

CHAPTER VTHE CHŌLAS OF POTTAPI

The Rēnādu Chōlas disappeared from the political scene by about the end of the 9th century A.D. But we see different families of Telugu Chōlas holding sway over some regions in the eastern and northern parts of southern Āndhra in different periods. One of such families was the Telugu Chōlas of Pottapi. Pottapi is a small place today in Rajampet taluk of Cuddapah district. Inscriptions from this region give some useful material regarding this family. An attempt has been made here to reconstruct the history of this family from the available material.

The term Pottapi Chōla is associated as a title with many of the chiefs of this family as for example Madhurāntaka Pottapi Chōla Ghattiyarasa and Madhurāntaka Pottapi Chōla Vimalāditya. They got this title obviously because of their hailing from Pottapi. A tradition is recorded in the kaifiyat of Chitvel¹ to the effect that Karikāla came conquering from the west and annexed this country soon after his accession to the throne. He then

cleared the forests and built, among others, a village called Pottapi in the neighbourhood of Karigiri. In course of time, Pottapi developed into a principality and came to be known as Pottapi-nādu.

Both epigraphical and literary sources of early and later periods refer to Pottapi. The Madras Museum plates² of 971 A.D. point to the camping of Vaidumba Bhuvana Trinētra at Pottapi in Pākanādu. The Periya Puranam of Sekkilar,³ a contemporary of Chōla Kulōttunga II (1113-50 A.D.), mentions Pottapi-nādu. An inscription of the Chōla ruler Rājarāja II at Gundluru⁴ in Cuddapah district dated 1167 A.D., records that the Tiruvagattī-svaramudaiya Nāyanar temple at Kundalūr was situated in Pottapi-nādu. Kundalūr is identical with Gundluru itself, the findspot of this inscription. An inscription of Vīrapratāpa Dēvarāya Mahārāya⁵ of Vijayanagara dated 1413 A.D., records a gift by the residents of five villages in Pottapi-nādu, namely, Prōlinādu, Lembāka, Tālapāka, Tangatūru and Opili, to the temple of Chokkanātha-Perumāl on the bank of the Bāhunadi (Cheyyēru). All these places lie in a compact area not far from Pottapi in Rajampet taluk of Cuddapah district.

Robert Sewell⁶ identifies Pottapi-nādu with the tract around Srikālahasti in Chittoor district and Pottapi with Srikālahasti itself. But Hultsch⁷ identifies Pottapi with the village of that name near Tanguturu in Rajampet taluk of Cuddapah district. Pottapi-nādu seems to have included Srikālahasti also as it lay to its immediate south-east. It is obvious that Pottapi lay on the northern fringe of Tondaimandalam and that it embraced the bulk of Chandragiri and Srikālahasti taluks of Chittoor district, Rajampet taluk of Cuddapah district, and Gudur and Venkatagiri taluks of Nellore district.

The History of the Pottapi Chōlas

The early history of the Pottapi Chōlas is obscure, and the circumstances leading to their acquisition of Pottapi are not known. Consequent on their downfall at the hands of the major powers like the Rāshtrakūtas and the minor powers like the Vaidumbas, the Rēnāti Chōlas appear to have sunk into oblivion for a short period. It is likely that some members of this family moved eastwards and finding an opportunity established themselves as the rulers of Pottapi-nādu. K.V.Subrahmanya Aiyar⁸

holds that the Pottapi Chōla family was a creation of the Chōla king Parāntaka I, after whom they styled themselves as Madhurāntaka Pottapi Chōlas. Speaking of these Chōlas, S.Krishnasvami Aiyangar⁹ says that they ruled over Mahārājavādi seven-thousand region extending from Cuddapah eastwards to take into it the district called Pottappi-nādu round Srikālahasti.

Though the inscriptions mention the names of different Telugu Chōlas ruling over Pottapi, it is difficult to construct a genealogy of this family because of the absence of the details. It is equally difficult to fix the chronology either with precision. However, an attempt¹⁰ is made here to give a connected account of the members of this family on the basis of the available material.

Daśavarma

An inscription from Boppudi¹¹ in Guntur district dated 1097 A.D., belonging to Nanni Chōda mentions an ancestor of his called Daśavarma as ruling from Pottapi. This is the earliest reference to any chief ruling from Pottapi. Further he is stated to be a descendant of Karikāla Chōla. Thus, like the Rēnādu Chōlas, these

Chōlas also claim their descent from Karikāla Chōla. It is difficult to fix any period for this chief. No precise date can be assigned to Daśavarma but on the basis of the Boppudi inscription which is dated in 1097 A.D., we may place him in early 10th century.

Vankēya Chōla

A chief called Vankēya Chōla associated with the charana-sarōruha prasasti figures in an inscription at Dongalasan¹² in Cuddapah district. The inscription is not dated but it is assigned to about the middle of the 10th century A.D. The inscription states that this chief made a grant of land to the temple of Kuruvabhattārika in his 41st regnal year. On the basis of this it may be presumed that he ruled for more than 40 years, though, of course, we cannot fix the chronology of any of these rulers. Interestingly the Boppudi inscription mentions a king called Venka as Daśavarma's son. It is not unlikely that he was the same as Vankēya Chōla mentioned in this inscription.

Balliya Chōla

Balliya Chōla is the next chief we come across and he is mentioned in the Madras Museum plates.¹³ He is introduced in this inscription with the prasasti, charana-sarōruha, etc. As his name resembles that of the Konidena Chōlas P.Sreenivasachari¹⁴ identifies him with Chōda Ballayadēva Chōda of Konidena, though doubtfully, who ruled in 1106-1107 A.D. From the position of this inscription in this set of copperplates and the palaeography, the Government Epigraphist was inclined to assign 928-938 A.D., to him and also treat him as the last Rēnādu chief.¹⁵ But the inscription neither refers to Rēnādu nor is the prasasti in agreement with the one used by the Rēnādu Chōlas. The places Mandara, Inumbrōlu and Pāka identified with Mandaram, Indlūru and Lēbāka in which a grant of śiddhāya and other taxes was made to the temple of Trētēśvara are situated near Pottapi. Further the inscription appears to belong to a later date.

We come across another chief Balliya Chōla Mahārāja in the inscriptions of Chālukya Vikramāditya VI as the latter's subordinate. For example, an inscription each from

Parla¹⁶ in Kurnool district and Konakondla¹⁷ in Anantapur district mention a chief of this name with the charna-sarōruha prasasti which is characteristic of the Pottapi Chōlas. The Konakondla inscription mentions this chief as ruling over Sindavādi 1000 which was a part of the Chālukya empire and covered portions of Anantapur and Bellary districts. Chālukya Vikramāditya VI was a prominent ruler and he was in constant conflict with the imperial Chōlas for establishing supremacy over the Andhra region. In these conflicts it is quite likely that these Pottapi Chōlas sided with Vikramāditya. Perhaps as a reward for the help he might have been granted the governorship of Sindavādi. Both these inscriptions belong to the 11th century A.D., and the one from Konakondla is dated 1088 A.D. An inscription from Govindavada¹⁸ in Anantapur district refers to a battle fought by Ballidēva Chōla at Kannēyakallu, which is modern Kanēkal in Bellary district, probably with Irungōla of the Nidugal family. It is not unlikely that this Ballidēva Chōla is the same as the governor of Sindavādi.

There is one other chief who may be tentatively identified with the above Balliya Chōla. He is mentioned in two inscriptions at Nannurupadu¹⁹ in Prakasam district. One

is dated and the other is undated. This chief is called Jagadobbaganda Ballaya Chōda Mahārāja and he is associated with Pākanādu as he is stated to have made a grant in conformity with the tradition of this family of chiefs of the solar race in respect of the temples in Pākanādu. Interestingly this chief is described as the father of one Mahāmandalēśvara Rāyana Chōda Mahārāja. But we do not have any details about the latter.

This Ballaya Chōda is to be distinguished from Balliya Chōla of the Madras Museum plates which are assignable to an earlier period, though it is not possible to establish any relationship between the two.

Mudigonda Chōla Mahārāja

Mudigonda Chōla Mahārāja is the next chief in the line. A damaged epigraph at Tallapaka²⁰ in Cuddapam district mentions him with the charana-sarōruha prasasti. He bore the title Kumārānkūśa. He ruled over Pottapi and made a gift of land to the west of Pāka for the worship of the deity Mahēśvarabhaṭāre of Peddapāka in Pottapi-Rēnādu 300. The reference to Pottapi-Rēnādu is known for the first time through this inscription.

We have known the existence of the division of Pottapi as Pottapi-nādu. We also come across the division of Rēnādu as Rēnādu 7000. But a combined division like Pottapi-Rēnādu 300 as we see in this inscription is somewhat unusual. It might indicate that after the Rēnādu line of Chōlas disappeared from the scene those of Pottapi might have considered themselves as the masters of Rēnādu also. But the figure 300 suffixed to this division seems to be a mistake. We have not come across till now any other such instance.

Bijjana

The next chief we come across is Bijjana. He appears to have been more prominent among the Pottapi Chōla chiefs. It is however to be noted that this name is peculiar to the usual Telugu Chōla names. This has a particular Kannada affiliation. We know that the name Bijjana is very common in Kannada inscriptions of this period. But the occurrence of the inscriptions of this chief in the Telugu region and his association with the charana-sarōruha prasasti make him a Pottapi Chōla chief. It is likely that the growing importance of the Chālukyas of Kalyāna in the region might have forced him to accept the subordination of

the Chālukyas of Kalyāna and he bore also a name quite common in the Chālukya region. It is interesting to note that many of the titles were Kannada titles such as Jagadobbaganda (the only master of the world), Gandaraganda (the master of masters) and Vīrakhanī (store-house of valour). It is worth noting here that his Telugu origin is clearly indicated in his titles Chōda Bijjana and Teluṅgu Bijjana.²¹

An inscription from Konidena²² in Prakasam district tells us that he was in the service of a Ballaha. In the context and chronological grounds this Ballaha can be identified with Chālukya Vikramāditya VI. Further he is also mentioned in the inscriptions of Chālukya Vikramāditya VI in Kottapalle²³ and Sangamesvaram²⁴ in Kurnool district.

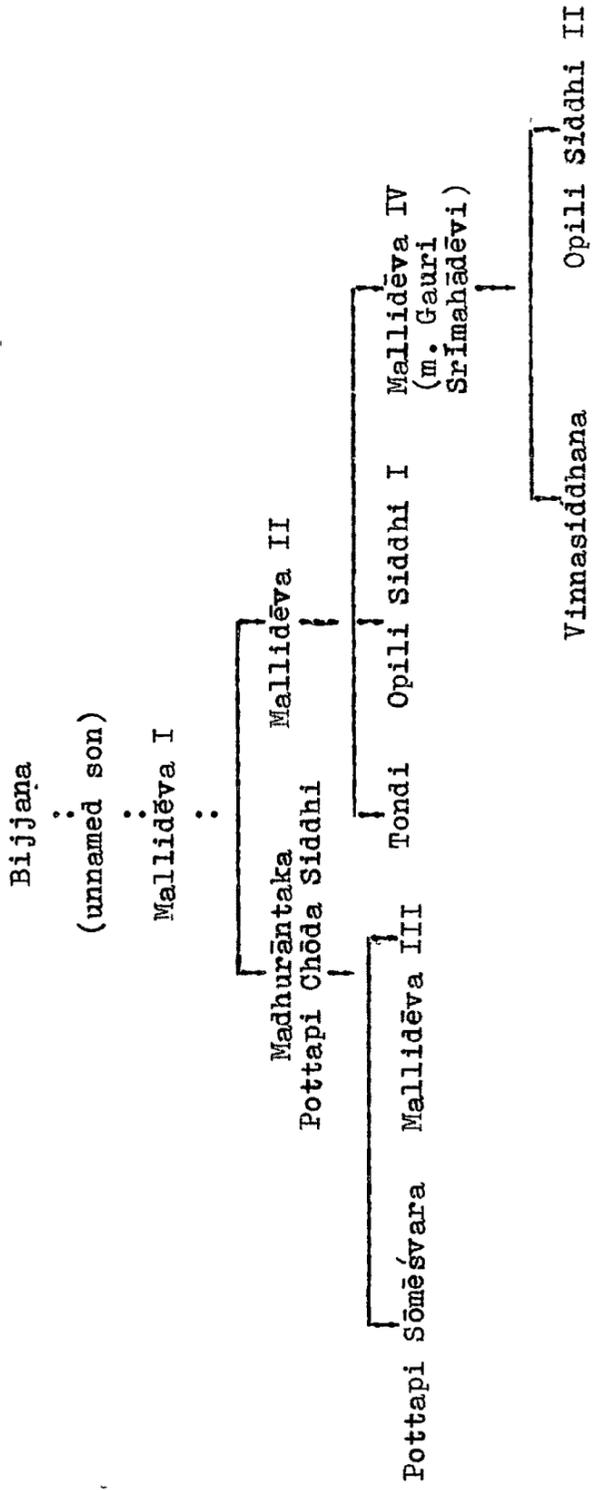
In a general way the Nirvachanōttara Rāmāyanam²⁵ of Tikkana Sōmayāji speaks of his valiant fighting with the enemies on behalf of Ballaha and earned the title Padumuvvaraganda. In an inscription of Tammu Siddh. from Tiruvalangadu²⁶ in North Arcot district dated 1207-08 A.D., he is stated to have erected a pillar of victory with a garuda on its top at a place called Ujyapuri. K.A. Nilakanta Sastri²⁷ identifies this place with Ujjini in

Kudligi taluk of Bellary district in Karnataka State. But there does not seem to be any valid ground for such identification, for Bijjana was neither associated with this town nor is there any reason to believe that he defeated any chiefs of this place. In the period in question this was one of the religious centres in the Chālukya kingdom. In the inscription at Sangamesvaram, in Kurnool district he is stated to be governing Fanne 300, Peḍakal 800 and Naravādi 500 with Ētagiri as capital. K.A.Nilakanta Sastri identifies Ētagiri with Yādgir in Raichur district.²⁸ But there is a place like Yātarallu in Kurnool district which appears to be the place Ētagiri meant in the record since it is nearer to Pottapi. We have an earlier reference to Bijjidēva in an inscription of 1077 A.D., from Tudur²⁹ in Cuddapah district. Here there is no mention of the overlord. On this basis it is held that he might have tried to become independent taking advantage of the confused state of affairs due to the continued fights³⁰ between the Chālukyas and the Chōlas. But since we know that the slightly later records such as the one at Sangamesvaram which is dated 1079 A.D., does mention Tribhuvanamalla, that is, Chālukya Vikramāditya VI as his overlord. The Kottapalle inscription also meant the same overlord. Since he was a contemporary of

Vikramāditya VI we might tentatively ascribe him a period of 50 years between 1075 to 1125 A.D.

Bijjana's Descendants

The Konidena inscription mentioned above gives the following genealogy from Bijjana to Opili Siddhi II.



Mallidēva I

In one place the inscription states that Bijjana's grandson Mallidēva I ruled over the kingdom from the capital Pottapi.³¹ This obviously means that Bijjana's son did not come to power though we do not know any reason for this contingency. Probably the premature death of Bijjana's son might have resulted in Mallidēva I's succession. The same Konidena inscription describes this Mallidēva as the vanquisher of the Pallava chief³² though it is difficult to establish the identity of this Pallava chief. It may be suggested that he might have belonged to the contemporary Nolamba Pallava family which held sway over Bellary and Shimoga regions as the subordinates of the Chālukyas. Since we do not have any dates for this chief we might tentatively ascribe him the dates between 1125 and 1150 A.D.

Mallidēva IV

Though Mallidēva I had two sons, it appears as though both of them did not come to power. This surmise is possible because Mallidēva IV is described as governing

the kingdom of his grandfather³³ thus indicating his direct succession after Mallideva I. This is further substantiated by the fact that, while Madhurāntaka Pottapi Chōḍa Siddhi and Mallidēva II are mentioned only by name, this Mallidēva IV³⁴ is given a series of titles indicating thereby that he assumed power whereas the other two did not. These titles, however, are only glorificatory and they do not disclose any fact. The inscription mentions the name of his queen as Gaurī Srīmahādēvi. We might tentatively ascribe him the dates between 1150 and 1175 A.D.

Opili Siddhi II

The next chief to come to power is Opili Siddhi II. The inscription which belongs to him, namely, the Konidena inscription³⁵ referred to above, gives him a long row of titles including Karikālakubratna and Orayūripuravarādhīśvara indicating his association with the ancient Chōla family. The titles Jagadobbaganda and Kīrtinārāyana indicate his association with the Chālukyas of Kalyāna. It is worthwhile noting it at this juncture that major political changes had taken place in the Deccan by the time Opili

Siddhi came to power. The Chālukyas of Kalyāna had lost their hold and the Sēunas were slowly rising in the northern part of their kingdom. Taking advantage of this situation the Kākatiyas claimed independence and acquired all the areas in the Andhra region belonging to the erstwhile Chālukya kingdom. Consequently, the Postapi Chōlas, who were the subordinates of the Chālukyas of Kalyāna, had accepted the authority of the Kākatiyas. The present Konidena inscription is a clear proof of this situation. Here Opili Siddhi has been clearly stated to have been the recipient of the orders and the favour of Gaṇapati, that is, the Kākatiya king Gaṇapati who ruled between 1199 and 1262 A.D. It is stated in this inscription that he received the authority over Velanādu 6000 through the grace of Gaṇapati.³⁶ This might as well be in reward to Opili Siddhi's helping Gaṇapati in quelling the disturbances in the country. For example, the inscription states that he conquered Kammanādu which must have been governed by some chiefs.

Opili Siddhi is also described as ruling over the whole region at the orders of a Dakshina Chakravarti. This Dakshina Chakravarti³⁷ could be none other than the

Kākatīya Gaṇapati himself who was now the master of the whole of the Āndhradēśa. Since we have a date for Opili Siddhi II as 1224 A.D., in the Konidena inscription we might presume that he lived between 1175 and 1230 A.D.

The evidences at our disposal indicate that a number of chiefs claiming to belong to the Pottapi family had migrated to different regions holding sway over different areas under the prominent ruling dynasties. The political conditions in the Deccan also contributed to such a situation. The most important characteristic of the political conditions in the Deccan was the continuous fight between the Chālukyas and the Chōlas for establishing their hold in the Andhra region. Right from the middle of the 11th century A.D., generations of the Chālukya kings fought endless battles with the generations of the Chōla rulers which ultimately ended in the Chōla hold over the area towards the middle of the 12th century A.D., after the end of the rule of Chālukya Vikramāditya VI.

Ghateyaṅkakāra

In such skirmishes some chiefs sided with one or

the other rivals and tried to consolidate their own position. That is how we see a member of the Pottapi family, namely, Ghatyankakāra figures in as many as six Kannada and two Tamil inscriptions³⁸ of Chālukya Vikramāditya VI and Vikrama Chōla and Rājarāja found in Kurnool, Anantapur, Chittoor and Bellary districts which were all adjoining the Chālukya main land. This chief had a pretty long period to his credit as between 1092 and 1156 A.D. He was administering the area spread in Bellary and Anantapur districts. His inscriptions speak of his making a number of grants to the temples.

With the end of the rule of Chālukya Vikramāditya the Chālukya hold on the Andhra region was loosened and Chōla Vikrama Chōla strengthened his position there. This situation must have prompted Ghatyankakāra who is also called Ghattidēva to take sides and accept the authority of Vikrama Chōla. An inscription from Srikalahasti³⁹ belonging to the king Vikrama Chōla (1118-1135 A.D.) refers to Ghatyankakāra as Mahāmandalēśvara Ghattidēva Mahārāja alias Vikramasōla Kanupparudaiyar and registers a grant made by him to the temple of Srikalahasti. Another inscription from the same place⁴⁰ belonging to Rājarāja II (1146-1173 A.D.) also mentions him as Madhurāntaka Pottapi

Chōlan Ghattiyarasan. As noted above Ghaṭeyankakāra had a pretty long rule and he served the rival dynasties at least between 1092 and 1156 A.D.

Bettarasa

We come across another chief Bettarasa who was almost contemporaneous with Ghaṭeyankakāra as a ruler of Pottapī and as a subordinate of Vikrama Chōla. He is mentioned in an inscription at Nandalur⁴¹ in Cuddapah district dated 1120 A.D., as making grants for the success of Vikrama Chōla. It is indeed difficult to establish the relationship between Ghaṭeyankakāra and Bettarasa.⁴²

Siddharasa and Vimalāditya

There are two more chiefs Siddharasa and his son Vimalāditya who bear the title Madhurāntaka Pottapī Chōla. Siddharasa is mentioned in an inscription at Nandalur⁴³ belonging to Kulōttunga II (1133-1150 A.D.) as the ruler of Pottapinādu in 1140-41 A.D., while his son Vimalāditya figures in four records⁴⁴ ranging in dates from 1125 to 1152 A.D. Two of these inscriptions⁴⁵ clearly state that

he was a subordinate of Vikrama Chōla for whose success he made a grant to the temple. This shows that while Siddharasa served Kulōttunga II, his son Vimalāditya served the Chōla rulers Vikrama Chōla, Kulōttunga II and Rājarāja II also.

This phenomenon of the father and son, Siddharasa and Vimalāditya being in power at the same time is rather enigmatic and cannot be explained satisfactorily. It may be suggested that Vimalāditya was pretty grown up and along with his father he was also taking part in the affairs of the territory.

Sōmēsvara and Mallidēva

Vimalāditya had two sons, Sōmēsvara and Mallidēva. They are mentioned as such both in the Dongalasanī⁴⁶ inscription of 1160 A.D., which is in three versions, Telugu, Tamil and Kannada and in the Kaifiyat of Kuruguntapalle.⁴⁷ The Dongalasanī inscription gives a detailed account of the two brothers facing the attack of Rēvana Heggade, a general of the Nellore Telugu Chōla chief Nallasiddhi. Actuated by a desire for conquest

Nallasiddhi marched against these chiefs and met them at Dongalasanī. In this battle Rēvana Heggade killed Sōmēśvara and eleven other princes, defeated Mallidēva, put to death a thousand soldiers, wounded many and himself died in the end. His brother Pōtana Heggade collected a large force and won the battle. He then reported the success in the battle to his master Nallasiddhi and set up perpetual lamps at five Mahāsthānas, Śrīśailam, Tripurāntakam, Siddhavatam, Ālampūr and Mahēśvaram. The kaifiyat of Kuruguntapalle, however, says that both the brothers fell in the battle after winning a victory over the enemy forces. V. Yasodadevi identifies these chiefs, Sōmēśvara and Mallidēva with the sons of Madhurāntaka Pottapi Chōlasiddhi⁴⁸ mentioned in the Konidena inscription referred to above. As the Tamil version of the Dongalasanī inscription clearly mentions them as the sons of Vimalāditya and as Vimalāditya did not call himself as Madhurāntaka Pottapi Chōlasiddhi her identification of these chiefs with those mentioned in the Konidena is not correct. Further her account of these rulers is conflicting and contradictory on many points. Mallidēva had a son called Mallasōmēśvara. But nothing is known about him.

Taking into consideration the fact that both of them are mentioned in the inscription of 1160 A.D., we might surmise that both of them succeeded Vimalāditya and as per the statement of the Dongalasani inscription both lost their lives in the Dongalasani battle (1160 A.D.).

The above is an account of the chiefs figuring in inscriptions as connected with Pottapi in some form or the other. These are almost stray names, the relationship between whom is not always easy to establish except in cases where the genealogy is given. There are overlapping dates and there is overlapping in the region governed by them also. All this shows that a number of chiefs claiming descent from the same family held sway here and there under the ruling monarchs. The source materials, namely, the inscriptions are also bewildering. Many of them do not contain the dates and many do not mention the ruling king either. Yet an attempt is made to coordinate and correlate this bewildering source materials and present a cogent account. We come across the names of many other chiefs to ascribe whom to one or the other families of the Telugu Chōla stock we have omitted them from our discussion.

REFERENCES

1. Venkataramanayya, N., Trilochana Pallava and Karikala Chola, pp. 68-69.
2. ARSIE, C.P. 7 of 1935-36.
3. Ibid., for 1894-95, p. 2, para 7.
4. Ibid., No. 620 of 1907.
5. Ibid., No. 606 of 1907.
6. Sewell, Robert, The Historical Inscriptions of Southern India, pp. 97 and 395. According to N. Venkataramanayya, Pottapi-nadu mentioned in an inscription at (Chalukya) Bhimavaram in Kakinada taluk of East Godavari district is said to correspond to a portion of East Godavari district (The Eastern Chalukyas of Vengi, p. 305).
7. EI, VII, p. 121, note 5.
8. Kannada Research Lectures, Series No.2 (1941), p. 49.
9. Krishnasvami Aiyangar, S., A History of Tirupati, I, p. 224.
10. The only other attempt in this direction is by V. Yasodadevi.

11. SII, VI, p. 241, No. 651.
12. ARSIE, No. 13 of 1939-40 and EI, XXXIII, p. 27.
13. ARSIE, C. P. 6 of 1935-36 and EI, XXXIII, No. 3.
14. JIH, XV, p. 48.
15. ARSIE, for 1935-36, para 8.
16. ARIE, No. 239 of 1950-51.
17. ARSIE, No. 566 of 1915 and SII, IX-I, No. 57.
18. ARSIE, No. 462 of 1923.
19. ARIE, No. 222 and 223 of 1949-50.
20. IAP, Cud-I, No. 113.
21. SII, VI, No. 628, lines 61 and 73. This name mentioned in the Chôla records of the 11th century A.D., contains the early reference to the word Telugu in application to personal names. A reference in literature is also noticeable during the same period in the Āndhra Mahābhāratam of Nannaya Bhatta. In one inscription the name occurs as T-lunga Vidya (EI, VII, No. 17, p.121), and Bijjana is indeed a correct form of Vidya. It is also likely that the original name B-i-ja or Bijjana is Sanskritised here as Vidya. Such instances are also not rare.

22. SII, VI, No. 628.
23. ARSIE, No. 678 of 1922.
24. Ibid., No. 430 of 1923.
25. Tikkana Sōmayāji, Nirvachanōttara Rāmāyanam (1916),
p. 4, canto 28.
26. ARSIE, No. 408 of 1896 and EI, VII, No. 7, f. 119 ff.
27. Nilakanta Sastri, K.A., The Gōlas, p. 388.
28. Ibid., p. 277, n. 56.
29. ARSIE, No. 62 of 1939-40 and part II, para 66.
30. In the inscriptions of Chōla Rājādhirāja I
(1018-1054 A.D.) a Telinga Vichchaya is
mentioned as an officer of Chālukya
Sōmēśvara I who took part in the battles and
being defeated fled away from the battle
field. This Vichchaya is identified with
Bijjana (K.A.Nilakanta Sastri, The Gōlas,
p. 388). But this Bijjana appears to be
different from Telungu Bijjana described
above.
31. SII, VI, No. 628, lines 73-76.
32. Ibid., lines 76-77.
33. Ibid., lines 98-103.
34. An inscription at Peddacherukuru in Guntur
district mentions seven generations of

chiefs from Chōda Balli to Mallidēva II. This Mallidēva figures as a contemporary of Kākatiya Ganapati. He is mentioned in this epigraph with the charana-sarōraha prasasti and as ruling over Pākanādu 21000. He may be a different chief from Mallidēva IV as he is stated to have been ruling from Kandukūru whereas the latter from Pottapi (SII, VI, No. 206).

35. SII, VI, No. 628.
36. Ibid., lines 129 to 134.
37. V. Yasodadevi states that Opili Siddhi must have acknowledged the supremacy of either the Chōla or the Pāndya. But there is no basis for this surmise as the Konidena inscription clearly mentions that Opili Siddhi acknowledged Kākatiya Ganapati as his overlord (JAHRS, XXIII, p. 67).
38. ARSIE, Nos. 515 of 1915, 410 of 1920, 137 and 155 of 1922, 297 of 1925 and 35 of 1927-28, and ARIE, Nos. 240 of 1950-51 and 287 of 1952-53.

39. ARSIE, No. 155 of 1922.
40. Ibid., No. 137 of 1922.
41. Ibid., No. 583 of 1907.
42. The Government Epigraphist suggests that Bettarasa might be Beta I or Betabhupa, an ancestor of the Nellore Telugu Cholas. He, however, expresses doubt as the interval between him and his grandson Nallasiddha was too long (ARSIE for 1908, part II, page 71, para 78).
43. ARSIE, No. 572 of 1907.
44. Ibid., Nos. 579 and 584 of 1907, and 100 and 104 of 1922.
45. Ibid., Nos. 579 of 1907 and 100 of 1922.
46. Ibid., Nos. 9-12 of 1939-40.
47. LR, VI, pp. 367-368.
48. JAHRS, XXIII, p. 64.