𑌕	Larger Sinnamannur Plates. TAMIL portion Line. III. GANGA	𑌕	𑌕
55	𑌕	5. (") ṭa	𑌕	Inscription of Rajakesarivarman. (South Indian Inscriptions Vol III P. 3 Gangai	𑌕	𑌕
56	𑌕	6. Charala Plates of VIRA RAJENDRA BAKA 991 ṭa Line. 153.	𑌕	Uttaramallur Inscription of Parthivendradhipatavarman South Indian Inscriptions Vol III. Part III. PLATE XII Line. 8	𑌕	𑌕
57	𑌕					
58	𑌕					
59	𑌕					
60	𑌕					
61	𑌕					
62	𑌕			Tiruvallangadu Plates of Rajendra-Chola I		
63	𑌕			South Indian Inscriptions		

64	65	<p>Vol III Part III PLATE XV Line. 221 சிங்கள :- Line 224 சிங்கள Line 237 சிங்கள: JRI Charala Plates of VIRA RAJENDRA Line. 136. Ganga Line. 153. Ganga. Four Inscriptions of Kulottunga CHOLA Hultzsch Ep. Indica Vol. I mga</p>	507182e
65	66		507182e
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67	68		507182e
68	69		507182e
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70	71		507182e
71	72		507182e
72	73		507182e
73	74		507182e
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TEXT FIGURES

AND

PLATES

Text Figs 1 and 2.

Transcription of inscriptions on coins 6 and 7
of Plate I.

ΕΥΡΥΚΛΕΙΣ

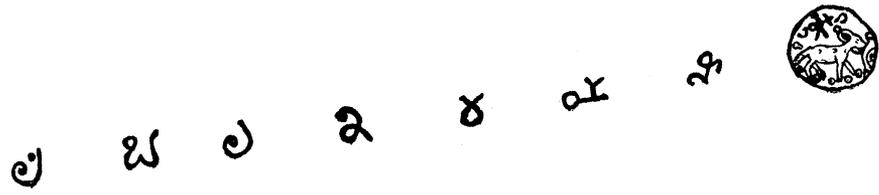
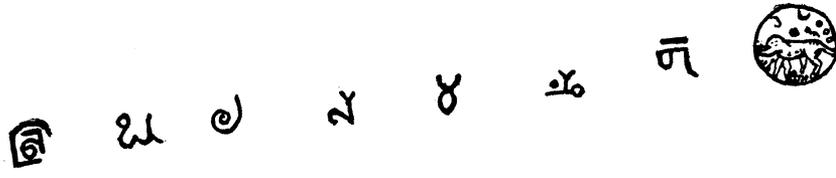
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ΑΥΤΟΝΟΜΟΝ

Text Figs 3 and 4.

Enlarged drawings of the central devices on
coins 6 and 7 of Plate I.

1 to 4



Text Fig 5.

Seal of the Madras Museum plate of Eastern
Chālukya Vijayāditya II.

Text Fig 6.

Seal of the Larger Leiden plates of Chōla
Rājarāja I.

5 and 6



Text Fig 7.

Seal of the Tiruvēlaṅgēdu plates of Rājendra
Chōla I.

Text Fig 8.

Seal of the Smaller Leiden plates of
Kulōttuṅga I.

7 and 8



Text Fig 9.

Seal of the Charāla plates of Virarājendra



Text Fig 10.

Seal of the Madras Museum plates of Uttama
Chōla.



9 and 10



Plate I

**Fig 1. CKE 4 of the Madras Museum Collection.
Coin of Rājarāja I with regnal year 37.**

2. Coin of Rājarāja I with regnal year 33.
3. Coin of Rājarāja I with regnal year 33 but with only 4 punches along the edge.
4. Coin of Rājarāja I with regnal year 34.
5. Coin of Rājarāja I with regnal year 35.
6. Coin of Śrī Cūlanārāyaṇa.
7. Coin of Śrī Calakhurāyaṇa.
8. Coin of Kāṭaikōṇḍa Chōlan, Year 28.
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11. Coin of Kāṭaikōṇḍa Chōlan Year 31.
12. Coin of Kāṭaikōṇḍa Chōlan Year 32 and 'rāja' above fish in the central device.
13. Coin of Kāṭaikōṇḍa Chōlan, Year 32.
14. Coin of Kāṭaikōṇḍa Chōlan, Year 33.
15. Coin of Malainātukōṇḍa Chōlan Year 34.
16. Coin of Malainātukōṇḍa Chōlan Year 35.
17. Coin of Malainātukōṇḍa Chōlan Year 36.
18. The 'Suṅg' Coins of Kulōittuṅga Chōla I from Kāvāliyadavāḷli village obverse and reverse.
19. Coin of Rājendra Chōla I.

Plate I—Coins



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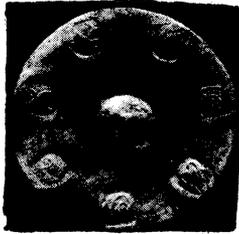
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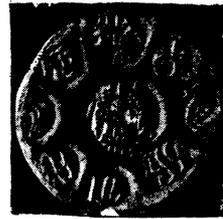
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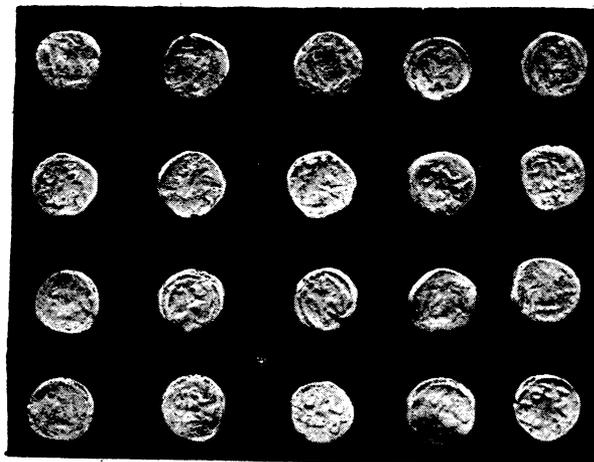
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Plate II.

20. Seal of the Madras Museum plates of
Eastern Chāḷukya Vijayāditya II.

Plate II.

21. Seal of the Tiruvālaṅgāḍu plates of
Rājendra Chōḷa I.

Plate II—Seals



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Plate III.

22. Seal of the Madras Museum plates of
Uttama Chōla.

Plate III.

23. Seal of the Charāla plates of Virarājendra.

Plate III—Seals



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Plate IV.

Map showing location of places mentioned in
the text.

Plate IV—Map

