Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 22nd October 1904.

No. G. 2211—147-2, dated Bangalore, 22nd October 1904.

Order therein.—1. Government note that the report has been drawn up in accordance with the instructions issued, but that it was submitted 3 weeks after the due date.

2. The number of the inscriptions completely dealt with during the year is 1,058, bringing the total from the beginning to 8,016.

3. Part II of the Shimoga Volume of the Epigraphia Carnatica having been completed during the year, there remain 3 more volumes to conclude the series. Of these, the original text of the Tumkur and Bangalore volumes is reported to be fully in type and that of the Kolar volume nearly so.

4. In addition to strictly archaeological work, the preparation of the Gazetteer of Mysore and Coorg for the Imperial Gazetteer of India having been undertaken, the State article was prepared and forwarded to Simla.

5. A fresh set of Ganga plates were discovered during the year at Gattavdepura in the Nanjangud Taluk. They are said to be of considerable importance, as confirmatory evidence of the genealogical account of the Ganga Kings, down to Sivamara Sayyotta and as serving to adjust a number of undated inscriptions, which, owing to the recurrence of the same name among the Kings, without any distinctive mark, it has been difficult to assign to the proper periods.

6. The Government consider that it is certainly desirable to publish a compendium of the collective results of the historical information contained in the whole set of the archaeological volumes, but it will be convenient to deal with this suggestion if it is made in a separate communication.

7. Government note that the progress of the work during the year has been, as usual, satisfactory.

B. K. VENKATAVARADAIYENGAR,
Secy to Govt., Gen. & Reg. Dept.

To—the Director of Archaeological Researches in Mysore.
ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1904.

The present Report is drawn up agreeably to the instructions contained in Government of India Resolution No. 26—28 (2) of the Department of Revenue and Agriculture (Archaeology and Epigraphy), dated the 7th of July 1903.

PART I. WORK OF THE DEPARTMENT.

1. The Office staff have been fully occupied in the laborious task of carrying through the Press the great number of inscriptions collected in the field survey of previous years. The Chitaldroog volume of the Epigraphia Carnatica, containing 642 inscriptions, ranging from the 3rd century B.C. to the present time, was completed and published. The Shimoga Part II volume, containing 1038 inscriptions, dating from the 5th century to recent times, was also brought to completion and is in the hands of the binders. The number of inscriptions thus far disposed of up to date is 8016.

2. There remain three more volumes to conclude the series. Of these, the original text of the Tumkur and Bangalore volumes, with 670 and 1081 inscriptions respectively, is all in type, and that of the Kolar volume nearly so. The transliterations and translations are being vigorously pushed on, and there is every prospect of this important undertaking being brought to an end before long, unless something unforeseen should prevent. It is very desirable that a compendium should be prepared giving in a convenient form the collective results of the historical information contained in the whole set of volumes when complete. Also a diagram to show the development of the Kannada alphabetical characters.

3. The following is a statement of the printing so far done of the unpublished volumes, given in the form adopted in previous Reports:

<table>
<thead>
<tr>
<th>Vol.</th>
<th>District</th>
<th>No. of Inscriptions printed</th>
<th>Kannada &amp; Tamil pages</th>
<th>Roman pages</th>
<th>English pages</th>
<th>Press</th>
</tr>
</thead>
<tbody>
<tr>
<td>IX</td>
<td>Bangalore</td>
<td>1081</td>
<td>466</td>
<td>...</td>
<td>...</td>
<td>Govt., and S. P. C. K.</td>
</tr>
<tr>
<td>X</td>
<td>Kolar</td>
<td>980</td>
<td>418</td>
<td>48</td>
<td>88</td>
<td>Basel Mission, Govt., and S. P. C. K.</td>
</tr>
<tr>
<td>XII</td>
<td>Tumkur</td>
<td>670</td>
<td>308</td>
<td>20</td>
<td>56</td>
<td>Bharata Bharana, and Govt.</td>
</tr>
</tbody>
</table>

4. Tours were made by the Tamil pandit in Kolar and Bangalore Districts in order to obtain good impressions of the complicated Tamil inscriptions. These have now been deciphered and translated by the Assistant. The Jain pandit has obtained some fresh manuscript works of interest, and a set of Ganga plates of much importance, of the 9th century.

5. The Photographer and Draughtsman has been engaged in preparing illustrations for the volumes of inscriptions, and the Architectural Draughtsman has been working at the plates connected with the Halobid temples.
6. In regard to the conservation of ancient buildings, plans and estimates have been made under preparation in the Public Works Department for the restoration of the ruined Kodākavura temple at Halebid. My views on the subject have been communicated to the Chief Engineer on reference being made.

7. In addition to strictly Archaeological work, I have been engaged in the preparation of the Gazetteers of Mysore and Coorg for the Imperial Gazetteer of India, which involves much labour. Mr. W. S. Meyer, C. I. E., the Editor of the Imperial Gazetteer, visited Mysore in November, and we were enabled to arrange many details in personal conference. The State article has been sent to Simla, and other parts are in manuscript.

II. Progress of Archaeological Research.

8. The Ganga plates freshly discovered, above alluded to, were found at Gaṭṭāvāḍipura in Nanjangud taluk. They are beautifully engraved, but are much corroded from having been buried under a mound of saline earth, in digging through which, to improve a watercourse, they were found. Out of 9 plates that must have belonged to the original, 2 are missing. They are dated in the Sāka year 826, nearly two years later than the Narasapura plates (Kolar District).

9. They record a grant by the Ganga king Erēganga, made under the direction of his uncle Rājamalla, from the camp at Kadare Mahār. The village of Sīvāyāmangala was given to a Brahman named Sīvāryya or Kava-mahādeva, who had made there a large tank, fed by three small rivers. He must have been a prime minister, for he is graphically described as a skilful pilot in steering the ship of the State, and his grandfather is said to have done the same in the time of previous kings. They were descended from a family of Tāmānguddār in the Vanavāsi district, which, it is said, was originally peopled by Brahmins from Abhichhatra, agreeing in this with the story of its origin as given in Shikarpur No. 156. The sound that went up from it owing to the continual recitation of the vedas and the chorus of learned studies was like the roar of the ocean. This accords with the description of it in the fine Tālgunda pillar inscription, Shikarpur No. 176. The donor formed the village he had received into 120 shares, of which he retained a half for himself and his family, and gave the other half to Brahmins.

10. For historical purposes the plates are of considerable importance, especially in regard to the 9th century, and throw light on the perplexing question of the identity of Erēyappa, whose name so often occurs in inscriptions. The genealogical account of the Ganga kings, down to Sīvamārā Saygoṭṭa, corresponds with what we know from other sources. The following is a brief summary of events from that period onward, based on this and some other dated inscriptions.

11. Sīvamārā was the son of Sīmprusha, the 50th year of whose reign was 776 (Devarahalli plates), so that it could not have continued much longer. Sīvamārā’s son Mārasiṁha, also called Mārasiṅga Erēyappa (Ganjam plates), was Yuvarāja in 797 (Manne plates). But he must have died, for we are here informed that Sīvamārā—perhaps on his imprisonment by the Raṣṭrakūṭas, which lasted to at least 813, at which time they were still in possession (Kuḍabha plates)—gave charge of the kingdom to his younger brother Vījavidiṭiya (called Raṇa Vikrama in the Vallimalai inscription),—who, it here says, like Bharata, knowing the earth (or land) to be his elder brother’s wife, refrained himself from her. Sīvamārā was eventually reinstated, and at one time gained a victory over the Vallabha army at Muddugundā.
(Mandya taluq). His successor on the throne was Vijayaditya's son Rājamalla, with the usual titles of Satyavākya, Kongunavarma Perumānadi, who rescued his country which had for a long time been seized by the Rāshtrakūtas (Gāligekere plates). His son Nītimārgga Ereyappa followed, who gained a victory at Rājārāmanadi, which from other records we find was to the north of the Goribidur taluq, and overthrew the Vallabha army.

12. His son Rājamalla, having the same titles as the one above, was ruling in 870, with Būtarasa as Yuvarāja (Nanjangud No. 75), and continued to 903 (Narasapura plates). He was victorious in a battle at Remiya, and his son, the Raja Vikramāyya of the Gāligekere plates, here called Būtugendra, defeated Rājārāja (a Choja king), and overcame Mahendra (a Pallava Nolamba king) at Hīriyār (Chitaldcroog District), and at Sūlur and Sāmiya. He fives times fought successfully with the Kongas (Tamil people of Coimbatore and Salem), who opposed his capturing elephants, and caught many heroes according to the ancient methods.

13. This prince married Chandrobblebbā, daughter of Amoghavarsha, the Rāshtrakūta king who reigned from 815 to 877, and whose knowledge of and interest in the Kannada people and language are attested by his Kavirājamārgga, which I have published). The issue of the union was a son Ereganga. But Būtuga seems to have died, for Rājamalla apparently abdicated in favour of Ereganga, whom it says he crowned under the name of Ereyappa, and who is also called Nītimārgga. He slew Mahendra (whence he is distinguished as Mahendrāntaka), and captured the forts of Tipperu, Sūlur and Penjaru (the latter now Hemavati, on the northern border of Sira taluq). He was the donor of the present grant in 904. He was succeeded by his son Satyavākya, who was on the throne in 929 (Arkalgud No. 61).

14. This is a circumstantial and consistent narrative, and enables us to adjust a number of undated inscriptions, which, owing to the recurrence of the same names among the kings without any distinctive mark, it has been difficult to assign to the proper periods.

15. General perusal can alone show the value of the materials presented in the new volumes, but among the many inscriptions of interest a few may be mentioned.—One at Hemavati confirms, in the same words as the important one on the subject at S'ravaṇa Belgola already published (No. 57), the date 20th of March 982 for the death of Indra-Rāja, the last of the Rāshtrakūta kings, and the same titles are applied to him.

16. An inscription of 1347 in Sorab taluq shows us Mārapa,—the fourth son of Sangama, the founder of the Vijayanagar empire,—established at Gomanta-saila or Chandragupti, now called Chandragutti, as ruler of the Kadamba kingdom. He paid a visit to Gokarn, where he bathed in the sea, and on his return, in conjunction with the great minister Mādhava, disciple of Kriyāśakti, compiled the S'āvetagama-sāra-sangraha, after collating the vedas and purānas.

17. One in Goribidur taluq, of 1388, informs us that when Harivarā-Rāya's son Bukka-Rāya was governor of Penugonda, he was desirous of providing for the water-supply of the city, in order to promote the welfare of the people, water it says being the life to all living beings. He accordingly gave orders to the jalaśāstra or hydraulic engineer, who was emperor (or master) of ten sciences, to bring the Henne river to Penugonda. This is the Pennar or northern Pennar, also called
Uttara Pinakini,—initial P in the old forms changing to H in the modern. The engineer thereupon made a channel from the river to the Siruvera tank, which is 10 miles to the north. This channel, of which traces can be seen, was taken off from near Kallodi, where the inscription was found. How far it extended I am unable to say: Pennukonda is over 30 miles distant in a direct line. But presumably it answered the purpose for which it was made, or this inscription would not have been set up to commemorate it. As to the ten sciences of which the projector was master, there are mentioned only hydraulics, divination or telling omens from sounds (of birds, lizards, etc.), and medical treatment by mercury (or perhaps alchemy), which are not ordinary qualifications of engineers in the present day.

18. One in Tirthahalli taluq fixes absolutely the 31st of August 1404 as the date of the death of the Vijayanagar king Harishana II. This agrees with the statement in Stravaṇa Belgoḷa No. 126, which was not hitherto confirmed, and the latest date for this king has even been put as far back as 1399.

19. Another in Sorab taluq, of 1449, speaks of the Vijayanagar king Deva-Rāya as having come to his setting or end, and become a mahārdiṣṭikā or demigod. This seems to indicate an apotheosis of the Vijayanagar sovereigns after death similar to that of the Roman emperors.

20. An inscription at Tumvekere, of so late a date as 1533,—which records the grant of a village evidently in the Telugu country, its name being Trelinganapāḷaka or Srinivāsapūri, situated to the south of the Bhairava hill,—in giving the boundaries, says that on the southeast was the great Baudhā town named Kala-vatī. It would be interesting to identify this place, which only 370 years ago is described as a Baudhāvīśa-mahāpurī.

21. Among the records of triumphs gained in religious disputation by certain Jain orators, inscriptions of the 16th century, at Humcha, represent one as having overcome by his eloquence the European faith (Pārāṇiyā mātā) of the Agent (or Viceroy) of Seringapatam, who was therefore probably a Roman Catholic Christian. Another carried on disputations so far away as at the Mughal Court in Delhi. Here, in the presence of Sultan Mahamud, he speedily defeated Baudhān and other opponents, and was honoured by Sultan Sikandar. He also debated before the Vijayanagar king Virāpākṣa.

22. That numerous specimens of the beautiful Chāḷukya Hoysala architecture are to be found in the deserted temples scattered about the country is well known. Some interesting views of certain such have been published by Mrs. Bullock Workman, who, and her husband, are distinguished as American travellers that have gone through all parts of India, and especially as having scaled some of the highest peaks of the Hindu Kush. The illustrations given are those of the Someśvara temple at Hāranhulli and the Bāthēśvara at Kottanguḷa, of the 12th century, both in the Hassan District, mentioned in my volume relating to it and the Gazetteer. A splendid collection might be made of similar views in the State., the sculptured features of which, even after centuries of neglect, still extort the admiration of foreign visitors who have been all over India.

23. In connection with manuscripts, among the papyri belonging to the 2nd century discovered at Oxyrhynchus in Lower Egypt, is one of special interest to us. It contains a Greek play or farce, based upon the story of a Greek girl carried off to the coast of India and rescued by her brother. In it occur what are meant to be
some Indian words, and these it has been conjectured are no other than Kannada, the prevalence of which on parts of the Western Coast renders the supposition not improbable. Of the two or three short sentences used, a Greek translation is given of a portion, and they are thus known to refer to a drinking scene. Accordingly, a rendering has been attempted by Dr. Hultzsch, who, with some modification of the originals, produces the sentences bēr koucha madhu pītraṅke hāki; and pāvaṁ bēr elli kapi madhuvaṁ bēr ettuvaṛn. The subject is certainly of interest, and connects the language of Mysore with early classical antiquities in a very unexpected manner.

24. Locally a curiosity has been found, in a palm-leaf manuscript of 55 pages, containing a Sanskrit poem about 200 years old, copied in very neat and regular Telugu characters, but the whole written backwards and upside down, which it must be confessed is a remarkable feat. The name of the work is Indīvā hyulaga, the theme being the birth of Lakshmi, the Indian Venus, from the churning of the ocean. The author was Raghunātha-sūri.

25. Several other manuscripts have been obtained, of which may be mentioned Sasakhēṭārādhipākāvīnārāyaṇa, a law book for Sūdras, in Sanskrit, by Tīrūnāḷryu, the learned minister of Chīkka-Dēva-Rāya, end of the 17th century. Also Sīraķelā-charitē, in Kannada, by Mūṅgarāsa, beginning of the 14th century, and Kālādyānākāra, a work on medicine, in Sanskrit, by Ugrāditya, probably 12th or 13th century.

26. The Gazetteers of Mysore and Coorg which I am preparing for the Imperial Gazetteer of India series have already been mentioned. They will form one handy volume of about 300 pages,—Mysore being allowed 250 and Coorg 50. They will include the results of the 1901 Census, and other information will come up to a more recent date, but the limits imposed will not admit if so full a treatment of subjects as in the Gazetteer volumes now current.

27. I have also been appointed on the Committee to revise the translation of the Jainīni Bhrāta, made by Mr. S. M. Edwardes, C. S. A., Assistant Collector of Poona. The Mysore Government have undertaken to print the work, and it ought to prove of great value in making Kannada literature better known, of which it is one of the most admired and popular poems belonging to the modern period. I remember that many years ago I began a metrical translation of it myself but had no time to go on with it. The death of Dr. F. Kittel, which occurred in Germany last Christmas, made a serious gap in the small band of Kannada scholars among Europeans, and fresh recruits deserve to be heartily welcomed.

L. RICE,

Director of Archæological Researches.

Bangalore, 12th August 1904.
Read—

Docket No. 49, dated the 15th September 1906, from the Officer in charge of Archaeology in Mysore, forwarding the Annual Report of the Archaeological Department for the year 1905-06.


Order thereon.—Recorded.

2. The year was marked by the retirement, at its close, of Mr. B. Lewis Rice, C. I. E., after a period of service extending over no less than forty-five years. The Government of His Highness the Maharaja therefore take this opportunity of placing on record their appreciation of the eminent services rendered by Mr. Rice in the several capacities of Head Master, Inspector of Schools, Director of Public Instruction, and finally, Director of Archaeological Researches. The value of his influence on the course of educational progress in Mysore would alone entitle him to the warmest recognition at the hands of His Highness' Government. But as Editor of the Mysore Gazetteer and its several revisions, as editor of the Bibliotheca Carnatica, and finally as editor and translator of the Epigraphia Carnatica, he has left behind him a monument of patient labour and solid learning, and has laid the State and all who have at heart the interests of Kannada literature and archaeology under an obligation that it is difficult to overestimate.

K. S. CHANDRASEKHARA AIYAR,

Secretary to Govt., Gen. & Rev. Depts.

To—The Officer in charge of Archaeological Researches in Mysore.

B. L. Rice, Esq., C. I. E.

Exd.—c. v.
ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1906.

[This report is based partly on notes received from Mr. Rice with his letter dated 12th July 1906 from Aden. While it was passing through the press, he sent some more notes with his letter dated 16th August 1906 from Uxbridge, England. These additional notes are quoted in paras 14—19.]

PART I.—WORK OF THE DEPARTMENT.

1. The office staff have been mainly engaged in the work of preparing for publication the numerous inscriptions of the Bangalore District and correcting the proofs received from the Press.

2. In accordance with Government Order No. Fl. 1222-5—G. M. 81-05-2, dated the 23rd August 1905, the services of five of the Pandits of the Department were finally dispensed with in December 1905. Four of these have been provided for elsewhere. As the remaining one, the Tamil Pandit, has not yet been provided for, although it is nearly nine months since the retrenchment took place, it is requested that he may be given some suitable appointment as early as possible.

3. The Bangalore volume of the Epigraphia Carnatica, containing 1,069 inscriptions, ranging from the 5th century to the middle of the 19th, was completed and published. This completes the Mysore Archaeological Series of the Epigraphia Carnatica, comprising in all twelve volumes.

4. The total number of inscriptions copied in situ and published with translations and transliteration in these twelve volumes is nearly 9,000.

5. Nearly a third of the inscriptions contained in the Bangalore volume are in the Tamil language and relate to the Chola, Hossala and Vijayanagar kings. Some important Coorg inscriptions which were obtained in the course of inquiries relating to the Gazetteer of Coorg and are additional to those of the Coorg volume—the first of the Mysore Archaeological Series—are added in a Supplement.

6. The photographer and draughtsman has been engaged in preparing illustrations for the Bangalore volume.

7. The architectural draughtsman has been working at the plates illustrating the temple at Nandi.

8. The Gazetteers of Mysore and Coorg, for the Imperial Gazetteer of India Series, were finally completed and transmitted to Simla. The work involved a very great amount of fresh labour, for, under the latest revised regulations, nearly all the matter had to be arranged anew, and the information brought up from 1901, which had been originally fixed as coinciding with the census, to 1904 or later up to date. The areal figures had to be altered from acres into square miles, revenue figures from sterling to rupees, and many fresh articles and statistical tables introduced, which entailed an immense amount of trouble.
9. Another work brought to completion was the List of European Tombs and Monuments in Mysore, with the epitaphs and inscriptions on them, to form one of the Indian Monumental Series of the Imperial Government.

10. The compilation of a final volume, bringing to one focus and presenting in a convenient collective form the varied information scattered throughout the different volumes of the Epigraphia Carnatica, is now in hand. The work will be printed in England.

11. Of the other tasks at present engaging attention is the preparation of a full index of names of persons and places in the several volumes of the Epigraphia Carnatica. This will form an Appendix to the final volume.

12. Some inscriptions of Mysore rulers at Periyakolam in the Salem District were inquired into, at the request of the Muzrai Department, and a report furnished to Government.

13. In the conservation of ancient buildings and monuments of archaeological interest, the restoration of the ruined temple of Kēlarāyāvara at Halebid has been going on under the direction of the Public Works Department, and the basement and other structural parts have been completed. The building is of the 13th century, erected by one of the Hōysaḷa kings, and has been highly praised by Ferguson as an exquisite example of the Chalukyan style. The ornamental watch-towers erected on crowning heights at the four cardinal points round Bangalore by its founder in the 16th century, have had their domes renewed according to the original design and they have been placed under proper custodians. The renovation of such parts as remain of Tipu Sultan's palace in the Fort of Bangalore has been proposed, but formal estimates for the work have not yet been framed.

14. "The survey was systematically begun under my direction in 1886, but other exacting duties have occupied a great proportion of my time since. Thus, till 1890 I was in charge of the Educational Department. I was also engaged in editing the Karnāṭaka Sāhādāmasūṣaṇa, never before printed,—the great standard Kannāda grammatical work in Sanskrit, emulating in its sātras and commentaries Pāṇini and the Mahābhāshya. To this was prefixed an Introduction presenting a detailed review of Kannāda literature from the earliest times, supplying information which had never before been acquired. Then, for three or four years to 1897 I was very fully occupied with the revised edition of the Gazetteer of Mysore, published in England, in two volumes. In 1898 plague broke out, and during the first months of panic work was virtually at a standstill. In 1901, again, I was nominated to compile the Gazetteers of Mysore and Coorg for the Imperial Gazetteer of India Series. Owing to divergence of views between the authorities in England and in India as to the form and details of the work, it was some time before definite directions were received. My share of the undertaking was, however, considered to be well out of hand in 1905, when fresh instructions were given. According to these most of the work had to be recast, much had to be added, and the whole brought up to date,—which involved a great deal of labour.

15. Notwithstanding these various interruptions in the way of direct archaeological work, two volumes of inscriptions—those of Coorg and S'raṇava Belgola—had been published by 1899. And for about ten years at least half the year was spent in field work in camp, copying and taking impressions of inscriptions. The districts were visited seriatim and every part explored. The material thus
collected proved almost overwhelming in extent, and special provision for printing became necessary, but here again plague interfered. Nevertheless the work of editing and publishing the inscriptions was steadily pursued, and from time to time the volumes of the series were issued as soon as they could be carried through the press.

16. Of the results obtained by the Archeological Survey of the State, so far carried out, it may be said that they have proved of the highest value and surpassed expectation. To mention only a few:—The discovery of the edicts of Aśoka was a momentous event and lifted the veil for centuries back from the ancient history of India, especially that of the south. The Jain traditions relating to Bhadrabāhu and Chandra Gupta excited great interest, and the Sravāna Belgola inscriptions established beyond doubt the antiquity of the Jains and their priority to the Buddhists, while at the same time they furnished new information of the utmost importance regarding Kannada literature and its antiquity. It is strange that though the Jain sect is one of the most ancient in India, its discovery should have been first made in Mysore. The connection of the Sātavāhanas or Andhras with this State has been established, which served to bridge the gap between the fall of the Mauryas and the rise of the Kadambas. The forgotten dynasties of the Mahāvālas or Pātās, and of the Pallavas and Nacambas or Nalambas have been brought to light. The Gangas, who ruled Mysore for nearly the whole of the first millennium of the Christian era, but whose very name had dropped into oblivion, have been restored to history. Much light has been thrown on the part played by the Rāṣṭrakūtas. The chronology of the Chōlas has been finally fixed. Information relating to the Chāñkyaśas and Kalachuryas has been much extended. In regard to the powerful indigenous line of Hoysala kings, their birth-place has been discovered and their annals exhibited in great detail. Of later dynasties, including those of Vijayanagar and the Mysore rulers, it is sufficient to say that new and important information has been gathered for all periods, down to the latest.

17. I may take advantage of the opportunity afforded by this, which is probably my final report, to record my obligations to the staff of the Archeological office. My Assistant, Mr. R. Narasimhachar, M.A., who has been attached to this Department since 1899, has rendered valuable help, especially in regard to Tamil inscriptions, but in other ways also. And he has edited the important standard work Nāgavarmma's Kasāyavallākona, never before printed. The Manager, K. Rama Rao, has been very steady and reliable in transliterating inscriptions and passing final proofs from the press. He is well qualified in archeological work. Of the pandits, five have been transferred to other Departments. Their services in this Department have been invaluable and they are learned men who have gained distinction in various sabhas. Venkupāchāry, of the same group is now the senior pandit, and has good experience in regard to deciphering inscriptions of all kinds. Chokkanna is well acquainted with English as well as Sanskrit and the Vernaculars. Padmāraj Pujūt has toured through nearly the whole of India, and has been the means of procuring valuable ancient Jain manuscripts.

18. Of the draughtsman and photographer, Namassivāyan Pillai, it is impossible to speak too highly, and there is no class of illustration—maps, drawings, and fae-similes of inscriptions—in which he does not excel. The lithographic printer, Abdul Rahman, is a very steady and good worker. The architectural draughtsman, Krishnam Raj Pillai, has been more recently attached to this office. But he seems well qualified as a draughtsman.
19. Two copyists attached to the Oriental Library have been working in this office for a long period, copying ancient palm-leaf manuscripts. Anandâjârâ, who was appointed later, and Râmaswâmâ Sâstrî, who has been a long time, have both done good and satisfactory work."

**PART II. — PROGRESS OF ARCHAEOLOGICAL RESEARCH.**

20. Among the archaeological discoveries of the year under report may be mentioned an interesting stone at Anakal brought to notice by Father Pasquin of the Kolar Gold Fields. It has at the top a large figure of a cross, below which are three lines of inscription in somewhat old Kannâda letters. These show that it was set up to mark the Kumbâra age or potter’s dam, of which there are still remains in existence. As the Dominican Friars are said to have built a church at Anakal in 1400, it would seem that this dam may have been made for the benefit of their converts. This stone had escaped notice as it had been removed from its original site in the town and deposited for safety in the Roman Catholic cemetery.

21. General perusal can alone show the value of the materials presented in the Bangalore volume, but among the many inscriptions of interest a few may be noted.

(a) The Ganga.

(i) Two inscriptions of Dod-Ballapura taluq, dated in 499 A.D. and 517 A.D., respectively, supply the dates—430 A.D. and 482 A.D. respectively—for the beginning and the close of the reign of the Ganga king Konganî-mahâ-râja, who is known by the distinctive name of Avînta.

(ii) An inscription of 797 A.D. in Nelamangala taluq informs us that the Ganga king Sivamâra was skilled in poetry, grammar, the drama in all its branches and the management of elephants as taught by the sage Pâlakâpya, that he wrote a treatise on the treatment of elephants and that he was anointed to the kingdom by the crowned kings Gôvindaрабâja and Nandivarmanâ of the Râshrakâpta and Pallava lines.

(iii) One in Bangalore taluq, of about 890 A.D., gives an account of a battle at Tumbeplâdi between Nâgattara, a chief under the Ganga king Broyappa, and the Nolamba king Bira-Mahândra. All the lower part of the stone on which this inscription is engraved is taken up with an elaborate piece of interesting sculpture representing the battle and the admission of the hero, Nâgattara, to paradise. This stone which is now in the Bangalore Museum was originally found at Bêgur, to the south of Bangalore, by Mr. Bowring, the Chief Commissioner.

(b) The Nolambas.

An inscription of about 1000 A.D. in Hosakote taluq mentions a battle that took place at Bijayamangala (now Betamangala) between the Chôbas and the Nolambas.

(c) Vijayanagar.

(i) An inscription in Magali taluq, of 1368 A.D., is of interest, being a copy of the so-called Râmânujâchârya inscription, the original of which is at Sêvaâla Belgoa. It records the reconciliation effected by Bukka-Râya between the Jains and the Vaishnavas in his kingdom. After a verse in praise of Râmânuja, it says that the Jains of all the nãsds made petition to Bukka-Râya that the bhaktas (the Vaishnavas) were unjustly killing them. Thereupon the king summoned before him representatives of the Sêri-
vaishnavas of the Eighteen nāds, including the chief dāghryas of Srirangam, Tirupati, Kāanchei and Mālkote, expressed his displeasure at the unjust proceedings of the Vaishnavas against the Jaina and brought about a reconciliation between the two sects.

(ii) One in Channapatna taluq, of 1523 A. D., records a grant by Krishna-Rāya to Vyasatirtha, the celebrated Madhva guru and author, who was the disciple of Brahmanayatirtha. He is called Vaiṣhāvya-siddhānta-sthāpyika and is said to have commented on all the sūtras. His three celebrated works, known as Vāyas-traya, are Tāṭparyu-chaṇḍakā, Nyāyāmrata and Tarka-tāṅgārava. These treat of logic and philosophy and are looked upon as great authorities by the Madhvas. This Madhva guru was the founder of the Vyāsaraṇya-māṇḍura. He also figures as the donor in an inscription of Shīmogā taluq. From an inscription of Kamalāpur near Hampi, of 1525 A. D., we learn that Vyāsatīrhtha was granted the village of Bešakacāla, which was re-named Vyāsasamudra after the donor. There is also a big tank called Vyāsasamudram in Madanapalle taluq which, according to the work Vyāsa-vijaya, was built by Vyāsatīrhtha.

(iii) Another of 1533 A. D. in Nelamangala taluq mentions Hesarughatta, otherwise called Sīvasamudra agrahāra, of the Yalahanka-nādi, as the place where there was a big tank formed in the Arkavati river. This tank is now the source of the Bangalore water-supply.

(d) The Mughals.

A Hoyasa stone inscription of 1267 A. D. in Dod-Ballapur taluq is of special interest on account of the symbols at the top having been removed, in order to make room for an inscription in Persian, dated in 1691 A. D., of the time of the Mughul emperor Aurangzeb. This Persian inscription says that in the 32nd year of the reign of Aurangzeb the fort of Bālpura Kuriyātu was in the hands of the Sambā (Sambhāji) family, that through the exertions of Khāsim Khān, Faujdar of the Karnātak Province, it passed from the hands of Sambhā-dudd, son of Sīvā-dudd (Sīvāji) into the possession of the Supreme Government, and that in the year 34 of the reign it was granted to one Shekhp Abdulla. In the 30th year of the reign the stone had been brought from some temple and was intended for a building. But as it contained the grant of a charity, it was erected to perpetuate the memory of Shekhp Abdulla.

(e) Mysore.

(i) Attention may be directed to a curious inscription of about 1660 A. D. in Dod-Ballapur taluq, recording a grant to one Pulī-Bairawa who cured an elephant belonging to the Rangaswami temple at Magaḍi of a mortal disease said to have been caused by sorcery. He was rewarded with emerald bracelets, a dress of honour and 1,000 varahas, besides the right to levy certain dues in all towns and villages where he might be.

(ii) An inscription in Bangalore taluq, of 1705 A. D., states that the Venkaṭaresava temple (now known as Venkataramanasarvamī temple) in the Bangalore Fort was erected by Chikka-Dēva-Rāja and endowed by his son Kaṇṭhilāva-Narasa-Rāja.

(iii) Another in Persian found in Tipu Sultan's Palace in the Bangalore Fort gives us to understand that the palace was begun in 1781 A. D. and completed in 1791 A. D.
The Coorg inscriptions which are added to this volume in a Supplement supply valuable information regarding the origin of the Kongālvas and the connexion of this line of kings and that of the Changālvas with Coorg. Details of information obtained from these inscriptions were given in the last year’s Report.

22. As regards the publication of ancient classical works of Kannāda literature, a new edition has been in hand of the Karnāṭaka S'abdāmsāsana, the great standard work on Kannāda grammar, in Sanskrit sutras, with elaborate commentaries, resembling Pāṇini’s work for the Sanskrit language. It was first published in 1890, but has long been out of print and in general request. It is being revised in the light of the several palm-leaf manuscripts that have since been procured of the work.

23. A few important manuscript works of literature have been obtained. Of these, S'aradāēlaśa, of which only a portion is available, is a Kannāda work on rhetoric. It is unique among works of its kind, as it appears to be the only one in Kannāda that treats of dhēvini or suggested meaning. It belongs to the 16th century. Lōkōpākāra by Chāmunārdāya, probably of the 12th century, is also a Kannāda work, treating of rain, sinking of wells, etc. S'ankeramālāte is a Kannāda version in shat-padi metre of the Sanskrit work of the same name, by Mummadi Tamma, one of the Sugātār chiefs, who ruled in the middle of the 17th century. In the introductory portion of the work, the royal author gives some details about his family and names the works he wrote in Telugu and Sanskrit also. Dharmopadesāmrita is a Sanskrit work on Jain philosophy by Padmanandi, who flourished in the 12th century. Yagāticharita-'ndaka by Rāmārya is a Sanskrit drama of about the 14th century.

R. NARASIMHACHAR,
Officer in charge of Archaeology in Mysore.

Bangalore, 25th August 1906.
Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 3rd October 1907.

Read—

Letter No. 1954—133, dated the 5th September 1907, from the Inspector-General of Education in Mysore, submitting the annual report of the Archaeological Department for the year 1906-07, received from the Officer in charge of Archaeological Researches in Mysore.


Order thereon.—Recorded.

2. Separate communications should be addressed to Government in matters on which their orders are sought for.

C. S. BALASUNDARAM IYER,

To—Inspector-General of Education in Mysore.

Exd.—c.v.
ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1907.

PART I. WORK OF THE DEPARTMENT.

1. From the 1st of July 1906, the date on which Mr. B. L. Rice, C.I.E., Director of Archeological Researches, retired from service, I have been in charge of the Archeological Department. In their Proceedings No. G. 6278-82—G. M. 67-06-25, dated 10th April 1907, passing orders on the work remaining to be done in the Archeological Department and directing certain reductions in its establishment, the Government placed me in charge of the Department with the designation "Officer in charge of Archeological Researches in Mysore."

2. In accordance with the above Proceedings, the Manager and two peons, whose appointments were abolished, were given three months' notice of the abolition of their appointments; and, at the close of the year under report, the Architectural Draughtsman was sent back to the Public Works Department, and the two copyists to the Oriental Library, Mysore.

3. The Manager, K. Rama Rao, was away on three months' privilege leave from the beginning of February to the end of April. Padmaraja Pandit, Venkannachar and Anandavar were also on leave for short periods.

4. The proofs of the Mysore and Coorg articles for the Imperial Gazetteer of India, received from the Residency, were passed through the Government Press at Madras. The Mysore portion had to be arranged in two volumes, one containing the main article on the State and the other, the articles on the Districts. The work in connection with the Gazetteer occupied me for four months.

5. A history of Mysore, intended to be included in a revised edition of the 'Hind Rajasthan' by its Publisher, Mr. Amrital G. Shah Bapawala, which was received from the Secretariat with a request that it might be revised, was duly checked and returned with the necessary corrections made.

6. A Kannada manuscript work, called 'The History of the Ancient Temples at Halebid,' by one Sivana Sanga Gennia, was sent by the Muzrai Secretary for review and opinion as to its value as a historical work. The work was reviewed and the opinion sent. A few other books sent by the Inspector-General of Education and other officers were also reviewed.

7. The first and second pads of the Karnataka S'abanduasana, the great standard work on Kannada Grammar, were revised in the light of the several palm-leaf manuscripts that have been obtained of the work.

8. In the month of April a tour was made to Melkote to examine the inscriptions on the outer walls of the Sri Narenyasvami temple. As the walls were covered over with a thick coat of chumam, no body suspected that there were any inscriptions on them. When I was at Melkote on a former occasion, I got the chumam removed in one or two places and found well-formed Kannada letters beneath. Encouraged by this discovery, I wrote to the Deputy Amildar, French Rocks, to have the walls thoroughly cleaned. It was, however, a laborious task: a number of coolies had to be employed for several days for getting the work done.
On receiving intimation of the completion of the work, I went to Melkote and was surprised to find all the three walls covered with inscriptions. There were also other inscriptions in the temple and outside which had not been copied before. All these were deciphered and copied. Complete and accurate copies have also been made of a few inscriptions which are printed in the Mysore volume. Altogether the number of new inscriptions copied at Melkote is about 30. If the short inscriptions on four of the pillars of the māyāpura in front of the Lakshmi-dēvi temple, which are in the form of notes explaining the sculptures below which they are engraved, are also included, the total of new inscriptions will be nearly 60.

9. There is a stone inscription, of 1471 A. D., in the ground of the Namālvar temple at Melkote, in which, owing to constant walking over it, the letters are already worn out. I request that orders may be issued to the authorities concerned to have the stone removed from the ground and placed near the adjoining wall.

10. A new set of Ganga plates of the 6th century have been procured from Konçajji Agrahāra in the Gubbi taluk. Also a new stone inscription of the Hoysala period, dated in 1252 A. D., was discovered and copied at the same village.

11. The Photographer and Draughtsman prepared whole-plate photographic negatives, illustrating the best designs of carpets manufactured at Bangalore, for Mr. E. Thurston of Madras, who was engaged in writing a Monograph on "Carpet-making." He went to Kudala and Maddagiri and took pencil-sketches for the plates illustrating the temples at those places. He also prepared fac-similes of some copper plates and printed the titles, etc., on the backs and sides of some of the bound manuscripts which are to be sent to the Oriental Library at Mysore.

12. The Architectural Draughtsman went to Halebid for taking pencil sketches of the Jaina temples there and completed four plates illustrating those temples. He also completed a plate illustrating the temple at Nandi.

13. The final volume, in the preparation of which Mr. Rice has been engaged is, I hear, approaching completion. This will give in a convenient collective form the varied information scattered throughout the different volumes of the Epigraphia Carnatica.

14. The work in connection with the Index has not made much progress owing to the peculiarity of hands. It is a laborious task of great magnitude requiring the co-operation of many hands. I would suggest its publication here as a separate volume by itself, as I see no necessity for its incorporation in the final volume.

15. A circular letter was addressed to all the Deputy Commissioners, requesting them to issue definite instructions to the Amildars of their respective districts to ascertain, by a reference to the published inscriptions, if there were any stone or copper-plate inscriptions in their respective taluks which had escaped notice during the former Survey, and to report the same to the Archaeological Department. Up till now reports have been received from a few Amildars of only one District, viz., Tumkur.

16. The office staff have worked satisfactorily; but there were some interruptions owing to severe illness on the part of all who accompanied me to Mulkote, even life being in danger in some cases from the fever contracted.

17. Of the five Pandits of the Department whose services were dispensed with in December 1905, the only one that has not yet been provided for is the
Tamil Pandit, Ramaswami Iyengar. I would repeat the request made in para 2 of my last year's Report that he may be given some suitable appointment as early as possible.

PART II. PROGRESS OF ARCHAEOLOGICAL RESEARCH.

In former Reports it sufficed to direct attention to a few important facts only, as exhaustive information was available in the volume or volumes of inscriptions published during the year. As, however, the publication of a supplementary volume has to wait till sufficient materials will have been collected, it has been thought desirable to give in some detail the information gathered from the inscriptions newly discovered. This accounts for the increase in bulk of this Part of this year's Report.

18. Among the discoveries of this year may be mentioned a new set of Ganga plates of the time of Sripurusha and a good number of stone inscriptions of the Hyaśa and Vijayanagar periods. The Ganga plates were in the possession of Jodicār Hosamane Venkatēśa-Sāstrī, a resident of Kendejjī Agrahāra in the Gubbi Taluk. The stone inscriptions were mostly found on the outer walls of the Śrī Nārayanasvāmi temple at Melkote. These give us valuable information regarding some of the feudatories of the Vijayanagar kings and some Śrīvaishnavas Gurus.

THE GANAS.

19. The above-mentioned plates are five in number, and each is about 63\textdegree long and 31\textdegree broad. They are secured with an elephant seal and are engraved in excellent Hāla-Karnāda characters. The first 44 lines are in Sanskrit, and the rest (54 lines), with the exception of the imprecatory verses, is in Karnāda. The genealogy and the details about the kings correspond with and confirm those in other published grants of the dynasty. Harivarma-mahādhyakarma-mahādhirājaḥ of this grant in the place of Harivarma-mahādhirājaḥ of the other grants is perhaps a mistake of the engraver.

20. The inscription states that Sripurusha, when his victorious camp was at Mānyapura, while Raṇavikramaraṇa was governing the nādu, in the month of Kārtika, on Friday, under the constellation Rōhipī, in the seventh (year) of his sovereignty, having observed a vow (nōbu), graciously bestowed, with exemption from taxes, the village named Ballānevola, in the district of Keregowda, on Mēpi Amma-bhāṭṭa, a Tattirīya-Charaya of the Kēyāga-gōtra. Ed-zaptamē of the grant is no doubt a mistake for vējya-saptamē, there being other instances also of such omission of letters. From the Dēvarhalli plates (Nanjangud 85) we learn that 776 A. D. was the 50th year of Sripurusha's reign. The date of the present grant should therefore be 733 A. D. Raṇavikramaraṇa, mentioned above as governing the nādu, is Sripurusha's second son Vijayādiya (see Ept. Ind. IV. 140). Mānyapura is Manne in the Nelamangala Taluk, which appears to have become the royal residence in Sripurusha's time.

21. The produce of the village that was granted is stated to be 2 padyāra in cash, 20 kanjūgas of paddy and 2 kōdl of the puttige (basket) of Keregowda. Among the boundaries the villages Gaṅgāra and Sandigāṇu and the Koḷtini stream are named. The above villages are no doubt the modern Gaṅga and Chandigāṇu of the Mandya Taluk, and Keregowda is identical with the village of that name in the same Taluk. The latter is also mentioned in the Hallegere plates (Mandya 113), which record a grant in 713 A. D. by Śivamūra I, the grandfather of
22. The inscription then names the persons who helped in the (?) cultivation of the fields belonging to the village that was granted, naming also the villages of which they were the inhabitants. The persons named are—Ranavikramagāmunda and Ganga-p Āmbalnāḍī-dēva of Keregōḍa; Nāyiga and Mātandāiga of Singavūr; Mādapaddigal of Irggare; Bīrādīga and Māraḍīgai of Aṇeesālu; Kundappadigal and Paribhār of Kottonār; Dēvadigal and Kundadigal of Bōmagundūr; Pēramasa and Aţagēmiya of Āmbalnāḍī; Pēramasa and Sāṭṭa of Kānṭaṇḍalī; Narevecaha and Beḷlemaṇiya of Gānāgūrū; Pula and Balḷava of Sāndigālu; Kajjātā and Biruda of Pasunagāy. Of the places mentioned, Āmbalnāḍī and Kottonār may be the modern Āmbalāvāḍī and Kottonhalli of the Māḍyā taluk. Gaṅgāmanāyiga and Danakrītta, the accountants of Ranauvikramarasa, are mentioned as the persons who directed the cultivation of the above fields. The witnesses to the gift were the subjects of the Ninety-six thousand district. After the usual final phrases and verses the inscription ends with the statement that it was engraved by Viśvakarmāchārya, which appears to have been the usual title of the court engraver.

The Hoysalas.

23. Of the two inscriptions of this period, one is on a slab in the Trikūṭa-Somēsvara temple at Kōṇḍaḷi Agrahāra in the Gubbē Tāluṇk and the other on a pillar near the āhava-stambha in the Śrī Nārāyaṇasvāmi temple at Melkote. The former belongs to the reign of Somēsvara and is dated in Parīdhāvī, which is coupled with the Sāka year 1177, by mistake for 1175, corresponding to 1252 A. D. It gives all the Hoysala titles and says that Somēsvara, having come to Dōrasamudra from Kaṇṭanūr, was ruling the earth in peace and wisdom. Kaṇṭanūr, which is also called Vikramapura in some inscriptions, has been identified with a place near Sīrṅgām (see Epi. Ind. III. 9). Three years later, i.e., in 1255, we find him again residing in Kōṇḍaḷiūr (see Arākire 108). He thus appears to have ruled at Dyārāsamudra only for a short period. The inscription goes on to say that Somēsvara's great minister—a paurāṇikha of the royal army, the scatterer of the Sēvūṇa army, an elephant-goat to warriors, the minister for peace and war—Bommamā-daṇḍayaka, having received from the king in 1252 the villages Kōṇḍaḷiūr and Hallai-Hiriyār and made them a Sīvapura, granted the same to the emperor of siddhas, the controller of devotional postures, food, sleep and the senses, Sīvavāgī Chikka Aghamme-dēva. And Aghamme-dēva's spiritual son, Chikka-dēva, having divided the Sīvapura into 32 gama-vrittis, gave two of them for the offerings of the gods Trikūṭa Sōmanāṭha, Sōyidēva, Brīhēśvara-dēva and Aghammeśvara-dēva of Kōṇḍaḷiūr and the remainder to the persons named. The names of the vrittī-holders lead us to suppose that they were all Lingāyats, and it is noteworthy that a few of them were women. A Hiriya Aghammedēva with similar titles is mentioned in Tiptur 28, of 1259, in the reign of Somēsvara's son Narasimha III. Somēsvara's minister Bommamā-daṇḍayaka is also mentioned with the same titles in Arkāigud 55, of 1250 A. D. His title—the scatterer of the Sēvūṇa army—lends support to the statement in an inscription of 1283 (Dynasties of the Kan. Dts. p. 508) that Somēsvara fought against the famous Krishna-Kandhara, i.e., the Yādava king Kṛiṣṇa of Dēvagiri.
24. The other inscription of the Hoysala period, at Melkote, records a grant of 1,015 (evaraha) in the year Paridhāvi by the great minister Mādhava-daṃḍayaka for (the construction or repairs of) a stone maṇṭapa. He is identical with the Mādappa-daṇḍayaka mentioned in another inscription (Seringapatam 92) at the same temple, inasmuch as both the forms of his name with the same titles occur in Gundupet 58, of 1316, and Chandranagar 116, of 1317, in which he is mentioned with the same titles. Though the Melkote inscription does not give us the S'aka year, we may conclude from the dates of the above inscriptions that the Paridhāvi mentioned in it is S'aka 1285, corresponding to 1312 A. D. Mādhava-daṃḍayaka was a great warrior and a devout Vaishnava. He was a feudatory of Ballāla III and governed the Padinālkū-nāḍ or Fourteen nāḍs, with the seat of his government at Terakanāmbi in the Gundupet taluk. He was the son of Perumāle-daṃḍayaka, the great minister of Narasimha III. He set up the god Gopānātha in Gōvardhanagiri, now called the Gopālaswāmi hill. Some of the epithets applied to him in the inscriptions referred to above are—death to the Kōngas, subduer of Nilagiri, Immedi-Bhūnta-Rāya, pursuer after Arasugarā-Tīrtha, breaker of all the pride of Viśalāmadri, vanquisher of the Pāṇḍya, lord of Svastipura, observer of the Êkādaśi vow, and receiver of a boon from Parāśara-bhāṣṭāraka.

25. This inscription appears to be the oldest of the epigraphical records yet discovered at Melkote. There is another inscription on a slab in the ground to the right of the inner entrance to the temple which, judging from the characters, may be of the same period, if not older. It records a grant for the god Sṛi Narāyaṇa by some one of Nāgamaṅgala, otherwise called Sṛi-Vīra-Ballāla-chaturvṛddhi-bhāṣṭa-rātākara.

VIJAYAṆAGAR.

26. The inscriptions that belong to the Vijayanagar period are about 20 in number. They begin in the reign of Dēva-Rāya II or Praudha-Dēva-Rāya and end in the reign of Sṛi-Raṅga-Rāya I, covering a period of nearly 170 years from 1419 to 1585 A. D. Before passing in review these inscriptions in chronological order according to the reigning to which they belong, it may not be out of place here to draw attention to a few special points connected with them.

Almost all of them apply these epithets and names to Melkote—abode of the eternal Lord, earthly Vaikuṇṭha (abode of Vishnu), Vaikuṇṭha-varadhana-kēṭhētra, the maṇḍapa of knowledge, the southern Badarikāśrama, Yādava-giri, and Tīru-Nāraṇa-pura. In the Yādava-giri-māhātmya the name Vaikuṇṭha-varadhana-kēṭhētra is explained to place the residents of which will swell the population of Vaikuṇṭha (i.e., will attain salvation), and Yādava-giri as the hill on which the Yādava princes Bala-Rāma and Krīṣṇa worshipped the god Nārāyaṇa. In the religious works of the Viṣṇuśālvaitik Melkote is called the maṇḍapa of knowledge in contrast to the Tirupati, Conjeevaram and S'irangam, which are respectively named the maṇḍapa of flowers, the maṇḍapa of liberalty and the maṇḍapa of enjoyment.

27. Again, several of the inscriptions give the following as the titles of Rāma-nāduṭḍērāya—nāduṭḍērā-kēṭhētra (confounder of the maintainers of the doctrine of illusion), maṇḍapa-vāḍī-bhayaṁtana (terrible to magicians), vēṣa-vāḍāgata-vajra-pāñjara (an adamantine cage to refugees), abhaṁga-vēṣavēlaṭḍērāya (master of the two vedāntas—
Sanskrit and Tamil), Vēṣa-vāḍāgata-pratisheṭṭērāya (the establisher of the path of the Vedas), abhaṁga-Guruḍa (the invincible Guruḍa), svaṁ-saṅga-saṁ-panḍavaṭḍērāya (the establisher of the six ārāmanas), and Nārāyaṇa-pāḍa-padmārādhaka (worshipper of the lotus feet of Nārāyaṇa).
These titles had not been met with in any inscriptions of the Province outside Melkote, but a close examination of an impression of Tiptur 53, which is dated in 1552 A. D., revealed all the above titles of Rāmānūjāchārya. It is worthy of note that the same titles are mentioned in the British Museum plates (1556 A. D.) of Sādān-Rāya (Epi. Ind. IV. 15), which record a grant for the image of Rāmānūjāchārya at Sripurumūbdūr. I transcribe here for comparison the Sanskrit verses containing the titles:

Prapēdushē vēda-mārga-pratishthāchārya-varyatām 1
śādṛig-vēda-śikṣā-sāra-Drāmidāgama-vādīnē 2
Shad-durānārtha-siddhānta-sūhāparāchārya-maulayē 1
māyāvādi-manō-garva-bhēdinē jita-vādinē 2
Mantravādi-maulishīndra-vrind-āhant-āpabhārinē 1
abhaṅga-Garud-āukāya saṇana-gata-rakshinpē 2
Nārāyaṇa-pada-dhyāna-pārāyana-niṣṭāmānē 1

In these plates the title abhaṅga-Garuda is by a mistake of the engraver given as ambhaṅga-Garuda, and Dr. Kielhorn says (p. 15, note 10) that he is unable to give the meaning of the word ambhaṅga. Now there can be no doubt regarding the correct reading of the word.

28. Further, in almost all the inscriptions honorific mention is made of the Fifty-two (Sṝvaiśṉava), who are stated to be the first disciples of Rāmānūjāchārya. They appear to have been the managers of the temple and their signature was necessary for all the grants made in the place. In a work called Uḍayavar Nīyānana-pādi, which is believed to have been composed at the time of Rāmānūjāchārya and to record his directions with regard to the management of the temple at Melkote, the duties and privileges of the Fifty-two are given in detail, as also those of Dēśāyi Tirunārāyaṇa-jīvar, the vēddi appointed by Rāmānūjāchārya to the matha built by him. The Fifty-two of the inscriptions were probably the lineal descendants of the original Fifty-two.

29. We may now proceed to examine the inscriptions in detail.

Dēva-Rāya II.

30. The only inscription of this reign, which is on a slab in the pātīlākāra of the temple, is much defaced. It is dated in 1419 A. D., and records a grant of 20 śṛṅgīs to 20 Brāhmans (names and details given) by Sītāyayamma, who is probably identical with Sītāmbikā, the mother of Timmaṅga-daṇḍāyaka, who was the minister of Mallikārjuna. (See next para).

Mallikārjuna-Rāya.

31. In the large māṇḍapa in front of the temple of Lakshmi-dēvi there are several artistically carved pillars, on four of which are engraved a number of short inscriptions. From an inscription on a pillar of the same māṇḍapa (Seringapatam 97), of about 1458 A. D., we learn that the māṇḍapa was caused to be erected by Raṅga-nāyaki, wife of Timmaṅga-daṇḍāyaka. Seringapatam 99 and 123 (1458 A. D.), tell us that Timmaṅga-daṇḍāyaka, son of the matha-prabhu Singaṅga and Śītāmbikā, was the minister of Mallikārjuna. He is described as the great lord of Nāgamaṅgalī and the restorer of Yādava-giri (Melkote). He was a Sṝvaiśṉava Brāhman, and both he and his wife did many acts of piety and charity at Melkote. As the māṇḍapa was built in about 1458, it may be concluded that the inscriptions on the pillars are of about the same date. Each face of the above four pillars is divided into
two or three compartments, in which are found sculptures representing various incidents in the stories of the Rāmāyana and the Bhāgavata. The inscriptions are engraved below the sculptures and serve as notes to explain them. They end with the word tāden (place), and in a few cases with the word avasara (occasion). Altogether there are nearly 32 inscriptions on the four pillars. Two of them are given here as specimens. Kṛṣṇarājaṃya Kāpsana konda tāden—the place where Kṛṣṇa killed Kamsa. Rājānaṅkāhāranav Viśvāṣāyanav kāṇisthakta avasara—the occasion of Viśvāṣa visiting Rāma.

32. An inscription on the north wall of the outer verandah of the temple, which cannot be properly read on account of a pillar subsequently set up in the middle, appears to belong to the same reign. It seems to record the construction of some building by some one of Nāganaṅgala, whose conduct was like that of the sage Sūka. A chakra and a bantha (the discus and conch-shell of Viśnū) are sculptured at the beginning and the close of this inscription.

Kṛṣṇa Rāya.

33. Of the four inscriptions of this reign, three are on the north outer wall of the temple and one on a slab in the Nāmāliyār temple to the north. One of the former records a grant in 1519 to Oḍeyārā Tibba-setti’s son Lakṣmipati-setti by the Fifty-two, who are described as the first disciples of Rāmānujaḥākhārya and the establishers of the doctrines of Rāmānuja. In return for the expense incurred by Lakṣmipati-setti in restoring the ruined tank of Pura, a village belonging to the temple, the Fifty-two agree to measure out from the temple treasury 6 yaga of rice every day to be offered to the god Chalapiḷerāya in the name of his father Tibba-setti, and to hand over a portion of the offered rice to be used for feeding Srīvaishnavas in Saṭṭhigopa-jīyar’s house. The grant was written by Rāmānuja, the ānabodha of the temple treasury, and signed by the Fifty-two—the signature being Srī-Nārāyaṇa.

34. Another of the inscriptions on the wall, in the middle of which a doorway has recently been put up and which cannot therefore be properly read, is a sale deed executed by the Fifty-two in favor of one [Kα]ndāda Rāmānujayengār. Its date is about 1525.

35. The third, which is dated in 1528, records a grant of certain villages (named and the income from each specified) to the temple by Daṇḍu Avubhala-dāva’s son Kṛṣṇarāya-Nāyaka of the Kāyapa-gōtra and Aśvalayana-gōtra. The villages are said to be situated in the districts of Srīraṅgapatṭana and Sindagaṭṭa, favored to him by Kṛṣṇa-Rāya for his office of Nāyak. The grant was made on the banks of the Kāveri on the Ratha-Saptami day by the order of Kṛṣṇa-Rāya for his merit. At the end of the inscription there occurs the statement that as formerly the raiyats of the temple district used to be carried off to Tondanur for ploughing the wet lands there, those lands also are granted. Seringapatam I, (one) of the same date, records another grant by the same man for the god Raṅganātha of Srīraṅgapatṭana.

36. The inscription in the Nāmāliyār temple is dated 1526 and is much defaced. It records the grant of a village named Avubhalapura for a Rāmānujakšala, an institution for feeding Srīvaishnava Brāhmans, by Achirāja-Avubhalarājaya’s son Veṣaka-ṭādrirāja of the Kāyapa-gōtra, for the merit of his father.

Achyuta-Rāya.

37. There are two inscriptions of this king’s reign, one on the south wall of the temple and the other on the north wall, both being dated in 1534. The inscription
on the south wall records an agreement between the Fifty-two, here described as the beloved disciples of Rāmānūjaḥārya, and Harigīla Abbarājī's son Tirumalārājī, the details of which cannot be made out as this portion of the inscription is effaced. From another inscription at the same temple (Seringapatam 95), dated 1535, which records a grant by the same Tirumalarājī, we learn that he was the son of Harigīla Abbarājī of Udaiyagiri, of the Kāyapa-gōtra, and had these titles:—Śindhu-Gōvinda, s'īkara-pāda, dhanalakśa-Bhima, lord of Maṅināgāpurā, and Svarā-martuka-pātalātribhūvanī-kathārī-vīgu. The first four of these titles were also borne by the chiefs of Belur, who were likewise of the Kāyapa-gōtra. But Udaiyagiri (in the Nellore District) does not occur in their grants. Maṅināgāpurā has not yet been identified. Seringapatam 95 goes on to say (according to my complete copy of it) that Tirumalarājī purchased five villages (named) of the Nāgamāgala district from Rāmābhaṭṭa, to whom they had been granted with s'āmra-s'ādana, and made them over to the temple; that he built the maṇḍapa near the teppa-kōṭa (the pond used for the floating festival); and that he arranged for a certain quantity of the rice offered to the god being given every day to Madhya Sadarānāchārya atías Varadarājaya of Perāṅgūr and his descendants. It also refers to the building of a tank by his younger brother Perirājaya (see next para).

35. The inscription on the north wall records an agreement between the Fifty-two and Harigīla Abbarājī’s son Perirājī of the Kāyapa-gōtra who, as stated above, was the younger brother of Tirumalarājī. In return for the expense incurred by Perirājī in restoring the ruined tanks—Hosakere and Krishnadēva-Odeyara-kegre—at Kadalagere, a village belonging to the temple, the Fifty-two agree to measure out from the temple treasury 4 koyagas of rice every day to be offered to the god as an act of Perirājī’s charity. They bind themselves to do this in hereditary succession even when, owing to foreign invasion or drought, no benefit is derived from the tanks.

Soddāvīva-Rāya.

39. Of the seven inscriptions of this reign, ranging from 1544 to 1570, three are on the south outer wall of the temple, three on the west wall and one on a slab near the main entrance. Two of the inscriptions on the south wall, dated in 1544 and 1545, record grants by Nārayadēva-mahā-arasu of the Āṭrēya-gōtra, Āpastamba-sūtra and Yajus-śākhā, son of the mahānāyadēva-vara Narasīgadhāya-deva-mahā-arasu of Nandyāla; and one on the west wall (1551 A.D.), a grant by Tīmmayadēva-mahā-arasu, son of the same mahānāyadēva-vara Narasīgadhāya-deva-mahā-arasu of Nandyāla. In the earlier grant of Nārayadēva his grandfather is simply called Nandyāla arasu-galu, no name being given. The mahānāyadēva-vara Tīmmayadēva-mahā-arasu of Nandyāla is also mentioned in Ḍaggaddevankote 66, of 1551, and Chamarajnagar 110. Another Nandyāla chief, Avubhadēva-mahā-arasu, is mentioned in Hunsur 25 (1544), Nanjangud 34 (1546), Chamarajnagar 121 (1544) and Krishnarajpete 27. It is not known how this chief was related to the two brothers mentioned above. He is said (Hunsur 25) to have conferred a palaṇquin on Kulaṭṭoṭa-Chṃḍḍaluva Śrīkaṇṭha-Odeyar of Naṭjarāyaṇapāṭṭaṇa. From the places where the inscriptions of the Nandyāla chiefs were found, it was naturally supposed that Nandyāla must be somewhere in the south-west or west of Mysore. But their inscriptions are not confined to these parts. Mulbagal 4, of 1547, in the Kolar District, mentions the son (name defaced) of a mahānāyadēva-vara Virarājī Śrīraṅgarājī of Nandyāla, of the same gōtra, eūtra and s'ākhā as Nārayadēva mentioned above, who had
Muvaḍgila rājya (the kingdom of Mulbagal) given to him for his office of Nāyak. Outside the Province, many inscriptions of these chiefs are found in the Cuddapah and Kurnool Districts of the Madras Presidency. To mention a few:—There are two inscriptions, both of 1547, of Timmayayadēva of Nandyāla, one at Kattēragaṇḍla (Sewall's Antiquities I. 126) and the other at Chintalaputtūrā (Madras Annual Report for 1906, p. 26); one at Mārkāpur (Kurnool District), of 1544, of Avvabhalayayādeva, son of the mūhāmaddaḷḷāvāra Śūgarayayādeva of Nandyāla (Ibid. 1905, p. 11); another at Porumāmilla, of 1553, of Varadarājaya, son of Raṅga- rāja and grandson of Varadarāja of Nandyāla (Sewall's Antiquities I. 126); and two at Chintakuntā of some Nandyāla chiefs (Ibid. I. 102). It may, therefore, be safely concluded that the Nandyāla of these inscriptions is Nandyal in the Kurnool District and not a place in Mysore. This identification is also supported by the statement in one of the inscriptions of Nārayadēva at Melkote that he made the grant on the banks of the Pinaṇkā, i.e., the Penner river. If the Śūgarayayādeva of the inscription at Mārkāpur mentioned above is identical with the Nārasāiṣayadēva of the Melkote inscriptions, which is very probable, then Avvabhalayayādeva would be another brother of Nārayadēva. The inscription at Chintalaputtūrā referred to above gives us the interesting information that Aiya Rāmāyayādeva Mahārāja having remitted the tax on barbers in the Karṇātaka country, Timmayayadēva of Nandyāla did the same for the whole Gaṅgākōta-sima. The remission of the tax on barbers by Rāmārāja is recorded in several inscriptions of the Mysore Province (see Holalkere 110, Molakalmuru 6 and 48 and Tiptur 126).

40. The earlier of the two inscriptions of Nārayadēva supplies us with important information regarding the Yatīrāja-matḥa at Melkote and its svāmi of that period. It says that Adivata-Rāya had given to the svāmi the āṇa-mudre of the temple of Chelapilerāya at Melkote, otherwise called Tīrunāravaranā pura, belonging to the Sṛṣṭi-gaṇaṭṭaṇa district, which was favored by Sadaśīva-Rāya to Nārayadēva for his office of Nāyak; that as a sequel to this Nārayadēva gave the svāmi the Yatīrāja- matḥa, in which Sṛṭi-Bhāṣyakāra (i.e., Rāmānujačārya) had taken his residence, and the āṇa-mudre of the temple; that thenceforward the svāmi was to sign the papers relating to the temple treasury, look after the temple property, employ his own men for (receiving) all the income from offerings, put his seal (mudre) in addition to the rāja-mudre (royal seal) and the Rāmānuja-mudre, which was in the temple of Sṛṭi-Bhāṣyakāra, and receive the same honors that the Fifty-two were entitled to. These privileges were to be enjoyed by him and his successors for as long as the sun and moon endure. Prostrating himself at the feet of the svāmi, Nārayadēva made this grant on the Uṭṭhara-Dēdasāi day for the merit of Sadaśīva-Rāya.

41. The name of the svāmi to whom the grant was made is given as Vēḍānti-Rāmānūja-jiya. He is said to have been a disciple of Kandāda Anuṣṭa of Sṛṭraṅga. The epithets applied to him are—Vēḍa-ṃrga-parīśhāṭhāḥ Śārya, paramanidham-pari-śrājukāṭhāḥgṛha and ubhaya-vēḍāntāṭhāḥgṛha. Kandāda Anuṣṭa is a family name. The first Kandāda Anuṣṭa of Kōḷ or Sṛṭraṅga was one of the eight chief disciples, known as ashta-diś-gajas (the eight elephants at the cardinal points), of Varavaramuni, a great Sṛhuaśāgava teacher and author who flourished from 1370 to 1443. His descendants are even now known by the same name. His real name, however, was Varada-Nārāyaṇa. From the published accounts of the family we learn that he died in 1442, that his son was Sṛhuaśārya and that his grandson was Vadhūla-Vara- dārya. The last, who died in 1526, was the guru of Vēḍānti-Rāmānūja-jiya. This fact is also mentioned in a taniya or memorial verse of the svāmi, which runs thus:—
S'rimal-Lakshmana-yogindra-Vadhula-Varadaryaayoh

kripa-supatram Vedaanti-Ramanuja-munim bhojey

Vedaanti-Ramanuja-jiyarr was the author of several works on religion and philosophy, among others of Nirdhula-tvada-dipika, Kaivalyada-dipika, Darinsiri-prabhavada-dipika and Asktrasuki-mayakhyo. The last, which is now being published at Madras, is a commentary on Ashtasukti, a work containing, as the name indicates, eight stanzas, in which, as in a nutshell, the quintessence of the ViShtha-dvaita philosophy is embodied by Parassara-Bhattarya, the son of Kurattalvan, who was a disciple of Ramanujacharya. At the end of his commentary, the sriami himself says that he was a disciple of Vadhula-Varadarya in a verse which runs as follows:

Vadhula-S'esha-vamandu-Varad-Ananta-surihipi
kikaroud vyukriyada-vyajd Ashtasilka abudhiyata

He also studied under another guru, Lakshmana-yogi or Ananta-suri, whose name is also given in both the verses quoted above. I may also mention here the fact that Vedaantacharya alius Srinivasacharya, the recipient of the copper-plate grant, Channapatna 186, in 1558, who was the progenitor of my family, studied under this sriami as is stated in his memorial verse which is given below:

S'sehyada-vamamubaddhi-purpa-chandram
Govindarajyada-dayaika-patram
Vedaanti-Ramanuja-labdha-bodham
Sri-Srinivasaayram aham prapadya

I am told that the present sriami of the Yatrijaya matha at Melkote is the 17th in priestly succession from Vedaanti-Ramanuja-jiyarr.

42. The other inscription of Naryana-deva, which is dated in 1545, records the grant to the temple of the villages of Ballalapura and Varahamanakalali, belonging to the Srtraagapashana district, which was favored to him for his office of Nayak by Sadarsiva-Raya. The grant was made on the banks of the Pinakini in order to provide for the offerings, lamps, monthly and annual festivals of the temple. The income from the two villages is stated to be 1,200 vruha. Among the institutions to which rice was to be distributed are mentioned a Ramanujakata established by Nariyaparajas (Naryana-deva himself) and Vedaanti-Ramanuja-jiyarr's matha, i.e., the Yatrijaya-matha.

43. The inscription of Naryana-deva's brother Timmayadева on the west wall, which is dated in 1551, records the grant by him in conjunction with the establishe of the path of the Veda, the sun to the lotus of? one hundred languages (s'uta-bhadra s'atu-patra-sahasra-kirana), a Brahma? in the square of four houses (chatus'ld-Chaturmukha), knower of grammar, logic and philosophy, Embharya's son Appayangara, of the village of Nagulamalali to the temple. It says that the village had formerly been granted to Embharya by Virana-Nayaka, that during Krishpa-Raya's invasion (avadana) one-half of it had been purchased by arasaguna, that Appayangar, at the time of presenting a golden Garuda to the temple, granted half of the village, and that Timmayadева, as his charity, granted the other half. The grant was made to provide for the expenses of taking the god in procession on the 5th day of the minor annual festival (chikka-tinnala) to the garden laid out by Appayangar, at Pañcha-Bhagavata-sthapa, and of feeding S'tvaishnavas there. From the Yadava-giri-mahatmya we learn that Pañcha-Bhagavata-sthapa was a place to the west of the Kalyana-saras (the large pond at the foot of the Narasimha hill), and that it was so called
because five devotees of Vishnu—Ambarisha, Vikukshi, Rukmētāgada, S'uka and Pundarakī—had done penance and attained salvation there.

44. It is not clear who the above Virapa-Nāyaka was. There was a Virappa-Oḍeyar of S'iraṅgapatāṭa, whose grants are dated in 1517. Krishna-Rāya’s invasion of Mysore does not seem to be mentioned in any other grants. The arasugalu who purchased one-half of Nagulanahali is probably the grandfather of Timmayadēva, who is simply called Nandyālada arasugalu in the earlier grant of Nārayaṇadēva.

45. Another inscription on the west wall, of 1550, records a grant to the temple by the mahānāyakā Mahāprabhu Chennadēva-Chōda-mahā-arasu, of 26 vara, being the balance after deducting the amount due to the people of Sindagatta as 'lāparātik' for the temple villages in the Sindagatta district, which Saddāsiva-Rāya had favored to him for amara-nāyak. Several chiefs who call themselves Chōla-mahā-arasus have made grants in different parts of the Province. There is a Pāpāiṭeṛa-Chōla-mahā-arasu—of the Kāśyapa-gōtra, Āpastamba-sūtra and Yaśuśākhā, son of Veṇgarājā and grandson of the mahānāyakā of the solar race—mentioned with the same titles as those given in the Melkote inscription in Hiriyūr 22, of 1554; and a Channarājā of the same gōtra, sūtra and s'dkhā, son of the mahānāyakā Gaṅgadēva-Chauḍa-mahārāja, also with the same titles, in Maddagiri 78 of the same date. Besides, there is a mahānāyakā Sarvaśāṭivā Chōla-mahā-arasu, with the identical titles, mentioned in Krishnapajpete 65, which is dated in 1553. There can be no doubt that these chiefs belonged to the same family. From the Hiriyūr and Maddagiri inscriptions mentioned above, we learn that they were minor feudatories under the mahānāyakā Gōtra Rājā of Vīṭhala-Dēva-mahārāja’s son Tirumala-Rāya, who was ruling in Penugorṣa during the reign of Saddāsiva-Rāya. It is very probable that the Channadēva-Chōda-mahā-arasu of the Melkote inscription is identical with the Channarājā, son of Gaṅgadēva-Chauḍa-mahārāja, of Maddagiri 78.

46. The remaining inscription on the south wall, of 1564, records the grant to the temple by Kōṇḍarājagayadēva-mahā-arasu, son of Kōṇḍirāj-gōtra-mahā-arasu and grandson of Hiri-Kōṇḍarāj-gōtra-mahā-arasu, of the Aṭrēya-gōtra, Āpastamba-sūtra and Yaśuśākhā, of the villages, with the adjoining hamlets (named), of Hoṅganūr and Hoṅnaṭikī, situated respectively in the Channapatāṭa and Gāṭūr districts, which had been favored to him by Saddāsiva-Rāya for his office of amara-nāyak. The inscription tells us that Kōṇḍarājagayadēva made petition to Saddāsiva-Rāya and received a copper-plate grant, of which the present stone inscription was a copy. The grant was made to provide for the celebration of the annual birth-days of the Ālvārs (S'ṛi vaishānva saints), Chāṭikāṭuṅna-nāchetār (Andhār or Gōḍā-devi) and Pērya-Niyāṭa (Vairāvara-muni, see para 41), for the car festival of S'ṛi-Bhāṣyākāra and for the Bāṃda-nīkanākā of S'ṛi-Bhāṣyākāra. It was at the solicitation of this same Kōṇḍarājā that Rāmarāja requested Saddāsiva to make the grant recorded in the British Museum plates of Saddāsiva-Rāya, of 1556 (see Epi. Ind. IV. 21 and para 27 above). The same was also the case with the grant recorded in Channapatana 186, of 1558 (para 41 above). The British Museum plates give the name of Kōṇḍarājā’s grandfather as Peda-Kōṇḍarājā, where peda or pedda (senior) is only a Telugu equivalent of the Kannada word hiri of the present inscription. They also give us the additional information that Kōṇḍarājā was the second of four brothers, the names of his three brothers being
47. The remaining inscription on the west wall, which is dated in 1550, records an agreement between the Fifty-two and the destroyers of elephant troops, vēga-Gurāi, the establisher of the Kākola kingdom, suratālu (sultan) over Hindu kings, Velungoda Chitru-Kondama-Nayaka's son Raya-Nayaka. The inscription says that formerly one of the ancestors of Raya-Nayaka, named Réchala.............Vasantarāya, having purchased certain villages belonging to the temple, made them over to the temple authorities with the condition that a portion of the rice offered to the god should be utilized for a Rāmānujakālu and that Anantayya, appointed by him as dharma-kartā, should have 2 khoḍayagas of rent-free land under the tank of Vasantapura. These conditions were fulfilled for some time; but owing to foreign invasion and other unforeseen troubles, the income from the villages had fallen off, so much so that it was impossible to fulfill the conditions any longer. While in this predicament, Raya-Nayaka came to the help of the Fifty-two and ordered Perirājya (see para 38) to arrange for everything going on as before. The Fifty-two now bind themselves to continue the grant of land under the tank of Vasantapura to Raya-Nayaka's dharma-kartā Ālvāra-Singayya, who was the grandson of Anantayya formerly appointed by Vasantarāya, and his descendants.

48. The titles given here of Raya-Nayaka are not met with in any other inscription. It is not known to which family of chiefs he belonged. Kākola may perhaps be connected with S'rīkākuḷam in the Kistna District. An inscription at Perumbukal (Madras Annual Report, 1905, p. 38), of 15z9, mentions a Kondama-Nayaka, son of Krishnappa-Nayaka. In another inscription, at Mārkāpur (Ibid. 1906, p. 12), dated in 1569, a Velugoṭi Peda-Timmanalayangaru of the Rēcharla-gōtra is mentioned. It is very probable that Velungoda and Réchala of the Melkote inscription are identical with Velugoṭi and Rēcharla given here.

49. The inscription on the slab near the main entrance, which is dated in 1557, is very much defaced. It seems to record an agreement between the Fifty-two and the inhabitants of some village.

S'rī Raṅga-Rāya.

50. There are three inscriptions of this king's reign, all of which are engraved on the north outer wall of the temple. One of them, of 1575, tells us that when the mahāraja-dhiraja paramēśvara s'rī-vira-pratāpa S'rī Raṅga-Rāya-Dēva-mahārāya was ruling the earth—S'rī-Raṅga-Rāya, prince (konḍa) Rāmarāya-mahā-ārasu; S'rī-Parakūṣa-jīyar, Tatāchārya, Veṅkatesa-abhatā and all other deśārya-paruṣhas and S'rīvaishnavas, having assembled, had caused a s'ild-s'dasana to be set up in some place (which cannot be made out) regarding the recitation of Yatirāja-saptati; that royal orders were given to the Fifty-two and a vēpa sent to the local deśārya-paruṣhas and the officer Rāmānujayya at the effect that a similar s'ild-s'dasana about the recitation of Yatirāja-saptati should be set up at Melkote also; and that accordingly the Fifty-two, the deśārya-paruṣhas and the officer Rāmānujayya, of Melkote, having assembled, set up the s'ild-s'dasana in the temple of S'rī-Bhāshyakāra. Yatirāja-saptati was to be recited every day at the time of worship, and on the annual birth-days of........after the recitation of the divya-prabandha of the Ālvārs. The Yatirāja-saptati about the recitation of which
the sādana was set up is a Sanskrit work of 70 stanzas in praise of Rāmānuja-chārya composed by Vēdāntāchārya, a great Śrīvaishnava teacher and a voluminous writer of works on religion and philosophy, who flourished from 1268 to 1669. The Ālvārs are Śrīvaishnavas saints who have composed Tamil hymns in praise of God, which are collectively known as ṛgama-prabandha (divine composition).

51. Another inscription, which is dated in 1585, records the grant of certain privileges and honors in the temple to the master of the two vēdāntas, Periyamaalanambi Eṭṭura Komāra-Tirumala-Tātāchārya. He was given a mudre or seal in the temple and was to receive aruppadu, tirtha and prasāda after the Īyal-Śrīvaishnavas. He had also the privilege of solemnizing the festival of the sixth pātu during the annual tiruvadhyāyana festival. The Śrīvaishnava agent at Melkote for putting his seal was to get a pay of two varaha per mensem; one plate of rice every day and two cakes of every kind that was prepared. He had also the privilege of reading the Kais'īka-purāṇa and of solemnizing the festival of olakam-uda-peruvāya.

52. Some of the terms used in this grant may require a little explanation. Aruppadu is an invitation by the archaka (worshipper in the temple), who is supposed to convey the gracious commands of the god of the temple, to receive tirtha and prasāda. Īyal-Śrīvaishnavas are those who recite the ṛgama-prabandha or the Tamil hymns. In all important Vishnu temples an annual festival known as tiru-adhyāya-nōtsava is duly solemnized for ten days in the month of Dhanus (December-January). The expression means the festival of the holy recitation, and the work recited is pre-eminentantly the Tiruvāimoli, a portion of the ṛgama-prabandha, composed by the Śrīvaishnava saint Nammālvār, who is also known as Parākṣākopa, Sathakopa and Vakuḷa bharana. This work contains ten chapters of about 100 verses each and each chapter, which is called a pātu, is again divided into ten sections of about 10 verses each. On every day of the festival mentioned above, one chapter or pātu of Tiruvāimoli is recited. The chapters have no separate names given to them, but are simply designated by the initial words of the first verse of one of the important decades. Thus the sixth chapter is represented here as olakam(for ulagam)-uda-peruvāya from the initial words of the first verse of the last decade of the chapter. So, Tātāchārya had the privilege of solemnizing the festival on the day on which the sixth chapter was recited, i.e., on the sixth day. Kais'īka-purāṇa (more correctly Kais'īka-mahābhāmya) is a portion of the Varthaka-purāṇa, which is generally read in Vishnu temples on the 12th lunar day of the bright fortnight of Kārtika (November-December).

53. The third inscription of Sīr-Raṅga-Rāya, also of 1585, is only a repetition in Sanskrit verses of the grant recorded in the previous inscription. But it gives us the additional information that the above-mentioned Tātāchārya was Sīr-Raṅga-Rāya's guru. Chiknāyakanahalji 99, of 1589, also tells us that Tātāchārya was the family guru of Veṅkaṭa-Deva-Rāya, the successor of Sīr-Raṅga-Rāya, and that he anointed him to the throne. In a manuscript work called Mohise'-āra-narapati-cījaya (Triumph of the Mysore Kings), which incidentally gives some account of the Vijaynagar kings, it is stated that on the death of Achyuta-Rāya, his son Veṅkaṭa succeeded to the throne. As the latter died childless, the son-in-law known as Rāma-Rāya became king. He was addicted to lust and gambling and disliked Brāhmans and gurus. It was he who, abandoning Gōvinda-dēśika, the guru of his father-in-law, made Tātārya his guru. The passage runs as follows:—

From this we learn that Tātāchārya became the guru of the family from the time of Rāmā-Rāyā and that before his time Gōvinda-dēśika was the guru. This Gōvinda-dēśika is stated to be the Gōvinda-rāja who was the recipient of the copper-plate grant, Mandyā 115, of 1516.

Mysore.

54. The only inscription of the Mysore kings that has been newly copied is one inscribed on a beam at the entrance to the temple of Pillai-Lōkāchāryar at Melkote. The same inscription is also engraved on the pedestal of the image of Pillai-Lōkāchāryar inside the temple. It is dated in 1829 and states that Krishnarāja-Odeyar of the Mysore State had the image of Pillai-Lōkāchāryar re-consecrated at Melkote, the dīvya-lēśa (sacred place) of the State. Pillai-Lōkāchāryar was a great Śrīvaiśnavya teacher and author of the 13th century.

55. The remaining inscriptions copied at Melkote record gifts of maṇtopas, pillars, palanquins, etc., to the temple.

56. The Tālukdar of Raichore in the Nizam’s Dominions sent for decipherment a copy of a Telugu inscription engraved on the Raichore fort wall. The inscription records the construction of the Raichore fort by Vithalānātha in 1294 A.D. As the copy is not satisfactory, some of the names given below may not be quite correct. It informs us that while Gōnagannayāṇḍīvār (with numerous titles) was at Vardhamānapura, ruling the earth in peace and wisdom, the protector of his kingdom, worshipper of the lotus feet of Nārāyaṇapādēva, protector of all people, vanquisher of hostile armies, accomplisher of all meritorious acts, possessor of virtuous qualities, Vithalānātha bhūnātha—having captured the forts of Adayani (Adoni), Tumbula and Mānuvahālī, and having afterwards entered the city of Raichore and ruled the earth in peace and wisdom—constructed the fort in 1294 A.D. for the protection of the whole kingdom and of all the subjects. Gōnagannayāṇḍīvār seems to have been a feudatory under Pratāpa-Rudra as he calls himself the right arm of Rudra-Dēva and the support of the Kākatiya kingdom. He was a great warrior and cut off the heads of several chiefs, among others of Rosanmayili (?), Uppula-Sōma, Pandibhīpāla, Akkināyaka and Kēsināyaka of Kandāru. He was the lord of Kudāpulūru and belonged to the Manuvu family. Some of his titles were—a Bāhairava to hostile champions, mītara-gaṇḍa, champion over both the armies, champion over champions, abhanga-gaṇḍa-bhṛṇḍa, boggībhara-gaṇḍa, champion over the thirteen, Lāda-kevāra-piṅgāra, subduer of Bēdā-Biluki-nāyaka, the neck-ornament of Kōṭi-Bommādirāya, and worshipper of the lotus feet of Sūmaśekhāra-Dēva.

57. The Kannada manuscript received from the Muzarai Secretary for review (see para 6) contains some interesting stories, based on tradition, about certain kings of the Hoysala dynasty and a few legends about certain localities near Halebid. It also
describes in detail the sculptures of the Hoysalēvara temple, with Puranic stories, where necessary, in explanation of the posture, etc., of the numerous images. There is also at the end a brief account of the sculptures contained in the three Jain temples at Halebid. The genealogy and chronology of the Hoysala dynasty given in this manuscript are pretty correct for the most part. The birth-place of the Hoysalas is said to be Aṅgada in the Muddgērē Tāluk and Kāmā-Hoysala is mentioned as the father of Vinayāditya. These facts which were not known before have now been corroborated by several inscriptions of the dynasty. We also learn that Udayāditya, brother of Vishnūvardhana, built Seringapatam in 1120; that the Vijayanagar kings called Dvarasamudra Jirnubīdu; and that they repaired the temples at Halebid and other places, the pillars newly set up by them to support the beams being even now called Praudhārayana-kumbha, with special reference to Praudha-Dēva-Rāya.

38. The revised edition of the Kānṭhaka Sābdānāsana is being carried through the press. The first pāda, consisting of 134 pages, has been printed; and the second pāda has been got ready for the press.

39. Several valuable manuscript works of literature have been procured. Of these a complete copy of Sākti-sudhārana is an important find. It is a Kānṇa anthology of the 10th century, containing illustrative extracts from the works of earlier poets, compiled by the Jaina poet Mallikārjuna for the recreation of the Hoysala king Sōmāśvara (1233-1254). The work serves as an important landmark for the chronology of Kānṇa literature. Kalyānākāra is a Sanskrit work on medicine by Ugrāditya, who appears to have been a contemporary of the Rashṭrākūta king Nīpataugā (815-877), and of the Eastern Chālukya king Kāli Vishnūvardhana V. The copy that has been procured gives at the end a long discourse in Sanskrit prose on the uselessness of a flesh diet, said to have been delivered by the author at the court of Nīpataugā, where many learned men and doctors had assembled. The work begins with the statement that the science of medicine is divided into two parts, namely, prevention and cure. Vyaṇavāra-pratīka is a work on arithmetic, composed by Rājāditya, a Jaina poet, who was a contemporary of the Hoysala king Vishnūvardhana (1104-1141). He has also written works on algebra, geometry and mensuration. Padma-charitā or Mahā-Rāmāyana is a Sanskrit work by Rāvishēṇakārya, who probably flourished in the 7th century. It contains one of the earliest Jaina versions of the story of Rāma.

R. NARASIMHA CHARI,

*Officer in charge of Archaeological Researches in Mysore.*

Bangalore, 8th August 1907.
Read—


No. G. 2275—G. M. 93-08-4, dated Bangalore, 8th October 1908.
ORDER thereon.—Recorded.

K. S. CHANDRASEKHARA AYAR,
Secretary to Govt., Gen. & Rev. Depts.

To—The Inspector-General of Education in Mysore, with a spare copy for communication to the Officer in charge of Archaeological Researches in Mysore.

Exdl.—C. P. S.
ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1908.

PART I.—WORK OF THE DEPARTMENT.

1. The Manager and two peons who had been given three months' notice of the abolition of their appointments in accordance with Government Order No. G. 8278-82—G. M. 67-06-25, dated 10th April 1907, left the Office on the 10th of July 1907.

2. By Government Order No. G. 896-8—G. M. 67-06-57, dated 3rd August 1907, the Architectural Draughtsman and the two copyists, who had been sent back to the Public Works Department and the Oriental Library, respectively, were retransferred to the Archæological Department.

3. According to Government Order No. G. 4031-3—G. M. 43-07-12, dated 13th January 1908, the Draughtsman and Photographer was placed on special duty for three months under Mr. E. R. Subrayer for work connected with the 3rd Maharaja Kumari's Mansion. This period of special duty was subsequently extended to six months by Government Order No. G. 6980-2—G. M. 43-07-40, dated 26th May 1908.

4. In their Order No. G. 5473-4—G. M. 67-06-65, dated 25th March 1908, the Government sanctioned for a period of three months an establishment consisting of three hands for the preparation of a General Index to the volumes of the Epigraphia Carnatica. The establishment commenced work on the 6th of April 1908.

5. Padmaraja Pandit had leave on medical certificate for nearly three months. He had also leave without allowances for a month and a half. Krishnaraja Pillay, Venkannachar, Anandalvar and Chokkanna were also on leave for periods ranging from one month to fifteen days.

6. In September 1907 a tour was made to Bannerghatta, Anekal Taluk, to examine the inscriptions on the outer walls of the garbhagriha or sanctuary of the Sri Champakadhāmasvāmi temple. The walls which were as usual covered over with a thick coat of chunam had to be thoroughly cleaned before anything could be made out. This portion of the temple is very dark and the letters mostly indistinct. Consequently the work of copying the inscriptions which had to be done with the help of lights involved much labour and trouble. Altogether there were 8 Tamil inscriptions on these walls, most of them belonging to the 13th century. The north and south inner walls of the mahādoira or main entrance to the temple are also covered with Kannada and Tamil inscriptions, some of which are now copied for the first time. The letters in these inscriptions are much worn out owing to the action of the weather. Besides these inscriptions, a few more were also discovered: three at the base of the lofty dhragastabhiha near the Anjaneyā temple and one near the well to the north of the Sri Champakadhāmasvāmi temple.

7. I also inspected several of the neighbouring villages, viz., Bairappanhalli, Sampigehalli, Vājarhalli, Channatimmatyampliya and Bāthānhalli. At the last, which 4r 08.
is a bichirikk village about five miles to the west of Bannerghatta, 3 new inscriptions were discovered. About two miles to the south of Channatimmiyanapally a hillock locally known as Upparbande on which an inscription is engraved. This is printed as No. 91 of Anekal Taluk from a copy supplied by the villagers. As such copies are not to be entirely depended on, I copied the inscription in situ. I also discovered a new inscription on a big rock near Sampigehalli which, though modern, is illegible owing to the rock being broken in several places.

8. Altogether the number of inscriptions newly discovered at Bannerghatta and the surrounding villages is 25, 13 of which are in Tamil and 12 in Kunnada. The inscriptions of Bannerghatta already printed were also carefully compared with the originals and many corrections made.

9. As desired by Government in their No. G. 3054—G. M. 150-07-8, dated 13th November 1907, I left Bangalore for Halebid on the 16th of November to meet the Director-General of Archaeology and party who were expected at Halebid on the 19th. Owing to a change in the programme the party arrived there on the 21st instead of on the 19th; and the Director-General of Archaeology could not come as, I was told, he had to accompany the Viceroy to Ellora. The party consisted of Dr. Konow, Government Epigraphist for India; Mr. Rea, Archaeological Superintendent, Madras; Professor MacDonell and Mr. Forbes. They visited the Hoysalesvara temple on the 22nd. I showed them round and explained to them the inscriptions and sculptures of the temple. In the afternoon they visited the Jaina temples and the Kedaresvvara temple which is being restored. They were charmed with the excellent workmanship displayed in the temples and said that H. H. the Maharaja must be proud of possessing such exquisite specimens of architecture in the State. They were then taken to the Lakkanna-Viranna temple to the south of Halebid, where an inscription dated in 952 A. D., the oldest epigraph of the place, was read out to them and translated. On their way back they were shown the sites of several ruined temples and particularly one, situated to the south of the Parvanatha temple, where a Jaina image about 20 feet high is lying, broken into three pieces. An inscription on the pedestal of the image, which gave the information that the image belonged to a temple built by Punisa, a famous general under Vishnuvardhana, was read out and explained. While returning to the Travellers' Bungalow Dr. Konow said that the work of excavation should be taken in hand at once. On the 23rd morning the party paid another visit to the Hoysalesvvara temple. At about 11 A.M. on the same day Dr. Konow and Mr. Rea left the place for Banavar. As his stay in Bangalore was to be only for a few hours, Dr. Konow did not want me to accompany him, but requested me to help Professor MacDonell and Mr. Forbes who stayed behind. These two gentlemen stayed at Halebid on the 23rd and left for Belur with the Amildar on the 24th. Returning from Belur on the 25th, they proceeded direct to Banavar. I left Halebid on the 26th.

10. During my stay at Halebid all the time that could be spared was employed in closely examining the place and visiting a few villages to the south and west of Halebid. Besides the more important temples of the place, several minor ones such as the Kumbhamelvvara, Gudalalvvara, Virabhadra, Ranganatha, Anjaneya, Bhutesvvara, Rudresvvara, and Lakkanna-Viranna temples were carefully examined. In all 14 inscriptions were newly discovered at Halebid itself: 1 on the north-east pillar of the kalagnamantpa of the Hoysalesvara temple, 2 on the wall between the sanctuaries of Sitrilengesvvara and Pullingesvvara of the same temple, 1 on a stone
lying in front of the main entrance to the Pārvatāśam temple, 1 on the inner doorway of the Ādīnātha temple, 1 on a stone lying in the south-east corner of the compound of the Kedaresvara temple, 1 on a stone built into the east compound wall of the same temple, 2 in the Rudrēśvara temple, 2 in front of the Lakkanna-Viranna temple, 2 on the site of the ruined temple where the broken image is lying (para 9), and 1 in Patel Chikkanna Gouda’s field in the west. To these has to be added a Persian inscription on the bund of the Halebid tank which, as no scholar in Bangalore was able to decipher it, was sent to the Government Epigraphist for India for decipherment through Mr. D. R. Bhandarkar, m.a.

11. The places that were visited in the neighbourhood of Halebid were Deśḍa Benēguḍḍa, Bastihalli, Girisiddāpura, Hulikere, Bhuravangugudda, Pushpagiri, Puttamankatte, Kattesomanhalli and Narasipura. At the entrance to Hulikere, 3 inscriptions were discovered. There were 6 new inscriptions at Kattesomanhalli; 4 near the ruined Sōmanātha temple, 1 in the main street of the village and 1 in the tank bed near the Ānjanēya temple. A few of the stones which were buried in the ground had to be excavated. There were 4 inscriptions on the pillars of a māyapē to the north of Pushpagiri and 4 more in the Mallikarjuna temple at Pushpagiri itself. An important find was an inscription on a stone lying in a jungle at a distance of two miles to the west of Pushpagiri near a pond which is known as Puttamankatte. On the east wall and the beams of the Sīrī Narasimha temple at Narasipura to the west of Halebid were discovered 7 new inscriptions of which 4 are in Tamil.

12. The number of inscriptions newly discovered at Halebid and the places named above (para 11), comes to 41, of which 4 are in Tamil, 1 in Sanskrit, 1 in Persian and the rest in Kannada. Here also, as at Bonnerghatta, the printed inscriptions were carefully checked by a comparison with the originals. Two stones, one bearing the oldest inscription at Halebid and the other lying in the compound of the Kedaresvara temple, were directed to be removed to one of the Jain temples, as it was feared they would be injured if left where they were.

13. On my way back to Banavgar, I stopped for some time at Jāvagal and compared the printed inscriptions with the originals there. A new inscription was also discovered in the Sīrī Narasimhasvāmi temple.

14. On information received from the Amīdar of the French Rocks Sub-Taluk that there were some new inscriptions at Tōmmur, I left for the place on the 22nd of April 1908. The Peshkar of the temples at Tōmmur showed me a few inscriptions in one of the temples, but a careful examination of all the temples of the place revealed many more which were covered over as usual with several coats of chunam. After the walls were thoroughly cleaned the copying work was begun. In the Sīrī Lakshminārāyanasvāmi temple the number of new inscriptions copied was 12, of which 8 are engraved on the east wall of the second prākāraya to the right and left of the inner entrance, 1 on a pillar of the Lakshmi-dēvi temple in the south, 1 on the basement of the vāhana-mayapē, 1 on the south outer wall of the garbhagriha, and the last on a stone lying in front of the temple. Only that portion of the last mentioned inscription which is engraved on the back of the stone is printed as No. 152 of Seringapatam Taluk, and the front portion which gives the name of the king and the date of the record is now copied for the first time. It is very much to be regretted that the pillars of the pātelānkanam, which is a later addition to the temple, conceal portions of all the inscriptions on the east wall. The number of newly discovered inscriptions in the Sīrī Krishna temple is also 12, of which one is engraved
at the top of the colossal doorway outside the temple. This inscription is at a height of about 20 feet from the ground and a special ladder had to be got for reaching it. Of the other inscriptions, 2 are on the north and 2 on the south outer wall of the garbhagriha, 3 on the east wall of the second prakāra to the north of the inner entrance, 1 on the north wall of the second prakāra, 1 on the north inner wall of the main entrance, and 2 on the walls to the right and left of the main entrance. Here also a later structure unfortunately conceals the beginning of the 3 inscriptions on the east wall. In the Śri Narasimha temple 2 inscriptions engraved on the east wall to the south of the entrance were newly discovered. The new inscriptions copied in the Śri Kalāśēvara temple are 7 in number, of which 3 are inscribed on the pillars of the ranga-mañālapa, 1 on the bull in front of the linga, and 2 on the north and 1 on the south outer wall of the temple.

15. The Musulman tomb close by was visited and a Persian inscription written on paper and hung on the wall was examined. A few neighbouring villages were also inspected, viz., Devāriyappattana, Ingalaguppe and Tirumalasāgara-chatra. At each of the first two villages a new inscription was discovered. There is an inscription on a stone set up at the entrance to the Śambhu temple to the west of Tirumalasāgara-chatra, the front portion of which is printed as Seringapatam 34. The back of the stone which contains another inscription is now copied for the first time.

16. Altogether the number of new inscriptions copied at Tonnur and its neighbourhood is 35, of which 21 are in Tamil and the rest in Kannada. The printed inscriptions were all compared with the originals when several of them were found to be incorrect and incomplete, even the dates being wrongly copied in a few cases. Almost all the inscriptions in the Kalāśēvara temple are in Tamil and those of them that are already printed must have been copied by men who knew nothing of Tamil. I had therefore to make fresh copies of almost all of these. Further, the temple being in ruins, the walls which are out of plumb have suffered so much from the weather and scaled to such an extent that it was a very trying task to decipher the newly discovered inscriptions on them. It was a good thing that I went there soon enough to be able to copy a few at least of the inscriptions on the walls.

17. As a few of the inscriptions discovered last year at Melkote required re-examination, I went there on the 30th of April. After this work was completed, I made a close search for new inscriptions in and outside the temple and was able to discover a good number of them, 19 in the temple itself and 9 outside. Of the former, 13 are short inscriptions engraved on a pillar in front of the Tirukkachchinambi temple similar to those discovered last year on the pillars of the mañālapa in front of the Lakshmi-dēvi temple; 5 are on the pedestals of the images representing Krishna-Rāja Odevar III and his four queens; and 1 on the pavement in front of the Rāma-mājāhārya temple. Of the latter, 5 are in the mañālapa to the north of the pond known as Kalyāṇi, 2 on the beams of a mañālapa in the Kinigal street, 1 on a water basin to the south of the temple and 1 on the doorway of the temple on the hill. Besides the above, some 30 inscriptions found on the silver and gold ornaments and vessels of the temple were copied. There were thus 38 inscriptions in all newly added to the Melkote file.

18. Further discoveries of the year under report were 9 inscriptions in Mysore: 1 in a field near Kukkarahalli, 1 near Cole’s Garden, 2 in the Śri Lakshmiramanasa-vāmi temple, and 5 in the Śri Prasamakrishnasvāmi temple; 3 at Hāgalahalli, and 1 at Nlakanthanahalli, of Mandya Taluk; 3 at Karighatta, Seringapatam Taluk;
3 at Anaji, Davangere Taluk; and 5 at Krishnapura, 2 at Rampura and 1 at Kol-kotemayakandoddi, of Channapatna Taluk. Several villages near Bangalore were also inspected and a few new inscriptions discovered: 7 at Mattikere and 1 at each of the villages Yasanthpur, Laggere, Ketamaranhalli and Sultanpally. A few mistakes about the dates and other details in the printed copies (Nos. 32 and 139 of Bangalore Taluk) of the important inscriptions at Jalaballi and Ketamaranhalli, were corrected by a comparison with the originals.

19. A good number of new copper plate inscriptions was also procured during the year. They are 17 in number, the rulers represented by them being the Sántaras, the Vijayanagar, Ummatür and Mysore kings, and the Mughals. In point of time they range from about the 7th to the close of the 18th century. The places from which they were received and other details about them are given below.

<table>
<thead>
<tr>
<th>Taluk</th>
<th>Village</th>
<th>Owner</th>
<th>Number of plates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nanjangud</td>
<td>Gattaradi</td>
<td>Gaurakar Subbanna</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Gundlupet</td>
<td>Archak Gundaiya</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Tumkur</td>
<td>Tattihattivami</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>Andhale</td>
<td>Anandavar</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Bangalore</td>
<td>M. A. Srinivasachar</td>
<td>3</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>The Secretariat</td>
<td>3</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>The Inam Office</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>K. Subsepatid</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>Tarikere</td>
<td>Patel Sivappa</td>
<td>5</td>
</tr>
<tr>
<td>15</td>
<td>Bankanakatte</td>
<td>Yajaman Krishna Bhatta</td>
<td>8</td>
</tr>
<tr>
<td>16</td>
<td>Chikmakanhalli</td>
<td>Siddarama Gouda</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Chamarajagavar</td>
<td>Tammal Pattana</td>
<td>A copy received</td>
</tr>
</tbody>
</table>

20. The total number of new inscriptions copied during the year was 210, of which 40 are in Tamil, 12 in Sanskrit, 2 in Telugu, 1 in Persian and the rest in Kannada. Complete and accurate copies were also made of a good number of inscriptions printed in the Bangalore, Hassan and Mysore volumes.

21. When I was at Tirupati in February last in connection with the upamāṇam ceremony of my nephew, I happened to meet Mr. L. Amantesam Rao, n. A., Muzarai Secretary, who had come there on duty. On an enquiry as to the valuable articles presented to the temple by the Maharajas of Mysore, a gold-plated umbrella, two silver vessels and a silver-plated elephant vilhana were shown among other things as the gifts of the Mysore Royal Family. These four articles bear inscriptions which go to show that they were presents from Krishna-Raja Odeyar I (1718-1731) and Chama-Raja Odeyar VII (1731-1734). The inscription on the vilhana is dated in 1726 A. D.

22. In connection with the revised edition of the Sravana Belgola volume, about 100 pages of the Kannada texts were revised with the help of the impressions available in the Office. A new impression of what is known as the Bhadrabahu inscription at Sravana Belgola has enabled me to make some important corrections in the printed copy.

23. About 40 books in Sanskrit, Tamil and Kannada, received from the General Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja, were reviewed and opinion sent.
24. On an enquiry from the Dewan whether there were any records confirming or bearing on Manucci’s assertions about certain practices of the Mysoreans, especially the practice of cutting off the noses of their opponents, a number of extracts bearing on the subject taken from several Kannada historical works was sent with translations.

25. The printing of the revised edition of the Karnāṭaka Śabdānusāsana has made very little progress owing to the delay in the Press. Only 40 pages of the second pāda were printed during the year.

26. Mr. Rice has completed the final volume and is making arrangements to have it printed in England. The Index which is being prepared by the newly sanctioned establishment in this Office will, when completed, be published here as a separate volume.

27. The Photographer and Draughtsman took photographs of a number of copper plates and printed the titles of several manuscript books which are to be sent to the Oriental Library, Mysore. He prepared and printed the certificates for the Dasara Industrial and Agricultural Exhibition of 1907. He also prepared the design of the Officers’ Calendar for 1908. He left the Office on the 17th of January 1903 on special duty in connection with the 3rd Mabaraja Kumari’s Mansion.

The Architectural Draughtsman joined the Office on the 8th of August 1907 on his re-transfer from the Public Works Department. He completed four plates illustrating the temples at Halebid, Muddagiri and Kaidala. He also did other work in connection with certain maps and inscriptions.

28. With regard to the conservation of ancient buildings and monuments of archaeological interest, the restoration of the Kedhāreśvara temple at Halebid is making good progress under the direction of the Public Works Department. The renovation of Tippa Sultan’s Palace in the Fort of Bangalore is also going on under the same direction.

Part II. Progress of Archaeological Research.

29. Most of the new inscriptions copied during the year under report can be assigned to specific dynasties such as the Sāntaras, Chālukyas, Gangas, Hoyasalas, Vijayanagar, Ummattur, Santebennur, Chitaldurg, Mysore and Mugilas. Many of them supply us with items of important information, especially in connection with some of the Hoyasala and Vijayanagar kings. The Sāntara plates and the plates of Immadi Narasimha deserve special mention among the archaeological discoveries of the year. They are probably the very first specimens of their kind yet discovered in the Mysore State.

The Sāntaras.

30. The Sāntara plates referred to above are three in number, each measuring 8½" by 2¼". They are in a good state of preservation, and the writing, which is in Hala-Kannada characters, is well engraved. The first and last plates are inscribed on the inner side only. The plates are strung on a ring which is about 2¾" in diameter and ¼" thick, and has its ends secured in the base of a round seal about 1¾" in diameter. The seal bears in relief a standing lion which faces to the proper right. The plates were found by one Patel Sivappa while ploughing his field situated to the west of the Anjaneya temple at Machanhalli, Tarikere Taluk, and given to the General and Revenue Secretary during the last session of the Dasara Representative Assembly in Mysore.
Māchēnallī Plates of Jayasangraha.

[I b]
nama' para-ma-kalyāna-phala nishpatti-hētavē jagata' kalpavrikshāya munayēri-
shtanēmyē! Kālijadi-mēkhala-Mādhurāpuris varasaya Jayasangraha-nāmadhēyasya
Kamalādara-chāṇamaṇīṇā Yado-vama'sēnā saha samadhigata-vivāha-
sambandhasayanā-vama a-ēri-Vinayāditya-Pittihivallabha-Chānta-Rājasya bhṛati-
putra-sa-
unmatēna svayampatita-parūna-vāyunāyēnā s'āpānugraha-samartthu-Kas'ya-pa-

[II a]
gētrasaya nirigōdhām-jāyatasaya Kāntu-Gogattā-mahā-maṇḍalika-Pāḷdi-yu-
varājā sakala-guṇa-sampatmasaya kula-nistāpaya bhṛttām-aḥviṣṭam-kula-vīna-
ya-sīla-sampattana Kilkunda-maṇḍalika-tanayā Kamaśeṭtı-ma-
maṇḍhēyayē Arbut-suvraja'ī-pārama-dharma-saḍdars s'ēna-sampattana
Mirijavālī Puraṇimoge Kilkere Guṇagatānam Nokkiāgōdu Māna-

[II b]
li makkiiyasaya Muduvakka-grāmasaya ubhaya-tātayēr Māṇavālgi-
Mangiyaśihihi-parama-Māṇalineruntür-Padeppar-vāśikañ ča-
rāniq-koir-nāpi t-amīyaśāpo-yē-chāṭaurvargga-pra-
bhūtinām s'ēravītā dattavān Chāntārā-mane-makkala māṃurvavān rakhī-
ka kiriya-araṇāge okkal pelchuge

[III a]
sva-dattān para-dattam bā yō harēti vasundhārā sāhiti
varsha-sahasrāhā piṣṭhāyē jāyē kāmī
bhalubhir basundhā butā rājībir aṣaṅgārājībī ya-
sya yasye yāda bhūmi tasya tasya tadā phalaṁ

Inscription at Bāmpura, Channaapatna Tatuk.
svastā Saka-9iipa-kālītītā-sa...
gal 926 neya Krōdi-sa
-
tsaara-Pālguna-masada Puṇya-
me Tale-divasam āge Bā-
vi-Saibhayana maga Mācha-
Gāmīḍa koreyam kaṭṭhī
tūmban ikkisīdam idirkke
bittuvaṭṭavām salisuvu-
du salisad avar kavileyu
Bāmarāsiyuvām naṭīda-
r pala muddādārāge pa-
ttu-kolagaṁ galde kōdamge
31. The inscription is in Sanskrit with the exception of a small prose piece in Haḻa-Kannada which occurs at the end. It opens with a verse in praise of Arishtaṇēmi and ends with two of the usual final verses, namely, Stecdattām and Bahubhikā, the remaining portion being in prose. It tells us that with the approval of the brother's son (no name given) of Śrī-Vinayāditya-Pṛthivivallabha-Čhānṭa-Rāja named Jayasangraha, who was the lord of the city of Madhurā encircled by the Kālinḍi (Kālinḍi-nēkhaḷa) and who belonged to the Ugra-vamsa and was connected by marriage with the Yudavamsa of which Krishna (Kamalodara) was the crest-jewel, a grant was made by the possessor of a right knowledge of the supreme dharmā of Arhatasavājī, possessor of modesty, right conduct and devotion to husband, Kamagereti, who was the daughter of the mandalaṅka of Kilkunda and the wife of the possessor of all virtues, Kaṅgugogaṅga-Mahāmandalika-Pāṇḍi-Yuvārāja of the Kaṅyaṇagōtra and the 7 lunar race (mrīgārājaṇyasthaṇa). The meaning of the latter portion of the inscription is not quite clear. What was granted appears to be the village of Muduvakka, which had some connection with the places Mērijalvi, Popamogeca, Kilkere, Gudajatana, Nokkiṅdoļu and Ṣapal; but it does not appear who the recipient of the grant was. It is further stated that before the grant was made the four classes (chātturvargya)—accountants, potters, barbers and boatmen—and others, who were the residents of the villages Manavāgōli, Manugyanidhiparam, Manali-nenēr and Paṅaporan, situated on both sides of Muduvakka, were informed of it. After this comes the Kannada passage which may be rendered thus.—May the Three hundred of the house-children of the Čhāntas protect this. May the family of the young prince prosper.

32. From the above it will be seen that the record is not dated. The usual name of the family, ‘Sāntara,’ is here given as ‘Čhānta.’ As far as I can remember the only other inscription in which the latter form is used is Shikarpur 283, of about 830 A. D. Nagar 35, of 1077, says that one Jinadatta of this family left Madhurā, the northern capital, came to the south and settled in Pombucheha or Humecha in the Nagar Taluk, making that place his capital. Mr. Rice thinks (Epi. Gar. VII. 8) that he may be safely assigned to the 8th century. In the present inscription no mention is made of Pombucheha, but of Madhurā only. It may therefore be presumed that the record is anterior to Jinadatta, and this presumption is strengthened by the fact that the later records of the Sāntaras which often make them lords not only of Pombucheha but also of Madhurā, never make them lords of Madhurā only. But the name Jayasangraha does not occur in any of the published Sāntara inscriptions, probably because the composers of the later records had no definite information about the predecessors of Jinadatta as is evidenced by the confused and conflicting accounts contained in Nagar 35 and 48. The title Vinayāditya-Pṛthivivallabha-Čhānṭa-Rāja gives us, however, a clue to Jayasangraha’s time and position. From it may reasonably be inferred that he was a contemporary of the Western Čhālukya King Vinayāditya and that he recognised him as his overlord. This inference is strongly supported by the fact that similar titles were borne by the later Sāntaras under like circumstances. I therefore think that these plates may be assigned to the last quarter of the 7th century. The palaeography of the record also tends to confirm this view.

The Chālukyas.

33. There is only one inscription of this dynasty. It is engraved on a stone in a field to the south of Kukkaralli near Mysore. It records the grant of the village Manalevādi by a Chālukya chief named Narasingayya to the Narasingesvara temple.
erected by him. The titles applied to him are:—Entitled to the five big drums, madh-samanta, having the original boar as his crest, fearless in war, a Vamana in self-respect, multi-charitra, keeper at a distance from wicked women, dhala-viira, an Arjuna among the Chalukyas, foremost in firmness of character, Ardiripandita, a spotless Maheshvara, first to strike in battle. The inscription states that this grant was made for Narasingayya’s merit and that it was to be maintained by the Three hundred gavemayya.

34. This madh-samanta Narasingayya must have belonged to a minor branch of the Chalukya family. He is perhaps identical with the madh-samanta Narasinga of the Chalukya family mentioned in Mysore 35 with his wife Gavilabharasi. The Kannada poet Pampa, who wrote the Vikramarjuna-vijaya in 941 A.D. under the patronage of a Chalukya prince named Arikasari, mentions two Narasimhas in the genealogy of his patron. The second Narasimha, also called Narasinha, who was the father of Arikasari, is described as a great warrior and as having excelled Arjuna in prowess (Vikramarjuna-vijaya I. 36). Further, Udara-Mahasara is given as one of the titles of Arikasari. These facts seem to lend some support to the identification of this Narasimha with the Narasingayya of the present inscription. I venture to think that the Narasinga of Mysore 35, the Narasingayya of the present inscription and the second Narasimha of Pampa’s genealogy may refer to one and the same person. A difficulty in the way of this identification is the fact that the wife of the first was Gavilabharasi while that of the last was Jatavve. But this may be explained by supposing that the king had two wives. I therefore think that the date of the Mysore epigraph is about 900 A.D.

35. An inscription engraved on a stone under a tree to the east of Rampura, Channapatna Taluk, which is dated 1004 A.D., may be of the Ganga dynasty though no king is mentioned in it. It was in this year that the Cholas captured Talkad and overthrew the Ganga sovereignty. The inscription states that the tank at Rampura and its sluice were built in 1004 A.D. by Bavi-Salbaya’s son Makha-gavunda. The week-day is given as Tula-dvaja.

36. There are nearly 40 inscriptions of the Hoysala period beginning in the reign of Vishnuvardhana and ending in the reign of Ballala III. They cover a period of nearly 200 years from 1112 to 1320 A.D. Some 40 more inscriptions belong to the same period though they do not give the name of the reigning king. The inscriptions will be considered in chronological order according to the reigns to which they belong.

Vishnuvardhana.

37. There are 5 inscriptions of this reign. The earliest of them, dated in 1112 A.D., which is on the north basement of a ruined Shiva temple at Krishnapura Channapatna Taluk, records a grant to the temple by Kesiyannya and Bammayaha-heggade during the reign of the capturer of Talkad, Bhumabala-Vira-Ganga-pratapa-Hoysala-Deva. The god’s name is given as Anakaka-Sivara. A word may be added about the other inscriptions here. Two Tamil inscriptions, of 1158, record grants during the reign of Vishnuvardhana’s son Narasimha I. Another in Kannada, of 1483, informs us that the temple and the village having gone to ruins, one Alagisetti restored them at the instance of Chikka Perumale-deva-Odayar, son of Perumale-deva-dumayaka, the minister of Deva-Raya II of Vijayanagar. In this epigraph the god is named Ankanatha. The records thus prove the antiquity of this temple.
38. Another inscription of Vishnuvardhana's reign is engraved on a pillar of the mantrapa in front of the Lakshmi-devi temple in the Sri Lakshminarayanasvami temple at Tonnur, Serengapatam Taluk. It says that by order of Sri-Vishnuvardhana-pratapa-Hoysala-Deva, the mantrapa was caused to be built by the mahi-pradhana, tantra-dakshitha-deva, mahi-pasagita, Heggaide Surigeya Nigayya. The inscription is not dated, but it may be assigned to about 1120 A. D.

39. Of the remaining three inscriptions of this reign, two are at Bastihali, and one at Kathesomanhalli', near Halebid. One of the former tells us that the ruined Jaina temple, situated to the south of the Parsvanatha temple, was built by Pupisa, who, according to Chamarajnagar 3, of 1117, was a famous general of Vishnuvardhana. The one at Kathesomanhalli is a virakul which records the death at the capture of Hombu of Duptya-naayaka, a servant of Akeya-naayaka, who was the bearer of the hunting-bow of Tribhuvanamalla, capturer of Talakid, Bhujabal-Hosala-Deva. The other inscription at Bastihali, which is engraved on the doorway of the varbhaagriha of the Adinatha temple, opens with a verse in praise of Malli-Jina; and the third verse describes Gangaraja as the glorious abode of Jina-dharma and as the chief agent in increasing the wealth of Vishnuvardhana by the three constituents of regal power (sakti-traya). The record goes on to say that one Heggaide Mallimaarya, a lay disciple of Sribhushana-siddhanta-deva, set up the god Mallinatha in the Dinakara-Jinayala of the Sri-Mulasangha, Desiga-guna, Pustaka-gachchha and Konjakundanayava, and granted some lands at Konjale, alias Draghaharatta-chaturvedi-mangala, in Asundi-nad; and that the senior dandayada Ekikayya also made a grant. The cyclic year Kalayakti given in the record must be Saka 1061, corresponding to 1133 A. D. From Belur 124 we learn that Gangaraja died in 1133 and that his son Boppa erected to his memory the Parsvanatha temple, otherwise called Draghaharatta-Jinayala from one of the titles of Gangaraja, at Halebid. We also learn from Sreman Belgoja 144 and Chamararapalina 248 that the Ekikayya of the present inscription was Gangaraja's eldest brother's son who built some Jaina temples at Sreman Belgoja. It is not clear why the temple in which this inscription is engraved is called Aridnathade temple though the record plainly says that it was dedicated to Mallinatha.

40. A few of the Tamil inscriptions in the Sri-Lakshminarayanasvami temple at Tonnur may also belong to the reign of Vishnuvardhana. One of them records a grant to a mutha of Ramanauja. Another mentions one Tiruvarama-dasar who, in an inscription of Narasimha I at the Krishna temple, calls himself a servant of Ilayavam. Ilayavam was the name of Ramunujacharya before he became a sanyasi. These references to Ramunujacharya are important as they confirm the traditional accounts of his visit to Tonnur. The latter state that Tonnur was the capital of the Hoysalas and that it was here that Ramunujacharya met Vishnuvardhana and converted him. Mysore 16, of 1128, clearly says that Vishnuvardhana was ruling the earth in Yadavapura, i.e., Tonnur. Yadavapura has wrongly been identified with Melkote which is Yadavagiri. Tonnur is a corruption of the full form Toppapur. In the inscriptions it is called Yadava-narayana-chaturvedi-mangalam. The following quotations from Serengapatam 64, of 1722, bear out my view. They also tell us that Ramunujacharya lived at Tonnur for some time.

Teshvadya Yadavapur Toppapuru iti ya janaiv prakhyata. Line 216.
Su deya Yadavagiri raksahip ivardha-yojane.
Ramyo Hoysala-dekshyas sarva-kala-sukha-pradah.
As we have seen above (para 38) a portion of the Sṛ-Łakṣmīmārā야nasvāmī temple at Tonnum was built in about 1120 by order of Vishnuvardhana. Another inscription tells us that even so late as 1169 two famous generals were stationed at Yādvagiri (Melkote) to guard the fort, thus showing that this part of the kingdom was looked upon as an important outpost even in the time of Ballāḷa II. It may therefore be concluded that Tonnum was the royal residence for some years at least. But the traditional date of Rāmānujāchārya's visit to Tonnum, namely, the year Bahudhānya, corresponding to 1099 A. D., does not fall within the reign of Vishnuvardhana. Either there must be some mistake about the date or we must suppose that Vishnuvardhana had also taken up his residence at Tonnum when his brother Ballāḷa I was on the throne.

Narasimha I.

41. Narasimha's inscriptions which range from 1142 to 1169 A. D. are found at Tonnum, Halebid and Krishnāpura (para 37). The Krishna temple at Tonnum was built during his reign in 1158. The Kailāśeśvara temple was also built in the same reign, but a few years earlier than the Krishna temple, since the latter is always mentioned in the inscriptions of the place as the 'middle temple' by reason probably of its occupying an intermediate position between the Lakṣmīmārāyaṇasvāmī and the Kailāśeśvara temples. Two inscriptions in the Krishna temple, dated 1162, record grants to the temple by the great minister Heggāḍe Dāmanṇa and by Tirunādiva-gāḍāśā, a servant (bhīrōṛīrya) of Ilaḷīyāḷa (Rāmānujāchārya). The latter appears to have been an important personage as his name occurs in other inscriptions also in connection with grants made to the temples by officers under Ballāḷa II. The two inscriptions at Krishnāpura which were already referred to in para 37 record grants to the Aśakārācāvara temple by Aśka-gāṃunuḻa and his son Sōkka-gāṃunda. An inscription at Bastihalli near Halebid, which is dated in 1142, records the grant of certain dues by the betel-leaf sellers of Dōrasumadra and other places to the Vijaya-Pārsāvādeva temple of the Sṛ-Łūlaṇgha, Dēsiya-gana and Pustaka-gachchha. The inscription is interesting as it gives the names of a number of places which it says were included in Banavase 12,000. These are Hiriya Kēreyūra, Kēriya Kēreyūra, Hāvari, Kogenele, Unagundhāra and Jambūr. And among the places said to be included in Hōysaḷa-nāḍa it names Māḍayantūra, Hōjale, Kikkēri and Bāchihalli. Another inscription at Halebid, of 1162, which is a vīrakal, states that when Pāḍiya-balegāra Bambana's son in-law Bambana-dāvāna-dānandāyaḷa marched against Halebid, Yādava-nāyaka, by order of Narasimha, fought and fell.

Ballāḷa II.

42. There are many inscriptions of this reign copied at Tonnum and Halebid. Of these at Tonnum, one records a grant in 1175 by the mahā-pradhāna sarvādhikāri dānvadākhīthāyakaj mahā-pasyāla Hīrīya-Heggāḍe Mācchayaḷa, in company with Heggāḍe Kēsiyaḷa and Heggāḍe Kāmanna; another, a grant in 1177 by the same Māchayaḷa along with Heggāḍe Kēsiyaḷa (who is here given the titles mahā-pradhāna, sarvādhikāri and dānvadākhīthāyakaj), Heggāḍe Kōmanṇa and Heggāḍe Mahādevaḷa, and a third, curiously enough, a grant in 1175, not for any local god but for Allāḷuparanāḷ of Kāṇjivura, i.e., for the god Varadarāja of Conjeevaram, by Sṛkaraṇaḍa Kaliyaḷa, who is said to have purchased the lands granted by him from the mahā-pradhāna sarvādhikāri mahā-pasyāla Sṛkaraṇaḍa-Heggāḍe Ereyāḷa. Many of
these officers are mentioned in the published inscriptions of Ballāla II. In some of the Tamil inscriptions which may belong to the same reign though the king is not named, Uttamanambi, Tirumaraikar-dāsar who is described as the singer of the Tiruvāyul, Gōnasakattu Irāmpirān, Kulasekkharā-dāsar and Ilaya-pīrān Tirūṭṭai figure as the donors. As several of these names were borne by the immediate disciples of Rāmānujačārya, it may perhaps be presumed that some of the donors were their grandsons. In one of the inscriptions a grant is made for whitewashing the mantapa of Vira-Vallāla, apparently a mantapa caused to be built by him. Tiruvāyul is a collection of Tamil hymns composed by Saint Nammālvār, who is also known as Paran-kuśa and Saṭṭakopā. This work is recited or sung in all Vishnu temples.

43. Another inscription at Tonnar, dated in 1183, informs us that while the mahā-pradhana sareṣṭhikāri reṇudhupati mahā-paṣyāta dandumayaka jyotiṁmayya and dandumayaka Vallāla were guarding the fort of Yādavagiri as its custodians (raṣṭhikāśā) they and Chāmayya made a grant for the god Nakhāreṣvara of Tōḍāṇūr. A Tamil inscription on the huge gateway near the Krishna temple tells us that it was named Vira-Ballāla’s gopura or gate, thus showing that it was a structure of his time. There is a tradition that in consequence of a dispute which arose between the masons and the other workmen, the latter erected this gate without any assistance from the former and were highly rewarded by Vira-Ballāla for their work; and that according to a stipulation entered into at the time the masons had to hold an umbrella over the head of the ploughing workmen. A stone is pointed out near at hand, on which an umbrella is sculptured over a plough, as commemorating this incident. It is perhaps worthy of note that there are no Hoysala inscriptions at Tonnar of a later period than that of Ballāla II, nor are there any of the Vijayanagar period though many of them are found at Melkote, only ten miles distant from the place.

44. An inscription at Kaṭṭesammanhalli near Halebid, which is a virakal, is an excellent specimen of that class both from a literary and an artistic point of view. It gives a spirited account of a fierce and sanguinary battle that raged during the capture of the fort named Hānyakōte. The chief to whom the fort belonged was Bhōgarāja who defended it with much valour. At the command of Ballāla the brothers Arabhalla and Madda marched against Bhōgarāja and, fighting heroically, destroyed the hostile army and fell. Chāgava, wife of Arabhalla and mother of Dhāma, caused this āsana to be set up to the memory of her husband. The inscription is not dated but may be assigned to about 1200 A. D. Moḷakālmara 12 mentions Ballāla’s capture of Hāneyakōte. This fort is on the Brahmagiri where the Asoka edicts were found (Epi. Cor XI. 19).

45. The last inscription of Ballāla II that has to be noticed is one near Putṭammankattē to the west of Pusphpagiri near Halebid. It is a long inscription dated in 1195 A. D., but unfortunately some portions are defaced and cannot be made out. After giving the usual account of the rise and descent of the Hoysalas down to Ballāla II, a few verses are devoted to the praise of his valour. Then the inscription goes on to say that while Hoysala-Vira-Ballāla-Dēva, the capturer of Talakādu Gangavēki Nolambavēki Banavase Hāṃgugul Huligere Halasilē Belvala Tārvādi and Tājikādu-nādu, having destroyed the entire Sēvapa army composed of the four arms together with the city named Virarflana and having given back (puṇdaratikānādu) Lokkigundē, atias Srīramadattī, which had been given to him by..... mana, was ruling the kingdom as far as Kalyāṇa—a dweller at his lotus feet, Mahādeva, of the Gautama-gōtra, who was pre-eminent among Śahvēsās and well versed in Bhārata-
s'ästra, set up the god Gautamävāra; that his younger sister, Mādala dévi, wife of Bobina-bhāça, set up the god Lakshminārāyaṇa; and that Ballāla II granted, in the year Rākṣaha, on the occasion of a lunar eclipse, lands for both the gods. Among the places said to have been captured by Ballāla II, Taṛkādā-nāḍu is new. Taṛa-nāḍu occurs in some inscriptions (Epi Cor. III 18) but not Taṛikādā-nāḍu. There are several inscriptions in which Ballāla's defeat of the Sēvuṇa army is mentioned, but this inscription is perhaps the first in which mention is made of the Sēvuṇa city Viravardhana. It thus confirms the statement of Hēnādri that Bhillama captured a town of the name of Śrīvardhana (i.e., Viravardhana) from a king named Antala or Amsala (History of the Dekkan, p. 238). It is however to be regretted that the portion where the receiving and giving back of Lokkigundy are mentioned is not quite legible.

Narasimha II.

46. There is only one inscription of this reign, copied at Halebid. It is dated in 1231 A.D. It tells us that when an elephant of Pratāpa-chakravarti Hoysala-Bhujabala-Vira-Nārasiṁha-Dēva's palace, named Aji-cairi-gharatā (a mill-stone to enemies in battle), which was in rut, was killing people in the streets, the mahāout Rāmevya-māvanta in his efforts to bring the animal under control was killed by it. The inscription comically enough proceeds to say that Dēvēndra and the other gods, admiring his intrepidity, wanted to have him as the mahāout of their elephant, the Añāvata, and with that object urged Aji-cairi-gharatā to send him to them.

Śomēvāra.

47. An inscription of this king, which is dated in 1255 A. D., is at Hulikere near Halebid. The stone is mostly defaced. The inscription records a grant by the king for the god Śomānāthā. Hulikere is according to tradition the place where Sałą, the founder of the Hoysala family, lived in his younger days. There is an ornamental pond here.

Narasimha III.

48. There are several records of this reign. An inscription engraved on the side of the stone at Hulikere, on which Śomēvāra's grant is inscribed (see previous para), records a grant in 1260 by ...le-dēvi, queen of Śomēvāra. Another inscription at the same place, dated in 1298, records a grant for the god Amaunmēvāra. An inscription at Pushpagiri which says that that place was the residence of Singeya-daṃpāyaka, son of Mayduma-Rāmaṇa, may belong to this reign. In Aresikere 119, of 1278, a Singeya-daṃpāyaka is mentioned. A Mayduma-Rāmaṇiya is mentioned in Lingāyat literature as a contemporary of Boṣava. It is not likely that the Singeya-daṃpāyaka of the present inscription was his son. An inscription at Hāgalahalli, Mandya Taluk, dated 1292, records a grant by Perumale-dēva-daṃpāyaka, a famous general under Narasiṁha III. He had the titles Rāvuttarāya and Javantike-Nārāyana. An account of him is given in Chamakaryapatna 269, of 1276, Chitalkrug 12 and 32, of 1286, and T. Narasipur 27, of 1290. A Tamil inscription at Bannergaṭa, Anekal Taluk, dated in 1278, records a grant, for the success of Narasiṁha's sword and arm, by the qandahārā to the host of enemies, devanayaka of Hoysala-Vira-Nārasiṁha-Dēva, gaṇigōvīla, gaṇadopandāra, madalakācīla, prajāmechekegoṇa, Kumāra-vira-Chikkā-Kēṭaya-daṃdanāyaka, for the god Dāmāda-rap-perumul, the Varuṇa of the Kali age. The village granted was Juguni which is described as the chief agrahāra of Gangavādi-nāḍu. Chikkā-Kēṭaya was a celebrated general under Narasiṁha III. He is mentioned with the above titles in Belur 104, of 1276, where we are told that under his leadership a fierce battle took place.
resulting in a great victory over the Śrīvāna army under Sāluva-Tikkama. But Belur 166, of 1279, tells us that he incurred the king’s displeasure and was arrested. A word of explanation is perhaps needed with regard to the expression ‘Varada of the Kali age’ applied to the god of Banerghatta. The sthāna-prāya says that the name of the god was Nārāyaṇa in the Kṛita-yuga, Rāma in the Trīṭā-yuga, Dāmodara in the Dvāpara-yuga and Varada in the Kali-yuga.

Rāmaṇātha.

49. There is only one record of this reign, dated in 1295. It is a Tamil inscription copied at Banerghatta. It records a grant in the 40th year of the reign of the universal emperor Śrī-Pāṇa-vira-Rāmaṇātha-Dēvar by Irājarājakakkaṭa-mārāyaṇ for the god Dāmodara-purumāl of Vanniyaragattam (Banerghatta). Irājarājakakkaṭa-mārāya appears to have been a local governor under Rāmaṇātha. He is also mentioned in Bangalore 98 (1296) and 100 (1294). Irājarājakakkaṭa-mārāya appears to have been a family title rather than a name, for in Bangalore 99, of 1262, we have another who is most probably a different person of the same family.

Ballāla III.

50. There are several records of this reign, which were copied at Halebid and Banerghatta. One at Pushpagiri near Halebid, of about 1295, records a grant by one of the queens of Ballāla III. Another at Halebid, of 1295, is a memorial to a Jaina guru who died performing the rites of sanjugasa. His name is given as Vardhamana-mahadhāri-dēva. His son Adiśāva-yōgi and the pious people of Dvārsamudra caused this uśsidhi or monument to be erected. The composer of the inscription was the poet Padma. There are a few more stones of this kind in the Jaina temples at Halebid the inscriptions on which have already been printed in Epi. Corr. V (see Belur 131-134). They have the guru and his disciple sculptured at the top, sometimes on more than one side, with their names written below, and a small table known as vyāsa-pitha, on which the book that is taught is supposed to be placed, is represented between them. An inscription in the Hōysalesvara temple at Halebid, dated in 1309, just a year before the sack of Dvārsamudra by the Muhammadans, is very interesting as it refers to an ordeal by fire. It says that on the maha-pustigita Aduri Dēvaṣa’s son Aduri Kāvaṇa’s success in an ordeal by fire in the shape of grasping a piece of red-hot iron in the presence of the god Hōysalesvara, he gave 36 gadyās to provide for offerings and perpetual lamps for the god. A virakal at Kaṭṭesomanhalli near Halebid, of about 1300 A.D., tells us that in some battle the champion over rākshas, the champion over sāhānis, a tiger to kings, Śrīvaṇa smote the army of Gopālaṇa and fell. Another virakal at the same place, of about the same date, is unique in that it has merely the Sanskrit verse beginning with pātāh samāpita-karmādhatam (I am a sinner, etc.,) inscribed on it instead of as usual a string of praises of the dead man. Of the Tamil inscriptions of this period, three at Banerghatta record grants to the temple by the maha-mandalaśvara, Tribhuvanamalla, Purvādirāya, alias Tāmattālvar, in one of which it is stated that the grant was made for victory to the sword and arm of Vira-Vallāḷa-Dēvar. If as is likely Purvādirāya is a family title (see Channapatna 65, of 1278) like Irājarājakakkaṭa-mārāya, then one or two of these inscriptions may belong to the previous reign. Another inscription records a grant to the temple by the maha-pradāygita Mādhavāna, along with Nīgāra Mālāṇa, Tillappa, the inhabitants of Periyāṇādu in Māsandi-nādu, the superintendent of the nādu—Sāmbiśāvar, the superintendent of Vira-Vallāḷaśāvar, Villa-gaṁūṇḍa and the patāṇaśāvatmi of Veppūr. Another
records a grant by the maha-padesatta Ningar Tiruvenga-daumadiyar and the superintendents of Ponmuniyap-pappu - Allappa and Yanjji-gamaunda. In many of the grants Bannerghatta is also named Varadarajapattana. It is stated to be in Murunadu. From one of the records it may perhaps be inferred that the god Dambodarap-perumal was set up in 1257 A. D. by a Parvadhyana.

VIJAYANAGAR.

51. There are about 35 records of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Sudarsya-Raya. They cover a period of nearly 200 years from about 1360 to about 1560 A. D. Some 25 more records belong to the same period though they do not name the reigning king. There are also a few inscriptions recording grants by some of the princes of this dynasty who were stationed as viceroys in different parts of the kingdom. The records will be reviewed in chronological order.

Kampaana-Odeyar.

52. An inscription at Bannerghatta of about 1360, records a grant to the temple by Somappa-Odeyar, minister of Kampaana-Odeyar, who was the son of Bukkappa-Odeyar. Mulbagal 58 of 1362, records a grant by the same officer.

Harihara II.

53. Three inscriptions in a manapu at the foot of Pushpagiri near Halebid record grants for the god Orungal (Warangal) Virabhadra of the Nakharsvara temple by (1) Vira-Harihara-Maharraya's son-in-law Pulikancha Siddarajja, (2) the medinimisiyara-gunda, mivar-viyara-gunda Kemmaya-nayaka's son Baleya-nayaka, and (3) the son (name defaced) of Singidewarasa of Chettadahalli. All the three may belong to the same reign.

54. Two copper plate inscriptions of Harihara II have been procured, one from the Imam Office, and the other from Tonnavidi, Gundlupet Taluk. The former is an important record dated in 1386. Unfortunately the inscription is incomplete, only one plate being available. In the upper portion of the seal are sun and crescent moon with a dagger between, and in the lower portion the legend Sri-Vira-Harihara S'ra is engraved in three lines in Kannada characters. The language is Kannada and exceptation of four introductory verses which are in Sanskrit. Two of these verses are in praise of Sambhu and the Boar Incarnation of Vishnu. The third says that Harihara was the son of Bukka, who was the worshipper of the lotus feet of Vidyatirtha. The fourth tells us that Harihara being a traveller in the path of dharma and Brahma (dharma-Brahmadheanyak) converts by his conduct Kali into Krita-yuga. Then the inscription proceeds to say that in the year Kehaya, corresponding to the Saka year 1308, the mahdraviddharraya vijayaramavarna vaidika-maragapratishthapaka (establisher of the path of the Vedas) Sri-vira-pratapa Harihara-Maharraja, in the presence of Shirvai-paramakhamasa-parivarvajakacharya Sri-Vidyarayava-șripada, gave a copper nújana to the three scholars—Narayana-vijapēya-yuji, Narahari-sômuyaji and Pañdari-dikshita—who were the promoters (pravariaka) of the commentary on the four Vedas. Reference is also made to a former grant in 1351 to the same three scholars made by the king's son Chikka-Raya while he was ruling the kingdom of Araga. This grant consisted of lands yielding an annual income of 60, 40 and 50 vahhas respectively. This is all the information contained in this plate. The remaining plates may furnish details of the additional grant made by Harihara. Harihara's son Chikka-Raya is also mentioned in Koppa 31, of 1331, and in Honnalli 84, of 1379, as ruling the Araga kingdom.
55. As far as I can remember this is the only inscription in which clear mention is made of the fact that several scholars helped Sāyana in the composition of the commentaries on the Vēdas. The three scholars mentioned above may be the progenitors of the above three families which receive special honors even now at the Sringeri Matt. Sringeri 23 records another grant to Nārāyana-vājapēya-vāji, one of the above three scholars; and Sringeri 34, of 1416, records a grant to one Vidyāḥanta, son of Pāndari-dēva who is most probably identical with the Pāndari-dikshīta mentioned above. Vidyāṭirtha whose feet are said to have been worshipped by Bukka, father of Harirha, was both the temporal and spiritual guide of Bukka I. (See introduction to Mādhava's Nīdayamālāśvitarā and Vedatore 46). He was also the guru of Vidyāranya, who set up an image of his under the name of Vidyāśāṅkara at Sringeri. Mulbagal 11, of 1389, and Sringeri 22, of 1392, record grants for the worship, etc., of this image. Sāyana and Mādhava considered Vidyāṭirtha as an incarnation of Mahēśvara as is shown by the introductory verses in most of their works. This idea is expressed in the present inscription also by the word Is'a added to Vidyāṭirtha. This record makes it quite clear that Mādhava was a sannyāsī in 1386. Koppa 19 and 30 tell us that he was a sannyāsī even in 1578. Therefore the statement that he relinquished the duties of minister and became a sannyāsī after 1391 (J. B. Br. R. A. S. XXII. 37) is untenable. He is said to have died at the ripe age of ninety. That he lived more than eighty-five years is evident from the following verse of his Devaprakāśa.—

Parityaktā devāh vividhā-pariśevakulatayā
Mayā Panchāṅgītā adhikam aparītē tu vayasi #
Idānum ehūn mātās tava yadi krīpā nāpi bhavītā 
Nirālambō Lambodarā-janani kam yāmī sarāpana.

An inscription (J. B. Br. R. A. S. IV 115) of 1391, tells us that Mādhava was the governor of Banavase, that he defeated the Turushkas and wrested Goa from them, and that he made a grant in the above year to 24 learned Brahmans. This record also tells us that on Mādhava's death another governor named Narahari, a favorite disciple of Vidyāśāṅkara (i.e., Vidyāṭirtha), was sent out to Banavase. It may therefore be concluded that Mādhava continued to be minister even after becoming a sannyāsī and that he died in 1391. He seems to have made the grant when he was on his death-bed. Even in 1334 (Tirthabhālī 147), 6 years after the date of Koppa 19 and 30, in which he is mentioned as a sannyāsī, he is styled Mādhava-matntrī. The fact that Narasimba-Bhārati is mentioned as the guru at Sringeri in 1392 (see Sringeri 22), may perhaps be taken as evidence of Vidyāranya's death in 1391.

The name of Mādhava's father is generally given as Māyana. But in his Sarvadardana-sangrahā Mādhava calls his father Sāyana; and his brother Sāyana also styles himself ' Sāyana-putra ' at the beginning of the second part of Dhātuvritti. This discrepancy is queerly explained by Burnell, Cowell and others. In Shīkapur 251, of 1368, the name of Mādhava's father is given as Chāvunda; and in a copper plate, inscription at Goa (J. B. Br. R. A. S. IX 228), it is given as Chandī-bhātta. I am therefore inclined to think that Sāyana, which I take to be a corruption of Chāvunda, is the real name of Mādhava's father, and that Māyana is either a family name or a surname. The name of Mādhava's mother is given as Srmattī in some of his works. An inscription of the Arulāḷaperumal temple at Conjeevaram (Ep. Ind. III. 118) gives it as Srmālī. And the copper plate of Goa referred to above names her Māchāmbikā and tells us that Mādhava granted a village in her name, naming it
Máchulápura. Her real name may have been Máyi or Máchi which was perhaps Sanskritised into S'ri-Mati. If the above explanation is not deemed satisfactory, we shall have to suppose that there was another Mádhava-mantri, son of Chávrda and Múchhábíká, who was also known as supanishan-nínga-právacartaka (Shikarpur 281 and the Goa plates). Besides Vidyátırtha, Mádhava had some other gurus also, namely, Bhúratírtha to whom a grant is recorded in Sringeri 1, of 1346; Sarvájña-Vishnu whom some would identify with Vidyáтирtha (see Puñyáloka-nánjár); and Kávivála-Kriýádákta-Síva-déśika (Shikarpur 281 and Sorub 375) who may perhaps be identical with the S'rikanthánátha of the Conjeeveram inscription mentioned above, though there is room to infer from Mulbagal II that he was Vidyáтирtha himself.

56. The Tondavádi copper plates which profess to have been issued in the reign of Harihara appear to be spurious. The professed date of the record is Saka 1009 which is said to correspond to the cyclic year Viśvávasu. But Viśvávasu is Saka 1048. The inscription mixes up the Vijayanagar and Mysore titles in describing Harihara who, it says, was ruling in Seringapatam. It tells us that Harihara caused a mātha to be built at Sánsa for his guru S'rivála-svämi and granted to him the village of Sómanáthapura. Then follows a very long list of the disciples of the mātha with the names of the places they lived in and the tutelary deities they worshipped. The plates are two in number, of unequal size, and engraved in modern Kannada characters.

Nárâyana-déva-Odayar.

57. There are two records of this prince, one at Baunerghatta, and the other, a copy of a copper plate inscription received from Ummattúr, Chamarañagar Taluk. The former, which is dated in 1326, says that in order that complete sovereignty might be to the māha-mandoléśvara, destroyer of hostile kings, champion over kings who break their word, S'ri-víra-Mallí-Ráya's son Nárayána-déva-Odayar, a grant was made to the temple by Sa...pá, son of Sóváma, of the Viśvámitra-gótra. The latter is very similar to T. Narsipura 64 and was issued in the same year, viz., 1397, only two months later. It states that while (with usual titles) Harihara was ruling the earth, Nárâyana-Odayar, son of the māha-mandoléśvara Mallappa-Odayar, for the long life, health and wealth of his father (i.e., uncle) Harihara, in the presence of the god Bhujangéśvara, made Konagalápura belonging to Ummattúr into an agrahára, and, naming it Nárâyanaapura after himself, granted the same to a number of Brahmans. The signature of Nárâyana-Odayar is given as Triyambaka. This prince is also mentioned in Kankanhalli 97, of 1400 A.D.

Bukka II.

58. There is only one record of this reign, a copper plate inscription, dated in 1404. It consists of 3 plates and was found in the records of the General and Revenue Secretariat. It records the grant by Bukka in Tárañá, which is coupled with the Saka year 1536, of the village Nñaváru, alias Bukkaráyapura, situated in Hombuchalsa of Maduvanka-nádu in Araga-stane, to a certain number of Brahmans.

? Harihara III.

59. A set of copper plates received from one Gundájaya, the arékak of the Triyambakéśara temple at Triyambakapura, Gundupet Taluk, records a grant by a Vijayanagar king named Harihara. The pedigree is thus given: Sangama, his son Bukka, his son Harihara, his son Bukkañá, his son Harihara. This Harihara is said to have restored a grant of certain lands for the god Triyambakadéva in Hémalambi, which is coupled with the Saka year 1532 clearly expressed in words. But Héma-
Iambi corresponds to Saka 1460, and we know of no king Harihara at this period. Again, there does not seem to be any epigraphical evidence to show that Bukka II had a son named Harihara, though we know that he had a son named Vira-Bûlpati-Odeyar. On the other hand, Déva-Rāya I, brother of Bukka II, had a son Harihara, whose inscriptions are dated in about 1420 A. D. (See Chamarajnagar 144 and 159 and Gundhupet 24). The plates in question may be of this Harihara who, though a nephew of Bukka I, is perhaps mentioned as his son, a practice which is not uncommon. With regard to the date I venture to think that 1432 may be a mistake of the engraver for Saka 1342 which is very near Hëmalambi. This will give us 1417 A. D. as the date of the record. Except these discrepancies there does not seem to be anything else in the plates to warrant the supposition that they are a fabrication.

Déva-Rāya II.

60. There are 3 inscriptions of this king, 2 copied at Bannerghatta and 1 at Krishnapura. The former, which are dated in 1423, record grants for the god Dämôdarap-perumâl by Perumâle-dêva-dänapâyaka, a famous general under Déva-Rāya II. He is not to be confused with his namesake of the Hoysala period (para 48). The epigraph at Krishnapura, dated in 1438, was briefly referred to in para 37. From it we learn that Perumâle-dêva-dänapâyaka had two sons: Tirumalanâtha-Odeyar and Chikka Perumâle-dêva-Odeyar, and that the latter was entrusted by Déva-Râya II with the rule of the Channapatna kingdom. The village Beṭṭahalli having for a long time been in ruins and the lands uncultivated, Chikka Perumâle-dêva-Odeyar gave them as a sarva-mänya to one Aḷâgi-setṭi with the condition that he should build a village, naming it Tirumalanâthapura, and spend the revenue derived from it for charitable purposes. Accordingly, Aḷâgi-setṭi, spending a large sum of his own money, caused to be built a town called Tirumalanâthapura, a tank called Äkkasamundra, another tank to the north named Tummasamundra as a charity of Tirumalanâtha-Odeyar, and, finding the temple of the god Ännâthâ in ruins, restored it, making at the same time a grant of certain lands for the god and for feeding Brahmans. He also bound himself not to touch even a single pie out of the income of the village for his own use but to spend it all for charitable purposes in order that the brothers—Tirumalanâtha-Odeyar and Chikka Perumâle-dêva-Odeyar—might attain ever-growing prosperity and sovereignty. Another inscription near Channapatna, which may be of the same period, records a grant by Dévarâja-Odeyar to one Beṭṭa for having built the stone fort of Channapatna. This Dévarâja-Odeyar may be identical with the Dévarâja-Odeyar of Nâgamangala, mentioned in an inscription of Déva-Râya II at Môdabidâre (Madras Annual Report for 1901, p 12).

Mallikârjuna.

61. The only record of this king is a copper plate inscription dated 1447 A.D. received from Gundâiya, the same that sent the plates of Harihara (para 59). It gives the usual genealogy of the Vijayanâgar kings down to Mallikârjuna who, it says, was so named because he was born by the favor of the god Mallikârjuna of Sëgiri. The name of the queen of Déva-Râya I is given as Dëmûmbikâ and not Hëmûmbikâ (Ep. Ind. III 37-37). The inscription records the grant by Mallikârjuna in Prânapura, which is coupled with the Saka year 1369, of the village named Kâdasûrû, situated in Kotsangâla-sithala of Ärandavâlî-vênî in the Hosa-patâna kingdom of the Hoysala country, to a certain number of Brahmans. The village was surnamed Prundhâdevârâyaputra after himself. His mother's name is given as Pobbalâ-dëvi. From one of the verses of this inscription it may perhaps be

Ar 07.
inferred that his father was recently dead at the time of the grant. The verse runs as follows:

\[ \text{Pitaryuparatā śrīmān dhi [mān] punyavatām varah} \]
\[ \text{Immadī-Praudhīdēvēndrō divyayatratra nṛpāgrihī} \]

The composer of the inscription was Nrisimha, son of Vādikāsari-bhaṭṭa of the Kāyaṇa-gōtra.

The short inscriptions on a pillar in front of the Tirakkachchi-nambi temple at Melkote may also belong to this reign. They are very similar to the ones discovered last year (see last year’s Report, para 31) on the pillars of the maṇṭapa in front of the Lakshmi-dēvi temple, and end like them with the word ṭhēv (place). They are 13 in number and the sculptures below which they are engraved represent incidents in the life of Arjuna. The following may be given as a specimen:

\[ \text{Arjuna-mu Indrākladati tapasu-māḍura ṭhēvu.—i.e. the place of Arjuna’s penance on the Indraklia mountain.} \]

Virāpāksha.

62. The only inscription of this reign, which is dated in 1459 A.D., was copied at Bāṭānghalli near Bannekhatta. It seems to record a grant by Srirangamāṭha’s son Srirangarāja for the god Dāmōkarap-perumal.

The so-called Second Vijayanagar Dynasty.

63. The dynasty founded by Narasa is generally called the Second Vijayanagar Dynasty. This name was adopted at a time when nothing was known about another dynasty that intervened between the first Vijayanagar Dynasty and the dynasty founded by Narasa. This intervening dynasty was founded by a Sāluva chief named Narasinha who was minister and general of the first dynasty. He usurped the throne and left the kingdom to his son named Immadī-Narasanga. A Tulva chief named Narasa, who was minister and general of this intervening dynasty, overthrew it in turn and left the kingdom to his descendants. This intervening dynasty ought properly to be called the Second Vijayanagar Dynasty and that founded by Narasa the Third Vijayanagar Dynasty. As a natural consequence, the Rama-Raja Dynasty will have to be styled the Fourth Vijayanagar Dynasty.

The facts contained in the chronicle of Nuniz, the Portuguese traveller (A Forgotten Empire, pp 305–315), with regard to the double usurpation mentioned above, are mainly correct and most of them are supported by epigraphical evidence, as will be shown below. A great deal of confusion has been caused by the perplexing similarity of the names of four successive rulers, all of whom were known as Narasinha. But many of the inscriptions of these rulers name them in such a way that they can be easily distinguished from one another. Thus the first Narasinha is as a rule called Narasanga, which is also the form occurring in the works of Portuguese and Muhammadan writers. He may be called Sāluva Narasangī I. His son, who succeeded him on the throne, is always named Immadī Narasanga. He may be designated Sāluva Narasangī II. Narasinha, the second usurper, is as a rule named Narasa, Narasa-Nāyaka (Nuniz always names him so) or Narasanga-Nāyaka. He may be called simply Narasa. His son is mostly known as Vira-Narasinha, and this name may be applied to him. The adoption of the above names will avoid all confusion. Now I will proceed to give a few facts from inscriptions in support of the double usurpation mentioned above and of a few other matters relating to the above four rulers.
Sāluva Narasinha I.

64. This chief belonged to the Sāluva family (see the next para). He was the real ruler of the Vijayanagar kingdom for nearly 40 years from about 1455 to 1493, in which latter year he appears to have died, this being the earliest known date of his son Sāluva Narasinha II. The last four rulers of the first dynasty which he supplanted were kings only in name, the real power being held in his own hands. Thus, so far back as 1459 we see him sending away Mallikārjuna to Penagonda (Mandya 12 and 59), and putting in 1462 his own minister Tirumalaiyāṅga-daḷapā on the throne of Mallikārjuna (Bowringpet 24). This Tirumalaiyāṅga may be his own elder brother Timma (see the next para) and identical with the Sāluva Tirumalaiyāṅga-mahārāja mentioned in No. 23 of Vol. II of South Indian Inscriptions. This Tirumalaiyāṅga, son of Gūndarāja, makes a grant in 1468 (Madras Annual Report for 1904, No. 249) for the merit of his younger brother Sāluva Narasinha I. Again, in 1468, during the nominal rule of Vīrāpākṣa, we find a grant made for Narasinga’s merit (Mulbagal 20); and in 1470 and 1472, during the same rule, we find Narasinda and his general Iśvara-nāyaka, father of Narasa, making grants for the merit of each other (Mulbagal 253 and Bowringpet 104). In 1472 he is styled maha-mahīḍalesvāra (South Indian Ins. I, No. 116). This title appears to have continued till 1484 in which year he is mentioned as ruling (Magadi 32). Mulbagal 104 mentions Narasinga’s administration of the kingdom in 1485, naming at the same time Vīrāpākṣa as the ruler. The usurpation of the throne most probably took place in 1486-87.

Sāluva Narasinda Ii Or Immadī Narasinda.

65. Narasinda II succeeded to the throne in 1493, in which year he is represented as ruling (Mudgere 50, 54, 56; inscription at Muttukūru—Madras Annual Report, 1997, p. 84). In the last inscription a subordinate of his, by name Narasa-nāyanagiriṇa (the second son), is mentioned. In 1495 he is given supreme titles; Narasa, son of Iśvara-nāyaka, is mentioned as his sēndākiṛipati; and grants are made for his and Narasa’s merit (Channarāyapatna 259 and Goribidmuru 78). In 1498 a grant is made for his merit by his house minister Tipparasayya (Heggadalevankote 74). From 1500 we find him styled only mahā-mahīḍalesvāra except in a copper plate grant (to be considered presently) issued in 1504. He must have died in this year, because Mulbagal 242 records a grant in 1505 for his spiritual merit.

A copper plate inscription of this king, dated in 1504 A.D., was procured from one Yajamāna Krishna-bhaṭṭa, a vṛttī-holder of Bankankaṭṭa agraṅga, Tarikere Taluk, who is a lineal descendant of the recipient of the original grant. The inscription is very similar to the one contained in the Dēvulapalli plates (Epi. Ind. VII. 74-85) of the same king and of the same year, only a few months earlier than that record. Stanza 3, 13, 17 and 19 of those plates are wanting, but there are two additional stanzas which do not however give any fresh information. The description there given (p. 74) of the plates applies mostly to these also; but the first plate has a crack, about 5 inches long, running breadthwise. The inscription records the grant, in Vaiśākha of the cyclic year Rākṣakaḥi, which is coupled with the Saka year 1426, by Immadī Narasinda, for the efficacy of the gift called mahā-kriṣṇapāma in which he had made, of the village Bankankaṭṭa situated in the Bāgār district, naming it Sāluva-sri-Narasamhaṇa-bābḍhī after himself, to Chikkaṇāṭa of the Haritasa-gōтра, Rik-sākha and Āsvālāyana-sūtra, son of Lingaṇāṭa and grandson of Haritāyaya. This record is of great historical importance as it gives an account of the Sāluva family to which the donor, Immadī Narasinda, belonged. The genealogy of the
family is thus given:—In the Moon’s race, Gunda; his sons—Gunda-Bomma, Mādirāja, Gantaya, Virahobala, Sāvitrī-Mangi and Sāluva-Mangi; the son of the last, Ganta; his son Gunda, married Mallambi; their son Nrisimaraya, who had the titles Dharavārahā, Sāluva, Barbaravaha, Punchaghāṭānāda, Mūrurayārakaṇa, Chauhāntamalla, Chālākya-Nārāyaṇa and Mōhana-Murāri, married Srinanagambhā; their son Immacī Narasimha. The last, the donor of this grant, had the title nīsima-
bhūdāna-chakravorti. We learn from the Telugu Jātisārma-Bhidravatam (Rpt. Ind. VII 76-77), which was dedicated to Narasa, that Sāluva-Mangi’s son Ganta had four sons: Gunda (mentioned in the inscription), Sāluva, Boppa and Tippa; and that Sāluva Narasimha I, son of Gunda, had an elder brother Timma. The last was referred to in the previous para. From Chitaldurg 29, of 1430, we learn that the above Sāluva Tippa, to whom the title Rāya-chauhāntamalla is applied, was the husband of Harima, the elder sister of Dēva-Rāya II; and Malur 4, of about 1435, tells us that he was the right arm of Dēva-Rāya II. Malur 1, 3 and 4, all of about 1435, mention his son Gōparaja and his grandson Tippa. A Sāluva Dēvappa-nāyaka, son of Sāluva Immacī-Rāya i.e., Immacī Narasimha, is mentioned as ruling the Tipplur district in 1493 (Dodballapur 42 and 45) and as making a grant in Channapatna in 1494 (Kum īgal 26).

66. Narasa, son of Īvara-nāyaka, who was a general under Sāluva Narasimha I, continued to be such under his son Immacī Narasimha also. In 1493 he is mentioned as a subordinate of Immacī Narasimha in an inscription at Muttukāru (Madras Annual Report, 1907, p. 84). In 1495 we find grants made for his and Immacī Narasimha’s merit (Goribidum 78 and Channaurapati 259). In the latter inscription he is said to be the son of Īvara-nāyaka and the śeṇḍhāpi of Immacī Narasimha. In 1498 one inscription styles him Immacī Narasimha’s śeṇḍhāpi (Maddagiri 33) and another, his maha-pradhāna (Mysore 33). An inscription at Prōddāṭhur (Madras Annual Report, 1905, No. 386) tells us that in 1498 he was a partner with Immacī Narasimha in the administration of the kingdom. In 1499 an inscription mentions him as the agent of Immacī Narasimha though at the same time it gives him supreme titles (Malur 5). Another inscription in Sanskrit, of the same date, copied in Cole’s Garden, Mysore, calls him king and is full of his praise. It may be concluded that in this year he usurped the throne and sent away Immacī Narasimha to Penugonda if he had not already done so. If further evidence of Narasa’s usurpation of the throne is required it is amply furnished by Dodballapur 1, of 1510, which says that Narsapna-
Nāyaka, father of Krishna-Rāya, gained possession of the Narapati throne, kingdom and land by the might of his arm, and established a firm kingdom. In 1502 he is given supreme titles (Nanjangud 88). But he was not destined to enjoy regal power for long; for we learn from Krishnaraṇapāt 64 that he died in 1503 and that a grant was made for his spiritual merit. Immacī Narasimha died in the following year and an inscription (Mulbagal 242) records grants in 1505 for the spiritual welfare of both. We now see that the statement of Numiz that Narasa ascended the throne after both the sons of Sāluva Narasimha I had been murdered is not correct, for we know that Immacī Narasimha survived Narasa by one year.

Vira-Narasimha.

67. Vira-Narasimha ascended the throne in 1504 and reigned, as Numiz says, for 6 years, being succeeded by Krishna-Rāya in 1509. There are a few inscriptions in which a reference is made to his grants in 1501-02 (Rpt. Ind. VII. 90; Nagar 64); but as his father was then alive he could not have made them as the reigning sovereign.
In 1504 an inscription mentions him as simply Vira-pratāpa Narasinga-Rāya (Goribidūru 38); but in 1505 he is given supreme titles (Ibid. 77). An inscription of his reign, dated in 1506, which was copied at Jālalahali, a village about 4 miles to the north-west of Bangalore, "is of very great historical value as it enables us to solve the mystery about the "Bushalrao" of Nuniz. Nuniz invariably gives Bushalrao, i.e., Bhujabala-Rāya as the name of the elder brother of Krishna-Rāya. The epithet Bhujabala is applied to Vira-Narasimha in several inscriptions. For instance, Gundulpet 67, of 1505, and Malvalli 95, of 1506, call him Bhujabala-pratāpa Narasimha-Mahārāja. But in the Jālalahali inscription he is mentioned as simply Vira-pratāpa Bhujabala-Rāya. Hunsur 17, of the same year, when carefully examined, may disclose the same name. Mudgeere 41, of 1516, is very interesting as it informs us that Bhujabala-Rāya had led an expedition against the Tulu country and that Imanji Bhairasa-Oḍayar, who had then made a vow that if the army of Bhujabala-Rāya should go back he would repair the temple of the god Kaṭasanātha, fulfilled that vow in 1516 in the reign of Bhujabala-Rāya's successor Krishna-Rāya. Mr. Sewell's objection (Epi. Ind. IX 174) against taking the Bhujabala-Rāya of this record as referring to Vira-Narasimha, which is chiefly based on the fact that the date 1516 does not fall within his reign, can be easily met by the reasonable supposition that the vow made formerly was fulfilled a few years later at the time of the record. The inscription at Jālalahali is an unfinished record. It mentions one Tipparasayya as the agent for Bhujabala-Rāya's affairs. This is identical with the Tipparasayya mentioned in para 55 above, who is called Tipparasayya of Sivanasamudra in Heggadamavankote 59, of 1499. The last record of Vira-Narasimha is Malur 6, dated in 1509.

The above account, based entirely on epigraphical evidence, will, it is hoped, clear in some degree the mist that is hanging over the period of Vijayanagar history between the reigns of Mallikarjuna and Krishna-Rāya and remove the confusion of which Mr. Sewell so bitterly complains. (A Forgotten Empire, pp. 96 and 308.)

Krisna-Rāya.

68. Two sets of copper plates of this king have been procured, one from arṇak Gundaiya of Triyambakapura, Gundulpet-Taluk, and the other from Mr. M. A. Srinivasaiah, Advocate, Hassan. The first, dated in 1521, records a grant for the god Triyambakēvara of Triyambakapura; and the second, dated in 1516, is the original of the inscription printed from a hand-copy as No. 115 of Mandy Taluk. In the latter plates it is stated of Gōvinda-Rāja, the recipient of the grant, that he was the guru of kings and the guru of Krishna-Rāya himself (dēchāryya mahi-pāṇidin svedchāryya mahātmāna—not found in the printed copy), thus confirming the statement made in the Mahāvāra-narapati-vijaya, which was quoted in para 53 of the last year's report. They also enable us to correct a mistake in the printed copy (vītira-kusuṇa-sravē for vītira-kusuṇa-sravē) on the strength of which a story about Gōvinda-Rāja is related (Ep. Cur. III. 24). The epithet, 'on whom Venkatēsa placed a garland,' does not apply to Gōvinda-Rāja but to the progenitor of his family, Ananṭaḥārya. Sabhāpāti was the composer of both the inscriptions. The engraver of the earlier grant was Mallapāchārya, son of Viraṇāchārya; and of the later, Viraṇāchārya, son of Mallapāa.

In the last year's report (para 44) it was stated that Krisna-Rāya's invasion of Mysore, which was alluded to in a Melkote inscription, was not mentioned in any other grant. An inscription at Amarāvati (Ep. Ind. VII. 16) tells us that he took
Sivanasamudra by a forcible attack. He also captured the fortress of Seringapatam and reduced all Mysore to obedience (A Forgotten Empire, p. 130). Viraça-Nāyaka mentioned in the same para is most probably identical with the Viranna-danaśyaka (minister of Dēva-Rāya) of Anekal 85, dated in 1415 A. D.

Acharya-Rāya.

69. There are only two records of this reign, one an incomplete inscription dated 1555, copied at Kētamāranahalli near Bangalore; and the other a copper plate received from Subhāpandita, Draughtsman, Revenue Survey Office, Bangalore. The latter is an interesting Telugu inscription dated in the cyclic year Vikriti, which is coupled with the Saka year 1543, probably by mistake of the engraver for 1455. The date intended appears to be 1551 A. D. There appears to have arisen a dispute between two sects of weavers—Dēvāngi and Sīle—as to which of them was entitled to be styled coverers of nudity (māṇapagāhulu) and producers of five colours (parvcharangi-nirnāma-kartalu) when a Brahman who was appealed to settled the dispute in favor of the former sect by quoting authorities from the Purāṇas. The members of the former sect showed their gratitude to the Brahman by making him their purūkhīt and by pledging themselves to pay him certain honors and sums of money on occasions of marriage, death, etc. They call themselves descendants of Dēvāngi-Dāsimaiya. The donee was Sangamāsvara-somayājuh of the Śrīvatsa-gūra, Āpastamba-sūtra, Yajū-sākhā and Bhārgava-Sāndipa family, son of Bollapinni Lakshmīkānta-somayājuh.

Sudādeva-Rāya.

70. Three of the inscriptions copied at Banerghatta belong to this reign, though the king is not named in them. Two of them, which are engraved on the south base of the lofty dhvaja-stambha near the Anjaneya temple, tell us that the pillar was caused to be made by Māhāvā-pandita's son Bhāskara-pandita by order of the maha-mayadēvārava Tīmmayadēva-mahā-arasu; and the third, which is partly on the west base of the same pillar, gives the names of the masons who made it. Among these are Ilayaperumal's son Tirumala-letha, Māruva and Mādeva. This Timmayadēva-mahā-arasu is evidently identical with the Timmayadēva-mahā-arasu of Nandyāla referred to in para 39 of the last year's report. The date of the Banerghatta inscriptions may therefore be taken to be about 1550. Mayyā 88 also records a grant by the same chief. In a Telugu work called Kolapurnodaya by Śrūrama, which was dedicated to the Nandyāla chief Krishnarāja, whose period was about 1560 A. D., the genealogy of the latter is given thus:—Arvīpi Bukkarāja (about 1470 A. D.); his eldest son Singarāja; his son Narasingarāja; his son Nārapaṇa; his son Narasingarāja; his son Krishnarāja. The third and fourth are mentioned in the Melkote inscriptions.

Ummattur.

71. A copper plate inscription of the mahā-mayadēvārava Sṛ-vīra-Somarāya-Odeyar, a chief of Ummattur, was copied during the year. It is engraved on one plate, which was sent by archaś Gundaiya of Triyambakapura, Gundupet Taluk. The inscription records a grant in the cyclic year Chitrabahuṇa by Sṛ-vīra-Somarāya-Odeyar of certain lands to his guru Rudrāksha-Odeyar for Sīva-pāja. Chamrajnagar 185, of 1482, records a grant by the same chief. We may therefore conclude that the date of the present inscription is 1463 A. D. Gundupet 47 records a grant to the same Rudrāksha-Odeyar by Somarāya-Odeyar's son Dēvarāja-Odeyar.
SANTEBENNUR.

72. An inscription copied at Anaji, Davangere Taluk, relates to this family of chiefs. It records a grant in the year Srimukha to Māchapatēva’s mātha at Anaji by Chikka Nāgapa-Nāyaka, son of Koma-Nāyaka who was the son-in-law of Vira-Hanumapa-Nāyaka of Santebennur, for the merit of his parents. The date of the grant may be 1578 A. D.

CHITALDESG.

73. Another inscription copied at Anaji records a grant in the cyclic year Vikrama by Kāmages-Kastūri-Madakēri-Nāyaka of certain lands to Bījha-bhāṭṭa of Ucchinsangidurga, son of Yellam-bhāṭṭa of the Apastamba-sūtra and Kaundinya-gōтра. The date may be 1580 A. D.

MYSORE.

74. There are nearly 25 inscriptions of the Mysore kings, beginning in the reign of Chāma-Rāja-Odeyar VI and ending in the reign of Krishna-Rāja-Odeyar III, covering a period of nearly 250 years from 1628 to about 1860 A. D. A few more records may be of the same period though they do not mention the reigning king. Two of the inscriptions are of interest as recording grants by Tippu Sultan to the Melkote temple.

Chāma-Rāja-Odeyar VI.

75. A copper plate inscription of this king, dated in 1623 A. D., was received from Pandit Anandālīvūr of my office. It consists of three plates engraved in Dēvanāgarī characters. The language is Kannada with the exception of a few Sanskrit stanzas at the beginning and the end. The genealogy of Chāma-Rāja is thus given: Rāja-bhāpāla of Mysore; his son Narasī-Rāja, married Homamāmbā; their son Chāma-Rāja. He is stated to be the lord of the celebrated throne of Bhōja in Seringapatam. The inscription states that while the mahā-rājdahirāja rāja-paramēśvara śri-vira-Rāma-Dēva-Rāya was ruling the earth, seated on the jewelled throne in Penagode-durga, otherwise called Ghamagiri, Chāma-Rāja-Odeyar of the Aṭṛaya-gōtra, Aṣvalāyana-sūtra and Rik-sākhā, granted in Dundubhi, which is coupled with the Saka year 1544 (expired), on the auspicious occasion of ardhādaya, certain villages (named) to Rāmājaya-Virūphākshaya-Gōvindayya of the Kāśyapa-gōtra, Aṣvalāyana-sūtra and Rik-sākhā, son of Appāji-pañjīta and grandson of Hiriyānā-pañjīta. The grant was made in the presence of the god Śrī-Ranganāṭha of Sṛirangapattana, situated between the two branches of the Kavarī, for the merit of his parents. A stānza at the close of the record calls the donee a minister. The inscription was composed by Nrisimha, son of Gajārāṇya-Nrisimha-paurāṇika and pupil of Naujīnatḥa; and engraved by Timmaṇa, son of Singari of Takkai. It may be added here that this king was the author of a Kannada prose version of Vālmikī-Rāmāyana, which is known as Chāmarajōkēti-vilāsa.

Chikka-Dēva-Rāja-Odeyar

76. The inscriptions on two gold ornaments in the Melkote temple tell us that they were presents from Chikka-Dēva-Rāja-Odeyar. Another inscription on a mantapā to the north of the pond known as Kalyānī, says that it was caused to be erected by his queen Dēvājamma of Yelandur. Another mantapā close by, bears an inscription (Seringapatam 83) which states that it was caused to be built by Amṛtamma, queen of Doddā-Dēva-Rāja-Odeyar (1659-1672) and mother of Chikka-Dēva-Rāja-Odeyar. This king was not only a liberal patron of literary merit but also an author of several Sanskrit and Kannada works. His period is 1672-1704.
77. From an inscription on a silver platter in the Melkote temple, we learn that it was a gift of Nāchēhāramma and Tiruvėṅgaḍāmma, the lawful wives of Rāmāyana Tirumalāchārya. The latter was the composer of two copper plate inscriptions—Seringapatam 64 (of 1722) and 100 (of 1724)—of this king, in one of which he speaks of himself as skilled in Kannada, Telugu and Sanskrit poetry and in music in a stanza which runs as follows:

Karnatākadhāra-su-Sanskrita-kavītā-gūndharrakēṭhu yah kuśalā
Tēnēdām Rāmāyana-Tirumalayāchārya-sūrīṇā phāṇītam

He was probably the court poet of the king.

78. Three copper plate inscriptions of this king were received from Gurukār Sūbbanna of Gāṭṭāvāḍī, Nanjangud Taluk. Two of them are dated in 1761 A. D., and the third in 1762. All of them are sale deeds caused to be executed by the king in favor of Venkatarāmajī, Sītārāma-sōmayājī and Rangu-bhatta, the villages sold to them being Chikkāṭi and Karnahalli in Tāyūr-sthalā, and Chikka-Dōṅkhihalli in Tūrvekere-sthalā. It may be noted that the price received was in each case nearly ten times the value of the annual rent. An inscription on a silver camphor-burner in the Melkote temple tells us that it was presented by Dāḷavāyī-Dēvarājaiya of Mysore. Dāḷavāyī-Dēvarājaiya and his younger brother Sārvādhiḍhārír Nānjarājaiya, surnamed Karpāchārī, played a very prominent part in the history of Mysore about the middle of the 18th century.

Tippu Sultan.
79. It is remarkable that two silver vessels in the Melkote temple bear inscriptions in the Kannada language stating that they were presents from Tippu Sultan Bāḍshāh. The inscription runs as follows:

Tippā Sulatīna Pāḍādakara dharmā.

80. Several records of this king were copied at Mysore and Melkote. One of them, in the Śrī-Lakshumānamāsvāmi temple in Mysore, is of interest as it gives the date on which this king was installed on the throne of his ancestors after the fall of Tippu. The date given is the 13th lunar day of the dark fortnight of Jyēṣṭha of the cyclic year Śiddhāarthi, which is coupled with the Sāku year 1722, corresponding to 30th June 1799. It records the erection of a mantapa in 1839, on the spot where the installation took place, by Gurikār Puttaiya of the kāṅṭak-krāṅce. It was in this temple that the installation took place in 1799.

An inscription in the Śrī Prasannakrishnasvāmi temple, Mysore, which is dated in 1829, gives incidentally some interesting details about the several acts of piety and benevolence done by Krishna-Rāja-Odeyar III. The main object of the inscription is to record the erection of the temple, the setting up of the god Krishna and the provision made for the services in the temple. It opens with a Sanskrit verse in praise of Ambā or Pārvati and goes on to say that Krishna-Rāja-Odeyar (with all the Mysore titles), son of Chāma-Rāja-Odeyar and Kempinanjamāmbi, seated on the jewelled throne of Mysore on which Rāja-Odeyar and other kings descended from the lunar race had successively sat, for the pleasure of his tutelary deity Śrī Chāmundaśvari, performed the following nine kinds of service, naming them 'the nine jewels':—(1) The jewel of ornament: presenting crowns, set with
jewels, called *Krisnarájamudis* to the gods of Melkote, Nanjangud, Chamarajanaagar, Mysore and other places; (2) the jewel of patriotism: founding Chamarajanaagar and other cities, towns and villages; (3) the jewel of devotion: building the Chamarágavámi and the Nárâyanaśvámi temples at Chamarajanaagar and the Prasannakrishnásvámi temple in Mysore; (4) the jewel of donation: making several *agraháras* such as the Krishnarájadrapura *agrahára*, so named after himself, and giving them away with lands and other requirements; (5) the jewel of consecration: building towers to the temples of Chámnándávari, Sránikanthésvara, Chamarajésvara and Lakshmíramañquesvámi, and consecrating them; (6) the jewel of beneficence: constructing dams such as Krishnarákakatte across the Kávéri and flights of steps such as Krishnarájaścápáma at Paschimaváhini; (7) the jewel of charity: maintaining chaultries for feeding pilgrims at Káśi, Jagannáth, Srírangam, Kánci, Tirupáti, Melkote and other sacred places; (8) the jewel of fame: issuing gold and silver coins such as Krishnarája-varaha and Krishnarája-hana; and (9) the jewel of speech: writing Kannada commentaries on the Puráṇas and Iihásas, such as the Bhágavata and the Adhyátya-Rámáyana, and original poems such as *Svámydhikarupayága*. After creating the above nine jewels, the record continues, he submitted this stone sásana to the Prasannakrishnásvámi temple which was included in the ‘jewel of devotion’ (No. 3 above). Images of several other gods besides that of Krishna and images of Ráma, Návála and other sages were also set up. The image of the Goddess Perumcévi which was at Terakánambí, having been formerly removed to that place from Conjeeveram, was brought to Mysore and set up in this temple; and the Sáthakópa—Saint Ñamalvár represented as the holy feet of Vishnu—was brought from the Sró-Nárâyanaśvámi temple at Melkote, the *dieya-désa* (sacred place) of the State.

An annual grant of 5000 Kanúrátí varahas was made to provide for offerings, lamps, various festivals, teaching the Vedas and feeding Brahmins. Finally, in order to receive *tirtha* and *pradá* every day, the images of the king, his crowned queen and two other queens were also set up in the temple. With regard to the ‘jewel of speech’ (No. 9), it may be stated here that Krishna-Rája-Odeyar was a munificent patron of literary merit and the author of a good number of Kannada versions of the Puránas and Sanskrit classics. Nearly 50 works, some of them very voluminous, are attributed to him. Many of these may have been written under his guidance by the court pandita; but still the extent of vernacular literature thus produced with the object of popularising Sanskrit literature is something remarkable. Among the works written by him or under his patronage may be mentioned Kannada versions of the Mahábáráta, the Rámáyana, Harivámása, Dévi-Bhágavata, Bhagavadgíta, Súrénarasamhíte, Káśi-khandá, Laínga-purána, Uttará-gíte, Gaya-charitre, Hálágya-máhátya, Bhaktavílása-darpána; Pancharástra, Kádambari, the three dramás of Kálidásá, Daśakumára-charite, Uttararáma-charite and Ratnávali.

Another inscription in the same temple, dated in 1838, says that Krishna-Rája-Odeyar III and Chikka-Puṭṭatáyammaní made the *tuldhalára* gift in that year for the second time. An inscription in the Sró-Lakshmíramañquesvámi temple, dated 1851, records the restoration of the tower by Krishna-Rája-Odeyar. The tower formerly erected by Rája-Odeyar had now become dilapidated. In speaking of the god of the temple, the record says that he changed poison into nectar for Rája-Odeyar, alluding to a tradition according to which Rája-Odeyar to whom the *archak* of the temple served poisoned *tirtha* at the instigation of some of his enemies.

Ar. 68
swallowed it and was not harmed in the least owing to his firm faith in the god. This temple is an old one. It was in existence before 1499 A. D. as the inscription in Cole’s Garden (para 66) records a grant to it by Simha-bhūpati, minister of Narasa.

The inscriptions on two gold ornaments in the Melkote temple tell us that they were presented by this king. About a dozen silver vessels in the same temple, several of them very big in size, bear inscriptions stating that they were the gifts of Muddulingamma, the lawful wife of Krishna-Rāja-Oḍeyar of the Mysore State. In a room called rājā-korafi (king’s room) in the same temple, there are five images on the pedestals of which a few letters in Kannada are inscribed. These images represent Krishna-Rāja-Oḍeyar III and his four queens. On the pedestal of the central image which represents the king the word khäsa (own) is engraved. On the pedestals of the two images to the right, the syllables Lakṣamā and Kālōṣamā are respectively inscribed. These represent Lakṣmīvilāsa-Sannidhāna and Ramāvilāsa-Sannidhāna. Similarly, the syllables Kṛṣṇa and Sīkṣamā engraved on the pedestals of the images to the left represent Kṛṣṇāvilāsa-Sannidhāna and Sītāvilāsa-Sannidhāna.

**THE MUGHALS.**

81. The only record of this period is a copper plate inscription in Kannada dated in 1746 A. D. It was received from Dodāmane Śiddarāmane-Gauda of Yaḷanaḍu, Chikmaikanhalli Taluk. It consists of only one plate with a silver seal soldered into it at the top. The seal contains three lines in Persian characters which run thus:

1132 Muhammad Shāh
Bādshah Gāzi
Ismail Khān Šādi

Though a Muhammadan grant it begins with the usual verse in praise of Sambhi. It is dated in both the Saka and the Muhammadan eras, the date given being the first lunar day of the bright fortnight of Mārgasīra of the cyclic year Akṣaya, which is coupled with the Saka year 1668, corresponding to the 29th day of Sauvil of A. H., 1156. Thus the date of the seal is 24 years earlier than that of the grant. The name of the donor is not given; he is probably the Ismail Khān of the seal, or the Emperor Muhammad Shāh himself. The inscription records a grant of land to Mari-Sidda-Gauda, son of Siddapa-Gauda, who was the Gauda of Yaḷanaḍu of Būḍihāl-sælæ. The reason for the grant is thus given: “As you are a very loyal servant of our palace and as you have newly built the fort of Yaḷanaḍu, we, in appreciation of your single-minded devotion, make this grant.” Būḍihāl, mentioned above, was one of the 7 parganas of the Mughal Province of Sira, the others being Basavapatna, Pennakonda, Dodullapur, Hoskote, Kolar and Sira itself.

**MISCELLANEOUS INSCRIPTIONS.**

82. There are some miscellaneous inscriptions which cannot be assigned to any specific dynasty. As they are not of much historical importance they may be passed over. A stone inscription at Mattikere near Bangalore is of some interest as it records a grant made during the time of the British Commission in Mysore. It is engraved on 7 stones which are set up at the boundaries of a field. It is dated both in the Saka and the Christian era. A grant of land was made on the 31st of July 1834 to Valārū Vīrāņi Pilē for having built the tank at Mattikere, and the stone Navaṇa was set up according to Hūjār orders. An inscription on the ceiling of the mantapa over the bṛindāraṇa of a former svāmi of the Yatirāja-māṭhā at Melkote (see paras 40 and 41 of the last year’s report), tells us that the svāmi interred there
was known as Yadugiri-Yatārāja-Sampatkumāra-svāmi and that before he became a sannyāsi, his name was Prativādibhayankaram Tondunur Singaraiyengār. From his taniyām (memorial verse) we learn that he died in 1839. Another inscription on a beam of a mantapa in the Kunigal street at Melkote, dated 1845, says that it was built by one Kāṅkāryam Tirumalakārya for the festival in connection with the commencement of the recitation of Śakasa-pāṭhā or Tiruvāyūnāli (see para 42) a Tamil hymn consisting of about 1,000 stanzas, and presented to the god Sampatkumāra. The inscription also tells us that the progenitor of the donor’s family, Śrīsālla-guru, set up the god Vaikunthanātha and the ten Saints called Aiyārs (see para 50 of the last year’s report) at Melkote, presented to the temple a vīhara known as Samara-bhūpāla and received the surname Kāṅkāryam from the god at Melkote.

Manuscripts.

83. During the year under report several important manuscript works were obtained. One of these deserves special mention as it supplies valuable information regarding the Vijayanagar king Sangama II, son of Kampana, his minister Sāyana and the latter’s younger brother Bhoganaṭha. The work is called Alankaṇā-suśākā-nidhi and was composed by Sāyana. Unfortunately the manuscript obtained is only a fragment. A peculiarity of the work consists in the majority of the illustrative examples being in praise of Sāyana himself. Some of Bhoganaṭha’s works are named and quoted from. These are Ramādeva, Tripuravijaya, Srīdara-manjari, Uddhayana-mulī, Mahāgana-patistava and Gaurināṭhataka. Of these, Uddhayana-mulī appears to have been specially written by Bhoganaṭha in praise of Sāyana. I have gathered the following items of information from the stanzas given as illustrative examples in this manuscript.—Sangama II was a posthumous child. He was taught by Sāyana from his childhood. During his minority, Sāyana, who was practically the regent, marched against Champa-narāinda and defeated him. Sāyana had three sons: Kampana, Māyana and Singaṭa. His wife was Himavati. His father was Māyana and his elder brother Madhavāchārya. He also wrote a work on medicine. Sangama II attacked Garuda-nagara and defeated its king.

Of the other manuscripts, Aṣṭasākhi is a commentary on Samantabhadra’s Aṣṭa-mānusya by Akalanka, the celebrated Jain philosopher of the 8th century, who is said to have gained a complete victory over the Buddhists at Kanchi and to have procured their banishment to the island of Ceylon. Lāmavasāsaa is a small work on genders by the Jain author Harshavardhana, son of Śrīvardhana, who probably flourished in the 11th century. He mentions as his predecessors in the same field Vyasā, Sākara, Chandra, Vararuci, Vidyānātha and Pāṇini. Śrīnagārakā-ṝhā is a Kannada work bearing on Jain philosophy by Nātanana of Samadlippura who lived in the 16th century.

R. NARASIMHACHAR,
Officer in charge of Archaeological Researches in Mysore.

BANGALORE,
28th July 1908.
Read—


ORDER THEREON.—Recorded.

2. Government have read the above report, which is full and interesting, with satisfaction. It is a record of good work done with care and intelligence. Several new inscriptions have been discovered. The Officer in charge of the Archaeological Researches has brought to the notice of Government the existence of some temples which deserve protection as good examples of ancient architecture. He is requested to send up a separate report containing his suggestions which will be dealt with in due course in consultation with the Chief Engineer and the Deputy Commissioners concerned.

3. One of the operations of the Department was the excavation carried on on the site of the old town of Chandravalli in the Chitaldrug District, which has resulted in several interesting finds of old pottery, coins, etc. Government desire that the investigations should be pursued and separate orders will be issued in regard to this subject.

4. The Officer in charge of Archaeological Researches is requested to report separately the progress made since April 1907 in the preparation of the Architectural Portfolio.

K. S. CHANDRASEKHARA AIYAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Inspector-General of Education for communication to the Officer in charge of Archaeological Researches.

Exh.—C. V.
ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1909.

PART I.—Work of the Department.

1. The Draughtsman and Photographer, whose period of special duty under
Mr. E. R. Subraye for work connected with the 3rd Maharaja Kumari’s Mansion
was extended to six months by Government Order No. G. 6950-2—G. M. 43-07-40,
dated 26th May 1908, returned to office on the 20th of July 1908.

2. In their Order No. G. 1075-6—G. M. 67-06-75, dated 15th August 1908,
the Government sanctioned the retention until the end of the year 1908-09 of the
services of the temporary establishment for the preparation of the General Index
to the volumes of the Epigraphia Carnatica.

3. For copying new Tamil inscriptions and for taking mechanical copies of
all the newly discovered inscriptions in different parts of the Province, the temporary
re-employment of the late Tamil Pandit of the Department and of two peons
respectively was sanctioned in Government Order No. G. 5473-74—G. M. 25-3-08,
dated 25th March 1908, with effect from 1st July 1908; and in their Order No. G.
1156-57—G. M. 43-07-54, dated 29th August 1908, the Government subsequently
limited the period of the retention of the services of the above establishment to
one year.

4. In connection with the publication of revised editions of the Sravan Belgola
and other volumes of inscriptions, the temporary employment for the period of one
year of an additional English clerk was sanctioned in Government Order No. G.
2960-61—G. M. 43-07-56, dated 14th November 1908. The new clerk entered
upon his duties on 17th December 1908.

5. In the above Order Government have also made a suitable provision in the
Archaeological budget for work connected with the exploration and excavation of
ancient sites for archaeological purposes.

6. Anandalvar had privilege leave for nearly three months and Padmanaja
Pandit leave without allowances for nearly two months. Venkamachar and Ramaswami Sastrī were also on leave for about a month and a half and a month respectively.

7. As desired by Government in their No. G. 4774—G. M. 180-07-4, dated
14th February 1908, I made a tour to Arkalgud Taluk, Hassan District, in October
1908, to inspect the Siva temple at Ramenhalli, Arkalgud Taluk, and to examine the
inscriptions in it. The temple, which is built in the Chalukyan style of architecture, is now in ruins. From one of the inscriptions in the temple we learn that
the tower and other portions which had fallen down were repaired in 1719 A.D.
by one Shambhog Venkatesaiah who rebuilt them with brick and chunam. Architecturally there is nothing remarkable about the temple. Of the five inscriptions
which are found here, four are already printed in the Hassan volume as Nos. 14-17
of the Arkalgud Taluk. The remaining inscription is on a stone set up to the
right of the main entrance. The letters being mostly worn out, only the purport
of this inscription was given in brackets under Arkalgud No. 15. Now, however,
it has been found possible to decipher and copy a large portion of it, though the
top part is completely effaced. The epigraph tells us that a certain Ramaiyah, the
Srikrupan-hazgade of Kōnga-nādu, set up the god Rāmanathā in 1213 A.D. and
endowed the temple with some lands. The Narasimha, Isvara and Virabhadra
temples at Arkalgud were also inspected.
8. On my way to Arkalgud, I stopped for some time at Hassan and examined the Kēśava, Hāsanāmbī, Pārśvanāthī, Virūpāksha and Gopālakrishna temples. Two vīratakale, bearing inscriptions which are not quite legible, were discovered in the flower garden to the west of the Devikere tank. At about the 9th mile from Hassan on the Arkalgud road is a village named Kallārēkoppal to the east of which there is a conspicuous Roman Catholic chapel built on a high hill. Around this place there are a few villages inhabited by Native Christians, and in one of these, namely, Sathalli, a Roman Catholic Father has his residence. I am told that a jātra is held on the hill every year. The village Sathalli is of interest as having been the scene of the labours of the well-known Abbe Dubois at the beginning of the last century. I also inspected Bikanhallī and Gorur on the way. At the latter place, the Paravaśudēva, Nārasimha, Trikātēsvara and Kallāsesvara temples were examined and 4 new inscriptions discovered—1 in the first temple and 3 in the third. The latter belong to the 12th century. A new inscription of about the 15th century was also discovered at Homangōḍanhalli, Arkalgud Taluk, about four miles from Gorur. The inscription on an old vīrakal near Vaddarhallī, about a mile from Gorur, which is printed as Arkalgud 11, was carefully examined and some important corrections made in the printed copy.

9. I left Arkalgud for Rāmanathpur on October 18th and discovered a few new inscriptions on the way—1 at Mokali, 2 at Dodda Mage, 1 at Nīlaiyāgilu and 3 at Mangur. At Ramanathpur, the Rāmeśvara, Agasāyēsvara, Subrahmanyā and Rāma temples were inspected as also the Lakṣmīpātēsvara and Vāsāpuri Anjānēya temples at Mallārājapatrā on the opposite bank of the Kaveri. About 27 new inscriptions were discovered in the Rāmeśvara temple and 2 in the Lakṣmīpātēsvara temple. Of the former, 1 is inscribed in Nāgarī characters on the outer wall of the gavbhā-griha and belongs to the reign of the Vijayanagar king Harihara II; 1 is engraved on the pedestal of the Tāṇḍavēśvara image; 3 on the floor in the naivamṣa; and the rest are written over the entrances to the rooms in the verandah around the temple, giving the names of the gods set up in the several rooms together with those of the men who set them up. Among these men several belonged to the Mysore Rāsu community. Two short inscriptions were also discovered on a rock in the bed of the river. On finishing my work at Ramanathpur, I went to Basavanapattana, inspected the Shadbhāvarashīlēsvara, Sāntēsvara, Pratātpārtaśarāvēsvara and Lakṣmikānta temples and discovered 5 new inscriptions. Two of these which are on vīrakals refer to a fight between the Hoysala king Nārasimha III and his brother Rāmanathī.

10. On my way back to Arskere, I inspected Kōramangala, Hīrīkāḍallūr and Hāranhallī. At about the 6th mile from Hassan on the Hassan-Arskere road, a cart-track leads to Kōramangala, situated at a distance of about three miles from the road. The village contains three temples in the Chālukyan style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Būḍēśvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebid, the Būḍēśvara temple may be looked upon as an excellent specimen of the Chālukyan style both in design and execution. The tower is very artistically executed and the sculptures in front of it representing Sāla in the act of stabbing the tiger is an excellent piece of workmanship both as regards expression and ornamentation. The same may be said of the images inside the temple, especially Sāradā and Gananḍari, which are wonderful works of art, and which have fortunately escaped mutilation owing to the darkness in the interior of the temple. This temple deserves to be conserved at any cost. The north wall is a little out of plumb and has to be set right at once. A high compound wall and strong doors are urgently required for the preservation of the temple. The Chennakesava temple at Hīrīkāḍallūr, about 1½ miles from Dăda, is in ruins and does not deserve the labour and expense of restoration. Two new inscriptions were discovered in this temple. At Hāranhallī, about 5 miles from Arskere, there are two temples, the Chennakesava and the Sōmāvēśvara, which are also good specimens of Chālukyan architecture. They were built in the 16th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysāḷa temple at Halebid, which they resemble in the interior also though the area is much smaller, and the towers are in a good state of preservation. The Sōmāvēśvara temple is in an unfinished state as regards its exterior owing probably to some political trouble at
the time, portions of the rows of animals, etc., on the outer walls and nearly half the tower being left uncarved. The Chennakēśava temple is well preserved while the Śomēśvara temple is woefully neglected. The northern wall has in part fallen down. But there cannot be much difficulty in restoring it as all the stones are lying on the spot. This charming little temple deserves conservation and the work of restoration has to be taken in hand as early as possible. A compound wall and strong doors are urgently required as in the case of the temple at Kōramangala. There being no door to the temple, no image in the interior has escaped mutilation. While at Kōramangala and Hirikadalu, I was told that some images belonging to the temples in those places had been removed by some people with the connivance of the village or taluk authorities. Such vandalism can only be put a stop to, to the immense advantage of temples and other buildings of archaeological and historical interest, by bringing into force in the Province an act similar to the Ancient Monuments Preservation Act. The sooner this is done, the better. I also inspected the Kalliēśvara, Bairebdēya and Chandramaulēśvar temple at Haranahalli and discovered a few new inscriptions in the place—one on a beam in the Śomēśvara temple, one on two beams in the Chennakēśava temple, one at the Ramānandadvēli and the other near a well known as Vēdikēbdēri.

11. At Asirikere I inspected the Īśvara temple in the north-east, the ruined Jaina temple styled Sahā-rakhta-Jiñālaya in the inscriptions and the Tirupati temple at the foot of the hill. The Īśvara temple is a good example of Chālukyan architecture, the circular porch in front being unique in design and construction. The temple is well preserved. The Bōchēśvara and the Śomēśvara temples, which are not in any way inferior in architectural beauty, ought to be conserved like this temple. Two new inscriptions were discovered in the ruined Jaina temple, one on a pillar and the other on the pedestal of a mutilated Jaina image; and two more on the beams of the temple in front of the temple at the foot of the hill. There was also a new inscription on the left side of the stone containing Asirikere 80 and another on a slant to the right of the road leading to Tirupati.

12. In May 1908 Mr. J. H. Marshall, the Director-General of Archaeology, had sent me a cutting from the Madras Mail, containing an account by Dr. Dreaper of the ruins of Chandravalli near Chitradurg, and enquired if I could give him any other information about the ruins. He had also requested me to send him some specimens of the pottery and coins to be found there. With the object, therefore, of inspecting this ancient site of Chandravalli, I left Asirikere for Chitradurg on October 21. On the way I examined the Gopēkarēśha, Sankaralinga, Virabhādra and Siddhārāmēśvara temples at Holakere and discovered a new inscription at the last mentioned temple. At Chitradurg I inspected the ancient site of Chandravalli situated at the north-west foot of the Chitradurg hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle mantha in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A watercourse has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel, and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the watercourse some neolithic celts were also picked up. Guided by indications of some brick walls on the site, I carried on some preliminary excavations by the side of the walls in 4 places (see Map 3—5). The bricks of which the walls are built are well burnt and unusually large in size—16 inches long, 8 inches broad and 4½ inches thick. At the corners where two walls meet bricks of greater width, nearly square in shape, are used. The excavations exposed 8 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only 4½ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood; or, for that matter, in the Province itself. There were also dug up a few perforated and elegantly shaped beads made of stone and a
number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for: perhaps they served as playthings for children. Near one of the rooms (6), at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls (3) running in the direction of the watercourse a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brahmī letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places (1, 2, 7 and 8) were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit (1) a few yards to the north of the spot where the seal was discovered three more lead coins were found; and in another pit (8) about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman denarius of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Andhra period and the same is most probably the case with the small lead and potin coins which were found together with the denarius. Of the former, the one which was found with the seal is a coin of the Mahārāṣṭrī, probably a viceroy of the Andhras stationed at Chitaldurg; and of the three which were dug up in the northern pit (1), two are coins of Mudānanda and one of Chuṭakudānanda, both of whom are supposed to be Andhrabhūtīyas or feudatories of the Andhras. Further details about the coins are given in the second part of the Report.

13. The excavations went on for about eight days. When the brick walls were discovered, it was hoped that some important building or stupa of the Andhra period would be unearthed. Unfortunately, however, the walls of the rooms were only 4½ feet deep built on hard soil. The lowness of the walls and the nature of the remains found in the rooms, pits and the banks of the watercourse may lead one to suppose that this part of the site probably represents the outhouses or cattle-sheds, backyards and manure-pits of one of the streets of the ancient city. The results of the excavations are encouraging though not commensurate with the expectations entertained at the beginning. If a long stay is made at the place and the work of excavation conducted on a large scale with patience and perseverance, with a few intelligent hands to help in supervision, there is every likelihood of some important results being achieved. It is intended to carry a large trial trench across the fields that now cover the site. But the lands will have to be acquired before this can be done. In connection with the excavations carried on at Chitaldurg, I have to thank Messrs. M. Chandraja Chetty, B.A., Deputy Commissioner, and A. Mrityunjaya Iyer, B.A., Assistant Commissioner, for their sympathetic assistance.

14. At Chitaldurg the Uchehangiyamma, Narasimha and Venkataramanavī temple entrances were inspected as also Tippu’s Mahāl, the Bārā Imām Makān and the Ankle maṭha. In the Mahāl the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper story contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahāl deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10' 6" long and 4' 6" broad and 4' 10" deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tippu’s time. The Ankle maṭha is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels. The Panchalingēvāra and Siddēvāra temples there were examined. Altogether 17 new inscriptions were discovered at Chitaldurg—1 in the park, 1 on a bell in the Uchehangiyamma temple, 2 in the mosque, 2 in the Bārā Imām Makān, 2 on tombs to the west of the travellers’ bungalow, 1 on a rock to the south of Siddhānti Obalappa’s garden, 1 in front of the old post office and 1 on a rock to the west of Naralagundi-cope.
15. On the hill I inspected the Sampa-Siddhāvara, Hidimbhāvara, Ekanātha-
āmara, Phalgunsvarā, Gopālakrishna, Anjaneya, Subbaraya and Basava temples.
In the Hidimbhāvara temple a big piece of bone is shown as the tooth of the demon
Hidimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as
the hāsī or kettle-drum of Bhima, the Pandava prince who killed Hidimba. The
garhaka-ghrha of this temple is carved out of a single rock. A figure of Hidimba is
sculptured on the viñādhara. In the Sampa-Siddhāvara temple also a piece of bone
much bigger than the one at the Hidimbhāvara temple is shown as the tooth of
Hidimba. At the entrance to the temple are placed two capitals on which,
curiously enough, 2 inscriptions of the middle of the 11th century are engraved.
On the hill there is a structure built of masonry in the form of a circular well, about
8 feet deep and 21 feet in diameter, on the edge of which in the four cardinal
points are fixed on two stone beams huge millstones 5' 10" in diameter, the lower stone
being 1' 10" thick and the upper 10'". The upper stones have around the rim 35
square holes each 24" long and 34" deep. There are two flights of steps leading down
into the well. These millstones are supposed to have been used for grinding gun-
powder at the time of Hyder and Tippi, and this supposition is strengthened by the
fact that when the structure was unearthed some years ago quantities of charcoal
powder were found at the sides of the millstones. Probably elephants were
employed for working the millstones, all the four moving at the same time by
some ingenious contrivance. Two of the upper stones have been removed to the
park and fixed there like round tables. As this structure is of historical and
archaeological interest, it is to be regretted that the upper stones were disturbed
at all.

16. On the 1st of November I left Chitaldrug for Siddapura, Mohakalmur,
Taluk, for inspecting the Asoka inscriptions. On the way a new inscription was
discovered at Bairapura, about four miles from Siddapura. At Siddapura I examined
the Anjaneya, Obaldēva, Virabhadrā, Kēsava, Rāmacandraśvāra, Basava, Akkat-
tangi and Basti temples. Three new inscriptions were discovered: one on a rock
in a field to the west of the village and two on the bells in the Anjaneya temple.
The Basti temple is a neat little building at the foot of the Brahmagiri hill, in
which there is a Jamā image seated with its head severed. There is not a single
Jamā living in the village at present. To the south-west of the Basti temple is a
hill known as Paggadeśalubotā. Tradition has it that the two sisters (akkatangi)
who built the Isvara temple known as Akkatangiyara-gudhi used to play at dice
(pagade) on this hill. A mirakal lying in a field to the south-west of this hill,
which contains the inscription Mohakalmuru 12, is interesting as the sculptures on it
illustrate the meaning of the expression śita-tale-gudu (to offer the springing head).
The reference is to a custom frequently alluded to in inscriptions, according to
which a devoted servant took a vow that he would not survive his patron and
sacrificed himself on the occurrence of the patron's death. This was done in
several ways. But in the present instance, a bowed elastic rod was set up behind
the person with its end attached to the top-knot of the hair, so that the head, when
cut off, sprang up with the rebound of the rod. A few furlongs to the east of
Siddapura is a small hamlet inhabited by a few Kurubas, which is named Kajā-
sidda matha. The adjacent village which is called Haneya in the inscriptions may
have derived its later name Siddapura from the above hamlet. The Asoka
inscription at the hill called Emmetamangundū near Siddapura and that on the
rock known as Aksharabande to the north of Brahmagiri were carefully examined.
Both of them are well protected by masonry walls, iron bars and a strong canopy.
The door is locked and the key is with the Patel of Siddapura.

17. I then inspected the Jātangarāmēsvāra and the Brahmagiri hills. At the
beginning of the flight of steps leading to the top of the former, is a ruined
Gaṇēśa temple, built of large-sized old bricks, about 12 inches long, 8 inches
broad and 3 inches thick. The bricks are nearer, though smaller, than those found at
Chitaldrug. The Gaṇēśa has only two hands which is considered to be a specialty.
I examined the Asoka inscription on the top of the hill. This is also well protected
like the other two inscriptions, but the door is unfortunately left unlocked. This
is to be deeply regretted as the inscription, which is already worn out and much
injured, is sure to suffer further injury at the hands of cattle-boys and other ignorant
persons. This is the most worn out of the three inscriptions, while the
Brahmagiri one is the best preserved. The Jātangarāmēsvāra, Bhūgēsvāra, Sāyra

Ar. 69
and Vīrabhadra temples were visited and a few new inscriptions discovered: one near the main entrance, one on the Nāgarapade rock and five on the bells and gong of the Jatāṅgarāmesvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A.D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jatāyu was killed by Rāvana. The prefix Jatāṅga in the name Jatāṅgarāmesvara is a corruption of Jatāyu. There is also a temple dedicated to Jatāyu on an adjacent peak which is loftier and steeper than this.

18. On Brahmagiri I examined the Tīrṣakṭēvara temple and the Mahāl. An inscription at the temple tells us that one Bichana, the minister of Bamma who was the son of Bhōganripa (Last year’s report, para 44), built the Hāneya (i.e., Siddapura) and the Nidugal forts. The Mahāl is a neatly built two-storied house, about 50’ by 50’, the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. I am told that it was built by a Lingayat guru some 60 years ago and that the guru died some 20 years ago. The house was, it appears, very well furnished with chairs, sofas, etc., and even with a piano. On his death the Ayya of Enakere, Rayadurga Taluk, is said to have removed many valuable things found in the Mahāl under the plea that he was the guru of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others especially on the Sivarathri day. The building has now become Government property. It is a pity that such an excellent building is left to take care of itself. The door is left open and mischievous people have broken the doors, windows and glass panes. They have not even hesitated to use the door and window frames for fuel in cooking their food on the hill. The building deserves conservation.

19. On my way back to Chitaldurg I visited Doddā Ulvarte, a village about seven miles from Taluk. It has a number of old virākala, two of which especially, belonging to the 10th century A.D., are very artistically executed both in regard to the sculptures and the writing. They relate to the Nākambas. The village appears to have been an important place in the 10th century. It is called Ulāmari in the old inscriptions and Ujakavariti in those of the Vijayanagar period. A new inscription was discovered below the lamp-piller in front of the Maḷḷārādēva temple. I returned to Bangalore on November 9.

20. In connection with the revised edition of the Sravan Belgola volume, I made a tour to Sravan Belgola on the 22nd of February 1909. On the way I inspected Matīgatta, Navile, Agrahara-Belguli, Nuggihalli and Jambhiru. At Nuggihalli I examined the Somēvara, Sadāsiva and Narasimha temples. The last is a good specimen of Chalukyan architecture, resembling the Chennakesava temple at Haranahalli, though the tower, which is of a different design, is similar to that of the Balesvara temple at Koramangala. The fresses of animals, etc., on the outer walls are complete like those of the Hoysalesvara temple and not left unfinished like those of the Somesvara temple at Haranahalli. It is interesting to note that unlike in other temples the images on the outer walls have in most cases their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Bālāchaya of Nandi and those on the north wall by Mallitamma. Altogether there are 52 such short inscriptions around the temple, and their period is about 1240 A.D., the year in which the three gods of the temple were set up. The temple is in a good state of preservation. It belongs to the class of temples known as Tīrṣakṭēkāla, literally, a three-peaked mountain, meaning a temple in which there are images of three different gods set up in separate cells facing the three cardinal points, the entrance facing the fourth. The Chennakesava temple at Haranahalli and the Narasimha temple at Javagal belong to the same class. Two more inscriptions were discovered at Nuggihalli—1 on the dharmastambha of the Narasimha temple and the other on a pillar at the entrance to the village.

21. At Sravan Belgola a careful survey was made of the town and its surroundings as also of the larger and the smaller hills. A few of the villages in the neighbourhood were also inspected. Every one of the printed inscriptions was carefully compared with the original and corrections and additions made. The originals, however, of the printed inscriptions Nos. 69 and 71 are not now forthcoming.
close search was made for the former but without any success; with regard to the latter, I am told that the rock on which it was engraved was removed at the time when the Bhadrabahu cave was repaired. It is satisfactory to note that this thorough survey, conducted with much labour and perseverance, has brought to light nearly 250 inscriptions not known before. It is not to be expected that every one of them is of great historical importance; but it can be said that most of them give information of one kind or another which cannot but be of some interest to the historian and the archaeologist. 

22. To begin with the town and its environs. A new inscription was discovered on the pedestal of the image in the Akkana-basti and another in Nágari characters on that of the marble image in the Siddhánta-basti. The latter basti is so named because all the books bearing on the Jaina Siddhánta were formerly secured in a dark room of this basti; and it appears that at some remote time Bhavacana, Jagaddeśapati and other rare philosophical works were carried away from here to Māndubidara. In the Mangāyi-basti 3 new inscriptions were copied; 1 on the pedestal of Sāndśi-Jina, 1 on that of Vardhamāna and 1 over the second inner entrance; and in the Bhandār-basti were discovered an inscription on a stone in the prakāśa and another on a pillar in a room to the right of the second entrance. The latter is partly concealed by a newly built wall. Seven new inscriptions in Tamil and Grantha characters were discovered in the mātthā on the images of Anantavatī, Gommatā, Navadhava, Gopālā, Pacchakarānā, Cāndrā and Ananta. Two Kannada sannads granted to the mātthā by Purniya and Krishnarāya Odeyar III were also copied. It has to be mentioned here that no such Sanskrit sannad as the one printed as No. 141 appears to have been granted to the mātthā by Krishnarāya Odeyar III. It is a fanciful paraphrase in Sanskrit of the above Kannada sannad, recently composed by some Jaina Pandit, and as such can lay no claim to be an authoritative record. It is misleading in its contents, inasmuch as the composer has omitted a great deal of what is contained in the original and has added much foreign matter with the sole object of giving the record a Jaina complexion. Of the other inscriptions newly copied in the town and its environs, 1 is on a pillar in the mātthā-pada of the pond, 1 on a boulder in Syed Saheb's backyard, 1 on the north slope of the rock known as Bölfte, 1 on a rock at the Halasimabavi entrance, 2 at Jakkikatte, 2 at Javanadkatte, 4 on rocks near Chennam's pond and 1 on a stone in Chikka Ijajaya's field in the south. 

23. On the larger hill or Vindhyagiri nearly one hundred new inscriptions were copied. Of these, 1 is near the left foot of Gommatēsvara; 14 on the pedestals of the images in the cloisters around, 2 of which are in Nágari characters; 3 on the beams of the enclosure, of the 15th century, written in ink; and 1 on the floor in front of the colossal. In the mātthapada in front of the image there are 9 ceiling panels which are very elegantly executed. Around the central panel is engraved an inscription in small letters, the copying of which entailed much labour. There were also 6 new inscriptions on the pillars. About 15 inscriptions are engraved in Gujarati characters in the passage leading to the courtyard. Impressions of these have been sent to Mr. D. K. Bhandarkar, MA, Archaeological Superintendent, Poona, for favor of decipherment. Outside the enclosure was discovered a stone to the west of Brahmadeva mātthapada containing an inscription similar to No. 90 in its contents. On the back was also discovered an inscription engraved, unlike on other stones, breadthwise. In Siddhara-basti was copied a new inscription found at the bottom of the west face of the pillar on which No. 105 is engraved. Four new inscriptions were copied near No. 117, 8 near No. 111 and 3 near No. 119. A worn-out Malayalam inscription was also discovered near the entrance known as Akhandabigī. The rock to the west of Odegal-basti is full of inscriptions in Nágari characters resembling No. 119, most of which are dated in Saka years. These were copied together with two Kannada inscriptions found at the same place. About 10 inscriptions were also discovered in different parts of the rock outside the first entrance. Two of these are noteworthy as being inscribed in characters older than those of the oldest inscription hitherto known on this hill. An attempt was also made to take a good photo of Gommatēsvara for the revised edition of the volume. The illustration given in the first edition was from Appayu Pillay's copy—right photo. The required number of copies had to be bought from him. I wanted
to have our own copy for this edition. A special platform had to be erected for
taking the photo. But as a scaffolding had been erected at the time on an immense
scale around the image for the head-anointing ceremony, the photo, though not
as satisfactory as could be desired, is the best that could be had under the circum-
stances.

24. On the smaller hill or Chandragiri the work that had to be done was of a
very arduous nature. Here too nearly one hundred new inscriptions were discovered.
The most important finds were on the rocks to the south of Pārvatnātha-basti and
in front of Kattale-basti. Most of these inscriptions are engraved in characters
very similar to those of what is known as the Bhadrabahu inscription and belong
approximately to the same period. A few are perhaps one or two centuries later;
but very few can be brought down to a period later than the 10th century A. D.
Many of them are epitaphs of Jaina gurus like those printed at the beginning of the
Śrāvane Belgoa volume; some record the visits of distinguished persons; and some
consist of only one word giving simply the name of the pilgrim who visited the
place. As records of a respectable antiquity, it was thought desirable to copy every
one of them without any regard to their importance or otherwise from a historical
point of view. The letters being worn out and the rock having peeled off in many
places, the work of decipherment was extremely difficult. Every letter had to be
carefully and patiently scanned and deciphered. Of the records that have now been
copied, it may be said of a good number that no trace of them will be found some
years hence. As those of the inscriptions on these rocks that are already printed
are not given in a regular order, a great deal of time had to be devoted to the work
of identification before any corrections could be made. What is known as the
Bhadrabahu inscription is raised off from the surrounding space to preserve it from
injury. But as it is left open, exposed to sun and rain, the letters are gradually
getting worn out and the rock has peeled off in several places. Being an important
inscription of comparatively great antiquity, it deserves to be protected from further
injury by the erection of a canopy over it. Among the other discoveries may be
mentioned two incomplete inscriptions on the pedestals of two images in Chandragupta-
basti. Two inscribed square pillars, similar to the ones seen in the mānītapa on the
hill, appear to have been unfortunately cut and converted into these pedestals. An
inscription of Āchārānḍa-rāja, similar to No. 76, was found on both sides of the
entrance to Chāmuḍḍara-yāsa-basti. At Tārīna-basti were discovered two inscriptions:
one on a stone built into the floor and the other on a ear-like structure in front.
The basti probably derives its name from this structure. Four inscriptions were
copied near Īruve-Brahmadēva temple, two on the doorway and two on the rock in
front; six near Kānelīma-dope; two near the Bhadrabahu cave and one Tamil
inscription below No. 73. A few more inscriptions were also discovered at the foot
of the hill. The boulder on which one of these is engraved is known as Chāmuḍḍarāya's rock.
 Tradition has it that on Chāmuḍḍarāya's shooting an arrow from this
rock in the direction of the larger hill, as he was directed to do in a dream, the
image of Gommaṭa which had been concealed by stones, bushes, etc., became
instantly visible. A few Jaina gurus are figured on the rock with their names
written below.

25. The villages that were inspected in the neighbourhood of Śrāvane Belgoa
were Jīmānāthapura, Jīmēnhali, Hālmattigaṭta, Kābbālu, Kanṭīrāyāpura and
Śālehalī. At the first village 11 new inscriptions were found: five in Sāntīnātha-
basti, one near Aregal-basti, one on a tomb to the north-west of the village, one
in Sīranjarēganda's backyard, one on a rock to the south-west, and two in Kājē-
ganda's fields to the north and south-east. From an inscription on the pedestal of
the god we learn that the Sāntīnātha-basti was built at about 1200 A. D. Though
small, the temple is a fine example of Chalukyan architecture. On the outer walls
there are images of Īma, Yakshas and Yakshis. This appears to be a rare feature
in Jaina temples as no such ornamentation is found on the outer walls of other
bastis of this style of architecture. The temple is in a good state of preservation.
The tomb to the south-west, on which an inscription was found, is what is called a
sāmādhi-mānītapa, a square stone structure about 4 feet broad and 5 feet high with a
tower at the top, but walled up on all the sides with stone slabs without any
opening whatever. One new inscription was copied at each of the villages Jīmēn-
hali and Kābbālu; two were copied at Hālmattigaṭta, three at Kanṭīrāyāpura and
four at Śālehalī.
26. While at Sravan Belgola I very much wished to examine the manuscripts in the library of the matha and also in two or three private libraries. But the work in connection with the numerous inscriptions of the place was so heavy that I could hardly spare time for any other work. The Pandits and myself were almost incessantly at work both in the morning and in the afternoon, while the peons were fully occupied in taking impressions of all the newly discovered inscriptions and of a good number of the old ones also. However, seeing the name of Karṇaṭaka-Sadbāṃśāśana in the list of manuscripts in the matha, I went there for a few minutes, and, after a great deal of persuasion, prevailed upon the Svāmi to let me have a look at it. The manuscript contained the vṛtti only and not the learned commentary styled Manjavimakaranda. Still, in the belief that it might be of some use in connection with the revised edition of the Karṇaṭaka-Sadbāṃśāśana which I am carrying through the press, I borrowed it of the Svāmi. The only other manuscript that I had time to examine was Hariśeṃaka by Jinasena, a Jain author who flourished in the 8th century. I also spent a few minutes in examining two or three manuscripts in one Siddappa's house.

27. During my halt at Sravan Belgola, an elderly gentleman, Mr. James Bruyn Andrews by name, who came in a motor car on a visit to the place, called to see me. Mr. Rice had written to me from England that this gentleman was interested in archaeological and philosophical subjects and that he would be going to Southern India to see, among other places, Halebid and Sravan Belgola. He had also requested me to give the gentleman any help that he might require. It appears Mr. Andrews made enquiries about me at Bangalore, and, on learning that I had gone on tour to Sravan Belgola, came there to see the place under my guidance. I took him up to both the hills and showed him everything worth seeing. He was very much pleased with all that he saw and left the place with Mr. Oakley who had accompanied him from Bangalore. This was on the 11th of March. I returned to Bangalore on the 13th.

28. On the 20th of May I made a tour to Channapatna Taluk in order to examine \textit{in situ} the numerous Tamil inscriptions of the Taluk, especially those at Doddā Malur, Chikka Malur, Kudalur and Malurpatna, the printed copies of many of which were found to be far from satisfactory. At Doddā Malur I inspected the Apramēya, Kailāśēvara and Rāma temples. The first is a large temple in the Dravidian style of architecture with a lofty gopura. The second is in ruins. Both contain a good number of Tamil inscriptions, mostly of the Chola period. The portions known as \textit{varānagha} appear to have been renovated at some time in both the temples; and it is to be deeply regretted that at that time the inscribed stones were in many cases displaced, altered or cut as the musons thought fit. In some cases the inscribed stones are built into the wall upside down and in others they are thrown away being replaced by inscribed stones from some other temple in ruins. These vagaries have contributed to render the task of decipherment extremely difficult. Further, with the laudable object of giving more light and air to temples, which are generally dark and ill-ventilated, new doorways and windows have of late been set up in the walls. But in doing so the middle portion of many important inscriptions has been unknowingly cut out leaving only a few letters on the sides to tell the sad tale of their former existence. A great service would be done to archaeology if a circular is issued by Government to the effect that no temple or other monument in which there are inscriptions should be dismantled, renovated or altered without giving previous intimation to the Archaeological Department. This precaution will tend to preserve many epigraphical records from undeserved mutilation or destruction. The remarks made above in connection with the Apramēya and Kailāśēvara temples also apply more or less to the temples at Chikka Malur, Kudalur and Malurpatna. Several new inscriptions were discovered in the Apramēya and Kailāśēvara temples, and, with much labour and patience, several fragmentary inscriptions were pieced together. The two new inscriptions found on the west outer wall of the \textit{garbhagriha} in the latter temple have become almost illegible owing to the exfoliation of the stones on which they are engraved. A few Kannada inscriptions were also discovered in the Apramēya temple. At Chikka Malur the Krishna, Kailāśēvara and Arkēśvara temples were examined and a number of new Tamil inscriptions copied: six in the first temple and ten in the second. A Tamil inscription was also discovered near the Malur bridge and another...
near the same bridge in a coconut garden to the north of the road. I then inspected the Lakshmiramanā, Nilakanthēśvara, Sūgriva, Virabhādra, Anjanēya and Varadarāja temples at Channapatna and discovered a new inscription at the pond known as Ānekola.

29. On finishing my work in Malur, I left for Bēvur and inspected on the way Bairāpatna, Dāyavarhalli and Mankunda. At Bēvur the Anjanēya and Arkēśvara temples were examined and a new inscription copied in the former temple. Seven new inscriptions were found in the tank — 3 on the three sluices, 2 on both sides of a stone in the bed of the tank, 1 on a projecting stone in the south and the last, a fragmentary Tamil inscription, on one of the steps in the south. The Timmappa and Rāmēśvara hills near the village were next inspected. There is a large temple, dedicated to Vīṣṇu, on the former hill. Two new inscriptions were found on the rock to the north of the temple. The two old Jaina inscriptions, Nos. 69 and 70 of Channapatna. Taluk, are also engraved on the same rock, the characters being exactly similar to those of the early epigraphs at Sravan Belgola. The existence of these inscriptions here leads one to suppose that the place was once a Jaina settlement. No. 69 deserves to be protected from injury, being perhaps the oldest līlā record in the Bangalore District. Of the villages in the neighbourhood, I inspected Mappasandradoddi, Anmahallidoddi, both bēchirakāk villages, Bairāniṇikanhalli, Kelgere and Hārcchallidoddi, and found some new inscriptions: one at the first village, two at the second and one at the last. On my way back to Chikka Malur a new inscription was discovered on the sluice of the tank at Mogenhalli.

30. On my return to Chikka Malur, I inspected Belakere, Mārelianhalli, Tippur, Mādanikanhalli and the Kunavigere hill. One new inscription was copied at each of the first three villages and four at the fourth. The place next visited was Kudalur. On the way a new inscription was found on the north wall of the Chellamma temple to the west of the Kudalur tank. This is only a fragment, the stone having been brought from some other place and built into the wall. At Kudalur the Rāma and the ruined Mangalēśvara temples were examined and an old Kannada inscription was found in each. There were also discovered in the Rāma temple 5 Tamil inscriptions of the Hoysala period. The Mangalēśvara temple had once a number of Tamil inscriptions on its base and impressions of a few of these are available in the Office. Now, however, there is not a single inscribed stone in the temple except the one containing an old Kannada inscription referred to above. It appears that the stones were allowed to be removed some years ago for building a pond and for some other purposes. This is much to be regretted. This pond is at a distance of a few yards from the temple. Many of its steps consist of disconnected inscribed stones taken not only from this temple but also from others of which no trace is now left. Thus we have a number of fragments of several inscriptions which it is not easy to put together. After a very careful examination of all the fragments, I have, at considerable labour, pieced together a few of them. I then visited Hongumur, Hodechhosalli and Chakkere. At the first village the Gopālakrishṇa, Iśvara, Lakshmīdevī, Anjanēya and Saptamātrikā temples were examined as well as two more which were in ruins. Three new Kannada inscriptions were copied at the first temple and one at the third. The place next visited was Mālārpatna, a village containing a number of Tamil inscriptions of the Chōla period. It appears to have been a place of considerable importance in the 10th and the 11th centuries. Here are also a few old Kannada inscriptions of the 10th century. The Varadarāja, Nārāyana, Arkēśvara, Chandēsvari and Durgāparamēśvari temples were examined and several new inscriptions in Kannada and Tamil discovered. The Nārāyana temple is a small building, but its outer walls are fully covered with Tamil inscriptions from top to base. A few of these are printed. Four new Tamil inscriptions were discovered as also a Kannada one on the balipitha in front. The god was set up in 1007 A.D. during the reign of the Chōla king Rājarāja. Two inscriptions, one in Tamil and the other in Kannada were found in each of the Arkēśvara and Chandēsvari temples, and a Tamil fragmentary inscription in front of the Durgāparamēśvari temple. In a heap of stones lying near the Chāndāli of the village were discovered three stones inscribed in Tamil letters, recording grants to a Kailāśēsva temple at Kudalur which is no longer in existence. Two more Kannada inscriptions were also discovered in the
village; one near Huchchavadiya's house and the other, a mastical, to the north-east of the village. I returned to Bangalore on June 9.

31. Further discoveries of the year under report were 10 inscriptions in Mysore: 6 in the Lakshmiramanasvami temple, 3 in the Trijayanavaramasvami temple and 1 in the Prasannanavatkaramana Svaami temple; and 4 in Bangalore: 2 in Mallasvaram, 1 near the Race-Course and 1 near the Jakkuraya tank. There were also discovered two inscriptions in the Bangalore Museum—one on a palm leaf and the other in Burmese characters on a Burmese bell. A photo of the latter was sent to Mr. Taw Sein Ko, Archaeological Superintendent of Burma, who has very kindly deciphered it for me.

32. A number of new copper plate inscriptions was also obtained during the year. They are six in number, relating to the Chalukya, Hoysala, Vijayanagar and Mysore dynasties and ranging in point of time from the 8th century to the close of the 17th. A few details about them are given below:

<table>
<thead>
<tr>
<th>Taluk</th>
<th>Village</th>
<th>Owner</th>
<th>Number of plates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chincholi</td>
<td>Ahulī</td>
<td>Police Patel Basavanna Rao</td>
<td>5</td>
</tr>
<tr>
<td>(Nizam's Dominions)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangalore</td>
<td>Bangalore</td>
<td>The Secretariat (photos)</td>
<td>3</td>
</tr>
<tr>
<td>Krishnarajpete</td>
<td>Santēsēkshahalli</td>
<td>Patel Shibha Pandy</td>
<td>3</td>
</tr>
<tr>
<td>Mysore</td>
<td>Mysore</td>
<td>Sri Rāma-kīrtya-maṭha</td>
<td>1</td>
</tr>
<tr>
<td>Chamarajnagar</td>
<td>Chamarajnagar</td>
<td>Vidvān Tirumalli Iyengar</td>
<td>3</td>
</tr>
</tbody>
</table>

33. Altogether, a number of new inscriptions discovered during the year was 525, of which 370 were in the Hassan District, 112 in the Bangalore District, 20 in the Chitalkur District and 1 in the Kolat District. According to the characters in which they are inscribed, 81 are in Tamil, 43 in Nagari, 15 in Gujarati, 2 in Persian, 1 each in Telugu, Malayalam and Burmese, and the rest in Kannada. In almost every village that was visited the printed inscriptions were checked by a careful comparison with the originals. Complete and accurate copies have thus been procured of a large number of inscriptions printed in the Hassan, Bangalore and Chitalkur volumes.

34. In November last a number of photographs of inscriptions which had been mixed up with papers in the Vernacular records of the Secretariat were sent to me for decipherment. On examination the photographs were found to represent 19 inscriptions in all, 12 on stone and 7 on copper plates, of which 17 are already printed in the Hassan volume. The remaining two inscriptions, one on stone and the other on copper plates, were new. The former was too much effaced to make anything out of it. A transcript and an English translation of the latter were sent to Government as desired.

35. It is interesting to note that Padmanāja Pandy, the Jain Pandit of my Office, who made a tour to Northern India last year, discovered a Kannada inscription in such a far-off and unlikely place as Bhavanagar in Kathiawar. It is engraved on the pedestal of the image of Chandranath on the upper floor of the Jaina temple in the Humā street near the Gogo gate, and is dated in 1541 A.D. It records that the image was caused to be made by one Sōvana Nāyaka, who was the servant of a minister of Krishna-Deva-Rāya of Vijayanagar. Padmanāja Pandy has also brought a list, together with a few extracts from some, of the Jaina manuscripts found in the Jaina temple located in Set Manikhond Panchchand's house in Bombay. One of these manuscripts, named Lākavīlāyasa, is very valuable as it enables us to determine the period of the Pallava king Simhavarma.

36. In the month of May 53 gold coins were received from the Secretariat for examination. They were examined and found to consist of Vijayanagar coins of Krishna-Deva-Raya and Ikkeri coins of Sadāsiva-Nāyaka. A report on them was submitted to Government.

37. The manuscript of Sivananjegauda's Haṭēbīḍa-paratanacharitra, which was sent by the Muzrai Secretary with a request that necessary corrections and alterations might be made in it, was corrected and sent to the press. The work is now being carried through the press.

38. In connection with the revised edition of the Sravan Belgola volume, the Kannada texts were revised by a careful comparison with the originals; and the
numerous inscriptions lately discovered in and around Sravan Belgola are being copied and got ready for the press.

39. The printing of the revised edition of the Karpätaka-Sabðiamaśana has made very slow progress owing chiefly to the delay in the press. The progress was even slower than in the year previous, only 32 pages having been printed during the year under report.

40. The General and Revenue Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja sent a number of Kannada books for review. These books, about 35 in number, were reviewed and opinion sent.

41. The work in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica has made good progress. All the volumes have been indexed and the slips, about 125,000 in number, are being arranged alphabetically.

42. The Photographer and Draughtsman took photographs of several copper plates and stone inscriptions and prepared fac-similes of them. He also prepared a few plates for illustrating the revised edition of the Sravan Belgola volume. Transfer copies of the Exhibition certificate for 1908 were prepared by him and the printing of the certificates supervised. He accompanied me on tour to the Hassan and Chitraldrug Districts and took photographs of many buildings and articles of archaeological interest. He also took a number of pencil sketches of the temples at Arsikere, Haranhalli and Koramangala for the architectural portfolio, and made some corrections in the former plates by a close comparison with the originals.

The Architectural Draughtsman prepared a few drawings for illustrating the revised edition of the Sravan Belgola volume and made sketches of some articles of archaeological interest. He also traced a few plates illustrating the Kedařévarna temple at Halebid.

43. In November last His Highness the Maharaja was pleased to inspect the antiquities discovered at Chitraldrug. They were also inspected by Dr. Smeeth, Messrs. Macomochie, Wetherell, K. P. Puttanna Chetti, H. V. Nanjundayya, H. J. Bhabha and Professor M. Rangacharyar of Madras.

PART II.—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

1. EPIGRAPHY.

44. A large number of the inscriptions discovered during the year under report can be assigned to specific dynasties such as the Chalukyas, Gangas, Cholas, Hoysalas, Vijayanagar and Mysore. There are also a few records relating to the Sëvugas, Mahrattas and the Nuggiahalli and Ikkeri chiefs. Among the discoveries of the year, the old epiphats at Sravan Belgola deserve special mention as also a few records of the 9th and 10th centuries, relating to the Gangas and their feudatories, found at Bevar, Kundalur and Sravan Belgola. Among the copper plates, those of the Chalukya king Kirtivarman II are of some historical importance, while those of Naraśimha III and Chikka-Deva-Raya supply some items of interesting information.

45. Before passing in review the inscriptions in chronological order according to the dynasties to which they belong, a few words may be said here about the epiphats referred to above, being the oldest of the records found during the year. Many of these must be of the same period as the one known as the Bhadrabahu inscription (Sravan Belgola No. 1), since the characters are exactly similar. Opinions have differed as to the period of this inscription, some assigning it to the 5th century, others bringing it down to the middle of the 8th. Most of the epiphats now discovered give, like the printed ones, the names of some Jainas gurus who expired by the rite of sollekham, but, in the absence of any reference or allusion to contemporary events, they do not afford us any help in fixing the period, inasmuch as the same names were borne by men who lived at periods separated by very long intervals. The epiphath, given in the accompanying plate (Plate 1), is therefore of exceptional value as it gives a clue to its period by naming a contemporary king. It is engraved above Sravan Belgola No. 9 and consists of five Sanskrit anuvahôh slokas in five lines. The letters at the beginning of the first two lines are worn out.
PLATE I.

EPIGRAPH OF ARISHTANEMI.

S'ranâna Belgola.

...............kshinâr patib áchârya...śrîmân śishyânēka-parigrahaḥ
...............lásasya nirvâṇâ...jau châhâkshâ-vidâsahsa guṇâr dévî cha Kampitâ ||
dîpâr dîhâpâis cha gandhâis cha šâkarâd adhim ādarât tatra Diługkâ-
râjó'pi sâkhî samihât'o'hâvat ||
parityâyâja gurum sarvam châtur-vvârpa-vidâsahap âhârâdi sarvam cha
Kaṭavâpra-grîrây iha ||
âchâryyo'rishtanēmîśâh sukla-dhâyânūra-vârânam samârûhaya gatac sidhîmīn
Sûdhu-Vidyâdharârâchehitâb ||

PLATE II.

AÎNûLî PLATES OF KÎRÎT ÈKARMA II, 749 A. D.

(Fourth plate.)

(IV. a) 1. pârnavē sarad-ama-śadhâra-viśāda-yâdî-râśimayam jaya-stambham a-
2. tishthipad Vîkramâditya-satyâsraya-śrî-prithuvi-vallabha-mahâ-râjâjhi-
râjâ-
3. paramâtvara-bhaṭṭârakasya priya-sûnuh bâlyâc susikshita-sâstra-sûstra-satra-
4. shadvargga-âgraha-parâsvâ-gu a-kalâpânanâjita-hridayâbhīnî patric samârâ-
5. pita-yaavarâjayah prakrity-amitrasya Pâllavasya samîlînghânamâ-
6. ya krita-matri asti-tvârayâ Tundâka-vishayam prâpyâbhimukhâga-
7. tan Nandipôta-varmâbhidhânam Pâlavaîm samantatâ vibhîyaa bhagna-
8. ūkta krî-
9. tvâ prabhûta-mattâ-matâmâyâja-mañjikya-suvarra- kôtur âdâya pitrê
10. samârppita-vânam âvam ittham kramêb samarpita-sûrvvabhaum-padâb
11. pûnurâgâvanata samasta-sûmanatâ-makuta-mâlâ-majh-pûjaa-piñ-

(IV. b) 1. jarita-charaṇa-saranîrâha Kîrtî-varmâ-satyâsraya-śrî-prithuvi-vallabha
2. mahârâja-
3. dbhâra-paramâtvara-bhaṭṭârakas sarvvaîn ēvam âjitâpayati viditam asta
4. vâssâmbrir ē-
5. ka-saptat-uttara-sahâ-chhatêshu Śâka-varshêshv aśihêshu pravardhâ-
mâna-vijaya-râjya-samvatsu-
6. râ caturttthē varttmanâ Bhaimarathit-âdî-pâchîmē tîrê Nêlavôdige-
7. nîmânā-grâman adhî-
8. vasati vijaya-skandhâvârê A'shâdha-sûdâhastamyân śrî-Sêndraka-kula-
tilakâ-
9. yamâna-śrî-Nâgasakti-vijîyâpanayâ A'gastya-sagôtrâyâ Bâla-sarmâma-
10. nîr putrâya Ajja-sarmânapât putrâya Bhava-sârmanâe Kâ-yâpâ-
gôtrâyâ Mâ-
11. da-svâminâh pûtrâya Sama-svâminâh putrâya Sabha-svâminî cha
12. Karivyode-vi-
13. shaya-Tûmbu-varvâ-pûrvva-tatê Vâri-Voletûmbu-nâma-grânmyâr
14. unnadhîyê Kêrvânda-
15. tûnâma-grâmaâ Bhava-sârmanâe dvau bhâgau Sabha-svâminî ēka-
bhâgau krî-
PLATE III:
OLD INSCRIPTIONS AT S'RAYANA BELGOLA (1-5) AND AT KUDALUR (6.)

1. śrī-Pushpānandī-nisidhīge

2. Baladēvāchāryyara pāṭiggamaṇa

3. Śrīśidharaṇa

4. śrī-kavi-Ratna

5. śrī-Chāmunda-Rājaṁ māḍisidam

6. Śrīyammanṭa ṭoreya tādiya tūṇjadu-| tamma bhāgamaṇḍa dhvargē koṭṭar

Ayyappa Rāṇḍa pakkada tōntamam
koṭḍu ṭoreya tādiya tamma bhāgada
tōntamam Mōḍaṇa-baṇaḍīge koṭṭar
Rauṇḍa ḍaraṇa ale koṭḍu koṭṭar
Ainuli Plates of Kirtivarman II

749 A.D.

(Fourth Plate)
OLD INSCRIPTIONS AT SRAVANA BELGOILA (1-5) AND AT KUDALUR (6)
It appears to begin with a statement, like Sravan Belgola No. 1, that an āchārya doubt the same mentioned further on, came to the south with a large number of disciples; and then proceeds to say that an āchārya named Arishtanemi attained nirvāṇa on the Katavyapra hill and that even king Divyakara was there as a witness (yatram Divyakara-dijjapī sahāki samasthito bharat). A lady named Kampil, probably queen of Divyakara, is also mentioned as doing honor to the āchārya. There is also another inscription above this on the same rock recording the same event in Kannada but without the mention of the king. Now, who may this Divyakara be? In the Tamil Chronicle Konakclusaçayādikai a Chera king Divyakara or Divyakara is mentioned (Indian Antiquary, I. 360) as having succeeded Madhava III (Sewell’s Antiquities, II. 190-1). His period according to the chronicle would be the early part of the 4th century. Can he be the Divyakara of the epitaph? This identification may perhaps be objected to on the score that the chronicle is not a trustworthy record, since no such name occurs in any hitherto known Ganga inscription. In the Udayādiśirām plates of Prithivipati II (South Indian Inscriptions, II. 381), Iriga, one of the sons of a king Divyakara (Divyakarī) is said to have been saved (verse 16) by Prithivipati I from the Rākhrakura king Amoghavasava I. The period of this Divyakara would be about 800 A.D. We may perhaps provisionally identify the Divyakara of the epitaph with this Divyakara, though it is open to doubt whether the period of the latter is not for palaeographical reasons too modern for the inscription and whether Divyakara was a king at all as interpreted by Dr. Hultzsch, seeing that it is very uncommon to use a Tamil word (such as kā, i.e., king) right in the middle of a Sanskrit compound, while the Divyakara of the epitaph appears to have been a well-known contemporary king.

46. The following are the names found in the other epitaphs copied during the year:—Śravajña-bhāṣṭāraka of Vēgar; Gunaḍēvasāhī, who did penance for 12 years; Māsē, Sarvaparī and Basudevā; Vrishabhadasī’s disciple (name not given); Mahādēvanu; Baladevachārya; Padmanāndi; Prabhuparī; Vīkṣābhāṣṭāra of Kālattār sannyāsa; Indrānandaśāhīra; Rājāmati-gaṇti; Pashupasāncārya of Navilūr sannyāsa; Śrīdevāchārya; Pāṭvānandakārūni of Navilūr sannyāsa; Pāṭvānandakārūni and Gunaḍēva-svē of Navilūr sannyāsa. Of these names, Baladevā also occurs in Sravan Belgola Nos. 7 and 15. If any of the above gurus and nuns can be correctly identified, the period of these epitaphs can be approximately settled. In one of these, a guru of Kālattārā is said to have lived a life of penance for 108 years; in another, a reference is made to the Seven-hundred, which may be compared with the last portion of Sravan Belgola No. 1; and in another, the name of the engraver is given as Pallaṇḍāhīra. It is worthy of notice that in one of the epitaphs (Plate III, No. 2), the Prakrit form pādgamaṇe for prāṣādāmana, i.e., death, is used along with a Kannada genitive—Baladevāchārya.

47. A word may also be said here about the short inscriptions consisting of only the names of the pilgrims who visited the place. Some of these are inscribed in characters very similar to those of the epitaphs, others in later characters of the 9th and 10th centuries. A few of them are shown in Plate III. Among the names that occur may be mentioned Śriḍharan (No. 3), Sahadeva-māheś, Vitarāt, Śrimad-Akālaṇka-pānditar, Śrī-kavi-Ratna (No. 4), Śrī-Chāṇḍīṣaya, and Māḷavā-Atūgar. Of these, it is not improbable that Akālaṇka-pāndita is the celebrated Jain guru of the 8th century who is said to have vanquished the Buddhists at Kāṇeś; Kavi-Ratna, the well-known Kannada poet who received the title Kūrēkakruvati from the Chalukya king Taila III and wrote the Agjupārpaṇa in 999 A.D.; and Chāṇḍīṣaya, the renowned general Chāṇḍuḥārya who in about 989 A.D. set up the colossal on the larger hill and built a basti known as the Chāṇḍuḥārāya-basti on the smaller hill.

The Chalukya

48. There are only two inscriptions of this dynasty. Two more are also given under this head as they refer to chiefs who apparently belonged to a minor branch of the Chalukya family. The most important of these records is the copper plate inscription of Kirtivarman II (Plate II).

Kirtivarman II

49. The plates of Kirtivarman II referred to above are five in number, each measuring 6' by 4½', the first and last plates being inscribed on the inner side only.
They have no raised rims. They are strung on a ring which is 4/2 inches in diameter and 3/4 inch thick and has its ends secured in the base of an elliptical seal measuring 1 1/2 by 1 1/4. As the seal is worn out, the bear on it is not quite visible. The plates are in a good state of preservation, the characters being Haśa-Karnāda. They were in the possession of Patel Basavanta Rao of Aīnālī, a village in the Chincholi Taluk of the Gulbarga District in the Nizām's Dominions, and were brought to me for inspection by Chincholi Venkannaśāh, a Pandit of my office.

50. The language of the inscription is Sanskrit throughout, and, with the exception of an invocatory verse at the beginning and three benedictory and imprecatory verses at the end, the whole is in prose. The genealogy and the details about the various kings mostly correspond with those already known from the Vakkaleri and Kendur plates (Kolar 63, and Epi. Ind. 19, 200) of the same king. But instead of the passage beginning with vandula-cariṇah and ending with bhīyakṣatāmitā kirete (Vakkaleri grant, lines 54-56) which occurs in both the above grants in describing Kirtivarna's exploits, we have the one beginning with pūrakṣa-vidrasya and ending with Pallaka (Ibid., lines 38-40) which occurs in them in describing the conquests of his father Vīramadītīya II repeated with the addition of samantaḥ-vidhānyā (also found in the Kendur plates) bhīyakṣatāmitā kirete. Another important variation consists in the use of samaptitā for prajāta before vandula-vadg jakie (Ibid., line 58). These plates are the earliest in point of time, being dated in the 4th year of the king's reign. So, we may suppose that the variations seen in the later records were introduced after the 4th year. The word samaptitā has to be construed with pātri that goes before; and this leads us to infer that it was Kirtivarna who procured the position of a universal sovereign for his father by inflicting a severe defeat on the Pallava king Nāndipātanavarna, who had probably prepared himself for a second battle with his father. The word itkam used in the present grant before karmiyā shows that this, namely, the defeat of Nāndipātanavarna, was the means by which universal sovereignty was secured to his father.

51. The inscription records that on the eighth lunar day in the bright fortnight of the month Ashādha, in Saka 671 expired, in the fourth year of his reign, when his victorious camp was at Nelavḍige on the western bank of the river Bhīmarathi, Kirtivarna II, at the request of Nāgaśakti, an ornament of the Sāndraka race, granted to Bhāvasāraṇa of the Agāstya-gōtra, son of Ajjaśārma and grandson of Bābāśārma, and to Sābbavāmi of the Kāśyapa-gōtra, son of Sōnasāvāmi and grandson of Madāsvāmi, the village named Kāravandar, situated between the villages Vārī and Voleśṭambu on the eastern bank of the Tāmūravāra in the Kārivāda-vāha, in the proportion of two parts to Bhāvasārāṇa and one part to Sābbavāmi. An additional grant of 300 meharānas of land was also made to Bhāvasārāṇa in Vanniypālu, situated to the north of the boundary of the village named Arapunsc and to the west of the cascade or pool named Arkavallar, in the south-east of the village named Kārivāda. The grant was written by the Mahāśaivaśīlīśvāra Dhananjaya-Punyavallaḥa, the same person who wrote the later Kendur and Vakkaleri charters.

52. The date of the grant is thus 749 A.D.; and at that period we have a Sāndraka chief, Nāgaśakti, not hitherto known from other records. The date of the grant, however, does not agree with those of the two later grants. If Saka 671 expired is the 4th year of Kirtivarna's reign, as stated in this inscription, Saka 672 expired ought to be the 5th year, not the 6th as given in the Kendur plates; while Saka 679 expired ought to be the 12th year, not the 11th as stated in the Vakkaleri plates.

Ranapākarasa.

53. An inscription (Plate III, No. 6) on a stone brought from some other place and built into the wall of the kitchen in the Rāma temple at Kudalur, may belong to a minor branch of this dynasty. That this stone does not belong to the Rāma temple is clear from the fact that the inscription on it records a grant to some Jaina temple. It tells us that Śriyamma and Ayyappa granted, during the rule of Ranapākarasa, portions of their gardens, situated on the bank of some river, to the Eastern bhadri (or Jaina) temple. It is not known who this Ranapākarasa was. Rānapāka, rānapākarasa and rānapāki were the titles of some of the early Chalukya kings, but not rānapāka. There is, however, a Rānapāra-Gāmaṇḍa
mentioned in Sravan Belgola No. 24. The epigraph is not dated, but, judging from its characters, it cannot be much later than about 800 A.D.

Goggi.

54. An inscription in old characters on the smaller hill at Sravan Belgola mentions a Goggi with the title chaqabhaksahakaclakavavrit. He may perhaps be identical with the Goggi of Chalukya lineage mentioned in Mysore 37, whose period is about 980 A.D.

To the same period may belong an inscription on a projecting stone in the south of the tank at Beuvur, Channapatna Taluk. It is in old characters with the figure of a boar, the Chalukya crest, sculptured at the top. Its contents are merely the imprecatory verse średuttam, etc., with the name Bhuvamākti-bhālāra at the end. The latter may have been either the donor or the donee, and perhaps a member of the Kālmukha sect.

Vikramāditya VI.

55. A worn out inscription on the Nāgarpade rock on the Jatingarāmēsvara hill, Molakalmuru Taluk, records some grant to the temple on the hill during the reign of the Chalukya king Vikramāditya VI.

The Ganas.

56. About half a dozen inscriptions copied during the year are assignable to the Ganga kings, and a few others to their feudatories or subordinates. A few more may be of the same period though they do not name the reigning king.

Rāchamallī II.

57. An inscription on a virakal at Kabbalu near Sravan Belgola appears to be the earliest of the Ganga records. It tells us that in the 15th year of the coronation of Satyavākya Pampaṇḍī, one Bīlichaya, son of Malṭīya-Bīvaya, fought and fell during a cattle raid. The king mentioned is probably Satyavākya Rāchamallī Pampaṇḍī II who began to rule in 870 A.D., and the date of the record would be 884 A.D. The sculptures on this virakal are rather curious: a man is seen in the act of cutting off the head of another with a sword, the herd of cattle he rescued being also represented at his side.

58. Here may also be noticed an inscription, dated in 886 A.D., engraved on the middle sluice of the tank at Beuvur, Channapatna Taluk. It informs us that the sluice was caused to be built by Bāḷayabbe's daughter Divabbage of the glorious Sakaras, i.e. of the Sakara or Sagara lineage. Among the feudatories or subordinates of the Gangas were some who described themselves as of the Sagara race. For instance, Māşālēra, who is mentioned as Bātūga's servant and aukakāra in Mandya 41, of 950 A.D., was of the Sagara lineage. Divabbage's inscription bears testimony to the antiquity of the tank at Beuvur.

Ereganga.

59. A mutilated inscription on the doorway of the Iruve-Brahmadēva temple on the smaller hill at Sravan Belgola, contains references here and there to the Ganga kingdom and its prosperity. A certain minister Narasina is mentioned, as also a great minister (no name given) of Ereganga. The son-in-law of this great minister was Nāgavarma, whose son Rāmadēva, described as an equal of Vatsarāja and Bhagadatta in renown and valour, expired by the rite of sālekhana. The stone appears to have been set up by his wife. The Ereganga of this record is no doubt identical with the Ganga king Ereganga who issued the Gaṭṭavādi plates (Epi. Car. XII) in 904 A.D. The minister Narasina may be his son. The names of both Ereganga and Narasina are found in the list of Ganga kings given in the Śūdhī plates (Epi. Ind. VII, App. p. 24), which are supposed to be spurious.

60. The oldest inscription hitherto known on the larger hill at Sravan Belgola was No. 76, i.e., Channapuṭha's inscription to the right of the colossal. Two have now been discovered, inscribed in characters older than those of No. 76. As they appear to belong to this period, they may be considered here. They are on the rock to the north of the outer entrance and consist of only one line each. The first mentions a sculptor Bīdīgōja with the honorific prefix śrimat; but the meaning of the rest of the epigraph is not quite clear. The second is in praise of a man called
Gundachakra-Jatunga. He is described as a son to other men's wives, a slave to kinsmen, a fierce cobra to slanderers, a Bhima to liars and a warrior of his sister's husband (bhakava lurtja). Though not historically important, these are interesting as the oldest records on the larger hill. Their period may be about 900 A.D.

Mārasimha.

61. A short inscription, mostly worn out, on the rock near the epitaph of Mārasimha on the smaller hill at Sravan Belgola, records the visit to the place of a servant of Nalambakukāntaka, i.e., Mārasimha. Its date may be about 970 A.D.

62. A few more inscriptions, which are of about the same period, may also be noticed here. A fragmentary inscription on a stone brought from some other place and built into the north wall of the Chellamma temple to the west of the Kudalur tank, records a grant for the repair of the tank by some one (name gone) of the Sagara lineage, who was known as Abhinava-Vikramaditya. Another, on a stone built upside down into the well of the ruined Mangalēsvara temple at Kudalur, records a grant of land by one Irugayya. A third, on a stone brought from some other place and built into the wall of the ruined Arkēsvara temple at Malurpatna, which seems to be a Jaina epitaph, appears to say that some one died meditating on the feet of Jinaśūdra. On the right side of the stone the name Chāgiyabharasī can be made out. She is perhaps the person who died, or the person who had the stone set up. Another inscription on the sluice of the tank at Mogenhalli, Channa-putna Taluk, records that the sluice was caused to be built by Parājamalalla, the utkṣaraṇa of Bēvarā. The person who wrote the record was Bhimakara, the sūrabhūmā of Bēvar.

Rāchamalla III.

63. A short inscription on the rock near the epitaph of Rāmadēva (para 59) on the smaller hill at Sravan Belgola, records the visit to the place of one Subanakaryya, who was the ? jannā-sūrabhūma of S'imad-Rāchamalla-Dēva. This Rāchamalla is probably identical with Satyavākyya Rāchamalla III. The date of the record may be about 980 A. D.

64. Two short inscriptions (Plato III, No. 5) on both sides of the entrance to the Chāmmapārayā-basti on the smaller hill at Sravan Belgola, tell us that the temple was caused to be built by Chāmunda-Raya. The characters are similar to those of the identical inscription, Sravan Belgola 76, engraved to the right of Gommat on the larger hill. Chāmunda-Raya was the minister and general of Rāchamalla III. It was he who set up the colossal on the larger hill. He was also a literary character, being the author of a Kannada work called Chāmmapāraya-parṇa, an account mostly in prose of the 24 Tīrthankaras, which he wrote in 978 A.D.

65. It may be mentioned here that a careful examination of No. 67, inscribed on the pedestal of the image in the upper storey of Chāmmapārayā-basti, resulted in the discovery of the name of Chāmunda-Raya's son. His name, Dinaśūdra, is given at the beginning of the 4th pāda of the verse. There was no reason at all for the use of the two identical objects — jinaṇhīpamā and jinaṇhīrāṇām — to the verb adhīśadum in the verse.

66. The last of the records that has to be noticed under the Ganga dynasty is an important inscription on a stone in the bed of the Bevā tank. It is dated 985 A. D. Unfortunately, the right hand portion of the stone is broken. The inscription tells as that with the permission of Mānalē a grant was made by Pergade S'ākayya and others for the repair of the tank. A subordinate of Mānalē, whose name is gone, is mentioned with a string of titles and epithets. He was of the Sagara lineage and of the Kamalāja (Brāhma)-gōtra. The fire (anāla) was his banner and Bhagavati his crest. Among his titles may be mentioned cira-Bhagiratka, ekanīla-Sagara, ṇeṣa ekaṇīla, ṇetika-ṣasanga, patti-mechche-gandha and srīcāna-Valēśvara. The record was written by Jayadēva, and Mānalē himself had the stone set up. This Mānalē is no doubt identical with the one mentioned in the Atakur inscription (Mandya 41) and in Mandya 45. From the similarity of Mānalē's titles given in the Atakur inscription to those of his subordinate in the present record, we may infer that the latter was a close relative of the former. In the inscription the village is called Bēpur.
67. A number of inscriptions of the Chola period was copied at Doddal Malur, Kudalur, Malurpatna and Jinnathapura near Sravan Belgola. A few of them are complete, but the majority are fragmentary owing to the inscribed stones having been displaced or removed, when renovating portions of the temples at the above places. In a few instances inscribed stones brought from other places have been built into the walls of some of the above temples. All the records are in Tamil except one which is in Kannada.

Vijayalaya.

68. A fragmentary inscription on one of the western steps of the pond at Kudalur mentions the Chola king Vijayalaya. It consists of only one line without either beginning or end, and seems to tell us as far as it goes that Vijayalaya had long arms and sword worthy of? Pattanippara-nadan and resided at the city of Kudal. As these statements are not found in the historical introductions of the inscriptions of other Chola kings, we may perhaps suppose that this is an inscription of his, though the fragmentary nature of the record prevents us from drawing definite conclusions in the matter. Vijayalaya was the grandfather of Parantaka I, who came to the throne in 907 A.D. If the fragment is really of Vijayalaya's time, its period would be about 370 A.D. It would thus be the earliest Chola inscription in the Province, the earliest hitherto known being Mulbagal 203, of 935, dated in the 29th year of the reign of Parantaka I.

Rajaraja I.

69. Two records of this king were copied on the south base of the Narayana temple at Malurpatna, Chamarapana Taluk. One of them is dated in the 23rd year of the king's reign, i.e., in 1007 A.D., the year in which, according to the other inscriptions of the place, the god of the temple, named Jayananda-Soja-Vinnagar-aliyar, after Rajaraja I, one of whose titles was Jayananda-Soja, was set up. After the usual historical introduction, in which the king's conquests of Vengai-naadu, Gangapadi, Nalambapadi, Todiagaiwalla, Kudomalai-nada, Kollam, Kalingam, Ilamandalam and the Iraatapadi Seven-and-a-half lakh country are mentioned, the epigraph proceeds to say that in the 23rd year of the reign of Sri-Kov-Iraatapadi-kasiripan mar alias Sri-Rajaraja-Divar, Ayaporilai-etti and other citizens of Nigarili-Sojapuram, which was a portion of Magalur in Kialai-naadu of Gangapadi, pledged themselves to supply certain quantities of rice, oil, vegetables, curds, ghee, etc., for the god of their city, Jayananda-Soja-Vinnagar-aliyar. In the other inscription, which also contains a similar historical introduction and is probably dated in the same regnal year, the members of the assembly of chaturvedimangalam, having assembled in the temple, made a grant for the god. This record is much worn out and incomplete. In the modern name of the village Malur is a corruption of Magalur.

Rajendra-Chola I.

70. Several inscriptions of this reign were copied at Malurpatna and Doddal Malur. They are mostly fragmentary and are dated in the 3rd, 13th, 18th and 19th years of the reign of the king. The inscription of the 13th year, which is engraved on the south base of the Aprumeya temple at Doddal Malur, is pretty complete. The historical introduction gives a long list of the king's conquests, the places said to have been conquered being Idaiurai-naadu, Vanavasi, Kolipakkai, Mappai-kadakkan, Ila-mandalam, Iraatapadi Seven-and-a-half lakh country, Sakkaramtam, Madurai-mandalam, Numanikkopai, Pasipallai, Muni-Deam, Otjavishayam, Kosalai-nada, Thandambutt, Dakkapa-Ladum, Vangala-Divism, Uttara-Ladum, Gangai, Sri-Vijayam, Pannai, Malaiyur, Mairudingam, Ilangkobam, Malattapalam, Mevilipangam, Vajiapandudu, Takkolam, Madamalingam, Nilamuridi-Deam, Male-Nakka-varam and Kidaram. Then the record proceeds to say that in the 13th year (1024 A.D.) of the reign of Koyara-kasiripan mar alias Udhirayar Sri-Rajendra-Soja-Divar, the members of the great assembly of Periya Malavir alias Rajendrasimhachchaturvedimangalam made a grant for the cod Appirameya-Vinnagar-aliyar. Another inscription at the same place, dated in the 18th year (1029 A.D.), is important as it refers to a Ganga war (Gangan nabhaltit) and to the burying of the temple ornaments and other articles at the time for safety.
71. Another record of the same king, also dated in the 18th year, was copied on the south base of the Kailāsa-śvara temple at Doddā Malur. After the usual historical introduction, the epigraph records the grant of 130 kuri of land by Devamangaiśchchāṇi, wife of the Brahman Ayavā Nakkaparān of Vaiṣṭappākkan, of the Hārīta-śāla, to provide for offerings of rice and perpetual lamps for the god. The grant was written by Mnunyūruvā Karunākara-ächāriyān, the same person that wrote Channapatna Nos. 88 and 88e. A fragmentary inscription on two stones lying to the north of the Narayana temple at Malurpatna, which is dated in the 3rd year (1014 A.D.), records a grant of land to the temple. A few other fragments on stones lying near the Chodasti at Malurpatna, which may also belong to this reign, record gifts of twilight lamps to the temple of Kailāsa-udāya-Mahādeva at Kuduli alia Rājarāja-çchaturvēdimangalam. No such temple now exists at Kuduli. A number of fragments copied at the Apramēya temple at Doddā Malur, recording various grants to the temple, may also be of this reign. One of them, on a stone built into the wall near the garbhagriha, records a grant, not to the Apramēya temple, but to a Siva temple called Rājendramahāśīvara, which is no longer in existence. A much worn out Kannada inscription on the outer doorway of the Sāntiśvara temple at Jinaṇāthapura near Sravan Belgola, which appears to be an epitaph, mentions a Chōla-Perañjō and a Ganga camp. The reference is probably to a battle that took place between the Chūlas and the Gangas.

Chōla-Ganga

72. An inscription on the west outer wall of the garbhagriha of the Kailāsa-śvara temple at Doddā Malur, records a grant to the temple, during the rule of Udaiyār śri Sēla-Ganga-Dēvar, by the members of the great assembly of Rājendrasimha-chantruvēdimangalam in Kilañi-udā. The inscription is mostly worn out and the regnal year is effaced altogether. A grant is also made by the same persons to the temple of Rājendrasimha-śivaram-udaiyār, which is stated to be in their village. The Chōla-Ganga mentioned here as the ruler is apparently the eldest son of Kulōktunga I. He was perhaps the Chōla viceroys in Mysore before he was appointed as the ruler of Vengi in 1084 A.D. There was also among the Kalinga Gangas a Chōla-Ganga who was appointed king of Trikalinga in 1078 A.D. But it is not probable that he is referred to in this Tamil inscription. The date of the record may be about 1080 A.D.

The Hoysalas.

73. There are numerous records of the Hoysala period beginning in the reign of Vishnuvardhana and ending in the reign of Ballāla III, covering a period of nearly 200 years from 1117 to 1313 A.D. Though the reigning king is not named in some of these, there cannot be much doubt about the period to which they belong. The inscriptions will be considered in chronological order.

Vishnuvardhana.

74. There are six inscriptions of this reign. Of these, the one on the car-like structure in front of Tērīna-basti on the smaller hill at Sravan Belgola, is perhaps the earliest, being dated in 1117 A.D. The car-like structure perhaps represents what the Jainas call a mandara. The inscription, which is throughout in verse, says that there were two royal merchants (raja-śivēṣhṭigal) named Poyasa-setti and Nēmi-setti, who were the abodes of Jina-dharma, at the court of king Poyasa; that their mothers, Māchikabbe and Sāntikabbe, who were devoted Jainas, caused a Jina temple and a mandara to be built, took diksha from Bhumikirti-muni and became famous in the Mulasanga and Dēṣiga-gana; and that the two merchants, in honor of the occasion, caused special worship to be offered to Jina and arranged for the feeding of Jaina gurus. The temple built by the ladies is no doubt the Tērīna-basti and the mandara, the car-like ornamental stone structure on which the inscription is engraved. Another inscription of Vishnuvardhana is engraved on a rock to the south-west of Jinaṇāthapura near Sravan Belgola. It is mostly worn out. From it we learn that the king's senior dandanāyaka, svēmi-dēkha-gharaṭa Gangapayya, made Jinaṇāthapura at Belgula tirtha. A grant also appears to have been made by him with the king's permission. It is curious that the inscription ends thus:—The arrow shot by Drōha-garaṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible. The
information that Gangarāja brought Jinarathapura into existence is new. Though not dated, the record may be assigned to about 1117 A. D. Two more inscriptions of the same king, one in Tamil on one of the southern steps of the Bevar tank and the other in Kanāda on a rock in Syed Salib's backyard at Sravan Belgola, are fragmentary and give only the name of the king. The remaining two inscriptions are of some importance as they give an account of Gangarāja's exploits. One of them is on a stone to the west of Brahmadēva māṭāpha on the larger hill at Sravan Belgola and the other on a stone at Śānehalli near the same village. Both of them are similar to Sravan Belgola No. 20 in their description of Gangarāja's greatness and his victory over the Chola feudatories. But the inscription at Śānehalli, which is dated 1119 A. D., gives us the additional information that Gōvindavādī, which Gangarāja received from Vishnuvardhana, was granted for the worship not only of Gomma from also of Pārvatīdevī and Kukūkūśvarā. In giving the boundaries of Gōvindavādī the villages Arubhānalli, Bekka and Chaḷāya are named. Consequently the village has to be sought for somewhere in the neighbourhood of Sravan Belgola and not in Chamrajnagar Taluk. It is of great antiquity seeing that its name is mentioned in the old inscription, Sravan Belgola No. 24. The grant was made after washing the feet of Subadhachandra-siddhānta-dēva, guru of Gangarāja, in the presence of the pānāraswamī Malli-setṭi, Gāndānārāyaṇa-setṭi and others. The engraver was Gangačhāri, an ornament of titled sculptors.

75. Here may be mentioned an important correction made in Sravan Belgola No. 69. It was supposed on the strength of this inscription that Gangarāja's son had two names: Ėchana and Boppa. This supposition was based on an incorrect reading of the second half of the 2nd verse. The correct reading, however, is Boppana-kaunteya-chaitalyaya. This alters the meaning altogether. Traiteya- ˈraṇaṇa in the first verse is not to be taken as a mere epithet; it was the name given to the temple by Ėchana. And in the 2nd verse, which more or less repeats what is stated in the first, we are told that the temple had also another name, viz., Boppana-chaitalyaya. Now we have to consider who this Ėchana was. He cannot be Gangarāja's elder brother's son, since he clearly describes himself as Gangarāja's son. We know only one son of Gangarāja whose name was Boppa. But in some inscriptions—(e.g., Sravan Belgola 144 and Channarayapatna 248)—he is mentioned as the eldest son (a-gra-tanaya) of Gangarāja, thus giving room for the legitimate inference that the latter had at least another son. I consider that the Ėchana of the present inscription is that other son, and that he built Boppana-chaitalyaya in memory of his elder brother Boppa.

76. There are also a few other inscriptions which can be assigned to the reign of Vishnuvardhana. Two inscriptions on the pedestals of Bāhubali and Bharatēśvara near the entrance known as Akhandā-bābila on the larger hill at Sravan Belgola, record that the images were set up by Bharatēśvara-duṣ Observable, a key disciple of Gāndāvimmukta-siddhānta-dēva of the Mula-sangha, Dēṣya-gana and Pustaka-gachecha. This fact is also mentioned in Sravan Belgola No. 115. As Gāndāvimmukta was the guru of Subadhachandra who died in 1123 A. D. (Sravan Belgola 43), the date of these records may be about 1115 A. D. Another inscription around the central ceiling panel in the māṭāpha in front of Gomma, tells us that to Arasūdītya (or king Aditya) and Ėchāmbike were born three sons, namely, Pamparāja, Hari- dēva and the chief of ministers Baladēvanna, who were ornaments of the Karnā- taka-kula, uncles of Māchirāja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladēva. Though the record does not say so, we may infer that Baladēva got the ornamental panels made. It is not clear, however, who this Baladēva was. In Sravan Belgola 53 there is a Baladēva-duṣ Observable praised at length; but he is quite different from the Baladēva of the present inscription as his parents were Nāgararāma and Chandikabbe. The date of the record may be about 1120 A. D.

77. Two inscriptions near Jakkikatte, Sravan Belgola, say that Jakkamavve, who was the elder brother's wife of dandayaka Gangarāja, mother of dandayaka Boppada ēva and a lay disciple of Subadhachandra-siddhānta-dēva of the Mula-sangha, Dēṣya-gana and Pustaka-gachecha, having observed the vow called nā-kṣaṭiṇka, set up some god. She is also stated to have built the tank which is even now known as Jakkikatte after her. There is also an inscription in a ruined temple at Śānehalli near Sravan Belgola, which records that the same lady, here called Jakki
yavve-dādanāyakī, built that temple and set up a god which, from an inscription on the pedestal of a broken image there, we learn, was Vrishabhāsaṃvāmi. Jakkiyavve is also mentioned in Sravan Belgola 43 as Gangarāja's elder brother's wife. In Sravan Belgola 144 and Chammarayapatna 248, an elder brother of Gangarāja, Bammachānapa, is mentioned with his wife Raganaṃbhe and son Echa-dādanāthā. So, Jakkiyavve, mother of Boppa, was either another wife of Bamma or the wife of another elder brother of Gangarāja. The latter alternative is more probable as the word pūriyana (eldest brother) used in Sravan Belgola 144 in speaking of Bamma presupposes the existence of at least another elder brother of Gangarāja. From the epithet dādanāyakī applied to Jakkiyavve in the Sañḍehali inscription, we may conclude that this elder brother of Gangarāja was also a dādanāyaka. We thus gather the following details about Gangarāja's family:

The date of Jakkiyavve's records may be taken to be about 1120 A.D.

Nārasimha I.

78. A few records of this king's reign were copied at Gorur, Hassan Taluk, Kudalur and Sravan Belgola. One of them, dated about 1160, is engraved near the left foot of Gommata. It is similar to Sravan Belgola 80 in its contents and tells us that the great minister, senior bhaṇḍārī, Hūlaṃmaṇya received the village Sāṉṭēṟu from Bittī-Dēva's son Pratāpa-Nārasimha-Dēva and granted it for Gommata. Two Tamil inscriptions in the Rama temple at Kudalur, dated 1162, record that during the rule over the earth of the possessor of all titles, mahāmudrādēvarā, Tribharavamalla, capturer of Taḷākēdu Kongu Nāṅgili Koyāṟṟkus Uchchhāngi Pāṇangal Vana-vāsi Veḷīkkūramā and the Palasigaį 12,000, Bujabala-Vīra-Ganga Sīrī-Nārasīngha-Poysāḷa-Dēva—the Sīrīkanūrga-Pārdžāfa Dēmanālamam-udaiyāṇ Tonī-ālvaṅgīī Sīrīvaśīnaṉavā-ḍāṇa granted to the temple of Sārkuṇara-Dēva at Kudalur āḷīs Bājāraṇa-chahāturdvēdmangalam in Kiḻalai-nāḍu of Rājendra-Sūḷa-vaḷaṇānada in Mūdijōnḍa-Sūḷa-madīmān, certain lands in the village of Minukkanginṭai. The grant was engraved both on copper and stone. Among the names of some of the inhabitants of the village, Alāgijānāvāḷaṇa and Aḷāvaṇāḷaṇa occur. The first is the name of the āṭuḷa-vīruḷaṇa or copper image taken out in processions in the temple of Rāgānāṭa at Sirrānagam and the second, of a great Sīrīvaśīnaṉa teacher of the 10th century. Three inscriptions in the temple of Trikūṭēsvāra at Gorur, which are dated in 1160 and are similar in contents, say that during the rule of Bujabala Vīra-Ganga Nārasīnha-Dēva, Surigēya-Vijayādītya-Hēggāde set up the god Trikūṭēlinga in Gorurvaḷa Sīrīvaśīnaṉaṛuruḍrīyaṇa; and that the mahājānas of the place made a grant of Māvinēraṇa to the temple. Gorur appears to have also had another name Vijayādītyapura after Vijayādītya-Hēggāde.

79. A few other inscriptions may also belong to the same reign. Of these, ten are engraved on the pedestals of the images in the cloisters around Gommata. They give the names of the images together with those of the men who set them up. Among the latter are Basavi-sēṭṭa, Balleya-dādanāyka, Rāmi-sēṭṭa and Bidirāma-sēṭṭa, lay disciples of Nāyakirti-sātrāṭa-chakravarti of the Mūla-saṅgha, Daśīya-gana, Pustaka-gaṇeha and Kopakumānaṇa; Ākī-sēṭṭa, Bhānudēva-hēggāde and Mahādēva-sēṭṭa of Kaḷaḷa, lay disciples of Bālachandra-dēva, who was a disciple of the above Nāyakirti. Basavi-sēṭṭa is also mentioned in Sravan Belgola 78 and 86. The date of these records is about 1170 A.D. A Tamil inscription of about the same period on a stone set up near the Mālur bridge, records a grant of land to the temple of Gōpānāṭha by the mahājāna of Sīrīvaḷa Sīrīvaśīnaṅgāla. Sīrīvaḷa is the Tamil equivalent of the Kannada word Chikka; and Gōpānāṭha is another name of the god Krishna in the temple at Chikka Mālur.

Bollāṭa. II.

80. A large number of inscriptions, both in Tamil and Kannada, may be assigned to the reign of this king though his name is not referred to in them. Of these, the one engraved on the pedestal of the image in Akkanna-basti records that Aḥāṃba, a lay disciple of Bālachandra-mūṇi, who was the chief disciple of Naya-
kirti-siddhānta-chakravarti, and the wife of the minister Chandramauli, had the temple built. This fact is also mentioned in greater detail in Srvana Belgola 124. An inscription at Rāmēnhalli, Arkalgud Taluk, dated in 1213 A.D., informs us that one Rāmāya, the Sītkaraṇa-haggade of Konga-nādu, having built a town named Rāmapura and also a tank named Rāmasamudra, set up the god Rāmanātha and made a grant of land for the god. During the Hossayal period the Arkalgud Taluk and the adjacent parts were known as Konga-nādu. Two inscriptions in the ruined Jain temple at Ariskere tell us that the temple was known as Sahasrakutara-Jñālaya, and that Sāgaraṇandi-Brati caused it to be built by Rāchi-danḍāya. Sāgaraṇandi was a disciple of Sūbhachandra-traividyā, who was a disciple of Māghanandi-siddhānta-dēva of Kollāpura. The building of the above temple is mentioned in Ariskere 77, of 1220. From it we learn that Rācharasi had been the minister of the Kalachury us and that he subsequently placed himself under the protection of Ballāja II. An account of him is given in Shikarpur 197 and other inscriptions. He had the distinctive title Vasuḥkakabhandada. An inscription on the pedestal of the image in the Sāntisvara temple at Janahātāpura near Srvana Belgola, says that he set up the god and gave over the charge of the temple to Sāgaraṇandi, the same gurū that is mentioned above. Another inscription at the same village, dated 1213 A.D., is engraved on a Jainā tomb. The latter is generally called a saṃvidāmaṇḍapa, but the word used in the inscription to denote it is svālākā. It is in the form of a small maṇḍapa with a tower, but walled up with stone slabs on all sides without any opening. The epigraph begins with a verse in praise of Nāmichandrāṇaṭi-dēva of Belikumbi, who is styled mahāmaṇḍaladāraka and rājāguru, and then proceeds to extol the merits of his disciple Bālachandrāṇa-dēva’s son without giving his name. He expired by the rite of samayasaṃna, and this svālākā was built to his memory on the spot where his body was burnt. The epigraph concludes with the statement that a woman named Kālalbe, perhaps his wife, attained sārpa through meditation. Two inscriptions on the rock near the outer entrance on the larger hill, one of which consists of a fine kanda verse, are rather curious as their object is merely to praise the sound of a certain Jina-varma’s kahāri. The sound is said to produce fear in the wicked and pleasure in the good on entering their ears, just like thunder in the swan and the peacock. Jina-varma, who is said to be a jñādi, was, we are told, a lay disciple of Mānikiya-dēva of Kolīpāke. Kahāri is perhaps a musical instrument. According to Kittel, it is a wrist-ornament furnished with bells.

81. A number of Tamil inscriptions in the Kallēvara and Krishna temples at Chikka Malur, recording gifts of pillars, beams, capitals, etc., may be of this period. It is noteworthy that a few of the donors were merchants of Mylapore near Madras. The following are the names of some of the donors:— Tiruvirundu-perumāl, Rāmānuja-dāsār, Varanduram-perumāl, Ponnambalakutṭār Varirāman, Tiruchchirarambalam-udaiyān and Pemmān Māṇiyan. An inscription in the Rāma temple at Kudulār records a money grant of three kuchchārum (i.e., gudiyān) by one Pērāiyam-udaiyān for a perpetual lamp.

Nārasiṃhā II.

82. A worn inscription on a śṟivakal near Devikere at Hassan, of about 1230 A.D., mentions Pratāpa-chakravarti Hoysalā Nārasimha and the army of Vēndē. Somēvāra.

83. Of the Tamil inscriptions of this reign, one in the Arkēvara temple at Malurpatna, dated in 1247 A.D., records a grant for the god Arunomāliyaram-udaiyānāyār of the temple by Nārpatnāiyaram-chedēnāpāthi and Virudakandyan Pāyār of the Nārpatnāiyaram Tirukkāvapam (? pandal) in the temple of Sīrī-Kalīsānā, udaiyār at Kudulār alias Bājarāya-chēdhēnādāmarēdu in Kāḷalai-nādu of Rājendra-Sōla-vaḷandādu in Madgonda-Sōla-mpandalam. From this and other Tamil inscriptions we learn that Malūr in Malurpatna is a corruption of Manālūr and that it has no connection with Malūr in Dodda Malur and Chikka Malur which is a corruption of the Tamil Malāvēr. Another inscription at the Kudulār pond also refers to a grant by the same Nārpatnāiyaram-chedēnāpāthi and his daughter. A second inscription at the same place records a grant by Madī-gaṅgūdān and Pamma-vaṁgūdān. Another on a stone in a coconut garden near the Malūr bridge at Chikka Malur mentions a grant by Malāli-udaiyār, son of Viravala-daṇḍānayaṃ.:

84. Among the other records of the same reign, an inscription on the beams of the Chennakēvara temple at Haranahalli, Ariskere Taluk, which is dated 1244 A.D.;
says that in the presence of Heggade Peddana, a subordinate of the great minister Soneya-damayaka, an agreement was entered into by the pujari of the temple and the cultivators of the temple lands about the payment of certain dues by the latter to the former. The village is called Hiriyi Somanatha-pura. On the outer walls of the Narasimha temple at Nuggadi, Channarayapatna Taluk, there are many well-carved images and figures below which are engraved their names together with those of the sculptors who executed them. The temple is a good specimen of Chalukyan architecture; and we learn from Channarayapatna 238 that it was built in 1249 A.D. during the reign of Someshvara. The images on the south wall were made by Baichoga of Nandi, and those on the north wall by Malitamna. Baichoga gives us here and there some of his titles while Malitamna contents himself with merely giving his name without any epithets. Among the titles of the former may be mentioned “a thunder-bolt to the mountain of hostile titled sculptors” and “a spear to the head of titled architects.” His name occurs in four places while that of Malitamna is engraved in 16 places. The following is a list of the names of the images on the walls:—Brahma, Nara-yana, Kanya, Rati, Madhava, Adimarti-deva, Gopinath, Narasimha, Vishnu, Allalu-perumal, Madhusudana, Trivikrama, Bali, Vaman, Sukra, Sri-chara, Hrishikesh, Padmanabha, Surya, Damodara, Sankarsana, Deyendra, Garuda, Vasudeva, Lakshmi, Bhumi, Sarvasati, Yogaraya, Hayagriva, Pradyumna, Aniruddha, Purushottama, Durga, Adhokshaja, Achyuta, Hari, Janardana and Upendra.

Narasimha III.

85. Of the records of this king, the most interesting is a copper plate inscription, a photo of which was received from the Secretariat. It is dated in 1279 A.D. and consists presumably of three plates. It tells us that the Hoysala king Narasimha III granted the revenues of the village of Habbale, Arkalagud Taluk, for the payment, by the pilgrims from all parts of India residing in Be Hassan, of the tax levied on them by the Turushkas, and for certain services in the temple of the god Vishvaseva. It is worthy of note that the king’s generosity was not confined to the pilgrims from his own territories, but was extended not only to the pilgrims from the neighbouring Telugu, Tamil, Tulu, Malayalam and Mahraerta provinces, but also to those from such distant places as Gujarath, Bengal and Tirhut. The amount of the tax that had to be paid by the pilgrims from each of the above places is also noted, the total amount being given as 400 varaha. The annual income of the village which was granted is stated to be 645 varaha, of which 402 varaha was set apart for the payment of the tax and the remainder for certain services in the temple. The king appears to have founded a chauplay also for the feeding of pilgrims.

86. Among the other inscriptions, a virakul near the Prapatthiravasa temple at Basavapatna, Arkalagud Taluk, which is dated in 1281 A.D., tells us that in the war between Narasimha III and Ramanatha one Lala-Macheya-nayaka fell and that the stone was set up for his spiritual merit by his younger brother Hettayya. The war between Narasimha III and his brother Ramanatha is also mentioned in Behur 187, of 1280. Another virakul at the same place, dated 1286 A.D., records the death of one Ekkati Rameya-nayaka during the capture of the Nidugal fort by Narasimha III and the setting up of the stone for his spiritual merit by his younger brother Hettayya, the same person who set up the other stone. An inscription on the northern sluice of the tank at Bevar, Channapatna Taluk, dated in 1272 A.D., says that during the reign of Narasimha III the sluice was built by Daandavala Deka’s son Masamaya-nayaka, a servant of the king. The following titles are applied to him:—Kela-deviraya, Jujadharayanda, sitagarakanda, saindrakara goyara and “the worshipper of the lotus feet of Viragante Ramanatha.” Another inscription in the Gopakalakrishna temple at Honganur, Channapatna Taluk, which appears to be dated 1295 A.D., records that when Pratapa-chakravarti Hoysala Vira-Narasimha-Deva was in the residence of Honganur in Kela-nada, ruling the kingdom in peace and wisdom, he made a grant of land to Somanatha-Katalkagwnichitta of Kadalar; and that the great minister Perumaldeva-damayaka, son of Ramanakrishnadeva and grandson of Vishnudева, of the Atreya-gotra, having purchased the land from Somanatha-Katalkagwnichitta, granted it for the god Prakasanrdaya of Honganur. We thus learn from this inscription that Honganur was the residence of Narasimha III for some time. It was an important place during the Chola period, the name given to it in the Chola inscriptions being
Trailokyamādēvi-chōnaturvēdimangalam after one of the queens of Rājarāja I, Peru-
māledēva-dāndāyaka, the famous general of Nārasimha III, is mentioned in several
inscriptions (see last year's Report, para 43); but this is perhaps the only inscription
which gives the names of his father and grand father. An inscription on the pedes-
tal of the Ganadhara image in the enclosure around Gommata on the larger hill
at Sravan Belgola, recording a grant for Gommata in 1279 A. D. by a
subordinate of the maha-pāśaṭa Tirumappa, and a fragmentary Tamil inscription
at the Kudalur pond, recording a grant for the god Surabhāpati ...... of the place,
may also belong to the same reign.

Ballāla III.

87. Two fragmentary Tamil inscriptions at the Kudalur pond, dated in
1313 A. D., record grants of land to some temple by Rāma-gavundan's son Māśama-
gavundan and the māhājanas (of Kudalur) respectively. In the latter, Adiyama-
Yamapura-pravasā-dēvākā, i.e, the shewer to Adiyama of the way to Yama's city, is
used as one of the titles of Ballāla III. Another Tamil inscription in the Chaudē-
vart temple at Malarpatna, dated in 1307 A. D., records a grant of land by Kāva-
dēvarasar to Nilakantha-dēvar, son of Satyānanda-svāmi. This Nilakantha-dēvar is
also mentioned in Channapatna 59 and 97a. An inscription at Jinnāthapuram near
Sravan Belgola, which tells us that, by order of Singyāna-nāyaka's son, Guruvapa,
Sōvapa and other prabhus of Bekka granted some land to Chāmundaśā-śātē, may
also be assigned to this reign.

A

The Sevenas.

Mahādeva.

88. There is only one record of this dynasty. It is a worn-out inscription on a
vīralūl near Devikere at Hassan, telling us that during the rule of Mahādevarasa a
relative of Nāranabōva fell in battle.

Vijayanagar.

89 There are only a few inscriptions of the Vijayanagar period, beginning in
the reign of Harihara II and ending in the reign of Vira-Narasimha, covering a
period of only 60 years from 1383 to 1463 A. D. One of them is a copper plate
inscription of Vira-Narasimha.

Harēhara II.

91. In the last year's Report (para 55) it was stated in connection with Vidyar-
ranyā that, in case the explanation of the origin of the names Sāyana and Srīmātī
was not deemed satisfactory, the only other alternative would be to postulate the
existence of two Mādava-mantris, the one, the son of Māyana and Srīmātī, and the
other, the son of Chāvund & Māhāmbikā, both of whom not only lived at about
the same time and were also known as Upāsānā-mārya-pravarākṣas. The two
works that were relied on as giving Sāyana as the name of Mādava's father were
the Sarvasākāra-saṃgāraha and the Dhatuvṛtī. But it is now found that Sāyana-
putra printed on page 3 of the introduction to the Mysore edition of the Dhatu-
vrītī is a mistake for Māyana-putra; so that there is left only one solitary work
which gives Sāyana as the name of Mādava's father, while all the others, including
even the newly discovered manuscript of Sāyana's Alankāra-rudhānīdhi described in
the last year's Report (para 83), unanimously give it as Māyana. There can, there-
fore, be no doubt as to Māyana being the real name of Mādava's father and con-
sequently the derivation of Sāyana from Chāvunda, though plausible, does not
serve any useful purpose.

Besides the difference in the names of their respective parents, there are also a
few other facts which tend to support the view that there were two Mādava-mantris.
We may call one of them Māyāka-Mādhava and the other Chāvunda-Mādhava. The former was of the Bhāradvāja-gōtra (see Parāśara-Mādhavīya); the latter, of the Angirasa-gōtra (Shikarpur 281). In most of the works of the former Vidyātīrtha is mentioned as his guru; while the latter had for his guru a Sāiva teacher named Kriyāśakti (Sorab 875 and Shikarpur 281). As Chāvunda-Mādhava is said (Shikarpur 281) to have conquered the country on the western coast (Apārātavishaya-jētā), the conquest of Goa, referred to in the Goa plates, has to be attributed to him alone, Māyāka-Mādhava, a sannyāsi and a writer on the Dharmasāstra, could never have exchanged the mendicant’s staff for the sword. He does not appear to have ever been a warrior, though there is evidence to show that his brother Sāyana was (see last year’s Report, para 83).

Mādhava, the author of the Sarvadarśana-saṅgraha, gives his father’s name as Sāyana and calls himself Sāyana-Mādhava. How is this discrepancy to be explained? It can perhaps be explained by supposing that the author of this work was not Māyāka-Mādhava but a different Mādhava who was the son of his younger brother Sāyana. We learn from Sāyana’s Alokā-kirti-sudhānādi that he had a son named Māyāka. In an inscription of the Arulāja-perumal temple at Conjeevaram (Epi. J. I. III. 118), consisting of a verse addressed to Sāyana, which gives the names of his parents, brothers and patron, Māyāka appears to be used in the place of Mādhava. In this case the reading is correct, we may suppose that Mādhava, the author of the Sarvadarśana-saṅgraha, was Māyāka, the son of Sāyana. Further, in the Sarvadarśana-saṅgraha is quoted a verse drāvyadṛṣṭavya-probhādāt, &c., from the Tattva-muktidalpā of Vēdānta-chārya who, according to tradition, was a contemporary of Māyāka-Mādhava. It is not unreasonable to suppose that at least a generation would be required for Vēdānta-chārya’s work to get currency so as to be quoted by others. Vishnu-Sarvajña, most probably the same as Sarvajña-Vishnu, was the guru of Sāyana (Epi. J. I. III. 118). He may also have been the guru of Sāyana’s son Mādhava or Māyāka, which would account for his praise at the beginning of the work.

Dēva-Rāya II.

92. An inscription on the pedestal of Sānatinātha in Mangāyi-basti at Sravan Belgola, says that the image was set up by Bhīmā-Dēvi, queen of Dēva-Rāya-Mahārāya and a lay disciple of Paṇḍita-chārya. The information that Dēva-Rāya II had a Jain wife named Bhīmā-Dēvi is perhaps new. Another inscription on the pedestal of Venhamāna, which records that the image was set up by Basatāyi, a lay disciple of Paṇḍita-dēva, may be of the same period. The same may be the case with an inscription at Kanṭirāyapura near Sravan Belgola, recording a grant of land to the basti caused to be built by Mangāyi by certain lay disciples of Paṇḍita-dēva. An inscription at Hormagondahalli, Arkalgud Taluk, the top portion of which is effaced, informs us that some one granted the village of Hormagondahalli to the Mahāmabhakti māthā on receipt of 210 sarāha from Chennavira-Siddalinga-dēvaru of the māthā, and that a sīlā-rāsana was granted to this effect with the permission of Siddalingaṇa nāyaka’s son Virāṇa-nāyaka. The witnesses to the grant were Paṇḍita-rādha-gurudēvaru, Hālukuru-Gurudēvaru, Kraḍākeṭe Gurusiddalinga-dēvaru and Malabeesalingadēvaru. With the permission of Īśvarasa, the sēnaharda Phaniyappa wrote the grant. The Virāṇa-nāyaka of this inscription may be identical with the Virāṇa-dānāyaka, minister of Dēva-Rāya II, mentioned in Anekal 85, of 1415 A. D. (see para 68, last year’s Report).

Vira-Narasimha.

93. A set of copper plates of this king was procured from Subbāpandita, Patil of Kaigonahalli, Krishnapajee Taluk. They are three in number, engraved in Dēvanāgarī characters. The inscription gives the usual genealogy of the Tulva dynasty of Vijayanagar down to Vira-Narasimha, who is praised at length. His brother Krishṇa-Dēva is also named. It then proceeds to say that on the 14th lunar day of the dark fortnight of Māgha in the year Chitrabhāmu, which is coupled with the S’aka year 1385, Vira-Narasimha, son of Narasa-khāmpaḷa and grandson of Īśvara-bhūmpa, on the holy S’ivarātri, granted, in the presence of the god Śiva on S’rī-aila, at the time of making the gift called saptasiṅgara, the village of Kaigonēpalā, situated in the Siddhanghaṭṭa district of Hovisāṇa-dēva, giving it another name Vıranarasimhapura after himself, to Nāṇjehebhāruva of the Atri-gōtra, Daṇḍhaṇeṣa-sūtra and Śāma-sākhā, son of Tipparasārya who was also known
as Patañjali and grandson of Jnanaiya-dikshita. The date of the grant is thus 1463 A.D. But this is too early for Vira-Narasimha, who began to rule in 1504 A.D. Further details about the date given in the record are Śrīvāna-nakshatra and Śrīva-yoga. The date may thus be verified. Except for the closing verse madanavayoj, etc., and a verse in praise of Gānapati in the middle immediately before recording the grant, which are unusual in the records of this dynasty, there does not appear to be anything else that would stamp the grant as a forgery.

Vijaya-Venkatapati-Rāya.

94. A copper plate inscription, apparently of this king, was received from the Śrīpādaśraya-matā at Mulbagal. It consists of only one plate, engraved in Kannada characters. The date given is Saka 1190 which is said to correspond to the cyclic year Iśvara. But Iśvara is Saka 1200. Further, a few Mysore titles are mixed up with a few Vijayanagar ones in describing Vijaya-Venkatapati-Rāya, who is said to be the son of Virāpaksha-Rāya and grandson of Narasimha-Rāya, of the Atraya-gōtra, śāyana (for śāyana) sūtra and Rik-śākha. The grant was made by the king in the presence of the god Vithala of Pāṇḍuranga-kṣetra. We know of no Venkatapati-Rāya answering to the description given above at any period of Vijayanagar history. The Venkatapati-Rāyas of Vijayanagar were of the Aparatamba-sūtra and Yajus-śākha. The plate, which is engraved in modern Kannada characters, cannot therefore be genuine. It records the grant of the village Vengore to virā-purunavanasa-puruvajā-kṣetra, Vaiśākha-siddhānta-pratisthāmanteśhākhyāya Suvarnava-Ratrasurana-tirtha of the Mulbagal matā, who was a sīkhyā (disciple) of Sankaraśāna-tirtha and a prāśaśā (disciple's disciple) of Adirāja-tirtha.

Nuggihallī.

Viruparājasu. 95. An inscription engraved on the floor of the māruḷaṇga in the Rāmēśvara temple at Bāmanāthtpur, Arkalagud Tulu, records a grant to the temple in the year Siddhārthi by a servant of Viruparājasu. The latter may be identical with the Viruparāja-mahā-rāsu of Nuggihallī mentioned in Hassan 98. The date of the record may be 1559 A.D.

Ikkerī.

Śivappa-Nāyaka. 96. An interesting sannad on palm leaf, issued by Śivappa-Nāyaka of Ikkerī under his own signature, was found in the Bangalore Museum. Its date may be about 1650 A.D. It refers to two former nirūpas issued in 1616 and 1633 A.D. and tells us that as the vāle (order on palm leaf) formerly issued with instructions that it should be returned after entry in the sēnabōva's kādita had been lost, the present vāle was issued instead. It appears one Lingābhātta was enjoying certain lands as the archak of the Nārāyana, Tirumalādēva and Hanumanta temples in the fort of Haranahalli. Subsequently an order was issued by Śivappa-Nāyaka that no Smārtas should be the archaks in Vishnu temples, and, on Lingābhātta agreeing to employ a Vaishnava Brahman for the place of archak in the above temples, he was allowed to enjoy the lands with certain conditions.

The Mahārattas.

Ekkōji. 97. An inscription on the rock to the south of the Mallēśvara temple at Malleswaram, Bangalore, records that, on the application of the mahā-nādu of Bengaluru, Ekkōji-Rāya granted Mēḷāramaṇgāhalli as a mūṇya for the god Mallēkārjuna of Mallapura. The date given is the year Saunya, i.e. 1669 A.D. This epigraph is interesting as it informs us that Malleswaram had the almost identical name of Mallapura about 250 years before the extension was formed with its present name, that the temple was in existence before 1669 A.D. and that at this time Ekkōji, the brother of Sivāji, was in possession of Bangalore. The village granted is at a distance of about a mile to the east of Malleswaram. Bangalore, among other places, had been granted as a jāgir to Shajhī, father of Ekkōji, by the Bijapur king. On his death in 1664 A.D., Ekkōji succeeded to his father's possessions.
Mysore.

98. There are about a dozen records of the Mysore kings, beginning in the reign of Doddà-Dèvà-Ràjà-Odëyàr and ending in the reign of Krishna-Ràjà-Odëyàr III, covering a period of nearly 200 years from 1663 to about 1850 A.D.

Doddà-Dèvà-Ràjà-Odëyàr.

99. A copper plate inscription of this king, dated in 1663 A.D., was received from the Mysore Palace. It consists of three plates, engraved in Dèvanâgari characters. The genealogy of Doddà-Dèvà-Ràjà is thus given: Chàma-Ràjà, his son Dèvà-Ràjà, his son Dèvà-Ràjà. The Chàma-Ràjà mentioned here is the one known as Dèlâ-Chàma-Ràjà, and the Dèvà-Ràjà, the one called Mêppînà Dèvà-Ràjà, the father of Doddà-Dèvà-Ràjà. The king is said to have obtained the kingdom through his own valor and to have vanquished the Tûrûshkâs. The following titles are applied to him: mûrûmanâyge-gàtâ, paràrá-îhâyakàna and Hindu-dàva-saratâna. The inscription states that on the 12th lunar day of the bright fortnight in Chaitra of the year Sûbhâskrit, which is coupled with the Sàka year 1585, Dèvà-Ràjà-Odëyàr of the Àkërâ-gôtû, Àvalîyana-sàtra and Rik-sàkhû, in the presence of the god Ranganâthà, granted, for the spiritual merit of his parents, to Mantramûrti Râjârâjâ-sùndrabhârati-svâmi, certain villages in the Rûnasamudra hâlojî of Hadinâmdu-sûme. At the end the king’s signature, Sûri-Dèvà-Ràjû, is given in Kannada characters.

Chikka-Dèvà-Ràjà-Odëyàr.

100. A set of copper plates of this king also, dated 1675 A. D., was received from Vidvàn Tirumârana Iyengar of Chamarajnagar. They are three in number, engraved in Dèvanâgari characters. The seal has the figure of a boar standing to the left. After giving the puranic genealogy from the Moon to Yadu, the inscription proceeds to give the pedigree of Chikka-Dèvà-Ràjà as follows:—Some born in Yadu’s race came to the Karnatak country to visit their family deity on the Yadugiri hill (Melkote), and, being pleased with the beauty of the country, settled in Mâhishampura (Mysore) as its rulers. Among them was Bhûma Châmèndra; his sons, Timma-Ràjà, Krishna-Ràjà and Châma-Ràjà; sons of the last, Râjendrâ, Bhûma Châmèndra, Dèvà-Ràjà and Cheyna Ràjà; sons of the third, four, all named Dèvà-Ràjà, the eldest being known as Doddà-Dèvà-Ràjà; he married Amritâmâ; their sons, Chikka-Dèvà-Ràjà and Kûphirâva-nahâpâti. The record then proceeds to give an account of Chikka-Dèvà-Ràjà’s conquests. In the east, having conquered the Pándya king Chhòka, he captured Paramati, Mûtûnâtûti and Anantaguri; in the west, he routed the Kallari kings allied with the Yavanas and took Sakalâsarpura and Àrakalàgûdu; and in the north, having conquered Rapudulàkhàna, he captured Kétasamudra, Kandikere, Handalakere, Gûlhû, Tumâkûru and Homnavallí. Having subdued Mûshhîka who was allied with the Mûrasas and Kîrâtas, he took Jâdagâmdu and renamed it Chikkadevàrayadurga. The ancient image of Vârâha at Sûrîmûhâna, which had been removed during the Yavana invasion, he brought to Sûrîrangapâtanà and set up. Then the inscription records that Chikka-Dèvà-Ràjà, actuated by filial devotion, had a sâradhâ performed at Gaya through Krishna-yajûâ and that, as a reward to the latter, granted, on the day of the anniversary of his father’s death, in the presence of the god Pàsèhina-Ranganâthà, the two villages of Kabbaligampura and Hûllâna, situated in Têrarakâmû-bhâlala, renaming them Chikkadevàrayapura and Krishnâpura respectively. The donee was of the Sûri-vatsa-gôtû, Àpâstambî-sàtra and Yaju-sàkhû; the son of Sûrívînsârya and grandson of Sûrívînsâ. The grant was made in the year Râkhasa, which is coupled with the Sàka year 1597 (mûru-mûru-khî-mûvînda), in order that the king’s father might attain Vaikûntha, i.e., the abode of Vishnu. The composer of the inscription was Tirumûlayârya of the Kûtsika-gôtû, son of Ahasingârârya who was an ornament of Chikka-Dèvà-Ràjà’s Court. At the end in Kannada characters is given the king’s signature—Sûri-Chikka-Dèvà-Ràjàh. Another inscription on a pillar in the muqûpa of the pond at Srûvan Belgola, dated about 1830 A.D., tells us that the pond was built by Chikka-Dèvà-Ràjà.

101. It may not be out of place to mention here that this king was not only a good scholar himself but was also a liberal patron of literary merit. Several Sanskrit and Kannada works are attributed to him. Among these may be
mentioned Kannada versions of the Mahâbhârata, Bhâgavata and Sêshadharma; Sachchhâdârahârâ-nirûpaya, Chikadévârâjâ-binnapâ and Chikadévârâjâ-saptapadi. During his reign a great impetus was given to the advancement of Kannada literature and numerous works, some of them of great literary merit, were written under his patronage by Tirumale-yâya, Chikupâdâhâya, Vêṇugopâla-varaprâsâdi, Chidânanda-kavi, Mallarasa, Kavi-Timma, Mallikârjuna, Lakshmayya, Singatarâya and Homamma. Of these poets, Tirumale-yâya, the composer of the above copper plate inscription, who subsequently became Chikka-Dêva-Râja's minister, was perhaps the most prominent. He was the author of Āpratâmavira-charita, Chikadévârâjâ-vamsâvali, Chikadévârâjâ-vijaya, Sêshakâlanidhi and several other works.

Krishna-Râja-Odeyar II.

102. Two inscriptions of Kaßale Naßija-Râja, who lived during the reign of this king, were copied during the year. One of these, dated 1752 A.D., engraved on the north wall of the mahâdârâ of the Trinayanâyvara temple at Mysore, tells us that the gôpurâ of the temple was caused to be built by Kaßale Naßija-Râja. The other, inscribed on the pedestal of Tândavêvâra in the Râmâ vánum temple at Râmanâthpur, says that the image was the gift of Kaßale Naßija-Râjajiya, son of Vira-Râjajiya and grandson of Dalavâyâi Doddaiya, of the Bânacvâjâ-gôtra, Āsvalâyana-sûtra and Rik-sâkhpâ. Kaßale Naßija-Râja was a voluminous writer of a good number of Kannada versions of the Purânas and other works. Among these may be mentioned Kakudgiri-mahâtmya, Kâśikârâ, Gânjapuri-mahîmânârâ, Bhaktyâdâsarâ, Bhdragiri-mahâtmya, Mârkañcâya-prârâ, Sivâ-gîte, Sivâdhamântara, Sûtumahîmânârâ, Harivamsâ, Hâlavâya-mahâtmya, Sivabhakti-mahâtmya and Haradattâchârâya-charita. He also composed Sangita-rangâdaçâra and other works in Sanskrit. Many poets were patronised by him. Nrisinha-kavi, the author of a Sanskrit drama called Chandrâkalâ-parîkâma, who was a protege of Kaßale Naßija-Râja, describes him as a modern Bhâju of Dhâra in encouraging literary merit.

Krishna-Râja-Odeyar III.

103. A few records of this king were copied at Haranahalli, Sravan Belgola and Mysore. The one at Haranahalli, engraved round the Paramânînàndyâ-vôdikê to the north-east of the village, which is dated 1817 A.D., records a grant of land, for the restoration and maintenance of the vôdikê, by Krishna-Râja-Odeyar III to Arisâkalâ Venkañânarâya, a-bhâratî of Haranahalli-shâla. Reference is also made to a former grant during the reign of Kañcâsraya-Narasa-Râja-Odeyar for the maintenance of a similar vôdikê on which Ayâchita-Narasmî-bhâratî used to deliver religious discourses. Another inscription on the sôrya-mândala in the Lakshmîmaraâmaavâmi temple at Mysore, dated 1844 A.D., tells us that, during the rule of Krishna-Râja-Odeyar III, Chikka Mallarâjajiya, the eldest son of Biga Mallarâjajiya and grandson of Dodda Mallarâjajiya of Hura, of the Kâsaya-gôtra, Āsvalâyana-sûtra and Rik-sâkhpâ, had the sôrya-mândala made for the Rathasaptami festival.

104. Here also may be noticed two sannadis found in the Jaina matha at Sravan Belgola. One of them, dated 1816 A.D., was issued by Dewan Purniya to Gâvudaiya, Amila of Kikkêri. It tells us that Komâra-heggadi of Dharmasthala below the Ghâts, who had been on a visit to Sravan Belgola, came to Mysore and showed a sôrmanad formerly issued by Krishna-Râja-Odeyar to the effect that the village Kabalûn in the Kikkêri Taluk had been granted for the charities of Dâna-sâle, situated near Chikadévârâjâ-kalâyâni at Sravan Belgola; and that accordingly the village was re-granted to provide for the charities of Dâna-sâle, the worship of Gommatâ and the expenses of the matha. The other sôrmanad in the matha, dated 1880 A.D., was granted by Krishna-Râja-Odeyar III. This is the original of the fanciful Sanskrit version printed as No. 141 in the Sravan Belgola volume (see para 22 above). It does not begin with the verse svîmat-parama-gambhirâ, nor is there any reference in it either to the Mahâvira and the Vikrama eras or to the thrones of Dilli, Hêmadri, etc. Pûrniyâ's sôrmanad is not at all alluded to in it. After a few verses in praise of Câmuñjikâ and Vishnu, the sôrmanad proceeds to say that in the year Vikriti, which is coupled with the Sûkra year 1752 (expired), Krishna-Râja-Odeyar (with all the Mysore titles) of Mysore granted to the matha of Chârûkirti-pandîtâchârâya at Sravan Belgola the three villages of Sravan Belgola, Uttañhali and Hosahalli, to provide for the expenses and repairs of all the temples at Sravan Belgola. The number of the temples
is given as:—8 on the larger hill, consisting of Gommata and 7 minor temples; 16 on the smaller hill; 8 in the village; and 1 on the hill at Malavir. Formerly the gothsa received a cash grant of only 120 vajra to meet all these expenses; and as the amount was found insufficient, the present grant was made in lieu of the former cash taskel on the application of Lakshmipandita.

**Burmese.**

105. A Burmese inscription was discovered on a large Burmese bell in the Bangalore Museum. The bell was presented to the Museum in February 1906 by Lieutenant Colonel H. V. Cox, Commandant, 69th Punjabis. It was brought over from a Buddhist temple in Burma and had been in the possession of the regiment for many years. A photo of the inscription was sent to Mr. Taw Sein Ko, Superintendent of Archaeological Survey, Burma, for favor of decipherment; and he has very kindly sent me a transcript and a translation of the same together with a few interesting remarks. The bell is decorated with ornamental devices and has an ornamental attachment at the top in the form of a human figure. The inscription is engraved in seven lines around the middle part of the bell. Mr. Taw Sein Ko observes

"(1) The human figure on the top of the bell is that of a mythical being called Macassa in Pali. It appears to be the counterpart of the arasimha of the Hindus. The figure has the body of a lion and a human head. (2) The bell was cast in 1833 at Bogoyik, a village near Syrian, and appears to have formed part of a loot obtained by a British Officer of the Madras Army during the Second Anglo-Burmese war of 1852. (3) Bells form an integral part of Buddhist ceremonies, as they are sounded at the conclusion of prayers, charitable offerings, etc., in order to call upon the spirits of the earth to bear witness to such meritorious deeds." As such records are very uncommon in Mysore, I give below the translation of this interesting Buddhist inscription:

May the Religion last for ever! In the 2377th year of the Buddhist era, I, the abbot of Padatwaya, who aspire to walk in the path leading to Nirvana, the goal of all the past and present Buddhists, (recorded) with the help of the other monks endowed with high gifts, metal, for casting a bell, which would be sounded by clerical and lay worshippers from all quarters at the end of their prayers. The bell was to be suspended within the precincts of the pagoda standing on the Uttaranga hill, in which the relics of Buddha were enshrined. The weight of the metal used is about 7,000 tolas. The work was completed...in Nattaw, (December) in 1195 of the Burmese era. The wages of the workmen were paid by the villagers of Bogoyik, who were anxious to attain the path leading to Nirvana. May our parents, preceptors, grand-parents and other relatives as well as the denizens of the regions situated between the highest empyrean and the lowest hell share with us in our merit. May we, by virtue of this gift, have our desires fulfilled, and may it be a help towards our attaining Nirvana eventually.

**Miscellaneous Inscriptions.**

106. Some miscellaneous inscriptions, which cannot be assigned to any specific dynasty, may be noticed here. An inscription on a pillar near Kanchanadone on the smaller hill at Sravan Belgola, tells us that the dome or reservoir was made by Mamabha in the year Ananda, probably 1194 A.D. Two inscriptions at the foot of the larger hill near the Brahmadha temple, consisting of the words Jayadhavaha and Vijayadhavala, are interesting as recording the names of the old commentators on Jain philosophical works. An inscription copied at Jinnahalli near Sravan Belgola is important as it helps us to fix the date of Sravan Belgola No. 123, in which one Chennappa is said to have made a mantapa, a pond and a grove. It is dated in 1673 A.D. and tells us that Chennappa granted Jinnahalli for the god Samudradivara and for the maintenance of his pond, garden and mantapa. The Chennammabasti on the larger hill was built by the same person. An inscription on a sculptured stone in the park at Chitaldurg, dated in 1761 A.D., deserves notice. It is a Telugu inscription dated in the Kalinyaga era. It simply says that Yad-Gantha Nagappa had nine wives and a son. He and his wives with the child are figured on the stone with the names of seven of the females inscribed over the figures. He must have been a person of some importance as he is represented as riding a caparisoned horse with a servant holding a mace behind him. The names of the females are Songhava,
Vēbaka, Surava, Balaka, Kampalava, S'omhava and Jugava. An inscription on a pillar in the Anjanéya temple at Bevar, Channapatna Taluk, dated 1815 A.D., informs us that the temple was restored by one Bēvūra-gauda, son of Mūgala-buqūdī Timmegaunda. The epithet mūgala-buqūdī is explained as alluding to the fact that at the time of the partition of ancestral property, Thimmegaunda got three kolāgas of the ear ornament known as buqūdī. Bēvūra-gauda's great grandson is living now in the village.

107. A word may here be said about the large number of inscriptions in Nāgarī characters which were copied on the larger hill at Sravan Belgola. They are about 29 in number, ranging in point of time from 1488 to 1841 A.D. They record the visits to the place of pilgrims from Northern India in some northern vernacular. Twenty-two of them are dated in the S'aka era and six in the Samvat or Vikrama era. In four of them reference is made to the Kāśṭha-saṅgha. In a work called Samayabhūskara by Indranandi, the name Kāśṭha-saṅgha occurs in the following verse:—

Kiyatyapi tato'ltē kālē S'vēṭāmbaro'bhavat
Drāvidō Yāpaniyaś cha Kāśṭha-saṅghīnā cha mānataḥ

(9th verse from the beginning).

The date of Sr. Bel. No. 119 was found to be Samvat 1719 and not 1119. Of the Gujarati inscriptions, ten are dated in the Samvat era, the dates ranging from 1655 to 1758 A.D.

108. Of the seven inscriptions in Granthi and Tamil characters on some of the images in the matkā at Sravan Belgola, three are dated in both the Mahāvira and S'aka eras. Mahāvira 2519 is said to correspond to S'aka 1778. The dates of the inscriptions range from 1857 to about 1860 A.D. Three of them are in the Sanskrit language and four in Tamil. Among the donors may be mentioned Dhara-nendrer-śāstri of Kumbhakonā, Padumaiy of Kāḷasa, Padumvaitiyanūl of Manu-rākula and Appu-vēravak of Taṭiṣṭamār (Tanjore). In two of the records it is stated that Belgola was renowned as the southern Kāśi and that the gifts were made at the instance of Saṃmatissāgara-varṇi, the chief disciple of Chārukti-paṇḍit-tāchārya.

2 EXCAVATIONS.

109. An account of the excavations conducted at Chitaldurg and of the articles unearthed was given in paras 12 and 13 above. According to tradition an ancient city called Chandravalli was situated immediately to the north-west of Chitaldurg. Curiously shaped earthenware vessels and lead coins have frequently been found on the site after heavy rains. Some of the vessels and pieces of pottery dug up during the excavations are decorated with bands and rings, and others bear ornamental devices in what looks like red enamel and are neatly polished and glazed. Mr. J. H. Marshall, Director-General of Archaeology, to whom only a few pieces were sent for inspection, kindly writes—"One piece is worth noticing as being similar to pottery found in some prehistoric graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are glazed, a mucilaginous gum having apparently been used for the purpose."

3 NUMISMATICS.

110. Of the four large lead coins discovered at Chitaldurg (see para 12), one is a coin of the Mahāraṇṭhī; two, of king Mūdānanda; and one, of king Chutukāṇḍana. They may be briefly described as follows:—

1. A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend Māhāraṇṭhī Jātakahana Kalāmāraka.

2. A chaitya. Round it the legend Kāśī Mūdānanda.

AT 09

A tree within railing to left and a chaitya to right surmounted by a crescent.

A tree within railing in the centre flanked by two symbols to right and left.
3. The same. But the legend reads *Raṇī Mulānayadāsa* with lā for dā.

4. A Chaitya. Round it the legend *Raṇī Chuṭukakāṇḍānasā.* A tree within railing to left and the symbol called *Nandipada* to right.

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a denarius of the time of the Emperor Augustus.

**Obverse.**

Laureate head of Augustus to right. Round it the legend *Caesar Augustus Divi F. Pater Patriae.*

**Reverse.**

Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around the legend *C. L. Caesares Augusti F.* 

The circular clay seal (para 12) which was dug up together with the Mahārāṭhi coin is about 3½" in diameter. It has a hole at the top and just below it some symbols which look like four Brāhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahārāṭhi who issued coin No. 1 was probably a viceroy of the Andhras stationed at Chitaldrug; and Mudānanda and Chuṭukakāṇḍāna, Andhrabhārtyas or "Fudatories of the Andhras" who subsequently became independent. This Chuṭukakāṇḍāna was perhaps an ancestor of the Chuṭukulānandas mentioned in the Banavasi (Ins. Ant. XIV. 831) and the Mahāvallī (Shikarpur 263) inscriptions.

In 1883, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found it, would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahārāṭhi, have been described by Dr. Hultsch (Epi. Ind., VII. 51) who, however, starts at a different point and reads the legend thus:—"Śudakama Kālārata Mahārāṭhīsa. Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent, very kindly writes—"I am most interested in the account of your discovery of Roman silver and Andhra lead coins at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. ..... As you point out, Dr. Hultsch's reading of the Mahārāṭhi's coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalore. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date." The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahārāṭhi and the other a coin of Muḍānanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahārāṭhīsa.* These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded me in the discovery of Muḍānanda's coin at Chitaldrug, though no body knew anything about it. This is, however, the first time that a coin of Chuṭukakāṇḍāna has been found at Chitaldrug. The region of the occurrence of the coins of Muḍānanda and Chuṭukakāṇḍāna was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

111. The 53 gold coins (para 36) received from the Secretariat for examination fall into two classes—those of Krishna-Dėva-Rāya of Vijayanagar and those of Sadāśiva-Nāyaka of Ikkōri. There are 39 specimens of the former class and 14 of the latter. The obverse of the former bears the figure of a seated deity which some have supposed to be the bull-headed Durgā, while according to others it is Vishnu in the Boar incarnation. In several of the specimens the attributes of Vishnu—discs and conch—are clearly visible. The reverse contains the legend *Śri-Praṇā ĪŚa-Viṣṇu-Rāya* in three horizontal lines in Nāgarī characters. As the
Nâyaks of Chitaldrug adopted this coinage of Vijayanagar, these coins were subsequently known as the Durgi pagodas.

The specimens of the latter class bear on the obverse the figure of Sûra holding the trident in the right hand and the antelope in the left with Pârvatî seated on his left thigh, while on the reverse there is the legend Sûryâ-Sadāsîva in 2 or 3 horizontal lines in Nâgari characters. This obverse, which was derived from the coins of Harihara, Dêva-Râya and Sadâsîva-Râya of Vijayanagar, was also adopted subsequently by Hyder and Krishna-Râja-Odâyar III of Mysore. It is of some antiquity being found in the Timnâvelly coins of the Kojâkai king Karikâla, who ruled in the early part of the 12th century. That these coins do not belong to Sadâsîva-Râya of Vijayanagar is clear from the absence of the epithet Pratâpha on the reverse.

4 MANUSCRIPTS.

112. Of the manuscript works examined or obtained during the year under report, reference was already made (para 35) to Lâkavarâha, a Sanskrit work treating of Jaina cosmogony by Simhasûri, an author who flourished in the 5th century A.D. The work is of special interest and value as it enables us to fix the period of the Pallava king Simhavarma. In one of the verses at the close of the work, giving the date of its composition, the author has also given the corresponding regnal year of king Simhavarma of Kanchi. The verse runs as follows:

Samvatsarâ tu dvâîmâ Kâñcjîrâs Simhavarmanah|
âsîty-agrê S’âkhâvânuma siddham étach-chhata-trayê|

We thus learn that the S’aka year 380 was the 22nd year of Simhavarma’s reign. In other words, he began to rule in S’aka 359, i.e., in 437 A.D. An important point is thus gained in regard to Pallava chronology.

Of the other manuscripts, Mudigeyashtaka is a short Kannada poem by Harihara, a great Viraśaiva poet, who flourished in the middle of the 12th century. Jivandharamshatpadi is a Kannada work, written in the Bhâmîni-shatpadi, by the Jaina author Kûfisara-kavi of Sangîtapura. The work, which gives an account of Jivandhara, was written at the instance of Saigama, king of Sangîtapura. It may belong to the 16th century. Saîchhâdatedhara-nirvana is a Sanskrit work on the duties and observances of the Sûtras by Cikka-Dêva-Râja-Odâyar of Mysore (paras 100 and 101). At the beginning and the close of the work a lengthy account is given of the several conquests of the king. A manuscript in the Uriga characters and language, which was received for examination, was found to contain a paraphrase, in the form of songs, of the 11th S’kandha of the Bhâgavata-purâna.

R. NARASIMHACHAR,
Officer in charge of Archaeological Researches in Mysore.

BANGALORE,
5th August 1909.
Description of Plate No. IV.

Figs. 1 to 26.

Figs. 1, 5, 6, 8 to 10, 11 and 14 are earthenware cups of different shapes; the upper portions of 11 and 14 are broken. Size one-third.

Fig. 2 is a plain thick pot; and figs. 3, 4 and 7 are curious-shaped pots decorated with fillets and grooves, fig. 7 being also ornamented with vertical red lines. Size one-third.

Figs. 12 and 13 are earthenware lamps. Size one-half.

Figs. 15 to 17 are ring-stands; 16 and 18 one-half the size and 17 one-third.

Figs. 18 and 19 are portions of some earthenware vessels. Fig. 19 probably represents the lower portion of a goblet. Size about one-third.

Figs. 20 to 26 are perforated stone beads. Size two-thirds.

Description of Plate No. V.

Figs. 1 to 15.

Figs. 1 and 2 are fine earthenware cups decorated with red lines; fig. 1 one-half the size, and fig. 2 two-thirds.

Figs. 3 to 15 are broken pieces of pottery variously decorated with red lines.

Description of Plate No. VI.

Figs. 1 to 29.

Figs. 1 to 9, 11 and 12 are broken pieces of pottery variously decorated with red lines and dots. Fig. 3 has also a fillet of left sloping barlets.

Figs. 10, 18, 14 and 15 are circular earthenware pieces, fig. 13 being ornamented with vertical red lines. Size one-half.

Fig. 16 is a brick from the temple at the Jatingarāmāvara hill, Molakalmuru Taluk. Size one-sixth. (See para 17).

Fig. 17 is a brick from the ancient site of Chandra Valli near Chitaldrug. Size one-sixth.

Fig. 18 is a broken corner brick from the same site. Size one-sixth.

Figs. 19 and 20 are broken roofing tiles with grooves, ridges and holes, brought from the same site. Size one-sixth.

Description of Plate No. VII.

Figs. 1 to 17.

Figs. 1 to 14 are broken pieces of pottery variously ornamented with fillets, rings, ribs, vandykes, etc.

Figs. 15 to 17 are neolithic celts dug up in the water-course which runs through the ancient site of Chandra Valli near Chitaldrug. Figs. 15 and 17 are one-third the size, and fig. 16 one-half.
DESCRIPTION OF PLATE VIII.

*Figs. 1 to 10.*

Fig. 1 is a lead coin of the Mahāraṇthi unearthed at room No. 3 (see Map and para 110, No. 1).

Figs. 4 and 5 are lead coins of king Muḍānanda dug up at pit No. 1 (see Map and para 110, Nos. 2 and 3).

Fig. 6 is a lead coin of king Chutaṅkaḍānanda dug up at the same place. (See para 110, No. 4.)

Fig. 10 is a large clay seal found at room No. 3 (see Map) along with the Mahāraṇthi’s coin (Fig. 1).

Figs. 2 and 3 are lead coins similar to Fig. 1, which were bought at Chitaldrug.

Fig. 7 is a lead coin received from Mr. A. Mrityunjaya Iyer, R.A., Assistant Commissioner, Chitaldrug. It has a humped bull on the obverse like the Mahāraṇthi’s coins (Figs. 1 to 3), but the bull here faces to the right and not to the left. The legend is unfortunately quite illegible. Further, the tree on the reverse is in the centre and not to the left as in the other coins (Figs. 1 to 3).

Figs. 8 and 9 are small lead coins bought at Chitaldrug. They bear on the obverse the symbol known as *Nandiṇaṇa*, and on the reverse the figure of a *chatiya*. There is no legend on them.

DESCRIPTION OF PLATE NO. IX.

*Figs. 1 to 10.*

Fig. 1 is a lead coin of king Muḍānanda in the Bangalore Museum. (See para 110.)

Fig. 2 is a lead coin of the Mahāraṇthi at the same place.

Figs. 3 to 5 represent the three coins found together in pit No. 3 (see Map and para 110) at Chitaldrug. Fig. 3 is perhaps a potin coin, with no legend or symbol visible on it. Fig. 4 is a small lead coin which bears no legend or symbol on it. Both these coins are very much worn out. Fig. 5 is a Roman silver coin of the time of the Emperor Augustus.

Figs. 6 and 7 are Vijayanagar gold coins of the time of Krishna-Dēva-Rāya (see para 111).

Figs. 8 and 9 are Ikkēri gold coins of Sadāsiva Nāyaka (see para 111). Fig. 9 is very much worn out.

Fig. 10 is a Burmese bell in the Bangalore Museum. It is elegantly ornamented and bears a Burmese inscription (see para 105). Size about one-sixth.
Andhra, Roman & Vijayanagar Coins

1. (Image of coin)
2. (Image of coin)
3. (Image of coin)
4. (Image of coin)
5. (Image of coin)
6. (Image of coin)
7. (Image of coin)
8. (Image of coin)
9. (Image of coin)
10. A Burmese Bell
Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 13th January 1911.

Read—

The report of the Archaeological Department for the year 1909-10 forwarded by the Officer in charge of the Archaeological Researches with his letter No. 41, dated the 5th September 1910.


Ordered thereon.—Recorded.

The report is a full and interesting account of steady work carried on during the year.

2. The Officer in charge of Archaeological Researches is requested to submit separate references to Government on the minor matters dealt with in his report, which require the orders of Government.

C. S. BALASUNDARAM IYER,

To—The Officer in charge of Archaeological Researches in Mysore.

Exd.—C. R.
ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1910.

PART I.—WORK OF THE DEPARTMENT.

1. The arrangement ordered in Government Proceedings No. G. 7386-S—G. M. 67-06-45, dated 28th May 1907, having been found to be inconvenient, the Government placed me under their direct control in their Order No. G. 5735-S—G. M. 256-09-3, dated 3rd May 1910.

2. The two peons who were entertained for taking mechanical copies of new inscriptions discovered in different parts of the Province, but whose period of service was limited to only one year by Government Order No. G. 1156-57—G. M. 43-07-54, dated 20th August 1908, left the Office on the 1st of July 1909.

3. The services of the additional English clerk appointed in connection with the publication of revised editions of the Sravana Belgola and other volumes of inscriptions and of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica were dispensed with from the 17th of December 1909 and the 1st of January 1910, respectively, those being the dates on which the sanctioned periods of their services expired in accordance with Government Orders No. G. 2960-61—G. M. 43-07-56, dated 14th November 1908 and No. G. 7133-34—G. M. 262-08-2, dated 17th June 1909.

4. The appointment of the Tamil Pandit, which was to cease at the close of the year under report according to Government Order No. G. 7133-34—G. M. 262-08-2, dated 17th June 1909, has been continued for a further period of two years, till the end of June 1912, by Government Order No. G. 6793-94—G. M. 40-09-13, dated 24th June 1910.

5. Anandalvar had leave on medical certificate throughout the year. Rama- swami Iyengar was away on 2 months' leave without allowances and nearly 3½ months' leave on medical certificate. Krishnaraaja Pillay had privilege leave for nearly 2 months and leave on medical certificate for 2½ months. Ramaswami Sastri, Padmaraja Pandit and Venkannachar were also on leave for about a month each.

6. On information received from the Deputy Commissioner, Kolar District, that a number of inscribed stones had been recently unearthed near the Kollaramma temple at Kolal, I made a tour to Kolal on the 18th of November 1909. The Kollaramma temple is an ordinary structure in the Dravidian style of architecture, though the mahadevaram and the mukha-murtapra had lain buried under the earth to a depth of about 7 or 8 feet, the upper portions alone being visible, so that it was with some difficulty that people could get into the temple. The Deputy Commissioner got the heaps of earth removed as part of relief work during the late distress and was thus instrumental in bringing to the light of day several inscribed stones which had not been seen up to date. These consist of six large slabs forming the lower course of the wall to the left of the mukha-murtapra and contain fragments of a number of Rajaendru-Chola's Tamil inscriptions. The slabs appear, however, to have been displaced at some former time when that portion of the temple was renovated, thus accounting for the fragmentary nature of the epigraphs on them. The same remark applies also to the stones of the basement of the mukha-murtapra, a large portion of which has also been lately unearthed. They contain fragments of
Chola inscriptions in Tamil without any continuity, the first portion coming last, the middle portion coming first and so on. There have also been unearthed four more slabs which I found lying near the temple. One of them, at the back of the temple, contains a Kannada inscription; the others are sculptured and look like vīrakuta. Among the latter there is a large slab, about 6 feet by 4 feet, representing a spirited scene of a battle of probably the Ganga period. For the space of about 4½ feet from the top the slab is covered with sculptures of horses, elephants, soldiers, celestial nymphs, celestial ears (vimana), etc., with the lower portion left quite vacant. This space was apparently intended for an inscription which, for some reason or other, was not engraved. In the centre of the slab there is a big standing figure of a man with a peculiar dagger-like weapon in the right hand and what looks like a shield in the left. Behind it there are three attendants, one holding an umbrella and the others other insignia of royalty. Opposite to this figure is represented a king riding on an elephant with a number of horsemen behind. Each of the other slabs has only one standing human figure sculptured on it. The number of inscriptions newly copied from the recently unearthed portion of the temple, including a few fragments, is 12.

7. Inside the temple there are images of the Saptamātrikā (the Seven Mothers) and the image of Kollārāma in the form of Mahishāsura-ramardini with 8 hands and a demon under its feet. In another room to the right we have exact copies of all these images in mortar. There is also here a stone image, about 6 feet high, which, according to the pūjāra, is Kapalabhairavi, but which people call Mukhaśāśramāma owing to its nose having been broken off by the Muhammadans at some former time. According to some, this is the real image of Kollārāma which, owing to its mutilation, was removed from its place, some other image being set up in its stead. Be this as it may, the image is of interest as it is supposed to be associated in some mysterious way with scorpions. It is stated that on the 5th lunar day of the bright fortnight of Vaishākhā every year a scorpion issues forth from a hole from below the pedestal of the image, stays near its foot for about half an hour and then disappears. To escape scorpion stings, people make votive offerings of silver scorpions to this goddess.

8. The outer walls of the garbhagriha of the Kollārāma temple are covered from top to bottom with Tamil inscriptions of the Chola period. All these were compared with the printed copies and many corrections made in the latter. One very important correction was that the inscriptions now printed as Nos. 106, 112a and 106b formed parts of one and the same inscription. Six new inscriptions, 4 Tamil and 2 Kannada, were discovered in the mukha-mantapa—one on the pillars and one on the wall to the right of the entrance.

9. I then examined the Sūmēśvara, Ānjaneya, Nanjundēśvara, Venkataramana and Kōḍapadarāma temples. The last two contain no inscriptions. The Sūmēśvara temple is a good specimen of Dravidian architecture. The mukhamantapa is a fine structure with an ornamental doorway and ceiling. The pillars of the mukhamantapa are well executed. There is a row of elephants on the basement all round the temple with here and there a śānta or some other object interposed. The kalyāṇamantapa in the prakāra of the temple is a fine piece of workmanship both in design and execution. It is built of black stone unlike the other parts of the temple which are built of granite. The temple has also a lofty gopura, the top portion of which is gone. It is no doubt a building of some antiquity, going back at least to the Hoysala period. It is strange that such a fine temple does not contain any inscriptions. I discovered, however, two Kannada inscriptions of the Vijayanagar period on the walls of the storehouse and Yādavale. But these are modern. A new Kannada inscription was discovered in the Ānjaneya temple and another in the Nanjundēśvara temple. Two Persian inscriptions engraved on tombs near the Dargā were also copied. The Dargā has a large establishment and receives a monthly grant from the Muzrai Department. It appears that among the stipendaries are some Hindus including a few Brahmins also.

10. The places that were inspected in the neighbourhood of Kolar were Gaddēkanāṭur, Tamaka, Jūpallī, Tippanadūra, Kīlākōṭe, Vilhūtipura, Saṅgudāyallī, Antar-gange, Tērūhallī and Pāparajāyallī. Gaddēkanāṭur is called Kalamīrū in the Tamil inscriptions of the place. The Rāmēśvara temple referred to in them is no longer in existence, a broken linga in an adjacent field representing perhaps the site.
on which it once stood. A new Kannada inscription was discovered at the village. Besides, Kolar No. 148 was fully copied and the name of the king in Kolar No. 150 correctly deciphered. At Tamaka I found a mahādeva with a gopura over it standing alone without any temple behind it. That there was a temple once is clear from the remains of the basement visible in several places. The temple site is now occupied by a number of dwelling houses, in some of which, it is said, images and sculptured stones have occasionally been dug up. The date and the name of the king in Kolar No. 148, an inscription of this village, were found out. In each of the villages Jupalli and Tippasandra a new Kannada inscription was copied.

11. On my way to Téruballi a new Persian inscription was discovered near the village of Daśaratthakunjé. At the Antargange the Nākanthēvara and Vīṣṇūvara temples were inspected. The former is in ruins. It contains several inscriptions of the Tamil Gangas written in classical Tamil poetry, a rare feature in inscriptions which are not Chola. The Antargange flows through the mouth of a conch shell and falls to a pond about five feet below. Close at hand is the Vīṣṇūvara temple. This place is a favourite resort for the celebration of marriages among the lower classes of the population. Tradition has it that in response to the prayer of Muchukunda, the Gangas came over there in the form of the Antargange in order that he might conveniently bathe in it every day, he being too old to undertake a journey to the Ganges. A small hill near Téruballi is known as Muchukundagiri or Muchukundāśrama, the place where Muchukunda is said to have performed penance. The god of Talagunda, a village about 4 miles from Téruballi, is known as Muchukundavarama, i.e., the bestower of a boon on Muchukunda. After inspecting the Lingayat matha called Gavimath near the Antargange I went up to Téruballi, a small hamlet consisting of 5 or 6 houses, situated on the top of a hill. The ascent is rather steep. The Gangādharēvara temple at Téruballi is a pretty large building, the mahādeva resembling that of the Kōlarāmma temple in details of workmanship. The kalyāṇa-mahātapa, situated to the left as we enter the temple, is a fine structure though unfortunately unfinished. The images of the Saptāndarikā, Bhairava, Garapati, etc., in the temple are well carved. They are said to have originally belonged to the Kōlarāmma temple and to have been brought here at some former time to save them from the fury of the iconoclastic Muhammadans. The south and west outer walls and bases of the temple are covered with Tamil inscriptions of about the 13th century. A Kannada and a Tamil inscription were newly discovered and copied. Further discoveries in the village were 5 Tamil inscriptions of the Tamil Gangas: 2 on stones below a tamarind tree to the south, 1 on a pillar at some distance to the south-west, 1 on a boulder called Śāsthunyapīne in a grove to the south and 1 on a rock in a well called Mūganakunju. A small hill to the south of the temple is called Muchukundāśrama, i.e., Muchukunda’s hermitage. It is referred to in the inscriptions as Muchukundagiri. To the west of the temple is a good pond; and to the south-west of it at some distance are shown some walls which are said to represent an old village named Śivagangā. To the north of Téruballi is a large cave known as Pāndavāra koṭbā.

12. The village next visited was Pāparājanagalli, also situated on the top of a hill, the ascent to it being more difficult than that to Téruballi. On the way to the village, near the Patāḷamma temple, was discovered a Kannada epigraph incised on a big rock. The village, which contains only 8 or 10 houses, is picturesquely situated in a valley surrounded by hills on all sides. There is a Śiva temple and a Dārgā, said to be of Usman Ali. In front of the Śiva temple is a fine stone umbrella with a carved basement, the shaft being one foot in diameter and about six feet high with a stone ornament at the top. The umbrella is about five feet in diameter. The whole stands on a rock on which is engraved a Tamil inscription which is mostly defaced. In a field close by was discovered a curious sculpture representing an elephant in the centre attacked by two dogs, one seizing the trunk and the other the tail. It is not clear what this symbolises. May it be a representation of the overthrow of the Gangas, whose crest was the elephant? On my way to Bhōttagandhi’s cave, situated near a rock called Kōṭikallu, a new Kannada inscription was discovered; three at the cave itself, and two more written in red ochre on the under side of the overhanging rock of the cave. The last must be at least 160 years old. Judging from the inscriptions, the cave appears to have been once occupied by a Lingayat guru. At some distance to the east of the cave is the fortified hill called
Durga, which was once the residence of the Mughal Subahdar Khasim Khan. Remains of the fort and residence are to be seen even now.

13. While at Kolar I had a talk with one Bhaskaraya of Gollahalli, Bowringpet, Taluk, and examined some of the old records which he had brought with him. He appears to be a lineal descendant of one Ummaji Pandit, who was again a descendant of Goparajaya and Yellarajaya, the Pradhans under former Põlçgurs and Kulakarnis of Kolar and four other Taluks. We learn from the records that Ummaji Pandit was a contemporary of Dalavar Dhavarajaya of Mysore and that he and his ancestors repaired the mantha-mantapa, mahadvara and põpura of the Sömævara temple and also the Kalyanî (pond) now known as Gajgunda. They also restored the mahadvara of the Kollâramma temple. Two records, one in Kannada and the other in Persian, were received from him for examination. He said that during the time of Tippu the Saptarakshith and a few other images of the Kollâramma temple were removed by one of his own ancestors, probably Ummaji Pandit, to the temple at Teruhalli for greater safety, as the Muhammadans had before this carried away from the Kollâramma temple all the ornaments together with the uśana-eśvara (the image taken out in processions) and the lion-vêkha, both made of silver.

14. So far I have not been able to discover in and around Kolar any epigraphical records of the Ganga period. This is rather strange seeing that Kolar was the earliest and the most celebrated capital of the Gangas. It may, however, be said that the subsequent political vicissitudes of the place account for this in some degree, but this can by no means form an adequate explanation for the complete absence of old records.

15. On finishing my work in Kolar and its neighbourhood, I left for Siti to examine the Tamil inscriptions there. On the way the Muchukundavaradâ temple at Talagunda and the Sûryamunîvara temple on the Mallesvara hill were inspected and a new inscription copied at both the places. Muchukundavaradâ is a name of Vishnu, which means the bestower of a boon on Muchukunda (see para 11 above). The god on the Mallesvara hill is so called because, it is said, the rays of the sun fall on the linga at sunrise. At Vëmgal the Sömævara, Virabhadra and Lakshminârâyana temples were visited and a new inscription on a pillar near the Kannada School copied. The villages Virapura, Medja, Kuralalli, Hulamakkallu, Holeralli, Sanjimale and Naganal were also surveyed and a new inscription discovered at each of the last four places. On the Siti hill a thorough survey resulted in the discovery of nearly 40 new inscriptions, the majority of which are in Tamil. The place appears to have been one of considerable importance during the Chola and Hoyasala periods. There are also a few records of the early Vijayanagar kings. The hill is a low one with the hamlet of Siti and a number of temples in a dilapidated condition at its foot. On the hill there are two large temples, the Sripatiâsvara and the Kâlabhairava, adorning each other. In the former there are also shrines of Virabhadra and Mahishâsaramardini. The oldest inscription on the hill is a Tamil one of Râjadendra-Chôla, of about 1024 A.D., engraved in bold characters on a projecting rock which extends from west to east from the Mahishâsaramardini shrine to a little distance beyond the garbhagriha of the Sripatiâsvara temple. This garbhagriha is a natural cave with the above rock completely overhanging it. The epigraph is inscribed in five compartments of 14 lines each, placed side by side with a short interval of space between. The first and last compartments can be read almost completely, but the three middle ones only in part, as large portions of them are concealed by the walls and terrace subsequently erected. The concealment of the inscription by later structures leads us to the legitimate conclusion that originally the cavelike garbhagriha alone was in existence. Only the first compartment and a portion of the second are printed as Kolar No. 44. Now, however, I have succeeded in copying a considerable portion of the remaining compartments also. The next in point of time, a Tamil inscription of Kulottunga-Chôla I, of about 1071 A.D., is engraved on a big rock behind the Kalabhairava temple. The rock has peeled off to such an extent that only a few bits of writing are left here and there. With the greatest difficulty portions of this inscription were deciphered and copied. Only a portion of the last imprecatory verse in this epigraph is printed as Kolar No. 42. The Kalabhairava temple is covered with inscriptions both inside and outside.
new discoveries were both in the temples and on the rocks outside. As the Tamil
Pandit had to be sent back to Bangalore owing to illness, the work of copying all
the new Tamil inscriptions and comparing a large number of the printed ones with
the originals had to be done by myself. The oldest of the newly discovered in-
scriptions is one of the time of the Hoysala King Vishnuvardhana. Of the others,
a large number relates to the Tamil Gangas and a few to the Vijayanagar kings.
One of the epigraphs, of about the 14th century, is of particular interest as it alludes to the practice of offering the finger to the god Kālabhairava. (See next para.)

16. Kālabhairava is the most important deity on the hill. He is the tutelary
deity of large sections of the cultivating classes such as Moraṇu Okkaḷikas, Reddis, etc.
The practice of offering the finger to this god was in vogue among the above culti-
vating classes till about 30 years ago when it was put a stop to by the Government.
The origin of this practice goes back to the Puranic period. The large hill to the
south of the Sītī hill is known as Bhasmāsurabēṭṭa, because, according to the śhala-
parāja, it was here that the demon Bhasmāsa was reduced to ashes. The hill is
supposed to consist of the ashes of the demon and it is urged in support of this
supposition that during the rains, however heavy, all the water gets absorbed in
the hill, no water flowing down to the foot on any side. Bhasmāsa, who had
received a boon from Sīva to the effect that anybody on whose head he laid his
hand should instantaneously be reduced to ashes, wanted to try the effect of the boon
on Sīva himself. The latter, trying to evade the demon, was pursuaded by him where-
ever he went till at last he came to the hermitage of Gautama near Sītī and by the
dvice of the sage hid himself in a cave, the present gāthapāla, on the Sītī hill. Miss-
ing the object of his pursuit, the demon enquired of a cultivator who was plough-
ing a field close by whether he saw a man running in that direction, where-
upon the cultivator pointed to the hill with his forefinger. Just then Vishnu showed
himself to the demon in the form of a beautiful damśal (Mōhini) and brought about
his death by his own hand as related in the Pārājas. On Vishnu relating to Sīva
how the demon was disposed of, the latter requested Vishnu to appear to him in the
very same form in which he brought about the death of the demon ; and on his
doiing so, Sīva became so much enamoured of Mōhini that he forthwith embraced
her, the result being the birth of Kālabhairava. When Kālabhairava asked Sīva
what he was to do, he was directed to take his abode on the Sītī hill and, as a
punishment to the cultivator who betrayed Sīva's whereabouts to the demon with his
forefinger, to receive as an offering the last joint of the offending forefinger from
him and his descendants. The custom of having the last joint of the forefinger cut off
and offering it to Kālabhairava as an expiation continued, it appears, for some time.
But as this amputation of the right forefinger interfered seriously with the duties
of the cultivator, it was subsequently agreed to propitiate the god by arranging to
have two fingers—the little finger and the ring-finger—of the females cut off as a
substitute for the one finger of the males. This amputation of the last joints of the
two fingers of females was in vogue till about 30 years ago. The classes of culti-
vators who observe this practice are known as the 'finger-giving' classes. There
was till recently, it appears, a regular establishment in the temple for carrying on
the amputation—a goldsmith for cutting off the finger and others for dressing the
wound and for dressing the finger and holding it tight so that no blood might be
shed at the time. The devotees had also to pay certain sums of money, which were
divided in certain fixed proportions among the archak and other servants of the
temple as well as among the dyagārs of the village, such as the shambo, patel,
goldsmith, barber, etc. They had moreover to bring a certain fixed quantity of rice
per head. An inscription in the temple, of about the 14th century, fixes the propor-
tions in which this rice was to be divided among the goldsmith and others.
When the amputation was prohibited by the Government, the finger-giving classes
raised a strong but vain'rolling protest against the prohibition. They have now
adopted the harmless substitute of having the fingers wound round with flowers in
the temple and of unwinding the same with due ceremony on return to their village.
It is said that the Sītī hill is the only place in India where this curious custom of
offering the finger has prevailed. The śṛṇga on the Sītī hill is called Śrīpatisivara
because, I am told, it was set up by Śrīpati or Vishnu. In the Tamil inscrip-
tions the place is called Śrīpati or Sīpati and in the Kannada ones Sihati or Sihati, now
Arch. 00-10.
corrupted into Siti or S’ti. In the inscriptions the Khâbhâhairâva is called Tryashuvanavâ-vidhâla-Kshetrapalâ-Pillaiyâr. A low hillside near Siti is said to represent Gautama’s hermitage to which Sîra fled when pursued by Bhasmâsura.

17. The temples are situated only half way up the Siti hill. I went higher up to the top to survey for inscriptions. It appears that the top of the hill, which was once fortified, was formerly occupied by a village. This is borne out by the flight of steps and the gateways (bhravagamâlas) leading to the top. There is a large cave close by, about 35′, by 12′ which the people call Bhûpatamma’s temple; a jâtre is held here every year in honor of the goddess. I found only a few mutilated mud figures in the cave. It appears that about 200 years ago one Sadânamdayogi had taken up his residence on the top of the hill. No inscriptions were found here. I returned to Bangalore on the 2nd of December.

18. On information received that there were several inscriptions in the bhoichârakh village of Ibbalakalhalli, Closepet Sub-Taluk, I left for Closepet on the 13th of December. The Akkâsvarâ and A’ñjânya temples were inspected. An impression was taken of the Persian inscription above Channapatna No. 5. The villages Arachkkanhalli, Channamâla halli, Chikkân halli, Kottipura, Jigân halli and Añjûru were surveyed. At the first village a new inscription was discovered near the Mallîsvara temple. Kengalugoda to the west of Chikkanhalli was also inspected. At Jigân halli a few neatly executed Hindu tombs with modern Tamil inscriptions were found. An important Ganga inscription was discovered at Añjûru. It is engraved at the top of a vejjale and refers to the death of Nîtimârga (I).

19. On my way to Vadavattâ I inspected Hallimâla which, though now an insignificant village, had been a place of considerable importance before the new town Closepet came into existence. At Vadavattâ a new inscription was discovered. On the Siddhesvara hill to the south was also copied a new inscription near the Siddhêsvara temple. The hill is one mass of hard rough rock, and, in a declivity in the middle, stands the temple overhung by the rock and surrounded on three sides by a natural spring. It commands an extensive view of the surrounding landscape. The next place visited was Ibbalakalhalli. It is situated in a valley surrounded by hills and forest infested with wild beasts, and is strewn over with the ruins of several temples. The ruins were closely examined and the only discovery made was an inscription of the Vijayanagar period in a ruined Lâvara temple. It is said that a large town once occupied the site and that till recently gold coins used to be picked up here and there after heavy rains. Even now pieces of old pottery are said to be turned up by the plough. The place may have been the residence of some Pâlegar of the Vijayanagar period. I then went to Kottâgal and inspected the A’ñjânya and Sômâdeva temples. The village derives its name from the hill close by, on which huge cylindrical rock about 50 feet high and 30 feet in circumference stands on end. This rock is known as Galagakallu and is said to represent the site of Kanva’s hermitage. The Venkâtsarama temple on the hill was examined. Higher up to the south of the temple is a spring called Chakrascope (circular spring) owing to the circular motion of the water in it. The village Shânbochanhalli was also inspected.

20. I next visited Râmagiri, ascending the hill on the side of Hallimâla. There are three stone gateways through which we have to pass before reaching the top. The rock known as Kârhânsa-panche was examined and a new inscription copied. The rock is so called because on it once stood the arsenal where guns, gunpowder, etc., were manufactured during Pâlegar Kempe-Ganda’s time. The hill, which is fortified, was the residence, it is said, of the Pâlegar for some time, and a spot is shown as the one where he came upon a large treasure. The Râma and Râmêsvara temples were inspected. The ranga-mudânapu of the former is said to have been built by Kempe-Ganda. According to tradition the god Râma was set up by Sugriva and the story related in connection with this event is an exact counterpart of the story of Vibhishana’s setting up the god Ranganâtha at Srirangam. Râmagiri is said to be the place where the demon Kâkasura was punished by Râma, and this is why, they say, no crows frequent the hill even now. The god Râmêsvara is said to have been set up by Râma after killing a demon called Sikharâsura, supposed to be now represented by Handigondiguuda, a hill situated at some distance. A rock in front of the Râmêsvara temple is said to represent the sage Mârkaṇḍeya and a few other rocks to the left of the Râma temple, the ‘Seven Sages’ (saptarâghâyâh).
There is a magnificent dome or spring between two lofty masses of rock. It is strange that neither temple contains any inscription. The village next visited was Chaudēvarilūli. The ruined temples near Basavankallu and the Chaudēvari hill were examined. Tradition locates a great city ruled by Somaśekhararāya and Citrasékhararāya at the east foot of the Chaudēvari hill. Several ruined temples and viharās were found here but no inscriptions. Nirgunda in the Chiltakring District is also traditionally connected with the above princes; but they may have gone there from here in search of a bride. I also inspected the villages Chikka Bilagumba, Dodda Bilagumba and Sampigeoddī. At the first village a buried stone in a field was dug up and examined. It had at the top the mukkude (triple umbrella), usual in Jainah grants, with an ornamental appendage below. Below this, again, was a horse facing to the left. This is rather unusual. The stone had no inscription on it. It is perhaps a boundary stone of some land granted to some Jaina bāsti which was somewhere in the neighbourhood at one time, though there are no Jains now for several miles around.

21. On the 15th December I went to Maddur to examine the Tamil inscriptions there, the printed copies being far from satisfactory. The Narasimha, Varadarāja and Rāma (now Lakshminarasimha) temples were inspected. The first is a large temple in the Dravidian style with a gopura. Six new Tamil inscriptions were discovered on the wall to the right of the second entrance. Most of these are fragmentary, one of them being dated in 1150 A.D., perhaps the oldest record now available in the temple if we omit Mandya No. 6, lying at the outer entrance, which cannot be later than the 10th century. The above wall must be a later structure as is clearly proved by the displacement of the inscribed stones. Three new Kannada inscriptions were also copied, one near the bimbisvara in the inner prakāra, one on the Garuda-vihāra and one on the brass-plated inner doorway. In the navaratī of the temple there are four well-carved pillars of black hornblendes similar to the ones usually found in temples of the Chalukyan style. Besides that of Narasimha, the temple contains also images of Vasudeva with child Krishna on the lap, Srinivasa, Rāma, Lakshmana, Sitā and Anjaneya. The last four were originally in the Rama temple from which they were removed and set up here some years ago. An image of Lakshminarasimha was subsequently set up in their place. All the images in the Narasimha temple are made of black stone and are more or less beautifully carved. I procured a palm-leaf manuscript of the Śikha-purāṇa which professes to be an extract from the Brahmāṇa-purāṇa and consists of 12 athāyas. In it Maddur is called Arjuna-puri and also Kadambakshētra. The god Narasimha is stated to have been set up by Brahma and worshipped by the sage Kadamba. The Maddur river is called Kadambasīra after the sage Kadamba. Arjuna is said to have gone to Maddur accompanied by Krishna, worshipped the god and built the vimāna, etc., of the temple. The following are mentioned as the 8 tirthas at Maddur—Padma, Brahma, Rishi, Prabhākara, A nanda, Narasimha, Yēdava and Pādava; and a festival named Ashūrthiṣṭa is said to take place on the 12th lunar day in the bright fortnight of Aśvayujha (September—October) every year. In the inscriptions Maddur is called Manadhir and also Nārasimha-chaturvedi-mangala. The god in the Varadarāja temple is also known as Allānanatha, Allāna being a Kannada corruption of the Tamil Arulāja which is a synonym for Varada. The god Varadarāja at Conjeevaram is also known as Arulāpparumāl. The image of Allānanatha, about 10 feet high, is a wonderful work of art characterised by a marvellous elaboration of details both in front and on the back. The rich carving on the back of this image was so well known among the people that it has given rise to a common saying in Kannada, etc., Elā devaru mundane nādu, Allānanathana kuple nādu, which means 'all the other gods in front, but Allānanatha on the back.' There is a tradition that the Hossala king Vishuvardhana set up this image here in order that his mother, who was too aged to go to Kānchi, might worship Varadarāja every day. There is also a ruined Śvara temple at Maddur, the materials of which were being removed for rebuilding it in a more central place. The pillars, beams and capitals show pretty good work, but no inscriptions were found. I also examined the so-called Madduramma temple. Madduramma is the goddess presiding over Maddur as Hāsanambā is the goddess presiding over Hassan. The goddesses, said to be seven sisters, are represented by seven natural stones which are in a line in the open ground and protrude a few inches above the ground level, the central ones being bigger than those on the
sides. It appears they refused to be housed; so they are in the open in a pondlike basin in front of a nagapura, an oblong platform in mortar being built around them. A jathre is held every year. The devotees of these goddesses are generally the lower classes of the people.

22. The villages in the neighbourhood that were surveyed were Somanahalli, Rudrakshipura, Nidugatta, Vaidyanathapura, Allur, Hondalgere, Hagalhalli, NIlakantaiahalli, Natarkere, Sompura, Mlaganahalli, Bodarhalli, Mabblagere, Hosahalli, Olagarhalli, Muddangere, Sollepura, Taranghnalli and Sivapura. At the first village a new inscription was discovered to the north of the Anjaneya temple. The English inscription on the Maudur bridge was also correctly copied. At Vaidyanathapura seven new inscriptions were found in the Vaidyanathaswara temple, four on stones built into the ceiling of the navaranga, one on the pedestal of one of the images and two on stones built into the outer prakara. Of the latter the one on the wall opposite to the south entrance is an old epigraph of about the 8th century. The stone appears to have originally belonged to some Jaina temple. It has very much scaled off, and the letters that remain are few and indistinct. The other on the west outer wall is a fragmentary record of the Chola period. It contains a portion of the historical introduction usually found in the Tamil inscriptions of Râjendrâ-Cholâ, written in Kannada characters. Three new records were copied at Allur—one, on a nadikkal to the left of the Mârâ temple and two on vimâlas built transversely into the basement of the same temple. At Hondalgere was discovered an inscription on an oiled mill to the west of the Anjaneya temple. The Kollirâ hill to the east of the village was also inspected. At Nilakanthaiahalli, Mandya No. 21, was correctly and completely copied. Other discoveries were two inscriptions at each of the villages Hagalhalli, Olagarhalli and Mlaganahalli and one at the Bilecrappa temple near Muddangere. It may here be noted that one of the two inscriptions copied at Mlaganahalli is a Jaina epigraph of about the 10th centry A.D. It is inscribed on a pillar in front of the Mârâ temple, but it is to be regretted that, owing to a big square hole made in the middle of the pillar, only the initial and final letters are left of some of the lines of the epigraph. I left for Bangalore on the 26th of December.

23. On the 27th of April 1910 I made a tour to Mandya Taluk to inspect the Mallikârjuna temple at Basarîl in connection with the architectural portfolio. The Anantapadmanâbha and Kâsîvishvâvara temples at Hosa Bûdânur, about 5 miles to the east of Mandya, were also inspected. Both of them are built in the Chalukyan style, though now in ruins. There are no sculptures on the outer walls. The Anantapadmanâbha temple probably belongs to the 15th century. Its tower is in a fair state of preservation, though the walls have mostly fallen down. The image of Anantapadmanâbha, which is beautifully carved, has fortunately escaped mutilation by its removal from the temple to a small building newly erected by the villagers with the object of setting it up there. Two more images are left in the navaranga in a mutilated condition. The Kâsîvishvâ vara temple, situated a few yards to the east, is much more ruined than the other. The tower is completely gone; the walls have fallen down with the exception of the south one, which is left more or less intact. The work in the interior of this temple is more artistic than in the other. The ceiling panel in the porch and the central one in the navaranga are well executed. The figure of Narâsi, which is well carved and pretty large in size, is fortunately in a fair state of preservation. There are also a few mutilated images lying in and outside the temple. As in the case of the other temple, it is fortunate that the villagers have removed a few of the images to a new building erected by them for their consecration. The images thus preserved are Gaapattai, Baptaimritikah and Subrahmanya, all well executed, though not profusely ornamented. I am told that the image of Pârvati belonging to this temple was removed some time ago to the Isvara temple at Mandya. The villagers deserve credit for what they have done in the matter of the preservation of some of the images of the two temples, and the little help that they expect from the Muzrai Department may be given to them with advantage. Photographs were taken of the temples and of a few images. A new inscription was discovered at Hala Bûdânur, situated about a mile to the east of Hosa Bûdânur. It is engraved on four sides of a pillar in front of the Sômilevara temple, being a Tamil record of Râjendra-Cholâ written in Kannada characters. The villages Guttal and Chikka Mandya were also examined and a new inscription copied at the latter.
24. Basarāl is situated at a distance of about 15 miles to the north of Mandyā. The Mallikārjuna temple is a good specimen of Chalukyan architecture, built in the 18th century during the reign of the Hoysala king Narasimha II. It resembles in many details the Būdhesvara temple at Kōramangala, Hassan Taluk (see last year’s Report, para 10), and is fortunately in a good state of preservation. At the two entrances in the north and south there are two elephants and two small tower-like structures in front, with several screens on either side on the walls. There is only one devarāpaṇika left at the southern entrance, while at the north both are missing. We have on the outer walls the usual horizontal rows of elephants, horsemen, etc., in succession. Then comes the tower resembling that of the Būdhesvara temple in design and execution; only a few tiers below the kalasa are not sculptured. There is also in front of the tower the sculpture representing Sata in the act of stabbing the tiger as at Kōramangala, but the workmanship is decidedly inferior. Every one of the images on the outer walls has suffered mutilation. Fortunately, the images inside the temple—Nārāyaṇa, Gaṇapati, Sarasvati, Chāmundēśvari, Saptamātrikāh, etc.—are left intact. The ceiling panels in the mārvanţa show good work, the central one being the best of the lot. The temple is a three-celled one—Trikūṭaghālā—with the linga facing east, Nārāyaṇa facing north and Śiva (so they say, but there is no image now) facing south. The temple is thus described in one of the inscriptions there:—With wonderful painted sculptures from the bottom to the pinnacle, with representations of pleasant scenes from the Bhārat and other works, the Mallikārjuna temple is an object of wonder as if it were mounted Mēru itself studded with images on all sides. To the south of the temple is a large mārvanţa with a big ceiling panel containing in their proper positions figures of the aṣṭa-diṣṭapalas (i.e., the regents of the eight points of the compass). To the east of the temple stands a round pillar, about 16 feet high, on the capital of which at the south and north ends stand respectively the figures of a man and a woman, both mutilated, the former appearing to attempt a fall to the ground. May this pillar, though uninscribed, be similar to the one near the Hoysalēśvara temple at Halebid, around the base of which is engraved an inscription (Belur 112) recording the self-immolation of prince Laksmanēśa. A similar incident is also recorded in Śikārūpur 182, of 1060 A.D. I hear there is a similar pillar at Māčhala-gaṭa, Nagamangala Taluk. The Mallikārjuna temple richly deserves conservation. The top is leaky in some places and in one place two slabs of the ceiling are gone. This has to be set right at once. A compound wall is urgently needed. Delay in effecting these repairs may bring about the ruin of this ornate structure in the course of a few years. Two bōchārdikāh villages to the east of Basarāl were surveyed and two fragmentary inscriptions of the Ganga period discovered.

25. I then went to Sōmānathpur, T.-Narsipur Taluk, vidh Arīkere. The Kēśava temple at Sōmānathpur is a splendid example of the Chalukyan style of architecture, its sculpture being, according to Fergusson, more perfect than that of the temples at Belur and Halebid. It was built in 1268 A.D. during the reign of the Hoysala king Narasimha III. Like the temple at Basarāl this is also a Trikūṭaghāḷa or three-celled temple, the chief god Kēśava once occupying the cell opposite the entrance and giving his name to the temple. I say once advisedly, because the image of Kēśava is no longer in existence, its place being now occupied by an uncounted image of modern make. The north cell has the image of Janardana and the south, that of Gopāla. Both are beautifully carved, though unfortunately a few of the limbs are broken; and, judging from their workmanship, the chief image Kēśava must have been a marvel of the sculptor’s art. The ceiling panels are every one of them artistically executed. Though there are some perforated screens on both sides of the entrance, the interior is very dark. Outside, on both sides of the entrance, there is a jagati or parapet on which, beginning from the bottom, are sculptured horizontally in succession these six rows—(1) elephants, (2) horsemen, (3) scroll work, (4) Purāṇic scenes, (5) small images with intervening turrets and (6) columns with figures between. From the corners on both sides of the entrance where the jagati ends, begins the row of large images running round the temple on the walls. The rows on the walls are the same as those on the jagati so far as the first four are concerned. Above the fourth, however, we have on the walls (5) a row of mākāras and (6) a row of swans instead of the rows of small images and columns on the jagati. Above the row of swans comes on the walls the row of large images and above this again a row of turrets surmounted by ornamental eaves. There are
three finely carved towers, identical in design and execution, over the three cells. But the original kalādas which may have disappeared seem to have been replaced by rough ones of modern make which do not fit in with the workmanship of the towers. There is no sculpture of Sala and the tiger as at Basaral. The number of large images on the walls is 194, of which 114 are female and the rest male. Every one of them is mutilated. It is noteworthy that, as in the temples at Nuggihalli, Halebid and Belur, many of the images have the names of the sculptors who executed them engraved at the base. A few names occur also in other rows and likewise on the basement. Altogether 75 such short inscriptions were discovered around the walls and on the basement, their date being about 1268 A.D., the year in which the gods were set up. Among the names of the sculptors may be mentioned Mallitamma (also called Malli in two places), Baleya, Chaudya, Bāmaya, Masmitamma, Bharmaya, Naṅjaya and Yalamasaya. The first name occurs in 40 places, the 2nd in 6 places, the 3rd in 5, the 4th in 4, the 5th in 3, the 6th in 2, and the 7th and the 8th each in one place. From the above it will be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. (see last year’s Report, para 84). The temple is conserved by the Government as it should be. It stands in a square cloistered courtyard on a raised terrace which is supported at the angles by figures of 12 elephants facing outwards. According to the inscription in the temple nearly 70 images appear to have been set up in the cells of the veranda around the temple, though no image is now found in any of them. The veranda is in a dilapidated condition, several of the beams being broken and the wall being out of plumb. Some repairs are urgently needed to prevent the veranda from going to complete ruin. The mukha-mantapa of the temple is leaky; a coat of concrete is very necessary. The top portions of the outer wall are gone in many places. They have to be restored in brick and mortar in conformity with the existing portions. The above repairs appear to be indispensable to safeguard the temple from injury. Being the best existing complete specimen of Chalukyan architecture, it richly deserves the expenditure of a few thousand rupees to keep it safe and in good order. Photographs were taken of the temple, of a few images and of the fine stone inscription. A new inscription was also discovered in the west veranda on a slab built into the ceiling.

26. I then inspected the Pañchalinga and Lakshmanarasiima temples to the east and south-west of the Kēśava temple. The former, mostly in ruins, is a large structure in the Dravidian style built of granite with three towers over three cells standing in a line. The latter, situated a few yards from the bank of the Kāvēri, though built in the Chalukyan style, is a plain structure without any sculptures. The tower is partly gone and the walls have mostly fallen down. It is referred to in the inscription of the Kēśava temple. The people call it ‘Monnusale temple,’ because they have a tradition that it was built by a sculptor with a maimed hand (mōndu).

27. On my way back to Mundry I halted for a few hours at Bannūr to examine the temples and inscriptions there. The Kailāśēvara, Hanumantēvara, Rāma, Jannājanēya and Sarovarājanēya temples were inspected. The first temple is in ruins. A new Tamil inscription was discovered on its south wall. The kalyāna-mantapa to the west is a fine structure, though now in a dilapidated condition. The Hanumantēvara temple appears to be the oldest in the village, because on its basement we have an inscription (T.-Narsipur No. 122) of the Chola king Rājāraja who began to rule in 985 A.D. Here also the Tamil introduction is written in Kannada characters. Unfortunately a later structure conceals portions of this inscription. A new Tamil inscription was also discovered on the wall to the right of the south entrance. Tradition has it that the linga of this temple was set up by Hanumān, the monkey-god. The name ‘Jannājanēya temple’ is accounted for by the statement that the Aṇjaneya of the temple was set up by the Mādhava guru Vyāsāraṇāvāmi who was born on the very spot where the temple now stands. The Sarovarājanēya temple is so called because it is situated near a pond. The Rāma temple is the largest in the place. T.-Narsipur Nos. 129-131 are said to be found in a Janārdana temple which is no longer in existence. Not a vestige of it is now to be found on the site which was pointed out to me as the one on which the temple
once stood. The above inscriptions are important; and it is to be regretted that the chance of checking the printed copies, which are not very satisfactory, by a comparison with the originals, is lost for ever as all the stones have been removed. Such vandalism cannot be too severely condemned. The same was the case with the Mangalèsvara temple at Kudalur about which I wrote in my last year’s Report (para 30). In these circumstances I cannot help reiterating the request made last year (para 28) that a circular should be issued to the effect that no temple or other monument containing inscriptions must be permitted to be altered, renovated or dismantled without giving previous intimation to the Archaeological Department. Bannur seems to be a place of considerable antiquity. It was apparently the residence of the Ganga king Sripurusha about the middle of the 8th century A.D. (C.-Narsipur 115). Though called Vahni pura in modern inscriptions, its name in old Kannada inscriptions is given as Bannūr and in the Tamil ones as Vanniyur. It is likewise called Janarātha-chaturvedi-mangala. I returned to Bangalore on the 4th of May.

28. As far back as the beginning of 1907 a circular letter was addressed to all the Deputy Commissioners, requesting them to issue definite instructions to the Amildars of their respective Districts to ascertain, by a reference to the published volumes of inscriptions, if there were any stone or copperplate inscriptions in their respective Taluks which had escaped notice during the former Survey, and to report the same to the Archaeological Department. Up till now only a few Amildars of the Tumkur and Mysore Districts have sent in their reports. The lists submitted by the Tumkur and Chikkainakhanalli Amildars contained a number of inscriptions not copied before. So, Pandit Venkannachar of my Office was sent out in April last to copy these inscriptions and also to see if there were any new ones in the villages close by. He visited 14 villages in Tumkur Taluk and 15 in Chikkainakhanalli Taluk and copied nearly 70 new inscriptions. Some of these records are of considerable historical value, especially those copied at Hirigundagal, Tumkur Taluk, nearly 15 in number, being old viragals of the 8th and 9th centuries relating mostly to the wars between the Ganges and the Rāshtrakutas. Mechanical copies have also been prepared of most of the new inscriptions. Two sets of copperplates were also brought by Pandit Venkannachar, one relating to the Ganges and the other to the Hoysalas.

29. Among the office records was discovered a number of photographs of inscriptions by Lieut.-Colonel Dixon. On examination these were found to contain 14 inscriptions in all, 3 on copperplates and 1 on stone. None of them is printed in any of our volumes. From a note on the photographs we learn that two of the inscriptions were found at Kolar and the others at Devanhalli. No further details are given. One of the above two inscriptions at Devanhalli is the copperplate charter known as the Devanhalli plates of Śrīranga-Rāya I, which, though dealt with by Mr. Rice in his Mysore Inscriptions, is somehow or other left out in the Bangalore volume. Another discovery among the office records was a photograph of a Marāthi cañḍālia, dated 1753 A.D., with a seal in Persian characters. It was sent for favor of decipherment to Mr. D. Bhandarkar, M.A., Archaeological Superintendent, Poona, who very kindly had it transcribed and translated for me by Mr. V. K. Rajwade of Poona.

30. The archak of the Venkaṭaramaṇasvāmī temple at Alāmgiri, Chintamani Taluk, sent through the Amiladar 12 old Marāthi sunads of about the middle of the 18th century, relating to the above temple, along with a copperplate inscription of Venkaṭapatī-Rāya I. The sunads were sent for favor of decipherment to Mr. D. Shama Rao, Superintendent, Revenue Survey, who has kindly sent me transcripts of the same in Kannada characters; and Mr. M. S. Narayana Rao, retired Deputy Commissioner, has obligingly translated the same for me.

31. Further discoveries of the year under report were 2 inscriptions at Jōdi Mangana halli and 1 at Kengāri, Bangalore Taluk; and a Burmese inscription on a Burmese bell in the Residency compound, which was kindly brought to my notice by Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. He has also very kindly sent me at intervals two sets of Ganga plates for examination. Mr. Taw Sein Ko, Archaeological Superintendent, Burma, to whom a photograph of the Burmese inscription was sent, has obliged me, as in the previous year, by kindly sending me a transcript and a translation of the same.
32. Altogether the number of new records copied during the year was 320, of which 120 belong to the Mysore District, 110 to the Kolar District, 70 to the Tumkur District and 20 to the Bangalore District. According to the characters in which they are written, 60 are in Tamil, 13 in Marathi, 5 each in Nagari and Persian, 2 in Telugu, 1 in Burmese, and the rest in Kannada. The printed inscriptions were also checked by a comparison with the originals in almost every village that was visited, and thus complete and accurate copies have, as far as possible, been procured of a good number of them in the above Districts.

33. In the last year's Report (para 23) it was stated that impressions of about 15 inscriptions engraved in Gujarati characters at Sravan Belgola were sent to Mr. D. R. Bhandarkar, M.A., Archaeological Superintendent, Poona, for favor of decipherment. As they were all with one exception other than Marathi, Mr. Bhandarkar sent them on to Mr. Pandit Ramkarna of Jodhpur, an expert in modern northern scripts and dialects, for examination. The latter gentleman has very kindly sent me transcripts and translations of all the inscriptions together with some interesting notes on them. These will be referred to in Part II of the Report.

34. A letter was addressed to the Conservator of Forests, requesting him to issue instructions to his subordinates to report to the Archaeological Department in case they came across any inscribed stones in the forest tracts. As a result of this, three new inscriptions have been brought to light up to date.

35. During the year 755 gold coins were received for examination from the Secretariat and the Bangalore District Office. They were found to consist of Vijayanagar jumma of the West Coast, Vijayanagar coins of Haribara II and Krishna-Deva-Raya, and Sakti coins of Sadashiva-Nayaka. Another lead coin of the Mahirathi was received from Mr. K. S. Raghavachar, District Office, Chittaldrug, who informs me that he picked it up on the site of Chandravalli (see last year's Report, para 12) one day after heavy rains. This coin differs in some respects from the one I discovered last year. Among the coins unearthed by me at Chittaldrug, there was a brass coin which was not noticed in the last year's Report. It was picked up in a part of the water course that cuts through the Chandravalli site, and has a square hole in the middle around which runs a legend in Chinese characters which are much worn. It is apparently an old Chinese coin. Mr. Taw Sein Ko, to whom it was sent for examination, has favored me with his opinion that the coin may belong to the 2nd century B.C.

36. The revised edition of the Sravan Belgola volume is being carried through the press. About 80 pages of the Kannada texts have been printed.

37. The printing of the revised edition of the Karakshaka-Sabdamukham has made better progress during the year, nearly 80 pages having been printed.

38. A few Kannada books were received from the Dewan and the Private Secretary to His Highness the Maharaja for review. These were examined and opinion sent.

39. With regard to the work in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica, the alphabetical arrangement of the ships has partly been completed. The work came to a standstill on the 1st of January, the date on which the sanctioned period of the services of the only clerk that had been doing the work expired.

40. The Photographer and Draughtsman prepared illustrations for the Annual Reports for 1908-09 and 1909-10. He took photographs of a number of copperplates and coins and prepared facsimiles of them. He also prepared a few illustrations for the revised edition of the Sravan Belgola volume. A good portion of his time was taken up in developing negatives brought from circuit and printing photos. He accompanied me on tour to the Mysore District and took photographs of several temples and inscriptions.

The Architectural Draughtsman completed two difficult plates illustrating the temples at Harnhalli and Koramangola. He also made pencil sketches of a few others.

A list of photographs and drawings prepared during the last two years is given at the end of this Part of the Report.

41. Of the transcripts of Sanskrit and Kannada works prepared in this office, 19 volumes containing 25 works in all were sent to the Oriental Library, Mysore.
The following are a few details about them:

<table>
<thead>
<tr>
<th>No.</th>
<th>Work</th>
<th>Author</th>
<th>Language</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Apatamba-S'rastasutra</td>
<td>Apatamba</td>
<td>Sanskrit</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Apatamba-Grihyataparyadarśana</td>
<td>Subāraṇāchārya</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Sādābhauchaandrodāya</td>
<td>Padmanandi</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>4</td>
<td>Dharmopadaśamprta</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>S'rutavatara</td>
<td>(?)S'rindīgandī</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Bāgakaveriṣajaya</td>
<td>Venkaṭārya</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Vrīttachintaratna</td>
<td>Sāntarakṣapāḍita</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>8</td>
<td>S'rāngamahātmya</td>
<td>S'vāgarāya</td>
<td>Kannada</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Manivamābhūchādaya</td>
<td>Chidārandaka-vi</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>10</td>
<td>Chikka-S'rāvakākhāra</td>
<td>Not known</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>S'rāvakākhāra</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Jāhitānaka</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Yāyatisharīta-nāṭaka</td>
<td>Rāmārya</td>
<td>Sanskrit</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Karnāṭaka-Bхāshābhhāṣapa</td>
<td>Nāgavarmā</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>15</td>
<td>Munivārata-kāvyā</td>
<td>Arhiddasa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>Rāhavānka-kāvyā</td>
<td>Chikka-Naṭājā</td>
<td>Kannada</td>
<td>Lingayat work</td>
</tr>
<tr>
<td>17</td>
<td>Saechīhādchac̥charvāriyāya</td>
<td>Chikka-Dōṇ-Rāya</td>
<td>Sanskrit</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hālāsyanāhātmya</td>
<td>Naṭājāya</td>
<td>Kannada</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Sūpyalālā</td>
<td>Māgarasa</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>20</td>
<td>Sunkardāsānvam-charite</td>
<td>Mālikārjuna</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Śāktisundhākara</td>
<td>Bhairavāṣeṣā</td>
<td>Sanskrit</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Purudēva-champu</td>
<td>Arhiddasa</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>23</td>
<td>Hōṣṭāyuvvēla</td>
<td>Pālaykāya</td>
<td>Do</td>
<td>Jaina work</td>
</tr>
<tr>
<td>24</td>
<td>Bhadrabahucharitam</td>
<td>Rajānanda</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Bhadrabahuharitārthasangraha</td>
<td>Jagannāthāchārya</td>
<td>Kannada</td>
<td>Do</td>
</tr>
</tbody>
</table>

42. During the year under report the touring work of the Department has suffered to some extent owing to the abolition of the appointments of two peons from the beginning of the official year. A large number of new inscriptions is being discovered year after year in different parts of the Province. Mere transcripts of these are not of much use; good mechanical copies are also necessary as permanent records in the office not only for determining in doubtful cases the correct readings and the approximate period but also for preparing facsimiles when desired. Further, no estampages of a good number of important inscriptions published in the early volumes are available in the office. These also have to be prepared where desirable. For this work alone the services of two trained men are absolutely necessary. There are also other duties to be attended to such as guarding camp things, etc., for which the services of one or two peons are necessary. Of the peons now allowed to the office, only one can conveniently, or two with some difficulty, be taken out on tour. Even when there was urgent work for two surveying parties, one party had to forego its trip as there were no peons available to accompany it.

43. No further excavations were undertaken on the site of Chandra Valli during the year, as arrangements for acquiring the site had not yet been completed.

44. The office staff have worked satisfactorily; but there were some interruptions owing to severe illness among a few of them.
<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12x10</td>
<td>Ramesvara Temple, front tower</td>
<td>Ramanathapur</td>
<td>Hassan</td>
</tr>
<tr>
<td>2</td>
<td>12x10</td>
<td>Do, riverside view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>12x10</td>
<td>Do, inside view of the pavement</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>12x10</td>
<td>Do, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>12x10</td>
<td>Do, Nagari inscription</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>12x10</td>
<td>Buchesvara Temple, south view</td>
<td>Koravangala</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>12x10</td>
<td>Do, front tower</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>12x10</td>
<td>Do, full view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>12x10</td>
<td>Do, panel</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>12x10</td>
<td>Do, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>12x10</td>
<td>Do, south entrance</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>12x10</td>
<td>Do, north view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>13</td>
<td>12x10</td>
<td>Ramesvara Temple, front view</td>
<td>Ramanahalli</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>12x10</td>
<td>Viragali at Vaddamahalli</td>
<td>Gorrur</td>
<td>Do</td>
</tr>
<tr>
<td>15</td>
<td>12x10</td>
<td>Kesava Temple, south view</td>
<td>Harnamahalli</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>12x10</td>
<td>Do, front view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>17</td>
<td>12x10</td>
<td>Do, tower south</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>18</td>
<td>12x10</td>
<td>Somesvara Temple, south view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>19</td>
<td>12x10</td>
<td>Do, tower south</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>20</td>
<td>12x10</td>
<td>Do, north view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>21</td>
<td>12x10</td>
<td>Do, tower, north</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>22</td>
<td>12x10</td>
<td>Siva Temple, south view</td>
<td>Arskere</td>
<td>Do</td>
</tr>
<tr>
<td>23</td>
<td>12x10</td>
<td>Do, tower, south</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>24</td>
<td>12x10</td>
<td>Kesava Temple, west view</td>
<td>Hoanaswar</td>
<td>Do</td>
</tr>
<tr>
<td>25</td>
<td>12x10</td>
<td>Do, north view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>26</td>
<td>12x10</td>
<td>Lakshminarasimh Temple, south view</td>
<td>Nuggehalli</td>
<td>Do</td>
</tr>
<tr>
<td>27</td>
<td>12x10</td>
<td>Do, west view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>28</td>
<td>12x10</td>
<td>Jinnanathapur Basti, north view</td>
<td>Sravana Belgola</td>
<td>Do</td>
</tr>
<tr>
<td>29</td>
<td>12x10</td>
<td>Do, south view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>30</td>
<td>12x10</td>
<td>Maharnavami Mantapa, east view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>31</td>
<td>12x10</td>
<td>Chamandaraya Basti, full view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>32</td>
<td>12x10</td>
<td>Nagdevakhadeva Pillar</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>33</td>
<td>12x10</td>
<td>Chandragiri, full view of the temples</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>34</td>
<td>12x10</td>
<td>Kaliyani, south view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>35</td>
<td>12x10</td>
<td>Bhadura Basti, north view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>36</td>
<td>12x10</td>
<td>Vindhyagiri, north view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>37</td>
<td>12x10</td>
<td>The Jina Matha, front view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>38</td>
<td>12x10</td>
<td>North view of the town</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>39</td>
<td>12x10</td>
<td>Group of figures in the Matha</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>40</td>
<td>12x10</td>
<td>Akkana Basti, stone inscription</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>41</td>
<td>10x8</td>
<td>Do, stone inscription</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>42</td>
<td>10x8</td>
<td>Do, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>43</td>
<td>10x8</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>44</td>
<td>14x10</td>
<td>Photo from Drawings of Kedaresvara Temple</td>
<td>Halebid</td>
<td>Do</td>
</tr>
<tr>
<td>45</td>
<td>14x10</td>
<td>Do, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>46</td>
<td>14x10</td>
<td>Do, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>47</td>
<td>14x10</td>
<td>Do, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>48</td>
<td>12x10</td>
<td>Mahal on Brahmagiri, front view</td>
<td>Siddapura</td>
<td>Chitaldrug</td>
</tr>
<tr>
<td>49</td>
<td>12x10</td>
<td>Brahmagiri, view with Mahal</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>50</td>
<td>12x10</td>
<td>Viragali</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>51</td>
<td>12x10</td>
<td>Viragali in the Municipal garden</td>
<td>Chitaldrug</td>
<td>Do</td>
</tr>
<tr>
<td>52</td>
<td>12x10</td>
<td>West view of the hill with fort</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>53</td>
<td>12x10</td>
<td>Chandravalli site plan</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>54</td>
<td>12x10</td>
<td>Chitaldrug antiquities</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>55</td>
<td>12x10</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>56</td>
<td>12x10</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>57</td>
<td>12x10</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>58</td>
<td>12x10</td>
<td>Andhra, Roman and Vijayanagar coins</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>59</td>
<td>12x10</td>
<td>Lead coins and clay seal</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>60</td>
<td>12x10</td>
<td>Kesava Temple, east view</td>
<td>Somanathapur</td>
<td>Mysore</td>
</tr>
<tr>
<td>61</td>
<td>12x10</td>
<td>Do, tower, south-west</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>62</td>
<td>12x10</td>
<td>Do, tower, north-west</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>63</td>
<td>12x10</td>
<td>Do, tower, west</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>64</td>
<td>12x10</td>
<td>Do, ornamental base with screen</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>65</td>
<td>12x10</td>
<td>Do, ornamental base with screen</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>66</td>
<td>12x10</td>
<td>Do, ornamental base with figures,</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td></td>
<td></td>
<td>north-west</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>
### List of Photographs—cont’d.

<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>67</td>
<td>12 x 10</td>
<td>Kesava Temple, ornamental base with figures south-west</td>
<td>Somanathapur</td>
<td>Mysore</td>
</tr>
<tr>
<td>68</td>
<td>12 x 10</td>
<td>Do ornamental base with figures, west</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>69</td>
<td>12 x 10</td>
<td>Do figure in base of west corner of the temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>70</td>
<td>12 x 10</td>
<td>Ruined temple, south of Kesava Temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>71</td>
<td>12 x 10</td>
<td>Stone inscription in Kesava Temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>72</td>
<td>12 x 10</td>
<td>Mallesvara Temple, north view</td>
<td>Basaral</td>
<td>Do</td>
</tr>
<tr>
<td>73</td>
<td>12 x 10</td>
<td>Do tower south</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>74</td>
<td>12 x 10</td>
<td>Do ornamental base to eaves, north</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>75</td>
<td>12 x 10</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>76</td>
<td>12 x 10</td>
<td>Do north side entrance</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>77</td>
<td>12 x 10</td>
<td>Do Dvarapalaka, inside the entrance</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>78</td>
<td>12 x 10</td>
<td>Do pillar with two figures on top</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>79</td>
<td>12 x 10</td>
<td>Ceiling in front of Kasivisvesvara Temple</td>
<td>Badinar</td>
<td>Do</td>
</tr>
<tr>
<td>80</td>
<td>12 x 10</td>
<td>Virabhadra figure in do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>81</td>
<td>12 x 10</td>
<td>Ananta padmanabhaswami Temple, west view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>82</td>
<td>12 x 10</td>
<td>Do Vishnu figure</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>83</td>
<td>12 x 10</td>
<td>Do figure</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>84</td>
<td>10 x 8</td>
<td>Stone inscription</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>85</td>
<td>10 x 8</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>86</td>
<td>10 x 8</td>
<td>Ganga copper plates</td>
<td>Meckote</td>
<td>Tumkur</td>
</tr>
<tr>
<td>87</td>
<td>6 x 4½</td>
<td>Do seal</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>88</td>
<td>6 x 4½</td>
<td>Nagar copper plate of Ballala</td>
<td>Belaguli</td>
<td>Do</td>
</tr>
<tr>
<td>89</td>
<td>10 x 8</td>
<td>Stone inscription</td>
<td>Chikkaasarangi</td>
<td>Do</td>
</tr>
<tr>
<td>90</td>
<td>10 x 8</td>
<td>Viragal</td>
<td>Hooglyngal</td>
<td>Do</td>
</tr>
<tr>
<td>91</td>
<td>12 x 10</td>
<td>Chennakesava Temple, front tower</td>
<td>Kasihala</td>
<td>Do</td>
</tr>
<tr>
<td>92</td>
<td>10 x 8</td>
<td>Do fragmentary Tamil inscription</td>
<td>Kolar</td>
<td>Do</td>
</tr>
<tr>
<td>93</td>
<td>12 x 10</td>
<td>Sriparayya Matha copper plate</td>
<td>Mulbagal</td>
<td>Do</td>
</tr>
<tr>
<td>94</td>
<td>10 x 8</td>
<td>Burmese inscription on a Burmese bell in the Residency compound</td>
<td>Bangalore</td>
<td>Do</td>
</tr>
<tr>
<td>95</td>
<td>12 x 10</td>
<td>Ganga copper plates received from the Residency</td>
<td>Manne</td>
<td>Do</td>
</tr>
<tr>
<td>96</td>
<td>12 x 10</td>
<td>Do seal do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>97</td>
<td>12 x 10</td>
<td>A Burmese bell in the Bangalore Museum</td>
<td>Bangalore</td>
<td>Do</td>
</tr>
<tr>
<td>98</td>
<td>12 x 10</td>
<td>Photo of Nagar copper plates received from the Secretariat</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>99</td>
<td>12 x 10</td>
<td>A Burmese bell in the Residency compound</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>100</td>
<td>12 x 10</td>
<td>Another set of copper plates received from the Residency</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>101</td>
<td>6½ x 4½</td>
<td>Do seal do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>102</td>
<td>12 x 10</td>
<td>Andhra, Chinese and Vijayanagar coins</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>103</td>
<td>8½ x 6½</td>
<td>Ainiuli copper plates</td>
<td>Ainiuli</td>
<td>Gulbarga</td>
</tr>
<tr>
<td>104</td>
<td>6½ x 4½</td>
<td>A Marathi Rahadari</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### List of Drawings.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ground plan of Kedaresvara Temple</td>
<td>Halebid</td>
<td>Hassan</td>
</tr>
<tr>
<td>2</td>
<td>Tracing of Kedaresvara Temple, north side</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Do do do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Do do south side</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Ceiling in Kedaresvara Temple</td>
<td>Koravangala</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Do Sonesvara, do</td>
<td>Harahalli</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Do front of Gommatesvara</td>
<td>Sravan Belgola</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Pillar in Akkana Basti</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Chandragupta Basti, east side</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>Do north side</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>Chamundaraya Basti, south side</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>
PART II.—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

I. Epigraphy.

45. Most of the new inscriptions copied during the year under report can be assigned to specific dynasties such as the Gangas, Rāštrakūṭas, Nolambas, Cholas, Chalukyas, Hoysalas, Vijayanagara and Mysore. There are also a few records which relate to the Tamil Gangas of the Kolar District, the Mahrattas and the A'vati chiefs. The old irigala of the 8th and 9th centuries A.D. found at Hirigundagal and Sankēnhalli, Tumkur Taluk, and the inscriptions copied at Muddēnhalli and Kampānalli, Chikmaukhalli Taluk, deserve special mention among the discoveries of the year. They supply items of valuable information in connection with some of the Ganga kings and some of the feudatories of the Hoysalas kings. Among the copper plates, those of the Ganga king Rājamalla are of interest as differing in many respects from the published grants of the dynasty.

46. About 25 records copied during the year are assignable to the Ganga kings. They include 2 sets of copper plates—one of Mādhava III and the other, of Rājamalla I. A few more inscriptions may likewise belong to the Ganga period, though the reigning king is not named in them. The irigala at Hirigundagal and Sankēnhalli mostly refer themselves to the reigns of the Ganga kings Śripurusha and Śiyamāra II. Unfortunately, none of them is dated. They refer to the wars which the Gangas waged with the Rāštrakūṭas, Pallavas and a chief named Bala-

vummarasa. The latter, who is mentioned as a contemporary of Śiyamāra II, is no doubt identical with the Balavarma of the Chalukya family referred to in the Kaḍab ab texts (Gubbi 61), of 812 A.D. His name occurs in three of the irigala. It also occurs in Muddēgiri 98 and Tenpura 16, both of which, though undated, may belong to the close of the 8th century. He was perhaps a feudatory of the Rāštrakūṭas. Muddēgiri 99, of about 770 A.D., tells us that during Śripurusha's rule the Rāṭtas rose up against Gangavadi; and Nagar 35, of 1077 A.D., records that Kādevettī (the Pallava king) of Kānchi was killed by Śripurusha in a battle fought at Vīlārde. The irigala give the names of a few contemporary chiefs or feudatories such as Siyagella, Keṭdana, Keṇṭal-avana, Śripiddahan and Sīrichāsar, not hitherto known from other epigraphical records. Siyagella was a famous general under both Śripurusha and Śiyamāra II and appears to have been related to the royal family. He fought several battles and fell at Kāgimogeśvara along with his master Śiyamāra II, while fighting against the Rāštrakūṭas. Of the Rāštrakūṭa kings, Krishna I is mentioned as Kannarasa and others by the mere title Bullaha, Vallaḥa or Bullavarna. The places where the battles were fought against the Rāštrakūṭas were Pinchamur, Kāgimogeśvara and Bāgēyvar, the first being referred to in 3 stones, the second in 2 and the third in 4. Of these places, Bāgēyvar is perhaps identical with Bāgēr, situated about 5 miles to the north-east of Gubbi. On the whole, the irigala give us a glimpse of a period in Ganga history (the close of the 8th and the early part of the 9th century) when, being harassed by enemies, the Gangas were putting forth gigantic efforts to hold their own and maintain their independence. We may now proceed to consider the records in chronological order.

Mādhavavarman III.

47. The plates of Mādhavavarman III (see Plate I), referred to in the previous para, are five in number, of which unfortunately the second plate is missing. Each plate measures ¾" by 2", the first and last plates being engraved on the inner side only. The writing is in Hāla-Kannada characters. The plates are strung on a ring which is 3½" in diameter and ¾" thick, and has its ends secured in the base of an oval seal measuring 1½" by 1½. The seal bears in relief a standing elephant which faces to the proper right. The plates were in the possession of Patil Siddalingegunda, son of Kālēgunda, a resident of Melekoje, Tumkur Taluk.
PLATE II.

1.

Chikka Sāranga Inscription of Akāla varsha II. 903 A.D.

svasty Akālavarsa-sūrya-pritvam-valla[bhun]-mahā-rājādhirāja
paramāvart-parama-bhātāvar uttarottarabhāpravardhā-
saṁāna-vijayā-jayam a-chandraśeśarakṣam saṁbhū te vasi samasta-
sārāya-bhara-nirūbata-mata-prachanda-dānandāyaka sā-Damapai-
surya tākunena-dīśavara kāla dānandāyaka aṯi Manpoyol ire
Sāka-varsham eṇṭu-nīya īppatta-nālkuney Dundubhi-sambatsaram
pravartti

2.

se tad-ābhyaantarā Pālguṇa-bahula-chhajjīyam A'ditya-vārāndandu

3.

Durvvinī-ārasara dānandāyakan Bhaṭṭavuttarā sāṁvvaru Oleya

4.

aynurvaru Be-
yā munurvvarum mi ... tāṇḍīya mahājanakke dharmā-nīmitta koṭṭa

5.

sthitiya krama āvru-
dend arasara Duvali-nāyakan śilvan Buḍḍa-arasara śilva bandār

6.

māyakargge sollage ki-

7.

[ā]ge kūlu vupa ... ya kudvorn pūrvva-maryyadeyle laucbhisvodu

8.

sthiityam aḷīdu onḍavar kavilyeṃ pārvarumāna kondoṃ Bārānasiyaṇ ali-
doru .

ru Bhaṭṭavuttar , leya varaṅk emaya dhīrkke tammut eroe . garde .

viṃ vikudvorn Bhaṭṭavuttaraṃ Kanakayādārī Sarībuddayaṇ Chōla..Midile-

ya Kamayya Bharatayya Dīṭṭiaṃma Ammapa Beṣavaru Kanadassakara-

Kasavanna Kuṇa-Na-

9.

gamma Duggayya int inibara datti māṇga mahā śrī

2.

Viragul at Hirigungadgal

(S'ripuruṣa)

1.

svasti śrī-Srīpurusha-mahā-rāja-

2.

pritvam-rājīyam-geye Siyagellar

3.

Maṇgaleśa-muṇḍurrenc ale Mūrkoda A-

4.

muṇyar Piṃchamārā ēṛinnu] ēṛinnu bildār Ka (mm).

5.

raṣarul dārke chivāi kalani vāḷgalchu-kotṭodu

3.

Viragul at Sāṅkhavalli.

(S'ṇamara)

1.

svasti śrī-Sivamāra mā-

2.

ba-rājar pritvam-rājīyam-geye

3.

Balavemmarassara kālegodol ēṛinnu

PLATE III.

Manue Plates of Rājamalla I, 828 A.D.

(The first three plates.)

(II) 1]

māṭur ggarbha-payōja-vāsini dharā rājaunvatā chāgamand yasmin

saṁvva-bhā-

2.

ji bandhu-janataḥlādābhāvad bhūtāle yasmin rakshati satya-sandhā-

3.

saṁvva bhā-

3.

chirm varddhātē nirvvyājam Kali-Gange ēśa vasandhādhārā-

4.

bhavad bhūpatiḥ ||

5.

tasmād ity udayāchalād idha raur jātō dvitīyas sutā dharmmānā-

6.

jani Dharma-sūkur anagha-śthairyyābhīmāṇaṃataḥ tantrāvāpa-vi-

7.

dhi-prayoga-nipunas sāṃmādi-tatvōcchita nītyāṃta-śaṅkājīrātyya-

8.

charita śrī-Durvvinīṭādhipah || tasmād bhūpa-kirīta-kūṭa-ghaṭa-śrī-ra-
8) man-tējā-lasat-pādāmabhāja-yugas samasta-bhuvana-vyāsakta-kṛttir
vībhuh
9) yaś chaṅta-sthitra-vairij-śhāja-kula-pradhvarati-
mantrākṣhārō jētā Vikrama-Ganga i-
10) ty abhinuta-khyātir āhunād-bhāva-lekapadat-
prabhā-bhāsinā
11) māṇyanindya-su-ṛītta-Māyā-vishayō tad-sannatēgōcchakaib ||
12) sauryāsālīnā-vairmā samuchitaṃ śrīman-Mahānirūpa
śunrajyōṛījita-chā-
13) ru-vikrama-yaśo-bhajā guṇa-grāhaita grāmēyaṃ bhāvi
Dejadi-vilasa-
14) prakhyāta-nāma chiran tēnōdya-nīṣṭāji-bhāsura-yaśo-dēvi
pratishthāva-
15) bō || yadyat-Kāśyupa-gotrajaś su-mahītō vaikhāna-sēvy
advayah sa-
16) nyag-jaśā-dhanō mahā-muni-guṇa-śrīfrāgagrāya mahān śākhād
Vāṣa iti pra-
17) ṛta-vishayās tasam mūnīnam imam khyāta-śrī-Narasiṅgha-Bhāttā-
vilasam-nāma
18) yabhūva prabhuh || tat-putra: ca mahā-mahīpati-sabhā-
sambhāvatōbhāvītā śāstrārthāb-
19) charana-prabhūr jjaṇa-hita-śrī-Dēva-sarmmā mahān utkhatāti-latāv-
bhāśi-vilasau-
20) d-dēvi-prasādar punas tasmai bhūri-gūrūya mānyā-chaṁritāyēttham
vyadhā-
21) yy ādarāt || Mīnē Sāśi-Bhrigu-sutaṃ GuruŚūrya-putrānu
Karkyām gatana Ra-
22) viṣvā-Mesha-gatē Budhe ca Singhasana eva Kuja Pushya
Gurōs tu vārē vijñepanam
23) krotaṁ idapī subhadē shulagrē abhinutādītya-dhavala-
yasah-patāvakumhītaśeṣa-bhūva-
24) māntorāla-vitata-vipul-vinaya-vayana-satya-tyāgābhīmāna-sūchena-
śālāchāra-Gum-
25) ga-vanśodhavasa-vilasad-akalanka-darāna-śrīmad-Mahēndra-Rājā
vijnāpita || pañchaśa-uttarēśhu
26) sapta-śatēshu Saka-varṣaḥēvī atīṇaśu Satyavākya-Kongopi-
varṇa-ḍharmma-mahā-rājāhāra-pa-
27) ramēśvar-śrīmad-Rājamañjusa pravardhamanā-vijaya-
śanvatsarōśhu dvādaśham Pālvunyan
28) sukla-pakṣē Vyatiypātē Kṛṣṭikā-nakṣatrē bāli-dhūpā-diṣṭ-pra-
varttanā-
29) rttham Māṇya-vishayō Doddavādi-nāma-grāmō jala-mangala-
kapālaka-kalasa-sa-
30) mētāṃ sarvva-bādha-parahōpēdam m udaka-bhārā-purvam adēt ||
asmai Kāśyapa-gō-
31) trāya vaukhānasa-mahātmanē dattōyam grāmam āryayā
Dēva-sarmmāya sa-viķē ||
32) indrana desege sīme tenka nódi parida tōrya sama-bhāgama lante
bandū ā.
PLATE IV.

1

Burman Inscription.

1 Zeyyatu, Thabbinyu paya thathana 2415 Kawzathakkayit 1233 gu diga yattan 435 pswasiyanksaka Mainyathi hni thinaung
2 Tabanag lasan 15 yet Kyathabade netet sanlet thanzwa mingala akawe Bangyitaik Salingyiwatthagyi Natsu Letae twethank
3 Kyi Zaninleya Maneinma dothi thantaya wutusinjehma twetmyaukloywe Yadanabon Swepyidawhuma Ashemyankum tana Aseindeya pyit
4 Taw muthaw Kyauktawgyi Yokshindawmaya thaddadana pyitseinthawhina apoletka 450 kyat peywe kyechain 200 kyat kayaw thunloks
5 Thaw kaunglaung go Swelhu puwawbathi I-kuanghumngyaung lawkolkata ya nthathuka ylathaw. Ponnathugata i-bagago
6 Li yemyethakin migunpagin kyoeushin Sayamyatte-a Asatalyet thonba lawka weneyado-a ahmya pewebathi.
7 Doh inahmya apoyawy thuaka pyamyagyabazethaw.

2

Belaguli Plates of Ballala III.

(First Plate)

1[[...]] nityodhhasi-mvigala-komala-nijjara-prottungama-
daanshsrechhritan kshoboi-chakram abhipaasurita-payah-purabhir-
manj mahat | sanandam vikasat-saroruha-dhiya sadyas Sa-
rojlayam avaroham avalokyam jahta-hastab
2[potri Harih patu va ] tan-nabhi-kamalad asta sv-
shto srishtakhil-prajah | manasottrir Vidhior jajne Somas tan-ne-
trajah suta | tad-vamsyasya Yudo-r
3 vanse jajne Somesva-
4ro nirpah | Naraasimhohbatavat tasmad
5dushman-dvi-pa-marebasis-
6pah I Purbativa Mahessaya Lakshmir aiva
7 Mahadrishih | va-
8labhat tasya sambhutae ramya Pattha-
9mahavari | sad-danaam su-
10rabhihram tirayate yach-chhri Suradhisvaram ya-kirththis Su-
12vinnagam Saragurum yad-buddhir iddh kila yach-chharyam Vri-
13shavala-bahi-nayana-prodyat-karalanaam tasyam
14syam abhudo atarkya-Vidhov Ballala-Dewo nirpah | srf Balla-
16ja-mahipalab paakyaam akhilaap
18mahim jayaty asa ripusto-
19ma-kari-kanyapravakritih | syyam samasta-prasasti-sahi-
20ta-srf-Ballala-mahipalas svakya-loyatala-mandalik-khila-la-
22kshm-Nivasagrayam sva-jamaka-prima-pratishtapita-prajya-rajya-
23sampadaap Durasamudrakhyam niia-rajadhani adhivasan ||—||
Marathi Rahadari.

1dārulamahāṃ isama rāhadārāṃ va chan-
2kīdārāṃ va svārāna i karama bētama
3rāva-sāhēba mushaphaka mēharēbēna
4Murāraj Hindū-Hāva Ghōrapađē va-
5jērata-māba vagaire ām ki ḍigara
6ēka-ghōdāchestra svāra bāmaya ti-
7ni bandukhavāle va tīni chārī
dnaphārānasi Pudachērēbēna
8Chenāpatanāsā jāta śhetat. vātēn-
9ta molihūnem mujāhīm na hūtāṃ
10sukharūpa tyāsa sōdāvēṃ
d11sarva darī bāha tākida jāpōna
12bamōjība taharīra sudara amalānta
13ānuḷēṃ
d1422 māhe Gilhēja
15sana 3 kalamī sūda

Sīti Tamil Inscription of Vishnuvardhana.

1kkum. Kaivārattu S'ōla-gāmuḍjanum S'ēti-gāmuḍjanum Pērtanivār
Rājētra-Sōla-
2dī-dēśipatanttil irundo Vīsuṇuvardhanahana-bhujābala-Vīra-Gaṅga-Poyāla-
Dēvar
3Kahattrāpūkā-devarkku vaḍakaūi Marudēriyai dēvadānam āga Sevān-
māsattu

--- o ---
48. The language of the inscription is Sanskrit throughout, and, with the exception of five verses at the end, the whole is in prose. It begins like the other published grants of the Gangas, and the first plate ends with the epithet vidya-rinayakshibha-vrityaga of Mādhava II. As at the beginning of the 3rd plate we find a continuation of the details of the land granted, it may be supposed that the missing 2nd plate continued the genealogy a few steps further and commenced the details about the grant at its close. That Mādhavavarmā was the grantor of the charter is clear from the last verse of the inscription; and this Mādhavavarmā cannot be any other than Mādhava III. The form Mādhavavarmā for Mādava also occurs in Mālāk 78, which is dated in the 13th regnal year of Mādava III. According to Mr. Rice, the period of the plates under review would be the last quarter of the 4th century, or roughly, about 400 A.D. The missing plate may have contained the exact date of the charter.

49. It is worthy of note that the grant was made to a Buddhist. The last verse informs us that in the Ganga kingdom (Gangēya-rājya) this charter was granted by Mādhavavarmā to Buddhāsavā for as long as the moon and stars endure. In another place it is stated that to the same cihāra (i.e., Buddhist monastery), which must have been specified in the missing plate, land that could be sown with 3 khandukas of seeds (trīkhandukadhapam ekṣetram) was granted below the Red tank (Rakta-taṭākā). In another place, again, a hill or boulder known as Sākyāśila is given as one of the boundaries of the land granted. The record thus appears to take us back to a period when Buddhism prevailed and commanded some influence in the Ganga kingdom.

50. Of the lands granted, some are mentioned as growing two crops in the year, one in autumn and one in summer; and others as growing only one crop in autumn. The details about the lands are thus given:—Land that can be sown with 6 khandukas of seeds and irrigated by two tanks, situated below the stone tank (Silā-taṭākā) to the south-east of the merchant Vitamaha’s land, capable of growing crops in both the seasons—autumn and summer; land that can be sown with 5 khandukas of seeds, situated to the west of the weavers’ land and to the north-west of the land growing the sūmaka grain of the same people; land that can be sown with 3 khandukas of seeds, situated below the Red tank, granted to the same cihāra; and lastly, land that can be sown with 10 khandukas of seeds, situated in the bed of the Red tank, capable of growing a crop in autumn only. The total of these lands comes to 24 khandukas, whereas further on the total is given as 30. Consequently a further item of 6 khandukas has to be looked for in the missing plate. The lands are again made into two groups and their respective boundaries given. Altogether 30 khandukas of land growing the sūmaka grain were granted with pouring of water by the Mahārājādhirāja: 18 khandukas bounded on the east and south by the Avanu river, on the west by the great merchant’s (mahārupakṣhīki) land and on the north by Kumāra’s original land (Kumāra-māla-keśāra); and 12 khandukas bounded on the east by Sākyāśila, on the west by the weavers’ land, on the north by the highway and on the south by the merchant Chōliga’s land. Then there is the mention of 20 taṭākās, referring perhaps to the measurements or extent of the above lands. Then follows a curious statement that the gold within the four boundaries and the cloths covering the corpses in the cemetery were also granted. The grant was made in the presence of the four vidyagyas and the witnesses were the Mahā-pratihāra and others. The rich residents of Pērur and the merchants of Manigrāma had also to make some payments which are not specified. The charter was written by the general (śatānpāt) Chārnadatta. This royal grant was to be maintained with freedom from all imposts by those born in the Ganga lineage (Gangēya-kula); and the fate of those who obstruct will, it is said, be the same as is described in the four imprecatory verses which are quoted (ll. 20-24). I have not met with the first two of these verses in any other record. After a diligent search extending over many days I succeeded, however, in tracing them to the Mahābhārata (Udyogaparva 35). They run thus:

pañcha paśvaṁritie hanti dāsa hanti gavānriṭe   1
satam avānriṭe hanti sahasraṁ puruṣānriṭe   1
hanti jātān ajātāṁ cha hiranyārthānriṭam vadan   1
saṁvām bhūmānriṭe hanti mā sam bhūmānriṭam vadēḥ   1.
It will be seen that the verses as given in the plates are full of mistakes. Of the places mentioned in the grant, Pérûr occurs in connection with the earlier Ganga kings (Shimoga 64) and has been identified by Mr. Rice with Ganga-Pérûr in Cuddapah District. Avinäta, son of Mädhaba III, is said (Malur 72) to have made a grant to a Jaina temple at Pérûr. I cannot identify Manigräma, unless it can be taken to stand for Manyapura or Manpe in Nelamangala Taluk.

S'ripurusha.—

51. About 8 inscriptions on víragals at Hirigundagal, Tumkur Taluk, refer themselves to S'ripurusha's reign; and the general Siyagella (para 46) figures in almost all of them. None of these epigraphs is dated. One of them (Plate II. 2) tells us that when S'ripurusha-mahārāja was ruling the earth and Siyagella was governing the Marugare-nādu 300, Māruksiśa Anniyar (or Anniyar of the three umbrellas) fought against Kannarasa in the battle of Pîñchānûr and fell; and that some wet land was given to Râjamodeya as śāyagaleha. This Kannarasa is no doubt the Rāshtrakuta king Krishna I; for we learn from Maddagiri 99 that the Raṭhas rose up against Gangavâdī during S'ripurusha's rule. A second víragal, though it does not name the ruling king, mentions Siyagella, and, referring to the same battle, says that some one (name defaced) fought against Kannarasa at Pîñchānûr and fell. Reference is again made to the battle in a third epigraph also, which refers itself to S'ripurusha's reign and records the death of one Ėrigesī, son of . . . arasa.

52. A fourth víragal informs us that when Konguni-mahārāja S'ripurusha was ruling the earth, . . . aghan, elder brother of S'rirēvamman, a lion among Pandiśas, fought and fell at Bāgeyûr in Ballaha's war. Another, of the same reign, mentions Siyagella and records the death in a war with Ballavaraśa of some one (name gone) who is praised as a Rāma in war, a terror to the hostile army and a Purandara in valour. Two more records of S'ripurusha's reign, which are mostly defaced, mention his son; but it is to be regretted that the name is completely gone in both. In one of them the king's eldest son is mentioned as governing . . . kārīkērye, and one Mūkan-gāmçonḍa as having died in some battle. In the other the king's son is mentioned as the governor of Marugare-nādu with the statement that one of his house-children (maṇa-nagara) fell in some battle. Since in a previous inscription (para 51) Siyagella was also mentioned as the governor of Marugare-nādu in the same reign, we may infer that he was one of the sons of S'ripurusha. But in two other records he is mentioned as governing a different nādu. The battle of Bāgeyûr is also referred to in 3 other víragals. One of them says that when Kaddâna was ruling the earth and Siyagella was governing Kesumānu-nādu, Mārādhasa Kariyatamma, a servant of Mūli-arasas and a house-child of Nāgatarasa, fought and fell at Bāgeyûr in Ballaha's war; and that the accomplished swordsman Siyagella granted him, through friendship, the village of Gundingal (the present Hirigundagal). As in a previous record we were told that the battle of Bāgeyûr was fought during the rule of S'ripurusha, Kaddâna of this epigraph is perhaps to be taken as a surname of the same king, though it has not been met with in other inscriptions. Both the other víragals referring to the battle mention Siyagella and record a grant of land as bāgaleha for the heroes that fell in the fight. One of them, however, informs us that the hero who fell was Kurakalaramanālīyār, a servant of Siyagella, and that he came away with anger from Raṇāli-arasa and attacked Ballaha's army. Ballaha or Ballavarasa of these records refers to either Krishna I or Govinda II, both of whom were known as Vallabha (Indica Antiquary, XI. 124). There is only one more epigraph to notice in this reign. It records that when S'rivalavasa was ruling the earth, and Siyagella was governing Kesumānu-nādu, Pabbānallékakal fought and fell in the war with Kāḍuvāṭi. From Nagar 35, of 1077, we learn that S'ripurusha had the significant name S'rivalabba and that he killed Kāḍuvāṭi (the Pallava king) of Kāṇchi in the battle of Viṭarade. The víragal no doubt refers to this battle.

S'ivamāra II.—

53. Three records of this king were copied at Sankēnhalli and Hirigundagal, Tumkur Taluk. Two more at Hirigundagal also belong to his reign though he is not named in them. Two víragals at Hegare, Tumkur Taluk, may belong to the same period. One of the epigraphs at Sankēnhalli, a portion of which is given as No. 3 in Plate II, tells us that when S'ivamāra was ruling the earth, some one fought
and fell in the war with Balavemmarasa and that Permanadigal (i.e., the king) granted some land as belgaduku. It ends thus:—He who destroys this incurs the sin of having killed Brahmanas and a thousand cows at Baramasi and of having breached the tank of Parivi-nadu. The stone was prepared by Dhanapratirachary. The other stone at Sankunhalli, the top portion of which is broken, refers itself to the same reign and says that in the war with Balavemmarasa Biriyana attacked the hostile army and fell. Some land was granted for him. A viragol at Hirugundalagad likewise refers to the same war with Balavemmarasa and records the death of Ponnakavalige-Kalumman, a servant of Sriichasar, in the battle of Mandali-Biriyana. The Balavemmarasa of these records is no doubt identical with the Balavarma of the Chalukya family mentioned in the Kadaba plates (Gubbi 61), of 812 A.D. His name also occurs in some other epigraphs (see para 40). After the overthrow of the Chalukya power, he may have become a feudatory of the Rashtrastra and fought on their behalf against the Gangas.

54. A second viragol at Hirugundalagad tells us that Srijudmihan and Siyagolla fell at Kavigimogey. Another viragol at the same place gives us the important information that Sivamara also fell fighting in the same battle along with Siyagolla in Vallaha’s war. Vallaha of these two records is no doubt the Rashtrastra king Govinda III, who was also known as Vallabha (Indian Antiquary, XI, 165). Sivamara suffered many calamities during his reign. He was twice consigned to prison by the Rashtrastra and reduced to the galling position of a feudatory. To regain independence appears to have been the one object next to his heart and in his persistent attempt to realise it he nobly sacrificed himself. The two viraguls at Heggore, Tamkur Taluk, which may belong to this period, record the deaths respectively of Devandra of Manjyuru and of Teyilokamallaya-mamme ...mamme’s sons in a cattle-raid.

Dindika.

55. In my last year’s Report (para 45) I provisionally identified the Dindika of the epigraph of Aritshanthe at Sravan Belgola with the Dindi of the Udayandaram plates of Prithiviapati II (South Indian Inscriptions, II, 381), though I expressed my doubts with regard to Dr. Hultzsch’s interpretation of the expression Dindikojirigana-nagadanta. My identification has since been approved by Dr. Hultzsch, who writes to me that in his former interpretation of the verse he followed Mr. Fouliex and that he now proposes to divide the first pada of the verse in question thus—y Diindikojiriga-nagadanta and to take Dindika as the actual name of the son of Sivamara II and Prithiviapati as an epithet. If so, the period of the epigraph would be about 800 A.D. as already stated by me; and the other old epigraphs at Sravan Belgola, including that of Prabhachandra, have also to be assigned more or less to the same period.

Rajamalla I.

56. The only record of this king copied during the year is a copper plate inscription (Plate III) received from Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. He has also kindly furnished me with the following information about the plate—“They were got from the village of Mamay (Manje, Nehamangala Taluk) 1/2 miles from Nidavanda station. The village was originally called Manipura (Mamayapura). They are said to have been dug up in the village itself about 15 years ago.” The plates are 5 in number, each measuring 9½ by 3½, the first plate being inscribed on the inner side only. The first two plates are thicker than the others. The plates are strung on a ring which is 3½ in diameter and 1 inch thick, and has its ends secured in the base of a circular seal 2½ in diameter. The seal bears in relief a standing elephant which faces to the proper right. The plates are in a good state of preservation, the characters in which they are engraved being Hala-Karnataka.

57. The language of the inscription is partly Sanskrit and partly Kannada, lines 1-32 and 54-59 being in Sanskrit and lines 34-53 and 60-62 being in Kannada. The Sanskrit portion is for the greater part in verse while the Kannada portion is throughout in prose. The Sanskrit of the inscription is, however, very corrupt in some places, while the Kannada is quite unobjectionable. The inscription, which is dated in 828 A.D., is of interest in several ways. It gives us the valuable information, not hitherto known from other records, that 828 A.D. corresponded
MANNE (NELAMANGALA TALUK) PLATES
of the Ganga King Rājamalla I.
528 A.D.

SEAL
with the 12th year of Rājāmalla's reign; in other words, that he came to the throne in 817 A.D. Again, it does not begin with the usual invocation of Padmanābha, nor does it give the genealogy of the Ganga dynasty as the other published grants do. It is mostly in verse, while all the others are mostly in prose. Only three steps in the genealogy are given, namely, Kali-Ganga, his son Durvinta, his son Vikrama-Ganga; but in the published grants we have Avinīta and Mushkara in the place of the first and the third. After this, Rājāmalla is suddenly introduced as the ruling sovereign without any hint whatever as to his relationship to the previous king. Then a prince Mahēndra, said to be of the Ganga lineage, is brought in as making an application to the king for a grant for a goddess which he had set up at a village named Duddhavādi in the Mānya District. It is curious that in a verse that follows are given certain planetary positions corresponding to the time of Mahēndra's application to the king. The worshipper of the goddess is said to be a Vaikhānasa. The engraver of the plates was of the Viśvakarma-gōtra.

58. We may now proceed to examine the inscription in detail. The first three verses are respectively in praise of Kali-Ganga, his son Durvinta and his son Vikrama-Ganga. Of the first it is stated that when he was in the womb of his mother the earth became vajrayoni (ruled by a just king); when he was an infant the royal kinsmen rejoiced; and when he maintained the law of righteousness the earth prospered—such was king Kali-Ganga, the support of the earth. There is a clear reference here to the fact mentioned in several grants that Avinīta (here called Kali-Ganga) was crowned when an infant on his mother's lap. His son, a Yudhishṭhira in virtuous conduct, an expert in the theory and practice of politics, was Durvinta. His son, honored by kings, renowned in the world, vanquisher of the six inner enemies, was the king celebrated as Vikrama-Ganga. This name, however, does not occur in other grants, unless we propose to find a reference in it either to Srivikrama or Bāvākrama, the grandson or great-grandson of Durvinta, his son's being always given as Mushkara. The next two verses tell us that while śrī-Rājāmalla was ruling the Ganga kingdom, a prince named Mahēndra, who was apparently a high officer of the kingdom, set up, with the approval of the king, the goddess famed for her sharp drawn sword at the village of Duddhavādi in the Mānya District. Then follow two verses in which the genealogy of the worshipping of the goddess is thus given. Born in the Kāyapa-gōtra, pre-eminent among munis (sages), recognised as Vṛśa himself, was a Vaikhānasa, whose son was Narasingha-bhaṭṭa. The latter's son, honored in royal courts, favored by 'the goddess with the drawn sword,' was Dévaśārmā. It was on behalf of Dévaśārmā that Mahēndra applied to the king for a grant; and the planetary positions at the time of the application are given in the next verse, which runs thus—

Minē? Sāś-Brigu satau Guru-Sūrya-sutram
Karkyām gatau? Ravi tu Mēsha-gatē Buddhē cha
Singhastha eva? Kuja Pusya Gūrōs tu vārē
vijñāpanam kritam idam śabhdē su-lagnē

Then comes a long prose passage which tells us that on the application of Mahēndrarāja, sprung from the celebrated Ganga lineage, when 750 Saka years had passed away, in the 12th victorious year of Sātyavākya-Kongonivarmanāsattva-mahārājādhirājya-paramēśvara srimad-Rājāmalla's reign, in the bright fortnight of Phāгля, under the asterism Kritikā, at the time of Vyāpatēśa, (ūṭa), was granted (by the king), with exemption from all imposts, the village of Duddhavādi in the Mānya District, to the great Vaikhānasa, Dévaśārmā of the Kāyapa-gōtra, in order to provide for oblations, incense and lamps for the goddess. Here follow in the Kannada language details about the boundaries of the village, with the statement that the village, bounded as detailed above, was granted for Kītābēlāghatēśvara (the goddess with the drawn sword), as a déva-bhāga, to provide for offerings. The witnesses to the grant were the subjects of the 96,000 Province (i.e., Gangavādī) and the four nāgīnas (feudatories). After four usual imprecatory verses, the record concludes thus: May there be prosperity to cows and Brāhmans. The plates were engraved by Madhumājha of the Viśvakarma-gōtra, a sthānīniga (Inhabitant) of the town named Karuvūr. One khandūga of superior land was granted to him for engraving the plates.
59. As I said before, the charter is interesting in several ways. It is not, however, clear who Mahendrārāja of the Ganga lineage was and whether he was related in any way to the king. The goddess Kitaṇḍa-rṣetībhaṭārī is apparently a form of Śakti. Manyana-vijaya was the district of which Mansū in Nelamangala Taluk was the chief town. The latter became the capital of the Gangaśas in the middle of the 8th century. The mention of Vaikāpsas is interesting, as also the statement that the engraver Madhuvīrāja was of the Viṣvakarmagātra. The peculiarities of the grant with regard to the Ganga genealogy, etc., (see para 57) are not easy to account for. They may lead one to suspect the authenticity of the record. But the characters appear to be of the period to which the plates relate. The Sanskrit is no doubt very corrupt in some verses though the Kannada is correct. But this by itself cannot, I think, form a strong argument against the genuineness of the plates. I may add here that the Vālimalai inscription (Epigraphia Indiae, IV, 140), consisting of two Kannada kanda verses written in Grantha characters, is also a record of this king.

Nitiṃāra 1.

60. There is only one inscription of this king, copied at Ajīrā, Closepet Sub-Taluk. It is a viṇgal with the inscription engraved at the top. It refers to the death of Nitiṃāra like T.-Narsipur 91, but the sculptures on the stone are only a standing figure of a man armed with a bow and a sword and a number of horses to the right. The inscription records that when āri-Nitiṃāra-Permāṇadigal ascended to heaven (aṅba, Mādavayya's son Nagayya caused to be constructed the tank, apparently as a memorial of the event. But the date of the event is not known. As, however, we learn from inscriptions (see next para) that his successor Rājamalla II was crowned in 869-70 A.D., it may perhaps be presumed that Nitiṃāra I died in 869 A.D.

Rājamalla II.

61. Only one record of this reign was copied during the year. It is engraved on the left side of the stone at Tailūr, Mandyā Taluk, which contains Mandyā 13. The latter inscription, which is dated 895 A.D., records a grant to some temple during the rule over the earth of Nelaṃādhirāja. And the portion now copied gives us the additional information that the king was made in the 27th year of the reign of Satyavīkṣa-Permāṇadigal. Consequently Rājamalla II must have come to the throne in 869 A.D., according to this epigraph. But, according to Coorg 2, which gives 887 A.D. as corresponding with the 16th regnal year of Rājamalla II, 870 A.D. would be his initial year. I have therefore given in the previous para 869-70 A.D. as the date of his accession to the throne. In Kolar 79 we find Nelaṃādhirāja acknowledging the overlordship of Nitiṃāra I and ruling the Ganga 6,000 under him. Though Mandyā 13 represents him as independent, the statement in the portion now copied that the grant was made in the 27th year of Rājamalla’s reign shows that he in a manner acknowledged Rājamalla as his overlord.

Rakkasa-Ganga.

62. An inscription engraved on the left side of a stone in front of the Sōmeśvara temple at Hale-Būdānur, Mandyā Taluk, records a grant during Rakkasa Ganga’s reign. It is curious that the remaining three sides of this stone contain the Tamil historical introduction usually found in inscriptions of Rājendra-Chola, engraved in Kannada characters. It is dated in the 15th year of Rājendra-Chola, i.e., in 1024 A.D., and stops with the date without mentioning any grant. And the inscription of Rakkasa-Ganga on the fourth side, which is engraved in identical characters, bears no date. The natural inference would be that the whole formed one inscription, Rakkasa-Ganga acknowledging the suzerainty of Rājendra-Chola before making his own grant. But the period of Rakkasa-Ganga, according to some inscriptions (see Coorg 4, of 977 A.D.) is earlier by nearly 30 years than that of Rājendra Chola. We have therefore to suppose that either there were two Rakkasa-Gangas or only one who lived on to at least 1024 A.D., the date of the present inscription. This supposition derives support from the fact that Rakkasa-Ganga’s (younger brother’s) daughter Chattalā-Dāvi was married in about 1040 to a Kāduvettī (Nagar 35, of 1077 A.D.). There is also room for supposing that the engraver, finding no more space on the stone, may have continued the inscription on a second stone. But, in
the first place, it is very unlikely that he would select a stone which had already been inscribed for engraving a record of the ruling king. Secondly, not only is there no other inscribed stone at the place but there is space left vacant on the side of the stone on which the introduction ends, which the engraver might have very well utilised for the continuation of the inscription if it was his intention to do so. As he has not done so, we may perhaps conclude that the Tamil portion was intended as a preamble to the inscription of Rakkasa-Ganga on the remaining side of the stone. The Tamil portion will be considered when speaking of Rājendra-Chola under the section relating to the Cholas. The other portion, which is in Kannada with the first three lines mostly defaced, records that during the rule of... rājādhirāja paramēsvara Nandigiri-nātha Jagadeśavara Rakkasa-Ganga-Permāṇagīḷa, Chāvaya and Jayamma of Bīḍānūr made a grant of land (specified) for the tank caused to be built by Sōvarāsi-bhāthraka, renowned for the practice of the ashṭāṅgayīga.

63. A few more inscriptions which, judging from their paleography, appear to belong to the Ganga period, may also be noticed here. On two of the pillars in the nuṇāka-māyappu of the Kōḷārāmma temple at Kolar, there are two inscriptions consisting of only one word each, namely, Śambhukēśari and Chirakhbhaman, which perhaps represent the names of the donors of those pillars. A viraja at some distance to the east of Basarāl, Mandyā Taluk, records the death of one Chōliga, son of Tenadakka. An inscription at the foot of the Daśarathēsvara hill near Kurthalli, Tumkur Taluk, mentions Ačammā as the daughter of Rāçamallā-gamundā. Another on a pillar in front of the Māri temple at Mārgānhālli, Mandyā Taluk, is a Jaina epitaph. The first portion of this inscription cannot be made out owing to a square hole that has been made in the pillar. What remains tells us that some one died by the rites of sanmpurana and that his (or her) female disciple, Mādevikāntīyar, set up this nisthūtya pillar.

The Rasḥtrakūtas.

64. Reference has already been made to the Rasḥtrakūtas and a few kings of that dynasty when speaking of the Ganges and their wars (pars 51-54). Only one record relating to the dynasty was copied during the year. It refers itself to the reign of Akāḷavarsha or Krishna II.

Krishna II.

65. The epigraph referred to above (Plate II, 1) is on a stone lying in the bed of the tank to the north of Chikka-Saṅgaṇī, Tumkur Taluk. It is dated in 908 A.D. The seṣṭikā is one of the emblems represented at the top of the stone. The inscription records that when Akāḷavarsha śīr-prīthvi-rallasaba mahārājādhirāja paramēsvara paraṃ-bhāthrā’s increasing victorious kingdom was continuing as long as the sun, moon and stars, and when the bearer of the burden of the whole kingdom, prachanda-dandavāyaka Dāmāpiya was stationed at Mānū as the general of all the South, on a Sunday corresponding to the sixth lunar day in the dark fortnight of Phālguna of the year Dūndubhi, which is coupled with the S’aka year 824. Durvinnita-arasa’s danda-vyakha, together with the thousand Bhāṭavuttas, the five-hundred Ole and the three hundred Bēya, granted certain dues to the mahājanas of... tāndī. The record concludes with the names of a few of the Bhāṭavuttas and Bēyas and with the statement that the grant was made by these. Among the former are named Kanakayachārī, Saribadaya, Chōḷa. Midileya, Kamayya, Bharatayya, Dittiyanma and Ammam; and among the latter, Kandirakakara Kasavvana, Kūḷa Nagamans and Dunnayya. The statement that the Rasḥtrakūta general Dāmāpiya was stationed at Mānū itself, the capital of the Ganges, to look after the South in 908 A.D., leads us to the reasonable conclusion that the Ganges had already become the feudatories of the Rasḥtrakūtas since the time of S’ivumāra II. Even in 971 A.D. Mārasimha is mentioned as a feudatory of Khoṭiṛiga (Ind. Ant., XII, 255). Consequently the statement that Kaliḥāvī inscription presents the only instance in which the Ganges acknowledge an overlord is not tenable. Durvinnita-arasa mentioned in the record was perhaps an officer under the Rasḥtrakūtas like Dāmāpiya. He may be identical with the Durvinnita mentioned in Muddagiri 27, 39 and 42 along with his younger brother Būtuga as fighting against the
Nolambas. The period of these records is given as about 950 A.D., but may be earlier by at least 20 years.

**The Nolambas.**

66. An inscription copied on a *viragal* at Hirigunḍagal, Tumkur Taluk, may perhaps be assigned to this dynasty. It consists of only one word *Sri-Asigan*, and may refer to the Nolamba king Anuiga or Bira Nolamba, son of Ayyapa. He was defeated by the Rāṣhtrakūṭa king Krishna III in 540 (Ep. Ind., IV, 289; V, 191). The *viragal* may be a simple unpretentious memorial of his death.

**The Cholas.**

67. A number of inscriptions of the Chola dynasty was copied at Kolar and Siti, only a few of them being complete. Those copied at Kolar are mostly fragmentary owing to the displacement or removal of the inscribed stones at some former time in connection with the renovation of portions of the Kōḷārāmma temple. A few records were also copied at Bannūr, T.-Narsipur Taluk, and Vaidyanāṭhapūr and Hale-Būḍanūr, Mandyā Taluk. These are of some interest, being instances of Tamil inscriptions written in Kannada characters. As additional examples of this peculiarity may be mentioned Gundlapet 98 of Rājādērāja, Heggadādēvakṣe 115 of Rājēndra-Dēva, Channapatna 49 of Rājēndra-Chōla and Channapatna 47 of Rājārāja. In these the Tamil historical introductions alone of the several kings are written in Kannada characters; but Kolar 24 presents a curious instance in which even the body of a Tamil inscription is given in Kannada characters. As an opposite instance, though belonging to an earlier period, may be mentioned the Vajjinālaī Kannada inscription of Rājamalla I (Ep. Ind., IV, 140) written in Grantha and Tamil characters.

**Rājārāja I.**

68. An inscription of this king was copied on the basement of the Hanumantēsvara temple at Bannūr, T.-Narsipur Taluk. It is written in Kannada characters and is concealed for the greater part by a later structure. After the usual historical introduction in which the destruction by the king of the ships at Kāndalār-Sālai and his conquests of Vengai-nādu, Gangapādi, Nolambapādi, Tadigaivali, Kaḍamalai-nādu, Kollam, Kalingam, Ila mandalam, etc., are mentioned, the epigraph records a grant to the temple by Madanamangalam-udaiyān Tattanārayaneyal and others. Unfortunately, the portion containing the date is concealed. We may however take it to be about 1,000 A.D.

**Rājēndra-Chōla I.**

69. Several records of this king, most of which are fragmentary, were copied at Kolar, Siti, Hale-Būḍanūr and Vaidyanāṭhapūr. Some of them are dated in the 8th, 13th and 28th years of his reign. The record of the 13th year, which is engraved in Kannada characters on three sides of a pillar in front of the Somēśvara temple at Hale Būḍanūr, Mandyā Taluk, is complete so far as the introduction is concerned (see para 62). That at Vaidyanāṭhapūr, also written in Kannada characters, gives only a portion of the latter part of the introduction. This stone must have been brought from some other place and built into the outer wall of the Vaidyanāṭheśvara temple. All the five Tamil inscriptions of this king copied at the Kōḷārāmma temple, Kolar, are incomplete. In the historical introduction a very long list of the king's conquests is given. It says that while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—the king, in his extended happy lifetime, conquered with his great and warlike army Iḍaiturai-nādu, Vanavāśi, Kollippakkai, Mānmai-kkaḍakkam, Ila-mandalam together with the crowns of its king and queen: as also the crown and Indra's necklace previously surrendered to the king of Ila-mandalam by the Pandyā king, the crown of the Kērāla king, many islands in the sea, the crown deposited in the S'antima island by Paraśurāma, the Iraṭrapādi Seven-and-a-half Lakh Country after defeating Jayasingan, Chakragottam, Madurai-mandalam, Nāmaṇikkōnai, Paţiappalli, Māṇuni-dēsām, family treasures after defeating Indira-iratan.
in the battle of A’dinagaravai, Oṭṭa-vishayam, Kōsalai-nādu, Tandabutti after killing Darnapāla, Dakkana-Lāḍam after defeating Iraṇaśāraṇa, Vangāla-dēsam after defeating Mahīpāla of Sāngoṭal, Uttira-Lāḍam, Gangai, various treasures after defeating in a naval battle Sāngirāma-visāyottumpananam of Kiḍārām, S’rī-Vijayam, Pannai, Malayūr, Māyūrdngam, Ilāngāsōbam, Mā-p-Pappalām, Māvīlpangam, Valaippandurū, Takkōlām, Miḍamalingam, Illāmuri-dēsam, Mā-p-kavāram and Kiḍārām. The inscription of the 8th year (i.e., 1019 A.D.), at the Kolāṟamman temple, Kolar, records a grant of land for the goddess Paṭṭalaki (Bhāttirikā) of Kuvalakām in the Kuvalāṇu-nādu of Nulambapādī alias Nigaram-Sōla-marppalām. Another of the 25th year (i.e., 1039 A.D.) at the same place records a grant for the same goddess by Tiṇambakam, Annaman, Alan, Alan Vilagan and others. A third record the gift of 10 kuḷaṇja of gold by Kāḷjpirām. A fourth gives details about the weight, etc., of a few gold and silver ornaments belonging to the images of the Saptamātrikā in the Kolāṟamman temple. The further portion of Kolar 44, newly copied on the Siti hill (see para 15), informs us that Tarāmaṣṭi and others granted from the year Viśvāvasu (i.e., 1005 A.D.) 1,000 kuḷa of land including all kinds of taxes in three villages to provide for offerings for the god... Kaṭṭrapāḷu-dēvar. Then follow the signatures of a number of persons who were apparently high officers of the state. Their names are Ganda-marikka-Brahmādirājan, .. yakaṇa-Brahmādirājan, Udaiyamattapāda-Brahmādirājan, .. ganda-Nārāyaṇa-Brahmaṇadiraṇāy. Their names are Ganda-marikka-Brahmādirājan, .. yakaṇa-Brahmādirājan, Udaiyamattapāda-Brahmādirājan, .. ganda-Nārāyaṇa-Brahmaṇadiraṇāy.

Kulottunga-Chōḷa I.

70. There is only one record of this reign, Kolar 42, newly copied on the Siti hill, Kolar Taluk. It is mostly defaced, but what remains of the introduction is enough to show that it is an inscription of Kulottunga-Chōḷa I, dated in the early years of his reign when he was known as Rājendra-Chōḷa (II), the introduction in his later inscriptions being quite different. The epigraph is probably dated in the 2nd or 3rd regnal year, i.e., in 1071 or 1072 A.D. The introduction, when filled in from other similar records, tells us that, having as companions his sword and arm annabild in which the goddess of Fortune became resplendent, the king seized troops of elephants at Vayiragaram, took tribute from the king of Dāra at S’akkaraṇottam, placed the goddess of the earth under the shadow of his umbrella, sent the wheel of his authority and his tiger banner to every region and caused his sepoys to sway over every land in the Jambudviṇam. The contents of the remains of the inscription are similar to those of Mulbagal 49a and 119a. We are told that the sānavaram was caused to be enshrined on stone by the (inhabitants of) the Eighteen Vishaya, the great army armed with great weapons (perumbodai-mahā-sāva) and the? Kaṇḍamaṇam, the object being to record that, there having been no tax on cows and she-buffaloes since the rise of the sacred family of the Chōḷas, no such tax should now be paid in the Jayangonde-Sōla-marppalām 48,000 country; that a third of the produce of lands below a tank on which paddy is grown should be given as the Government share; that two kāḷu should be paid for each plough on account of taxes known as antarāya; that with the exception of the houses of the schoolmaster, the temple manger and the village watchman, and the houses which have paid towards the minor tolls, 4/16 kāḷu should be levied on every house; and that land should be measured with a rod of 16 spans. Then follows the statement that those who maintain this pāvaram shall acquire the merit of having performed a horse-sacrifice, while those who violate it shall not only incur the sin of having killed cows and Brahmanas but also become hereditary enemies of the Eighteen Vishaya and the great army armed with great weapons. The record concludes with one of the usual imprecatory verses, a portion of which is printed as Kolar 42.

Vikrama-Chōḷa.

71. A short Tamil inscription engraved on two pillars of the mukha-maṇḍapa of the Kolāṟamman temple at Kolar may belong to this reign. It merely gives the name of a general—s’rēnappi Vikrama-Sōla-Sōliyavaramiyan—who was apparently an officer under Vikrama-Chōḷa. The pillars were perhaps his gift to the temple. The date of the epigraph may be about 1120 A.D.
72. Reference has already been made to the Chalukya chief Bahlvarma (see paras 46 and 53) when speaking of the (tangas and their wars). During the year no Chalukya inscriptions, properly so called, were copied; but a few of the Hoysala records, copied in Chikkanaikanhalli and Bangalore Taluks, begin with an acknowledgment of Chalukya overlordship, the kings named being Bhavallabha-Dévar and Jagadeégamalla. The above records refer themselves to the reigns of Narasimha I, Ballalä II, Narasimha II and Sowmâyava; and it is indeed curious that Chalukya supremacy should have been acknowledged in the middle of the 13th century though the Chalukya power had ceased to exist nearly a century ago.

73. There are numerous records of the Hoysala dynasty beginning in the reign of Vishuvardhana and ending in the reign of Ballalä III. They cover a period of nearly 220 years from 1120 to 1340 A.D. Some more inscriptions are clearly of the Hoysala period though they do not name the reigning king. The records will be considered in chronological order.

Vishuvardhana.

74. There are three inscriptions of this king. One of them is a fragmentary Tamil inscription (Plate IV. 4) engraved on a stone brought from some other place and built into the east wall of the yogasale on the Siti hill. It appears to record that, having taken up his residence at...........dë-petçattam, Vishuvardhana-bhujabala-Vira-Ganga-Poysala-Dévar granted in the month of S'rávaña Maruderi on the north bank (rajadvara) as a dëvadhana for the god Kahérapral-Dévar. The names S'ôla-ganimupa and S'ëtté-ganimupa of Kailára and Póctamivar Këjándra-S'ôla...........also occur. The date of the epigraph may be about 1120 A.D. Another inscription on a stone to the right of the Kallëvara temple at Dojjá Henmegere, Chiknaikanhalli Taluk, which is mostly defaced, says that while the madda-mandálës'vura .............bhujabala-Vira-Ganga-Vishuvardhana-Hoysala-Déva was ruling the Gangavádi 96,000, a subordinate of his with the epithet Kalgyas-ábhavara made a grant of land for some god. Further on a woman named E'chikabbe and one Bammi-setti, apparently her son, are praised, and a grant by the latter for the benefit of ascetics and Bráhmans mentioned. A virágal near the Iśvara temple at Bhogarhalli, Chiknaikanhalli Taluk, begins with the statement that Ballalä, Vishnu and Vinayaditya (a mistake for Udayaditya) were born to Echals-Dévi, and proceeds to say that in the year Saumya (7115) during the destruction of Bhujali, Kályagnaváda, son of Kalaya of Navile, caused the virágal to be set up for Gavúda. Another virágal in the prabána of the Mallévara temple at Hyakkerere, Chiknaikanhalli Taluk, which bears the date 1124 A.D. and records the death of Búcha-gauda and others of Belakere during a cattle-raid by Baileya-Nayaka of Huliyern, may also belong to the same reign.

Narasimha I.

75. A number of inscriptions of this reign was copied at Maddur, Mandyá Taluk, Kampanhalli and Niruvagallé, Chiknaikanhalli Taluk, and Jínaga, Tumkur Taluk. Those at Maddur, which are four in number, are Tamil inscriptions engraved on the wall to the right of the inner entrance of the Narasimha temple. They are all more or less fragmentary and record gifts of sums of money for perpetual lamps, etc., for the god. One of them, dated 1150 A.D., records the gift of three gajajamam by Wéttiyana-Pékaḍi, and of 3 pon by...........mangiyar. The others also register similar gifts and are of about the same date. All the above epigraphs refer themselves to the reign of S't-Náraśinga-Póśåla-Dévar. Bítýiyana was a famous general who served under Vishnuvardhana also. A fifth Tamil inscription at the same place, which appears to be dated in 1162 A.D. and records the gift of a perpetual lamp by Dévagi-ppiratté of S'ivagakkirai, may also belong to the same reign.

76. Of the Kannada records, an inscription in front of the ruined Iśvara temple at Kampanhalli, which is dated 1169 A.D., is noteworthy both as regards its contents and artistic execution. After obeisance to S'íva and the sun, and acknowledgment of Chalukya overlordship, it proceeds to give some interesting particulars with regard to a few of the Hoysala feudatories and ends by recording a grant to some
Burman inscription on a Burman bell in the Residency compound

Belaguli (Chiknaikanhalli Taluk), A Marathi Rahadari, 1753 A.D.

Plates of Ballala III

A fragmentary Tamil inscription of Vishnuvardhana on the Siti hill (Kolar Taluk)
temple. It tells us that when the refuge of all the world, favorite of earth and fortune, mahârajâdhârâ paramâdeva paramâ-bhaṭṭâraka, glory of the Satyârâya-kula, ornament of the Châlukyas, Bhûvallabha-Dêva was in the residence of the city of Kalyâna ruling the Seven-and-a-half-lakh Country in peace and wisdom, punishing the wicked and protecting the good; and when a servant of his, entitled to the band of five chief instruments, mahânarâyâsevi, lord of the excellent city of Dvârâvatî, sun in the sky of Yâdava-kula, Tribhuvanamalla-Vira-Danga-Hoysâla-pratâpa-Nârasimha-Dêva was in the residence of Dvârasamudra ruling the Gangâvâdî 36,000 in peace and wisdom, punishing the wicked and protecting the good—his servant, mahâ-somanâdhâpiti, mahâ-somanâ-sasanâ, Duddâbandhâva, jagavan-sandalâva, Satagârâgava, Bûttî-Dêva was ruling Hâlyâna-vritti in peace and wisdom, punishing the wicked and protecting the good. The descent of the latter is given thus: sâmanda-Bhûma married Chaṭṭamukha; their sons Mâcha, Chatta, sâmanda-Malla and Gôvi-Dêva; son of the second, Vishnu or Bûttî-Dêva. Then follows an account of some of sâmanda-Chaṭṭa’s exploits. He is said, while king Vishnuvardhana was looking on, to have routed the Pânda king, who was encamped at Emmegamur with a large army and to have captured his stately elephants and presented them to his own king. He is also said to have defeated the Kadamba-mandâlika Taila’s Garuda Masuṅuga who was encamped at Bâjamaḍi and to have seized his horses and given them to his own master. Of his younger brother Gôvi-Dêva it is stated that the wounds which he inflicted with his spear on the face of the elephant on which the Châlangâva king was seated, resembled the characters of an inscription recording his own valour. Chaṭṭa’s wife was Sûntala and their son was Vishnu-sâmanda (i.e., Bûttî-êva). After praise of his valour in a general way, the record goes on to say that while the mahâ-somanâ Bûttî-Dêva was ruling the earth in peace and wisdom, his servant Heggâga Bicha built a Siva temple and a tank. His descent is then given: Kâla-gaṇḍa of Arasiyakere married Kâcha-gaṇḍi; their son Kalîyangâ-gaṇḍa married Kâta-gaṇḍi; their son was Kâha-gaṇḍa whose younger brother was Heggâga Bicha. The latter’s wife was Hôchâlambiké and their son was Gopa. Heggâga Bicha was granted in 1169 A.D. certain lands (specified) below the tank built by him to provide for offerings and perpetual lamps for the god Kâlîdeva. The grant was written by Nâgadâvaga of Dêhara. Some of the titles applied to Bûttî-Dêva are hereditary. From Chuknaikanhalé 21 we learn that one of his ancestors got the title Duddâbandhâva for having destroyed Duddâha in the camp of the Châlukya king A’havamalla; and that another of his ancestors, sàmanda-Bhûma, had the title Sitagârâgava bestowed upon him by king Vishnuvardhana for having killed Sitagârâganda in the royal camp. The Pânda king referred to is evidently Râya-Pânda of Nolambâvâdî; and the Kadamba-mandâlika Taila, the Kadamba king Taila II of Hângal. It is worthy of note that the form used in this inscription is Kadamba with the lingual. The Châlangâva mentioned in the record may be the one that was killed by the Hoysâla king Nârasimha I before 1145 A.D. (see Nâgângâlè 76). The Châlukya overlord mentioned at the beginning of the epigraph by the title Bhûvallabha-Dêva is perhaps to be identified with Trailôka-mallà Nûrândi Taila (1150-1189).

77. An inscription near the ruined Kallâdeva temple at Niruvagallu, the right half of which appears to have been wilfully injured, also begins with an acknowledgment of Châlukya supremacy and, after giving a list of Vishnuvardhana’s conquests—Changirivâsa, Kollâgiri, Bajjare, Valluru, Bankapura, Bânavâsî, Kôyarthi, Nilâtri, Podiyâ, Kôlîala and Bâyilânâl— and the descent of Bûttî-Dêva as in the previous inscription, records a grant of land to Sânkara-pârâda of Bâllâte. It seems to be dated 1171 A.D., and from its middle portion only the names Bûvaya-nayaka, Mârâma-nayaka and Sûva-gaṇḍa can be made out. Another inscription in the Kamâramma temple at the foot of the hill to the south of Jimga, Tunkur Taluk, which is dated 1163 A.D., is also mostly defaced, the first ten lines which probably contained the name of the reigning king being completely effaced. The existing portion begins with praises of Chôlâgûla and his son Mandâlîka-Mâchî of Satîvanga. The latter appears to have had the titles abhimâna-Mîrâ, akhirava-graṇa and gandra-mârika. He built a tank named Bhûjulabalasamudra and a temple called Chôlêsvâra after his father; made gifts of food, gold, cows, virgins and land; and in 1163 A.D. granted land to provide for offerings and worship of the god and for repairs and feeding of ascetics. Then follows a request that the holy place may be preserved as if it were the Kurukshetra and
Prayāge of the k arma-bhūmi (land of works). A viragul at the same place, which is partly broken, records the death of the above Mūndalika-Māchā, who is here given the title parichakshū-gaṇḍa, in a battle which appears to have had something to do with an army from Rōdda (Ruddada-parigraha). The stone was set up by his son Chōlēya.

Ballāla II.

78. There is only one record of this king, copied in the ruined Sōmēsvara temple at Otkere, Chiknaikanhalli Taluk. It is dated in 1177 A.D. and begins with an acknowledgment of Chāhūyaka overlordship thus—While (with usual Chāhūyaka titles—see para 76), Jagadēkamalla Rāya-Permādi-Dēva was in the residence of Kālāyana ruling the Seven-and-a-half-lakṣṇi Country in peace and wisdom, punishing the wicked and protecting the good—his servant (with usual Hoysala titles—see para 76), the crest-jewel of the all-knowing, Vira-Ganga Hoysala-Dēva was in the residence of Dōrasamudra ruling the Gangavādi 96,000 in peace and wisdom, punishing the wicked and protecting the good. Then follows the statement that Vishnuvardhana conquered Balaśīga, Beluvala, Huligere and Lokundī and extended his kingdom as far as the Heddore (i.e., the Krishnā). To his son Nārasimha, described as the lord of Ganga-bhūmānṭa, and Paṭṭa-mahāyāna was born king Ballāla. When (with usual Hoysala titles), the glory of the Yādaya-kula, on the feet of Vāsantikīdevi, Śanīvarasiddhi, Girduraga-malla, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, unassisted hero, capturer of Maluqunda, Nōgam........ Vira-Ballāla was ruling the earth—all the praṇa-paṇā Muhammad, including Vijaya-Noṇa-gaṇḍa’s son Kāla-gaṇḍa and Honna-gaṇḍa’s son Manya-gaṇḍa, washing the feet of Ganga-jīva’s son Śivasakti-Mallī-jiya, granted, with pouring of water, certain lands (specified) for the god Sōmanathā. Reference is also made to previous grants of land during the time of Dantayā-dāppāya and the herald (śāṭēya) Bālava. A Tamil inscription on the wall to the right of the inner entrance of the Nārasimha temple at Maddur, which appears to be dated in 1179 A.D., may also belong to this reign. It records that Pa........ Śi Malaiyāśa Kōḷikāṭa Nārāyana set up the image of a goddess in the temple and paid into the temple treasury 8 gadyaṃ with the condition that the interest on the sum should be utilised for providing for as long as the moon and the sun last a daily offering of two nādi of rice for the goddess. He appears to have also paid some amount for maintaining a perpetual lamp.

Nārasimha II.

79. Only one inscription of this reign, dated in 1224 A.D., was copied in the Iśvara temple at Handankere, Chiknaikanhalli Taluk. It acknowledges Chāhūyaka supremacy in the opening sentence, the king mentioned being Būvalahāna Rāya-Permādi-Dēva. The rest of the inscription in which Hoysala titles occur is mostly defaced. Chinava-gavupda, whose descent is given at considerable length, appears to have made a grant of land for the repairs of some temple. The composer of the inscription was the dear son of Saravati (goddess of learning), Malaya, sēṇabīca of Handalkere, and son of Bhāgavata Bīramasana and Gaurabbe. The engraver was Bērōja.

Sōmēsvara.

80. Four inscriptions of this king were copied at Muddēnhalli and Otkere, Chiknaikanhalli Taluk, Kengeri, Bangalore Taluk, and Vaidyanāṭhapura, Mandya Taluk. The one near the ruined Sōmēsvara temple at Otkere, which is dated in 1235 A.D., begins with two verses, one of which says that Ballāla obtained the title Girduraga-malla for having easily captured the fort of Uchchhongi which the Chōla, even after 12 years’ siege, was unable to capture; and the other, that Nārasimha routed the Pādya, Mācaregī and Kāḍava kings and destroyed the Tamil army (Tamlā-eadd). The epigraph then proceeds to say that when the refuge of all the world, favorite of earth and fortune, mahārājadhāra paramēsvara parama-bhaṭṭāraka, lord of Drvāravati, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, unassisted hero, Śanīvarasiddhi, Girduraga-malla, a Rama in firmness of character, estabisher of the Chōla kingdom, uprooter of the Māgara kingdom, destroyer of the Pādya kingdom, vanquisher of the Kāḍava king, niśānaka-pratāpa-chakravartī Hoysala-Vira-Sōmēsvara-Dēva was in the
residence of Dōrasamudra ruling the kingdom in peace and wisdom—the mahā-puṇḍarīka, parāma-viśālī, bhāṭatara-nirūpādhipati, nīgīna-Yavanagurava, (with other epithets), Māvanatya-daumāyaka's sāvābhūva Sārāṇa's sāvābhūva Chavundapāṇa and the uḍdu-prabakha Kalla-ganvāda's son Malla-ganvāda of Oṭṭiyakēre and others (three names) together with all the prajā-śāhāpsyagṝha granted certain lands (specified) in connection with the construction of a stone sluice to Hiriyakēre by the sāvābhūva Aṇāṣaya and Sivāya of Bēḷa in Kēṭhāvātī. Another inscription on a slab built into the ceiling of the Vaiḍīyanāthēsvāra temple at Vaiḍīyanāthapura, which is dated 1237 A.D., records a grant to the temple. It appears to give the boundaries of the Hoysala kingdom during the rule of Sōmēsvāra; but it is to be regretted that this portion is mostly illegible. The eastern boundary is some place beginning with Na (perhaps Nangali); the southern, Śrīrāgā; and the northern, Sāvī... (evidently Sāvīmāla). This appears to be the only record in which Śrīrāgā is given as the southern boundary of the Hoysala kingdom, though it was known from other inscriptions that Sōmēsvāra took up his residence at Kannurū near Śrīrāgā. The inscription in the Anjānēśa temple at Kangri, which is printed as Bangalore 107, is incomplete. It begins with an acknowledgment of Chāḷukya supremacy and mentions some Hiriyu Gaṅgārīya during the rule of Sōmēsvāra. It also appears to refer to some hostile incursion into the country in connection with which the names Vēchāyana and Chākūs occur.

81. The last inscription of Sōmēsvāra that has to be noticed is one in front of the ruined Kēṭhāsvara temple at Muddēnāhali. It is a long inscription dated in 1342 A.D. acknowledging Chāḷukya overlordship in the opening sentence, the king named being Jagadeśamalla Rāya-Permudi-Dēva, the epigraph tells us that his servant (with usual titles), Tribhuvanamalla Vira-Gangā Hoysala-Dēva was ruling the Gangavādi 96,000. Then follows a long list of his conquests: Nāngali, Konku, Singaśalma, Rāyapura, Talakādu, Rodda, Chengirīvāsa, Kollagiri, Ballare, Valluru, Chakragotta, Uchchhāngi, Vīrāja’s city, Bunkapura, Banavasē, Kōyātā, Nīḍrī, Padiyaghatta, the sevenMale, Kanchi, Tūluva, Rājendrapura, Kōṭalā and Bayalānāḍū. The genealogy is carried on up to Sōmēsvāra, each succeeding king being introduced with the epithet ācārā-pada-śājakārya, which usually occurs in connection with feudatories or subordinate officers, and with all the usual titles. After Vishnunārādana, by a curious mistake, perhaps on the part of the engraver, Eryangaka and Echānā-Dēva are introduced as his pada-śājakārya, and Vira-Biṭṭi-Dēva mentioned as their son. Then follow a supplementary list of Vishnuvarādana’s conquests: Hālasīghe, Behuvala, Huligere and Lōkkuguṇḍi, with the statement that the Haldore formed the northern boundary of his kingdom. After naming in order the succeeding kings with their titles, the record goes on to say that when the mahā-śrī-pāṭapā-chakravarti Hoysala-Vira-Sūvi-Dēva was the residence of Dōrasamudra ruling the Gangavādi 96,000, the Nolanbavādi 32,000 and the Chōkē kingdom in peace and wisdom, punishing the wicked and protecting the good—his servant mahā-śrī-amrītākṣipati, Silagāra-ganvāda, a Kēṇu to the sons the mahādyakris, protector of refugees, an adamantine cage to those that seek an asylum, sole warrior, unassisted hero, hunter of chiefs, the rutting elephant of his elder brother, worshipper of the feet of the god Vāsudeva, concomitant of hostile armies, Lōkumāya-Nayaka was in the residence of Hūlyeṣa ruling the Margare 300 in peace. His descent is thus given: When Vira-Noambe-Dēva-paramēsvāra’s senior queen Sūrīṇā was taken captive, Brahma killed the enemy with toṭābhīṣhīla and rescued her; and the king, admiring his valor, bestowed on him the title ṣeṣṭāḥ-pala-prahāri. This Gangavādi-prahāri sāmanta-Kartīya-Bamma also received the title Ṛjīrka-bodhika from the Chāḷukya-chakravarti Aḥavamalla. To his eldest son Aḥavamalla and Homarva was born sāmanta-Bhūma. The latter’s wife was Chattiyakaka and their sons were Mācha, Chaṭṭa, sāmanta-Malla and Gōvī-Dēva, Chaṭṭa’s son was Vīshnī. To Gōvī-Dēva and Sūrīṇā was born Balī. The latter’s wife was Mādaldēvi and their son, Chikka Ballayya-Nayaka. It is not known how Lōkumāya was related to Chikka Ballayya. The epigraph simply states that he had such distinguished pedigree, and appears to give further on Sidda as the name of his father and Kappa as that of his elder brother. Then we are told that Hiriyu (Senior) Chaḍḍyana Madaya-nayaka, a servant of Lōkumāya-Nayaka, built the Jakkēsvāra temple in the name of his younger brother, and, washing the feet of Nūnga-jīya’s son Malla-jīya, granted certain lands (specified) to the same. From Ohintakakhanhalli 21 it has been supposed that Śhīrā-mambhīra was the name of the
ancestor of the Huliyâru chiefs; but from the above genealogy of Lakumayya-
Nâyaka it is clear that his name was Brama or Bamma. The same name is also
given in Kadur 36 and 37. So, sêhrî-pambhââ in the above inscription has to
be taken, I think, as an adjective of Nolambâ and not as a name. Further, the
title Ganga-tala-prabââ applied to Bamma leads us to infer that the captors of
Nolambâ’s queen were the Gânas. A virâgal near the Isvara temple at Bhutâ-târ,
Chikknaikhanall Taluk, dated 1245 A.D., which records the death of
Hosmârayya and others of Mottiayall during an attack on the village, may also
belong to the same reign.

Nârasimha III.

82. There are several records of this reign. An inscription in the purâkâra
of the Mallâvara temple at Byâlakere, Chikknaikhanall Taluk, dated 1260 A.D.,
records that when (with usual Hoysala titles—see para 80) Vishnupurâchham-
prââ-pâ-chakrawarti mânaka-Hoysa-sri-vir-Nârasimhaâ-Dvârapâsa was in the
residence of Dora-samudra ruling the kingdom in peace and wisdom—Lakumeya-
Nâyaka and Keppeya-Nâyaka (with titles as given in para 81) of Huliyâru granted
lands (specified) to a number of persons. Among the donees may be mentioned
the astrologer Echânâ, sêhrîbââ Vîrâmâ, Bommaliâva of Bommasamudra and ...
payya’s daughter Bomba. Two inscriptions on slabs built into the ceiling of the
Yadyanâthâ-vara temple at Vidyamâthapura, Mandya Taluk, both of which are
dated in 1278 A.D., record that the crest-jewel of Nârasimha’s ministers, Sômaya-
dânîyâva granted certain taxes (specified) to Vajîdâa abhâa Innâddi Parâdâthâpâ, the
shrenâmâ of the temple. A Tamil inscription at Nilakâmanhâl, Mandya
Taluk, dated 1286 A.D., records a grant by the mabhâsavan of Maddur abhâs
Nârasimha-Châturvedi-mangal. The short inscriptions below the images, etc., on
the outer walls of the Kèsava temple at ânâthpur have already been referred to
(see para 25). As in the temples at Nagghâl, Châmarnayapatna Taluk, Halabid
and Belur, many of the images, etc., on the outer walls of the Kèsava
temple have below them labels giving the names of the sculptors who executed
them. Altogether there are 76 such labels, their period being about 1250 A.D.,
the year in which, according to the inscription in the temple which refers itself to
the reign of Nârasimha III, the gods were set up. Among the sculptors may be
mentioned (1) Mallitâma (called simply Malli in two places), (2) Baleya, (3)
Chaudêya, (4) Bâmaya, (5) Masâpîtâma, (6) Bhma, (7) Nâjîya and (8)
Yalâmasya, the first name occurring in 40 places, the second in 6 places, the
third in 5, the fourth in 4, the fifth in 3, the sixth in 2, and the seventh and
eighth only once. It will thus be seen that Mallitâma had most to do with the
ornamentation of the temple. He is no doubt identical with the Mallitâma who
made the images on the north wall of the Nârasimha temple at Nagghâl which
was built in 1240 A.D. (See last year’s Report, para 84) A few other names, the
reading of some of which is doubtful and which occur only once, are Nabhâ,
Senivara, Vîrîmâ, Sâkavânâ, Lôbita, Mâmâ, Ayîtara and Barata. In one
place Mallitâma qualifies his name by the epithet râvâr (râvâr i.e., râpâr) which
means a sculptor. In another place occurs the expression ‘elephants’ after
his name, thus indicating that the two figures of the animal were his handiwork.
One of the labels is of interest as giving the day on which the image below which
it is inscribed was made or finished. It runs thus—Kârtika in 2 Bha, i.e., Wednesday
corresponding to the second lunar day in the bright fortnight of the month Kârtika.
In the Puranic frieze occur these three labels—Hastimâ, Hâlinapura, and Pâtîmî,
giving the names of two towns and of the well-known demoness who tried
to kill child Krishna by giving him poisoned milk.

Ramânâtha.

83. Only one inscription of this reign, which is in Tamil, was copied on the
cast outer wall of the Bhairava temple on the Siti hill. It is dated in 1286 A.D.,
and tells us that, for the health of Iâmasâ-Dvâr, Sâtâmâ-pi-sâdîyân Alâgiyân
granted for the god Tribhuvanâvâdângâ-Kshêtrâpâ-pâlîsâyâr of Sîriptâ in the
Kâvâra-Nâdu of Nigarîlî-Sâla-mâpâlam the tax on mares and colts in
Kâlîpâlî, Pâlyâmpâlî, Nalâlam and Kummaikkal, the devedâna villages of the
god.
Ballâla III.

84. A large number of inscriptions of this king both in Kannada and Tamil was copied during the year. A peculiarity noticed on some of the stones in Tumkur and Chiknaikanahalli Taluks containing this king’s inscriptions is the representation of a gateway at the top. It is not clear what this means. An inscription in a field to the south of Sankəhalla, Tumkur Taluk, says that during the rule of Ballâla-Dëva’s minister Mâche ya-damâyaka’s son Gângi-Dëva, the Hosavar-nâdu-prabhu and all the proje-gaudâgad granted the village of Sankuleyanahalli, so named after Sankula-gauva, to Mâkala-nâyaka’s son Chimneyâ-nayaka, as a pâge-godu. Another near the Ajjanâya temple at Hálanûr of the same Taluk, dated 1306 A.D., records that during the rule of Ballâla-Dëvârasa the great minister Gâthuka-damâyaka and the mahâ-nâdu-prabhu... gauda granted to Mâra-gauva the village of Hálanûr, included in the Marugala-nâdu. A third in the backyard of Shanbog Sîbi Narasappa’s house at Melekote of the same Taluk, which is dated in 1314 A.D., tells us that the great minister Dëvâpa-damâyaka’s brother-in-law Bimâkapa gave, as a kodagi, the village Melekaykote, included in the Malegala-nâdu, to Hiriya Baicha-gauva, son of Honnamâra-gauva of Mâhenasigere, who was the lord of the seven nãdas of Ânemilasari (Dévârayadurga). A fourth in a field to the south-east of Hirigundugal of the same Taluk, dated 1325 A.D., records that by order of prâdâsachakravâri Hoyisanâ-ri-vira-Ballâla-Dëvârasa the great minister Ponnâpa’s son Kamyâ-damâyaka granted, as a kodagi, Hiriyagundugal, included in the Kornâdu, to Mâsantu-gauva’s son Chikkappa. A viragad near the Ísvara temple at Sorântamâvip, Chiknaikanahalli Taluk, which is dated 1381 A.D., mentions the possessor of all titles, Nandinâtha-Virabhadrâ-Dëva as a feudatory of Ballâla-Dëva.

85. Of the Tamil inscriptions of this king, which were all copied on or about the Sidâ hill, one in a field to the east of the hill, dated in 180: A.D., states that for the success of the sword and arm of Vallâla-Dëvar, Marupukkarâman Sômânya nâyan granted, as madâppamâ, Paraiyaodkudai to Umâjapppillai Karuppillai, one of the servants of the god Sòpati-nâyanâr. Another on the wall to the right of the entrance from the Ísvara temple to the Bhairava temple, dated 1800 A.D., records that for the success of the sword and arm of Vallâla-Dëvar and for the welfare of Vâtvamisâr and Kâlu-Dëvar, Perumâppilâ and another granted certain dues in the fair at Nondângul in the Kâvârâ-nâdu to provide for offerings of betel leaves and area nuts for the god Tribhuvanavâdânga-Kshëtrâpâlâ-pûlliyâr of Sòpati. Another inscription on the wall to the left of the inner entrance of the Bhairava temple, which is dated in 1821 A.D., records the grant of some village and certain taxes for the same god by Vallâla-Dëva’s chief minister, mahâ-virânapâyakâdâri, destroyer of the Turuka army, Kattâri-Sâluya Râsañâ-Nâyakkkan for victory to the word and arm of the king. A fourth epigraph on the wall to the left of the entrance to the yagâkâle, dated 1833 A.D., says that for the good of the nôdu and for the success of the sword and arm of vira-Vallâla-Dëvar S’oppai-Nâyakkkan granted some land to one of the pâjâris of the temple. The last inscription on the hill, which is engraved on the wall to the right in the passage from the Ísvara temple to the Bhairava temple and bears the date 1837 A.D., records the gift of a certain sum of money by Poyala-vira-Vallâla-Dëva’s son the great minister Dâde Singeya-damâyaka’s younger brother Peiyâ Vallappa-damâyaka to provide for offerings of rice for the god Tribhuvanavâdânga-Kshëtrâpâlâ-pûlliyâr. It may be mentioned here that three of the above records are dated in the Kaliyuga era.

86. A copper plate inscription (Plate IV. 2) of this king was received from Shanbog Hannappu of Belagugi, Chiknaikanahalli Taluk. It consists of three plates, engraved in Dëvarângâi characters, each plate measuring 12" by 8". Unfortunately the second plate is missing. After invocation of the Boar incarnation of Vishnu and the usual account of the rise of the Yadu-vamsa, the record proceeds to say that in it was born Sömësvara whose son was Nârasimha. The latter’s queen was Patzamâlyârâ and their son, Ballâla-Dëva. When Ballâla-mahâpâla was residing in his capital Dërasamuḍra, in which his father had with affection stored the riches of a great kingdom—so ends the first plate. The second plate may have contained the date and details of the grant. The third plate which is in the Kannada language begins with the statement that the mahâjavanâs shall pay annually certain taxes amounting in all to 18 godyâsa and odd to provide for offerings of rice, lamps and
certain festivals for the god Gopala of Ramakrishnaprabhu's brindavana, and says that the king granted, with pouring of water, to the mahajanis certain taxes (a large number mentioned) in the presence of the gods Visvesvara and Vajræsvara. At the end the signature of the king is given thus—Srimad-vira-Ballāla-Dēvācarya. Among the taxes mentioned above are khātra, abhyagata, the taxes on dhāvadra- cart, fuel-cart, ghee, leaves, leather rope, ploughshare, thread, boiled rice tied up for a journey (kṛitā-gūpā), warriors, elephants, horses, marriage (āśīrva-dēra), smoke, looms, the five artisans—blacksmiths, goldsmiths, carpenters, masons and braziers, iron, bows, children and salt-makers.

An inscription near the entrance to the village of Baraghalli, Chiknaikanhalli Taluk, which is dated in 1318 A.D., is of some interest as it mentions a new feudatory of Ballāla III of the name of Vinjha-Dēva-Rāne and refers to some custom which was once in vogue. It informs us that during the rule of (usual titles) vira-Ballāla-Dēvā, having been written to as regards the sannidhan of Huliyera-nādu, the maha-mahā-mahāvyāravara Peçeyya-Rāya Vinjha-Dēva-Rāne caused hodake to be made to vira-Ballāla-Dēvā through the mahā-Huliyera-nādu-prabhā Heggere Honna-gauḍā's son Kalla-gauḍa; whereupon vira-Ballāla-Dēvā granted to Kalla-gauḍa, as a kōdagā, Barigeyahalli, included in the Huliyera-nādu. It is further stated that by order of the king his servants marked out the boundaries of the village in the presence of Bomma-Vinjha-Raja. Kalla-gauḍa was to enjoy the village with all the eight rights of possession and with all the taxes. He was not to be disturbed even on such occasions as the king's coronation and the birth of a prince. Then follow the signature of vira-Ballāla-Dēvā—Sri-Maloparava-gauḍa; the signature of Vinjha-Dēva-Rāne—Sānyaka, with the figure of a conch shell sculptured by its side; and the signature of the Huliyera-nādu—Sri—Bhāmānātha. The grant was written by the abode of modesty Vishnu-Dēva's son Sāyappa. The contents of this inscription are very similar to those of Hiriyur 87, of 1333 A.D.; only the village granted there is Chellakere instead of Bageyahalli. The meaning of the first part of the epigraph is not quite clear. Hodake seems to convey the sense of a fine or contribution (see Arasikere 109, line 15, Chiknaikanhalli 2, line 53 and Sagara 60, line 41); and sannivārava appears to denote a collecting of troops. But it is not apparent why Kalla-gauḍa should be granted a village for having paid the fine of Vinjha-Dēva-Rāne. The reference is probably to a former custom which cannot now be properly understood or explained unless more records of the kind become available to throw further light on the subject. It is however certain that hodake, as used in the inscription, does not mean a wrapper.

87. A few other inscriptions may also belong to the same, reign though the king is not named in them. A viragul at Malligere, Chiknaikanhalli Taluk, mentions a mahā-rāmanā Māchaya-Nāyaka. An inscription in the Tirtharāmasvāra temple at Ercättale of the same Taluk of about 1340 A.D., records the grant of some land to Gāmaya Bōla for the god Rāmayādeva of the Hiriyā tirtha and Chikka tirtha by the mahā-nādu-prabhā Mārā-gauḍā of Līndahallī, the mahā-sātavānā-daipati Poreya-Nāyaka, Sāyiguru, son of Rajagala-tanpāyaka of Huliyera, and other gauḍa-prajagul of the Huliyera-nādu. The signatures of Mārā-gauḍā, Poreya-Nāyaka, the dīja-gauḍa and the dēka are then given. The grant was written by sānabōe Chāvamma. A viragul at Byalakere of the same Taluk seems to say that the above Poreya-Nāyaka fought when some enemy besieged Niruvagal. An inscription on a stone placed over an unused well at Hirigundagal, Tumkur Taluk, dated 1333 A.D., tells us that mahā-nādu-prabhā Rāma-gauḍa, having given his daughter in marriage to Māchān a, son of the mahā-sātavāndaikāpī Bommeya-Nāyaka of Holakal, transferred to his son-in-law Hiriyagudpāgal which he had formerly received as a kōdagā. The village appears to have changed hands several times, for we were told above (para 84) that it was granted to one Chikkanappa. This stone has also a gateway sculptured at the top (see para 84). An epigraph on an oil mill near the Anjaneya temple at Hondalgere, Mandyar Taluk, which appears to be dated 1305 A.D., says that the oil mill was caused to be made by all the inhabitants with the approval of Sankarsa-Nāyaka of Hondalgere altus Gatta-yālīvaya. A Tamil inscription on a pillar in the maṇḍapa to the south of the Virabhadra shrine on the Siti hill records the gift of 10 pon towards the expense of erecting the maṇḍapa by the oilmonger Vēmendra Tāyyarāṇi-kṣetra of Tiruppāsīr (Coimbatore District).
88. There are about a dozen records of these chiefs, all in Tamil, copied at Tērūhalli and on the Sītī hill. All of them are of the 13th century. In some of the records the titles—lord of Kuvalāla (Kolar), lord of Nandigiri, Kāvērī-vallabha etc., are applied to some of the chiefs. Most of them record grants of land to the temples at Tērūhalli and on the Sītī hill. A few record oaths by the servants of the chiefs that they will never run away from, nor survive, their masters. The earliest of the inscriptions, which is engraved on a rock to the west of Tērūhalli and bears the date 1217 A.D., records the grant of a garden for the god Vira-Gangisvarṣar-udaiya-nāyānār of Tērūhalli by the mahā-mundalaiṣvara Uttama-Sōla-Ganga S'elva-Ganga’s father-in-law Pōḷāla-dāmāyakka’s younger brother Sivakādamnāyakka. Pōḷāla-dāmāyakka was a famous general under the Hōysala king Nārasimha II (see Dāvangere 25). An inscription on the east basement of the Bhairava temple on the Sītī hill, dated 1270 A.D., says that S'elva-Ganga, son of Kuppāḍai, granted some land for the maintenance of a perpetual lamp in the temple. Another on the north base, of about 1280 A.D., records a grant by S'ipatīnāyān, a servant of the mahā-mundalaiṣvara, lord of Kuvalāla, descendant of the Ganga family, Kāvērī-vallabha, lord of Nandigiri, Uttama-Sōla-Gangā. Another at Mānya-kūntē, Tērūhalli, of about the same date, records the oath of a servant who he will not survive. Some others, of with Ganga titles as above, Uttama-Sōla-Gangā aliṣa Vira-Gangā. A third epigraph on the west base of the Gangadharēśvara temple at Tērūhalli states that Sōma-lā-devīyār, daughter of Uttama-Sōla-Gangā aliṣa Vira-Gangā, granted certain lands (specified) to provide for offerings of rice and lamps for the gods Padumaśram-udaiya-nāyānār and Vira-Gangisvarṣar-udaiya-nāyānār. Three records on the Sītī hill, of about 1285 A.D., register grants of land to the temple by Irāja-Nārāyana-Brahmādirāja Vira-Gangā’s son Malai-pperumāl, Tiruchirāmbala-Brahmādirāja pperumāl’s son Kattādmendēva and Aiyan-anakākā-Tuttārādittā Rāja-Nārāyana-Brahmādirāja Vāsīdeva’s son Ganga-pperumāl respectively. Another at the same place, dated 1263 A.D., records a grant by Vāśīdeva, son of Jayanippalai-Sōla Iyavaniiritār aliṣa Kattādmendēva. An inscription on a stone under a tamarind tree on the south-west of Tērūhalli is of some interest as it records a declamation of Kakkōlān Vira-kudamillādān, a servant of S’elvappalai aliṣa Mādhava-rāya, that he is the husband of the wives of those who, having been fed, run away in time of need. This epigraph also presents an orthographical peculiarity, namely, the writing of a haṅdu, as in Prākrit, in place of the first member of conjunct consonants, ej., kaṁkōlān for kaikkōlān.

Vīrayanāgar.

89. There are about 25 records of the Vīrayanāgar period, beginning in the reign of Bukka I and ending in the reign of Venkatapati-Rāya I. They cover a period of nearly 290 years from 1361 to 1558 A.D. There are also a few inscriptions recording grants by some of the princes of this dynasty who were stationed as viceroys in different parts of the empire. Two of the records are copperplate inscriptions of S’i-Ranga-Rāya I and Venkatapati-Rāya I.

Vira-Kumāra-Kampaṇa-Udaiyar.

90. A Tamil inscription on the wall to the right of the outer entrance of the Bhairava temple on the Sītī hill, which is dated in 1361 A.D., tells us that for the success of the sword and arm of the mahā-mundalaiṣvara, destroyer of hostile kings, champion over kings who break their word, sīl-Vira-Kumāra-Kampaṇa-Udaiyair—the mahā-mundalaiṣvara, gōṇi-Virāṇaya-randa, tumbala-gōra, Basava-sākā ma-Yama, sita-gara-randa, udabala-irāya, Lākκaraka’s son Irāchenaya-Dēva-mahāraja granted certain taxes in S’enjimala, a village formerly given as a devadāna, to provide for offerings of rice and lamps for the god Tribhuvana-vidanga-Kāṭeṭrapāla-Pillayar of S’ipati. We are also told that the inhabitants of Kaivāra-nūṇu likewise joined with him in making the grant. The epigraph is dated in the Kaliyugera.

Bukka I.

91. As inscription in Tamil on the wall to the left of the outer entrance of the Bhairava temple on the Sītī hill, dated 1376 A.D., states that for the success of the sword and arm of the destroyer of hostile kings, champion over kings who break their word, sīl-Vira-Bukka-Rāya—a grant of 400 salī of land in Nōndaṅgulī-nūṇu and of the marriage tax in Sipati was made by Venṭagadavar’s son Aṭṭiṇa-Varadar to Arch. 09-10
provide for a perpetual lamp in the temple. Another epigraph at the same place, also in Tamil, which appears to be dated 1372 A.D., and records the gift of a lamp—by the mahā-sāmanātākṣayi Mahājaya-Nāyaka's son Sīpāti-Nāyaka's ......... may also belong to the same reign. This is dated in the Kaliyuga era.

**Dēva-Rāya I.**

92. There is only one record of this reign. It is on a rock in the indam field belonging to the temple of A'ɲanāyā at Toppasandra, Kolar Taluk, and refers itself to the reign of Dēva-Rāya I., though dated in 1419 A.D. It records what during the rule of the mahārājādhirāja rāja-paramēsvara Śri-Vira-Harihara-Rāya's son Śrī-pratāpa-mahā-Dēva-Rāya and during the time of the great minister Bāyicha ... and the mahā-sāmanātākṣayi Hebbāya ... the mahā-nāyakāchārya Boppīya-Nāyaka of Muttige and Yarigī-Setti of Kōḷāḷa made a grant of land with all the usual rights to Uttamānāya ... of the ... gōtra. The inscription is dated in both the Kaliyuga and S'akas eras, and there can be no doubt about the date.

**Dēva-Rāya II.**

93. Only one inscription of this king was copied during the year. It is engraved in Tamil characters on a rock opposite to the west outer wall of the Śrīpāṭēsvara temple on the Siti hill and appears to be dated in 1430 A.D. It informs us that during the reign of the mahā-māndalīcēvara, destroyer of hostile kings, Dēva-Rāya—for victory to the sword and arm of ... tteyī-Nāyakkars, the customs-officer Parakkārama-Pāndīyan Sēndāmarā-kkāman exempted the servants of the temple from the payment of certain taxes. The epigraph is dated in the Kaliyuga era. An inscription on the Ranganātha hill to the east of Belaguli, Chikkaikhanhalli Taluk, dated 1454 A.D., which says that Kātārapāna's house-officer Dēvimale Mādi-nāyaka's son Hirīya Īavūda-nāyaka built a temple on the Honnamāradhi hill and set up the god Tirumahēdēva, may also be of the same reign.

**Mallikārjuna.**

94. An epigraph of Inmaḍi Dēva-Rāya or Mallikārjuna, dated 1454 A.D., was copied near the Vighnēsvara temple at Jāpalli, Kolar Taluk. It is mostly defaced and appears to record a grant of land for some purpose which cannot be made out.

**Vira-Narasimha.**

95. An inscription copied at Būṭanakurike, Tumkur Taluk, dated 1505 A.D., appears to belong to this reign, though the king is not named in it. It records the grant of Būṭanakurike to Māchī-nāyaka by the mahā-māndalīcēvara Rāmārāja-Jagannātharājāyadēva-mahā-āraṇu and the mahā-mānd-akkāthi Kompāvīrappā-gavūḍa.

**Kṛishṇa-Dēva-Rāya.**

96. The only record of this king, which was found near the ruined Basavanna temple at Kēnchalāyā, Tumkur Taluk, registers the grant, for the merit of Kṛishṇa-Rāya, of some village in 1520 A.D., by Kēnchasōmanā-Nāyaka for the god Harihara of Kēnchakūṭe.

**Achūtya-Rāya.**

97. There are two epigraphs of this reign, copied at Gaddekanāṭur and Kolar. The former (Kolar 143), which has now been pretty fully copied, tells us that Achūtya-Rāya granted in 1550 Gaddekanāṭur to some one as an ambali; and that the latter, dividing the village into a number of erītis, granted them to the god Narasimha and to a number of Brahmins of various gōtras, sūtras and sākkas on the holy occasion of Īruṇa-astā. The latter, engraved on the south outer wall of the Yāgūḍide in the Sōmēsavara temple at Kolar, which is dated in 1541 A.D., says that during the rule of the mahārājādhirāja rāja-paramēsvara Śri-vira-pratāpa Śri-Vira-Achūtya-Rāya-Mahārājya—in the days of the agent for Rāmahāṭa-aya's affairs Lākumārasaṇyaya, when his prabha ḍaṇapataya was carrying on the duties of ḍaṇapati—Dēvapāyya, son of Achūtryāya-māṅkikārayi of the Kōḷāḷa-ḍēvate temple, having purchased half of the village Ṛttamasamuddra from Vira-pāyya-aya, granted the same to provide for offerings of rice for the god Sōmēsavara.

**Saddāvī-Śāya.**

98. There are two inscriptions of this king. One of them, dated 1550 A.D., is on a slab built into the ceiling of the west veranda in the Kēsara temple at Sōma-
nâthpur. After invocation of the Boar incarnation of Vishnu the record states that the rule of (with usual titles) the lord of the four oceans, Sudâśiva-Râya, the mahâ-mahâ-devârava Avubhârâjaya-mahâ-arasa, son of Râma-Râya-Tiirâma-Râja-Buddhâma-Râja of the lineage of Bokka-Râja of A'rawa, of the A'pastamba-sûtra and A tvâyâ-gûtra, having been informed on enquiry that the Chaturvedi-mangala Vidyânîthi-prasanna-Soamântapûrpa was the holy Vasishthâstrama, remitted the taxes amounting to 30 varaha which were being paid to the palace by the Kâsava and Panchalinga temples and the Brahmins of the apanâdha. Then follows the si- nature of Avubhâ-Râjaya—Sri- Rangâsâyi. The other inscription, copied near the Narasimha temple at Melkote, Tumkur Taluk, which is dated 1554 A.D., appears to record the grant of some village. It opens with obeisance to Râmânuja and the latter portion is mostly defaced.

Tirumala-Râya.

99. An inscription of Tirumala-Râya, engraved on the south outer wall (now inside the storehouse) of the Yagubbale in the Sômâsvara temple at Kolar, dated 1572 A.D., exempts the coral-merchants of Sugaâr from the payment of certain taxes. The end portions of the lines of this record are concealed by a wall subsequently erected.

S'rî-Ranga-Râya I.

100. There are two records of this king, one a stone inscription at Tamaka (Kolar 146), Kolar Taluk, near the east outlet of the Kolar tank, and the other the copperplate inscription known as the Devanalli plates of S'rî-Ranga-Râya. The former, dated 1575 A.D., records a grant of land to Virayya during the rule of (with usual titles) sîr-Vîra-S'rî-Ranga-Dêva-Mahârâya. The latter was copied, as stated in para 29, from Dixon's photo which were found among the office records. An abridged translation of this inscription was given by Mr. Rice in his Munâra Inscriptions (page 252), but it was somehow omitted in the Bangalore volume. After a long enquiry I succeeded in procuring the original plates which were in the possession of Rangacharya, archak of the Gopâla-vâmi temple at Devanalli. They are five in number, each plate measuring 9\(\frac{1}{2}\) by 74\(\frac{1}{2}\) inches. The ring which is \(\frac{1}{2}\) inch in diameter and \(\frac{1}{4}\) thick had been cut when the plates came to me, and there was no seal. The plates are written in Ngârâ characters, the first and the fifth being engraved on the inner side only. The language of the inscription is Sanskrit throughout. The contents of the record, which is dated in 1574 A.D., are similar to those of the published grants of the later Vijaynagar kings who call themselves kings of Karnâtaka, such as Tumkur I, Chiknaikanalli 39 and the Vâlavâ grant (Ep. Ind. IV, 269). After giving the Purânic genealogy from the Moon to Pûrû, the inscription proceeds to describe the ancestors of S'rî-Ranga-Râya thus: In Pûrû's race was born Bhirarâta, in whose line was S'antanu, fourth from whom was Vijaya, whose son was Abhinâru, whose son again was Parikshat. Eight from him was Nanda, ninth from whom was Chalkka, seventh from whom again was Râja-nârendra. Tenth from him was Bijnâlendra, third from whom was Vira-Hemmâli-Râya, lord of Mâyâpuri, fourth from whom again was Tâta Pinnama. His son was Sûmi-Dêva, who captured seven hill forts in one day. His son was Râghava-Dêva, whose son was Pinnama, lord of A'rawa-nâgari. His son was Bokka, who firmly established even the kingdom of Sâhuva-Nâsimba. His son by Ballamâki was Râma-Râja, who, having defeated Sapatâ's army, though consisting of 70,000 horse, and driven away Kâsappâjaya, took the hill fort of A'daravi (Adoni), and captured by the strength of his arm the fort of Kandana-voli (Kurnool). His drinking of poisoned water with impunity is also mentioned. His son by Lakshâmkâi was S'rîranga-Râja, whose sons by Tirumalâmâkâi were Râma Hâya, Tirumala-Râya and Venkatâdri. Of these, Tirumala-Râya came to the throne. His prowess, liberality and gifts at various sacred places such as Kânci, S'rîranga, Sêshâchala (Tirupati), Kanakasâbha (Chilambaram) and Ahôbâldri, are praised in eight verses. His son by Vangalâmba was S'rî-Ranga-Râya. In the above account Râja-nârendra may perhaps refer to Râjendra-Chôja. Sapatâ has been identified with Yâsuf A'dil of Bijapur. Kâsappâjaya may also be a corruption of the name of some Muhannad governor under Bijapur. Then an account of S'rî-Ranga-Râya's reign is given: Halting in Uddagiri, he captured the impregnable Kondavâ, Vinâmadapura and other forts. He took up his residence in Penugoda-pura and had mahâra and other insignia of royalty. His queens were Tirumala-Dêvi and Krishnaâmâ. He
took 84 forts, put down the pride of Avahalū-Rāya, defeated the king of Utkala, and among others the following titles: hosa-birudra-ganda, rāya-valutta-mindha, maniṇaṇa, kāmala, nhaya-nada-Pitāmaha, biruda-mangara-ganda, ganda-cīvati, maniṇaṇa, maṇḍalottā-khara-narāṣa, maṇḍalottā-ganda, biruda-rāya-rāhuva-raja-bhuvana, Odiya (Oriissa)-rāya-dvīptta, bhāskera-tappura-rāya-ganda, virājāva-raja-rāja-paramesāra, mārā-rāya-ganda, Urupā (Oriissa)-surattana, Venga-trabhūkāma-malla, Kalyāṇa-śyāvākhu-tāguṇa and Odiyakka-chakrawarti. The expression Manippāna-Samālā-priyakatu-biruda-sūth may perhaps be better rendered 'whose titles were proclaimed by Manippāna, Samala and others,' these being probably the names of two of the conquered chiefs. He was the chief gem in the garland Aṟavittipura and pre-eminent among the kings of the Aṟāya-gotra. He was honored by the Aṟutras and Magadhās, and extolled by the Kambhoja, Bhāja, Kālinga, Karahāta and other kings who had become his door-keepers. The inscription then records that on the full-moon day of the bright fortnight of the month Kārtti in the Saka year reckoned by the limbs, the sky, the arrows and the moon (i.e., 1506), which was the cyclic year Tārana, at the time of a lunar eclipse, in the presence of the god Rāmachandra, on the bank of the Pākini, Sṛi-Ranga-Rāya granted, with pouring of water, to Brahman of various dākas, gōtras and sāstras, the village of Bēla (boundaries given), surnamed Baichāpura, in the Yalabakka-nādu of Sivanasamudra-sime with all the usual rights (specified), on the application of the sangrāman-ba-sūkha, worshipper of the feet of the god, Bhairavedā, Aṟavti Bhairavendra of the chaturtha-gotra, son of Baichaya and Nāchambā, grandsons of Bhairava and great-grandsons of Soppappendra. And Bhairavendra, forming the village into forty eritias, bestowed them on a number of Brahmanas. Here follow the names and details of the donees. The composer of the grant was Sabhāpati's son, whose title alone, Kaviśaṃa-Svyāmbhū, is given; and the engraver, Virāṇa's son Ganapayacharya. Then come five usual imprecatory verses followed by the king's signature, Sṛi-Pāṇḍāka, in Kannada characters.  

Venkatapati-Rāya I.  

101. The only record of this reign, which is also a copperplate inscription, dated 15-9 A.D., was received from Tirumalacharya, archaka of the Venkataramana-swāmi temple at Alangiri, Chintamani Taluk. It consists of five plates which are engraved in Nāgari characters, the language being Sanskrit throughout. It is mostly identical with Chikmakanhalli 39, of the same date, of this king. The description of the ancestors of Venkatapati-Rāya that is given in the present inscription is the same as that given in the Devanalluri plates (see previous para), only the titles applied there to Sṛi-Ranga-Rāya are all transferred here to Venkatapati-Rāya. Then the record proceeds to give us an account of Venkatapati-Rāya's reign: On the death of Sṛi-Ranga-Rāya, his younger brother Venkatapati-Rāya, son of Tirumalā-Rāya and Vengalāmba, ascended the throne in Suragiri (Peemgonda), having been anointed by his family guru Tāsāpaya. Immediately after his coronation he defeated the Yavanas. His queens were Venkatāmba, Rāgabāmba, Ped-Obamāmba and Pin-Obamāmba. His army defeated Malakkhurama's (Malik Ibrahim's) son Mahamundu-dāhu (Muhammad Shaim) and seized his horses, elephants, weapons and umbrellas. The inscription then records that on the 12th lunar day of the bright fortnight of the month Māgha in the Saka year reckoned by the earth, the moon, the arrows and the earth (i.e., 1511), which was the cyclic year Suravdhārī, in the presence of the god Venkatēṣa, the king granted, with pouring of water, Melagrama (boundaries given) in the Ballaereeshtala of the Peemgonda kingdom, with all the usual rights, to Apparasa-mahāmantri of the Gianama-gotra, Apasamba-sūtra and Yajus-sūtra, son of Kōnāpendra and grandson of Apparasa. The composer of the grant was Sabhāpati's grandson Kriśtiya-kavi-Kamakott and the engraver, Ganapaya's son Virāṇa-mahāchārīya. The signature of the king—Sṛi-Venkatēṣa—is in Kannada characters.  

Avatī.  

102. An inscription copied from one of Dixon's photos in the office, which is said to be at Devanalluri, records the grant in 1698 A.D. of a number of villages by the Avatī-māda-prabhu Gōpala-Ganda, son of Imnādi Soma-Bayirē-Ganda and Kempammu, and grandson of Muda-Bairē-Ganda, to provide for offerings, lamps,
festivals and servants in the temple of Madana-Gopālasvāmi at Dēvanāpura (Devanhalli). It is similar in contents to Devanhalli 37. If any of the temple servants absented himself, a substitute was to be appointed and the service of the god carried on. Any surplus either in money or grain after allowing for all expenses on the sanctioned scale was to be devoted to the preparation of jewels for the god; and in case there was a deficiency, the palace had to make it up.

The Marathas.

103. An epigraph at Jōdi-Manganhalli, Bangalore Taluk, which is partly in Dēvanāgari and partly in Kannada and appears to be dated in 1677 A.D., seems to record the grant by Sivāji of the village of Ramasamudra. An interesting Marāthi rahadāri (Plate IV. 8) was copied from a photo found among the records of the office (para 29). A transcript of this record, together with some interesting notes, was received from Mr. V. K. Rajwade of Poona. It has a large seal at the top in Persian characters, in which the name of the Mughal Emperor Ahmad Shah is mentioned. Above the seal is written in English ‘The seal of the great king of Mysoor’, but the writing is so dim that it is not at all visible in the plate. The use of the word ‘king’ leads us to suppose that the document must have passed through the hands of some English officer. The passport is addressed to the officers of the Maharatta general Murārji Hindūrāv Ghorpāde. It may be translated thus:—To Road-keepers, Chankidars and Troopers of the illustrious Rāv Sāhēb, kindly to friends, Murārji Hindū-rāv Ghorpāde, Vazārat-māb, etc.—Order:—One horseman with three musketeers and three or four servants are journeying from Pudāshēri (Pondicherry) to Chenapatana (Madras). On the road, give them safe-conduct, without let or hindrance. Act according to the order as given in writing. 22nd of Jīlhejā, San 6, this was written. The year 6 is that of Emperor Ahmad Shah of Delhi; so, the date of the document is 20th October 1753 A.D. As Ghorpāde was in alliance with Mysore at the time, he is styled a friend. His name also occurs in Bagepalli 45, of 1775 A.D.

104. Here may also be noticed the Marāthi samad (para 30), about 12 in number, received from Tirumalāchārya, archak of the Venkāṭaramanāsvāmi temple at Alāmgirī, the same person that sent the plates of Venkāṭapatī-Rāya I. (see para 101). Their period is about the middle of the 18th century. All of them relate to certain grants to the Venkāṭaramanāsvāmi temple at Alāmgirī, and the archak of the temple, Tirumalāchārya aliṃs Ahobalāchārya, a follower of Rāmānūja, belonging to the Kāṣyapa-gōtra and Yajūrī-sākhā, son of Timmappaya and grandson of Vāradayya, figures in almost all of them. Several of the samads are addressed to him, and he is said, in some of them, to have personally represented matters relating to the temple to Ghorpāde and the Peshwa Bālaji Bāji Rao and to have obtained favourable orders. Two of the samads were issued by Ghorpāde and three by Bālaji Bāji Rao. All the samads are dated in the Mhammanad era. Incidentally some historical information is supplied in a few of the records. One of them tells us that during the rule of Krishna-Dēva-Rāya his minister Timmappā-Nāyaka built the navaramaṇa and gopura of the Venkāṭaramanāsvāmi temple and granted 24 villages to provide for festivals and 72 servants; that subsequently when Chikka-Rāya of Kaugatār became the ruler he resumed 18 of the villages leaving only 6 for the temple; that during the rule of Venkāōji-Rāv three of the six villages were resumed and a sum of 150 hon was agreed to be paid to the temple annually in lieu of the remaining three villages; that when the Mughals became the rulers Khasim Khan made over the three villages to the temple with the condition that a jōdi of 50 hon should be paid annually to Government; and that when finally the pargāna of Kolar came under the rule of the Maharatta they confirmed the grant and gave a new samad. From another record we learn that the three villages granted were Alāmgirī, Bitāgānghalli and Kitchhullī. A third record refers to a samad issued by Sahēb Mēharbān Ali Sahēb. The reference may be to Gahām Ali Khan Sahēb, the Bējāpur viceroy, who is mentioned in Kolar 74 and Mhānagal 98. Another record which refers to the payment of 150 hon to the temple, says that it continued during the time of Venkāōji-Bājā and Sambhājī-Rāja; that during the time of Khasim Khan, Kutārī Māmūr Khan, Dāvid Khan, Pudādhuli Khan, Lādālā Khan, Dārgā Kāl Khan, Tāhār Mūhammad Khan, Dīlawār Khan and others under the Mughal rule, a jōdi of 50 hon together with a riyām vartmān of 10 hon used to be taken by Government out of the income of the three villages, the balance being paid for the
expenses of the temple; and that the same arrangement continued also during the Mahratta rule. It ends with a request to the servitor that succeeded Mahratta rule that the previous grant may be confirmed. It may be noted here that a seal issued by Balaji Baji Rao bears a seal which contains four lines in Devanāgari characters running thus:

Rājā Sāhā-nara
-pati-harsha-vidhāna
Bāljāi Bāji
-Rāva pradhāna

**MYSORE.**

105. There are only three records relating to Mysore. Of these, a letter of Dalavāyi Īvērājaya addressed to one Ummaji Pandit of Kolār, which was received from Bhāskaraṇya of Gollahalli, Bowringpet Taluk, who is said to be a lineal descendant of Ummaji Pandit (see para 13), is of some historical interest. It is dated in 1751, A.D. From it we learn that Ummāji Pandit had sent word to Dalavāyi Īvērājaya through Sābhājī-nāyaka that in case assurance was given with regard to the maintenance of the rights and privileges of the Dēmkhī, Dēspānde, Nādu-Gauda, and others as heretofore, as also with regard to the expenses of the establishment, the salary of the 400 ākārivos of Sōmāya, and the villages to be granted to himself, he would arrange for the transfer of Kolār to the Mysore Government and send his own younger brother to Seringapatam. Therewithon Īvērājaya writes to him that he need not feel the least anxiety about any of the matters mentioned above in case the place is loyally transferred to the Mysore Government, and asks him to effect the transfer looking upon the assurance given by Gopālārājya and Sābhājī-nāyaka as assurance given by himself. The letter bears a seal which gives his name thus—Mahārāj Īvērājaya. Dalavāyi Īvērājaya and his younger brother Sarvādikāri Nanjarājaya, surnamed Karāchūri, played a very prominent part in the history of Mysore about the middle of the 18th century. The other two inscriptions, dated 1851 and 1855 A.D. respectively, which are on a Granja-vāhana and a brass-plated door frame in the Narasimha temple at Maddur, record the gifts of those things during the rule of Krishna-Rāja-Ōdeyar III by Hosur Venkaṭalakshmamalama and Palace Shirastedar Hiranāyā's son Mōdikhānē Shirastedar Narasaiya.

**BURMESE.**

106. A Burmese inscription (Plate IV. 1) was found on a large Burmese bell (Plate V. 12) hung in the Residency compound, Bangalore. My attention was drawn to it by Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. From an inscription on a slab below the bell we learn that it was taken at the occupation of Mandalay on 28th November 1855; and presented by the 81st Pioneers to the Honorable the Resident in Mysore on 22nd October 1909. It has an ornamental attachment at the top with the inscription engraved in seven lines of Burmese characters around the middle part. A photo of the inscription and the bell was sent to Mr. Taw Sein Ko, Superintendent of Archaeological Survey, Burma, who has kindly furnished me with a transcript and a translation of the record as well as some interesting notes on the bell. With regard to the bell he says—“The bell is divided into two equal portions the dividing line being the pedestal on which two griffins rest; (1) the lower or the bell proper, and (2) the upper or the suspensory part. The former consists of the lip, which is ornamented by five parallel bands, two of which are separated from the rest; of the bisecting bands of five parallel lines, the central of which is larger than the rest; and of three parallel lines supporting a dome of lotus petals. The sum total of the parallel bands is 13, which stands conventionally for 33. Thus the bell represents the Tāvatimśa, the abode of the 33 gods. The dome of lotus petals is reminiscent of the pumākasa of Vishnu. The suspensory portion consists of an arch guarded by two griffins, which is separated by a large bolt with an embossed head, which supports a winged dragon lying rampant with its tail curled upwards. The dragon lies athwart a beam, by which the bell is suspended. The two griffins derive their origin from India, while the winged dragon is an importation from China. The bell was cast in 1871 A.D. and was probably suspended, till its removal in 1885, before the Kyauktawgyi pagoda.
which is situated at the north-eastern corner of the Fort walls of Mandalay." I give below the translation of the Buddhist inscription on the bell:

May there be success! At an auspicious moment on the morning of Thursday, the 15th waxing of Tabanu of the 2415th year of the Buddhist era, of the 1233rd year of the Burmese era, and of the 435th year of the era inaugurated by king Mohnyin Hinlaya (March 1871), the Captain of the Nataveceptive Regiment and Headman of the Salay village of the Pagyi circle, and his wife Maneima, in order to escape from the miseries of transmigration, made an offering of a resonant bell to the image of the Kyauktawgyi pagoda which is situated to the north-east of the Ratanabon city (Mandalay). The bell weighs 220 ticals and costs Rs. 450. May this good deed bring happiness to us in the next world! We share the merit, which has accrued to us by this offering, with the king, our parents, our benefactors and teachers, together with those inhabiting the three worlds. May all these share equally with us, and attain great happiness!

Miscellaneous Inscriptions.

107. A few inscriptions, which cannot be assigned to any specific dynasty of kings, may be noticed here. A Tamil inscription on the wall to the right of the entrance in the mukho-mandapa of the Kolārama temple at Kolar, which may belong to the early part of the 13th century, warns against people seizing or eating the goddess Pidariyai's poultry. The temple must have possessed a number of these animals at the time of the record. Another on the Stiti hill which appears to be dated 1537 A.D., records a grant of land to the temple by Sri-Chōla....'s chief minister, mahā-deva vīra, pījī-ānu, arasaka-sūn-yakara, gūnagha-chakravarti, Murāri-Dēvarāja. Pēsāni, which also occurs in the still more corrupt form pēšāni, appears to be a corruption of the Sanskrit word pēşāna. (Up. Chamaraya-pana 197, l. 53 nēya-dāngādīṭṭhī-pēśāna-Iamāmāyit.2) Another at the same place, of 1345 A.D., tells us that for the welfare of Sālla-piḷlai-nāymā the steps to the south of the temple were caused to be made by Sāra-piḷlai's son Āḍimālā. Another, again, at the same place, which appears to be dated in 1388 A.D., is noteworthy as it alludes to the practice of offering the fingers to the god (see para 16) by enjoining equal division of the 'finger-rice' (vīra-ārī) among the goldsmith and others. A māsikāl (mahā-saṭ-ka) at Aṭṭrā, Manda Taluk, of about 1490 A.D., which records that the māha-prajāvīhā Aṭṭrā Soiyā's aunt performed sahagamana i.e., was burned along with her deceased husband, is rather peculiar as a memorial of satti. As a rule the stones that commemorate such sacrifices have a post sculptured on them with an arm and hand projecting from it. But this stone has instead the figure of a seated woman sculptured on it.

108. A few words may here be said about the Gujarātī inscriptions copied at Sravan Belgola the year before last, a reference to which was made in para 35 above. Pandit Ramakarnaji of Jodhpur, who has kindly sent me transcripts and translations of all of them, informs me that the characters are Mahājāni and not Gujarātī; and that the language of the inscriptions is a mixture of Mārāvālī and Hindi. Mahājāni means "of or belonging to Mahājans or bankers." These characters, it appears, are locally known as Muddī and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. A peculiar feature of this alphabet is that no vowel marks are added to the consonants, so that it is no easy task to make out the word intended. Mr. Ramakarnaji observes—"In some of the inscriptions Takari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahājans or bankers, almost all of whom were Agra-wāla Baniyas. The Agra-wālas residing in and around Delhi call themselves Sārāvagas (i.e., Sārāvakas) and form a distinct community of Jains. They do not intermarry with the Jain Agra-wālas and have no gōtra distinctions as they have. All the septs mentioned in the inscriptions are traceable to the Agra-wāla community residing in Delhi and other places. Of these places Pampīt figures prominently, because many of the pilgrims belonged to a sept of Agra-wāla Mahājans known as Pānīpāthīyā after the name of that town."

2. Numismatics.

109. The coins dealt with during the year under report, which were 767 in number, were referred to in para 35 above. Of these, one was a lead coin, one a
brass coin, and the rest gold. Of the latter, 95 were full *varahas*, 633 half-
varahas, and 37 faqoms. The lead and brass coins are of great value both numismatically and historically.

110. The lead coin (Plate V. 1) was received from Mr. K. S. Raghavachar,
District Office, Chitaldrug, who informs me that he picked it up on the site of Chandravalli (see last year’s Report, para 12) one day after heavy rains. It is a coin of the Mahārāṭha (see last year’s Report, para 110), but differs in several respects from the specimens hitherto known. It may be described as follows:—

**Obverse.**

A humped bull standing to left as in the other specimens. But there is no crescent over the hump. Further, the figure shows only one horn which is bent outwards. There is also something, most probably a bell, hanging from the neck. Around the bull, beginning over its head, runs in Bṛāhmi characters the legend Mahārāṭha Saivakana Chalaka..., two letters at the end being illegible. It differs considerably from the legend on the last year’s specimen which runs thus—Mahā-
rāṭha Saivakana Kāpauṣam. We have therefore to conclude that the coins were issued not by one Mahārāṭha but by a succession of Mahārāṭhas, who were probably stationed at Chitaldrug as viceroys of the Andhras.

**Reverse.**

The reverse too materially differs from that of the other specimens. We have a chaitya to left and a tree within railing to right, with a wavy line running under both. Over the chaitya is a crescent with a symbol or the letter Mā to its proper right.

111. The brass coin (Plate V. 2), which had been picked up by myself in a
part of the water-course that cuts through the Chandravalli site (see map in the last year’s Report), was not noticed in the last year’s Report. It is a Chinese coin with a square hole in the middle, around which are engraved four Chinese characters. Similar coins are figured on Plates 80 (28-27) and 90 (28-24) in Volume II of Stein’s *Ancient Khotan*, which are assigned to three Chinese kings of the 8th century A.D., namely, Ka-yuan (718-741), Chien-yuan (758-759) and Ta-li (766-779). But our coin, I think, must be of a more ancient date, as evidenced by the other antiquities such as the Roman coin of Augustus, etc., unearthed on the site. So, I sent it to Mr. Taw Sein Ko, Archaeological Superintendent of Burma, for examination, and he writes to me that it belongs most probably to the middle of the second century B.C. He observes—"There are four Chinese characters on the coin, of which three are very much blurred. The following dates have been suggested: 138 B.C., 502 A.D., and 886 A.D. The first appears to be the most appropriate, because in the second century B.C., during the reign of Emperor Han Wu-ti, the limits of the Chinese Empire almost coincided with its present boundaries, and Chinese arms were carried to Korea in the north, to Tibet in the west, and to Annam in the south. Most probably, Chinese merchants visited Southern India during that period, and they came from Canton or some other southern port bringing with them Chinese brass coins of low value. It is on record that, during the early centuries of the Christian era, there was a brisk commerce carried on between China and Southern India and Ceylon." Thus the discovery of this Chinese coin affords yet another proof of the great antiquity of the site of Chandravalli.

112. The gold coins were received in four batches: (1) 146 from the Secre-
tarariat; (2) 9 from the Police Superintendent, Bangalore; (3) 573 and (4) 37 from the Deputy Commissioner, Bangalore. The first batch of coins was part of a treasure found by one Basavanyappa of Anantapur, Sagar Taluk, Shimoga District, while excavating a vacant site belonging to him. It consists of 95 full *varahas* and 51 half-varahas. Of the former, 14 belong to Krishna-Dēvā-Rāya of Vijayanagar (1500-
1530) and the rest to Sādāśiva-Nāyaka (1513-1545), the founder of the Ikkeri line of chiefs. The coins of Krishna-Dēvā-Rāya show on the obverse the figure of a seated deity, which, according to some numismatists, represents the bull-headed Durgā, but, according to others, the Boar incarnation of Vishnu; while on the reverse there is the legend *Śrī-Pratīṣṭha-Krishna-Rāya* in three lines in Nāgari characters. On the obverse of Sādāśiva-Nāyaka’s coins we have Śivam and Parvati seated and on the reverse the legend *Śrī-Śaḍāśiva* in three lines in Nāgari characters. Both the above classes of coins were described in the last year’s Report (para 111 and Plate IX. 6-9). The 51 half-varahas are, all of them, of Krishna-Dēvā-Rāya. They have the same obverse and reverse as the 14 coins noticed above. (See Plate V. 7 and 8).
A Burmese Bell
113. The 3rd batch of 578 coins was dug up at Dodbanhalli, Hoskote Taluk, Bangalore District. The 2nd batch of 9 coins, which was sent by the Police Superintendent, was only a part of this hoard. All these coins are half-varahas of the Vijayanagara king Harithara II, who ruled from 1377 to 1404 A.D. Each specimen weighs about 25 grains. The obverse shows Siva and Pārvatī seated, while the reverse bears the legend Śrī-pratāpa-Haritara in three horizontal lines in Nāgari characters (Plate V. 3-6). In a few specimens the attribute in the right hand of Siva looks like a discus (chakra) and in a few others like a drum (damaru); but the object represented is apparently a kind of axe (paramu). About the antiquity of the obverse of these coins see para 111 of last year’s Report.

114. The 4th batch of 37 coins was found at Kamblipur, Anekal Taluk, Bangalore District. All of them are what are popularly known as Virarāja ānams (or haras), which were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. The weight of the coin is about 5 grains. Tradition on the West Coast ascribes these coins to Paramārama, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (Plate V. 9-11) is supposed by some to represent Kali and by others to represent a dagger or shield. Dr. J. R. Henderson kindly informs me that the symbol on the obverse also occurs on the Tanjore small gold ānams and that it was copied from these by both the Dutch and the French on some of their copper coins. It also occurs, I am told, on a few Travancore copper coins. With regard to the symbol on the reverse, Dr. Henderson writes—“It has been supposed to have some connection with the zodiac because the Travancore name for these coins is rāṣṇ (i.e., a sign of the zodiac) and the twelve dots may represent the twelve zodiacal signs.”

3. Manuscripts.

115. My discovery of the initial date of the Pallava king Simhavarman in the Jaina work called Lokāvibhāga by Simhāsūri (last year’s Report, para 113) has been welcomed by several scholars in Europe. Mr. Vincent A. Smith writes to me that the discovery is a welcome standpoint of Pallava history. Drs. Rudolf Hoernle and E. Hultszehe say that it is a valuable discovery. Dr. Fleet, however, writes—“This date (Saka 380) is so completely opposed to all that we can learn about the history of the Saka era that it can only be looked on with considerable doubt. For Simhāsūri to date his work in the reign of Simhavarman, king of Kānchi, he must have been a subject of Simhavarman, and must have lived in the Pallava territory. But the earliest instance in which the use of the Saka era can be traced to anywhere near the Pallava territory is of A.D. 867, four centuries later than the given date. The matter is one which requires to be looked into very fully, before we either accept or dismiss this date.” It is therefore necessary to say a few words here regarding the work Lokāvibhāga for the information of Dr. Fleet and other scholars who may be curious to know some further details about it. Two manuscripts of this work are available for examination: one in Nāgari characters in the Jaina temple located in Set Manikchand Panachand’s house in Bombay, and the other in Kannada characters in the library of the Jaina matha at Madabidare, South Canara District. I have procured extracts from both the manuscripts. The work consists of 11 prokaryavas, the last being called Mokshabhāga. The opening verse, which is in praise of the Jīnēśvaras, runs thus—

lokāloka-vidhānaṃ bhaktā smṛtyā jīnācārānī
yakhyāsyaṁ samasena lokā-tattvam anekadha

The second verse gives lokātva, kāla, tirtha, pramāna-pravahān and their charita as the 5 divisions of a Purāṇa, and in the third verse the author begins his subject, namely, the description of the world, so that we learn nothing about the author at the beginning of the work. Both the manuscripts, however, end with the following four stanzas which give some information about the author and his work:

1. bhavyābyāhyā sūra-māṇusāḥ sadusvārtanāgatāh
yat prakāśa jagataḥ vidhānam akhyām jñātām Sudharmādibhiḥ
āchāryāvalikāgatam virachitam tat Simhāsūrīśaḥ
bhāṣāyāḥ parīvartanāṇā nipunāḥ samānyatām sadābhūḥ

Arch. 10
Rāyottarāśhū sita-pakṣahum upētya Chandrē.
Grāmē cha Pāṭalika-mānaṇi Pāṇa-rāṣṭrē.
Śastrām purā likhitavān muni Sarvanandē.

3. samvatsara tu dvāmbiśē Kānchēśhā Simhavarmanah.
āṣṭiyagrē Sākāhvarṇām siddham śatāch-chhata-trayē.
(Sākāhvarṇān is the reading in the Mūdabidare manuscript.)

4. panchāḍasā-satāny āhuḥ sat-trimāsāty-adhikānī vai.
Śastrasya sangrahās tv evam cihhandas-āmśuṭhāhēnā cha.

The first stanza tells us that the science was first taught by Vardhamāna to Sudhārmā and others, that it was handed down through a succession of teachers, and that it was translated (into Sanskrit) by Simhasūri-riṣhi. The 2nd stanza says that at a particular period corresponding to certain planetary positions, Sarvanandi copied the work in the village named Pāṭalika of the Pāṇa-rāṣṭra. The 3rd stanza gives us Sāka 380, corresponding to the 22nd regnal year of Simhavarma, king of Kānche, as the year in which the work was completed; and the 4th stanza informs us that the work consists of 1536 anuṣṭubh ālokās. The word purā in the 3rd stanza has to be taken in its sense of prabhādo or avichchhedē kriyākarana, i.e., 'incessantly' (Amarakāśī, III. 253). Sāka 380 is apparently the year in which the copying work was finished by Sarvanandi; and the author of the work, Simhasūrī, probably flourished at an earlier period. The 2nd stanza was sent to Mahāmāhpādhyaś Śudhākara Dwivedi, Benares, for the benefit of calculation, and he has very kindly sent me the following reply—"In Sāka 380 Chaitra-śukla-panchāt, Saturday, midnight at Lanka, the sun, moon, Jupiter and Saturn are calculated according to known Sūrya-siddhāntas by my pupil Sāśapāla Jhā, Professor of Mathematics in Mahārājā Durbhagā Sanskrit School, Benares, and revised by me. The calculation is herewith enclosed. You will find at page 11 that on that day before midnight the moon was in Uttarakābhadrapada, Jupiter in Bharanī and Saturn in Uttarādādha. In my opinion viṣhāhha (Viśa-Dhārma-Yama) means Bharanī and Rājottarāk Uttara-bhadrapada." There cannot therefore be any doubt about the correctness of the date. Pāṭalika, the village in which Sarvanandi copied the work, is perhaps identical with Pāṭalipurā in South Arcot District, at which, according to the Pariyāpaṇānam, there was a big Jaina monastery in the 7th century A. D. The village was not far from Tiruvadi whose ruler appears to have been a Palava feudatory with the title Kādava. (Annual Report of the Archaeological Survey of India for 1906-07, p. 235). Pāṇa-rāṣṭra may perhaps be identified with Perum-Bāṇappādī, the province over which the Bāṇas ruled. Though no inscriptive instance of the use of the Sāka era of a date earlier than 887 A.D. has been found till now, as Dr. Fleet says, near the Palava territory, there is no antecedent improbability of such instances being found in literature, if not in inscriptions themselves that may come to light hereafter. The use of the Sāka era is already carried back to 505 A. D. in Varāhamihira's Pancaśiddhāntikā (Journal of the Royal Asiatic Society, 1910, p. 819) and the present instance is only half a century earlier. I may add here for the information of scholars that in the 6th prakaraṇa of the Lōkavibhāga, termed Tīryaglōkavibhāga, a few Prākrit verses are quoted from a work called Trilōkaprājavātā. I give one of these verses below—

Rāhūṇa puratālābham duṣyappānim havanti gaṃgānāni |
Dīna-pavva-viṣyappēhim dīna-Rāhū sasi-sarichchha-gaIl |

116. An important find during the year under report was a manuscript of the Śeśapa-vāsasvadatta, a drama by the poet Bhūṣa. The work was found in the Oriental Manuscripts Library, Madras, by Pandit Anandalvar, the senior copyist of my office, who has also prepared a copy of it for his own use. Bhūṣa is a very old dramatist who had attained great celebrity before Kālidāsa wrote his Mahāvīraśānti- 
mitra, as is evidenced by the statement in the prabhāvo of that drama that there was nothing gained by passing over the dramas of such renowned poets as Bhūṣa, Saumillaka and Kaviśutra and enacting a drama of Kālidāsa, a poet of the present day. That Bhūṣa wrote a number of dramas is evident from the following verse quoted in Jalhaṇa's Sākāhvarṇācālvī under Bāṇa-bhāṭṭa—

sūtrakṛtā-kriyārambhāḥ nātakāṅī bahū-bhūmiṅkāḥ |
sa-pāṭākāṁ yāśō lebhā Bhūṣō devekālīrīvaIl |
Pandit Anandalvar has also copied a part of another drama named Pratiṣṭhānagandhārāyana, also found in the Oriental Manuscripts Library, Madras, which is also attributed to Bhāsa. I am also told that about 10 more dramas, supposed to be by the same author, have been discovered by Pandit Ganapati Sastry in Travancore. One of these, Daridra-Charudatta, is said to be the original on which the Mṛichchhakāटika is based. But no satisfactory proof is available to show that all these dramas are by Bhāsa. None of them mentions his name, nor is any of them referred to in literature as his work. The case is, however, different with the Svapna-vāsavadatta, which is distinctly stated to be his work in a verse quoted in Jalhana’s Śāṅkunīktāvaci under Rājaśekhara.

The verse runs thus—

_Bhāsa-nāṭaka-chakrē'pi chhēkah kṣīptē parikṣhitum _
_Svapnāvāsavadottosya dāhako’bhūn na pāvakah _

Another manuscript of some importance, that has been procured, is a Kannada medical work called Karnāṭaka-Kalyānakāraka by Jagaddala Somanātha, a Jain author who belongs to the middle of the 12th century. The author, who also styles himself Chitrakavi-Sōma, tells us that he has drawn upon the works of Pujyapāda and Charaka, Bāhata (Vāgbhata’s work) and Siddhasāra. Pujyapāda’s medical work is mentioned as Kalyānakāraka and the author apparently names his own work after it.

_R. Narasimhachar_,

_Officer in charge of Archaeological Researches in Mysore._

_Bangalore_,

_1st August 1910._
The report on the working of the Archeological Department for the year 1910-11, submitted by the Officer in charge of Archeological Researches in Mysore, with his letter No. 36, dated the 19th September 1911.

---


Order thereon.—Recorded.

2. Government note with interest that several new inscriptions of importance have been discovered during the year under report and that the Officer in charge of Archeological Researches has been doing his work with zeal and earnestness.

3. The attention of the Superintendent, Government Press, is invited to the remarks of the Officer in charge of Archeological Researches, contained in para 54 of the report, regarding the slow progress made in printing the revised edition of the Sravanabelagola Volumes and the Karnataka Sabdamusasa and the Superintendent is requested to arrange for the early completion of the work.

4. It is noted that much progress has not been made during the year in the preparation of the General Index to the Volumes of the Epigraphica Karnatica. The Officer in charge of Archeological Researches is requested to arrange for the work being expedited. The Chief Engineer, Muzrai Superintendent and the Deputy Commissioners concerned will be addressed regarding the suggested preservation of certain ancient temples brought to notice in the report.

C. S. Balasundaram Iyer,

To—The Officer in charge of Archeological Researches in Mysore.
The Superintendent, Government Press.

Exd.—c. v.
# CONTENTS

## PART I

| Establishment | | | | | 1
| Exploration | | | | | 1—2
| Tours: Exploration, inspection of temples, discovery of new records, etc. | | | | | 2—24
| Haulekere temple | | | | | 2
| Mavatthanhalli temple | | | | | 4
| Javagal temples | | | | | 5
| Halebid temples | | | | | 6
| Chalakottahalli temple | | | | | 10
| Belur temples | | | | | 11
| Belgavi temples | | | | | 15
| Talganda temple | | | | | 18
| Bhandavi temples | | | | | 19
| Koppiger temples | | | | | 20
| Kodadur temple | | | | | 20
| Ikkere temple | | | | | 21
| Avani temples | | | | | 23
| Sripadaraya | | | | | 23
| Kuruvadwala temples | | | | | 23
| Total number of new records discovered | | | | | 24
| Inspection of schools | | | | | 24
| Office work | | | | | 24
| List of Transcripts sent to the Oriental Library, Mysore | | | | | 25
| List of Photographs | | | | | 27
| List of Drawings | | | | | 29

## PART II

| Epigraphy | | | | | 31—57
| The Kadambas | | | | | 31
| Transliteration of inscriptions in plates II—V | | | | | 32—34
| The Gangas | | | | | 36
| The Rashtrakutas | | | | | 38
| The Nelambas | | | | | 38
| The Chalukyas | | | | | 39
| The Kalachuris | | | | | 41
| The Hoysalas | | | | | 41
| The Later Cholas of the Kolar District | | | | | 42
| The Cheras | | | | | 51
| Vijayanagar | | | | | 32
| Sagturi | | | | | 34
| Belur | | | | | 54
| Ikkeri | | | | | 54
| Yelahanka | | | | | 54
| Mysore | | | | | 54
| Miscellaneous inscriptions | | | | | 56
| Excavations | | | | | 57
| Numismatics | | | | | 57
| Manuscripts | | | | | 59
PLATES.

I. East view of tower of Channakesava temple at Hullekere, Arsikere Taluk. 1
II. Shimoga plates of the Kadamba king Mandhata ... 31
III. Residency plates of the Sauga king Kongani Mahadhiraja or Avinata. 36
IV. Inscriptions at Talgunda and Sravana Belgola ... 35
V. Viragal at Namlige, Arsikere Taluk ... 38
VI. Mughal mubars and Viraraya, Kanteor and Tippu’s fanams ... 57
ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1911.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In their Order No. G. 175-6—G. M. 40-09-14, dated 8th July 1910, the Government accorded sanction to the permanent entertainment of an additional English clerk in the office. The new clerk joined the appointment on 14th July 1910.

2. The sanctioned period of the services of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica having expired on 14th January 1911, his re-entertainment for a further period of six months from 1st April 1911 was sanctioned in Government Order No. G. 5555-6—G. M. 45-10-16, dated 25th March 1911.

3. The Photographer and Draughtsman and the Assistant Photographer, whose services in the Archaeological Department were limited to a period of three years according to Government Order No. G. 5595-8 G. M. 67-06-57, dated 3rd August 1907, have been permanently attached to the Department by Government Order No. G. 5595-6—G. M. 45-10-17, dated 27th March 1911. The retention of the services of the Architectural Draughtsman for a period of four years from the 1st of July 1911 in connection with the preparation of the Architectural Portfolio, was also sanctioned in the above Order.

4. Pandamaraju Pandit had leave without allowances for nearly a month and medical leave for 3½ months. Anandalwar was away on nearly 2½ months' leave without allowances. Ramaswami Iyengar and Srinivasa Iyengar were also on leave for over a month each.

Exploration.

5. At the beginning of January last I visited Domlur, situated within the limits of the Civil and Military Station, and discovered a number of Tamil and Kannada inscriptions in the Chokkanatha and Someshvara temples, which are not published in the Bangalore volume. To secure complete copies of several of these new epigraphs, excavation was necessary, as the basement of the above temples were buried under earth. With the kind help of Mr. F. J. Richards, B.A., the Collector, the necessary excavations were completed in a few days. The inscriptions were all copied and impressions taken. Altogether the number of new inscriptions copied in this village is ten: five in the Chokkanatha temple—two on the north base, one on the south base, one on the wall to the right of the outer entrance and one on the base to the right of the inner entrance; two in the village—one inscribed on the four sides of a pillar in front of the Mari temple and one on both sides of a large slab near the entrance to the village; and three in the ruined Someshvara temple situated to the south-east of the village—two on the south base and one on the wall to the left of the inner entrance, partly concealed by the detra�ila. Of these records six are in Tamil and four in Kannada. Two of the printed inscriptions, Bangalore 10 and 12, were also corrected and completed. My thanks are due to Mr. Richards for his ready and sympathetic assistance in bringing to light these buried records.

6. Both on the pillar in front of the Mari temple and on the large slab near the entrance of Domlur is sculptured a discus on a high pedestal. The same is the case with a slab standing in a grove near at hand, but without any inscription. This may be a mere boundary stone, known as tiruvvahikkal in Tamil. To the north of the entrance to the village stand three stones, each containing a standing figure of a
man with a stick on the neck, the ends of which are held by the hands. All the three figures face the Chokkanatha temple. Similar figures, about a dozen in number, are also found facing the Champaakadhamsavami temple at Banerghatta, Anokal Taluk. It is not clear what these figures mean; but some people say that they represent persons who committed suicide for some reason or other by means of the weapon known as *gazagatthari* in Kannada. Two of the figures at Domlur appear to represent persons of some importance, as evidenced by their necklaces, etc.

7. Domlur, properly Dombalur or Tombalur, is also called Došmānukkapattnam in the inscriptions. It is said to be situated in Haṇḍāvā-pāṇḍava, a division of Rājendra-Sāla-valanjanas. Haṇḍāvā is the Tamil form of Yelayanaka. Judging from the inscriptions, the Chokkanātha and Sōmēsvaras temples, which are Dravida in style, must have existed before the middle of the 15th century. The former, with a pretty well-carved Vishnu image, stands on a high basement in the middle of the village and must have been a prominent structure once, though now in a dilapidated condition. A few pillars and capitals lying in front of the temple, which apparently formed parts of a front mantapa, show pretty good work. Though laying claim to architectural beauty, as a monument of antiquarian interest, this temple deserves restoration. When restored, it will no doubt present an imposing appearance in the midst of its surroundings. The same cannot, however, be said of the Sōmēsvaras temple, which is in a more ruinous condition, being situated on low ground in an unfrequented part of the village in the midst of cultivated fields.

8. The Sōmēsvaras temple at Halsur was also inspected. This large temple, which is a good specimen of Dravidian architecture with a lofty gopura, is said to have been built in the 16th century by Kempe Gaṇḍa, a sculptor at the end of the wall to the right of the inner entrance being shown as representing him. In the front mantapa is a big brass-plated Nandi and towards the right on a platform are figures of the nine planets which are occasionally worshipped. On the west wall of the shrine of the goddess is sculptured the scene of the marriage of Śiva and Pārvati with Brahma as officiating priest and Vishnu and other gods as guests. The inscription was discovered here and three more at Kalkere.

9. Of the villages that were visited in the Bangalore Taluk may be mentioned Doddā Bidarakallu, Dāsarahlī, Chokkasandra, Nāgasandra, Ymlur, Kōnīyana Agrahārā, Kempāpura, Belur, Kalkere and Ibhailur. Bidarakallu is an ancient village, being named in an inscription at Dāsarahlī (Bangalore 36), of about A.D. 750. At Nāgasandra, the stone containing the inscription (Bangalore 34), of the time of Ballala III, has also a gateway sculptured at the top (see last year’s Report, para 84) and the figure of a man with two heads. A new inscription was discovered here and three more at Kalkere.

_Tours: Exploration, Inspection of Temples, etc._

10. With a view chiefly of inspecting some of the more important temples of archaeological interest in connection with the Architectural Portfolio, I made a tour in portions of the Hassan and Shimoga Districts in February and March 1911. In connection with the note of Mr. J. H. Marshall, Director-General of Archaeology in India, on the subject of the conservation, etc., of the temples at Halebid and Belur, the Chief Engineer, in his No. 10555, dated 16th December 1910, had desired me to send a joint report by myself and the Executive Engineer, Hassan Division, with regard to the works required for the preservation of the above temples. As a joint inspection of the temples by the Executive Engineer and myself was deemed necessary, I wrote to the Executive Engineer that I would be at Halebid about the middle of February. In the meantime the Amīdar of Arskere gave me intimation of the existence of several new inscriptions in some of the villages of his taluk and also of two temples of some architectural merit at Hullekere and Māvattanhallu. With the object of finishing my work in connection with these inscriptions and temples before going to Halebid, I left Bangalore on the 2nd of February 1911.

11. Hullekere is a small village about 9 miles to the west of Konahalli, a Railway station on the Bangalore-Poona line. The Chennakeshava temple here, though small, is a neat structure in the Chalukyan style, standing in the middle of a cloistered courtyard, portions of which have gone to ruin. The outer walls are not profusely sculptured, nor are there horizontal rows of animals, etc., in succession, as in the temples at Halebid, Basaral,
Nuggihalli, etc.; but instead there are fine figures of Vishnu alternating with well-executed turrets and pilasters, with the names inscribed at the base, such as Nārāyana, Vāmana, Dāmōdara, Sāṅkaraśana, Aṁrūdhā, Aṁcāyuta, etc. The labels are affixed on some of the figures, of which there appear to be 24 in all, representing the 24 mārtis or forms of Vishnu. The temple has a fine tower in front of which we have the usual Sala and the tiger. Sala's figure is well carved and richly ornamented. In a niche on the east face of the tower, which resembles that of the Bācēśvara temple at Koramangala, Hassan Tāluk, is a richly carved figure of Kēṣava flanked by Bhadraśvara (see Plate 1). There is also a well-executed jagati or parapet in front of the temple, as in those at Koramangala, Sōmanāṭhapura, Bāsarāl, etc., with two well-carved elephants at the sides of the steps leading to it. All the figures on the outer walls are injured. The stone used is a kind of soft potstone which has exfoliated in several places. The interior of the temple is very dark. The image of Chennakēśava is pretty well carved. All the ceiling panels inside show good work, the central one being, as usual, the best of all. The ceiling panels in the porch and melā-kaṇya-pata are also well executed. The villagers told me that some of the images in the temple, such as Gaṇapati, etc., were removed some years ago at the instance of some officer. It is not clear why this step was taken. From an inscription in the temple (Areiiken 172) we learn that it was built in A.D. 1163 during the reign of the Hōysala king Nārasimha I, and the short inscriptions below the images referred to above, which are 18 in number, have to be assigned to the same period. The temple, which is in a fair state of preservation, deserves conservation. A plan and several photographs of the building were taken. The roof of the nāsavanga and the parbha-grīha is leaky in two or three places; it has to be made water-tight. A peepal plant has rooted itself in the tower and has already produced a crack, about an inch in width. The plant has to be destroyed at once as otherwise the tower is likely to be ruined in the course of a few years. In view of the havoc played by the peepul plant and other vegetation in the case of several temples of archaeological interest, I would suggest as a precautionary measure the supply of bottles of the "scrub eradicator" to the Pātels of the villages in which good temples exist with full instructions as to the mode of its use. In case the D. P. W. officers themselves can attend to this important work, so much the better.

12. The Sāptamātrikā, Iśvara and Aṇjanēya temples in the village were also inspected. In the last is placed a sculptured slab with the figure of a man riding a horse and a servant holding an umbrella behind. This the villagers call Sōmeśvara. It apparently represents some chief. The Iśvara temple, which is mostly buried in the bed of the large tank near the village, contains besides a hāga, pretty figures of Gaṇapati, Bhaiṛava and Vīrahadra. A new inscription was discovered in a field to the south of the village. I was told that an inscribed slab was built into the sluice of the tank, but as it was under water it was not possible to copy it. On my way to Hullekere the Brāhdeśa temple at Sōmenāṭhali was examined. Though with a very plain exterior, the temple has good pillars and an ornamental doorway inside. It is probable that this doorway originally belonged to the Chennakēśava temple at Hullekere, where we now find a rough wooden doorway in place of the original one in the nāsavanga.

13. From Hullekere I went to Māvutthānalli, inspecting on the way Yaḍavānalli, Lākṣmēśvāhali, Kanchīnakōvi Marāṭi, Būḍhāhali, Jājūr, Bēndēkere, Sāvantānalli, Bāgavār, Arakere, Belvalli and Kōḷīguma. At the 1st village a buried inscription stone near the Mallēdēva temple was excavated and the inscription copied. Near the Basvaranga temple in the 2nd village an old inscription of the Gaṅga period was discovered. Unfortunately the top of the stone is broken. It is a Jaina epitaph, pointing to the place having once been a Jaina settlement. Kanchīnakōvi Marāṭi is a hillock to the north-east of Kallangere, strewn over with the remains of several temples. It appears that many of the stones were removed and used for the bund of the Kallangere tank. The Marāṭi is supposed to be the site of an old city and it is said that gold coins are picked up there occasionally. In one place a mutilated headless image was found with a mostly defaced Kannada inscription in two lines on its pedestal, only the letters ỵa and ṣa at the end of the lines being legible. It is apparently a Jaina image, presumably of Pārśvanātha, as indicated by the coil of a serpent at the back. At Jājūr a new inscription was copied near the ruined Kallēdēva temple; and
at Bendekere 3 new epigraphs were found—1 in the Gopālakrishna temple, 1 on a buried stone to the right of the Rāmēśvara temple and 1 on the sluice of the tank. On the slab containing the inscription in the Gopālakrishna temple are sculptured a figure of Narsimha in the act of tearing out the entrails of the demon Hiranyakāśipu and a figure of Vishnu below it. In the Rāmēśvara temple, which is a pretty good structure facing the south, there is a well-carved figure of Vishnu in the cell opposite the entrance and a linga in the cell to the left. The epigraph discovered here is very artistically executed. It contains nearly seventy lines and is excellently preserved by reason of having lain buried beyond the reach of injury. It took nearly two hours to unearth the stone. At Savantankallu I came across a sculptured stone slab, 6" x 4", probably of the Ganga period, representing the scene of a spirited battle, but without any inscription. The Venkataramana, Bānēśvara, Kēśava and other temples at Banavīr were inspected. The remains of the fort wall lead us to suppose that the fort was a lofty substantial structure nearly 20 feet high. There is also an old lofty compound wall which, it is said, once enclosed the residence of the ruler of the place. In the compound of the Kēśava temple are lying about several broken images and a well-dressed but uninscribed stone of the Hoysala period. I was told that these were dug up in the temple compound along with the image of Vēṅgūpāla, which is placed under a peepul tree. It is probable that excavation made here will bring to light among other things the remains of an ancient temple. In several houses I found pillars and other members of old temples put to various uses. There are several indications of the antiquity of the place. In the inscriptions the village is called Bānavar. From this, coupled with the name of the god of the place, Bānēśvara, it may perhaps be presumed that the village had something to do with the Bāma kings, though the names are otherwise accounted for by tradition. At Arakere the Chemarakēśava and Rāmēśvara temples were examined. The former is known as a trikutipitha or three-celled temple, Chemarakēśava being the chief deity; the other cells contain the figures of Vēṅgūpāla and Lakshmi-
narasimha. On the outer walls there are at intervals rough figures of Vishnu alternating with turrets. The Rāmēśvara temple, which is exactly like the temple of the same name at Bendekere, has an excellently carved image of Vishnu leaning against the wall opposite the entrance and the linga in a cell facing the east. There is also in the temple, leaning against the east wall, an image of the sun, which is exquisitely carved and richly ornamented. The villagers call this Viśnubhadra. Both the images were photographed. The tower of this temple is built of granite in receding squares ending in a kalāka, resembling in some respects towers of Pallava architecture, but without any sculpture whatever. In the bed of the tank to the west of this temple was discovered a big viragala with an inscription which refers itself to the reign of the Ganga king Briyappa. At Belvali a seated image, about 18 inches high, of the village goddess Elukōṭeyyamma was dug up on the site of a ruined temple. The image is well carved, the stone used being a white kind of potstone resembling marble. It was handed over to the patel of the village, who was directed to preserve it in the newly built temple close at hand. The last village inspected on the way to Mavuttanhalli was Koligunda. Here several new inscriptions were discovered: 3 in the steps of the tank in front of the Kēśava and Bānēśvara temples; 1 in the bed of the tank; 1 on the doorway of the Kēśava temple; 2 in front of the Anjaneya temple; 1 in Tammadi Nanjappa's back yard; 1 near the Kallēśvara temple; 1 on a wedge-shaped small stone, about 1 foot square, in the possession of Talavara Ranga; and 1 in the Honnamma temple to the south-west of the village. Besides, 2 inscriptions (Arasikere 4 and 194) of this village, which are printed from copies supplied by the villagers, were corrected and completed. I was informed by some of the villagers that a set of copperplates was in the possession of Tammadi Nanjappa, but nothing could induce him to show the plates to me. The same was the case with the patel of a neighbouring village named Timmalāpura. This unwillingness on the part of owners of copperplates to show them to others, not to speak of parting with them even for short periods, whatever be the cause, is to be deeply regretted.

14. The Mahalingēśvara temple at Mavuttanhalli, a village situated at a distance of about 6 miles from Banavir, is a small structure in the Chalukyan style. The tower and the outer layers of some of the walls have come down. There are only a few sculptures here and there on the outer walls; but the unworked projections on the
stones fixed in their places on the walls intended for carving images lead us to the conclusion that the exterior of the temple was left in an unfinished state owing to some reason or other. The interior, however, shows artistic work of a unique kind, not usually met with in other temples of this style of architecture. The temple has 3 cells with the \textit{liṅga} in the cell opposite the entrance and the images of Nārāyana and Harihara in the others. Every one of the ceiling panels is beautifully executed. There is no elaboration of details as in other temples but delicate work of a superior kind which at once captivates the eye. Several of the panels are in the form of lotuses with their petals arranged in beautiful colors, which have not faded, though nearly 700 years must have elapsed since the temple was built. The panels over the three cells are exquisitely designed and executed. They look like mosaic work wrought in various colors. The other images in the temple are Gaṇapati, Mahāshāmarādinī, Subrahmanya, Virabhadra, Hayagrīva, Nāga-dāmpati and a Nāga. Every one of the figures is beautifully carved, the stone used, which is of a creamy color, adding considerably to its beauty. It is surely a matter for wonder that most of these images are intact, though the temple is dilapidated and not even secured with a lock. With considerable difficulty all the images were photographed. This temple deserves conservation. It need not be restored but must be prevented from lapsing into further ruin by strengthening the walls with brick and mortar and making the roof water-tight. There must be some inscription connected with the temple, but none was found, though a diligent search was made. It is probably buried in the débris in front of the temple. In an inscription newly discovered in a field of the patael of the village, the god of the temple is named Śrī-Ballākā-Harihara-Nārāyanēśvara, though the villagers call it Mahāṅgāśvara. This name seems to give us a clue to the period when the temple was built. As stated before, two of the gods in the temple are Harihara and Nārāyanā. The third, which is the \textit{liṅga}, may have been set up during Bāllaḷa’s reign and named after him. If this surmise is correct, the period of the temple would be about A.D. 1200. Another epigraph was found on a pillar in front of the Kariyamma temple.

15. The places that were visited in the neighbourhood of Māvuttanhalli were Tirupathi, König_YELLOW_ahli, Singanhalli, Mathada Hosalli and Mādhanhalli. A new inscription was copied at the 1st village; 2 at the 3rd—1 at the entrance to the village and the other at the Kanuvé Rāmēśvara temple at the foot of Siddharabettā to the east; and 2 more at the 4th. The Baiḍēvē temple near Singanhalli was inspected. This and the Kanuve Rāmēśvara temple have towers resembling that of the Rāmēśvara temple at Arakere (para 13). At Singanhalli a palm-leaf manuscript was produced by a villager for inspection. It is about one hundred years old and gives the information that one Singa-jōgi having built the village, it became known as Singanhalli; and that one Kari Kainvēganda built or renovated the Baiḍēvē temple. The inscription at the Kanuvé Rāmēśvara temple is an important Vijayanagar record, as it is the only one that I have seen in which supreme titles are applied to Rāma-Rāja.

16. From Māvuttanhalli I proceeded to Jávagal, inspecting on the way Moṣale, Sankehalli and Mallidēvihalli. Two new inscriptions were found at Moṣale and one at Sankehalli. In front of the Anjanēya temple in the latter village is a mud shrine in which a figure said to represent one Ajappa, who built the temple, is set up and worshipped. It is worthy of note that many Lingayats of this village and the surrounding parts are named after Anjaneya, the deity of the village. At Jávagal the Lakshminarasimha temple was inspected. It is a good specimen of Chalukya architecture with a tower and with rows of animals, etc., on the outer walls. It has also like the temples at Hullekere, Sōmanāṭapura and Kōramangala a \textit{jagati} or parapet in front; but a brick wall has latterly been built on the \textit{jagati} which has also been attached front \textit{maṇḍapas} with a lofty outer entrance, so that the front view of the temple is that of a Dravidian structure. The tower and the sculptures above the eaves are plastered with mortar, with a view probably to preserve them from injury; but this mostly conceals the carvings. On the outer walls, beginning from the bottom, we have these usual rows of sculptures:—(1) elephants, (2) horsemen, (3) scroll work, (4) Purāṇic scenes, (5) Vīyalis or śādulās, (6) swans, (7) large images with canopies, (8) cornice, (9) turrets and (10) eaves. Above the eaves all round there are at intervals turrets with \textit{kaiḍas}. These are also plastered and a brick parapet wall built all round the roof. On the \textit{jagati} in front of the
temple there are from the bottom the same four rows as those on the walls; but above these we have (5) a row of turrets and (6) a row of columns with figures between, as in the temple at Somanathpur. Altogether there are 157 large images on the walls, of which 77 are female and the rest male. On the east wall the second figure from the north stands with what looks like a staff in the right hand and some fruit in the left and wears, besides a long coat and a hood, a belt-like thing in the manner of a sacred thread. May it represent Lakulīśa? Similar figures at Halebid are said to represent Puskaraśāri. The temple is a three-celled one—tīrṇakālā—with Kēśava in the chief cell, Gopāla to the right and Lakshminarasimha to the left. Though occupying a subsidiary cell, Lakshminarasimha is regarded as the chief deity. Tradition has it that the image of this god, which was formerly in the hill known as Hariharesvarabeta, revealed itself in a dream to the Hoysala king Vishnuvardhana, who brought it from there and set up here. The usual story of a cow dropping milk over the image is also related; and a rafter, $4\frac{3}{4} \times 6\frac{1}{4} \times 4\frac{1}{4}$, is shown as having been prepared from the Tulasi tree which overshadowed the image when at Hariharesvarabeta. Though a Vishnu temple, figures of Ganapati and Mahishāsuramaradīni find a place in the niches of both the sides of the chief cell. The ceiling panels are all well executed, some of them being nearly two feet deep. The temple is in a good state of preservation. No inscription relating to the construction of the temple was found in the village. I was told that some years ago an inscription stone was chiselled out and used for the pavement of the front mantapa! Though there is no regular inscription to help us, still the period of the temple can approximately be fixed by the names of the sculptors discovered on the outer walls. For here also, as at Nuggighalli and Somanathpur, are labels below some of the large images giving the names of the sculptors who executed them with sometimes the names of the gods also. Altogether 21 such labels were copied. Among the sculptors may be named Mallitta, Chikka Mallitta and Makasa. The first name occurs in 10 places, the second in 3 and the third in 5. We know that Mallitta had a great deal to do with the execution of the images on the outer walls of the Nuggighalli (A.D. 1249) and Somanathpur (A.D. 1268) temples (see last year's Report, para 25). We shall not therefore be far wrong in assigning the construction of this temple to about the middle of the 13th century. A new inscription was found on the ceiling of the front mantapa. The Gangadharasvam, Veerabhadrā, Chandranātha and Banaśankri temples were also visited. The first two show some good work, though in ruins. On the pillars, beams and other members of the first temple were found masons' marks, such as Varuna (west), Vāyu-madhyā (north-west), etc., incised in characters of the Hoysa lapiperiod. A new epigraph was found on a beam of the second temple. On the outer walls of the third, which is a Jaina temple, are rows of the Tirthankaras here and there. A few other sculptured slabs found here do not appear to belong to this temple.

17. While at Jāvagal, I surveyed the neighbouring villages—Neralige, Tīmmanhallī, Dyāmēnallī and Bārīkāṭ Bāchēnallī, and explored portions of the Bāchēnallī kēdu and Aṇēssattābore. A large śivalīga of the Gangā king Mārasimha's time was discovered in the first village. This slab, about 6' × 5', forms the roof of what is called the Kōrūgal-mantapa in the middle of the village. It is an important find, as its sculpture elucidates the meaning of a doubtful expression occurring in some of the Gangā records (see para 77). The credit for its discovery is entirely due to the Amīdar of Arskere, who also facilitated the discovery of several others in his Taluk by the intelligent interest he took in my work. Other discoveries were one inscription at each of the other villages mentioned above, one in Aṇēssattābore and one in Beldēvaragudi-tītu.

18. On the 16th of February I reached Halebid. All the temples of the place were closely examined. Though the celebrated Hoysalēvara temple has been described by experts and information about it is available in published works, still a few more details about it may not perhaps be quite devoid of interest. The temple has four doorways, two on the east, one on the north and one on the south, with beautifully sculptured lintels containing the figure of Tāṇḍavēsvara in the centre flanked by mākara on which Varuna and his consort are seated. At the north doorway there is only one dīrghapālaka standing; at the first doorway on the east there is none, but at the second and at the south doorway there are two. In point of workmanship the south doorway...
is the best; and no wonder, as it is supposed to be the one through which the king entered the temple from his palace situated to the south-west. The big figure of Garapath in the south of the temple compound is supposed to have been at the south outer gate of the temple. At all the doorways there are at the sides of the steps two tower-like niches with two more opposite to them at some distance on the same level on the east but on a lower level on the north and south. Beginning from the right side of the north doorway runs along the whole of the east face of the temple up to the left side of the south doorway a jagati or parapet, about 11 feet high, consisting of these friezes—(1) elephants, (2) lions, (3) scroll work, (4) horsemen, (5) scroll work, (6) Puranic scenes, (7) makara, (8) swans, (9) alternate seated and standing figures surmounted by a cornice with bead work, (10) miniature turrets with intervening lions and figures in front, and (11) a rail divided by double columns into panels containing figures, sometimes indecent, between mostly ornamented bands. Above this come perforated screens surmounted by the caves. The buttress-like structure in the middle of the east face, however, forms an exception to this arrangement, because on it in place of friezes 9 to 11 we have a row of large images with ornamental pedestals and canopies as on the west face of the temple. Above this there is a plain cornice and above this again plain pilasters with an ornamental gateway on the north, east and south faces, the whole surmounted by caves which differ considerably in make from those of the rest of the east face. This anomalous structure, which encloses a small cell in the interior known as the dark room' and is the only portion on the east face with a row of large images, must be a later addition. It could not have formed a part of the original plan. The terrace on which the temple stands and which closely follows the contour of the building, also proves this, seeing that no such structure is indicated in it. It may be noted here that in all temples which have a jagati, the rail or the uppermost frieze contains, as a rule, some indecent figures: that appears to be the portion reserved by sculptors for this purpose.

19. Beginning from the right side of the south doorway runs, above the frieze of swans, a row of large images with various kinds of ornamental canopies and pedestals decorated with scroll work along the whole of the west face up to the left side of the north doorway. There are also on the west face at regular intervals 6 car-like niches, about 15 feet high, in two storeys, on which we have only the first 5 friezes, the row of large images breaking off here. There are also a few large figures on the niches, but they are of a different size and on a different level. Each niche has two large figures on the outer right and left walls in both the storeys, the upper ones being sometimes excellently executed. In place of the Puranic frieze we have here a broader one containing standing figures with intervening miniature turrets. As the eaves of the lower storey in all the niches partly conceal the large figures on the wall on both the sides, it may perhaps be presumed that the niches are later structures. The number of large figures on the west face is 231, of which 167 are female and the rest male. Their position on the wall is as follows:—from the right side of the south doorway to the 1st niche 48, 30 female and 18 male; from the 1st niche to the 2nd 18, 10 female and 8 male; from the 2nd niche to the 3rd 18, 8 female and 10 male; from the 3rd niche to the 4th 118, 69 female and 44 male; from the 4th niche to the 5th 18, 11 female and 7 male; from the 5th niche to the 6th 18, 12 female and 6 male; and from the 6th niche to the left side of the north doorway 48, 27 female and 21 male. The figures representing the gods and goddesses of the Hindu pantheon may thus be analysed:

Ganēśa, seated or standing, 4; Subrahmanya on peacock 1, under canopy of a seven-heaved serpent 2; Siva as Unāmahēśvara 8, as destroyer of the demons Gājāsura, Jalandhara, Andhakāsura, etc., 25; Vishnu, seated or standing, 15, as Vaiṣṇava 12, as Varaha 2, as Narasimha 4, as Vāmana 1 and as Trivikrama 1; Brahma 4; Harihara 1; Dakshināmurti 1; Bānirava, the only male nude figure, 6; Pārvati including Durgā, Kāli, Mahākāli, Ardhanārīsvarā, etc., 15; Sarasvatī, seated or standing, 9; Indra 2; Garudā 1; and Śiva 1. There are also figures of Andhakāsura, Arjuna and Rāvana. Mōhini, the only female nude figure, occurs several times, adorned with serpents. The figure said to represent Dakshināmurti wears a long robe and hood with a staff in the right hand and a disc called chandikā in the left instead of the fruit noticed at Jāvalgal (para 16). It occurs, as a rule, along with Mōhini not only here but also in other rows. The Puranic story of Śiva falling in
love with Māhīni, a form assumed by Viṣṇu, appears to be indicated here. The other parts of the temple where we have large figures are the buttress-like projection referred to above (see previous para) in the middle of the east face and the shrine of the Sun to the east of the large Nandi-maṇṭapa. On the former there are 29 figures, 18 female and 11 male, while on the north and south walls of the latter there are 21, 15 male and 6 female. It is said that corresponding to the shrine of the Sun there was also a shrine of the Moon to the east of the small Nandi-maṇṭapa. A few noticeable features in the sculptures on the walls may also be mentioned here. In the 16th large figure from the south doorway whiskers and mustaches are beautifully shown. Several of the female figures, especially dancing girls, are represented as wearing breeches. Several horses are adored with ornamental housings and horsemen as a rule wear long boots. In the Purānic frieze —to the right of the 1st doorway on the east are seen figures with coats; to the right of the 2nd doorway, a figure with a long coat and kausālāpad; to the left of the 3rd niche the chariots of Rāma and Rāvaṇa have spring wheels; to the right of the same niche is a figure with a long coat and hood and a staff under the armpit, said to represent an officiating priest of the Kāpālīka sect; to the left of the 6th niche, in the battle between Kṛṣṇa and Arjuna, a soldier is using a telescope; and to the right of the same niche a seated figure of Daksinākārti wears a long coat with buttons. Curiously enough, the Purānic frieze on the projection to the right of the 6th niche is made similar to the corresponding frieze on the niche itself. This is apparently a mistake made by the sculptors, as nowhere else in the temple are the two friezes like each other, the one on the niches having nothing to do with the Purāṇas but simply bearing figures representing the 11 Rudras, the 12 Aṭṭiyas, the 8 regents of the directions, the 24 maṭras of Viṣṇu and so forth. About 90 labels, mostly consisting of names of sculptors, were copied on the outer walls. The names which occur several times are Māhīnaka, Māhīna, Ballapa, Bāhīha, Kṛtapa, Bama, Balaki and Rāvāja. The only label that was found explaining the Purānic scene above it was Durvaśa radhe, a mistake for Durvāśana radha (i.e., the Killing of Duvarśa). The period of these short inscriptions may be supposed to be the middle of the 12th century, as Belur 239 lends us to infer that the temple was built or completed in the reign of the Hoysala king Nārasiṃha I (1141-1173). There were also found on the basement of the small Nandi-maṇṭapa nearly 30 small inscriptions, consisting mostly of masons' marks such as padma (west), padmapa-bhelaga (northeast), Indra (east), Agni-Indra (southeast), etc.

20. As is well known, the temple is a double one with a small intervening cell. Both are exactly alike inside with well-carved doorways and lintels and with beautifully executed divedrapalakas and female chari-bearers at the sides. There are 2 niches on both sides of the doorway and 2 more a little beyond, facing north and south. There is, however, an additional niche in the south temple to the right of the south entrance. The lower panel of every niche has the figure of a man stabbing two tigers on both his sides. The four pillars in the navaranga of both the temples had each 4 standing figures on the four faces fixed on the capital; but now there are only 6 left in the north temple and 5 in the south. It is probable that every pillar on the east face had such a figure standing out on its capital and supporting the eaves above as in the Belur temple, but all that we have now are two figures at the 2nd doorway on the east. These images are known as madanakai figures in Kannada. They are mostly female. The small cell between the temples has a porch and two niches on both sides at some distance. Opposite to this cell is the 'dark room' enclosed by the buttress-like projection on the east. The ceiling panels in the interior, though comparatively large in size, do not show very good work. A new inscription was discovered on the steps of the 2nd doorway on the east. Two mutilated sculptures of the Hoysala crest, i.e., of Saṅkha stabbing the tiger, are lying in the compound, one near the big figure of Ganaṭapi in the south and the other to the south of the large Nandi-maṇṭapa. It is not clear where these were placed formerly. The inscribed pillar to the south of the temple in the compound was closely examined. The inscription on it, Belur 112, which records the self-sacrifice of a general named Lakṣmaṇa and of his wife and followers on the death of Bālabīla II, is unfortunately unfinished, stopping in the middle of a verse; and it is not known where the record is continued. The top portion of the pillar is gone. Around the middle portion are sculptured 8 male figures, several of which are represented as cutting off their own heads with swords. The north-west figure on the pillar is
interesting as it affords another illustration of the practice of "offering the spring ing head" (vidhāte-gota) by a devoted servant on the death of his master (see Report for 1908-09, para 16). The figure is seated with folded hands in front of a bowed elastic rod with its cut off head springing up with the rebound of the rod. The southeast figure holds its own cut-off head by the hair with the left hand, while the west figure is in the act of cutting off the head holding the top-knot of the hair with the left hand. The others are in various stages of preparation for the self-sacrifice. Most of the figures wear a lōdar or badge on the left leg as a mark of devotion to their master and determination to die with him.

21. The large mound in the south-west of the compound of the Hoysalēśvara temple represents, no doubt, the site of a former temple. Further, it is very likely that there was an inscription relating to the construction of the Hoysalēśvara temple set up somewhere near the south doorway as also a stone at the same place on which the unfinished epigraph on the pillar near the mound was continued. Unfortunately, neither of them is now forthcoming. It is just possible that the mound may have one or both of them buried in it. For these reasons it was thought very desirable to have the mound excavated; and as a preliminary step it was arranged to carry a trial trench across the mound. But, as sufficient labor could not be had at the time, the work did not make as much progress as I wished. The excavation went on slowly for a few days and the result was fairly satisfactory. Portions of the basement of the garbha-grīha and navavarga of the temple which once stood on the site were exposed. A few pillars and slabs forming part of the ceiling were also unearthed. From these one may presume that the temple was a small neat structure. Even with the necessary labour at our command it would take not less than a month to clear the whole mound. So, I stopped work with the hope of resuming it at some favorable time in future, in order that I might be able to carry out my programme which included a tour in the Shimoga District.

22. The Jain temple at Basihalli were examined. They are 3 in number, standing in a line, all facing the north, the middle one being a small plain building. The temple to the west has an image of Pārśvanātha, about 14 feet high. The navavarga is very beautiful with a well-carved circular ceiling panel, about 12 feet in diameter, and black stone pillars, beautifully polished and apparently turned in a lathe, which are elegantly decorated with head work. Such fine pillars are not found anywhere else in the State, though a few of the same kind but of comparatively inferior workmanship are seen in the navavarga of the Belur temple and of the Akkanā-basti at Sravaṇa Belgola. There are 5 niches, 3 to the right and 2 to the left facing one another with 2 more at the sides of the outer entrance. It is probable that each contained a figure once, but now all are empty. We have also in the navavarga a stout seated figure of Sārvabhadraśyakha to the right of the inner entrance and a figure of Kṛishmāṇḍini in the sukhānāsi or vestibule seated to the left. The image of Pārśvanātha is, as usual, flanked by his Yaksha and Yakshi, etc., Dharaśpatra and Padmāpati. The front navatapa, which has also a good ceiling panel, is supported by pillars which are ornamented with bead work. The outer walls of the garbha-grīha have some sculptures at the top. The stone containing the old inscription Belur 123, which had been lying near the Lakkana-Virāṇa temple to the south of Halebid, was directed, for greater safety, to be removed and placed at the entrance of this temple. The middle temple, which is dedicated to Aṇḍinātha, has a small image, about 2½ feet high, flanked by Gomukha and Charkeśava, the usual Yaksha and Yakshi in this case. In the navavarga there is a seated figure of Sarasvati to the right and Gānadhara's feet to the left, both enshrined in a porch-like navatapa. The original image of Aṇḍinātha, a stout seated figure about 3 feet high, is, owing to mutilation, now kept in the navavarga of the temple to the east. The latter, dedicated to Sāntinātha, is similar in plan to the first temple, but without any carving whatever. The doorways of both the temples are nearly 13 feet high. Sāntinātha, about 14 feet in height, is flanked by Kimpurusha and Mahāmāṇasi, his usual Yaksha and Yakshi. In the garbha-grīha there is a flight of steps on both the sides to reach the head of the image for anointing purposes. With some difficulty a photograph was taken of this image. Three new inscriptions were discovered on the pedestals of the chief images in the three temples. The inscription in the third temple is important as it enables us to fix its period which was not known before.

Archl. 10-11
23. The Kēḍārēsvāra temple resembles the Kēśava temple at Sōmanāthapur in some respects: the terrace on which it stands is supported at the angles by figures of elephants facing outwards; and the row of large images on the walls begins on the east face at the corners on both sides of the entrance where the jātis or railed parapet ends. The friezes on the outer walls are the same as those in the Hoysalēsvāra temple with one exception, viz., in place of lions there we have horsemen here. But the figures of this temple are smaller and sharper in outline and sometimes more elegantly executed. As portions of some of the friezes do not belong to this temple, the incongruity is, as a matter of course, marked in several places. The number of large figures now found on the outer walls is 176, of which 90 are male and the rest female. This proportion appears to be exceptional as in most temples of this kind the female figures always outnumber the male. On the south face are two labels stating that the figures above them were executed by the sculptor Māja. But I am not sure if these images originally belonged to this temple. Here also we have on the west wall a figure of Pārashurāma with the usual long coat and hood, but wearing, in addition, a neck ornament and sandals with a snake entwined round the right hand. The temple has 3 cells, that in the north having now no doorway. The south cell has the jamb of a Vishnu temple with the lintel of a Śiva temple placed over them. Each cell has 2 niches at the sides. The niche in the south-west is unlike the others in formation; this is unusual. The ceiling panels are flat except the four in the middle assailas. In the compound are strewn in confusion sculptures and architectural members brought from the ruins of several temples in Halebid in connection with the restoration of this temple. It has to be mentioned here that as a result of the vandalism of ignorant contractors in their eagerness to procure carvings and slabs for the restoration work, many fine sculptures and inscription stones have been broken or destroyed. As instances, I may point out the mutilated sculptures dug up and left at the site of the ruined Panchalingēsvāra and other temples and the inscription stone, converted into a door-post, lying at the gate of the Hoysalēsvāra temple with the letters chiselled out. A new inscription was discovered in the field to the south of the Kēḍārēsvāra temple.

24. A few other temples in the village were also examined. A new inscription was copied near the Gangapati temple. In the Ranganātha temple, a small neat building with a well-carved image of Ranganātha, two inscriptions were found on the beams. The Virabhadrā temple has a row of large figures on the walls of the garbha-griha with the Hoysala crest in front of the tower. The Hoysala crest is also found in the Rudraśva temple to the south-west of the travellers' bungalow. One more epigraph in the village was copied in the backyard of Kalingappa's house. The ruins of the five temples known as Panchalingēsvāra are situated to the west of the travellers' bungalow. It was from these that a large number of sculptures were obtained for restoring the Kēḍārēsvāra temple. The figures, sculptured slabs, pillars and beams that are still left in the ruins lead us to the conclusion that these temples, though small, were not very inferior to the Hoysalēsvāra temple in artistic beauty. Two more inscriptions were discovered near the hillock known as Beppagdaja: one on a large slab near the Nelambige or underground cellar to its north and the other on a boulder to its east. The former is an important record of the time of the Hoysala king Nārasimha III, while the latter is of interest as it refers to a channel led off from the Yagachi, the river that flows by Belur, for the water-supply of the Hoysala capital. The Nelambige mentioned above is supposed to have been an underground cellar of the palace during the Hoysala period and a hole with a stone pillar is pointed out as its entrance. The inside is mostly filled up with earth. This place has been noted down for excavation.

25. The villages visited in the neighbourhood of Halebid were Chatachathahalli and Ghatṭadahalli. In the former the Chātēsvāra, Tirumaladeva and Virabhadrā temples, which are all in ruins, were inspected and a new inscription discovered in the 2nd. The Chātēsvāra temple is a fine structure, though without sculptures on the outer walls. It faces the west and has 3 cells, with a figure of Vishnu in the cell opposite the entrance, a figure of the sun in the south cell and the linga in the north. All the cells have a sukhamandi or vestibule, which is a rare feature in temples of this style, that of the linga having a doorway with screens on both the sides while the others are left open. The Vishnu and Sūrya figures are well carved. All the 11 ceiling panels
in the navaranga are elegantly executed, the central one resembling that of the porch in front of the Iśvara temple at Arisikere. This appears to be the only temple of this style with a figure of Śriya installed as one of the principal deities. All the niches in the navaranga are empty. I was told that some years ago the figures in them were removed by some officer. Such things ought not to be tolerated. In this connection I would suggest the construction of a sculpture shed in some central place where, after removal from ruined temples, figures and sculptures of artistic merit may be preserved and studied. The exterior of the Ghatēśvara temple also presents a neat and elegant appearance. There is a porch in front with a good ceiling panel surmounted by a tower. All the three cells have also towers over them with a projection in front. There are again four smaller towers at the corners and one in the centre of the roof, the whole producing a very pleasing effect. The exterior of each cell has the appearance of a room having three bay windows on the three sides. The basement too bears evidence of architectural skill. The neatness and symmetry of this temple in every detail are noteworthy. In Ghatēdahalli the Kallēśvara, Gaṇapati and Kēśava temples were examined and a new inscription found in the first.

26. On the 17th and 18th of February a joint inspection was made of the Hoysalēśvara and Kēdarēśvara temples by the Executive Engineer, Hassan Division, and myself in connection with Mr. J. H. Marshall’s note. With regard to the first temple, my suggestions related to stopping leakage, replacing pillars and if possible beams by new ones in the north-east corner of the large Naṅdi-mantāpa, preventing the crushing of the friezes by the superincumbent weight on the north side of the bulging portion in the middle of the east face, and general maintenance of the structure; and with regard to the second temple, to completing the dripstones, using a glass sheet for the portion of the roof left open in the uḍāndai or vestibule, clearing and levelling the compound, and building a platform in the west of the compound for arranging the scattered sculptures. We also inspected the Pārvatēśa temple at Bastihalli and my suggestions with regard to the preservation of this building were these: stopping leakage, removal of the ugly mud structure leading to the madha-mantāpa, replacing the wooden props in the same mantāpa by stone pillars, and supplying ‘scrub eradicator’ for the destruction of vegetation.

27. I then proceeded to Belur, inspecting on the way Hebbāla and Bāṭēndahalli. Two new inscriptions were found in the latter village. The Kēśava temple at Belur has also been described by experts. Still a few more details about it may not be uninteresting. It stands on a raised terrace in the middle of a spacious courtyard, surrounded by temples and mantāpas, several of which are later additions, and adorned with a Dravidian gopura at the outer entrance. To its south-west stand the Kappē-Chennigaráya temple and the temple of the goddess Sōmanāyaki; to its west, the Viranārāyaṇa temple; and to its north-west the temple of the goddess Aṅḍā. Kappē-Chennigaráya is so named because according to tradition there was found in a cavity near the navel of the image a kappē or frog (see Mysore, II. 186). Chennigaráya is only another name for Chennakēśava. An inscription newly discovered on the pedestal of this image gives the important information that it was set up by Sāntale, the senior queen of the Hoysala king Vishnuvardhana. The god in the principal temple, though now called Kēśava or Chennakēśava, is styled Vijayanārāyaṇa in Belur 58 of 1117, which records its consecration. This is corroborated by an inscription newly found on the pedestal of the image itself, which gives Vijayanārāyaṇa as the name of the god and says that it was set up by Vishnuvardhana. Besides these two gods, a third, Lakshminārāyaṇa, is named in Belur 58, which registers grants for all the three. It is probable that the third god is identical with the image in the temple to the west which is now known as the Viranārāyaṇa temple. We thus see that the above three temples belong to about the same period. The garbha-griha of the Sōmanāyaki temple with a tower over it is also popularly assigned to the same period. The tower of the principal temple, which is no longer in existence, was, it is said, exactly like that of the Sōmanāyaki temple, only much larger in size. According to expert opinion, however, this tower is not in keeping with the style of architecture. The Balimaṇṭapa in front of the principal temple (which we may hence call ‘the Kēśava temple’ by its popular name to avoid confusion) is known as Nāganāyaka’s mantāpa owing to a Pālegār of that name having built it.
The Suvarnabhadra or Kalyanabhadra with a figure of Sugriva in it is said to have been built by Kapileshvar-Narasiraja Odya of Mysore and the front portion of the Somanathakshetra temple by a member of the Dalaiby family. Opposite to the Kappo-
Chennigadriya temple at some distance was discovered a stone containing a male and a female figure standing side by side with folded hands under an ornamental prabhavali or canopy. The rich dress and the ornaments with which they are decorated evidently indicate high rank. The male figure wears a cone-shaped cap, partly covering the ears, and a robe extending down to the feet with a cloth thrown over it. It also wears large ear-rings with four (?) diamonds each. The female figure is richly ornamented. Unfortunately the faces are injured though the other parts are intact. I venture to think that the figures represent Vishnuvardhana and his queen Sintale, who set up respectively the gods Vijayanatiya and Kappo-Chennigadriya. If so, they afford us an insight into the mode of regal dress and decoration in the early part of the 12th century. The other temples in the enclosure are the Narasimha temple, the temple of the Aiyars (or Sivalakshmya saints) and shrines of Ramanareshwara, VedantaSahika and Mahavishnu.

28. The Kesava temple has three doorways, on the east, south and north, the latter two being respectively known as the "Friday entrance" (Sukravara-bagiti) and "the Heavenly entrance" (Svaragoda-bagiti). The door-frames are apparently of a subsequent period as evidenced by the mutilation of the side pillars or their concealment by the figures on the jambs. This supposition is borne out by Belur 72 which tells us that the door-frames, door-lintels and perforated screens were caused to be made by Ballala II, the grandson of Vishnuvardhana. On the jambs of the east doorway are sculptured Mahamatha and Rati, rare figures in temples of this style; on those of the south, Hanuman and Garuda; and on those of the north, female chauri-bearers. The lintels have a projecting panel with the figure of Garuda, above which, flanked by makaras, we have on the east Narasimha killing Hira-
yukasipu, on the south Vardha killing Hiraanyaksha, and on the north Kesava. The north and south lintels are carved on the back also. At all the doorways there are, as in the Hoysalesvara temple at Halebid, two tower-like niches with two more figure as in the upper ones containing as a rule figures of Vishnu and the lower ones those of Virabhadra, Bhairava, Mahishasura-mardini and so forth. There are also at the sides of each doorway figures of sala stabbing the tiger. Beginning at the sides of the east doorway and extending beyond the north and south doorways up to the outer wall of the mukhamandapa, runs a jaguli or parapet containing these rows of sculptures—(1) elephants, (2) cornice with bead work surmounted by simhalattas or lion's heads at intervals, (3) scroll work with figures in every convolution, (4) another cornice with bead work, (5) small figures, mostly female, in projecting ornamental niches with intervening figures of Yakshas, seated inward; (6) delicately carved figures, mostly female, between pillars; (7) caves with bead work with a thick creeper running along the edge of the upper slope having at intervals beautifully carved small figures and miniature turrets, and (8) a rail containing figures, sometimes indecif, in panels between double columns surmounted by an ornamental band. Above this come perforated screens surmounted by the caves. They are 20 in number, 10 to the right and 10 to the left of the east doorway, running along the walls up to the left and right sides of the south and north doorways. Ten of them are sculptured, the two at the sides of the east doorway representing the Durbar of a Hoysala king, probably Ballala II, and the others various Puranic scenes. The pillars at the sides of every screen have on their capitals figures standing out supporting the caves. These madanakati figures, as they are called in Kannada, which are mostly female, are wonderful works of art. Once there were forty of them round the temple; it is fortunate that only two are now missing. Two of them represent Durga. Three are huntresses, one bearing a bow and the others shooting birds with arrows. The pose of the latter is imposing though perfectly natural. Most of the other figures are either dancing or playing on musical instruments or dressing or deco-
rating themselves. Several of them are represented as wearing breeches. The majority of the madanakati figures also occur in the 6th row in miniature.

29. Attached to the outer walls of the garbhagriha on the three sides are three elegantly executed car-like niches in two storeys, with Vishnu figures inside. Each storey is adorned with a parapet. On the niches are sculptured from the bottom upwards these freizes—(1) elephants, (2) lions, (3) horsemen, (4) scroll work.
with figures in every convolution, and (5) a rail with figures, mostly female, between double columns. There are figures on the outer walls of the niches in both the storeys. Opposite to these niches there are on a lower level three tower-like niches resembling those at the doorways and containing figures of Durgā, etc. Beyond the jāyati or railed parapet around the temple we have on the walls 80 large images, of which only 19 are female. The images are not in a continuous row as in other temples of this kind. The figures representing gods and goddesses may be analysed thus: Vishnu 32, as Lakshmīnārāyana 2, as Vāmana 1, as Narasimha 2, as Varāha 2, as Ranganātha 1, and as Balarāma 1; Śiva and Pārvati, standing, 1; Śiva as destroyer of Andhakāsa and Gaṅgāsa 3; Harilāha 2; Śukra 4; Pārvati including Durgā and Mahishāsura-mardini 5; Bhairava 2; Manmatha and Rati 1; also one each of Gaṇēśa, Brahma, Sarasvatī and Gāruḍa. There are also figures of Rāvaṇa, Daksha, Arjuna, Bali and Śrīkrishnā. Two of the large figures on the walls, Narasimha in the south-west and Ranganātha in the north-east, are enshrined in ugly structures which disfigure the temple. There are also figures of gods and goddesses in the 3rd, 5th and 6th rows. A few interesting sculptures in the temple may also be noticed here. The last madanakāśi figure to the left of the north doorway, which represents a huntress, is flanked by two small figures, of which the one to the left is represented as carrying a bamboo lath to the ends of which are tied a deer and a crane shot in the chase; while the other gets a thorn removed from the leg by a seated figure which uses a needle for the purpose. The second figure to the right of the east doorway holds in his hand betel leaves which are true to nature, while the small figure at its left side spirts scented water with a syringe. In the creeper-like canopy of the figure to the left of the north doorway is sculptured on a fruit a fly, perfect in every detail, on which a lizard is preparing to pounce. In the rail or 5th row — to the right of the north doorway are seen the king and queen seated witnessing a wrestling match; also 6 pandūrvams or Śaiva devotees with their heads covered; to the left of the same doorway a man with a long coat, hood and kammarband in the act of cutting off his own head before a seated goddess (perhaps Durgā) who stops him; and to the right of the north-east ugly structure a chain of destruction — the double-headed eagle or gandhāra-runda attacking a sarvabha, which attacks a lion, which in turn attacks an elephant, the latter seizing a snake which is in the act of swallowing a rat — with the figure of a sage wondering at the sight. In the 6th row, to the left of the north doorway is observed a female figure stripping itself on finding a lizard in the cloth. The lizard is shown to the left. Similarly, one of the madanakāsī figures is represented as stripping itself on finding a scorpion in the cloth, the scorpion being shown on the base. But people attribute some mysterious power to the figure in this row and believe that pouring oil over it wards off the evil effects of a lizard falling on the body. About 68 figures in this row are missing. In the 5th row, to the left of the south doorway is seen a female figure drawing a picture on a board; also a figure of Māhīni with the usual Daksānāmārti wearing a cheek long coat and kammarband. In the 3rd row are seen two figures carrying a bamboo lath on the shoulders with dead game tied at the ends, figures shooting with guns and a figure of Jina.

30. The work inside the Kṛṣṇa temple is finer in some respects than that outside. There is a raised veranda on both sides of the three entrances. The central pillars of the navaranga are similar to those of the Pārvatī temple at Halebid but not so beautiful. The large ceiling panel in the centre is marked by a richness of ornamentation and elaboration of details rarely found in other temples. There are four exquisitely carved madanakāśi figures standing on the capitals of the four central pillars, one dressing the hair, one with a parrot on the hand and the remaining two dancing. The bracelet on the hand of the figure with the parrot can be moved as also the head ornament of the one on the south-west pillar, thus testifying to the marvellous skill of the sculptor. Inscriptions were discovered on the pedestals of three of these figures. The ceiling panels in front of the entrances are flat and oblong in size with the figures of the ashtadikpālakas sculptured in three separate panels instead of one. Two other pillars in the navaranga deserve notice, the well-known Narasimha pillar and the one in front of the south dvārapālaka. The latter has eight vertical bands with fine scroll work in the convolutions of which are seen delicately executed figures representing the Hindu trinity, the 10 avatāras of Vishnu, the ashtadikpālakas and so forth. There are also lions represented with the faces of other animals. On a beam in front of the ekabhādi or vestibule are shown.
31. A few words may be said here about some of the other temples in the enclosure. The Kappé-Chennigaráya temple has two cells with entrances opposite to each. The chief cell with the figure of Kappé-Chennigaráya faces east, while the other with that of Vēṇugopāla faces north. The lintel over the sukhaundersi doorway of the chief cell has the figure of Lakshminárayána flanked by mākaras. Here Varūna is represented as seated under a canopy leaning against the mākara and not riding it as usual. On the lintel of the other cell we have the figure of Narasimha killing Hiranyakashipu, flanked on either side by a mākara, a Vīṣṇu figure and an elephant. The niches at the sides of the chief cell have figures of Lakshminárayána, while those at the sides of the other cell contain the figures of Sarasvatī and Gāṇeśa. Opposite to the Sarasvatī niche there is also another with the figure of Mahishásuramardini. As in the Kēsava temple there are verandas at the entrances. Three madanakai figures are seen on the pillars of the navaranga. Outside, the temple is plain without any sculptures. The Vīramārāya temple is a small neat building with a row of large figures on the outer walls. The number of the figures is 59, of which 23 are male and the rest female. The deities represented are Vīṣṇu, Śiva, Brahma, Sarasvatī, Pīrvati and Bhairava. The sculpture on the north wall representing Bhima’s fight with Bhagadatta and his elephant is very well executed. The Aṇḍāli temple has likewise figures on the outer walls. The basement and the top have also here and there rows of elephants, scroll work and Purānic scenes. The structure has the appearance of having been built with the materials belonging to some other temple. The figures on the outer walls are 31, 19 female and the rest male. Besides the usual deities, Lakshmi and Mōhini are also represented here. On the basement of the temple of the Aṭḍārs, both inside and outside, runs a frieze representing scenes from the Rāmāyaṇa.

32. A large number of new inscriptions was discovered in the Kēsava temple and outside. Besides those already mentioned, 2 were found near the south doorway of the Kēsava temple, 1 near the lamp pillar, 1 near the well, 1 on the west base of the balīmancapa, 1 on a stone cot in the kalāyānancapantha, 7 on pedestals of images, 7 on temple things in the storeroom and 9 on temple vessels and jewels in the Taluk Treasury. The Nanjanḍēśvara, Sānkarēśvara, Pāṭālēśvara and Amritēśvara temples were also inspected. A new inscription was discovered in the 1st and 2 in the 4th. In the shrine opposite to the entrance in the Nanjanḍēśvara temple there is a figure of Subrahmanya seated on the peacock with five faces in front and one behind. Usually the faces are represented thus: 3 in front, 2 at the sides and 1 on the back. The Pāṭālēśvara temple is so called because it is situated below the level of the ground. Viraśāiva tradition has it that on the death of Rāghavānka, a great Viraśāiva teacher and poet of the 12th century, his body which was claimed by both the Brahmins and Viraśāivas was transformed into the linga which is now worshipped in the temple. A new inscription was also found near the Belur tank. This tank, which is called Vīṇahusamudra, is known among the lower classes as Ammanakere or Bīṣṭammanakere, as the goddess Bīṣṭamma is supposed to have her shrine in the tank. Six new copperplate inscriptions were also found, 1 in the Taluk Treasury and 3 in the possession of Kōṇḍī Narayanaschar and others. The former was found on examination to be the original of the photographs received some years ago from the Secretariat (see Report for 1908-09, par 85). The latter relate to the Vīrayāmgar kings. A quantity of copper coins kept in a vessel in the Vīramārāya temple and some gold coins belonging to the temple kept in the Taluk Treasury were also examined.

33. The villages that were surveyed around Belur were Chikkā Māḍūrū, Dodda Māḍūrū, Gōvanhalli, Bomḍūrhalli, Chikkā Byāḍagere, Danayakanhalli, Kanāyakanhalli, Seṭṭikere, Koraṭikere, Karagad, Bandūrū, Channahalli, Mālīgere and Chikkkoli. A new inscription was discovered in each of the 1st, 2nd, 8th, 9th, and 10th villages; 2 in the 3rd and the last, and 5 in the 12th. At Gōvanhalli a copy of a copperplate inscription, produced by the shnbbhog of the village, was also transcribed.
The original plates are said to have been buried or lost. The inscription copied at Karagada is an important record of the reign of the Ganga king Mārasimha. The village is so called because, according to tradition, the goddess Lakshmi-devī, whose temple is situated at some distance to the west, lost her kara-gadaga (hand bracelet) in the large tank of the village. The village appears to have been an important place once. It has 3 gates and it appears that at the west gate stood a fine temple known as the Singēvara, the materials of which were removed to Belur some years ago. Lakshmi-devī is an important deity of the place. She is said to be the consort of the god Chennigarāya or Kēsava of Belur, her jātre taking place a week before his. The 5 records found at Chamahalli are all viragal of the time of the Housala king Sūmēsvara. Some of them are smeared with oil and worshipped, thus rendering the task of decipherment doubly difficult.

34. While I was in camp at Halebid, the Executive Engineer, Hassan Division, wrote to me that he would be in Belur on the 15th February and that if I could also arrange to be there then a joint inspection might be made of the temple. According I left Halebid on the 15th, inspected the Belur temple along with the Executive Engineer on the 16th and returned to Halebid the same day. Suggestions were made by me with regard to the restoration of the outer tower, the removal of the structures put up in the south-west and north-east of the temple, and the dismantling of the smooth mud structure known as the nagarkhana. A few necessary minor repairs were also suggested. I would here add two more suggestions for the consideration of the authorities concerned. The modern lamp-posts standing prominently on the terrace detract from the beauty of the front view. They must be removed to some less prominent place below the terrace. Peepal plants are seen rooting themselves on the roof in front of the virbhagrika of the Kēsava temple as also on the north side of the Kappe-Chennigarāya temple. These have to be destroyed at once by the use of the scrub eradicator or any other known remedy. Delay, especially in this case, is very dangerous.

35. Leaving Belur on the 2nd of March, I went to Belgāmi, Shikarpur Taluk. On the way a new inscription was found at Saulanga. A māstikāl (maṇḍa-salā-kāl) in front of the musafarkhana at Saulanga is worth noticing. It is not like the usual stones having a post sculptured on them with an arm and hand projecting from it, but is in the form of a regular viragal with three sculptured panels. The lowest panel has two female figures, richly dressed and ornamented, standing side by side with the right hand raised at right angles to the arm and holding a lime between the thumb and forefinger. Flames of fire are shown as encircling their heads. In the upper panels are some female figures doing something the meaning of which is not quite clear but which is probably intended to show the manner in which satis are honored in the other world.

36. Belgāmi is a place of considerable antiquity, being named in Shikarpur 134, of about A.D. 685. It was an important city at one time, as evidenced by the ruins of temples and other structures representing almost every creed which meet the eye everywhere. The backyards of many of the houses were once the sites of temples and the owners have put the temple stones to various uses. Though there is no trace of any Jain basti now, figures of Jinas are found lying in a mutilated condition in several parts of the village. One of them, about 10 feet high and 4 feet broad, is lying on its back with broken legs near Madār Sab's house. The villagers call this Bēṭāla (or coblin) and it appears that this part of the village was named Bēṭāla-koppalu even in official records. It is amusing to hear that when children fall ill the villagers make vows to this image and pour oil into its naval. Another, a stout seated figure, about 4 feet high, is seen in Yallāpur Holeyappa's backyard with broken hands and a severed head. I wanted to take the head to the office, but the owner of the backyard, a Lingayat, objected, stating that the image was being worshipped by him almost every day! A Lingayat worshipping a headless Jina image every day is something difficult to imagine, unless it is due to crass ignorance. Another seated image, about 2 feet high, broken across the breast, is lying near the pond known as Badaghonda. A fourth seated figure with a canopy, about 3 feet high, is found under a mango tree in Kīṭṭā-dahallī Chamabasappa's field. It is on this that the inscription Shikarpur 134 is engraved. A fifth standing image with a canopy, about 2¾ feet high, is found in the backyard of Bhārangi Chamabasavan. A panel, about 3' × 3', with male
chaunri bearers at the sides, from which the central Jina figure has been removed, the nukhtode or triple umbrella still remaining, is lying half buried in the backyard of Chaurada Basavalingappa. There is also at the same place a fine figure of a male chaunri-bearer, about 4 feet high, buried up to the breast. The places indicated above are no doubt sites of former Jaina bastis. Among other mutilated images scattered here and there may be mentioned Tārā Bhagavati lying under a tamarind tree in Balli Kādappa’s field; Dattātreyā, seated with three faces and four hands, about 3 feet high with canopy, on the bund of the Jiddikere tank; Narasimha killing Hiranyakashipu, the latter standing instead of lying on the lap as usual, on the same bund; Umāmahēśvara, about 4 feet high, in front of the Īśvara temple near the pond named Onakehonda; and Mahāshāmarāndarā, standing about 4 feet high, in Jalagāra Aṃnappa’s field. These places are also apparently the sites on which once stood temples enshrining the above images.

37. Belgaum has even now a large number of temples, though many of these are in a dilapidated condition. The Kēḍārēśvara temple is the finest and perhaps the oldest in the place. It is a trikūṭakalū facing east with linga in the west and south cells and a figure of Viṣṇu in the north cell. The linga in the south cell is said to represent Brahma. The chief cell has a sukhānḍa with a doorway on both sides of which there are perforated screens and niches. At some distance from the latter, are two more niches facing north and south, with two more broader ones to the east of the side cells. The door-lintel of the sukhānḍa is well carved with a standing figure of Śiva in the centre flanked by three sets of figures, vīra, Subrahmaṇya and Gaṇeśa, Viṣṇu and Brahma, and mukaras with Varuna and his consort seated on them. The ceiling panels do not show any good work. Attached to the navaranga without any partition wall is a fine mukūpī supported by elegantly executed pillars with a veranda running all round and three entrances on the three sides; but the east entrance is now converted into a dark and ugly room, with mud walls and a wooden doorway, with the Nandi inside, which unfortunately spoils the front view. Outside, there is a jagati or parapet, about 5 feet high, running round the front mukūpī, with a row of turrets and a rail containing figures, mostly in male between double columns surmounted by a small band of delicately executed scroll work with fine figures in most of the convolutions. It is worthy of note that no obscene figures are found on the rail here as in other temples. The outer walls are plain with a few turrets here and there. All the three cells have towers over them with projections in front bearing the Hoysala crests. The north crest has, however, tumbled down and is now lying near the smaller temple to the north. These crests may be later additions as the temple appears to have been in existence before the Hoysalas attained supreme power. The carving on the towers is confined to only four figures arranged one above the other on the three faces. The projections have well executed simha-latalaṇas with niches which are now empty. There are also small empty niches on the outer walls of the guarhagriha on the three sides. The temple has a mahādēva with a tile roof and veranda on both the sides. Though inferior in workmanship when compared with the temples at Halebid and Belur, this temple has its own architectural merits, which are of a very high order; and, being perhaps the oldest specimen of Chalukyan architecture in the State, it is eminently deserves preservation. Fortunately, it is in a fair state of preservation. I was told that some years ago the villagers replaced the tile roof of the front mukūpī by a terrace at a cost of about Rs. 500. A compound wall is urgently needed. The roof has to be made water-tight. The mud structure covering the east entrance of the front mukūpī ought to be removed and the tile roof of the mahādēva replaced by a terrace or stone roof. The smaller temple to the north, which is called the Prabhudeva temple, though no reason is given for the name, is a plain building similar in plan to its neighbour, but with a doorway opening into the front mukūpī. This doorway has ordinary screens at the sides and a lintel with the same figures as those in the other temple. There are also lingas in two cells, but, instead of a Viṣṇu figure in the north cell there is a figure of Viṣṇudvāra with the sheep-headed Daksha standing at the right side with folded hands. The front mukūpī resembles in a few respects the porch of the Īśvara temple at Aṃsikere. In the compound of the Kēḍārēśvara temple stands near the mahādēva an inscribed mahatikā of the Vijayanagar period, on which, below the inscription, are sculptured a male and a female figure, husband and wife, the latter holding a line, as usual, in the raised right hand and a ghesi (a water vessel with a spout) in the left, which is hanging by the
side. Outside the temple there is a small shrine to the left of the mukhamardā in which there is a naked female figure with a lotus in place of the head seated in a peculiar posture exposing the private parts. It is called Udutadiyamma or Kamalamma and is worshiped by the villagers. There is a tradition among the Lingayats that the figure represents the daughter of the king of Udutadi and that on her appearing before sīva devotees in a naked condition during Basava's time her head vanished and a lotus took its place.

88. The other temples in the village may now be briefly noticed. The Triparāntakēśvara temple is a fine structure with exquisitely carved doorways and perforated screens. It is a double temple facing east with entrances on the south also, the south temple being a later addition as indicated by the eaves on the separating wall. The north temple resembles the Kappe-Chennigirāya temple at Belur in having only two cells in the north and west with entrances opposite to them but without verandas. There is a figure of Vishnu in the north cell and the linga in the west with a well-carved Nandi in front. Both the cells have a sūkhanādi, that of the Vishnu cell having no doorway. The sūkhanādi doorway of the linga cell as well as the lintel over it shows marvellous workmanship. The lintel has in the centre a figure of Śiva as destroyer of Gajāsura flanked by Brahma and Vishnu and numerous delicately executed small figures. The screens at the sides are unique in their beauty. There are niches at the sides of the cells as also at the sides of the east entrance. The pillars of the navaranga are sculptured with fine figures on all the four faces in the lower portion. At the sides of the south doorway, which is also beautifully executed, come after the dvāraśālakas perforated screens in two panels with fine scroll work containing pretty large dancing figures in every conviction. The south temple is only a front maṇḍapa with a veranda running all round and with entrances as usual, only in place of the west entrance we have a linga cell with a well-carved doorway. There are no sculptures on the outer walls. But it is remarkable that the basement of the south temple has in some places a frieze in which, with intervening obscene figures, there are sculptures illustrating some of the stories of the Panchatantra such as “The Swans and the Tortoise,” “The Rams and the Jackal,” “The Monkey and the Alligator” and so on. There is also a noteworthy sculpture representing lītāyam by dancing girls. An inscription newly discovered gives the information that the Tripurāntakēśvara temple was built in about A.D. 1070. The Sāmeśvara temple is a small neat building with screens at the sides of the sūkhanādi and outer doorways. The stone used is of a reddish color. The Kalēśvara temple is situated on high ground with pillars of a greenish color and a well-carved doorway. The Anantasayana temple has a fine reclining figure of Ranganātha. This is the only Vishnu temple in the place. The Maleyamallēśvara temple has gone to complete ruin, the only things left at the site being a large linga with faces on the four sides, a mutilated Nandi and three inscribed stones. This linga is specially worshiped on occasions of drought for getting rain. A well-known Viraśaiva teacher of about the 14th century, who is said to have gone to Mecca and converted the Mohamadans, names himself after this linga. The Panchalingēśvara temple is a fine building, loftier than all the other temples in the place, with a well-carved doorway. Outside the garbhagriha are seen mutilated figures of Vaikunthanārayana, Umāmahēśvara, Subrahmaṇya, Mahishāsuramardini, Śiva and Pārvati. The dvāraśālakas of this temple are now in the Bangalore Museum. The villagers say that soon after their removal, a fire broke out in the village resulting in the destruction of nearly 60 houses and pray for their return. The following story is told in connection with the image of Umāmahēśvara in the temple. When once Basava visited this temple, the dvāraśālakas stopped him, as he had no tīkālinga with him, having given it away to Animishāya. Thereupon Basava became enraged and numbers of lingas began to issue from the pores of his body. On seeing this Śiva himself came out of the shrine with Pārvati to receive his faithful devotee. This incident is mentioned in some Viraśaiva works as having occurred in Kailasā. But people have transferred it to this temple. There are many evidences of the influence of the Viraśaiva creed in the village and its surroundings. There were once 6 Lingāyats mahots here, viz., Hosa mahāṭha, Aḷidre mahāṭha, Virakṭa mahāṭha, Kallu-mahāṭha, Kāśi mahāṭha and Samayāchāra mahāṭha. Several of them are now in ruins. In the 3rd mahāṭha is shown the gaddige or tomb of the well-known Viraśaiva teacher Prabhudēva. There are places near Belgami known as Animishāyakoppalu, Gograiyanachauki and Ekāntada Rāmaśayaṇa, named after the Viraśaiva teachers Animishāya, Gograiya and Ekāntada Rāmaśayaṇa, who were more or less contemporaries of Basava.
39. A thorough survey of the village and its environs resulted in the discovery of a large number of new inscriptions. Four inscriptions were found in the Tripurântaka-kâvâra temple—2 in the navaranga, 1 on the basement and 1 near the south entrance; and three more in front of the temple in the Pâjâri’s backyard. Unfortunately, the stones on which the latter are engraved have been severely damaged by fire, only a few lines of writing being now left. This is to be deeply regretted, as they are among the largest of the inscribed stones in Belgham. It is one of these that gives us a clue to the period of the foundation of this temple. Seven epigraphs were copied at the Kâdârasvâra temple—1 on a beam at the north entrance, 1 on a beam in the navaranga, 1 on a lamp-pillar lying in the compound and 4 near the mahaâkâta; and four at the Sônâsvâra temple—1 on a pillar in the navaranga and 3 in front of the temple in Gurupadappa’s backyard. Two more inscribed stones in the above backyard have also been damaged by fire so much so that no letters are now visible. Other discoveries in the village were 3 inscriptions on the site of the Maleyamalikâ temple, 2 at the Kâsî-mâtha, 1 in Adakshali Basappa’s backyard, 1 near Bhârangi Channa- basavanna’s house, 1 near Sitkona, 1 near Unakonda, 1 near Sottabasappa’s cowshed and 1 in Jakkavanna mâthi. Two well-dressed but uninscribed stones were also seen in the village, one behind the Kâdârasvâra temple and the other in Koratikere Hâlahavva’s backyard.

40. The places next visited were Talâgunda, Malavalli and Bundale, all in Shikarpur Taluk. The Pranâvâvara temple in the first village was closely examined. It is a small plain building, now in ruins, consisting of a garbhagriha and a sikhara. The linga is about 6 feet high with the pedestal and about 5 feet in circumference at the bottom. Two important records of the Kadamba period were discovered on the jambs of the doorway of the garbhagriha. They are engraved in the same box-headed characters as the pillar inscription (Shikarpur 176) in front of the temple and belong to the same period. The tank whose construction by Kâkusthavarmana is recorded in the pillar inscription is even now known as Pranamaneke after the name of the god of the temple. And as we learn from the same inscription that Såtakaârjya and other kings worshipped the god, the period of the temple is carried back to about the 2nd century A.D. It is thus one of the oldest temples, if not the oldest, in the Province, and as such, deserves conservation. A few hundreds of ruppes are enough for its restoration. This has to be done at least to preserve the old records on the jambs from injury. Two more inscriptions were found near the temple—1 on the south outer wall and 1 on a stone to the south-east. The inscribed pillar stands in front of the temple at a distance of about 20 yards. The Gangadharâsvâra and Virabhadrâ temples were also visited and three new records copied—1 at the 1st and 2 at the 2nd. To the east of the village is the Virakta-mâtha with the gâddiga or tomb of Prabuddhâva (see para 33). I was told that it was here that Prabuddhâva died and not at Belgham. There is a hill to the east called Dûnanagudda where, according to tradition, Bhima killed Dûpa (Bakâsura). The hill is said to represent the Kachakranagara of the Mahâbhârata. At Malavalli the pillar containing the Såtakaârjya and Kadamba Prâkrit inscriptions (Shikarpur 263-64) was examined. It is octagonal like the Talâgunda pillar but has only six of its faces inscribed. It stands at a distance of about 6 yards in front of the Kâlûsvâra temple, a mud structure with a tile roof facing south. The lines read from the top downwards unlike those of the Talâgunda pillar, which read from the bottom upwards. As the bottom of the pillar was broken off, the masonry newly built around it unfortunately conceals about 6 inches of the inscribed portion so that 7 or 8 letters at the end of the lines cannot be read. This is much to be regretted but cannot be helped. In the Mâstigudi of the village the mâstitkal that is worshipped has sculptures similar to those on the stone at Belgham (see para 57), but the male figure is armed with bow and arrow. Another mâstitkal in one Kariyappa Basappa’s backyard, which is neatly executed, represents the male as a drummer with a number of necklaces and a turban resembling in some respects that of a Madras police constable. A third stone to the left of the Kâlûsvâra temple has only a female figure seated above the projecting arm instead of, as in others of the kind, a male and a female figure, husband and wife. To the west of the village is a fine mud buttress, a relic of a former fort, about 30 feet high and 20 feet in diameter, with rectangular holes in rows all round. Two new inscriptions were copied in the village.
41. Bandalike is a bechara village overgrown with teak trees, containing a number of ruined temples, several of which are fine structures both in design and execution. The Sāntinākhābasti has a front mandapa with a veranda all round and entrances on the three sides like the Kēdarēśvara temple at Belgami. The sukhānārī has a well-carved doorway with screens at the sides. There is no image in the garbhagriha, but mutilated Jina figures are found lying here and there. A parapet runs round the front mandapa with a broad rail, about 1½ feet wide, containing figures or flowers between double columns surmounted by an ornamental band. The Trimūrtī temple is similar in plan to the Chaitā śvara temple at Chatāṣṭhānalli near Halebid (see para 25). All the three cells have sukhānārīs with ornamental doorways and niches at the sides. There are also niches at the inner sides of the outer entrance. The doorways have well-carved lintels and fine screens at the sides. The temple faces east, with lingas in the west and south cells and a figure of Visnu in the north cell. The linga in the south cell represents Brahma. In all the lintels there is a panel of Gañakāshaski, above which we have in the main cell a standing figure of Siva flanked by these four sets of figures—female chaubari-bearers, Brahma and Visnu, Mahāshāmarmardini and Ganēśa, and mahārāva seated on them; in the Vishnu cell, a figure of Visnu flanked by these five sets of figures—Gārubas, consorts of Vishnu, female chaubari-bearers, Mahāshāmarmardini and Ganēśa, and mahārāva as before; and in the Brahma cell, a figure of Tāndavēśvara flanked by figures as in the main cell, but without the chaubari-bearers. Over the cells there are three towers with projections in front without Hoyals crests; the sculptures on the towers consist of only four figures coming one over the other on each of the faces. Only one projection, that over the main cell, shows a well-executed simha-lalāya. The outer walls have only turrets here and there. This temple is remarkable for its elegance and symmetry. The Anēkaśaśaśāya temple has also 3 cells with niches at the sides, but the side cells are small and have no doorways. It is similar in plan to the Sōmēśvara temple at Belgami. The outer doorway is beautifully carved and has at the sides large sculptured screens representing scenes from the Rāmāyaṇa and the Mahābhārata. At the Rasabhāvī temple there is a good figure of Hāmmān and a sūnyal (Shikarpur 246) in front affording another illustration of “offering the springing head.” (see para 20). A male figure is seated, as usual, in front of an elasī rod with two figures standing at the sides with swords ready to cut off the head. The head is shown as simply cut off but not as bounding up. On a neatly executed maṭikā near the Banaśankari temple are sculptured two raised hands instead of the usual one hand with three seated figures above the arms—a male between two females, his wives. This is a double memorial, being an instance of both the wives becoming satis on the death of their husband.

Six new inscriptions were found at Bandalike—1 on the bund of the Bandalike tank, 1 on a pillar in the gopura of the Trimūrtī temple, and 4 near the ruined Basavānna temple.

42. I then proceeded to Sorab, inspecting on the way Chikka Māgādi, Hanchi, Kammankalli, Anāpā and Kuppattār. At Chikka Māgādi a former basti has been converted into the present Basavānna temple. The basement resembles that of the Chaitēśvara temple. The inscription stone at the entrance, about 13½ by 4½, is the tallest that I have seen. An inscribed stone in front (Shikarpur 201) has seated figures of a Jaina teacher and four female disciples. Several Jina images are lying about in a mutilated condition. A new inscription was found behind the temple. The Kallēśvara temple is triple with lingas in two cells and a Vishnu figure in the third. In front of the Ammanagudi are two maṭikās on which, instead of the mere raised hand, we have well executed female figures, about 3½ feet high, with raised hand and ānūdā and also with small figures seated above the arm. The fine Nandi pillar to the east of the village was found to be inscribed on two of its faces, but being buried, only the top lines were visible. Excavation had to be made to a depth of several feet as the inscription was a long one. At Hanchi the Virabhadra, Kallēśvara, Bīllēśvara, Anjaneya and Rāmēśvara temples were examined. A new inscription was found at the pond near the first temple, 2 at the second and 3 at the fourth. It was with considerable difficulty that the stone at the pond was got out of water. It has a large sānśi on the top with a seated Jina figure to the left. The Virabhadra temple was once a basti. Two new inscriptions were copied at Kammankalli. A maṭikā in front of the Anjaneya temple at this village has a
seated female figure at the bottom instead of above the arm. According to tradition Kuppatur is the ancient Kuntala-nagara, the capital of king Chandraghāsa. The Kāli temple outside the village is said to be the one in which Chandraghāsa was ordered to be beheaded by the minister Duskabaudhi who, being foiled in his design, put an end to his own life. A severed head in stone, lying in front of the Kāli temple, is shown as representing that of the wicked minister. Tradition accounts for the name of Aναντi, a village close by, by the statement that that was the place where the king’s elephants and camels were once tied. Kuppatur contains a number of temples, more or less in ruins. In the garbhagriha of the Jaina temple there is a seated image of Jina, about 5 feet high with canopy, flanked by chauri-bearers and overshadowed by a seven-headed serpent, all in one stone. An inscription was discovered on the pedestal. Another image outside the garbhagriha had also an inscription on the base. The navaranga of the Rāmāvarta temple has a large ceiling panel, 8 × 8', of ashvara-dikpālakas, with a figure of Tāpaḍavartī in the centre. It is curious that Kubera and Agni have interchanged their places. In the Narasimha temple the image of Narasimha is very peculiar, being seated without a crown and with only two hands, the right hand resting on the raised knee and the left hand on the thigh. The face too is more like that of a natural than of the conventional lion. The god is called Chintāmanī Narasimha. The wooden image of the goddess Dvāmannī in the Dyāmavarta temple is a terrible figure with 16 hands, riding a lion, with Mahishāsura flanked by two fowls at the feet. At the sides of the lion are two female chauri-bearers. The prabhāvara or glory is beautifully carved, the two semi-circular rows at the top containing fine figures representing the 10 acaturas of Vishnu and the regents of the cardinal points. The height of the image with the prabhāvara is about 8 feet. The Kaitabhāsva temple situated at some distance to the east of the village is a good specimen of the Chalukyan style and perhaps the largest of its kind. It resembles the Kedārēśvara temple at Belgami in some respects. There is, however, only one cell with a large tower over it and a projection in front having neither the Housala crest nor a simha-lalāta. The doorways are lofty. There are 4 niches in the navaranga—2 at the sides of the subhāmālāi doorway and 2 at a little distance from them facing north and south. The navaranga is blocked by a new mud wall with a wooden doorway. The front mantapa has, as usual, a veranda all round and entrances on the three sides. The central ceiling panel is artistically executed. The outer jagati or parapet running round the front mantapa is about 8 feet high with a rail resembling that of the Sāntinātha-basti at Bandeikate (para 41). There are turrets at intervals on the outer walls as also on the parapet below the rail. The tower, which is now plastered, is a lofty one with 9 tiers, though containing only a few sculptures here and there. Around the temple there are a few dilapidated small shrines with fine doorways containing the figures of Virodha, Durgā, Adivēsha and so forth. There is also a temple of Vārvati to the north. The god of the temple, though popularly called Kaitabhāsva, is named Kōṭīsva in the inscriptions. The temple is an old one, being referred to in an inscription dated A.D. 1070. It is fortunately in a fair state of preservation and deserves to be conserved. A compound wall is necessary. Peepul plants are seen rooting themselves in the tower. These have to be destroyed by the scrub eradicator. A new inscription was found in the temple.

43. In Sorab two new inscriptions were discovered, one at the Ranganātha temple and one at the Purana-matsya. The neighbouring villages—Hale Soraba, Andige, Kodakani and Māvali were inspected. Two new inscriptions were copied at Māvali and seven at Kodakani. The viragale at the Kallēśvara temple in the former village are very fine specimens of the kind. The Kodakani temple.

Siddhēśvara temple at Kodakani is a fine building with one cell. The pillars in the navaranga, which are of a reddish color, are well executed. There are 2 niches at the sides of the subhāmālāi doorway containing figures of Mahishāsura-mardini and Guṇas. There are also Saptāmātikā figures in the navaranga. It is worthy of note that the stone near the ruined Narāyan temple, which contains an inscription (Sorb 15) of the time of the Chalukya king Vinayaditya, has at the top a bow with two fishes placed one over the other in front, its snout touching the upper fish. This is perhaps to be taken as symbolising the overthrow of the Pāṇḍyas, whose ensign was the fish, by the Chalukya.
44. The place next visited was Ikkori, Sagar Taluk. The Aghorésvara temple was inspected. It is a large structure, built of granite, in the Dravidian style. There are also some features of the Chalukyan and Saracenic styles in it. The temple faces north and has a lofty roof and ornamental doorways on the west, north and east, the north doorway being the best with two elephants at the sides. The garbhagriha, which is built of huge stones, contains a gigantic pedestal occupying nearly three-fourths of the whole space and sculptured all round with 32 seated female figures. In the sikhásdāsi is a small translucent Nandi carved out of white spar. The temple has no navavarga but only a front mantapa. At each side of the sikhásdāsi doorway there are two niches, those to the right containing the figures of Ganesa and Subrahmanya and those to the left figures of Mahishásuramardini and Bhairava. The front mantapa is supported by well-carved pillars and has narrow high verandas at the sides of the three entrances. There is a big stone tower over the cell with a projection in front as in Chalukyan temples. On the outer walls there are at regular intervals, with intervening figures, about 20 perforated windows, 2' x 1', with ornamental arches, beginning at the sides of the north doorway and ending at the doorways on the east and west. Below the windows runs round the walls a parapet with ornamental turrets at intervals but without a sloping rail at the top. The Nandi-mantapa in front of the north entrance has 7 arched doorways, a large one on the south and two smaller ones on each of the other sides, with a big Nandi inside. In front of the sikhásdāsi doorway in the temple three Keladi kings are represented as prostrating themselves before the god with their names Badçiva-Nayaka, Bhadra-Nayaka and Eucheça Sankarabha-Nayaka written over the heads. The temple has a metal image of Virabhadra with 32 hands. There is also a shrine of Parvati to the west with a stone tower and an arched entrance. A new inscription was found on the north basement of the Aghorésvara temple. On my way back to Shimoga I halted at Kumasi and examined the Pakshiranganatha temple. In it there is a small figure of Vishnu seated on a bird with outstretched wings, like the figure in Ravirama's picture, but without consorts at the sides. A copperplate inscription was procured from one Venkappa-dikshita and copied. At Shimoga the Lakshminarayana and Koje Anjaneya temples were inspected. An important find at the place was a set of Kadamba plates in the possession of a goldsmith named Virachari. I am indebted to Pandit Samba Sastri of the High School for his assistance in procuring these plates for examination. They were issued by a Kadamba king of the name of Mándhata, son of Kumāra-rāksha. I returned to Bangalore on the 20th of March.

45. On the 18th of June I made a tour to Mulbagal Taluk to examine the Tamil inscriptions at A'vani and to inspect the Soméśvara temple at Kurumugale. On the way Gattukamadénhalli and Bétamangala were inspected. Five new inscriptions, 3 in Kannada and 2 in Tamil, were copied at the first village. At the second village several temples were examined. Near the Gungamma temple, in which two stones containing the inscriptions Bowringpet 1 and 2 are worshipped, a new Tamil inscription was discovered. On the rock known as Kótilla-biđje to the north of the kvara temple 14 short Tamil inscriptions of about the 13th century were found in different parts. These are of some interest as recording grants for some temple by people belonging to places such as Kumāndā, Tuppil and Mángalūr in the Madras Presidency. The rock has been blasted in several parts and it is very likely that a number of records has also been destroyed as a consequence. In the Anjanéya temple the image, which is about 12 feet high, is said to have been set up by Arjuna. The Arkéśvara temple is a good structure with sculptures on the pillars. Two epigraphs were discovered near this temple. The Vijayarangasvāmi temple is an old building in the Dravidian style, with a Nolamba inscription of the 10th century on its base. The principal image, called Vijayendrā, is said to have been set up by Indra. It is a seated figure, styled Viṣṇu-ruda-perumāl in the Tamil inscriptions, with consorts, also seated, at the sides. There are also in the navavarga figures of Vijayakalshmi and Ranganātha to the right and left. A new inscription was copied at this temple and another on a rock to the east of the Gōsamakere tank.

46. A'vani is a place of considerable antiquity, its correct name being A'havaniya. The hill near it is said to have been the residence of Vālmiki, and it was here that, according to tradition, Lava and Kuśa, the sons of Ra-ma, were born.
To the east of the hill are shown two rocks known as Rāmanabande and Lakshmānanabande; and Sītā is said to have witnessed the battle between Rāma and his son in connection with the sacrificial horse, which took place on the above rocks, from the top of a huge boulder on the hill called Tottaligundū. Another rock on the hill is called Kuduregundū because, it is said, the sacrificial horse was tied on it by Lava and Kuśa. A cave on the hill with a figure of Vālmiki is pointed out as his residence. This is also known as the temple of Janakarishi, the father of Sītā. To the north of the cave is the Pāṇḍava temple with 5 lingas in a line, said to have been set up by the five Pāṇḍavas. Three new inscriptions were found here and seven more at the Eknātarāmendra temple. Near the latter is a cave with two lingas on one pedestal, said to have been set up by Lava and Kuśa. A few large holes in the overhanging rock of this cave are said to represent the places where Sītā kept her toilet things. A spring in front is called Kashya-tirtha, because, according to popular belief, it was here that Sītā washed the clothes of her children. Another spring between two huge rocks, called Dhanushkotī, is held very sacred, the Sṛadḥkas performed here being supposed to be equal in merit to those performed at Gayā. Here there is a figure of Bhairava whose permission is necessary, according to the Sṛīvīrācara, for bathing in holy tirthas. On the rock to the north is figured in several places a single foot with labels giving the name of the god whose foot it represents. There is also a figure of Gaḍādharaśvāmi with the name inscribed below. On the top of the hill is a temple of Sītā-Pārvati, commonly known as Sitamma. A few other inscriptions were also discovered in various parts of the hill. The temples at A'vani, which are enclosed in a courtyard measuring about 50 yards by 50 yards, contain mostly lingas said to have been set up by Rāma, Lakshmana, Bharata, Sātrughna, Hanumān, Sugriva and Angada, and hence called Rāmēvāra Lakshmanēvara, etc., after their names. There is also a temple of Pārvati and small shrines of Gāṇeśa, Virabhadra and Subrahmaṇya. The Lakshmanēvara, Bharatēvara, Sātrughnēvara and Pārvati temples are fine buildings with sculptures on the outer walls. The linga of the first temple is the biggest of all in the enclosure, being about 4 feet high with pedestal and 6 feet in girth. The manavangā has a ceiling panel, about 9 feet square, of ashtadikpādaś or the regents of the cardinal points with the figure of Umāmahēvara in the centre. A similar panel is also found in the Bharatēvara temple. In the manavanga of the Pārvati temple stand two profusely ornamented figures, about 4½ and 4½ high respectively, with beard and mustaches, which are said to represent the brothers Ṣaṇjaya and Vāsudevarāya. The doorways of the Sātrughnēvara, Sugrīvēvara and Angalēvara temples are of black stone and well carved, the first being the best. On the north outer wall of the Lakshmanēvara temple is a seated figure, with a rudraksha necklace, representing Tribhuvanakimbā, a famous guru of the 10th century. A label to the right of the figure gives the name. The fragmentary nature of the inscriptions on the north outer wall of the Rāmēvara temple (Mulbagal 42 20) has to be attributed to a subsequent renovation of the building. On the west outer wall of the stouche are sculptured in 2 or 3 places a boar and a dagga, indicating that the building was constructed or renovated during the Vijayanagara period. The new discoveries in the temples and their environs were 2 inscriptions on the east base of the Lakshmanēvara temple; 2 in the Pārvati temple; 1 in the Kālidānavaṇa; 4 to the west of Nāgarakunte, 2 of them being old viṭṭagals of the Nolamba period; and 6 on the rock to the west of Gudi-tirtha, 4 of them being short inscriptions in old characters consisting of mere names like those at Bravana Bollgoa. The rock to the west of Gudi-tirtha contains some old inscriptions. By allowing people to blast the rock a few of these have already been destroyed and there is every likelihood of the others also meeting the same fate. The same was the case with the inscriptions on the Kōḷhīḷa-bande at Betamangala. Something has to be done in the matter to save old records from wanton destruction. A new inscription was also found at Rāmpura near A'vani. Several of the temples at A'vani, though small, are good specimens of the Dravidian style, going back to the middle of the 10th century. They are in a fair state of preservation. But the peepul plants seen in some of them have to be eradicated at once.

47. From A'vani I went to Mulbagal, inspecting Virupakshapura on the way. The Virūpāksha temple in the latter village is one of the largest temples, if not the
largest, in the State, built during the reign of the Vijayanagar king Dēva-Rāya II. The Pārватī shrine here has the figure of a lion in front of it just like the Nandi in front of Siva temples. This is rather unusual. Two new inscriptions were found here. At Mulbagal several temples were examined. The Anjaneya temple is a large structure with a spacious compound neatly kept with flower plants, etc. A few modern inscriptions were found here on the brass-plated doorways. An inscription on the parapet over the front mantapa tells us that it was repaired in 1874. There are also a few labels below the mortars. A new inscription was discovered at the Vithalānārayanasvāmi temple and 5 more at the Sōmesvara temple in Sōmesvarapālīya to the west. The latter temple has a fine large figure of Subrahmanyas seated on the peacock with 12 hands, the faces being shown thus—3 in front, 2 at the sides and 1 on the back. On the Mulbagal hill two new epigraphs were copied, 1 in Tamil and 1 in Kannada. The hill is fortified and commands a good view of the surrounding landscape. There are two gigantic boulders at the top known as Mahādvānam and Bābāyanam. The former has a ruined brick building at the top. The latter, loftier than the other, is held sacred by the Muhammadans. There are two reservoirs on the hill called Ramātīrtha and Lakshmanatīrtha. The brindavona or tomb of Sṛripādarāya, situated at a distance of about a mile from Mulbagal, was also visited. Sṛripādarāya was a great Mādhva guru who flourished in the latter half of the 15th century and had a mahā at Mulbagal which is even now in existence. He and his pupil Vyāsāraṇyā were the only two among Mādhva gurus who are distinguished by the title rāya. Tradition accounts for this by saying that the two gurus sat on the Vijayanagar throne for short periods and ruled the kingdom. From the Vyāsārvijaya, a work giving an account of Vyāsāraṇyā, we learn that the king being warned of an evil mūhārta approaching and advised to put some one else on the throne for the time, Vyāsāraṇyā, who was chosen by the state elephant, was appointed to the throne for that period. This was during Krishna-Dēva-Rāya's time. In a stanza of the Sṛripādarāyaśākta, a small work in praise of Sṛripādarāya, it is stated that he absolved king Viru-Narasimha from the sin of having killed a Brahman and sat on the throne at his request. The stanza runs thus:

ārimad-Vira-Nrisinga-Rāja-niripatēr bhū-diva-hatya-ryaṭhām
durikriya tad-arip-Śivala-maha-simhasūme sametithā ||

The king referred to here is apparently Sāluva-Narasinha-Rāya, the supplanter of the first Vijayanagar dynasty. On the brindavona is sculptured a seated figure of Sṛripādarāya which is daily worshipped. A small silver brindavona of the guru is carried in procession on a car every year. The place is held very sacred by the Mādhvas. To the right of the brindavona is a temple of Narasimha, in the pradaśikēna of which is a small cavelike shrine with a seated figure of Vyāsāraṇyā. The hillock near Mulbagal known as Hanchukkalūṭṭa was also surveyed.

48. I then went to Kurumālā and examined the temples there. The Sōmesvara temple, though small, is a splendid specimen of Dravidian architecture. It is built of black stone and presents a very elegant appearance without excessive ornamentation. It faces south with a fine porch in front supported by sculptured pillars. The outer walls are decorated with beautifully carved pilasters and niches, the work on those of the garbhagriha being more artistic than that on the walls of the garbhagriha and saktamānī. This is accounted for by the statement that the former was the handiwork of Jakanachari's son, while the latter was executed by the father. It may be stated here that the stories popularly related of a sculptor named Jakanachāri appear to be purely imaginary. The word is merely a corruption of Dakhināchāriya, a southern sculptor or mason, and does not denote any particular sculptor. The linga faces east with only a perforated window opposite to it instead of an entrance as usual. Near the window stand three figures which are said to represent Havanji Vāsudevarāya and his consorts. The male figure is similar to the ones in the Pārvatī temple at Aṃvā (para 46). Over the window are sculptured two small standing figures supposed to represent Jakanachāri and his son, who built the temple. The interior is dark. The pillars of the garbhagriha are carved with sculptures representing in some cases scenes from the Sāiva Purāṇas. The
figure of the sage Kaundinya, after whom, according to the sthala-purāṇa, the place is called Kaundinya-kshethra, is pointed out in the lowest panel on the west face of the south-east pillar. Opposite to the south entrance is a linga called Kūtāndēśvara enclosed in mud walls, said to have been set up by the present Pujari's grandfather. This ugly structure mars the beauty of the navavāna. In the mukhādārā the basement has a frieze of black stone amidst others of granite, which enhances its beauty. This temple preserves conservation. The oldest temple in the village is the Mahāgaṇapati temple, with a huge figure of Gaṇeśa about ten feet high with pedestal. In front of it is the figure of a big rat with housings seated on a pedestal. The Chemnamiyasāvāni temple, now in ruins, is also a fine structure with its aarbhagiri built of black stone, the other parts being in granite. The images of this temple, which are well carved, are now kept in the Mahāgaṇapati temple. It is said that the correct name of Kurudumale is Kūḍumale, because the gods assembled (kātā) here for worshiping and obtaining boons from Mahāgaṇapati; and that the place had the names Gaṉēśagiri, Kūṭāchala and Yādavāchala in the past three yugas, its name in the present yuga being Kaundinya-kshethra. The villagers made a pathetic appeal to me with regard to the preservation of the Sōmeśvara temple. They said they had been addressing petitions to the Collector in connection with this temple for nearly a quarter of a century without any good result. Their request deserves favourable consideration. On my way back I halted at Tambihalli and inspected the neighbouring villages Huttār, Ćūṭār, Holali Hōsar and Holali. Near the second village were seen three mstilekha on which, unlike on other stones, the female figures had both the hands hanging by the sides though with the usual lime and water vessel. Three new inscriptions were discovered at Holali. I returned to Bangalore on the 27th of June.

49. Some inscriptions at Hirigundagala, Tumkur Taluk, could not be copied last year as they had been buried in the ground. The Amildar, who was written to on the subject, had the stones excavated and gave information that the inscriptions could now be copied. Accordingly Pandit Venkannachar was sent out for the purpose. He copied three inscriptions at Hirigundagala and also two at Jingga, a neighbouring village. In connection with the revised edition of the Srawana Belgola volume Padmaraju Pandit was sent out to make a search for inscriptions in the villages around Srawana Belgola. He examined nearly forty villages including Srawana Belgola and brought copies of 14 new inscriptions. One of these is a valuable record as it tells us that the Gaṇa king Sivarama built one of the bastis on the smaller hill at Srawana Belgola.

50. Other records examined during the year under report were a set of Gaṇa plates received from Mr. S. M. Fraser, c.s.i., the Honorable the Resident in Mysore; two copperplates received from the Revenue Commissioner's Office, and 10 original Nirūps, a sale deed and a copy of a copperplate inscription, all belonging to the first half of the 18th century, received from K. Rangaswami Iyengar of Kaḷale, Nanjangud Taluk. The Nirūps relate to the Lakhmikāntāsvāmi temple at Kaḷale and the copperplates refer themselves to the reign of Krishna-Rāja-Oḍēyar I of Mysore.

51. Altogether the number of new records discovered during the year under report was 511, of which 275 were in the Hassan District, 107 in the Kolar District, 90 in the Shimoga District, 19 in the Bangalore District, 12 in the Mysore District and 5 in the Tumkur District. According to the characters in which they are written, 42 are in Tamil, 13 in Telugu, 7 in Nāgarī, and the rest in Kannada. In almost every village that was visited, the printed inscriptions were compared with the original inscriptions and corrections made.

52. While on tour the following schools were inspected: the Kannada School at Jayagala, Arsuiker Taluk; the Sanskrit School, the Kumāra Boys' School and the Girls' School at Belur; and the Kannada School at Kuppatur, Sorab Taluk.

Office work.

53. Besides the gold and copper coins examined at Belur (para 32), 172 gold coins, received from the Secretariat, the State Huzur Treasury and the Shimoga District Office, were also examined during the year. The latter were found to consist of mukhāra of the Mughal emperors Akbar, Shah-Jahan, Aurangzib, Muḥammad Shah, Farrukhsiyar, Alamgir II and Shah-Alam,—Virarāya fanaṁs of the West Coast, Kantiroy fanaṁ and fanaṁs of Tippu.
54. The printing of the revised edition of the Sravna Belgola volume made very slow progress, only 52 pages of the Kannada texts having been printed during the year. It is to be regretted that absolutely no progress was made during the year in the printing of the revised edition of the Kannpta-S'abdauamsa. This is partly accounted for by the pressure of work in the Government Press in connection with the Census.

55. In connection with the work relating to the preparation of a General Index to the volumes of the Epigraphia Carnatica, the alphabetical arrangement of all the slips has been completed, and words beginning with the first three letters of the alphabet have been written out and made ready for the press.

56. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1910-11. He took photographs of a number of copperplates and coins and prepared facsimiles of them. He accompanied me on tour to the Hassan and Shimoga Districts, took photographs of a large number of temples, sculptures and inscriptions, and sketched the plans of several temples. He also prepared two plates illustrating the temples at Harnamalli and Koramangala. He developed a large number of negatives brought from tour and printed photographs.

57. The Architectural Draughtsman completed seven plates illustrating the temples at Halebid, Arsikere, Harnamalli and Koramangala.

58. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

59. During the year under report the following works were transcribed by the two copyists attached to the Office:—(1) Alankara-sudhanidi, (2) Jainendra-vyakaranam (in part), (3) Bharatavara-charitre, (4) Jatakatilaka, (5) Llnjabali-charitre (in part), (6) Keshiyarasugala-charitre and (7) Savantidurgada-champu. They also compared about 1,200 pages of manuscripts.

60. Of the transcripts prepared in the office, 23 bound volumes containing 34 works in all were sent to the Mysore Oriental Library during the year. A few details about them are given below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Work</th>
<th>Author</th>
<th>Language</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alankara-sangrah</td>
<td>Amritamandar-yogi</td>
<td>Sanskrit</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Kadvali</td>
<td>Vidyadham</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Sukumarasamhit</td>
<td>Mulanadhi Tamra</td>
<td>Kannada</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Meghanatara-mahabandu</td>
<td>Kasakadasa</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Belga Jata Gommatesvara-charitre</td>
<td></td>
<td>Anantakavi</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Khagondramadaparna</td>
<td>Mangaraja</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Karka Jata Gommatesvari-charitre</td>
<td></td>
<td>Chandrana</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Sadhakalhari</td>
<td>Venkambata</td>
<td>Sanskrit</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Siddin-stotra</td>
<td>A'dhara-suri</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>Parabala-stotra</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>Mangaraya-niganguna</td>
<td>Mangaraja</td>
<td>Kannada</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>Kannada Rama-karanaka</td>
<td>Ayatavarna</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>13</td>
<td>Loku-svarupa</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>Karnaprkriti</td>
<td>Chandrakriti</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>15</td>
<td>Paramanandanara</td>
<td>Vakbdhasiram-suri</td>
<td>Sanskrit</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>Gadyachintanap</td>
<td>Mahalakshmi</td>
<td>Kannada</td>
<td>Do</td>
</tr>
<tr>
<td>17</td>
<td>Brahmiyamtarkahazli</td>
<td>Mahalakshmi</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>18</td>
<td>Krishnapurana-sangrah</td>
<td>Kamata</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>19</td>
<td>Bhavachintantra</td>
<td>Bhdrabahu</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>20</td>
<td>Basavara-vara-panchasotra</td>
<td>Gubbi Mallana</td>
<td>Do</td>
<td>Lingayat work.</td>
</tr>
<tr>
<td>21</td>
<td>Karyallanka</td>
<td>Bhakada</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>22</td>
<td>Dhanvantstarya-niganguna</td>
<td>Kamata</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>23</td>
<td>Sbrandrika-kasam</td>
<td>Bhdrabahu</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>24</td>
<td>Do</td>
<td>Abhayachandra</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>25</td>
<td>Karnaprkriti</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>26</td>
<td>Kryakshiika</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>27</td>
<td>Gommatesvara-stotra</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>28</td>
<td>Ramakosha-oka or Upasakadhyayana</td>
<td></td>
<td>Samantabhadra</td>
<td>Do</td>
</tr>
<tr>
<td>29</td>
<td>Dravyasangrahgaman</td>
<td>Nemicandra</td>
<td>Prakrit</td>
<td>Do</td>
</tr>
<tr>
<td>30</td>
<td>Prabhanidam-charitre</td>
<td>Mangarasa</td>
<td>Kannada</td>
<td>Do</td>
</tr>
<tr>
<td>31</td>
<td>Udhyogsrda</td>
<td>A'mara-sra</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>32</td>
<td>Chandra-dhahalaka</td>
<td>Ganga-varna</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>33</td>
<td>Sri-dhukti-charitre</td>
<td>Mangarasa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>34</td>
<td>Sanatkumara-shatagi</td>
<td>Bonamarasa</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>
61. A few books received from the Private Secretary to His Highness the Maharaja for review were examined and opinion sent.

62. During the year under report a paper on "The Chalukya Genealogy according to the Kannada poet Ranna" was contributed to the *Indian Antiquary* and two papers, one on "Dattaka-shtra," and the other on "The Keladi Rajas of Ikkerti and Bechnur," to the *Journal of the Royal Asiatic Society*.

63. The office staff have done their work to my satisfaction.
<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12×10</td>
<td>Hoysalesvara Temple, ornamental base (South)</td>
<td>Halebid</td>
<td>Hassan</td>
</tr>
<tr>
<td>2</td>
<td>12×8</td>
<td>Elephant and Garuda</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>12×8</td>
<td>North side view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>12×8</td>
<td>South-east view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>12×8</td>
<td>East side (middle)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>12×8</td>
<td>Ravana and Nandl (North)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>12×8</td>
<td>West side (middle)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>12×8</td>
<td>South side</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>12×8</td>
<td>Trinmurti and other figures</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>12×8</td>
<td>Varaha and do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>12×8</td>
<td>Inscription pillar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>12×8</td>
<td>Namastimha and Sarasvati</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>12×8</td>
<td>Ceiling in each entrance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>12×8</td>
<td>Gopalakrishna figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>12×8</td>
<td>East view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>12×8</td>
<td>North-west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>12×8</td>
<td>South-west do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>12×8</td>
<td>Trinmurti and Subrahmanaya (North)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>12×8</td>
<td>Ganapati</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>12×8</td>
<td>Trinmurti and other figures</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>12×8</td>
<td>Ganapati and Vishnu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>12×8</td>
<td>Niche-full view (North-West)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>12×8</td>
<td>East door-way</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>12×8</td>
<td>South do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>12×8</td>
<td>West view-full</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>12×8</td>
<td>South-west side</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>12×8</td>
<td>Kedarasvara Temple,Lintel stone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>12×8</td>
<td>South view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>12×8</td>
<td>Ornamental base (North)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>12×8</td>
<td>Figures, West</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>12×8</td>
<td>Figures with base (South)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>12×8</td>
<td>Ornamental base do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>12×8</td>
<td>Figures with base (West)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>12×8</td>
<td>Figures (North)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>12×8</td>
<td>Figures with base (North)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>12×8</td>
<td>Ceiling (East)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>12×8</td>
<td>Sarasvati figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>12×10</td>
<td>Hindustani Inscription on the tank bund</td>
<td></td>
<td>Bastikali</td>
</tr>
<tr>
<td>39</td>
<td>12×10</td>
<td>Parashanathaste (East view)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>12×10</td>
<td>Mantapa (east side)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>12×10</td>
<td>Ceiling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>12×10</td>
<td>Sastinatha basti figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>12×10</td>
<td>South view of the temple in the fort</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>12×10</td>
<td>Siva temple (North view)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>12×10</td>
<td>Channakesava Temple, ornamental base</td>
<td></td>
<td>Belur</td>
</tr>
<tr>
<td>46</td>
<td>12×10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>12×10</td>
<td>Ornamental panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>12×10</td>
<td>Tower with base (North)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>12×10</td>
<td>Ornamental base to sivas (South-west)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>12×8</td>
<td>East view, full</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>12×8</td>
<td>South do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>12×8</td>
<td>West do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>12×8</td>
<td>North door-way</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>12×8</td>
<td>Amman Temple (South-view)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>12×8</td>
<td>Channundesvari figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>12×8</td>
<td>North-east panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>12×8</td>
<td>South-east do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>12×8</td>
<td>North-west do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>12×8</td>
<td>do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>12×8</td>
<td>South-west do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>12×8</td>
<td>Kappe Channigarnya Temple, East view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>12×8</td>
<td>Vimrananaya Temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>12×8</td>
<td>Two figures in front of the Kappe Channigarnya temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>12×8</td>
<td>Kesava Temple, Ceiling</td>
<td></td>
<td>Hulilekere</td>
</tr>
<tr>
<td>65</td>
<td>12×8</td>
<td>Do South tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>12×8</td>
<td>Do West do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>12×8</td>
<td>Do North do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>12×8</td>
<td>Do East do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>12×8</td>
<td>Do Front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>12×8</td>
<td>Do Elephants with base (South)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>12×8</td>
<td>Do Full view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Size</td>
<td>Description</td>
<td>Village</td>
<td>District</td>
</tr>
<tr>
<td>-----</td>
<td>--------</td>
<td>--------------------------------------------------</td>
<td>-------------</td>
<td>----------</td>
</tr>
<tr>
<td>72</td>
<td>12x10</td>
<td>Mahalingasvara temple, Figures</td>
<td></td>
<td>Hassan</td>
</tr>
<tr>
<td>73</td>
<td>10x8</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>10x8</td>
<td>Lakshminarasimha temple, Figures with base</td>
<td></td>
<td>Javagal</td>
</tr>
<tr>
<td>76</td>
<td>12x10</td>
<td>Do South view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>12x10</td>
<td>Stone Inscription</td>
<td></td>
<td>Arirke</td>
</tr>
<tr>
<td>78</td>
<td>12x10</td>
<td>Surya figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>12x10</td>
<td>Vignana do</td>
<td></td>
<td>Norgi</td>
</tr>
<tr>
<td>80</td>
<td>12x10</td>
<td>Stone Inscription</td>
<td></td>
<td>Sravan-</td>
</tr>
<tr>
<td>81</td>
<td>6x4 1/2</td>
<td>Do</td>
<td></td>
<td>Belgola</td>
</tr>
<tr>
<td>82</td>
<td>12x10</td>
<td>Doorway of Onikebenda</td>
<td></td>
<td>Shinoga</td>
</tr>
<tr>
<td>83</td>
<td>12x10</td>
<td>Trimurti figure on the tank-band</td>
<td></td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>12x10</td>
<td>Figures in Kannara-hittal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>12x10</td>
<td>Kodeeswara temple, South tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>12x10</td>
<td>Do Simha-halata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>12x10</td>
<td>Do South mantapa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>12x10</td>
<td>Do Front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>12x10</td>
<td>Do Small Temple (east)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>12x10</td>
<td>Masti stone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>12x10</td>
<td>Stone Inscription at Onikebenda</td>
<td></td>
<td></td>
</tr>
<tr>
<td>92</td>
<td>10x8</td>
<td>Tripuranvesvara Temple, Doorway</td>
<td></td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>12x10</td>
<td>Do Panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>12x10</td>
<td>Tripuranvesvara Temple, Panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>95</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>12x10</td>
<td>Do Lion on side of steps</td>
<td></td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>12x10</td>
<td>Uma-mahesvara figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>10x8</td>
<td>Somesvara Temple, East view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>12x10</td>
<td>Stone pillar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>102</td>
<td>12x10</td>
<td>Sula-Brahma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>103</td>
<td>12x10</td>
<td>Lakshmi with a big figure on each side</td>
<td></td>
<td>Talgand</td>
</tr>
<tr>
<td>104</td>
<td>12x10</td>
<td>Inscription on a stone pillar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>12x10</td>
<td>Do to the right of doorway</td>
<td></td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>12x10</td>
<td>Do to the left of doorway</td>
<td></td>
<td></td>
</tr>
<tr>
<td>107</td>
<td>12x10</td>
<td>Do on a stone pillar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>108</td>
<td>12x10</td>
<td>Old mud fort</td>
<td></td>
<td>Malvalli</td>
</tr>
<tr>
<td>109</td>
<td>12x10</td>
<td>Palangin (pallaliki)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>12x10</td>
<td>Aghoresvara Temple, South view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>12x10</td>
<td>Do North view</td>
<td></td>
<td>Hanchi</td>
</tr>
<tr>
<td>112</td>
<td>12x10</td>
<td>Do East view</td>
<td></td>
<td>Iskeri</td>
</tr>
<tr>
<td>113</td>
<td>12x10</td>
<td>Do Figures</td>
<td></td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>12x10</td>
<td>Amman Temple, South view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>115</td>
<td>12x10</td>
<td>Someesvara Temple, Front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>116</td>
<td>12x10</td>
<td>Do Panel</td>
<td></td>
<td>Banadli</td>
</tr>
<tr>
<td>117</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>118</td>
<td>12x10</td>
<td>Do Doorway</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119</td>
<td>12x10</td>
<td>Trimurti Temple, doorway</td>
<td></td>
<td></td>
</tr>
<tr>
<td>120</td>
<td>12x10</td>
<td>Do Front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>12x10</td>
<td>Kaulabhesvara Temple, South view</td>
<td></td>
<td>Anvanti</td>
</tr>
<tr>
<td>122</td>
<td>12x10</td>
<td>Do East view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>12x10</td>
<td>Do Small temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>124</td>
<td>12x10</td>
<td>Kali Figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>125</td>
<td>12x10</td>
<td>Stone Inscription with elephant figure on the top</td>
<td></td>
<td></td>
</tr>
<tr>
<td>126</td>
<td>12x10</td>
<td>Virkal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>127</td>
<td>12x10</td>
<td>Narayana Figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>128</td>
<td>12x10</td>
<td>Stone Inscription</td>
<td></td>
<td></td>
</tr>
<tr>
<td>129</td>
<td>12x10</td>
<td>Jog Falls</td>
<td></td>
<td></td>
</tr>
<tr>
<td>130</td>
<td>12x10</td>
<td>Kudmuta copperplates</td>
<td></td>
<td></td>
</tr>
<tr>
<td>131</td>
<td>12x10</td>
<td>Do seal of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>132</td>
<td>12x10</td>
<td>Gangi copper plates</td>
<td></td>
<td></td>
</tr>
<tr>
<td>133</td>
<td>12x10</td>
<td>Do seal of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>134</td>
<td>12x10</td>
<td>Amman Temple, South panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>135</td>
<td>12x10</td>
<td>Do West panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>12x10</td>
<td>Do North panel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>137</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>138</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>139</td>
<td>12x10</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>140</td>
<td>12x10</td>
<td>Do South-west panel</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### List of Photographs—concl.

<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>141</td>
<td>12 x 10</td>
<td>Somesvara Temple, North view</td>
<td></td>
<td>Ulsur</td>
</tr>
<tr>
<td>142</td>
<td>&quot;</td>
<td>Do Front Tower</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>143</td>
<td>&quot;</td>
<td>Do NavaGraha figures</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>144</td>
<td>&quot;</td>
<td>Cloth manuscripts (Kalataras)</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>145</td>
<td>&quot;</td>
<td>Paper Manuscripts</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>146</td>
<td>&quot;</td>
<td>Gold coins</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>147</td>
<td>6½ x 4½</td>
<td>Silver coins and clay seal</td>
<td></td>
<td>&quot;</td>
</tr>
</tbody>
</table>

### List of Drawings.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Portion of the South-west corner of the Siva temple</td>
<td></td>
<td>Aralikere</td>
</tr>
<tr>
<td>2</td>
<td>Ceiling in Siva temple</td>
<td></td>
<td>Hassau</td>
</tr>
<tr>
<td>3</td>
<td>Section of the ceiling in Siva temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kesakesvara temple tower</td>
<td></td>
<td>Halebid</td>
</tr>
<tr>
<td>5</td>
<td>Ceiling in Buchesvara temple</td>
<td></td>
<td>Koravan-gala</td>
</tr>
<tr>
<td>6</td>
<td>Hoysala crest on the tower of Buchesvara temple</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>7</td>
<td>Panel in Buchesvara temple</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>8</td>
<td>Pillar of do</td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td>9</td>
<td>Capital of pillar in Somesvara temple</td>
<td></td>
<td>Harinakalli</td>
</tr>
<tr>
<td>10</td>
<td>Pillar in Somesvara temple</td>
<td></td>
<td>&quot;</td>
</tr>
</tbody>
</table>
PART II.—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

1. Epigraphy.

64. A large number of the new records copied during the year can be assigned to specific dynasties such as the Kadambas, Ganges, Rashtrakutas, Nolambas, Chalukyas, Kalachuryas, Sevunas, Horysals, Vijayanagar and Mysore. There are also a few inscriptions relating to the later Cholas of the Kolar District and to the Ikkeri, Suggestor, Yelahanka and Belur chiefs. Among the discoveries of the year the old inscriptions, of about the 5th century, found at Talgunda and the copper-plates procured at Shimoga are important as they supply some new information about the Kadambas. The records copied at Sravana Belgha, Karagadha (Belur Taluk) and Neralgo (Arsikere Taluk), and those found at Belgumi, Halesib, Beledkere (Arsikere Taluk), Chikka Makkagi (Shikarpur Taluk) and Hauchi (Sorab Taluk) are also of importance as furnishing items of interesting information with regard to the Ganges and some of the feudatories of the Chalukyas, Horysals and Sevuna kings. The copperplated of Krishna-Raja-Odevar I contain one of the longest inscriptions in Mysore.

THE KADAMBAS.

65. There are only two inscriptions relating to this dynasty, one copied at Talgunda and the other, a copperplate inscription, procured at Shimoga. The latter is noteworthy as it records a grant by king Mandhatita-Raja, son of Kumaramvarma, names not hitherto known from the published records of the early Kadamba dynasty. A second inscription discovered at Talgunda has also to be assigned to the same dynasty, as it speaks of a chief who was a feudatory of the Kadambas and related to them on his mother's side.

Mandhata-Raja.

66. The Kadamba plates (Plate II) referred to above are three in number, each measuring 7" by 2½", the first and third plates being engraved on the inner side only. They are strung on a ring which is ¾" thick and 2½" in diameter and have its ends secured in the base of a circular seal about 1½" in diameter. The seal bears in relief on a countersunk surface a lion standing to the proper left. The middle plate is somewhat thicker than the others. The plates are in a good state of preservation, the characters used being Haja-Kannada. They were in the possession of a goldsmith named Virachari in Shimoga and are said to have originally belonged to the archak of the Ranganatha temple at Devarthalli, Channagiri Taluk.

67. The language of the inscription is Sanskrit throughout, and, with the exception of the two imperative and benedictive verses at the end, the whole is in prose. The record begins, like the Ganga grants, with the phrase Jitam thagavad, the only other Kadamba grant which has a similar beginning being Belur 215. The grant was issued at the victorious city of Uchchhringi (i.e., Uchchangl), which has been identified with Uchchhangudura, situated about 3 miles to the east of Molakalum. In one of the Hali grants (Indian Antiquary, VI, 30) the place is called Uchchusringi, but the name given in the present grant is more nearly like its vernacular equivalent. As in other grants, the Kadambas are described here as anointed after meditating on Svami-Mahasena and the group of Mothers; as belonging to the Manavyma-gotra; as sons of Harit; as fully versed in the critical study of their sacred writings; as mothers of their dependants; and as of a lineage purified by the final ablations of the horse-sacrifice. Of this family was Sri-Kumaramvarma-maharaja, whose son—possessed of the three objects of worldly existence (trivarga), viz., virtue, wealth and enjoyment; a moon in delighting the life, his

Arch. 10-11
PLATE II.

Shimoga Plates of the Kadamba king Māndhāta.

(1b) 1svastī jītaṃ bhagavatā vijayāčheheringyāṃ Svāmi-Mahāsena-mātyi-ganā

2madhyādabhishtakānāṃ Mānava-sa-gotránaṃ Hārīcī-putrānām

3pratikata-svādhya-kharchehi-pārāgānām ācīta-janāmbhānāṃ Kadambā-

4nāṃ a-vamādhvābhirīma-pavitrakriyāvānāṃ śrī-Kumāra-varma-ma-

5hārājasya putrāḥ trivarga-sampannāḥ mitra-kumuddanānā.

(IIa) Kara-chandramāḥ sva-bhūja-parākrama-parikraya-kritā-

1skhalā-rāja-rājaśrī-justha-nilaya-prithu-putrăvahāṃ prā-

2bhinnas-kaṭa-ṭaṇa-vigajātī-mada-gandha-dvī-radana-kshumāri-vigra-

3ha-naika-samarājirūpatīya-yaśāchārarī-listākāh śrīmān Mān-

4dhāta-rājaś vahyena varddhanañakarā pañchamē varśē Kaggī-grāme

(IIIb) Hṛṣikī-vastumā śūrddham shau-pivarttanāṃ Pālgalini-grāmasyaśecharīnā-

1sh-pa-kāshtena cha dattavān vidhīna Aṭrāya-sa-gotrāya

2Kartika-sukla-pakṣa-drāvadāsyanā vidita-kulodgamanāyā vēda-

3pāragavēya askhalita-vrīttayaḥ paraṃ-nistaragāya Triyambaka-

4svāmīnā yē pūtā pālayītō sa pūrya-phaḷam avāpnotī

(IIIa) Yāyē hartiṭa hārayītō sa cha pañchā-maha-pāṭaka-samyuktō

1bhavati Mānāvē cha praktaṃ sva-dattām para-dattām yē hē rācē

2vasundharāṃ svasahṣm varsha-sahāsūṃ visvētyēm jāyatē kimi bha-

3hērē vvasudhā bhūtē rājaśē Sagaraśibē vasya vasya yēdē bhūhī tē

4stasya tādyā tēdē phālam iti virdhēr āsta

PLATE III.

Residency Plates of the Gaṅga king Kōγaṇi-māhādhirāja (or Avinīta).

A. D. 455.

(IIb) 1svastī jītaṃ bhagavatā gata-gāhā-gaganābhēna Padmanābhēna śrī[ma]n

jāhna-

2vesa-kulāmāla-veyōmāvahāsāna-bāla-bāhāskaraśaṃ sva-bhūja-

3javā-jaya-jantī-su-jana-janapadaśa dāurvā-gana-vidārapo-

4palabha-vraja-bhūṣhama-bhūshitasya Kāṇyāyana-sa-gotrasya śrī-

5mat-Kongani-varma-dharmama-mahādhirājasya putrasya pitur anvāgatā

(IIIa) nēka-sahasra-visarggaśrayya-kāriṣṇaśrimad-Mādhava-varma-dharmama-

1mahādhirā-

2jasya sūnumā āvamēdha-vahābhārībhishikta-śrīmat-Kadamba-kulāmala-

3bhāstī-

4malināḥ śrīmat-Kṛṣṇa-varma-mahādhirājasya priya-bhāginīyā-vachah-

5na-saṃ-

6śabdēna saiva-kālāvopta-rājaśhāhīlēkahēpi vijimhamāna-śakti-trayēṇa

7parasparānavamardanāpahbhūjeyama-trivarga-sārēṣa su-sambhrāmē-

8vanamīta-sa-

(IIIb) masih-amata-maṇḍalēna chīra-prēma-bahumāṇamuktra-prakriti-varg-

1gēna vidyā-

2vinayāṭiṣya-parikshitāntarāntanē Kārtayugina-rāja-charitāvalambītē

3ana-

4ka-samara-vijayopārjita-vipula-yaśā-khīrodaikāro-paravatā-bhuvana-

5tra-

6yēna niravagraha-pradhāna-saurēyēṇa avishāhyēr (jā)dirāja-masta-

7kārpitapra-

8tihata-sāṣānaṇē anēka-mukhadhēr varddhāmāna-vibhāvadāyā-prājē-

9Dravīṇa-

10patānā pratitānīcā-gupa-nidānābhūtēna vīdavat prathama-ganēy-

11na prasāyā, jama-hridayabhiṣētēna mārṇyiḥādā-langhanālaka vara-

12nakara-vritiyahāra-daśātayānujōḍē-Vaśnavēṇa pratipāti-

13gata-tugāra-rata-mīhāsya daksinēyōn dīsi mēpi gōpyā śrīmat-Konga-

14ni-mahādhirājēnā utmanē pravardāmāna-vijayapalēsvarēyē
(IVb) pañcha-vimśati-samvatsarë Kārttika-māsē sukla-pakṣē pañchami
21 Utadarashāda-nakshatre Tōṭti-vastavyāya A'pastamba-satrāyāh
22 Tairiyā-chauryāya Maugalya-gōtrāya Mādi-Sarmānapē
23 Paruvri-vishayē Malligāra-grāmā Ponnamuri-grāmām nāma
24 su-kṣētram Purkko-vīriti marīyayās tātaka kṛitvā adbhīr dattāh
25 sarva-

(Va) ta sima-lingaiSa cha nirdeśūta Nairītyā rakta-sthalan nāma tasmā
26 paśchimata vibhitaka-vrikṣa tataḥ kadamba-vrikṣa tataḥ
27 pustugutirī nāma chiṅchā-vrikṣa tataḥ Vāya-
28 vyān dīśi chīrubatirī nāma chīchā-vrikṣa tataḥ tasmād u-
29 taraśa Prāmlīpa-nāma sthala tataḥ Tālepāśānā-ma-

(Vb) ma talaḥ I'sānē Ertakrūkī-nāma parvata tataḥ pūrvatō
31 Kadāṅripeṭu-nāma parvataḥ A'gūnetē dīśi Choliuvirī-
32 nāma parvata tataḥ dakṣiṇapati Kallal-nāma rava-
33 sthānaṃ tataḥ Churudukūṭa-nāma tātaka Nairītyādī prā-
34 dakṣināṃ eva pravartate ēśā aṣya grāmasya aśīṃ sarva

(VIa) parihāra-kramena yōṣyā lōbhāt pratmādād vā hattā sa paṇcha-ma-
36 hā-pataka samyukto bhavati api chaśmin uktam Manu-gītī ślokā
37 svā-dattān para-dattām vā yō harēta vasandharaḥ sheshē-vaṁśa-saha-
38 srāṇī ghoṛō tamaśi varttate bahubhir vasodhā bhūtē rājaḥbhē Saga-
39 rādibbē yasya yasya yadā bhūmī tasya tasya tadā phala bhūmī-
40 dānāt Param ārama na bhāta na bhavishyati tasyaiḥ harumāt pāpaṃ
41 na bhūtam na bhavishyati Suvarnakārāhāryasya putral, śātralēka-
42 pravōkti-kuśalasya Mārggīnā likhitayam tāmbra-patikā ||

PLATE IV.
Two Inscriptions at Tālgunda (Shikarpur Taluk).

1 1svasti mūrdhunī nyastam śaśinam a-sakalan Gaṅgā-saṅgāch-ohśiratara-kara-
2 yō vaidagdhyād vahati sa lalī......................jayati Paśupatiḥ
3 tadanu Paśupatē prasāda-jāto jayati punar-juanīto yathēha..........,
4 Paśupatē iti yasya nāma dānē dīśi viditam samarē cha dakṣipāsyām
5 Kākusthēna Bhṛtārī-
6 vaśa-tilakēnānanyā-rāpa-sriyā māṭrē chāpi Kadamba-vāśa-bhavayā Lāk-
7 shēyā cha............
8 tēnānēka-mahādhvarēshu datētā sammanaitaṁ pávitaṁ vipraṁ akṣhata-
9 tāndulār arāharā-
10 s tūgam śrō vibhratā daśa-mandālīkēshu nāyakatvaṁ saha śulkēna cha
11 bhūdhinān avāpīa
12 ...latō vinayēna cha prasāda kṣhitipam svāmīnām unnatāh dhanānām vān-
13 chhātē jāgati dharmanām anva...
14 ...pātra-guṇa-pāra-gāṃishu triumād-anna-dhanam evam āhaṭumā Sthānakūja-
15 pura-tirṭha-vāsishu
16 ...........gōṣya...............sālāyām

2 1svasti utidōtita-Kaykēya-mahā-kula-prasūtā ēsa Prabhāvati rājñī vikhyātā-
2 Kadamba-ku-
3 lōdbhūtasya śrī-Mrigēsa-varrmā-dharmma-mahārāja-priya-bhāryyē ēy śri-
4 Ra(vi)varrmā-dharmma mahārā-
5 jā-mātē-utidōtita-mahā-kula-prasūtaiḥ vēḍa-vēḍāngētēhā-sudānēnu-dharm-
6 maśṭrā-pāraṇaiḥ
7 yama-niyama-parayānaiḥ svā-varrmma-nirataiḥ sahasra-saṅhēyaiḥ dvījaiḥ
8 nityām saṁśtōyānām

3 Inscription at Sravanā Belgola. About A. D. 800.
Sivamānarā basadi.
PLATE V.

Virugal at Nerulige (Arsikere Taluk). A. D. 971.

3svasti Saka-niripa-kâlâtita-sanvatsara-satângâ 394 neya
2Prajñapatâ-sanvatsara pravarttisâ Köougâ-va-rommâ-dharmma-mahârâjâdhi-
râja Kuvâlâ-pura-
3avarâvâra Nandagiri-nâta Nolamba-kulânta-
4ka ârmat-çârjunâigâ-Dêva-Satyavâ-
5kya-Permmândigûl Marandale ma-
6ryâdiy âljutam ire Nolambâram
7kâdi gëldâ kâlegadol Amavasâyâ
8bisëge kalانâgi surig-iridu kâdi sattan âtana magâm Bûtugârge Nërîlageyâ
  kalanâd koṭṭa chandrârkkâ-târam-baram ||
9molâguva parâyuman âneya pa-
10layigeyuman ânta balumâma kâ-
11du chalam negale pati pogrâle posa
12...tulîd ikkîdan ânta ghateyan âyada gaudâm
13Kâûtâna- malamâm kauju-gaṭtîgan U-
14ttigama Nolpanâm Chattigamam ta-
15tul tiriyall â sangâtîpan endu
16sarâgad osal airâvânamam
17svasti Châgiyabh-arujsiyu Bût-
18ganu bittuvaṭṭama koṭṭa chandrârkkâ-
19târam-baram nadegun gâvûdan îda ko-
20tu nadeyisuvâ na-
21devisandu kavile-
22yu lingamunan ajidom
23kulla besa geyda
24Vibhâgârge koṭṭa pa-
25ttu-kolaga mâmam
26nadeyisade kid-.
27sidâta kavile-
28yu Vârmanâsyuma-
  sâm ajidom ||
TWO INSCRIPTIONS AT TALAGUNDA (SHIKARPUR TALUK)
ABOUT 450 A.D.

INSCRIPTION AT SRavana BELgola.
ABOUT 800 A.D.
friends; with a broad chest chosen as her abode by the goddess of sovereignty of all the kingdoms purchased with the price of the prowess of his own arm; and having a raised banner in the shape of the same acquired on many battlefields on which his 'scent-elephants' in rut trampled on the bodies of his enemies—was the glorious Māndhātā-Rāja. The inscription then proceeds to record that on the twenty-fifth lunar day in the bright fortnight of Kārtika in the fifth year of his increasing sovereignty, Māndhātā-Rāja granted, with the usual rites, six mānava together with a house and necessaries in the village of Kaggī as well as some land (? chattakapalasakarana) in the village of Pālalini to Tryambakasvami of the Atrēya-gotra, sprung from a well-known family, well versed in the Vedas, of blameless conduct and perfectly free from worldly attachment (parama-nikāyavida). At the close of the grant the verses beginning with svadādānām and kathākātā are introduced with the statement, “And it has been said in the Mānava.” Here Mānava appears to be for the Mānava-dharmakāstra. The grant ends with the sentence vrittisthir astu, May there be prosperity. The Sanskrit is corrupt in some places. Kaggī is no doubt identical with the village of the same name, situated about 10 miles to the south of Channagiri, in Channagiri Taluk.

68. The names Kumāravarman and Māndhātā-Rāja are new, not being found in any published records of the dynasty. It is true that a king of the name of Vijaya-Siva-Māndhātivarman is mentioned in the Kudgere plates (Shikarpur 29), but the difference in the names is so great as to cause a reasonable doubt with regard to the identity of the two kings. Unfortunately the Kudgere plates do not give the genealogy of Māndhātivarman. In case he is identical with the Māndhātā-Rāja of the present grant, he can neither be a younger brother of Sāntivarman nor a younger brother of Mrigēsavarman as proposed by Dr. Kiellhorn (Epigraphica Indica, VI, 13), since it clearly says that Kumāravarman was the father of Māndhātā-Rāja. The present grant is not dated. It has, however, been provisionally assigned to about the middle of the 5th century.

Mrīgēsavarman.

69. An inscription (Plate IV, 2) on the left jamb of the doorway belonging to the garbahāra of the Pranavēsvara temple at Tālghunda, Shikarpur Taluk, belongs to this reign. It is engraved in the same “box-headed” characters as those on the Tālghunda pillar (Shikarpur 176) and reads as there from the bottom upwards, thus rendering the work of decipherment very difficult. It contains four lines and is unfortunately unfinished, though there is much vacant space left below for its continuation. The epigraph, which is in Sanskrit prose, was apparently intended to record some grant by Mrigēsavarman’s queen, but it stops with her praises. The details that are given about her are these:—She was born in the noble Kākāyī family, her name being Prabhavatī; she was the beloved wife of Mrigēsavarman-dharmamahārāja, sprung from the renowned Kadamba family, and the mother of Rājivivarman-dharmamahārāja; she was daily praised by thousands of Brahmanas, born in high families, well versed in the vīdas vīdāngas vīdhyapurvas and numerous dharmasāstras, devoted to the practice of yama and niyama, and engaged in the performance of the rites prescribed for them. We thus learn that Mrigēsavarman’s queen was also a Kākāyī princess and that her name was Prabhavatī. In the Kavadi stone (Sorab 523) a queen is mentioned along with Ravivarman, but it is probable that she is his wife, and not his mother. The date of the present record may be about 450.

70. Another inscription (Plate IV, 1) in the same box-headed characters found on the right jamb of the doorway in the same temple at Tālghunda may belong to the same period, though no king is named in it. It is in 10 lines and consists of 5 Sanskrit epittas with a piece of prose at the end which is mostly defaced. The invocation stanza is in praise of Paśupati, described as skillfully bearing on the head the crescent moon along with the Ganges. The epigraph then proceeds to say that through the favor of Paśupati a prince was born who was known in the South by the name of Paśupati by reason of his gifts and prowess in battle; that he, Kākastha, an ornament of the Bhātārī lineage, son of a beautiful Kadamba princess, and receiver of blessings from Brahmanas who had been liberally rewarded by him in numerous sacrifices, became the chief among the 10 māndalikās with control over the customs-duities, as also the chief among the wise (buddhi), and pleased his master, the king, not only by his modesty but also by the addition he made to the royal
treasury; and that, being always intent on doing charity, he granted funds for feeding thirty of the worthy residents in the holy city of Sthānakunja-pura (Tālgunda). The record is interesting as it mentions a hitherto unknown Bhūtāravamāsī in about the 5th century and a prince of that family, Kākustha, born of a Kadamba prince, as a feudatory of the Kadambas. With regard to orthography, the forms veṅka and triṅga for vanka and triṅka, which are also found in a few other grants of the same period, are noticeable.

**The Gangas.**

71. About 10 inscriptions copied during the year belong to the Ganga kings. They include a set of copperplates of Kongani-mahādāhirāja or Avinīta. Three are viṅgaṅga of the time of Śripurusha, which refer to the wars between the Gangas and the Kāśtrakūṭas, Siyagelī, the famous general of Śripurusha and Śivamāna (last year's Report, para 46), being mentioned in two of them. Two inscriptions of the reign of Mārasimha are of some interest: one of them refers to a war between the Gangas and the Chalukyas for the possession of the Uchchangi fort; and the other explains by its sculptures a doubtful Kannada expression occurring in a few of the Ganga records.

**Kongani-mahādāhirāja or Avinīta.**

72. The plates of Avinīta (Plate III) mentioned above are six in number, of which the second plate is missing. Each plate measures 62\(\frac{1}{2}\) by 24\(\frac{1}{2}\), the first plate being engraved on the inside only. They are strung on an oval ring which is \(\frac{1}{4}\) thick and measures \(\frac{3}{4}\) by 2\(\frac{1}{2}\). The ends of the ring are secured in the base of an oval seal measuring 1\(\frac{1}{4}\) by 1\(\frac{1}{4}\). The seal bears in relief an elephant standing to the proper right. The writing is in Hala-Kannada characters. The plates were received from Mr. S. M. Fraser, c.s.i., the Honorable the Resident in Mysore. Unfortunately nothing is known about their provenance. The language of the inscription is Sanskrit throughout, and, with the exception of three impercinent and beneficent verses at the end, the whole is in prose. As the writing of the fifth plate, which gives details of boundaries, differs considerably from that of the other plates, it may be doubted whether it formed a part of the set at all. Even if it is omitted the inscription will not lack completeness. I therefore think that it was subsequently introduced in place of the missing second plate to make up the usual number five.

73. The inscription has the usual beginning of the Ganga grants, and the genealogy and the details about the various kings also correspond with those in other published grants. The first plate ends with pitur anvāga, the beginning of an epithet of Madhava II, and the third plate begins with the final portion of an epithet of Madhava III, so that the missing plate must have contained the details about the intermediate kings Harivarman and Vīshnugopa. After Madhava III his son Kongani-mahādāhirāja is introduced with a large number of epithets, which are mostly similar to those applied to him in the Mahābhalli plates (Doddallapur 68). The inscription then records that Kongani-mahādāhirāja, in the 25th year of his victorious increasing sovereignty, on the 5th lunar day in the bright fortnight of the month Kārtika, under the asterism Uttarāṣādha, granted, with pouring of water, exempt from all imposts, the village named Ponnamurī, belonging to Mallighār in Paruvi-vishaya, to Madisarī, a resident of Tōṭī, and a Taittiriya-charapa of the Maudgalga-gotra and A'pastamba-sūtra. After three usual impercinent and beneficent verses we are told that the plates were engraved by Mārga, skilful in the art of writing, son of Suvarnākāracārya. The fifth plate, which appears to be a later addition, gives details of boundaries, among which are mentioned three mountains named Ėrtakuruki, Kādānripatuvu and Choluvirī, and a tank named Chhrudukunda. The Sanskrit is corrupt in several places. The surname Kongani-mahādāhirāja is applied to Avinīta in other grants also, e.g., Mālur 72 and Dodballapur 67 and 68. From Doddallapur 67 we may infer that A.D. 431 was the first year of Avinīta's reign. If that is accepted, the date of the present grant would be A.D. 455. Some scholars, however, are of opinion that Doddallapur 67 and 68 are spurious (Epigraphia Indica III, 160). I am unable to identify the villages mentioned in the grant, but a Paruvi-nādu, which may be identical with the Paruvivishaya of the present grant, is mentioned in a viṅgaṅga at Sankēshhalli, of about A.D. 800 (last year's Report, para 53).
74. Three ciragale copied at Hirigandagall, Tumkur Taluk, refer themselves to the reign of this king. His surname Prithivi-Kongaju occurs in two of them as also the name of his famous general Syagella (last year’s Report, para. 46). The epigraphs relate to wars between the Gangas and the Rāshtrakūtas. One of them tells us that in a battle against Kannarasa, in which Kittarasa, Valigaṭṭa’s son Pulikṣeṇa-arasa and Syagella took part, Komara fought and fell at Ogarall. Another says that Syagella’s house-son (mama-neyattin) fought against Ballaha and fell. The third inscription is fragmentary, giving only the name of the ruling king. Kannarasa is Krishna I; and Ballaha is either Krishna I or Gōvinda II (Indian Antiquary XI, 124). The period of these records may be about A.D. 775.

Sīvamāra.

75. Only one inscription (Plate III, 3) of this king was copied during the year. It is a short epigraph engraved on the rock to the north-west of the Chandra-nāthaśavami temple on the smaller hill at Sravana Belgola, giving the important information that a basadi or temple was built by Sīvamāra. As the inscription is at a distance of only 5 feet from the above temple, we may reasonably conclude that that was the temple built by Sīvamāra. This discovery lends strong support to my identification of the Dīnpaka of the epitaph of Arisṭanomini with the Dīnpaka, son of Sīvamāra, of the Udāyendiraṇam plates (last year’s Report, para. 55). It may also be noted here that the period of the Chalukya chief Balavarma, who was shown by me to have been a contemporary of Sīvamāra (last year’s Report, paras 46 and 53), is likely to be of value in determining the period of S’ankarāchārya. Mahamahopadhyaśa Haraprasadā Sastrī, M.A., of Calcutta, writes to me thus on this point: “The date of S’ankarāchārya has not yet been proved by any positive fact. In your report you speak of a Balavarma in 812 A.D., i.e., about the time when S’ankarāchārya flourished and he mentions in his Vashya IV, 3, 4 of Balavarma as being near to him. May not this be a positive proof of S’ankarāchārya’s date?”

Erayappa.

76. There is only one record of this reign, being a ciragal in the bed of the tank to the west of the Rāmēśvara temple at Arakere, Arsikere Taluk. It records that while Satyavākya Kongunivarma-dharma-mahārājādhiraja, lord of the excellent city of Kualala, lord of Nandigiri, śrīmat-Premāṇadī was ruling over the earth and śrīnad-Erayapparara was ruling the whole kingdom, and while their śaminada Śrī-Muttara—an ornament of the Bali-vama, champion over atīrathas, a Dilipa in the world and the S’ādhaka of the Kali age—was governing the Aṣandināḍu, in a battle with the Nolambas, some one fought and fell at Kaliṅkati, for whom some lands were granted at Kallickati and Arakere in the shape of kadhāds. The Premāṇadī of this record is Rājamalla II, who began to rule in A.D. 869-70; and we know from several inscriptions that his nephew Erayappa was associated with him in the government. The date of the epigraph may therefore be about 890. Kaliṅkati is the present Kalīṅkati in Arsikere Taluk.

Mārasimha.

77. There are two inscriptions of this reign, one copied at Karagaḍa, Belur Taluk, and the other, at Neralīze, Arsikere Taluk. The former, dated in A.D. 971, says that Kongunivarma-dharma-mahārājādhiraja, supreme lord of the city of Kualala, lord of Nandigiri, a Yama to the Nolamba family, s’rī-Mārasinga-Dēva granted, as a nodage, 5 khandagas for Bhisa-gavmela, who fought and fell in a battle with Rājādīya for the possession of the Uchchangti fort. The inscription was written by Kātayya. Then follow the names of the prabhas who helped in the (?) cultivation of the land granted. They were Premāṇa-gumna, Nāgamāyaya of Muguil, Basavayya of Basavanahalli, Pōdeskamūḍa of Uppavalli, Mudda of Valiyare, and Erega of Māgudi. The grant was to be maintained by the prabhas of the Beṇneyyur 70. This inscription throws additional light on the statements made in Sravana Belgola No. 38 that Mārasimha became a very forest-fire for the lion Rājādīya, the great jewel of the Chalukyas, and that he succeeded in taking the great fortress of Uchchangi. The other inscription (Plate V) of this king, which is also dated in 971, records that when (with titles as before) śrīmat-Mārasinga-Dēva-Satyaśākṣa-Premāṇadīgal was ruling (the kingdom) with Marandale as the
boundary, in a battle with the Nolambas, the howdah having become the battlefield, Annapasayya stabbed with a dagger, fought and fell; and that the king granted to his son Bātuga the village of Nurilage as kalanūdi. Then follow two verses in praise of Annapasayya’s valour. The second verse seems to give the names of some of the Nolamba chiefs on the opposite side who were wounded. They are Kattanemalla, Uttiga, Nolipa and Chaṭṭiga. We are then told that Chāgiyabharasari and Bātuga granted bittavaṭte, and that if the gāvena did not maintain this gift he would incur the sin of having destroyed a tawny cow and a linga. It is not clear who this Chāgiyabharasari was. The record concludes with the statement that 10 kohugas of land were given to the sculptor Vībhoga. This viṇāgal is of great interest as its sculptures illustrate the meaning of the Kannada expression bīṣage kalandagi, which means ‘the howdah having become the battlefield.’ In Plate V, on the elephant to the right, we see a man, who has just mounted the elephant, stabbing another seated in the howdah. As the fight takes place in the howdah, the howdah is said to have become the battlefield. Another inscription in which this Kannada expression occurs is Mandya 41. The scholars who had dealt with it, not knowing the correct meaning of the expression in question, had accused the Ganga prince Bātuga of treachery in connection with the killing of the Chōla king Rājāditya (Epigraphia Carnatica, III, Introduction, 6; Epigraphia Indica II, 163; III, 282; VI, 52, 57 and Note 1). But a paper contributed by me to the Journal of the Royal Asiatic Society (1909, p. 443) on the subject has since convinced them of their mistake, as evidenced by Dr. Fleet’s remark on my paper in the same journal (p. 445) which runs thus—‘It is most satisfactory that it should be so conclusively shown that he (Bātuga) was not guilty of any unfair behaviour in slaying the Chōla king.”

78. An inscription copied near the Basavaṇṇa temple at Lakshmidevyhalli, Arsikere Taluk, which records a grant of land to a Jain nun named Paramabbe-kantiyya in connection with a basti called Biduna-Jinalaya, may, on palaeographical grounds, be assigned to the Ganga period. So also four short inscriptions found on the rock on the smaller hill at Sravana Belgola, consisting of only the names of the pilgrims who visited the place. They are similar to the ones discovered there before (Report for 1909, para 47), the names recorded in them being Śrī-Vaijayya, Śrī-Jakkayya, Śrī-Kāluga and Basahā.

The Rāshtrakutas.

Krishna II.

79. Only one epigraph relating to this dynasty was copied during the year. It is engraved on a stone in front of the ruined Basavaṇṇa temple at Budalikke, Slikarpur Taluk, and refers itself to the reign of Akālavarna or Krishna II. The stone has unfortunately scaled off in many parts. The inscription, which is dated in A.D. 902, records that when Akālavarna śrī-prithivivallabha mahārājaśīha paramēvra paraṇa-bhaṭaraka śrī-Kannara-Dava’s kingdom was increasing in prosperity, and when, entitled to the band of five chief instruments, the mahā-dīvanatha Lōkatayarasu, son of Bankoyarasu, of the lineage of Kajulavaya, was governing the 31,102 villages (bada) comprising the Banavasi 12,000, the Palasige 12,000, the Mōnyakheḍa 6,000, the Kolur 30, the Lōkāpura 12 and the Tojugare 60—Bījaya, the pargode of all the nādū governed by Lōkatayarasu, caused to be built, in the year Buḍubhi corresponding to the Śaka year 824, a basadi at the holy place Bandanikke; and that, when Nāgārjuna held the office of gāvena of the Nāgara khanda 70 with Kali as pargode under him, Lōkatayarasu granted to Bījaya Daṇḍipalli, included in the Nāgara khanda 70, for the basadi. We are also told at the end that Bījaya renounced the world and that his wife, who was the gāvenā of Bhārāngiyūr, also followed suit, thus establishing her fame in the world. Some one else is also said to have given his village Namdāger for the basadi. The engraver was Daṇḍiyamma. Some scholars have supposed that the numbers coming after places, as 12,000 after Banavasi, represented their revenue value, but this old record clearly tells us that they represent the total of the villages comprised in them.

The Nolambas.

80. A few records of this dynasty were copied at A’vani, Mulbagal Taluk. They refer themselves to the reigns of Nolipayya and Dīlpayya. A few others, copied at the same place and its neighbourhood, may also belong to the same dynasty, though no king is named in them.
Nolipayya or Ayyapa.

81. A viragol in a field to the west of Nāgarakunte at A'vani, Mulbagal Taluk, says that when Nolipayya was ruling the earth, on the Morukas carrying off the cattle of the village Balla, Bendarā Māki, having rescued them, fell and attained svayam. Among the Nolamba chiefs both Ayyapa and his son Dīlpā had the surname Nolipayya; but in the case of the latter it is generally associated either with his name or with his title Irīva-Nolamba. As in the present inscription the surname is used by itself, it may be taken to denote Ayyapa. The date of the record may be about A.D. 915.

Bīrā-Nolamba or Aṃgiga.

82. A short inscription on the basement to the right of the outer entrance of the Lakshmanāṣvara temple at A'vani, Mulbagal Taluk, runs thus—svaśi śri. Vīrā-Nolambam, with another short inscription, svaśi śri. Trībhuvaṇādēvam, engraved close to it to the south. Ayyapa's eldest son Aṃgiga had the title Bīrā-Nolamba. He was defeated by the Rāṣṭrakūta king Kṛṣṇa III in 940 (Epigraphia Indica IV, 289; V, 191). Trībhuvaṇādēvya no doubt refers to the famous Sāiva guru Trībhuvaṇākarādrēva who is stated in another inscription of the same place, namely, Mulbagal 65 of 961, to have ruled the sthāna or religious establishment at A'vani for 40 years and to have built 50 temples and 2 big tanks during the period. In several inscriptions of Dīlpā, younger brother of Aṃgiga, he is mentioned along with the king as ruling the kingdom of penance (see next para). His figure, adorned with a rudrāksha necklace, is sculptured on the north outer wall of the Lakshmanāṣvara temple with a label to the right (Mulbagal 43) giving his name. From the above inscriptions on the basement it may be presumed that the Lakshmanāṣvara temple was caused to be built by Trībhuvaṇākarādrēva with the help of Aṃgiga. The period of the temple would thus be about A.D. 940.

Dīlpaya.

83. Only one inscription of this reign was copied during the year. It is a viragol in a field to the west of Nāgarakunte at A'vani, Mulbagal Taluk. The epigraph records that when Dīlpaya was ruling the earth and Trībhuvaṇākarādrēva was ruling the kingdom of penance (tāpā-rāja), in a fight between Anupavana-setti on the one side and the combined bojēna (merchants) of the Gangaśālā 96,000 and the Bāmaravālī 12,000 on the other, Ayyubāmmiśa-rāja fought and fell. It is not clear why there was this formidable combination against Anupavana-setti. Trībhuvaṇā karādrā-bhāṭā was a great Sāiva guru, who had a maṭha at A'vani in the middle of the 10th century (see previous para). He was probably the rāja-pūra also. He is likewise mentioned along with Dīlpā in Mulbagal 94 and 284 as ruling the kingdom of penance. And we learn from Mulbagal 65 that he had the title Kaliyuga-Rudra and died in 961. The date of the present record may be 950.

84. A few other inscriptions may also be assigned to the Nolamba period. Four short inscriptions in old characters on the rock to the west of Gījēthī at A'vani record, like those at Sārava Belgoda (para 78), the names of the pilgrims who visited the place. Among these are Mandayya, the chief friend of the good; Śrī-Dāvayya and Śrī... radayya, the last two names being introduced by the word svaśi. An inscription on the sluice of the tank at Rāmura near A'vani tells us that the sluice was caused to be built by Melakērideya-Diggabō of Sangamanga. The sculptor was Maraja. Three epigraphs on the basement of the ruined Pāvāra temple at Gattu-Kāmadēnalli, Bowringpet Taluk, record the construction, consecration and endowment of the temple by Vammagachare-setti, as also grants of land by him to Tiruperibhaṭṭa, the pujārī of the temple, and to Nolambāchārī, the builder of the temple.

THE CHALKYA.

85. Reference has already been made to the Chalkya chief Rājāditya when speaking of the Ganga king Mārasimha (para 77). A number of Chalkya records were copied during the year at Belgāmi and other places in the Shimoga District; but several of them are fragmentary. They refer themselves to the reigns of Sōmāvīra, Trībhuvaṇamalla and Jagadēkamalla. A few others may also belong to the same dynasty though no king is named in them. One of them appears to be a record of Vinayaditya's reign.

Arch. 10-11.
Vinayaditya.

86. On the back of the stone containing Sorab 15, which records a grant by the Chalukya king Vinayaditya, was found an inscription in the same old characters, but mostly worn, which might belong to the same reign. It is worthy of note that at the top of this stone are sculptured a boar and immediately in front of it two fishes lying one over the other, the boar’s snout touching the upper fish. This perhaps symbolises the overthow of the Pândyas, whose ensign was the fish by the Chalukyas, whose crest was the boar. The inscription on the back seems to record the grant of the village of Kodakami by some one intent on acquiring religious merit.

Bhuvanakamalla or Śrīmakāśvara II.

87. An inscription on a stone in pāṭar Basatappa’s backyard to the south of the Tripurāntakāśvara temple at Belgami, belongs to this king. This is one of the broadest of the inscribed stones at Belgami which must have once contained a very long inscription; but it has been so severely damaged by fire that all that is left now is only a strip of the original stone. The inscription begins with the praise of some Daśādeva who vanquished the Magadhas, Gūḍāras and Nāḍīras, and was a servant of Bhuvanakamalla-Dēva. Among the provinces that he ruled the Māndāli 1,000 was one. We are then introduced to a great Kāḷāṅgika teacher of the name of Trilochanamuni, whose learning and piety are enlosed in a number of stanzas. At his instance the Daśādeva caused a temple to be built, which was an ornament of the earth. His younger brother Barmadēvayya and the Daśā-

87a. An inscription on a stone in pāṭar Basatappa’s backyard to the south of the Tripurāntakāśvara temple at Belgami, belongs to this king. This is one of the broadest of the inscribed stones at Belgami which must have once contained a very long inscription; but it has been so severely damaged by fire that all that is left now is only a strip of the original stone. The inscription begins with the praise of some Daśādeva who vanquished the Magadhas, Gūḍāras and Nāḍīras, and was a servant of Bhuvanakamalla-Dēva. Among the provinces that he ruled the Māndāli 1,000 was one. We are then introduced to a great Kāḷāṅgika teacher of the name of Trilochanamuni, whose learning and piety are enlosed in a number of stanzas. At his instance the Daśādeva caused a temple to be built, which was an ornament of the earth. His younger brother Barmadēvayya and the Daśā-

88. Only one inscription of this king, dated in A.D. 1103, was copied in Patel Gurupādappa’s backyard to the east of the Śomēśvara temple at Belgami. It begins thus. 

Tribhuvanamalla or Vīrakamālithya.

88. Only one inscription of this king, dated in A.D. 1103, was copied in Patel Gurupādappa’s backyard to the east of the Śomēśvara temple at Belgami. It begins thus. When the refuge of all the world, favorite of earth and fortune, mahārājādhīrāja paramēśvara parama-bhāttāraka, glory of the Satyārāya-kula, ornament of the Chalukyas Tribhuvanamalla-Dēva’s increasing victorious kingdom was continuing as long as the sun, moon and stars, and he was in the residence of Kālyāna, ruling the kingdom in peace and wisdom—

89. A few other inscriptions may also belong to the same reign, though the king’s name is not mentioned in them. An inscription on the pedestal of the Jina image in the ṣāhīgirī of the ruined Jaina temple at Kuppāṭār; Sorab Tāluk, mentions a Jaina muni named Parvata, of the Mūla-sangha, Kṣaukakundāvaya, Kāśīvṛ-gana and Tīrṇipīka-gachchha, thus indicating that he had something to do with the construction or consecration of the temple. From Sorab 262, of 1077, we learn that Mūla-Dēvi, queen of the Kadamba chief Kīrti-Dēva, built a temple at Kuppāṭār for Pārśvanātha and had it consecrated by Padmanandisiddhānti, who was of the same sangha, etc., as the abovementioned Parvata. The image referred to above is one of Pārśvanātha, as indicated by the hoods of the serpent above its head. It may therefore be presumed that this was the temple.
built by Mālāka-Dēvī. Parvata may have taken a chief part in bringing the temple into existence. Another inscription on a āvīraḷ near the Kallēśvara temple at Hanchi, Sorab Taluk, records the death, in the year Kālayuktē of the Chālukya-Vikrama era, i.e., in 1079, of Bollagētaṇya, son of Bīra, in a fight with thieves who attacked him while on his way to Kādāḍaṇa. A third, copied at the ruined Male-mallappa temple at Belgami, tells us that in the 14th year of the Chālukya-Vikrama era corresponding to the cyclic year Sūka, i.e., in 1090, Śivēraḷa taḷārē Munjavēnyaka set up the gods Munjavēna and Kariṇāḍēvaru in Balipura. A fourth, engraved on the floor of the vaṇaranga in the Tripurāntakēśvara temple at Belgami, which appears to be dated A.D. 1091, records a grant of land by Trībhēna-panḍita (see para 87) to Padumavati, a dancing girl of the temple. Another āvīraḷ at Hanchi informs us that in the year Prajaḍāti of the Chālukya-Vikrama era, i.e., in 1092, on the horsemen of Boppa-dēvā attacking and plundering Hanchē, the Arjuna of Hanchē went forth, killed several horsemen and went to sevāra. It is not clear who this Boppa-dēvā was.

Sōmēśvara III.

90. A āvīraḷ near the Gaṅga-dharēśvara temple at Tāḷgunda, Shikarpur Taluk, refers itself to this king's reign. It tells us that in the Chālukya-chakravartī Sōmēśvara-Dēvā's first year, the year Plavanga, i.e., A.D. 1127, Gōvāra Gōhēja's son Nāmaya, a son of the Tāṇagundēr 32,000, fought and fell in the battle of Andhāsura. Shikarpur 289, however, gives Plavanga as the king's 2nd year, though Shikarpur 296, in agreement with the present record, gives Kālayukē, i.e., A.D. 1139 as his 19th year. Andhāsura, now an insignificent village near Anantapūr, Sagar Taluk, was once a very important place. It is mentioned in connection with the Sāntara king Jina-daṭa-Rāya, who probably belongs to the 8th century. From Sagar 109 we learn that an agrahāra was established there in 1042 by the mahā-mandalēśvara Gōnāraṇa, a feudatory of Sōmēśvara I.

Jagadēkāmalla II.

91. An inscription on a stone near the ruined Male-mallappa temple at Belgami is a record of this king's reign. It tells us that when (with usual Chālukya titles—see para 88) Jagadēkāmalla-Dēvā's increasing victorious kingdom was continuing as long as the sun, moon and stars, and the mahā-prakaraṇā-dāṇḍānayaka, pāṭasākāra, Bamma-Dēvāya-dāṇḍānayaka's eldest son Rēcharasa was ruling from his residence at Baḷīgāvē the Banavāsē 12,000, with the southern Lankē as the boundary, in peace and wisdom, punishing the wicked and protecting the good—by order of his servant, the customs-officer Dēvāhara-dāṇḍānayaka, the suna-saṅgada Komma-raja granted, in the year Rudrārāgārī of the Chālukya-Jagadēkāmalla era, i.e., in A.D. 1143, certain dues for the god Tellēgāvēra. Grants were also made by the taḷārē Śayidēva and the oilmongers of Belgami. Shikarpur 267 mentions a Bamma-Dēvārasa as ruling the Banavāsē 12,000 in 1147. He was apparently the son of the above Rēcharasa.

The Kalachurīyas.

92. There are only two records of this dynasty, one belonging to the reign of Bījala-Dēvā and the other to that of his son Sankāma. The former, which is a āvīraḷ near the Atunānēya temple at Hanchi, Sorab Taluk, records that in the Kalachurīya bhujabala-chakravarti Tribhuvanamalla Bījala-Dēvā's 11th year, the year Vṛyā, i.e., A.D. 1166, Hīndiya Bammī-setī's son Madīga, when attacked by Kalle-nāyaka, fought and fell. The other inscription, which is engraved on a beam of the north entrance of the front maṇḍapa in the Kāḍāḍēvara temple at Belgami, tells us that the entrance was caused to be made with ornamental work by the mahā-mandalēśvara Erāharasa-Dēvā. The latter is mentioned in Shikarpur 96, of 1179, as making a grant to the same temple during the reign of Sankāma. The date of the inscription may be about A.D. 1179.

The Sevunas.

93. A few records of this dynasty were copied at Bandalike, Belgami and Chikka Māgādi, all in Shikarpur Taluk. They refer themselves to the reigns of Kandāra-Dēvā and Rāmachandra-Dēvā. The epigraph at Chikka Māgādi is of some interest as it mentions a great teacher named Mūriyārī of the Ladulē-Parupatha sect and a feudatory of Rāmachandra-Dēvā of the name of Balugi-Dēvā Rāpaya. In the last year's Report (para 86) an account was given of a feudatory of Ballala III, named Vinjha-Dēvā-Rāṇe.
Kandāra-Dēva.

An inscription on a pillar in the nacavinga of the Trimūrti temple at Bandalike, Shīkarpur Taluk, records that in the 2nd year of the Yādava-Nārāyana bhujabal-pradhāna-pratāpa-chakravarti Kandāra-dēva’s prosperous reign, the year Kilaka, i.e., A.D. 1245, Jñānaṣakti-dēva, the dēhārya of the Kēdīya-mahā, granted, as a brahmamārū, certain lands to the god Kēdārādēva’s hēggade Singarasa. Grants were also made to Singarasa’s son Dēpayya by Jñānaṣakti-dēva, the dēhārya of the Somanātha temple, and Vāmanāṣakti-Dēva, the dēhārya of the Chikkeśvara temple at Hānunugal, in the presence of the two sāṃtānas, five māthas, brahmakarṇa, pāñjai and bāsaṃvāhus (76 servants). Dēpayya was also appointed to the office of hēggade in the Somanātha temple.

Rāmāchandra-Dēva.

There are 3 records of this reign. One of them, dated A.D. 1275, which is engraved on the Nandi-pillar to the east of Chikka Māgadhi, Shīkarpur Taluk, records the endowment of a temple by a chief named Balugī Dēva-Rāneya. After obeisance to Sambhū the epigraph tells us that in the victorious reign of—entitled to the land of five chief instruments, lord of the excellent city of Dvāravati, born in the Vishnu-vamsa, having the flag of a golden Garuda, a sun in causing the lotus bud the Yādava-kula to unfold, confounder of hostile kings, Tripētra to Madana, the Mālava king, a terrible fever to the Gūrjara king, putter to flight of the Hōysala king, destroyer of the Kēdārā-Dēva, the dēhārya of the Telanga king—the pradhāna-pratāpa-chakravartī Vīra-Rāmāchandra-Dēva, who was adorned with these and other titles, the māhā-mayāḷaśvarā, māhā-paṇḍita, panda-lakṣita (with other epithets), Balugī-Dēva-Rāneya of Sālūve was ruling the Nāgarakshanda-nādu in peace and wisdom. Under him (with several epithets), were the māhā-mandalaśvarās Bīra-Dēva and Kali-Dēva, sons of Bommī-Dēva. Then the record introduces a teacher of the name of Māgajirī-muni, whose learning and piety are praised at great length. He was thoroughly well versed in the Vēdas and śāstras and was a great promoter of the Lākulāgama-samaya. He is also styled Rāja-rāja-gurū. We are then told that this guru caused to be built a temple named the Kēdambēśvara with three towers, to which Balugī-Dēva-Rāneya, on the occasion of a solar eclipse in 1275, made a grant of land in the presence of his son Beyi-Dēva-Rāneya, Bommī-Dēva of Bandanike and his sons Bīra-Dēva and Kali-Dēva, and the 76 prabhās of Nāgarakshanda. Another inscription on a vīryagal in Patel Gurupadappa’s backyard in front of the Sōmeśvara temple at Bēzgami opens with a few verses in praise of the valor of Vīṭṭhala-prabhu, younger brother of Māhāvya-rāṣṭrī, and proceeds to say that in the 12th year, the year Chitraśāman (i.e., 1282), of the victorious reign of (with titles as above) the Yādava-Nārāyana bhujabal-pradhāna-pratāpa-chakravarti Vīra-Rāmāchandra-Dēva, some one, Vīṭṭhala-prabhu apparently (with several epithets) fought and fell in the battle at Ababūr. This inscription is mostly defaced. Another epigraph on a stone in front of Bhārangi Channabasavanna’s house at Bēzgami records a grant for the god Bhārundēśvara of the mālasukha in the immemorial royal city Bāligrāma, in the 25th year, the year Vijaya (i.e., 1294), of the victorious reign of the Yādava-Nārāyana bhujabal-pratāpa-chakravarti. Though the king is not named, it is quite clear who is meant.

The Hōysalas.

Of the records copied during the year, those relating to the Hōysala dynasty are the most numerous. They begin in the reign of Vishnuvardhana and end in the reign of Ballala III, covering a period of nearly 210 years from 1117 to 1328. Some of them are not only good specimens of Kannada composition but also supply items of interesting information. A few inscriptions which are printed from local copies have been revised by a comparison with the originals. Though the king is not named in some of the records, there cannot be much doubt as to the reign to which they belong.

Vinayāditya.

An inscription on a stone lying in the bed of the tank at Kōlīgunta, Arsikere Taluk, which is printed as Arsikere 194 from an incorrect local copy, refers itself to the reign of Vinayāditya and records the construction in
A.D. 1083 of a Śiva temple. It says that when, entitled to the band of five chief instruments, the mahā-mudrakalāvara, lord of the excellent city of Dvārakā, sun in the sky of Yādava-kulā, Tribhuvanamalla Poyasa-
Dēva was ruling Gangavādi in peace and wisdom—six instruments, including Devapālaya and others (named), of, entitled to the band of five chief instruments, the mahā-mudrakalāturāvākara, mahā-
pratikāvā-tvāmantarākara, malla-vijaya-sūtrāvāhī (with other epithets), dāvāntara-Śeśāyaya's son, the mahā-sandībhiyagāvā ākara Pōchhaimaya, caused the Śiva temple there to be built; and that the dāvāntara Śeśāyaya and the ruler of Kōlghunda, Rājimaya, granted some lands for the temple. Wineysa was appointed as the head of the athāra. After giving two imprecatory verses the record concludes with the remark that their meaning should be pondered over.

Vīshuwardhana.

98. There are several records of this king. The one discovered on the pedestal of the principal image in the Kēśava temple at Belur, which is in the form of an anāśṭup verse, tells us that the victorious Vīshnu-mahipala, protector of the whole earth, caused to be made [the image of] Viyāja-Nārāyana, the god of gods. The setting up of this god is described at great length in Belur 58, of 1117, in which also he is named Viyāja-Nārāyana. Another epigraph found on the pedestal of the image in the Kappe-Chennigarāya temple at Belur is of some importance, as it informs us that the image was set up by Sāntale, queen of Vīshnuvardhana. This was not known before. The inscription, which also consists of an anāśṭup verse, states that the setting up of the god Chennakēśava, bringing peace to all the creatures of the world, was carried out by Śanti-Dēvi, queen of Vīshnu. After the verse occurs the word Patta-mahāddvī. As grants are made for this god also in Belur 55, which records the setting up of only Viyāja-Nārāyana, it may perhaps be presumed that the Kappe-Chennigarāya temple was built a few years before the Kēśava temple. Belur 16, if complete, would have described the setting up of this god as fully as Belur 58 describes that of the god Viyāja-Nārāyana. With regard to the name Kappe-Chennigarāya, see para 27. As we now know that the two gods in the Belur temple were set up by Vīshnuvardhana and his queen Sāntale, we may suppose that the richly dressed and ornamented figures standing with folded hands opposite to the Kappe-Chennigarāya temple (para 27) represent in all probability the king and the queen. Belur 9 which, though mostly worn, has now been copied as completely as possible, is similar to Belur 58 in its ascription of titles and achievements to Vīshnuvardhana. It records agrasen in A.D. 1129 to a Jaina temple named Malli-dhāmaya. A few labels giving the names of gods and sculptors in the Kēśava temple, which evidently belong to the same reign, may also be noticed here. The image in the small niche to the right of the south entrance has the label Madhu-
śādānu-dollarī, while that in the big car-like niche on the south face is named Vās-
dēva-dollarī. Three of the madhunakshi figures (see para 20) over the pillars of the navaṇampya have the names of the sculptors who executed them inscribed on the base: the figure on the south-east pillar was the handiwork of a pupil of Tribhuva

99. Among other inscriptions of this reign, one near the ruined temple in the bed of the tank at Bommēnhal, Channarayapatna Taluk, which is dated in 1138, says that during the rule of Vīshnuvardhana Kīrya Basavachāri, through fear of saṃstāra, built a tank and a temple, and turning a recluse, led a pious life; and that this younger brother, son and several others (named) granted certain lands for the temple. The record closes with the statement that the image of the temple was executed by the sculptors Mallačāri and his son-in-law Kātāchāri. Another inscription on a stone built into the steps of the tank at Kōligunda, Arskere Taluk, which, though referring itself to the reign of Vīshnuvardhana, is dated in A.D. 1144 (tattakāshi), records a grant by Boppayya, Jakka-gauḍa, Chattha-gauḍa and others. The epigraph opens thus—while the mahā-mudrakalāvara, Tribhuvanamalla, champion who captured Taḷakāḍu, Kongu, Nangali, Nōnambavādi, Ḥānūngallu and
Banavasi, bhujaisalu-Vira-Ganga-Hoysala-Deva was in the residence of Durasamudra, ruling the kingdom in peace and wisdom—and mentions a mahé-viśvamata with several epithets but without giving his name. Another epigraph on the pedestal of the image in the Pārvatānātha temple at Bastihalli near Halebid simply names the senior dovandāyaka Ganappayya, describing him as a lay disciple of Sūbhachandra-sudhānta-deva, who was a disciple of Kukkutāsana-Mahābhārata-deva of the Mula-sangha, Divya-gana and Pustaka-gachchha. This Ganappayya or Gangardāja was a famous general under Vira-vishvanaraha. From Belur 124 we learn that he died in 1133 and that his son Boppa erected this temple to his memory. This accounts for his name appearing on the pedestal of the image. Another on the pedestal of the image in the Adivinātha temple at the same place tells us that Heggade Mallimayya caused to be made the god of the Dimakura-Jinālāya of the Mula-sangha, Divya-gana, Pustaka-gachchha and Kṣaṇakūndanāvaya. In an inscription on the doorway of the same temple, noticed in para 39 of my Report for 1908, we are told that Heggade Mallimayya set up the god in 1138.

Narasimha I.

100. There are only two inscriptions of this king, one on a stone in the bed of the tank at Kōgīgunda, Arsikere Taluk, and the other on a stone near the ruined Basavapura temple at the bēchbrak village Bēchēhalli of the same Taluk. Both of them are dated in A.D. 1161. The former records that during the rule of the mahā-mandalesvara, Tribhuvanamalla Narasimha-Deva, Maya-nāvanta made grants of land to his bhagavata or follower named Dalliamba and also to the Bhairava temple at Dōrasamudra. Further on it is stated that Dalliamba made over the land to Rangavali Dēvaraṇapālpita. From this inscription we learn that a part of Kōgīgunda was formerly known as Kājūvātī's plain. The other record tells us that the mahā-mandalesvara, Tribhuvanamalla, champion who took Talakādi, Ganga-vadi, Nōmanavādi, Banavase and Hānagulam, pratapa-Hoysala-Nārasiṅgha-Dēva's body-guard Muddeya-nāyaka, built the Muddēsvāra temple and granted some land for it. A grant was also made by several others to Dīnārāsi, who was apparently the pitārī of the temple. On the outer walls of the Chennakēśava temple at Hullekere, Arsikere Taluk (see para 11), there are 15 labels giving the names of the images below which they are inscribed. The images represent the 24 mūrtis of Vishnu, such as Mādhava, Śrīdāra, Padmanābha, Sāṅkaraṇa, Purushottama, Adhiṣekhaṇa, Upendra and so forth. As we learn from Arsikere 172 that the temple was built in 1163 during the reign of Narasimha I, these labels have to be assigned to the same period. Similarly, the short inscriptions on the outer walls of the Hoysalāsvāra temple at Halebid (see para 19) have also to be assigned to the same reign, since Belur 239 leads us to the inference that the temple was built or completed during the rule of Narasimha I. The number of these short inscriptions is about 90, the majority of which consist of the names of sculptors. Among the names may be mentioned (1) Bama, (2) Māṇi-Balaki, (3) Māṇi-Mābalaki, (4) Ballaṇa, (5) Mā.Alaki, (6) Mābal, (7) Bēchana, (8) Māṇi-Bala, (9) Kētampa, (10) Changana, (11) Dāsōja, (12) Rennalayana, (13) Māṇi-Ja-Balaki, (14) Pamaṇa, (15) Gāyana, (16) Sidda of Banavase, (17) Rēvōja's (son) Hampuga, (18) Rēvōja, (19) Bōphoja, (20) Balaki, (21) Harisha of Tānagundūr, (22) Kēdāra, (23) Kēsimōja's son Masa, (24) Harisha of Chādevaguri, (25) Kāvōja's (son) Masaṇa, (26) Māchuṇa's (son) Māba, (27) Māba, (28) Kēdarōja, (29) Kēlidā, (30) Birana, (31) Sarasvatidāsa, and (32) Kāline—(1) occurring in 12 places; (2) in 8; (3) in 6; (2) and (3) in 5; (6) and (7) in 5; (9), (18), (29), (27) and (32) in 2; and the others in one place only. Of these, only two, Dāsōja and Birana, correspond with the names of the sculptors at the Belur temple. Besides the names of sculptors, a few other inscriptions were also found on the outer walls of the Hoysalāsvāra temple. Of these, one to the left of the buttress-like structure on the east façade, which consists of a kanda verse, tells us that the sculptors Birana and Sarasvatidāsa were unrivalled in the world. Another in the Purāṇie frieze on the west façade (see para 19), which runs thus: Dusasmä vraha (the killing of Duśvāsa), is the only label in the temple that explains the scene sculptured above it.

Baliṇḍa II.

101. There are several records of this reign, some of them giving a few interesting details about the king and some of his feudatories. An inscription near the
Mallēśvara temple at Yadavanhalli, Ariskere Taluk, which is dated in A.D. 1177, records that during the rule of Vishnuvardhana-pratāpa-bhujabalava-Hoyisaga-Ballāḷu-Dēvarasa, the mēkē-prādhāna Dēnamayya granted certain lands (specified) for the god Kalidēva of Yadavanhalli; and that the saṅkar-vagadē (manager of the customs duties) Nārasīnagana and hegyadē Manchāyya granted an oilmill for a perpetual lamp for the god. The prajāpati of the village likewise granted dēva-aggaya and dharma-aggaya. Further on we are told that the slave of the god Kalidēva, Mādi-gamada's son (with several epithets) Kēta-gamada of Yadavanhalli, set up a linga and built a tank for the benefit of all the people; and that the tax on the marriage pendal was granted for this charity. With regard to the tank there is a curious proviso that no one in pollution owing to the death of a relative ought to bathe in it. The record closes with the statement that the sthāna was made over to Jāsangarasi-jīya. Another inscription at Bilidēvaragudi-tīṭṭa near Dyāmenhalli, Ariskere Taluk, dated 1189, gives after the introduction a few details about the conquests of Vishnuvardhana and Ballāḷa I. After two verses, which give briefly the descent of the Hoysalas, comes a verse giving a list of Vishnuvardhana's conquests: he did not stop with the conquest of Male but subdued, as if in sport, other places also, viz., Talavana, Kānchipurā, Kōyatūr, Male-nādu, Tālu-nādu, Nīlgiri, Kōtāla, Kōngu, Nāngulī, Uchchangsī, Virā-tāranagara and Vāllār. Then follow three verses in praise of Ballāḷa, the last of which tells us that, having slain warriors, he took possession, by the strength of his valour, of Vishnu's conquests, namely, Hālasige, Beluvalla, Huligere and Lokkugundī, as far as the Hardora (i.e., the Krishnā). The inscription records that when the possessor of all the titles, mādi-vagadēkēraya, lord of the excellent city of Dvāravatī, sat in the sky of Yadava-kula, champion over the Malapas, capturer of Gangavādi, Nōnambavādi, Banavase and Hānūmangalu, Sanivārasididā, Giridurgamalla, a Rāma in firmness of character, bhujabalava-Vir-Gangā, unassailed hero, mīśankā-pratāpa-Hoyēsē-virā-Ballāḷu-Dēva and his senior queen Tālūvala-Dēvi were in the capital Dōrasamudra, ruling the kingdom in peace and wisdom, Saundore Dēmaiya's son Gopāraiya erected the Mallikārjuna temple at Saundore Dēmaiyanhalli belonging to Nērīligē, endowed it with lands and made over the sthāna to Mallikārjuna-jīya's son Lōkā-jīya. An oilmill was also granted for perpetual lamps, Māreyā-māyakā, Biragavindā and the ṭhog-pajagnayag of Nērīligē were to manage this charity. The information that Ballāḷa II had a senior queen of the name of Tālūvala-Dēvi in 1189 appears to be new. Another epigraph copied at the ruined Kallēśvara temple at Jājur, Ariskere Taluk, opens with a brief account of the rise of the Hoysalas, at the end of which Ballāḷa II is thus eulogised: Though the Sūnapas came with an army consisting of several hundreds of elephants, several thousands of horses and several lakhs of infantry, Ballāḷa put them all to flight with his one elephant. Other kings, staying behind, gain victory over their enemies by means of their army; how can they stand comparison with this unassailed hero, Ballāḷa, who, putting his army behind, marches forth single-handed and vanquishes the astonished hostile army with his one elephant? Among the epithets applied to him are "a lion to the lotus garden the Pāḍya-kula, "* uprooter of the Sēvagakula* and *terror of the Konkana (king)." We are also told that the king was preparing himself for a victorious expedition. Then follows an account of two gurus of the Kājāmkuta sect who are said to be well-wishers of the king and his kingdom. Their pedestal is thus given: -Gangarāsi-pandita; his sons Tribhuvana-sakti and Amātrās; their sons Traḷākṣya-sakti and Sīva-sakti; son of the former, Chandrabhūshana. Having refined heretical doctrines by his polemical skill, Sīva-sakti established the Saīva-siddhānta and became pre-eminent among the upholders of Sīva-samaya. Chandrabhūshana, a zealous promotor of the Kājāmkuta doctrines, was renowned for his knowledge of the characteristics of images and temples and of the ritual in Sīva worship. Sīva-sakti's son was Kālīyangasakti. Sīva-sakti and Chandrabhūshana were ruling Rājarājē, which was their hereditary possession in connection with the Sīvācārthānā at Arasiyakera. The inscription then proceeds to say that, in consequence of a dream in which a linga appeared to him, Kālī-seṭṭi erected the Kalidēva temple and made it over to his son-in-law Sankarādeva; and that, on the temple having gone to ruin, the gurus and gaurāṇa of the place, sent for Sankarādeva's son Eralī-seṭṭi, and, making a grant of land for repairs and worship, handed over the sthāna to him. The record is not dated, but may be assigned to about 1195.
102. Among other inscriptions, one on a pillar in the nāgarāja of the Sōmēśvara temple at Belgaum, which is dated in 1199, records that during the rule of the Yādavachakravarti bhujabala-vīra-Ballāḷa-Dēva, when the mahā-pratikāra Malla-yana-dānajñānaya was ruling Nāgarakhandā Juddulige and the Tegadi 70, Heggade Siyamya, the adhikārī of the city, and a few others (named) granted certain customs duties to the achyuta Padmanandi-dēva for the god Mallakāmōda-Sāntinathadēva of the Hiriya-basudi at Balligrāme. This temple is also mentioned in Shikarpur 139, of 608. Another inscription on a pillar in the nāgarāja of the Siddēśvara temple at Kōḍakani, Scōrab Talcuk, dated 1208, says that during the rule of the Yādava-Nārāyana pratāpa-chakravarti vīra-Ballāḷa-Dēva, a faithful servant of his, like Garka to Vishnu, was Mahādevarasa of Arskere; and that a servant of the latter, an ornament of the Māhēśvaras, Chaudrāya Hariyana, who was ruling all the customs duties ofバンavase-nādu, granted certain taxes for the god Rāmanathā of Kōḍakani in the Jīvalīge-nādu. A third epigraph copied near the Kāsi-mathā at Belgaum states that during Ballāḷa's rule Jakkavā, a female lay disciple of Kamajānēna-dēva expired by the Jain rite of samādhi. The inscription at Kōljānda which is printed from a local copy as Arskere 4 informs us that during (with usual titles) Ballāḷa's rule, Hiriya Hemmaḍyā-māvanta and six other māvantas (named) were ruling Kōljānda; and that one of them, Kēta-māvanta, erected a Śiva temple and made a grant for it, the feet of Sānkarja-jiya's son Sākajēśvara-jiya. An inscription copied in Bommēguṇa's field at Māvuttanhalli, Arskere Talcuk, records a grant of land for the god Ballāḷa-Harihara-Nārasangēśvara. The reference is no doubt to the gods of the fine temple at Māvuttanhalli (see para 14) now known as the Mahāśingēśvara, in which we have the images of Harihara and Nārasimha together with a linga in the chief cell. The word Ballāḷa in the above name appears to indicate that the temple was built during his time.

103. Of the records that remain to be noticed, two are important inscriptions of considerable length written in good Kannādu verse and giving a number of interesting details. Both of them were copied at Hanchi, Scōrab Talcuk. They are dated in A.D. 1207, but unfortunately some portions are defaced in both. The one on a stone lying in the pond to the south of the Virabhadrā temple opens with an invocation of Sāntinātha and then gives the following details about the Kuntalādēsā:—In the Bharata-kṣhātra situated to the south of Mēru in Jambu-dvīpa was the beautiful Kuntalādēsā. It was ruled in succession by the Nundas, the Mauryas of the Gupta-kula, the Raṭtas and the Chāḷukyas, and subsequently by Bīṛjaḷa and Murāri of the Kulaḥyā-vanam. Then it came under Hoyasa-vīra-Ballāḷa-Dēva. After describing his descent, the record proceeds to say that he put to flight the Kalinga, Gourja, Mālava and other kings; that he destroyed in an instant the Śeṇa army in the battle of Soraṭ; and that he was in the residence of Vijayasamudra, ruling the kingdom in peace and wisdom. Then follows a description of Banavase and Nāgarakhandā. In the latter was the splendid city Bāndhavā-nagara, which was ruled by a line of Kadamba chiefs: Brahma, his son Boppa, his son Soma, his son Boppa, his son Brahma. The epigraph then gives a list of the Jainas gurus connected with the Sāntinātha temple at Bāndhavā-nagara:—Govardhana-saidhānti of the Krāṇur-gana and Tintriṅka-gacchā; his disciple Mēghanandi-saidhānti; his son Divākara-saidhāntadēva; his disciple Padmanandi-saidhānta; his disciple Munichandra-saidhānta; his son Bhanukirti-saidhānta; his disciple Amantakirti-bhāṭāraka. We are then introduced to Mudda-sāvanta, said to be a beloved son of the above Amantakirti and an ornament of Ballāḷa-Dēva's kingdom, whose descent is given thus:—Sinha, his wife Siriyyave, their son Mālava; his wife Mālava, their sons Enkana and Kerceyana; wife of the latter Arsava, their son Boppa; his wife Chākavā, their son Sūkara sāvanta; his wife Jakkale, their sons Sōma and Mudda. Several verses follow in which Mudda is praised as a pious and liberal Jaina and as a worthy successor of Rēcha-čaṃbṭa in promoting the Jaina faith and maintaining the sacredness of Kopaṇa. To him and his wife Lachelele were born Jakkale, Mālava and Ballāḷa-dēva. Then the inscription records that Sāmanta-Mudda erected a bauddhi at Māgund, and, washing the feet of Amantakirti-bhāṭāraka, granted lands for it. The merchants also granted certain dues for the temple. The composer of the inscription was Maḷḷaḷa-sarasa, with the epithet cūwati-cūvanta, and the engraver, Sēvānā. This stone has a large svastikā sculptured at the top. Vijayasamudra is also mentioned in Channagiri 73-
and 77, Hassan 139 and Channanayapatna 172 as the residence of Ballāla II. It has been identified with Hāllavūr on the Tungabhadra. Rēchā-chamūtpati was well known as a great promotor of the Jaina religion. He was formerly a minister of the Kalachuries and on the overthrow of that dynasty placed himself under the protection of Ballāla II. An account of him is given in Ārākare 77, Shikarpur 197 and 225, and other inscriptions. Kopāja was a renowned ancient Jaina viśhoka, which has been identified with Kopal in the south-west of the Nizam's Dominions. The other inscription at Hunchi, which is in front of the ruined Nārāyana temple, opens with an invocation of Sīva but is mostly similar to the above epigraph in its account of the Kuntāla-dēśa and its former rulers, of Ballāla and his expiats, of Bānava and Nāgarakṣapāda, of Rāmagirivaura and its Kadamba chiefs, and of Sāvanta-Mudda, and his ancestors. There are, however, two verses in praise of the Chālukya kings Ahavamalla and his son Vikramādiyā before Ballāla is introduced. Of the former it is stated that on hearing a messenger say that Polakṣi burnt Kāndī and Chēlā burnt Kalyāna he set out with a single elephant and slew the warlike Chēla; and of his son Vikramādiyā, that he brought under his orders the Chōlíka, Lāla, Gānē, Maleyāḷa, Telunga, Kalinjga, Vanga, Pāṇḍāḷa, Turnuška, Gōrjara, Jajāhuti, Mālāva, Konkana and other kings. Then the inscription records that the Bīla Three-hundred of Hunchi in the 12,000 country, (with a string of epithets), made a grant to Sāvartā-pandita, son of ... pandita and grandson of Mallikārjuna-pandita, for the god Bīlēvara. An inscription on the pedestal of a jina image in the aukhanḍa of the Jaina basti at Koppēṭṭa, Sārab Taluk, tells us that it was caused to be made by Sāvanta Muddaḷa, a lay disciple of Bhāṅkurī-siddhānti-dēva of the Māla-sangha, Kāpur-gaḷa, Tōntri-gaḷgeṛhīa and Kṣetrajkāndānayya. We thus learn that Mudda erected a Jaina temple at Koppēṭṭa also. On the basement of the Nandi-moṇḍapa in the Hoysalēvara temple at Halebid we inscribed the names as well as a few of the Jaina monks (see para 19). Among the former may be mentioned Karika, Dēvāḷa, Haripāṇa and Dēmōḷa; and among the latter, Agniy-Indra, podvanalōṭaga and Agni-tenka. As the moṇḍapas appear to be somewhat later than the main temple, these inscriptions may belong to Ballāla's reign.

Nārasimha II.

104. There are four records of this king. An inscription in the Amritēvara temple at Belur, which is incompletely printed as Belur 85, opens with a verse in his praise which styles him Ballāla's gaṇḍha-hasti (scent elephant) and says that it was enough for him if hostile kings could make up their minds to oppose his father or himself, and, no matter where or how the fight took place, whether on prepared ground or open plain, whether hand-to-hand or under cover of a fort, he would exterminate them. Another inscription on the first sluice of the Arākere tank from the Tiptur side tells us that the sluice was repaired by the moṇḍa-pradhāna ... ya-dāmpāya during the rule of Hoysala-śrī-Śrīnārāma-Dēvārasa. The date of this inscription is about A.D. 1223. Another epigraph near the Rāmeśvara temple at Beḍēkere, Arākere Taluk, which is dated in A.D. 1232 and well executed both from a literary and an artistic point of view, opens with an account of the rise and genealogy of the Hoysalas and then records that when (with usual titles, including) destroyer of the Magara kingdom, establisher of the Chōla kingdom, the māṅka-pratāpa-chakravarti Hoysala-bhunjabala-vīra-Nārasimha-Dēva was ruling the earth, a merchant from Kērāḷa named Dōmōḷa erected the Dōmārēśvara temple at Beḍēyakere and made a grant for it. Beḍēyakere, also called Jayagondeśvara, is described as a great agraham adorned with many men of deep learning. The Brahmins there wore well versed in śabda, śatra, purāṇa, smṛti, udgāta and kāraya. It is stated of the merchant Dōmōḷa that his native place was Kōlamūṭa-paṭṭana in Kērāḷa; that he had another name Uṭtaraeśva; that he was renowned for his liberality and respected in Nārasimha's kingdom; that he built many tanks, temples and choultries; and that he was a moṇḍa-taddabahāri pre-eminent for his skill in judging articles of trade and vehicles, and chief of the aṅkāya-maṇḍādēśi Malayāḷas. The grant was made after paying pāda-pūjā to the Fifty-two moṇḍajas of Beḍēyakere. An inscription in Tammadi Nanjappas' backyard at Kōligonda, Arākere Taluk, dated 1234, records the grant of certain lands, as a keṭe-vadaga, by the seven vītikādīs of Kōligonda, namely, Bhattōpahāya

Arcl. 10-11 13
Tippaṇa-nāyaka, Lakshmīdāmpesḍādi, Basavanna-kramita, Rudrappayya, Vēdārtha-dayya's son-in-law Mādhavadeva, Tippaṇa-nāyaka's Kēśavadeva and Chikka Čhāskarapesḍa of the four languages, to Bontā-ganuḍa and Māra-ganuḍa for having built a tank and shrene. The grant was written by the sāhābeṇa Hāgādeyamana. Judging from some of the names, the yrittīdēs seem to have been very learned men. Another inscribed stone in the possession of Talavāra Ranga in Kūligunda, which appears to be dated in 1250, deserves notice. It is a small portable stone, less than one foot square, about 9 inches thick at one end and tapering towards the other. The epigraph consists of a safe deed executed by Honmapa in favor of Janapa. The stone can be carried about with almost as much ease as a set of copperplates.

Sōmēṣvara.

105. Several inscriptions of this reign, mostly yiragāls, were copied during the year. Two yiragāls near the Anjaneya temple at Chikkobī, Belur Taluk, both dated in A.D. 1244, state that when (with usual titles) the pratāpa-chakravarti Hōysala-vira-Sōmēṣvara-Dēva was ruling the earth in the Chōla-nādu, owing to a quarrel between Bōgēya-dāṇīya and Sōvīdeva-dāṇīya, the latter attacked Chikakura and Ibbīḍa and carried off the cows when the mahājānas of those places had gone to Chikkakole, whereupon Mādī-gaṇḍa's son Nāgaya of Mālāgēra and Bāmava-gaṇḍa's son Bāmacha of Chikkakole fought with the enemy and fell. Five yiragāls at Chandanahalli, Belur Taluk, all dated in A.D. 1245, record deaths of heroes in cattle-raid: in two of them the king is said to be in the residence of Kammundur-pattana in the Chōla kingdom. The reference is, of course, to Koppundur or Vikramapura near Sirorangam. Another is dated in the year Kṛdhi of the prosperous reign of the lotus feet of Sōyī-Dēva-Rāya (pāda-homadā-rājya-dhāraya). On the outer walls of the Lakṣmīnārāmīṣha temple at Jāvagal, Arsikere Taluk (see para 16), 21 short inscriptions, giving the names of sculptors and gods, were copied. From these we learn that the images on the south face were executed by Malītama and Makkasa and those on the north face by Chikkka Maltama. The first name occurs in 10 places, the second in 5 and the third in 3. It will thus be seen that Malītama took a prominent part in the ornamentation of this temple. And we already know (see last year's Report, para 25) that he had a great deal to do with the execution of the images in the temples at Nuggihalli and Somanathpur which were built in 1249 and 1268 respectively. He was thus a famous sculptor of the middle of the 13th century. Though no inscription relating to the construction of the Jāvagal temple is forthcoming, the occurrence of Malītama's name below the images on its walls enables us to fix its period as about the middle of the 13th century. A few other records, though they do not name the king, may belong to the same reign. One of these on a beam in the Ranganātha temple at Halebid, dated 1215, tells us that, on the death of Sōmā-śaya of the Bōgēya-dāṇīya temple, the rājya-guru Chandrabhūshana-dēva and the 120 sthānākha of the capital Dārasamudra divided his lands among his wife, son-in-law and another. Whoever violated this arrangement was to be looked upon as having disregarded the rājya-guru and the sāhābā. Another in a field to the south of the Kēśavadeva temple at Halebid, of about 1250, is a boundary stone marking the southern limit of the land of the god Sangēṣvara set up by Mokhirinkhaya. A third, also of about 1250, at Suppāhalli, Channarayapatna Taluk, records a grant of land by the maha-mañjulakṣhara Nēmichandra-paṇḍita-dēva and the pattaṇasaduni Nāgadeva-bhagade to Māra-gaṇḍa for having built a tank.

Nārāsīṁha III.

106. Of the records of this king, one copied near the underground cell (nele-māhāya) to the north of Bhagagudā at Halebid is an important inscription composed in Sanskrit and Kannada verses and giving some interesting details about the Jain gurus of the Balākāra-gaṇa. After a few opening verses in praise of the Jina-sāsana and of Māghānandisaidhānta of the Māra-saṅgha and Balākāra-gaṇa, the inscription gives an account of the rise and descent of the Hōysala kings up to Nārāsīṁha III. Nārāsīṁha I is said to have trampled down the Āryas with his elephant; and of Nārāsīṁha III it is stated that, having graciously established the Chōla and Pāṇḍya kings on their thrones, he ruled the earth from the Himālayas to Sēm. Then the epigraph proceeds to say that (with some new titles along with the usual ones) the nīsanka-pratāpa-chakravarti Hōysala-bhujabala-vira-Nārāsīṁha-
Davarasa, in A.D. 1256, granted Kallangere in the Kalukanî-nâdu, together with the 14 hamlets (named) attached to it, to Mâghanamândi-siddhadhânti-chakravarti for the temple named Trîkûtâ-ratnatraya-Sântinâtha-Jîmâlâyâ. The spiritual descent of Mâghanamândi was as follows:— In the Bâltakâra-gâga, which was an ornament of the Mûla-sangha, were many men renowned as trai-vidyâ, kaïs, âchâryas, Siddhadhânta-karma and gurus. Vardhamâna-muni and others of the Bâlagâra-gâga and Nandi-sangha, were an offshoot of the original Mûla-sangha, became gurus to the Horsâla family. Of the Mûla-sangha and Bâltakâra-gâga was Sâridhara-trai-vidyâ; his disciple Pâdanamandiri-trai-vidyâ; his disciple Vâsûpûja-siddhadhânti; his disciple Suvaghâsena-bhâttâraka; his disciple Suvaghâsena-bhâttâraka; his disciple Abhayamandiri-bhâttâraka; his discples Arunamandiri-siddhadhânti, Devachandra-siddhadhânti, Akshobhîsâri Kanakachandra-siddhadhânti, Nayakritti-siddhadhânti, Siddhadhânti-Ravichandra-siddhadhânti, Harîyamandiri-siddhadhânti, Sûtrakrittri-trai-vidyâ, Virâchandra-siddhadhânti, Gâjendrîmukha Nêmichandra-bhâttâraka, Gunachandra-bhâttâraka, Jinachandra-bhâttâraka, Vardhamâna-bhâttâraka, Sûtrakrittri-siddhadhânti, Vâsûpûja-trai-vidyâ, Vidyamandiri-sâmi, Kâshâbodhîrâma Sûtrakrittri-siddhadhânti, Vâsûpûja-trai-vidyâ, Vidyamandiri-sâmi, Kâshâbodhîrâma Sûtrakrittri-siddhadhânti, Vâsûpûja-trai-vidyâ, Vidyamandiri-sâmi, Kâshâbodhîrâma Sûtrakrittri-siddhadhânti, Vâsûpûja-trai-vidyâ, Vidyamandiri-sâmi, Kâshâbodhîrâma Sûtrakrittri-siddhadhânti, Vâsûpûja-trai-vidyâ, Vidyamandiri-sâmi, Kâshâbodhîrâma Sûtrakrittri-siddhadhânti.

107. Of the other inscriptions, one on the pedestal of the image in the Sântinâtha temple at Basthilali near Halebid is of some interest as it gives us the date of the construction of that temple. It records that Mâdhukânpa's son Viyajânapa of Konthâ-nâdu and the Juana merchants of Dûrasamudra erected the temple for the god Sântinâtha of the Mûla-sangha. DÎsî-nâdu, Pâstaka-gaccha, Kondakandânâvari and Hannâsage...de, and, having obtained the village of Hiruguppe in Maises-nâdu from king Nârasimha-Dêva for the temple, made it over in A.D. 1257 to Nayakritti-siddhadhânta-chakravarti and his descendants. A virâdhi at Korâkârere, Belur Tahuk, dated 1273, records the death in some battle of Ajîjya Keta, a bodyguard of Horsâla-bhujabala-vira-Nârasimha-Dêva's minister Kâpaçâla-râya-bhujabala..... Nripâla-Dêva. A set of copperplates in the Tahuk Office at Belur, which refers itself to the reign of this king, was found on examination to be the original of the photo received from the Secretariat in 1908 (see Report for 1908, para 86). The plates are three in number with a seal bearing the figure of a tiger. Though noticed by Mr. Rice in his Inscriptions (page 275), they have somehow been left out in the Hassan volume. An inscription in the Belur temple (Belur 54), dated 1273, which records a money grant by the pâramârî Sankara for feeding Brâhmans, and another on a beam in the Râganâtha temple at Halebid, also dated apparently in 1273, which records a bond executed by the sâknâs of the Bôbbâvâra temple and the temple situated to the north-east of the fort of Dûrasamudra in favor of the sîdhyâ Râmakrishna-prabhu's son Dêva-prabhu, may also belong to the same reign.

Râmakrishna.
Ballāla III.

109. Several records of this king both in Kannada and Tamil were copied during the year. Two Tamil inscriptions, copied at the Chokkanāṭha and Somēśvara temples at Domallūr, which bear the same date, namely, A.D. 1201, and are mostly similar in contents, are in the form of a letter addressed by the king to the authorities of all the temples in his kingdom. The first epigraph runs thus:

The pratāpa-chakravarti Hoysala-vira-Ballāla-Dēvan addresses the following petition to the heads of mathas and sthānas in the temples situated in the Hesar-Kundāli kingdom, Virivi-mānu, Māṣanṭi-mānu, Muraśa-mānu, Pennaiyāndāma-mānu, Aimmuli-gūru-mānu, Elāvār-mānu, Kuvāla-mānu, Kaivāra-mānu, Sōkkanāyan-parru, Huippakkā-mānu and all other mānues—We have remitted all kinds of taxes, including tribute, present, the tax on looms, the tax on goldsmiths, and tolls, hitherto paid in the gifts to temples, etc., namely, dēva-dānaṁ, tirukkaiyāyam, madappaṇaṁ and podihechaṇḍam, of our kingdom and granted such and such vīrakaras for such and such gods, to provide for worship, offerings of rice, enjoyment and temple repairs. We have thus granted for the god Sōkka-pperumāl of Domallūr in Huippakkā-mānu the wet and dry lands in Domallūr, excluding the god Sōmānāṭha’s dēva-dānam and madappaṇaṁ, together with the wells underground, the trees overground, houses, house-sites and all kinds of rights and taxes. Be pleased to take possession of these vīrakaras, make adequate provision for worship, offerings of rice, enjoyment and temple repairs, and live happily praying for the prosperity of ourselves and our kingdom. In this inscription the Kali year 3679 is given as corresponding to the Sāka year 1224, instead of 4402. The other epigraph differs from the above only in the lands granted and the god for whom they were granted. The heads of the matha and sthāna in the temple of Sōmānāṭha at Domallūr are requested to take possession of the lands (specified) in Domallūr and Palaśūr and make adequate provision for the worship, etc., of that god. An inscription copied at Kalkere, Bangalore Taluk, which appears to be dated in 1303, records that when the pratāpa-chakravarti Hoysala-vira-Ballāla-Dēvanasa was ruling the earth and the maha-panadhāna Chakravarti-damāyaka was ruling Elahaka-mānu, on the tanks at Kalukēga and Kerājbanahalli having breached owing to excessive rain, Dāmōdana-reṭi Kōdīyanapa repaired both the tanks and was given some lands as kōr-kōdaya. Another inscription on the basement of the Somēśvara temple at Domallūr, dated in 1282, tells us that during the rule of the pratāpa-chakravarti Hoysalākha-bhunāba-vira-Ballāla-Dēva, the maha-panadhāna Ponnapa’s son Kāmēya-damāyaka and the prajaparuṇa-gaṭ of Elahaka-mānu made a grant of lands and taxes (specified) for the god Sōmānāṭha of Domallūr in Elahaka-mānu.

110. A few more records may also be assigned to the same reign. About 10 inscriptions were found on the west wall inside the south entrance of the Kesava temple at Belur. They are dated in 1238, 1297 and 1298 and mention no ruling sovereign. A noteworthy feature about them is that each has a heading inscribed in large characters over it. Among the headings may be mentioned Vidāvṛī, Dhanapurana, Bālekaṇhavan, Yatisbhūkṣhe, Devadevamaṇḍalagūra, Satṭiyāraṇji and Saṭṭur. The first word stands for the Tamil vidāyāri which means a ceremony intended to give rest to a god after a procession. Another word which occurs in almost all the inscriptions is śivaṭi for the Tamil śivadi which means a book. All these headings are referred to in Belur 66, which also indicates the exact position of these inscriptions in the temple. The inscriptions record mostly money grants to provide for festivals, recitation of the Vedas, feeding of ascetics and others, flowers and plantains. Among the donors are the maha-panadhāna Somēya-damāyaka’s halamanaṇaśeya, addikēri Rangaṇa of Belurūr; the maha-pusyata Nāgappa’s son Gopappa; Kandāḍe Perumāḷedēva of Chikka Ingaḷa; Perumāḷ-damāyaka’s Rundana; Gopāla-damāyaka’s ghrānava Somēva; the maha-pusyata Gopāla-damāyaka’s wife Māyādeviyakka; Holleya Sāhapi; Maspeeda Sāhapi of Chamāsviga; Māheya-nāyaka of Emasandi; and Dharmāyakaṇa Lakkumināyaṇa. Grants made formerly in 1259 and 1289 are also alluded to and a measure (kōlāna) named after the god Gummēśvara is mentioned. The grants are said to have been entered in the temple books in the presence of the Vaishnavā-mahālāna. A vīrapal at Oḍarāhali, Channaryapatna Taluk, which appears to be dated in 1335, records the death of the possessor of all titles, Chēchhagavunda’s son Kēṭā-gavṛāda of Oḍarāhali in a battle with the Turakas (or Muhammadians). A Tamil inscription on the wall to the left of the inner entrance in the Somēśvara
temple at Domul tells us that the front mantapa of the temple was built by Arundamal, one of the consorts of the mañjuśvarī Tribhuvanamalla Māyaśīvanāndar. Another inscription on a rock to the east of Benpegudā near Halebid, which may approximately be assigned to about A.D. 1000, is of some interest as it refers to a channel drawn off from the Elachi (i.e., Yagachi) river. It says that all people may bathe in the Elachi channel and bears the signature of the rāja-guru Vishnu-upādhyaya. The epigraph may be looked upon as a municipal notice-board of the 13th century. The remains of the cutting made for the channel, which may be seen even now in some parts, bear testimony, according to expert opinion, to the engineering skill of those days. This is what Captain Mackenzie says about the channel:—“In order to have a sufficient supply of water both for the capital and for the cultivation of the lands in which it is situated, it is said that the waters of the Yagachee, the river which flows by Bailor (Belur), were brought by a channel into the capital. The story is supported by the remains of a deep cutting near the 16th mile stone on the Hassan-Bailor road. The depth and size of the cutting as it now stands proves that this was no mean work and the whole scheme does credit to the engineering skill of the men of those days. A portion of the aqueduct by which the water was more immediately brought into the capital is to be seen in a garden outside the southern wall.” (Description of the Halebid Temple, p. 5.)

THE LATER CHOLAS OF THE KOLAR DISTRICT.

111. There are a few inscriptions of these chiefs. All of them are in Tamil and belong to the 13th century. These chiefs appear to have been mostly independent, rarely acknowledging the suzerainty of the Hoysalas. Two of the chiefs mentioned in the inscriptions copied during the year are Jayangopā-Sūla Ilavaniyaraya and Nuḷumbāda-rāy. An epigraph on the basement of the ruined Iṣvara temple at Gaṭṭh-Kāmadē whenever, Bowringpet Taluk, states that, for victory to the sword and arm of Ilavaniyaa-rāya, Kāmadēvān restored the ruined temple of the god Kavariśūra-udāiyar and made an endowment for it. The date of the record may be about A.D. 1225. An inscription on the outer wall of the E’kāṇṭhārāmēvāra temple on the hill at Avani, Mulbagal Taluk, tells us that Śrī-nāyaka sāvē Mājā-virataṇa gaṇār, repaired the temple with the help of Ilavaniyaa-rāya’s consort. Two more inscriptions at the same place, dated in 1226 and 1227, record grants for the god Tiruvarāmēvāram-udāiyar of the Malāṭtānaṇa on the hill at Avaniya in Avaniya-nādu of Nīgarilī-Sūla-mandala by the consort and the daughter of Nuḷumbāda-rāyan, i.e., of Avaniya-nādu. Two more at the same place, which are dated 1236 and 1237, record grants by Nenmalī-kīḷān Pōma-seṭṭiyā’s son Sēmbattai for perpetual lamps and worship in the same temple. To the same period may be assigned 14 short inscriptions in Tamil engraved in different parts of the rock known as Kōṭhīla-bande to the north of the Iṣvara temple at Betamangla. It is worthy of note that these record grants of land, apparently to some Vishnu temple, by people belonging to the places in the Madras Presidency. Among the donors may be mentioned Amudālvār S’rīramādēvār and A’ravānudālvār of Iyāvāror; Tannana-upādhyāya, Kunichcha-pilla and Upāṭtīvar Jnāndana-pennuḷ of Māṅgāḷr; Nandārāiyār, Karūmānikālvān, A’rāndālvār and Pivrār of Tēppil; and Mālāśiṣyānār of Kūṁāṅdhīr. An epigraph near a channel at the same place calls it Atiratāvīr’s great channel.

THE CHERAS.

112. A Tamil inscription copied on the Mulbagal hill is a record of the Chērā chief Viḍūgādājīya-perumāl or Viyāmukta-śrāvāṇyāvāla. The epigraph is on a big rock, about 20 by 10, but unfortunately mostly worn. It begins with the phrase Viḍūgādājīya-perumāl-eṣuṇ, i.e., victory to Viḍūgādājīya-perumāl, and appears to consist of a Sanskrit verse in the S’rāvāṇa metre and three Tamil verses. Owing to the breaks in the middle no connected sense could be made out. The words maṇḍāikkan and Gāmār-paṭṭi occur at the close. The inscription consists of 18 lines inscribed in large characters. In the middle is sculptured a bow flanked by two chāmāvaram and surmounted by an umbrella, the whole standing on a high ornamental pedestal. As is well known the bow was the Chēra emblem. From other records of this chief (Epigraphia Indica VI, 331-34) we learn that he was of the Chēra-vamśa, son of Rājarāja Adigan, king of Tagōḍur, the modern Dharmapuri, and a contemporary of Kubottunga-Chōla III who began to rule in A.D. 1178.
113. There are only a few records of the Vijayanagar period. They begin in the reign of Harivara II and end in the reign of Sri-Ranga-Raya II, covering a period of nearly 260 years from 1400 to 1663. Four of the records are copper-plate inscriptions of Sri-Ranga-Raya II. One of the inscriptions is noteworthy as it applies supreme titles to Rama-Raja.

Harivara II.

114. A Tamil inscription copied near Bilisavule, Hosakote Taluk, which is dated 1399, records that during the rule of the rajadhiraja raja-paramesvara vira-Harivara-rayan, Dhamodara-settiygar of Karkiri, superintendent of Tankara-nadu in Sannadu of Nigarit-Sola-valanadu, had a lamp-pillar made. Another inscription at Chinaga, Tumkur Taluk, which appears to be dated in 1395 and records the grant of the village Chinaga by Somaana-nayaka for the god Tirumaleelavaya of the same village, may belong to the same reign.

Deva-Raya I.

115. An inscription on the basement of the Chokkanatha temple at Domlur, dated 1409, tells us that (with usual titles) Vira-Pratapa-Deva-Raya’s right hand Naggapada-damayaka granted for the god Chokkanatha certain taxes (named) in Karadiyahalli. A mastiikal near the Virabhadra temple at Bandalike, Shikarpur Taluk, dated 1410, records that during the reign of Vira-Pratapa-Deva-Raya Madayana-nayaka’s son Somaana-nayaka went to swayya and that thereupon his wife Gangarasi became a soti.

Deva-Raya II.

116. Two inscriptions copied in Anesattabore near Timmanhalli, Arsikere Taluk, dated 1429 and 1432, record grants of land for the ‘tank-cart’ (keer-bhanga) in connection with the two tanks of Neeralige known as Hiriya-katte and Hiriya-kere. These grants are made for maintaining tanks by carting away silt, strengthening the bund, etc. The grants are said to have been made by order of Deva-Raya’s sons (? servants) Najaayapa-nayaka and Muuraya Basava-anarkarsetti-nayaka. A copy of a copper-plate inscription of this king, dated 1445, was received from Sitarama-bhatta of Gowanhalli, Belur Taluk, who is said to be a lineal descendant of the recipient of the grant. After the usual account of the rise and descent of the Vijayanagar kings, the record says that Deva-Raya, who was suffering from heart disease (hrid-raja), finding that medicines were of no avail, made up his mind to try vedic treatment (raudhika-chidhva), i.e., the treatment suggested in religious works, and, selecting a learned and pious Brahman named Niganatharya, sent him out to holy places such as Prayaga and Kasi to perform the prescribed rites and make gifts on his behalf; and that, on his return after successfully performing the duties entrusted to him, in the Saka year 1367, which is coupled with the cyclic year Krodhana, the king granted to him, as a savarayuya, Govalla, including the hamlet Bommahalli, giving it another name of Devarayapura. It is interesting to note that the lands are being enjoyed even now by the lineal descendants of the donee, having escaped resumption during the Muhammadan rule. An inscription copied at Kalkere, Bangalora Taluk, which appears to bear the date 1428 and records a grant of land for the spiritual merit of Hiriya-Odeya, Chikka-Odeya, Mallaya-Odeya and Timmarasa-Odeya by Dalaeddi Eleya-nayaka, may also belong to the same reign.

Mallikarjuna.

117. Mulbagal 5, which has now been completely copied, records a grant by Haryapapa for the merit of Narasininga-Raya-Odeyar. The latter is no doubt Salya Narasinga I, who was the real ruler of Vijayanagar during the reigns of the last four kings of the first dynasty which he eventually supplanted. Mulbagal 20, of 1466, makes it evident that the date of this record is 1466. It thus falls within the reign of Mallikarjuna.

Krishna-Deva-Raya.

118. The inscription which is printed as Belur 57 bears the date 1519 and records a grant by Singappa-nayaka for the merit of Krishna-Deva-Raya.
Achyuta-Rāya,

119. An inscription on the south outer wall of the Somaśvara temple at Somadevarapaliya near Mulbagal, which is dated in 1536, registers a grant to the temple during the reign of Achyuta-Rāya. Another epigraph copied at Oddarhalli, Chanarayapatna Tuluk, which appears to be dated in 1540 and records a grant to Gangapadēva of Kikkerī by Dāsapa-nāyaka’s son Tirumalarāja-nāyaka for the merit of his father, probably belongs to the same reign.

Sadāśiva-Rāya.

120. An inscription near the Viṭṭhallanārayanasvāmi temple at Mulbagal, dated 1547, tells us that, during the rule of (with usual titles) the vīra-pratāpa Sadāśiva-Rāya, the mahā-maṇḍalāsvara Varadārangarāja’s son Timmarāja of Nandyāla, of the Aṭrāya-gōtra, Aśvalāyasana-sūtra and Yajus-sākhā, gave a dharma-bāsēma to all the learned men of various gōtras, sūtras, sākhās, mathas and sats in the Mulbagal kingdom belonging to his office of Nāyaka, to the effect that in compliance with their request certain taxes in their agrahārī have been remitted. A Sanskrit verse at the close gives the information that the donor was well versed in the theory and practice of medicine.

Rāma-Rāja.

121. An inscription at the Kaṅive Rāmāsvara temple near Śrīnāgahalli, Arskere Tuluk, which is dated in 1555, refers itself to the reign of Rāma-Rāja to whom it applies imperial titles. After obeisance to Śrīmabhū it begins thus—To describe the vaulour of the refuge of all the world, favorite of earth and fortune, mahārāja-dhirāja rāja-paramaśvara ṣrī-vīra-pratāpa śrīman-mahā-maṇḍalāsvara Rāma-Rāja-mahā-arasu, and in a succeeding verse says that by the strength of his arm he ruled the country between the three seas, destroyed the Suridā (i.e. Muhammadan) kings and took captive the kings of Aṃra-maṇḍapa and Karvalvaṭī. The record then proceeds to say that while he was thus ruling the kingdom in peace and wisdom, a servant of his, Holayagonda-gavuda, erected the temple of Kaṅive Rāmāsvara and endowed it for the merit of his parents. To my knowledge this epigraph appears to be unique in applying imperial titles to Rāma-Rāja. He was no doubt the real ruler during the reign of the puppet king Sadāśiva Rāya, but the latter’s overlordship was always acknowledged.

Sṛṅga-Rāga-Rāya I.

122. An inscription copied at Dyāmānāhalli, Arskere Tuluk, dated 1588, records a grant of land for the god Śrīkumarīya (i.e. Hanumā) by Pōtama-Nāyaka, the bearer of the betel-bag (kudāpā) of the Rāya (i.e. Sṛṅga-Rāga-Rāya). See Balur 12.

Sṛṅga-Rāga-Rāya II.

123. Three copperplate inscriptions of this king were procured at Belur. One of them, engraved in Nāgari characters, is in Sanskrit, while the others are in Telugu. The former consists of three plates, the first and the third being in the possession of Śrīnāghalli Subbaṃnacharya and the second in the possession of Śrīnāghalli Gururayacharya; while the latter, consisting of one plate each, are both in the possession of Śrīnāghalli Gururayacharya. After giving the Purānic genealogy from the Moon to Turvasu, the Sanskrit inscription proceeds to say that in the lineage of Turvasu was born Venkaṭā-cānapāla, whose son by Śrīrangamāmā was Śrīranga-nṛpī. The son of the latter by Vengamāmbā was Gōpāla-Rāya, whose son was Sṛṅga-Rāga-Rāya. The inscription then records that, while ruling the earth in the residence of Suragiri (Penugunta), in the Saka year 1582 the year Sāvarī (i.e. A.D. 1660), at the holy time of mahādāya, Sṛṅga-Rāga-Rāya of the Aṭrāya-gōtra and Taittirīya-sākhā granted certain lands (specified to Venkaṭā of the Aṭrāya-gōtra and Āpastamba-sūtra, son of Kaṅaka and grandson of Timmaṇa. We are told that the donor was a favorite of the king, and that being desirous of obtaining a son the king made the grant for feeding Brahmans. It is worthy of note that the record contains no impressed verses. The signature of the king—Sṛṅga-Rāga—which occurs at the end in all the three grants is in Kannada characters. Of the other inscriptions, one, dated in 1632, records that Sṛṅga-Rāga-Rāya of the Aṭrāya-gōtra, Āpastamba-sūtra and Yajus-sākhā, son of Gōpāla-Rāja-iya and grandson of Arvīṭi Rāmarāja-Rangapa-Rāja-iya, granted certain lands to
Kuchchaya of the Śrīvatsa-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Tiruvengalaiya and grandson of Venkaṭaiya, for having newly instituted the car-festival for the god Kēśava of Belur; while the other, dated 1668, in which the king is said to be ruling the earth in Belur, tells us that a grant was made to Allāḍī Venkaṭāśimāya, the same that received lands in the first grant noticed above, for having built a canal at Gorūr.

Sugatur.

124. A few records of this dynasty of chiefs were copied at A'vani, Mullbagal Taluk. On the rock to the north of Dhanushkōṭi on the A'vani hill (see para 46) are sculptured in several places figures of a single foot with labels, about 16 in number, giving the names of the gods etc., whose foot they represent. Among the names are Vishnu, Rudra, Rama, Śita, Karuṅkārya, Kāmadgī, the three fires Dakṣiṇāmūri, Ṛtavāniya and Gārhaṇapatiya, and Vālmiki. We learn from Mullbagal 76 that these feet of the gods were caused to be made by Sugatūr Chikkattamayya-Gaugā's elder sister Ḫalasa-Rātama, and, as Mullbagal 62, of 1629, is a record of Chikka Tammayya-Gaugā's son Imādī Tammayya-Gaugā, the period of these short inscriptions may be about 1600. An inscription on the rock to the west of Nāgarunkūṭe at A'vani records that Imādī Tammayya-Gaugā's daughter Kempama had a sacrifice performed; and the pillar close to it, on which is engraved the short inscription yāra-lambha, was apparently the sacrificial post used during the sacrifice. The date of these records may be about 1630.

Belur.

125. A copperplate inscription of his dynasty, received from Kongi Narayana-charya of Belur, records the grant in 1675 of the village Gunamahalli to Pūtaṭaiya of the Bhādarāyana-gōtra, A'pastamba-sūtra and Yajñ-śākhā, son of Vāsanta and grandson of Nārasiya, by Venkaṭādri-Nāyaka of Belur, of the Kāyapa-gōtra and A'pastamba-sūtra, son of Krishnapa-Nāyaka and grandson of Venkaṭādri-Nāyaka, for the merit of his parents. The grant is said to be situated in Lakända-nāḍu of Bēlur-sīme, which was favored by (with usual titles) Krishna-Dēva-Rāya to the donor's sūkṣma-prajātāna Yarri-Krishnapa-Nāyaka. The titles applied to the latter are śīwala-Gōvinda, bhāndara-guṇḍa, dharakatnu-Bhānu, Mārindaparogglezēra and uṇa-kōda-sphāla-hanaṇa.

Ikkēri.

126. A copperplate inscription in the possession of Venkappa-dikshita at Kumei, which is dated in 1720, records that the Edēnu-Murārī, keśa-kotakala, śivākā.-nātikāvi-svēlā-sukhē-śrīsē-kāvā, Śivagrahu-Bhakti-purāṇam, a descendant of Sādāśivārāya-Nāyaka of Keladi, great grandson of Śivappa-Nāyaka, Śomāśēkhara-Nāyaka's lawful consort Channappa's grandson, Basavappa-Nāyaka's son Śomā-śēkhara-Nāyaka, at the request of his son-in-law Nīruvāyaiya, made a grant to provide for the expenses of the Śomēśvara temple erected in his name by S'arāḷa Venkappa's (son) Tirumalaiya at Tirtharājapura.

Yelahanka.

127. An epigraph on the rock to the west of Gīṇḍitirtha at A'vani, Mullbagal Taluk, records the visit to the place of Imādī Kempa, the prabhā of Elahanka-nāḍu. The date of the record may be about A.D. 1630.

Mysore.

128. A number of records relating to the Mysore dynasty was copied during the year. Ten of these are Nīrupe (see para 50) issued by the Mysore kings in connection with the Lakšmikāntasvāmi temple at Kāhale, Narajangad Taluk. Three are copperplate inscriptions, one of them being the longest that has been copied for some years. The latest is an epigraph recording the visit in 1601 of His Highness the present Maharaja to Belgāmi.

Dōḍḍa-Dēva-Rāja-Odevar.

129. An inscription at Rāgibonnahalli, Channarayapatna Taluk, dated 1672, states that the village was granted by Dōḍḍa-Dēva-Rāja of Mysore for feeding Brahmins. Two copperplate inscriptions, consisting of one plate each, received from the Revenue Commissioner's office, refer themselves to the reign of this king.
(1659-1672), though they appear to be dated in 1753. These plates are said to belong to Cheuvadasaiya's son Venkatapataiya of Chamarallii, Gubbi Taluk. Both of them record grants of certain dues by merchants assembled at Sivaganga for the purpose of Kompadasaiya of Kallur for having successfully performed some miracle in front of the Ranganathaswami temple at Seringapatam. It is stated that the grant was made by order of Doddá-Déva-Rája in the Saka year 1698, which is coupled with the cyclic year Srimukha. But Srimukha corresponds with the Saka year 1670. Further, the year Srimukha does not at all occur in the reign of Doddá-Déva-Rája. In both the grants a string of long high-sounding epithets, making up more than half of the records, is applied to the merchants.

Chikka-Déva-Rája-Odeyar.

130. An epigraph at Bangalur, Belur Taluk, which belongs to this reign, is remarkable for its simplicity. It consists of only two words—Chikka-Déva-Rája's gift—and may be assigned to about A.D. 1690. The stone apparently marks the boundary of some land granted by the king.

Kautharana-Narasimha-Rája-Odeyar II.

131. Five of the Niráps relating to the Lakshmi-Kantavasi temple at Kālale, Nanjangud Taluk (see para 128), which are dated 1707, 1708 and 1711, belong to this reign. Two of them are addressed to Chaluvaiya, superintendent of the Mysore city hōbali-stone, directing him (1) to grant to the above temple a village with an annual revenue of 100 varada within his hōbali-stone and to set up a stone to that effect; and (2) to supply all the things required for the car festival in the same temple. Of the remaining two, one is addressed to Doddá-Chāmaya, telling him that Upanahalli together with its hamlet Sorekayipura has been granted to the same temple and a copperplate issued; the remaining two are addressed to the manigāra of the customs-houses, giving them intimation of the grant and directing them not to levy taxes in the village.

Krishna-Rája-Odeyar I.

132. An inscription on a gold ornament in the Belur temple, which is dated in 1715, tells us that it was a present from this king. Three of the Niráps connected with the Lakshmi-Kantavasi temple at Kālale were issued during this reign. One of them, dated 1720, is addressed to Chaluvaiya, who is directed to allow the lands of the above temple to be irrigated from the Krishna-rāja-stone. The tank newly built by him; another, dated 1722, is addressed to Krishnaiya, pārpati-ya-gār of the dēvasi-stone, telling him that the village Kampaippura has been purchased by Chaluvaiya and granted to the above temple; while the third, dated 1724, directs superintendent Gopālārājaiya to grant a village of the revenue value of 200 varada in his hōbali-stone to the same temple in place of the two villages of the same total revenue value formerly granted in the Narasimhapura-sthala. An interesting sale deed, dated 1720, was also received from Ittangaswami Iyengar of Kālale along with the Nirāps referred to above. It records that, while the maha-rājadhirāja rāja-paranāsava prandha-pratāpa aparṣitā-vira narapati Sri-Krisna-Rāja-Odeyarayya, seated on the jewel throne in Sīrangapattana of Paschima-Ranganatha-vasi, situated between the two branches of the Kāverī in Gantama-kshētra of Edatatāna-hōbali in Kūravaṅka-nādu of Hoyasala-dēśa, was ruling the earth in peace—Tirumalāchārya of the Kunska-gōrā, A'pastamba-sūtra and Yajavāskha, son of Emberumānā and grandson of Kāndala Kēsaviyāngar, having received full payment from Chaluvaiya-arasa of the Bāhrādevā-gōrā, Aśvalēnya-sūtra and Rikṣakha, son of Krishnaiya-arasa and grandson of Kālale Timmarājaiya-Odeyar, sold with all the usual rights to the Lakshmi-Kantavasi temple at Kālale certain vritta which he had formerly received as a gift from Tirumalāyirangārayya. The writer of the deed was the Palace Pandit Venkatāchārya, son of Va'ne Venkatārāmaiaiyya. In the original all the important words are in gold letters. Tirumalāyirangārayya mentioned above was the minister of Chikka-Déva-Rāja-Odeyar. He was a great scholar and a voluminous writer both in Sanskrit and Kannada.

132. The most important of this king's records is, however, a copperplate inscription, a palm leaf copy of which was received from Rangaswami Iyengar of Kālale. It is one of the longest inscriptions in Mysore, similar in some respects to Seringapatam 64 of 1722, of the same king, but issued six years earlier than that grant. After invocation of the Boar incarnation of Viṣṇu, it begins with the statement that

Archl. 02-10
there ruled in S'rirangapatnam of the Karnāta-dēsā a famous king named Krishna-
Rāja and then proceeds to give his pedigree thus.—Purānic genealogy from the
Moon to Yadu, some of whose descendants came and settled in Mahisāra-pura.
From them sprang Bettle-Chāma-rāk, who acquired the title ant-mahāra-grandā. His
sons were Triruma-Rāja, Krishna-bhūpati and Chāma-nirū. The last, who conquered
Rāma-Rāja's general Rama-Venkaṭa, had four sons—Rāma-nirū, who punished the
rules of Kāruguḻa, conquered Tirumala-Rāja and took possession of Seringapatam,
Bettle-Chāma-Rāja, Dēva-Rāja and Chāma-Rāja. Dēva-Rāja's sons were Dēva-
Dēva-Rāja, Chikkka-Dēva-Rāja, Dēva-Rāja and Mariya-Dēva. The third made an
aggrāra in Manikarnikā-kāshētra to the north-east of Seringapatam. Dōḍa-Dēva-
Rāja's consort was Amritāmbā, their sons Chikkka-Dēvendra and Kombharva-mahipati.

The former vanquished S'ambarla, Kutupa-S'āba, Basava of Ik'ēri, Ekōji, Dādōji,
Jaitaja and Jāsvat. He gave prominence to the Vajra-makuti festival (Vajra-makutī)
at Melkote and celebrated the Gajendra festival there. His consort was Dēva-māmbā,
their son Kombharva-vendra. His consort was Ukhadavāmbā, born of the Kallie
family, their son Krishna-Rāja. Then the inscription records that Krishna-Rāja made an
aggrāra in Kālīle-agnāra, naming it Aprutima-Krishnārajasamudra after himself,
granted six villages, namely, Kasavinjāli, Sātra, Bēlōr, Nāvīnūr, Mākaraṇagūpara
and Hosiapurā, the first three on the occasion of his marriage and the other three on
the birth of a son, and, dividing them into 43 ēritis, bestowed them on various
Brahmans (named with gōtras and sūtras). Then follow details of boundaries in the
Kannada language. By order of the king, the grant was composed by the Vaishnavī
poet Rāmāyaṇam Tirumālāravya of the Kaumudīya-gōtra, the same who composed
Seringapatam 64 and 100 of the same king. The signature of the king—S'rī-
Krishna-Rāja—occurs at the end.

Krishna-Rāja Odeyar II.

134. Two of the Nīruṣa relating to the Kaḷalē temple, both dated in 1750,
belong to this reign. One of them, addressed to Rāmāyaṇa, superintendent of
the Pāṭṭana-lohāra-tēmē, tells him that, in accordance with the request of Dalavāyī
Dēvarāja-vaya in 1728 when Krishnārajanagāra was taken possession of by the Palace,
an order was issued that a village of the revenue value of 100 carāha in Ukhādēva-
raja-devi-sāme should be granted to the Kaḷalē temple; and that accordingly he
should see that the order is duly carried out. The other, also addressed to the same
individual, intimates the grant of a similar village in Dyāvaṇḍahalli-sāme to the same
temple in accordance with the request of Nanjarāja-vaya at the time when Dyā-
vaṇḍahalli-sēla became a Palace possession.

Krishna-Rāja Odeyar III.

135. Two inscriptions on a silver pitcher and a gold cup at the Belur
temple, both dated 1890, tell us that the articles were presented to the temple by
S'rī-Krishna-Rāja-Odeyarvayā's Nāmatirtha-tōtti pariḥthra-krtigātīr S'rīnivāsāvya's
elder brother Rāgāya.

Krishna-Rāja Odeyar IV.

136. An inscription near the mahāvedīra of the Kēdāravēra temple at
Belgami, Shikarupu Tāluk, records the visit of His Highness the Maharaja to the
place in 1901. It states that on the 21st of December 1901 the great Krishna-Rāja-
bhūpālahuk of Mysore visited the Kēdāravēra and Tripurantaka temples and pro-
ceeded on his journey, and alludes to the visit of Dewān Seshadri Iyer before
Chāma-Rāja-Odeyar paid a visit to the place. It was written by Kallumani Pāṭṭe-
garjina Gurupālappā of Bālgāvī. There is also an inscription on the left side of
the same stone telling us that the stone was set up on the 6th of August 1902
and that the Installation of the Maharaja took place on Friday, the 8th of the same
month.

Miscellaneous Inscriptions.

137. A few of the miscellaneous inscriptions which cannot be assigned to any
specific dynasty may be noticed here. An inscription near the Anjuna temple at
Bāṇṭinahalli, Belur Tāluk, dated in 1887, records a grant to Khappara-deva's son
Bayirāmaṇa by the mahājānas and guruja-prajēgāl of Bāṇṭinahalli for having improv-
ed the village by building a tank and some ponds at his own expense. Another
at Belur (Belur 13) tells us that Lakkhana-nayaka of Mutturadaḍāla, son of Madhavarasa-nayaka and Nāgambika, erected the yagadēē in the Kesava temple in 1484. The engraver was Hamunāja of Belurgaṇḍa. Another epigraph at Soulanga, of about 1571, states that the place belonged to the Lingayat guru Divijēndri-ōdēyar of the Aṇegondī mātha.

2. Excavations.

138. As stated in para 21 above, some excavations were made in the mound to the south-west of the Hoysalesvara temple at Halebíd with the result that portions of the basement of the garbhagriha and navaranga of the temple which once stood on the site were exposed. The pillars and ceiling slabs which were also unearthed lead us to the conclusion that the temple of which these formed parts must have been a neat structure. Owing, however, to want of sufficient labour, the work had to be stopped. Some excavation was also conducted on the site of an old temple at Belyallī (para 13), Arskore Taluk. A seated image, about 18' high, of the village goddess known as Elukōṭayamma was dug up. It is made of a white kind of potstone, which looks like marble, and is pretty well carved. It was handed over to the pāṭel of the village for preservation in the temple newly erected in close proximity to the site of the old one.

3. Numismatics.

139. During the year under report 172 gold coins were dealt with. They were received in three batches: 66 from the Deputy Commissioner, Shimoga District; 78 from the Secretary, and 28 from the Officer in charge of the State Huzur Treasury. The first batch from Shimoga, which was found at the village of Gabbūr, Kumsi Sub-Taluk, consisted wholly of Viraraya purana of the West Coast. These coins, four of which are figured on Plate VII (21-24), differ in some respects from the specimens noticed in the last year's Report (para 114; Plate V, 9-11). They are, however, exactly like the specimens, Nos. 189-192, figured on Plate IV of Elliot's Coins of Southern India. It appears they are known as Chandri hana in the Shimoga District.

140. Of the coins forming the second batch, which was found at Basavanahalli, Maddagiri Taluk, 75 are purana of Kanthirava-Narasa-Raja I of Mysore or "Kanteroy hanaas" as they are popularly called. They have on the obverse a seated figure of the god Narasimha and on the reverse some marks the meaning of which is not quite clear (Plate VI, 17 and 18). Two of the remaining three coins are Tippu's puranas which bear on the obverse Hyder's initial (9) within a circle and on the reverse the name of the mint place, Farkhī or Farhi, with the date above it (Fig. 19). They are dated 1217 and 1218, not according to the usual Hijra system, which dates from the flight of the prophet from Mecca, but according to an era of Tippu's own invention, dating from the prophet's birth, called Mauludi from the Arabic mawlid which means 'born.' Tippu introduced this innovation in the 5th year of his reign, i.e., in A.H. 1201 or A.D. 1736-77, so that coins struck in that year bear the date 1215 of the new era. Another innovation introduced by him was the writing of the numerals from right to left instead of from left to right as usual. Farkhi or Farhi is supposed to represent a place that once existed near Calicut. The remaining coin (Fig. 20) of this batch looks like a "Seerphace fanam" of Sira (Hawkes, p. 18; Plate III, 10), but I am not sure of its attribution.

141. The third batch of coins consisted of 28 mubars of the Mughal emperors. These coins were hidden in the ground by the side of a big boulder in the Mudagare-Amriramahal Kāvuri, Sira Taluk, and were discovered by a boy of the Oddar caste while grazing his sheep. The find originally consisted of 82 coins; but when it was produced before the Deputy Commissioner, Tumkur District, 4 of the coins had been melted and made into a bar and 1 converted into a pendant or tali. Of the 28 mubars, 1 represents Akbar, 1 Shāh Jāhān, 4 Aurangazib, 3 Shāh ʻAlam, 1 Farrukh-siyar, 14 Muhammad Shāh, 3 Shāh ʻAlam II and 1 Shāh Jāhān III. Each coin weighs nearly a tola.

(1) Akbar.—The coin of this emperor (Plate VI, 1) has been converted into a pendant. On the obverse, in a wavy pentagon, there is the Kalima or Muhammadan formula—la ilaha illallah Muhammad rasūl allah, i.e., 'there is no god but God, Muhammad is the prophet of God,' while
round the margin occur the names of the 4 Khālifas, namely, Abu Bakar, Umar, Uṣām and Ali, with their attributes. The reverse gives the full name of the king—Jahāl-ud-dīn Muhammad Akbar Bādshāh Ghāzi—with a prayer that God may perpetuate his rule and kingdom. Ghāzi means 'a warrior of the faith.' The reverse also bears the date A. H. 974 (i.e., A. D. 1566).

(2) Shāh Jahān.—The obverse of Shāh Jahān's mohur (Fig. 3) is the same as that of Akbar's, only there is a lozenge in place of the pentagon. The reverse bears in a lozenge his name, Shāh Jahān Bādshāh Ghāzi, and round the margin his titles, Shahāb-ud-dīn Muhammad Sāhib qīrān Sānī. Sāhib qīrān means 'lord of the qirān or fortunate conjunction of the planets.' This title was first applied to Tāmūr; after him to Shāh Jahān, as Sāhib qīrān Sānī, i.e., Sāhib qīrān the Second; and lastly to Muhammad Shāh. The reverse also gives the date A. H. 1043 (i.e., A. D. 1633) and the regnal year 6. The place of mintage, Akbārābād (i.e., Agra) is also mentioned.

(3) Aurangazīb.—The coins of this king (Figs. 4-6) show on the obverse the following couplet—

```
Dar jahān sikka zad cho mohar munir
Shāh Aurangazīb A'lamgīr
```

which means 'Shāh Aurangazīb A'lamgīr struck coin in the world like the shining sun,' the dates given on the four coins being A. H. 1090, 1097, 1108 and 1110, corresponding to A. D. 1679, 1685, 1696 and 1698 respectively. From the reverses we learn that the coins were issued in the jahān or regnal years 22, 29, 41 and 42, the mint towns being Dārū-s-khīlīfāt (the seat of the Khalīfat) Shāhjahānābād (i.e., Delhi) in the case of two of them and Muṣṭaqīm-ī-khīlīfāt (the permanent seat of the Khalīfat) Akbārābād (i.e., Agra) in the case of another. The mint town of the fourth coin (Fig. 5) is not legible. When mentioning the reign, the adjectives maimūnāt and mānūs, which mean 'fortunate or auspicious,' are as a rule coupled with it.

(4) Shāh A'lam I.—On the obverse of this king's coins (Figs. 13 and 14) appears his name, Shāh A'lam Bādshāh Ghāzi, the first three figures of the Hijra dates, 111 and 112, being also visible on two of them. The reverse shows that two of the coins were issued in the second regnal year and one in the fifth, the places of mintage being Dārū-s-salīḥīnāt (the seat of the Salahāt) Lāhor in the case of two of them and Eṭāwā in the case of the other.

(5) Farrukh-siyyar.—This king's mohur (Fig. 7), which is rather worn, likewise bears a couplet on the obverse which runs thus—

```
Sikka zad az fāzil laq bar sim va zar
Bādshāh bahar va bar Farrukh-siyyar
```

and means 'By the grace of God, the monarch of sea and land, Farrukhi-siyyar, struck silver and gold coin,' while its reverse informs us that the coin was minted at Dārū-s-khīlīfāt Shāhjahānābād in the first year (aḥad) of his fortunate reign.

(6) Muhammad Shāh.—Among the mohurs of this king, 11 show on the obverse his name and title—Muhammad Shāh Bādshāh Ghāzi Sāhib qīrān Sānī (Figs. 8 and 9), while the remaining 3 give his name only (Figs. 10-12). On all the coins appears the phrase sikha mubārak which means 'auspicious coin.' Only the first three figures of the Hijra dates, 115, 114 and 115, can be read. From the reverses we learn that four of the coins were minted in the 6th year of his reign, two each in the 9th, 11th and 13th years, and one each in the 3rd, 6th, 14th and 26th years. The place of mintage of one of the coins was Dārū-s-salīḥīnāt (i.e., Lāhor), of another, Sūrat, and of the remaining twelve, Dārū-s-khīlīfāt Shāhjahānābād.
(7) Alamgir II.—On the obverse of two of this king’s coins (Fig. 15) we have his name and title—abdul-adl (i.e., father of justice) Aziz-ud-din Alamgir Badshah Ghazi, with a prayer that God may perpetuate his kingdom; while on the obverse of the remaining coin (Fig. 14) appears a couplet with the Hijra date 1171 (i.e., A.D. 1757). The couplet, of which only a few words are legible, when complete, would read thus—

sikka zad bar haft kishvar tābā mehar va mā
Aziz-ud-din Alamgir Badshah
meaning ‘Aziz-ud-din Alamgir Badshah struck coin in the seven climes, brilliant as the sun and moon.’” The reverse of the coins give the regnal years 2, 3 and 5, and the mint place Dāru-1-khilafat Shahjahanabad.

(8) Shah Jahan III.—This king’s mohur (Fig. 2) shows on the obverse his name, Shâh Jahân Badshâh Ghâzi, with the phrase sikka mubârak; while on the reverse appear the mint town Mahâ Indrapur (i.e., Bharatpur) and the regnal year 1 (ahad). I am indebted to Mr. H. Nelson Wright, L.C.S., F.R.N.S., M.R.A.S. for the decipherment of the mint name on this coin.

142. Figure 25 on Plate VI represents a silver talisman or medal, received from a private gentleman for examination. It has on one side the Kalima or Muhammadan formula (see previous para), and on the other, the words Alla, Muhammad, ? Fatima, Ali, Hasan and Husen. It is apparently a Shah medal.

143. Besides the coins mentioned above, I also examined a large number while on tour at Belur (para 32). The copper coins kept in a sealed pitcher in the Virupakshâra temple at Belur were found on examination to consist mostly of Mysore coins and those of the East India Company. Some gold coins, about 75 in number, belonging to the temple, are kept in the Taluk Treasury. These were also examined. They consisted of Virakya hanas, Kaptyroy hanas, and hanas of Hyder, Tippa and Krishna-Râja-Odeyar III.

4. Manuscripts.

144. My discoveries of the earliest S'aka date, viz., 380 in the Jaina work Lâka-ribhâga, and of the plays of the ancient dramatist Bhâsa have been comparatively noticed in the February and March numbers of the Indian Antiquary by Mr. Vincent A. Smith. I may also note here that Dr. Fleet, who had expressed a doubt about the date, has since written to me that it may be accepted. He writes—

“I am inclined to think, on the whole, that it (the date) may be accepted.”

145. Of the manuscripts procured during the year under report, Jâṭakatiloka is a work of some interest. It is a Kannada poetical work bearing on astrology written in A.D. 1049 during the reign of the Châlukya king Somâsvara I or A'havanâla by a Jaina poet of the name of S'rîdhârâchârya. The author belonged to Nârigunda in Belavâda-nâdu and was the first to write on the subject in Kannada. He names Arâbhâta among his predecessors and had the title Gâyapadrava-nîkârdhava. He also wrote a Kannada Champa work called Chandraprabha-charita. Another manuscript deserving mention is a Sanskrit Champu work named Virabhâdra-vijaya by Eknâra-dikshita, son of Muktâsvâra-dikshita, who lived in the 17th century. The author was the court poet of the Yelabanka chief Mummadi Kempa-bhupâla. His work, which is mainly devoted to a description of the car festival of the god Virabhâdra on Sävântadurga (Sâvandurg) near Mâgâdi, incidentally gives some important details about the dynasty to which his patron belonged. The pedigree of Kempa-bhupâla is given thus:—Hiriyâ-Kempa; his son, Imamâdi Kempa, who defeated S'rî-Ranga-Râya’s army; his sons, Mummadi Kempa (I)—who conquered Shahjî several times and put to flight the army of Kapthirava-Narasâ-Râja—Halasa and Imamâdi Hiriyâ-Kempa; sons of the first, Imamâdi Kempa (II), Doddâ Vira, Halasa and Channavira; son of the second, Mummadi Kempa (II).

R. NARASIMHACHAR,
Officer in charge of Archaeological
Researches in Mysore.

BANGALORE,
12th August 1911.
Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 19th February 1913.

Read—

The Report on the working of the Archaeological Department for the year 1911-12 submitted by the Officer in charge of Archaeological Researches in Mysore with his letter, No. 41, dated the 26—27th September 1912.


Order thereon.—Recorded.

2. The number of new records discovered and copied during the year under review was 535 in Kannada, Tamil, Telugu, Nagari and Mahratti, the majority of them being in Kannada. An important Tamil inscription of 1117 A. D. was discovered during the excavations carried on at the Kirtinarayana temple at Takkad. Of the manuscripts examined during the year, two are of some special interest, the one Traivarnnikacharam being a Jain law book of the 15th century, and the other a Kannada poem in the Sangatiya metre, composed in the 17th century.

3. The Chief Engineer, the Muzrai Superintendent and the Deputy Commissioners concerned will be addressed regarding the suggested preservation of the temples near Kannambadi and Amritapura brought to notice in paras 12, 13 and 46 of the report.

4. Government are pleased to note that the Officer in charge of Archaeological Researches continued to carry on his work during the year with his usual zeal and earnestness.

K. R. SRINIVASIEONGAR,
Offg. Secy. to Govt., Gen. & Rev. Depts,

To—The Officer in charge of the Archaeological Researches in Mysore.

Exd.—C. R.
# CONTENTS

## PART I

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tours: Exploration, inspection of temples, discovery of new records, etc.</td>
<td>1–23</td>
</tr>
<tr>
<td>Seringapatam temples</td>
<td>1</td>
</tr>
<tr>
<td>Themosque and the Daryadaulat</td>
<td>3</td>
</tr>
<tr>
<td>Places around Seringapatam</td>
<td>4</td>
</tr>
<tr>
<td>Bangalore temples</td>
<td>4</td>
</tr>
<tr>
<td>Banar: a jötre</td>
<td>6</td>
</tr>
<tr>
<td>Malvi</td>
<td>7</td>
</tr>
<tr>
<td>Sivamanadram</td>
<td>7</td>
</tr>
<tr>
<td>Talkad temples</td>
<td>8</td>
</tr>
<tr>
<td>Excavations at the Kirthinarayana temple at Talkad</td>
<td>10</td>
</tr>
<tr>
<td>The Koppala-matha at Talkad</td>
<td>11</td>
</tr>
<tr>
<td>A jötre at Talkad</td>
<td>12</td>
</tr>
<tr>
<td>Sthala-purana of Talkad</td>
<td>13</td>
</tr>
<tr>
<td>Places around Talkad</td>
<td>13</td>
</tr>
<tr>
<td>T.-Narsipur temples</td>
<td>14</td>
</tr>
<tr>
<td>Places near T.-Narsipur</td>
<td>15</td>
</tr>
<tr>
<td>Magur temples</td>
<td>16</td>
</tr>
<tr>
<td>Chamrajanganagar temples</td>
<td>17</td>
</tr>
<tr>
<td>Hardhanulli temples</td>
<td>17</td>
</tr>
<tr>
<td>Terakanambi temples</td>
<td>18</td>
</tr>
<tr>
<td>Gundupet temples</td>
<td>18</td>
</tr>
<tr>
<td>Nijangad temple</td>
<td>19</td>
</tr>
<tr>
<td>Mysore temples</td>
<td>20</td>
</tr>
<tr>
<td>Places near Mysore</td>
<td>20</td>
</tr>
<tr>
<td>Harihar temple</td>
<td>21</td>
</tr>
<tr>
<td>Nandita-vara temple</td>
<td>22</td>
</tr>
<tr>
<td>Anakonda temple</td>
<td>23</td>
</tr>
<tr>
<td>Tarkere</td>
<td>24</td>
</tr>
<tr>
<td>Amritapura temple</td>
<td>24</td>
</tr>
</tbody>
</table>

**Total number of new records discovered** | 26 |

**Two Coorg inscriptions** | 26 |

**Office work** | 27 |

**List of Photographs** | 28 |

**List of Drawings** | 29 |

## PART II

<table>
<thead>
<tr>
<th>Epigraphy</th>
<th>30–64</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Ganges</td>
<td>39</td>
</tr>
<tr>
<td>Transliteraton of inscriptions in Plates II-IV</td>
<td>31–34</td>
</tr>
<tr>
<td>The Cholas</td>
<td>37</td>
</tr>
<tr>
<td>The Hoysalas</td>
<td>40</td>
</tr>
<tr>
<td>The Pandyas of Uchchanga</td>
<td>46</td>
</tr>
<tr>
<td>Vijayanagar</td>
<td>46</td>
</tr>
<tr>
<td>Unmattur</td>
<td>53</td>
</tr>
<tr>
<td>Belur</td>
<td>53</td>
</tr>
<tr>
<td>Solar</td>
<td>54</td>
</tr>
<tr>
<td>Karugahalli</td>
<td>54</td>
</tr>
<tr>
<td>Kolar</td>
<td>54</td>
</tr>
<tr>
<td>The Mahrattas</td>
<td>54</td>
</tr>
<tr>
<td>Madura</td>
<td>55</td>
</tr>
<tr>
<td>Rannad</td>
<td>55</td>
</tr>
<tr>
<td>Sirvagi</td>
<td>55</td>
</tr>
<tr>
<td>Mysore</td>
<td>56</td>
</tr>
<tr>
<td>Miscellaneous inscriptions</td>
<td>68</td>
</tr>
</tbody>
</table>

**Excavations** | 64 |

**Numeristics** | 64 |

**Manuscripts** | 68 |
ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1912.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In their Order No. G. 675-6—G. M. 45-10-23, dated 29th July 1911, Government sanctioned the temporary entertainment of two peons on Rs. 8 per mensem during actual touring periods so that trained men on the permanent staff might be taken on tour and replaced at Headquarters by the temporary men.

2. The services of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica were extended for a further period of one year by Government Order No. G. 4297-8—G. M. 117-11-11, dated 19th February 1912.

3. By Government Order No. G. 6614-15—G. M. 117-11-19, dated 17th June 1912, the pay of the first peon in the office was raised from Rs. 8 to Rs. 9 and that of the second, third and fourth peons from Rs. 7 to Rs. 8.

4. In Government Order No. G. 6862-3—G. M. 117-11-20, dated 28th June 1912, sanction was accorded to the extension of the services of the Tamil Pandit for a further period of two years with effect from the 1st July 1912.

5. Annadurai and Padmaraja Pandit had leave without allowances for 5 and 4 months respectively. M. V. Sriranganchar had privilege leave for about a month and a half and Ramaswami Iyengar leave without allowances for about a month.

Tours: Exploration Inspection, of Temples, etc.

6. In connection with the revised edition of Parts I and II of Inscriptions in the Mysore District, I made a tour in some taluks of the above district in January, February and March 1912. A few temples of archaeological interest in the Chitaldrug and Kadur Districts were also inspected in connection with the architectural portfolio in June 1912. I left Bangalore for Seringapatam on the 20th of January 1912.

7. On the way I observed a pretty good figure of Tanjavēvara about 2½ feet high, set up at the Settipore Station and a good figure of Bhaiyakesha, about 1½ feet high, at the Seringapatam Station. The temples at Seringapatam were inspected. The Ranganaṭha temple, which is one of the largest in the State, is in the Dravidian style of architecture with a lofty tower or gopura in front. The god Ranganātha is a grand figure reclining on Aḍiśēsha or lord of serpents. He is said to have been worshipped by the sage Gautama, who had his dārāma or hermitage to the north-west on the northern bank of the Kāvērī, the locality being known even now as Gautama-kṣetra. An image of the sage is kept in the garbhagṛha or sanctum sanctorum near the feet of the god. According to the sikhala-purāṇa the god took up his abode here at the request of the Kāvērī. Unlike in some other temples, there is neither a lotus springing from the mavel of the god nor are there figures of his consorts, Śri-dēvi and Bhūdēvi, at the feet. There is, however, a seated figure of the goddess Kāvērī at the feet with two hands, one of them holding a lotus. In the second prākāra or enclosure are small cells enshrining figures of the Aṭyārs (Śrīvaishnavite saints), ēkārṇas, etc., the figures, both lithic and metallic, representing the discus of Vishnu, known as Chakrāṭalāyāra, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as Chaturvinsāta pillars, because on them are sculptured the chaturvinsāta or 24 mārtis or forms of Vishnu with labels giving their names inscribed
Several new inscriptions were discovered in the temple. A few found on
the silver vessels give us the interesting information that the vessels were gifts from
Tipu Sultan. But the most important of the discoveries here is a Tamil inscription
on the base of the outer wall of the *garbhaprītha*, which is dated in A.D. 1210. The
earliest of the hitherto known records took us back to about A.D. 1490. The
present epigraph, being more than 200 years older, affords valuable evidence of the
antiquity of the temple. It has, however, to be stated here that owing to the incon-
venient position of the record the task of decipherment is rendered extremely
difficult. The stones on which it is engraved are only a few inches above the level
of the floor and there is only a very narrow passage left between them and a high
veranda that runs all round the *garbhaprītha*. Further, the place is dark and most
of the last line is buried in the mortar of the floor.

S. The Gangādharēsvāra and Narsimha temples are also large structures in
the Dravidian style. In the *nava-rānga* of the former there is a figure of Ganapati
to the right of the inner entrance and figures of Subrahmanya, Saptamatrikā, Nārā-
yana and Chāmuṇḍēsvāri to the left. Subrahmanya is represented by two figures,
one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter
being shown on the back; and the other a small one, standing with four hands
on the coils of a serpent sheltered by its 10 hoods. We have figures at Halebid
similar to the latter, but the serpent there is shown as standing at the back form-
ing a canopy with its 7 hoods. At the sides of the *nava-rānga* entrance are figures
of Śrīya and Chandra, the former holding lotuses in its two hands and the latter
lilies. Śrīya is flanked by two female figures, holding a lotus in one of the hands.
Usually the female figures are shown as shooting arrows, such being the case with
the Śrīya figures at Halebid and other places. The same is also the case with the figure of Śrīva set up in the compound of the Maharaja's Chatram
in Seringapatam itself. Figures of Chandra are not very common. In the
Hoyasalēsvāra temple at Halebid there is a separate Śrīya shrine and tradition
has it that there was a Chandra shrine also corresponding to it to the north. But
neither the shrine nor the figure of Chandra is now in existence. The *utsava-vigraha*,
or metallic image for taking out in procession, of the Gangādharēsvāra temple is a
very handsome figure of Dakshināmurti. To the left of the shrine in which this
image is kept is a large figure of Bhairava. In the adjacent cell is a metallic
image of Tāmjāvēsvāra with a label on the pedestal stating that it was presented
by Kaṭ可怕的 Nanjarāja. We meet with several similar images in the Siva temples
of the State presented by the same individual. In the *prākāra* of the temple are
kept in a shrine 15 well executed figures of Śaiva devotees with their names in-
scribed on the base. It is worthy of note that the labels also give the caste of
the devotees. These figures represent only a few of the well-known 63 devotees
of Siva, known as Arvattumūr, all the 63 being found in the temples at
Nanjangud and Chamrajnagar. Along with these figures are kept 2 figures
representing Virabhadra and his consort. Usually these are kept in the *nava-
rānga*. Virabhadra holds in its four hands a shield, a sword, a bow and an arrow
and has a figure of the sheep-headed Dakshya at the side. The female figure has
also the same attributes. Besides the labels referred to above, a few other in-
scriptions were also discovered in this temple. In the Narsimha temple the
inner veranda running round the outer *prākāra* has been pulled down and the slabs
used for the bathing ghāt behind the Maharaja's Chatram. In a shrine to the
left in this temple stands a magnificent figure of Kanṭhirava Narasarāja Odeyar,
the Mysore king who built the temple. The statue, which is about 3½ feet high, stands
on a high pedestal with folded hands and is richly ornamented. It wears a long
robe with a sword, shield and dagger on the left side, large ear-rings and a
*vira-pundara* or hero's badge on the right foot. The figure is beautifully carved
and has a life-like majestic appearance. The name of the king is engraved on the pedes-
tal. Another of the shrines contains a pretty good figure of Anbegaḷ-Krishna
or Child Krishna in the attitude of crawling on the hands and knees. Two in-
scriptions in Grantha characters were discovered in the temple—one on the pedestal
of Vedantaśāstra and the other on the portion representing a palm leaf manuscript
held in the hand of the same image. It is said that on Tipu dismantling this
temple the images of the god Narsimha and of Kanṭhirava Narasarāja Odeyar
were removed to the Ranganātha temple and were again set up in their former
places by Krishna Rāja Odeyar III in A.D. 1828.
9. The A'dîśvara, Râma, Kâlamma, Ankâlamma, Lakshminârâyana, Jyôtirmayâśvara, Mahâbâgî (i.e., East Gate) Anjânyâ, Nagarâsvara, Janârdana and Mârî temples were also inspected. The first, which is a Jaina bâsti, has a seated figure of A'dîmâtha, the first Tirthankara, flanked by his usual Yaksha and Yakshi, vis., Gômakha and Chakravâri. In the subkhandâ or vestibule are placed on stone benches figures of the 24 Tirthankaras, fine black-stone images about two feet high with canopy, twêve to the right and twelve to the left. In the nâmaruṣayâ there is a well carved seated figure, about 5 feet high with pedestal and canopy, of Dharmândrayaksha to the right with four hands, sheltered by the five hoods of a serpent; and a seated figure, about 3½ feet high, of Padmâvati to the left also with four hands, under a canopy formed by the three hoods of a serpent. Both the figures have the same attributes, namely, a noose, an elephant-good and a fruit or lotus. A new epigraph was copied here. In the Râma temple, which appears to be maintained by the barbers, two inscriptions were found. The Kâlamma and Ankâlamma temples belong to the goldsmiths. In the former there are two beautifully carved elephants at the sides of the steps leading to the Kalyâna-mañâsapa. In the cell opposite to the main entrance is a linga known as Kamâthaâśvara; the cell to the left has a small figure of Kâli, while the cell to the right has a fine figure of Lakshminârâyana, about four feet high, flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Râmânujahârîya, Sa-thakôpa or Namââyîvâr and Vishvaksena, the last three being usually found only in Vishnu temples. In the nâmaruṣa there are figures of Gaṇapâti, Subrahmaṇya, Bhairava, Virobbhadra and Bâne Krishna, i.e., Child Krishna with balls of butter in both the hands. In the prakâra are shrines dedicated to Sûryâ, Subrahmaṇya and Sûkara-nârâyana, the first and the third with Vaishnava evâmsâkes at the sides. Subrahmaṇya, as represented here, has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmaṇya is known as Daṇḍiyudhâpaṇi (i.e., armed with a staff). The Ankâlamma temple has a figure of Bhairava in the cell opposite the main entrance, while the left and right cells enshrine figures of Kâli and Gaṇapâti respectively. A few inscriptions were discovered on the images, vessels and doors of the Kâlamma temple. The Lakshminârâyana temple, which is a modern structure, has three cells in a line, enshrining figures of Sûrîvâsa, Lakshminârâyana and Sîtârâma respectively. At the left side are three figures said to represent Nârâyana-setti, the builder of the temple, and his wives; while the figures opposite to those at the right side are said to represent Nârâyana-setti’s father and his wives. The Jyôtirmayâśvara temple, which is also known as the Dalavya temple, is a large structure, though in an unfinished condition. It is said that Dalavyâ Daṇḍayaiya, who began to build this temple, died before its completion and that his son, who began to build the Nandi-manâsapa in front, also died before finishing it. Being thus a structure of sad memory, it appears that the members of the Dalavya family do not like to visit it, though an annual grant is still made for its upkeep. Attached to this temple is the shrine of the “East Gate” Anjânyâ, which is also said to have been built by Dalavyâ Daṇḍayaiya. The image of Anjânyâ, which was preserved from Muhammadan vandalism by being immersed in a portion of the Kâvari known as Gaurikuda, has its temple, it appears, on the spot on which the big mosque now stands. A new inscription was copied in the Mârî temple.

10. The mosques in the town and the Dârayâdułat Bungalow were also visited. Two new inscriptions were copied near the Sangîn mosque. The big mosque is a fine structure with two lofty minarets. It has 5 Persian inscriptions, one giving A.D. 1787 as the date of its construction and the others containing extracts from the Kurân and the 99 names of Allah. The Dârayâdułat Bungalow is a good specimen of Saracen Architecture, the paintings on the east and west outer walls being a noteworthy feature of the building. On the west wall, the right of the entrance, are portrayed Hyder and Tippoo riding at the head of their troops along with their Viziers. Hyder has a clean-shaven face, while Tippoo is represented as wearing a thin mustache. To the left of the entrance we have a graphic representation of the battle near Conjeevaram and the defeat of Colonel Baillio. On the east wall are delineated several other scenes such as the Rajas of Tanjore and Coorg, the Nawabs of Oude, Sawai, Aros and Cuddapat, Medakeri Naik, Krishna Raja Odeyar II and the Rani of Chittore.
11. The places that were inspected in the neighbourhood of Seringapatam were
Places around Seringapatam. Paschimavahini, Chandravana, Bommar Agrahara, Kalasavadi, Balagola, Balmuri, Srinivasasheketa, Kari-
ghatla, Doddagirangur, Kengalkoppal, Melapura, Nagunhalli, Ganjam, Kennal, Haravu, Kettanalli, Rampinga and Gautamakshetra. In a small temple at Chandra-
vana 3 labels below mortar figures of Vishnu were found. This may be the Chama-
rajeshvara temple said to have been built by Krishna Raja Odeyar III near the bira-
davane or tomb of his father Chamaraja Odeyar. A new Tamil inscription was cop-
ied near Karkalkoppalmangal to the east of Bommur-Agrahara. Tradition has it
that there were once not less than one hundred bandha or Jaina temples at Kalasavadi,
but not a vestige is now left of any of them. Under the bridge near the village was
found a mutilated figure of Vishnu, about 4 feet high, lying in water. At Bal-
gola the ruined Janardana temple was inspected and a new inscription discovered
in front of it. To the south-west of the temple is a small shrine of some architec-
tural merit, said to have been dedicated to Bhaktavatsala, a form of Vishnu. The
structure is circular, about 6 feet in diameter and 10 feet high, ornamented with
three projecting bases and two cornices above, the whole once surmounted by a dome
in brick and mortar similar to that of the main temple. Outside the latter is lying
in a mutilated condition a huge Gapesa; and in front of it stands a lofty stone-piller,
known as Garuda gombe, about 40 feet high, with two iron windlasses placed within
a cage-like iron structure on the top. The windlasses were apparently intended for
hauling up lamps from below. Another inscription was found on a similar pillar to
the east, which once stood in front of a Kallasevara temple which is no longer in
existence. On the walls of the Agastyasevara temple at Balmuri 3 new epigraphs
were discovered. On two pillars in front of the shrine of the goddess are sculptured
a male and a female figure with folded hands which appear to represent either Prad-
hana Subba-pundita, who built the front mawtyaga, and his wife, or some royal person-
age and his queen. The Naga stones below the pipal tree here are very fine speci-
mens of their class, several of them having a dancing figure of Krishna or a linga
within the top coil. At Srinivasashakhetra 3 modern inscriptions were copied. Ac-
ccording to the Sthala purana this place was the hermitage of the sage Uddalker who
worshipped the god Narasimha here. A portion of the Kaveri here is known as Chakr-
ratirtha. The god Narasimha, called Kalyana-Narasimha is a seated figure flanked by
his consorts who are also seated. Figures of Narasimha with two consorts are rare.
In a shrine facing east stands Srinivasa, after whom the place is named Srinivas-
ashakhetra. But it is said that this god was set up recently, Narasimha being the original
god of the place. Instead of the usual dvarapalakas there are figures of Garuda at
the sides of the entrance to the Narasimha shrine. It appears that a Srinivashavana
sonnyadi had his matha in a portion of this temple some 60 years ago. Three new
inscriptions were copied near Kengalkoppal and one Persian inscription in Ganji
Makun to the west of Doddagirangur. The Rama temple at the latter place was
examined. The god is said to have been set up by the sage Suka. Opposite to the
temple, on the other side of the public road, are shown a garden and a well, where
Anandalvar or Anantacharya, a contemporary and disciple of Ramannahacharya, is
said to have had his residence. Two new records were copied at Kenden, a complete
copy of Seringapatam 149 was made at Melapura and a new epigraph discovered at
Nagunhalli. The large ruined temple at Haravu was examined. Originally dedicated
to Rama, it has now a figure of Lakshminarayana recently set up. A new inscrip-
tion was found on a fine sluice, about 16 feet high, to the east of Haravu, and
another at Rampinga.

12. The place next visited was Kannambadi. On the way the villages Arajut-
guppe and Kaethepura were inspected and a new inscription discovered at the former. Kannambari is according
to the Sthala purana Kannavali, because the sage Kanva
had his hermitage here and set up or worshipped a linga since known as Kanvase-
vara after him. A mound is shown in the bed of the Kaveri as representing
the site of Kanva's dvarana or hermitage. The village is likened to Kaal, Kanvase-
vara, Gopalkrishna and the Kaveri being taken to represent respectively Visesvara,
Bindumadhava and the Ganges. The Kanvasevara, Gopalkrishna and Lak-
shminarayana temples were inspected. The first is situated on the bank of the Kaveri
and is to be a structure of great antiquity. In the dvarana there are two
niches at the sides of the suthandri entrance which contain figures of Ganapati
and Mahishasuramardini as usual. In another niche to the right is a fine figure of
Umâmahâsvara flanked by Ganâsa and Subrahmaânya, the mongoose being shown as the vehicle of Umâ. The temple is called Kânâsvara in an inscription dated A. D. 1114; and since reference is made in another inscription, of A. D. 1118, to a grant made to the temple by Kannara, i.e., the Râshtrakûta king Krishna, there is ground for supposing that this may be the Kânâsvara temple mentioned in the Kadavâ plates (Gubbi 81), of A. D. 812, as having been built by the Râshtrakûta king Kannara or Krishna I. If this supposition is correct, the period of the temple is carried back to the close of the 8th century. It has 4 old records, Krishnaraajapete 31-34, which are incompletely printed. These have now been fully copied. Krishnaraajapete 35 was found to consist of 3 separate inscriptions engraved on 3 separate pillars. Estampages were taken of all these records. As the temple will be submerged when the reservoir is completed, it is earnestly hoped that these old epigraphs of considerable historical importance will be preserved in the new temple of Kaârâsvaâra which, I hear, is proposed to be built somewhere else.

13. The Gopâlakrishna temple is a large structure, about 100 yards by 60 yards, being a mixture of the Dravidian and Chaﬂukyan styles. It is a symmetrical building of considerable architectural merit enclosed by two prâkâras. The mahânâsă or outer gate has verandas on both sides. To its right and left are the yâgâsălile and kitchen, both in ruins. There is also a second mahânâsă with verandas on both sides leading into the inner enclosure which is cloistered like that of the temple at Sûmanâthapûr. Around the inner prâkâra are 46 shrines—17 on the south side, 12 on the west and 17 on the north—the west ones having also an open sukhānâsî. The shrines contain figures of the 24 mûrtis and 10 adecâras of Vishnu besides others such as Brahma, Sarasvati, Harihara, Hayagriva, Jalasâyana, etc., the munes of the deities being engraved in characters of the Hoyaâla period on the lintels of the door-ways, though in some cases we find other images substituted for the original ones. Every shrine has an ornamental ceiling panel in front, those on the west having two, one in the sukhânâsî and the other in front. The temple, situated in the middle of the courtyard, consists of a garbhagrihâ or adytum, a sukhânâsî or vestibule, a navaranga or middle hall and a mukha-mayûpa or front hall. In the last, which consists of 13 ankânas and 2 empty cells, each ankâna has a flat ceiling panel with some ornamentation. But the ceilings of the navaranga, 9 in number, are all well executed, each being about 2 feet deep. The cell opposite the entrance has a figure of Kâsava. The south cell, containing a figure of Gopâlakrishna, appears to be a later addition. The three south ankânas of the navaranga in front of it have been converted into a sukhânâsî and two dark side rooms. The image of Gopâlakrishna is beautifully carved. It stands under a homa tree, which is likewise well executed, playing upon the flute, the whole being about 6 feet high. At the sides of the image are shown cows eager to listen to the flute; above these come gûpas or cowherds, gôpis or cowherdesses, gods and sages; and above those again are sculptured around the head of the image the 10 adecâras of Vishnu. The cloths on a few of the gûpi figures are shown as falling away from their waists. A monkey is represented in the act of climbing the tree. It may be noted here that the Garuda-gambha of this temple is not exactly in front as usual, but a little to the north-east as in the temple at Sûmanâthapûr. This temple is said to have been enlarged by Râja Odâvar's son Narasa Râja Odâvar, who is also said to have died here. I hear that the Gopâlakrishna temple also will be submerged. Though it may not be possible to rebuild the whole temple in some other place, it is very much to be desired that in the interests of archaeology the 9 ankânas of the navaranga together with the cells of the two gods and the sukhânâsî at least will be preserved and rebuilt. Two new records were discovered in this temple, one on the wall to the right of the outer gate and the other on the balîchitra. Under the original labels in the shrines of the prâkâra a few modern ones giving the names of the images subsequently set up were also found. The name of the king in Krishnaraajapete 28 was found to be Ballala III; and as this epigraph appears to tell us that the temple was repaired during this reign, it must have been in existence before A. D. 1380.

14. The Lakshmîdevi temple is a modern structure, built in A. D. 18-8. It has 3 cells standing in a line, with Mahâlakshmi in the middle and Sarasvati and Mahâkâli in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with prâthâdeo or glory. Mahâkâli is well carved. She has a crescent on the crown and holds a noose, an elephant-god, a kulaśa or water vessel.
and a rosary in her hands. These attributes are peculiar. In Krishnasvamipeta 23, reference is made to the Mahâkâli of Ujjain, and it is stated that the Mahâkâli of Kannambâdi was made on the model of the one at Ujjain. Mahâkâlî holds lotuses in two of her hands, while Sarasvatî plays on the viṇṇa or lute with two hands and holds a book and a lotus in the others. A figure of A’védamma, who built and endowed the temple, is kept in a niche to the right in the navaranga. An inscription in the temple states that she was a virgin of the fourth (or Sûdra) caste, named Naujamma; that the goddess Mahâkâli became manifest in her, which accounts for her name A’védamma which means a “possessed woman;” and that through her agency cholera and small-pox, which had been raging in parts of the country, were stamped out. It is said that on her fame reaching the capital, Krishna Raja Odeyar III sent for her and made a grant for the temple founded by her. Six new inscriptions were found here, 1 on the temple car, 3 on brass-plated door-ways and 2 on bells.

The Hiridâvate temple was also visited. A jâtre on a large scale takes place here every year. It appears that formerly human sacrifices were offered to the goddess; but now, as a reminiscence of the old practice, it is said that a man selected out of the villagers is tortured till he becomes quite unconscious and that when he regains consciousness after a long interval the villagers cry out bâlîge jîva bânu, which means “the victim has revived,” and then proceed with their other work. Another curious custom in these parts consists in setting up images of the men who have died unmarried in the village and marrying a bull to a cow in front of them with certain ceremonies. This is done to propitiate the spirits of the unmarried dead, so that they may not envy and molest the married people of the village.

15. I went over to the other side of the river where the work in connection with the Cauary Reservoir was being conducted with great activity. Mr. Subba Rao, Superintending Engineer, kindly explained to me the work that was being done. I spoke to him about the desirability of preserving the old inscription stones of the Kandâsvara temple and of removing the navaranga of the Gopâlakrishna temple with the coils of the two gods and the sakhandaṇi and rebuilding the same in some other place. While going over the place I came across a stone containing a Persian inscription. It is close to the spot where the water engine is working. The epigraph refers to an anikat or embankment, about 70 feet high, built across the Cauary at considerable expense by Tippu Sultan in A. D. 1797. People say that the prakârâ of the Kandâsvara temple was demolished by Tippu in order that he might easily procure stones for the embankment. This inscription stone should be preserved.

16. From Kannambâdi I went to Banâr, inspecting on the way Arakore and Mandyadakoppal. A new inscription was copied at Banâr, both in the Hanumantâsvara temple, 1 on the wall to the left of the south entrance and 1 on the base below. Two more records were copied at Attalulli, a village about a mile to the south of Banâr. Seshechala Jois of Banâr produced a palm leaf copy of an inscription, said to be at Honagamballi, Malvalli Taluk, recording a grant of land to one of his ancestors by the Vijayanagar king Virâpâksha. A copy was made of this. During my visit the jâtre of the goddess Bâmâdrama was being celebrated at Banâr. The goddess is a four-handed gold image, about 15 inches high with glory, holding a discus and a conchshell in two hands, while the other two are in the boon-conferring (aśrama) and fear-removing (abhaya) attitudes. Tradition has it that the original image of the goddess was being worshiped by Vidyâranya who, on becoming a savânyâsî, handed it over to a Vijayanagar king. But, about a century ago, the original image having been stolen, the present one was substituted. The image is kept in the Taluk Treasury and is handed over to the party concerned at the time of the annual jâtre. The jâtre commences on the 13th lunar day of the bright fortnight of Mâgha and continues for 5 days. One curious incident in the jâtre is worthy of note. The goddess is worshipped by the Brahmins, but, on a formal invitation attended with great ceremony by the Holeyas on the 14th lunar day, the goddess is carried in procession on the full-moon day to the Holeya quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified.
on the following day by the Brahmans. This privilege of the Holeyas is said to have been procured thus:—The goddess had taken her abode at a place about 3 miles from Bannur, and, on being invited to go to Bannur, agreed to do so on condition that a head was offered to her at every step. Naturally people hesitated to accept this condition, but the Holeyas, nothing daunted, came forward ready to offer the desired heads; and as soon as the first head was cut off, the goddess, being pleased with the sincere devotion of the Holeyas, directed, out of her mercy, that tender coconuts might be offered in place of the heads. In this manner she was brought to Bannur. When directed to ask for a boon, the Holeyas begged of her to accept offerings of rice at their hands once a year. This was agreed to.

17. The next place visited was Malvalli. The Amritēsvāra, Arikēsvāra, Gaṅgādharēsvāra, Śāṅgapāṇi, Birēdeva and Māri temples were examined. On the west base of the first temple 2 fragmentary records, 1 in Tamil and 1 in Kannada, were found. Several inscription stones in this town had to be excavated for procuring complete copies of the epigraphs. Over the lintel of the sūkhandāi entrance in the Śāṅgapāṇi temple is a representation of the coronation of Rāma with nine figures in mortar. In a shrine to the left in the nacavāna is kept the uṣāvā-nigrāha of the Narasimha temple at Mārēhalli, a village about a mile from Malvalli. A Christian epitaph, dated 1859, was found near Kunmirkatē. I hear that the inscriptions in the Malvalli Taluk had been copied before the Archeological Department was formed. This very well accounts for the inaccuracy and incompleteness of many of the printed inscriptions of the taluk. Nor are there impressions available in the office to check the printed copies, the only solitary exception being Malvalli 31 out of a total of 122 records in the taluk. Almost every other printed inscription has appended to it the remark “further portion illegible,” but on examination in situ a large number of them was found to be perfectly legible. A thorough re-survey of the taluk is therefore indispensable before a revised edition of the first volume of the inscriptions in the Mysore District could be issued.

The places surveyed in the neighbourhood of Malvalli were Mārēhalli, Kannanathūr, Emmadur and Rāgbōrommanhalli. The Narasimha temple at Mārēhalli appears to be a structure of the close of the 10th century. In an old Kannada inscription, dated A. D. 1014, the temple is called Rājakāyava-vinnagaram. As Rājakāyava was a title of the Chola king Rājarāja (955-1012), we may perhaps conclude that the temple was founded by him or during his reign. Altogether 22 new inscriptions, 4 Tamil and 18 Kannada, were discovered in this temple. One of them is of some interest as being engraved on a festoon consisting of brass plates so fashioned as to resemble mango leaves. A new epigraph was also copied at Kannanathūr. The inscription at Emmadur, which is incorrectly printed as Malvalli 68, was correctly copied, the king mentioned in the record being Nittimārga Permnāḍi.

18. I then proceeded to Sivansamudram and inspected the Rangānātha, Sōmēśvarā, Varaṇadhrā and Māri temples. The first is a large structure in the Dravidian style but without a gopurā. The god, known as Jagnnāθa Rangānātha, is very much smaller in size than the one at Seringapatam. The figure of the goddess Kāvēri is found here also (see para 7). The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the nacavāna. The figure, serpentine in the lower portion but human above, has four hands, 2 folded and 2 holding a discus and a couch, and stands on a high pedestal sheltered by its own 7 hoods. It is a fine figure, about 24 feet high. There is also a well-carved image of Anjanēśa, about 4 feet high, in the first niche to the right. No inscription was found in the temple. Sivansamudram is called Madhya-Ranga in contradistinction to Seringapatam and Srirangam, which are respectively known as A’di-Ranga and Antya-Ranga, all the 3 places on the banks of the Cauvery being presided over by the deity Rangānātha. Seringapatam is also called Paschima-Ranga as being in the west in relation to the other two places. The Sōmēśvarā temple is also a large structure with a lofty and well executed mahādevā. The latter faces west, but the god inside faces east. There is also another plain, though lofty, mahādevā on the east; but this is now walled up. Two mahādevās for the same temple in front of and behind the god are not very common. The god Sōmēśvarā was the tutelary deity of the Ummattīr chiefs, who had their principal fortress on the island of Sivansamudram. In the nacavāna of this temple are good figures of Ganesa and Subrahmanya to the right.
and left. The latter stands under a canopy formed by the 7 hoods of a serpent with only 2 hands, one of them holding a staff and the other resting on the hip. This is apparently the same as the Daṇḍayudhapāpi of the Kālamūra temple at Siringapatam (see para 9). There are also figures of Sūrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, 4\% feet × 2 feet, sculptured on it. In the shrine of the goddess Minakshi is a fine four-handed figure, about 4\% feet high, with a discus and a conch in two hands, the other two being in the boon-conferring and fear-removing attitudes. An inscription in Grantha characters was copied in this shrine. In a small shrine in the pāràkāra is a seated figure in an attitude of meditation with rosaries, a Rudra-viṣṇu and what looks like a book for its attributes, which perhaps represents Daṇḍayudha-mūrti. The basement of the garbhagriha of the Sōmēvara temple consists of about 30 inscribed stones, the characters used being Tamil. The inscriptions are fragmentary, which may be taken as evidence of the renovation of that part of the temple with stones brought from other structures. Two of these fragments are printed as Malavalli 112. But now all the 30 fragments have been copied. Only a few of them, however, can be picked together. A lofty mantapa supported by 4 pillars stands in front of the Ranganātha temple. Another mantapa at some distance with 12 lofty pillars presents an imposing appearance. A large inscription stone was found buried on the road leading to the pumping station, but as no help could be had from the Jāngir authorities in the matter of getting the stone excavated, the epigraph was left uncopied. Judging from the size of the stone, the inscription must be a pretty long one. It deserves examination. The English inscription, which records the completion of the bridge over the Cauvery here in A. D. 1832, was copied. Two inscriptions were found in the sāri temple, 1 in Tamil and 1 in Kannada, on a slab built into the ceiling. The hill to the west of Sivanasamudram is known as Prētanēṭta, because, according to tradition, it was here that Rāma offered yajnas or balls of meal on hearing of his father’s death.

19. From Sivanasamudram I went to Talkād, inspecting on the way Belakāvādi and Boppagandhapurā. Three new records were copied at Belakāvādi, two near the Mārī temple and one near the Holagōri or quarters of the Hoyalas. The māṭha of Manṭeśvāmi at Boppagandhapurā was visited. It has a hall supported by lofty ornamental wooden pillars, with paintings on the walls representing scenes from the Rāmāyaṇa and Sōivapūrāṇas. The Svāmī is a member of the Arasū community, aged about 25 years, who was seated with a shirt on along with his mother who appeared to command much influence. He has, I am told, a very large number of disciples and is in receipt of a respectable income. A large number of gaddigas or tombs was found to the east of the village, as also at Mutḥanallī. In fact there are several villages in this taluk and elsewhere containing gaddigas of Manṭeśvāmis, which are objects of worship. At Talkād the Vaidyāsvāra, Pāṭalēsvāra and Maruśvāra temples, containing three of the well-known pulaṇa-ṛigas, the remaining two being Arkaśvāra at Vījāyapura and Mallikārjunā at Muḍukudore or Reṭṭhallī, were examined. The Vaidyāsvāra temple is a handsome structure, built of granite, in the Dravidian style. It faces east and has the outer walls ornamented with sculptures. The deōrapūtakas, about 10 feet high, are the tallest that I have seen in the temples of the State. The sculptures on the outer walls consist of miniature turrets, pilasters and figures of gods, etc. There is a fine porch in front of the south entrance with two sculptured pillars and two beautiful pilasters, resembling those of the Sōmēvara temple at Kurudumale (last year’s Report, para 48), at the sides of the deōrapūtakas of the same entrance. In the pāṟakāra there are figures of Daṇḍayudha-mūrti and Sakti-mūrti, the latter excellently carved with his consort seated on the lap. This figure is rather rare. There is also a large unfinished figure of Śivabhūmīnaya lying in the pāṟakāra. The mevaṟaṟṇa, which consists of 12 ambathams, has ordinary ceiling panels except the central one which is carved with figures representing Śiva-Līlas. There is a big seated figure of Sarasvatī with a large nūma in the mevaṟaṟṇa. The goddess of the temple, known as Manōmāyambā, is a fine figure, about 5 feet high, holding lotuses in two hands, the other two being in the boon-conferring (cīrada) and fear-removing (ibhaya) attitudes. The mahā-lakṣaṁ is either a later structure or has undergone renovation as evidenced by the fragmentary nature of the inscriptions on it. The fragments printed as T.-Narsīpur 6-12 are here. No. 6 was found to consist of 3 separate fragments, lines 1-7.
forming one fragment and lines 8-11 and 12-13 forming the other two. Numbers 6 and 7 are on the west wall of the yāyāśāle and No. 8 contains only the first two lines of the upper fragment on its north wall. Several more Tamil fragments were copied at the mahādēvara as well as one on the south wall of the Panchalinga shrine to the east. Two Kannada inscriptions were also found in the temple, 1 in the shrine of Bhūjēśvarā to the right and 1 on the pedestal of the metallic image of Tāndāvēśarā. It is strange that the Vaidyēśarā temple does not possess any old inscription, though the Shīkālasārā attributes a very great antiquity to it. The Pāṭālēśvara and Marāḷēśvara temples appear to have been recently excavated. They say that many temples here are buried in sand. It was only a few years ago that the two temples, A'ṉandēśvara and Gauriśankara, were unearthed. Four fragmentary records were found on the outer walls of the Pāṭālēśvara temple. One of these is an old inscription in Kannada of the Ganga period, the others being in Tamil. The A'ṉandēśvara temple is said to have been built by one Cidāñandasvāmī, a contemporary of Hyder. A story is related of the Svāmī that he once crossed the Cannon in full flood seated on a plantain leaf and that Hyder, who witnessed the miracle, greatly honored him and made a grant of land for the temple founded by him. A Tamil inscription was copied at this temple as also one in Kannada at the Gaurisankara temple. The latter epigraph tells us that this temple was built during the reign of the Mysoere king Chikka Đēva-Rājā-Odeyar (1672-1704).

20. Among the other temples at Tālkād, the Vaikunṭhānārāyana, which contained T.-Nārsipur 15 and 16, is no longer in existence, having been dismantled some time back with the object of rebuilding it in some other place. Not a vestige of the temple is now left on the site. A small shrine for the god was built by some one to the north of the traveller's bungalow with some of the old materials, but being left in an unfinished state by his death, the image is now kept in the Anjēṇyā temple. An inscription was found on a slab built into the wall of this shrine, which appears to have belonged to some Jain temple. Another was copied near the ruined Kāḷaṃma temple. The site on which a Jain temple once stood has now become a private garden attached to a house and the images were, I hear, removed to Mysoere. Two old inscriptions were discovered near the Gopālā temple, one of them, dated A. D. 933, being the oldest now available at Tālkād, if we leave out the earlier record of the place, namely, T.-Nārsipur 1, which is now in the Jullubee Institute, Mysoere. At Dāskere Īḍhū near the same temple were copied 4 Tamil fragments, 2 of them being portions of Rājādīraja's inscriptions. T.-Nārsipur 19, which is said to be in the Virabhadra temple, was not found. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Tāla and Kāda after whom, according to the Shīkālasārā, the place was named Tālkād. The mahāśa in front of this temple is supposed to be built over the spot where the body of the wife of Tirumānarāyana, the last Vījayanagar Viceroy at Scimnapatam, was cremated. It was she that uttered the well-known curse and died here. The original of T.-Nārsipur 20, which is printed from an incorrect copy supplied by the villagers, was found behind the Karīgasāvā temple and correctly copied. But T.-Nārsipur 21 and 22 are not forthcoming. There is a Lingārat mātha, known as the Hattikeri matha, near this temple. An inscription was also found near the Anjēṇyā temple. Several records of the place register grants to a temple named Rājārājēśvara which is not now in existence. It may have been founded by the Chola king Rājārājē or built during his reign. We have an inscription of this king at Tāūmālīngē. In fact Tālkād itself was named Rājādrāpuṭra after him. The large number of inscribed stones strewed over the place and put to various uses bears testimony to the existence at one time of several more temples at Tālkād. And it is quite possible there are also many buried under sand.

21. The Kāṭiratārāyana temple is the only structure at Tālkād which is built in the Chalukya style. It is, however, mostly buried in sand, only the tower over the garbhagriha and the top of the front portion being visible. The sand near the entrances is removed so that people may enter into the temple. The temple consists of a garbhagriha, a sāhanakāl and a navaranga. The figure of Kāṭiratārāyana, about 8 feet high, is well carved and stands on a high pedestal. It holds a discus and a couch in two hands in front, the other attributes being a lotus and a noose. Such figures of Vishnu are known as Nambinaṛāyana among the Sivaite Hindus. We have a similar figure in the Lakshmiśanarāyana temple at Tonmūr near French Rocks. The pillars of the navaranga are well executed and all the beams without any exception are ornamented with either scroll-work or rows of animals or bead work. The
ceilings are mostly flat and oblong as in the Hoysalésvarā temple at Halebid, only 4 of them being deep and artistically executed. The nava-ranga has now only two entrances, one in the east and one in the north with verandas on both sides. It had also an entrance in the south with verandas, but this has been walled up and converted into a cell for the goddess, whose temple in the south-west of the prakāra lies buried in sand along with the prakāra itself. The north entrance is known as Śvargadā bālīkā or heavenly entrance as in the Kēśava temple at Belur. The nava-ranga, which appears to have been originally left open as at Belur (last year's Report para 28), has subsequently been walled up with brick and mortar. These walls conceal the inscriptions on the sides of some of the pillars. There are 2 niches at the sides of the inner entrance, one of them containing a standing figure of Vishvakarma, and the other being empty. Standing figures of Vishvakarma are uncommon. There are also stout seated figures of Śaṅkhaśāpa and Lōkānāthārya in the nava-ranga. The former was a saint, also known as Nammālvar, who composed the Tamil work called Tiruvāyoli. The latter was a great theologian, who flourished in the early part of the 13th century. Three new Tamil records were discovered on the walls and pillars. A few more were also found on other pillars, but these are fragmentary, the portions on the sides of the pillars being concealed, as I said above, by the newly erected wall. An important correction was made in T.-Narsipur 3. There is nothing in this record to support the theory of the derivation of the word Karṇaja from the Sanskrit word karṇa and api. It merely tells us that Saravati-kapṭhābharaṇa-dēva was the name of the poet who composed the verses of the inscription. The record is engraved in beautiful Grantha characters. But it is to be regretted that an unfinished Kannada inscription incised on it renders the first line partly illegible. The tower of this temple, though built of brick, is in plan exactly like the stone towers of Chalukyan temples. The mahādārā in the east which, I hear, had no gopura, is now buried in sand. The utṣasa-cīrāha of Kirti-nārāyaṇa has been removed from the temple and kept in a house at some distance for greater safety. The stone containing the inscription T.-Narsipur 5 stands to the right of this house. Parts of the stone have scaled off and the middle portion from top to bottom, both in front and on the back, is rendered illegible owing to the oil that is constantly poured over it in the belief that some of the oil in contact with the stone, when rubbed on the abdomen of a parturient woman, has the power of inducing an easy delivery.

22. So far only the interior of the temple has been described, the sand dunes around the temple preventing us from getting a glimpse of the exterior. A close examination of the temple led me to think that there might be inscriptions on the outer walls and the basement, but these could only be got at by the removal of the dunes. The magnitude of the task to be done, the length of the stay to be made and the heaviness of the outlay to be incurred, all combined, however, to dissuade me from attempting excavations on a large scale in view of the problematical nature of the result. But an old servant of the temple assured me of the existence of an inscription on the steps in front of the east entrance. So I made up my mind to have this result at least excavated. The work went on for two days and on the 3rd day a Kannada inscription on the steps was exposed. The top lines of a Tamil inscription also revealed themselves on one of the pillars. Encouraged by this result, I continued the excavations near the pillar till a portion of the inscribed basement of the temple was reached to a depth of about 15 feet. The epigraph was in two lines. The exposed portion of the 2nd line referred to the consecration of the god Kirtinārāyaṇa by Vishvāvardhanā. It was thus a record of very high value historically and I resolved upon procuring a complete copy of it. The digging was carried on vigorously with a large number of coolies, both male and female. Removing the whole sand was out of the question as it would involve an expenditure of several thousands of rupees. I therefore hit upon the plan of cutting a narrow passage by the side of the temple to allow of the inscription being copied and estampages prepared. But this was not an easy task, as the passage became refilled in a short time with streams of sand from the adjacent heaps. The work was, however, persevered in, till we came to the end of the inscription near the north entrance. More than half of the record, which was to the right of the east entrance, had yet to be exposed. But very serious difficulties confronted us here. The sand dunes to the south of the temple were nearly 50 feet high and sloped towards it. No sooner was the passage made than it became refilled by the
subidence of the superincumbent heaps. Planks were used to prevent the upper sand from falling, but they were of no use whatever. We had therefore to remove the whole of the upper layer of sand to the south of the temple before attempting to cut a passage. Water was also continually poured over the sand hill to prevent a possible slip over the coolies working below. In spite of these precautions, 3 coolies were about to be engulfed in sand owing to the unexpected slip of a big upper heap. On several occasions the passage made with the greatest difficulty in the morning was filled up in the afternoon, so that the digging had to be done over again. In the face of these almost insuperable difficulties the work was proceeded with, exposing day by day further portions of the record, till at last the beginning was reached near the south entrance. Several more epigraphs also came to light one by one. It was necessary to be very alert in copying, and taking impressions of, the epigraphs or portions of them as soon as they were exposed. Because unexpected slips soon blocked the passage and we had to wait for hours together for a favorable opportunity. At the place where the beginning of the epigraph was revealed the sand bank was more than 20 feet high and with all our alertness and promptitude our attempt to copy the portion was frustrated more than once. It was indeed tantalising to be in full view of the inscription and yet not to be able to procure a copy of it. Success, however, attended our persistent efforts at last. The excavations were carried on for 14 days and 12 inscriptions in all, 5 in Tamil and 4 in Kannada, were brought to light. Of these, the one relating to the consecration of the god by Vishnusvarana is the most important. It is a long inscription engraved in Grantha characters with a poetical introduction in Sanskrit. It tells us that the king, having rooted out Adiyamān, the Chola Viceroy, took possession of Talkad and set up the god Kirtinārayana in A.D. 1177. This was also the year in which he set up the god at Belur. Tradition attributes to him the consecration of 5 images of Narayana at different places, namely, Belur, Talkad, Melkote, Tumkur and Gadag, though according to one account Gundupet comes in for the honor instead of Gadag. Hither-to there was epigraphical confirmation of the traditional account with regard to only one of the places, namely, Belur. The present inscription bears out the tradition with regard to Talkad also.

23. After excavation the features of the exterior of the temple revealed themselves to our view. The temple is Chaityakan in style, though there are no sculptures on the outer walls. A railed parapet runs round the front māvīrapa with flowers in panels between single columns. At the north and east entrances are left on both sides only the bases on which 2 tower-like niches or pavilions once stood as at Belur and other places. The same appears to be the case at the south entrance also, though we did not excavate the whole of that portion. This temple deserves to be fully excavated and conserved. Altogether the number of new records discovered at this temple was 18. Old people of the place assured me of the existence of inscriptions to the right of the south entrance, near the temple of the goddess and the mahādeva and at a place known as Majapadakatte. But all these are buried beneath sand-hills at a depth of not less than 40 or 50 feet and it is not easy to determine the exact spots in some cases. A trial is, however, worth making, and the work of excavation requires my presence here for at least a month. As I had already spent 18 days at Talkad in connection with the excavations and the inscriptions in and around the place, I had to reserve this work for future consideration in view of the work to be done in other taluks.

24. There is a Śrāvasti matha of the Bhāgavata-sampradāya at Talkad, presided over by a gosvāmi of the name of Bālakrishnānanda-svāmi. A village named Koppāla, a few miles from Talkad, belongs to this matha; and from this circumstance the matha is sometimes called Koppāla matha. The Svāmī is said to be descended in spiritual succession from Padmapādāchārya, the immediate disciple of Śrīmadrāma, the three Svāmis that came after Padmapādāchārya being Vishnusvāmi, Kṛṣṇasvāmin and Kṛṣṇānanda-svāmin. In apostolic succession to the last, after a long interval, came Abhinava Bālakrishnānanda-svāmin, whose disciple was Bālakrishnānanda-svāmin. The disciple of the latter is the present Svāmin. The god worshipped in the matha is Gopālakrishna. The agent of the matha showed me a manuscript containing the Śrīla-purāṇa and certain quasi-historical matters relating to Vijayanagar, the Talkad chiefs and the Mysore kings. He also gave me two palm leaves containing copies of two inscriptions which register grants to the matha by
Mādhavamantri and by a Talkad chief named Chandraśekhara Odéyar in S'aka 819 and 916 respectively. The former inscription is printed as T.-Narsipur 47. There is an antkat or dam across the Cauvery near Talkad which is known as Mādhava-
mantri-kaṭṭa, the Mādhavamantri who built it being supposed to be Vidyāranya. The manuscript referred to above contains a verse giving S'aka 816 as the date of the construction of the dam by Mādhava-mantri, nearly 500 years before Vidyā-
ranya's time! The verse runs thus—
S'aka śhōda-śaṁśrīśa-śatākē hī A'namda-saṁvatsarē
Vaiśākha-saṁtami-Bhṛgu-dinē lāgbē cha śīmābhdāyē
dēta mādhava-mantri-rāj. Karivanē' badhnāt Kavērātmajāmē
dṛtyuṭhām udāhīm Daśāya-rīpūvad dēva-dvījānām kṛtē. II
(Kari-vanē = Gajāranya = Talkad).
The Mādhava-mantri who built the dam is presumably identical with the Mādhava-
mantri of the Gōa plates (see report for 1909, para 91), who was a contemporary of Vidyāranya. With regard to the Talkad chiefs, the manuscript informs us that the first chief Sōmarāja Odéyar, who received a few districts as an umlāṭi from Vidyādeva-Rāya of A'negonē, ruled from S'aka 785 to 837! It was the second chief, Chandraśekhara Odéyar, who is said to have ruled from S'aka 838 to 915, 78 years, that made the grant to the mahā in S'aka 916. Other Talkad chiefs are stated to have reigned for 91, 86, 84, 76, 83 and 87 years each. The above statements are enough to show the worthlessness of such manuscripts for historical purposes.

25. During my stay at Talkad, the jāṭre of Bondarasamma was celebrated. Bondarasamma is a village goddess whose temple is situated opposite to the travellers' bungalow. There are also several other seated female figures in the temple, which are said to be her associates. On the first day three country carts with solid wheels, adorned with flags, festoons, etc., are driven through the village with different pairs of bullocks yoked to them at short intervals. These carts are sacred to the goddess and are not allowed to be used for any other purpose. After the jāṭre is over they are preserved in some safe place to be taken out again at the next jāṭre. In fulfilment of vows taken hundreds of people bring new pots and prepare made (i.e. rice boiled with jaggery) in the temple compound and the adjunc-
tent fields for the goddess. On seeing the carts they offer the made to the goddess and carry home the pots with their contents for distribution as prasādā among the members of their families. On the second day thousands of people carry torches and move around the temple in the small hours of the night also in fulfilment of vows. The utkara-rīgaha is brought in procession. By that time people have in readiness for sacrifice numbers of sheep, goat and fowl, and, as soon as the tāmmodi or worshipper of the goddess sprinkles titha or holy water on the victims, their heads are cut off and the carcasses are at once removed by the owners to their houses. All this takes place before sunrise. The procession with torches is a very fine sight. On the third day a large pit is sunk at some distance in front of the temple and filled with water. People dance in joy around the pit and throw their friends into it in merriment. This sport is kept up the whole day and the jāṭre ends.

26. It may not be out of place to give here in brief the Purānic account of Talkad as found in the manuscript of the Kōpyāla-māṭha (para 24.) Sage Sōmu-dāṭa and his disciples were directed by the god Viśvēvara of Kāśī to go to Siddhāranya-kṣhētra and perform penance there. On their way they were attacked and killed by wild elephants; and, as their last thoughts were about the elephants that killed them, became elephants themselves. Meanwhile the god Viśvēvara, accompanied by Maṇikarnīkā, came over to Siddhāranya-kṣhētra and abode at the foot of a a śārada or silk-cotton tree. Maṇikarnīkā became Gōkāra-titha. Sōmu-
dāṭa and his disciples, now metamorphosed into elephants, also came over to Siddhāranya-kṣhētra, by virtue of their former penance. Every day they bathed in the Gōkāra-titha, plucked lotuses from there and threw them at the foot of the silk-cotton tree. Two hunters, named Tala and Rāja, who observed this, began to fell the tree out of curiosity, when a stroke of the axe falling on the linga at the foot of the tree caused a stream of blood to flow from it. The hunters stood amazed, when a heavenly voice bade them to dress the wound with the leaves
of the tree. They did accordingly and the flow of blood ceased. Further, the blood that had flowed formerly changed into milk. As directed by the god the hunters drank the milk and instantly became members of the Pramatha/gāna or Siva’s hosts; and the place was thenceforward known as Taṭalēṣā after their names. The elephants did likewise and were transported to Kailāsa, the place having acquired a second name, viz., Gajārānya-kṣhētra, after them. As the god treated himself for the wound caused by the hunters, he became known as Vaiḍyāśvara. The same god manifested himself as Arkaśvara on the bank of the uṭtara-vāhini (flowing northward) Kāvēri and was worshipped by the sun; as Vāṣukiśvara or Pātalajīvara on the bank of the pīrava-vāhini (flowing eastward) Kāvēri and was worshipped by Vāṣuki, the king of serpents; as Suṣakāśvara or Maṇalēṣvara on the bank of the daksināvāhini (flowing southward) Kāvēri and was worshipped by Brahma; and as Maḷikārjunā on Somagiri or Muddakadore-betta on the bank of the paṃchimāvāhini (flowing westward) Kāvēri and was worshipped by Kāmādhēni or the cow of plenty. These five liṅgas represent the five faces of Siva. The positions of the liṅgas are given in the following verse—

Arkanāthas tu purataḥ Pātāḷēṣas tu ṅaṅkhipā
pasthuni Sīkaṭānātha uttarē Maḷikārjunah
Vaiḍyānāthas tu bhagavaṇ mādyā Kailāsa-nāyakah

The day on which a visit to the five liṅgas confers the highest merit is specified in a verse which runs thus.—

Kārtikasyāstitē pabhā tv amāyāṁ indu-vāsārē
darśanam māṃkshadam viprāḥ kiṭasthē cha divākārē

The Gokarṇa-būrtha mentioned above is a pond to the north of the Vaiḍyāśvara temple.

27. Besides the inscriptions mentioned in connection with the temples, there were also some others discovered at Talkad. One of these was in a mound in Kōṭikanyādānā Narasimhacharya’s wet land to the east of the village; 3 near Turukittipāḷa in the same direction; 2 in front of Tammand Channasavaya’s house; 1 in the kodagi field of Anjēnaya, and 1 in the bathing ghāṭ of the Maḍhavārāya canal. This canal is drawn off from the Cauvery near the Maḍhava-maniār dam and is said to have been made by Maḍhava-mani himself (para 24). The bathing ghāṭ is built of the architectural members of ruined temples. The same is the case with some of the bridges across the canal and elsewhere. Altogether the total number of new records copied at Talkad was 50, of which 34 were in Tamil.

28. The villages surveyed around Talkad were Taḍimālēngi, Kaliyur, Māvinhalli, Hemmige, Muddakadore or Bettihalli, Vijayāpura, Akkhur, Jalahalli, Mardipura, Kāvērīpura, Hoṅgalvādī, Sargur and Sōnhalli. Two new Places around Talkad epigraphs were copied at the 7th village, 3 each at the 9th and 12th, and 1 each at the 8th, 10th, 11th and 13th. Taḍimālēngi is called Jananāṭhapura in the inscriptions. The Janārādana and Maḷikārjunā temples at the place were examined. The Chola inscriptions here gave much trouble owing to the basements on which they are engraved being deeply buried. Besides, it was very difficult to find out where the further portions of the records were continued. Around the above two temples excavation to a depth of several feet had to be made. Complete copies were thus procured of T.-Nāṣipār 33, 36 and 38. The further portion of T.-Nāṣipār 32 could not be found, though a thorough search was made. Six new epigraphs, 1 in Kannada and 5 in Tamil, were copied at the Janārādana temple and four Tamil ones at the Maḷikārjunā temple. One more record was found in a field to the west of the village. At Kaliyur 4 new inscriptions were discovered and T.-Nāṣipār 42 completely copied. The stone containing the important inscription T.-Nāṣipār 44, which gives an account of a battle in A. D. 1006 between the Hoysalas and the Chola general Apramēya, has at the top a panel, about one foot wide, containing sculptures of horsemen, warriors etc, representing a spirited battle scene. Four new records were copied at Hemmige, one of them being an inscription of the Ganga king Śrīpurusha. T.-Nāṣipār 50 and 51 were not found. Muddakadore gave us 15 new records, 7 in Tamil and the rest in Kannada. Of these 12 were found at the Maḷikārjunā temple on the hill, 1 in Deōdannā’s field to the east of the village, 1 in the grove near Kaṇṭirēṣṭe and 1 near the tank bund. The hill is not Archi. 1911-12.
very high, but the temple on it with its gopura presents a pretty appearance when viewed from below. The linga here, known as Mallikārjuna, is one of the pancha lingas of Talkad (para 26). In the prakāra is a māṇḍapa, said to have been built some 70 years ago, which is known as Chitara-mañḍapa on account of the paintings on its walls, which represent scenes from the Sāiva-purāṇas. There are also Kannada passages explaining the scenes as well as labels giving the names of individual figures. A jātira on a grand scale is held here every year in the month of Māgha, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an ajanṭita from Mysore discharges the duties of the officiating priest, though at other times a tamāqadi of the Lingāyāt sect worships the linga. The image representing the consort of Tāṇḍāvē svāra is brought from the Vaidyāsvāra temple at Talkad and kept here during the jātira. On the last day a bull race takes place, the winner receiving a garland from the archak in the presence of the god. He has also the privilege of being taken to Śrīparvata in the Kunnamal District. Excellent bulls are brought from various places to compete in the race. The village contains a large number of māṇḍapas built by charitable people for the accommodation of pilgrims during the jātira. The Arkēsvāra temple at Vijayāpura was inspected. The linga of this temple is also one of the pancha lingas of Talkad. In front of the temple is a small shrine containing a figure of Śūrya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Śūrya shrine has T.-Narsipur 28 on the under-surface and T.-Narsipur 29 on the back; while those forming the right and back walls have respectively T.-Narsipur 56 and 55 on them. T.-Narsipur 29 was found to be an inscription of Rājendra-Chola, with the Tamil introduction written in Kannada characters. Three new epigraphs were copied at the temple, one of them being an inscription of the Gaṅga king Śivamāra, engraved on a slab built upside down into the west wall of the garbhagriha. The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall was discovered another Gaṅga inscription of the time of Eryyappa. In another part of the fort were seen two dina images lying half buried in the earth. I was told that a few other images from here were removed to Mysore. In the inscriptions the Arkēsvāra temple is said to belong to Kīvanagār, which is apparently identical with Kīvanāgara, a bedārajā or ruined village to the wests. The name Peljagnāra, in contrast to Kīvanagār, also occurs in them. This may perhaps refer to Talkal itself, situated only about 2 miles to the west. T.-Narsipur 57 and 58 do not belong to Vijayāpura, but to T.-Narsipur. Venkaṭarānasimhaśāhārya, the Patel of Vijayāpura, who is a lineal descendant of Kōṭīkanyādānam Venkatavaradaśāhārya, the recipient of the copper grant T.-Narsipur 23 of S'aka 1585, gave me nine original Nirūpas for examination. He also produced the above copper grant. Seven of the Nirūpas were issued by the Mysore kings and two by the Belur chiefs. They mostly belong to the 18th century.

29. I then went to T.-Narsipur, inspecting on the way Māḍapura, Hiriyūr and Hosapura. A new inscription was found in the second village and another in the third. The stone containing the latter was almost completely buried in the earth and the work of excavation occupied nearly two hours. The Gumbānārasimha and Māhāsthānāsvāra temples were inspected. The former is a pretty large structure in the Dravidian style with a gopura and a fine four-pillared māṇḍapa in front. At the sides of the outer entrance two inscriptions were found on two lamp pillars. Near the balih-pitha in the front māṇḍapa are two richly ornamented figures on opposite pillars, wearing a beard and standing with folded hands, which are said to represent the Mūgir chief and his brother who built that portion of the temple. A similar figure near the mahāstāvara is said to represent another Mūgir chief who built the gopura. In the prakāra there are several small shrines containing figures of Rāma, Krishna, Varudarāja, Aṇḍāl, etc. In the shrine of the goddess there is a fine figure of Hanumān to the right. The top parapet around the temple contains fine mortar figures of the mātrīs and avatārās of Viṣhnu with, in some cases, labels below giving their names. There are also figures representing the sports of Krishna. A few comic figures also occur here and there. On the south and west parapets are given nine different figures of Narasimha: one issuing out of a pillar, another fighting with the demon Hiranyakāśīpu, another tearing out his entrails,
another in the posture of meditation; another with Lakshmi seated on the lap, another showing grace to Prahlāda, another with one arm round the neck of a woman—the label calls this Sūlaygittivalabha, i.e., favorite of the midwife (?), another standing alone, and the last with eight hands having Prahlāda in front. The meaning of the seventh figure is not apparent. The same is the case with another figure on the south parapet which is seated with Hanumān’s hand resting on the thigh and Lakshmana standing to the right with folded hands. The label calls this Ekanārāma. Twelve such labels were found on the parapet. The god of the temple is known as Guñjānamalsima, because he bears in the right hand between the thumb and forefinger a berry with its stalk of the guñjā plant (Abrus precatorius), which is supposed to indicate the superiority of T.-Narsipur to Kāli by that much of weight in sanctity. Two more records were copied at the temple. To the left of the temple at a little distance is a small shrine containing a well curved image of Janārdana. To the west of it is a small building known as Parhāda-manṭapa built in 1665. It is said that Janārdana had once a large temple and that on its going to ruin the materials were removed for building the kitchen of the Narsimha temple. A new inscription was found at the Māhāsthānēśvara temple, another at the Māri temple and three more on the steps of the middle bathing ghāt. A panel containing a seated dīna figure flanked by a Yaksha and a Yakshi was found lying in front of the Taluk office.

30. The places visited near T.-Narsipur were Tīrumakūḍal, Gargasvari Sōsale, Benakānhalii, Aḍgōḍh and Nilsōge. The temples at the first village were inspected. The Agastēśvara temple is a large structure. In front of it is a lofty tōrana or gateway over which stand at both ends two lamp pillars with the necessary appliances for lighting lamps. There is also at some distance another lamp pillar, similar to but loftier than the above two, with an iron framework on the top for placing lamps which were once hauled up with iron chains found even now on the pillar but no longer in use. Agastēśvara is a sākata-līnga or linga formed of sand, with a cavity at the top in which there is always some water which, people say, represents the Ganges. When the cavity is filled, the excess water flows through an aperture below which is called the nākhi or navel of the līnga. The water is taken out of the cavity with a spoon and distributed among the devotees. It is said that Agastya, being desirous of worshipping a līnga, directed Hanumān to bring one from the Narmadā within one māhārtā, but the latter did not return within the appointed time. So, Agastya fashioned a līnga out of sand and worshipped it. Soon after Hanumān returned with the līnga, and, seeing what had happened, flew into a rage and resolved upon rooting out the līnga of sand. But his efforts proved abortive, though a few marks of violence were left on the līnga, the cavity at the top being one of them. The līnga brought by him was apparently set up in another temple at the place known as Hanumantēśvara. In the navaraṅga of the Agastēśvara temple is a fine figure of Subrahmānaya. There are also figures of Sūrya and Gāpēśa. The latter, though mutilated, is being worshipped, I am told, in accordance with the wish of the god as revealed in a dream. In the prākāra there is a figure of Aśvatthānārāyana, about 2 feet high, in a dancing posture with 8 hands—6 of them holding a discus, a couch, a mace, a lotus, a noose and an elephant-goad, the 7th raised like that of Tāṇḍavēśvara and the 8th in the fear-removing attitude—flanked by two drummers. There are also figures of the sheep-headed Dāksha with 4 hands and of Dakshināmūrti, seated in the posture of meditation with matted hair under a Baniyan tree, on a pedestal containing sculptures of the saptarishis or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a Rudra-vīma. The goddess of this temple, known as Pūrṇamangala-Kamakshī, is a very fine figure, about 4 feet high. Two new records were copied at the temple, 1 on the south wall of the garbhagrha and 1 on the pedestal of the āḷavarā-gragha, called Manonmanē, of the temple of the goddess. A few fragments were also found on the east walls of the kitchen and the prākāra. In the Virabhadra temple is kept a fine figure of Mahishāsuranārāyaṇa, said to have been recently unearthed. A new inscription was also copied at the Hanumantēśvara temple. There are two more līngas besides Agastēśvara in the Agastēśvara temple, eis, Sōmēśvara and Mārkandēśvara; these three, together with Hanumantēśvara and Gārgyēśvara of Gargasvari, form the parava-līngas of Tīrumakūḍal. Aśvathā-Nārāyaṇa, i.e., Nārāyaṇa in the shape of the holy fig tree, was visited. It is said that the tree has been
in existence from time immemorial and that it was originally worshipped by Brahma. Only one branch is now visible. They say that as soon as one branch withers, another puts forth leaves. The tree is surrounded by a large number of Nāga stones set up by people wishing for offspring. In the prākāra there are several images of Hanumān and a few bhūgas. One of the former is said to have been set up by Vyāsaraṇya, a Mādhyva guru of the 16th century, who founded a maṭha at Sāsāle, about 2 miles to the east, known as Vyāsaraṇya-maṭha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions were found on the steps of the bathing ghat to the west. The name Tirumukundal is a corruption of Tiru-mu-kkaḍal, the holy confluence of the three, namely, the Kāvēri, the Kapīlā and Ṛṣṭikā-sarovara, the last being a pond supposed to be situated in the bed of the Kāvēri. The Bhikṣāvāra and Aṇandēvara temples on the other side of the Cauvery were visited and a new record discovered at the former. The latter is said to have been built by the same Sācchīdānandasaṅkṣāmi that built the Aṇandēvara temple at Tuladā (para 19). The Gārgesvara temple at Gārgesvara and the Janārdana, Hūmādevi and Vīrabhadra temples at Sāsāle were inspected, but no inscriptions were found. Two inscriptions were copied at Benakanhalli, 1 in Tamil and 1 in Kannada, and one more at Nilgōge. In the Sudhēvara temple at Algōḍa two slabs containing old records of the Ganga period, one of them of Śripurusha, were found built into the ceiling. There was also another inscribed stone built into the wall. In the Chennigaṇara temple an old inscription was found on the basement. The image of Chennigaṇara or Kēsava is well carved, the prabhaṭe or glory being sculptured with figures of the 10 avatāras of Vishnu. Another old record was copied at the Basava temple. Similar records, but fragmentary, were also discovered in the houses of Putter-āje Urs and another individual. Two more were found near the tank, 1 on the sluice and 1 on a pillar. T. Narsipur 69 is incomplete, breaking off abruptly in the middle of a verse. Below the inscription are sculptures representing a battle between two chiefs seated on elephants. Algōḍa appears to be a place of considerable antiquity seeing that almost all the epigraphs discovered there, though fragmentary, are engraved in characters of the Ganga period. The village was evacuated at the time of my visit. It is likely there are several other inscribed stones in the houses of the villagers and also in various uses.

31. While at T. Narsipur I paid a visit to the present Svāmī of the Vyāsaraṇya-maṭha, who was staying at Tirumukundal owing to the plague at Sāsāle, and requested him to send me for examination all the copper plates in the maṭha. The Svāmī kindly agreed to do so. I also asked the Amīdar to assure the Svāmī that the plates would be carefully returned to him as soon as they were done with. After this assurance 14 plates containing 12 inscriptions in all were received. They are engraved in Tamil, Telugu, Nāgari and Kannada characters; 5 of them recording grants by the Vijayanagar kings, 1 by a Nāyak of Madura, 2 by the Sātupathi of Rāmmad, 1 by a Zamindar of Sīvagiri, 1 by a chief of Kōḷār and 2 by guilds of merchants. None of these is printed. I also sent for the 2 sets of copper plates in the Taluk Treasury, T. Narsipur 64 and 94, for examination and checked the printed copies. The plates of No. 64, which measure 10 3/4 by 5 3/4, are fashioned into rims at the edges to protect the writing. The seal does not bear any figure. The plates of No. 94, which measure 5 by 1 1/4, are strung on a ring bearing a seal on which stands to right an animal looking like an elephant with a raised tail.

32. I then proceeded to Chāmarājanagar, stopping for a few hours at Mūgūr. The Deśēvara temple at Mūgūr is a large building with a fine gopura and a lofty lamp pillar in front. Opposite to the south vārāṇa entrance stands in a niche on the wall a figure with folded hands, which is said to represent the builder of the temple. The Pancha-tūṅga shrines in the prākāra have well-carved door-ways and lintels. There is a well executed sugar cane mill in stone which was formerly used to get sugar cane juice for the abhisthēka or anointment of the god. A similar one, but rough in make, was also seen at the Vaidyēvara temple at Taladā. A number of modern inscriptions on brass-plated door-ways, vehicles and bells was found in the Tibbādēvi or Tripurasundari temple. T. Narsipur 88, which was found to be an old Jaina epitaph, was correctly copied. The top parapet round the temple contains mortar figures of various forms of Pārvati, Laksṇami and Sārāsvati, as also figures of the ashta-dikpālakas or regents of the directions, the 10 avatāras of Vishnu, the Saptamātrikā, etc., with labels below giving their names.
Several of the labels have, however, become illegible, the number of the legible ones being 57. In front of the temple is a beautiful mantapā built in the Saracenic style in brick and mortar. It has 4 pillars joined together at each corner surmounted by ornamental arches and parapets and stands on a high base. The house of Devaraja Urs to the left of the temple is a quaint old structure. Two records, 1 in Tamil and 1 in Kannada, were copied at the Nārāyana temple. Other discoveries in the village were an inscription on a āraṇgal near the entrance and another on the pedestal of the goddess in the Dabbalamma temple to the north.

33. The temples at Chāmārājānagar were inspected. The Chāmārājāsvara temple is a large structure in the Dravidian style built in 1826 by Krishna Rāja Odeyar III in memory of his father Chāma Rāja Odeyar. Inside there are 3 cells standing in a line, the central one having a linga named Kāpālakānta after his mother and the right one a figure of Chāmūpēsvari, the tutelary goddess of the Royal Family. To the right and left in the navaranga there are 6 cells with lingas named after the 6 other queens of Chāma Rāja Odeyar. At the inner sides of the navaranga entrance are figures Sūrya and Chandra. Inside the prakārama there are small shrines all round containing images or lingas. The south shrines have figures of the 63 Śiva devotees, the north ones figures of Siva representing his 25 tālas or sports and the west ones lingas, set up in the names of the king, his queens and other relatives. Every one of the shrines has a label over the doorway and every brass-plated doorway has an inscription on it. Altogether 50 such labels and 39 such inscriptions were found. Some of the Uḍī-lālīs of Śiva are well executed. In a shrine to the right are found statues as well as metallic figures of Krishna Rāja Odeyar III, his four queens and Nānjarāja Bahadur, standing with folded hands, with labels on the pedestals, the statue of the king having also a Sanskrit verse engraved on it. The top parapet round the temple contains mortar figures representing varieties of Ganēśa, etc., with labels below. Altogether 59 such labels were noted. Among other discoveries in the temple may be mentioned an inscription near the mahādeva, another on a beam over the Nandi-mantapa and a few others on the dhūrja-stambha or flag-staff, doors, pillars, etc. In the Virabhadra temple stands a big figure of Virabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakāli, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangādhārēsvara temple at Seringapatam (para 8). There is a seated figure of Pārśvanātha in the Pārśvanātha temple, with his Yaksha Dharapāndra seated in a separate niche and his Yakshi Padmāvati standing in a separate cell to the left. The latter is said to have been brought from Terakṣāmpāli. There is also another standing figure of Pārśvanātha canopied by the seven hoods of a serpent, said to have been brought from Haralakōte. A new record was copied at this temple. Another in Tamil was found on the basement of the Lakshmikānta temple, and one more on an oil-mill near the Chattrā. The structure known as gūnā-mantapā, built to commemorate the birth in A.D. 1774 of Chāma Rāja Odeyar, father of Krishna Rāja Odeyar III, at Arikōṭāra, the former name of Chāmārājānagar, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Daddē Arasimkōla, which supplies drinking water to the town, was built by Kunthirāva Narāsa Rāja Odeyar (1528-1632) and named after his father-in-law Daddē Urs of Arikōṭāra.

34. The temples at Haradanahalli, a village about three miles from Chāmārājānagar, were visited. The village has a ruined fort and appears to have been once a place of some importance. The Divyalingēsvara temple is an old structure with a big gopura and a stout lofty lamp pillar in front. The ceiling of the mahādeva has in the middle an oblong trough-like concave panel, which I have not seen in other temples. In the navaranga there is a fine figure of Virabhadra in a shrine to the right. Near the devarōjakās is a large ceiling panel containing figures of ashtadikpālakas with Tāndavēvara in the centre. At the right inner side of the entrance is a figure of Sūrya. In the prakārama there is a shrine of Sarasvati. To the right of the shrine of Kāmākṣa, the goddess of the temple, is a figure of Subrahmanya with only one face, seated on a peacock. The front ceilings of the linga shrines in the west have paintings, at least one hundred years old, representing scenes from Śiva-pūrama. One of the mantapas in the prakārama is said to have been dismantled and the materials removed to Chāmārājānagar for building the
Janana- mantapa (see previous para). The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., recorded in the kādīta (i.e., a book of folded cloth covered with charcoal paste) produced by the shaṅgob, were carried away to the lāṅkāhāne or treasury at Sringapattam in A.D. 1787 by order of Tippu. The list includes even brass vessels, lamps and silk cushions. The same fate overtook almost all the temples in the State during the rule of Tippu. The kādīta also contains copies of the inscriptions in the temple and supplies detailed information about the endowments made and the jewels, etc., presented to the temple by various persons. Altogether eleven new records were copied in the temple—five on the pillars, three in the Rāmākshi shrine, two on the pedestals of images and one on a trough. It was at this village that the Lingāyat guru Gōśala-Channabasava had his mātha, where Tōndāḷa Siddhalinga, another great teacher and author of the same sect, who flourished at the close of the 15th century, was initiated in the tenets of the Vīraśaiva faith. It is said that Chikkā-Dēva-Rāṇa-Oḍēyar dismantled the naṅgaḥ and built the Gōpālakrishna temple with the materials. Some of the pillars in the latter have Śaiva figures on them. An inscription was also found on one of them recording a grant to the Lingāyats. The figure of Gōpālakrishna is well executed. In the naṅgaṅa there are figures of Varadārāja, S'rīvīrās, S'athakopa, Rāmānājī, Chārya and Vishvakṣēna, as also two standing figures of Lakshmi in two separate cells. In a shrine in the prākāra they are lying in confusion several figures of the A'īvārs or Śrīvaishnava saints. A new epigraph was also found in Ramanna's backyard.

35. From Chāmrājānagar I went to Gūṇḍlapet, inspecting Terakaṇāmbi on the way. The temples at Terakaṇāmbi, several of which are in ruins, were examined. The Lakshminaradaśa temple is a large building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Kṛṣṇa Rāṇa Oḍēyar III, who is said to have removed the original image to the Prasannaśrīvāsa vāmi temple built by him at Mysore. The temple has metallic images of Child Krishna and Child Balārāma and of Yāseḍā suckling Krishna. In the Hānḍe Gōpālaśvāmi temple the god is a fine tall figure canopied by the 7 hoods of a serpent. Usually the god is represented as standing under a kōtī tree as at Karmambāḍi (para 13). The Rāmabhadrā temple is a large solid structure. At the sides of the inner entrance are two figures which are said to represent Dēśakēvā-pāti, the builder or restorer of the temple. The same figure is also sculptured on a pillar opposite the entrance. There is a huge trough here, measuring 1' x 3' x 4', carved out of a single stone. In the Śrīvīrāsa temple there is a large figure of Śrīvīrā, about 5 feet high. The pillars of the verandah in front of the Hanumanta temple are beautifully sculptured. The stone images of the Rāma-bhadra temple, now kept in the Lakshminaradaśa temple, consist of seated figures of Rāma, Lakshmana, Bharata, S'atrughina, Sītā and Vibhishana. It is said that the metallic image with consorts of the Bandikēri Śrīvīrāsa temple was also removed to the Prasannaśrīvāsa vāmi temple at Mysore and the metallic image with consorts of the lakshmikēta temple at Kūtānār Mallayappura sent instead. An inscription, of 1439, in the Rāmabhadrā temple records a grant of land to a temple of A'īvār. There is a tradition among the Śrīvaishnavas that the image of S'athakopa or Namālīvar of A'īvārūrūnaggeri in Tumnevelly District was kept at Terakaṇāmbi for some time. I am not sure if the reference is to this A'īvār. The village has a ruined fort. Three new inscriptions were copied here—one on the north outer wall of the Lakshminaradaśa temple, one near the Hanumanta temple and one near Rangasetti's field to the south.

36. The temples at Gūṇḍlapet were inspected. The Vijayanārāyana temple is a small structure. The image, which is much smaller than those at Belar and Tālkad, holds a tiny lotus with its stalk between the thumb and forefinger of the right hand. There is a tradition that this god also was set up by Vishnuvardhana. The images of the Parāvasūdēva temple, now in ruins, are also kept here. Parāvasūdēva is seated on the coils of A'dīśēna with his consorts standing at the sides.
The goddess of the Paravasudëva temple, which is a seated figure, is named Kamalavalli. The temple also contains figures of Ananta, Garuda, Vishvakarman, Hanuman and a number of A³yaras. The utsava-vigrahë of Paravasudëva is a handsome figure, with the usual discus, conch and mace in the 8 hands, the 4th being in a peculiar attitude, neither boon conferring nor fear-removing, but slightly slanting with fingers joined and made a little concave. This attitude is called the attitude of granting deliverance to Brahma-kapila and is said to be found nowhere else. The image is said to have been originally at Hastinapura. It was then removed to Sivansamudram whence it was brought to this place. There is also another mutilated metallic image, called Varadaraja, which is said to have originally belonged to the temple of Varadaraja or Alakanatha at Maddur and to have subsequently become the utsava-vigrahë of the Paravasudëva temple. But owing to mutilation it was replaced by the other image. The consorts of the mutilated image are said to have been taken to the Prasannakrishnaswami temple at Mysore. Three new records were copied at this temple—1 on a stone to the left of the front veranda and 2 on the pedestals of images. The Paravasudëva and Ramasvam temple, situated about a mile to the east, are in ruins. The former was built by Chikka Deva Raja Odeyar in memory of his father who died here. It is a large structure of some architectural merit. The pillars of the novaranga are sculptured on all the faces and the 4 pillars of the front veranda are beautifully carved with figures of lions with riders in front. The door-ways likewise show good work. The mahadvara is a lofty structure with verandas extending to a great distance on both sides. There is also a pretty large temple of the goddess to the left of the main temple. The Ramasvaram temple close by also shows pretty good work. The inscriptions on its basement are engraved in excellent Kannada characters. Three new epigraphs were found here—2 on the south basement and 1 to the right of the east entrance. Gundupet has a ruined fort. It is called Vijayapura in the inscriptions.

37. The last place visited during this tour was Nanjundad. The Srikantheshvara temple here is a large building in the Dravidian style with a fine gopura and a veranda in front supported by 8 huge but well carved black stone pillars. It appears that some of the shrines have been removed with their inscriptions with the object of giving more light to the interior of the temple. In the novaranga, there are cells to the right and left, as in the temple at Chamrajnagar, containing lingas set up by the queens and relatives of Krishna Raja Odeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishna-Raja Odeyar III and his four queens, standing with folded hands, with labels on the pedestals, the king's statue having also a Sanskrit verse incised on its pedestal. In the prakara we have again, as there, shrines all round, the south ones containing figures, both in stone and metal, of the 63 devotees of Siva, the west ones lingas and the north ones figures of Siva representing his 25 titles or sports. Many of the figures here are, however, much better carried than those at Chamrajnagar. Parvati, the goddess of the temple, is a fine figure, as is also Narayana with his consorts. In a shrine in the north is a figure of Subrahmanya, the Dandiyudhapani variety, with a bare head, seated on a peacock and sheltered by the 7 hoods of a serpent, holding a staff in one of the two hands. Besides the 9 labels on the pedestals mentioned above, 20 modern inscriptions were found on brass-plated doorways, vehicles, etc. The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones, such as the Gajarastra, Kala and Turaga (horse), are fine pieces of workmanship. These have wheels and can be easily moved, the Gajarastra being drawn by an elephant. The larger vehicles are all gifts from Krishna Raja Odeyar III. The top paraper round the temple has mortar figures, as at Magur and Chamrajnagar, representing varieties of Ganapati, etc., with labels below giving their names. The total of such labels is about 85. An inscription of the 11th century was discovered on the kshidi-pitha. I returned to Bangalore on the 8th of March.

33. On the 29th of May 1912, I went to Mysore in connection with a meeting of the Board for the management of the Local Examinations to be held there on the 30th of May. While in Mysore I inspected all the temples in the town and also a
few places in the neighbourhood. In the Prasannakrishnasvami temple, which was founded by Krishna Raja Odeyar III in 1829, a dozen modern inscriptions were found on brass-plated doorways, vehicles, silver vessels, etc. Labels were also found on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given. We have likewise here in a shrine statues and metallic figures of the king and his queens with labels, 9 in number, on the pedestals. The Varahasvami temple gave us 6 records, 3 on the pedestals of images and 3 on prabhâvâsas, etc. One of them mentions Chikka Dêva Raja Odeyar (1672-1704) as the donor. The labels on two of the above images show that they belong to the Prasannakrishnasvami temple. Varahasvami had been set up at Seringapatam by Chikka Dêva Raja Odeyar, but as the temple was demolished by Tippu, the image was brought to Mysore and set up again in 1809. The Varahasvami temple is a fine structure, especially the shrine of the goddess, which has a finely carved door-way and well executed pillars. The towers show good work. In the navarâgas there are stucco niches at the sides of the entrance. Four inscriptions were found on the vessels and jewels of the Lakshminarâmasvami temple. This temple was in existence before 1909, since an epigraph of that date found in Cole's Garden registers a grant of land to it. A few modern records were also found in the Kôle Venkaṭaramana, Trîśayamâśvara and Prasannanâjundâvâra temples. In the garden below Doddâkere, called Madhuvana, which contains the brindâvânas or tombs of the deceased members of the Royal Family, about 15 epitaphs were noted, but only one of them is dated. An inscription was also discovered on the ornamental stone cot kept in the Oriental Library. The cot, which measures 5½ by 6', is well carved and ornamented on all the four sides and has a flower in the middle of the upper surface. The legs, which are separate pieces, are about 2 feet high, are also well executed. It is said that the cot once belonged to Kempe Gouda of Magadi. Two sets of copper plates were procured, not, however, without some difficulty, from Gundal Pandit Lakhsmannachar and Lakshminarayan Jois of Mysore. One of them is a long grant, consisting of 10 plates, issued by Chikka-Dêva Raja Odeyar in 1674; while the other, consisting of 3 plates, records a grant by Doddâ Dêva Raja Odeyar in 1665. I have to acknowledge here the assistance rendered by Messers, Ketanahalli Narasimhachar and Kalela Rangasvami Iyengar in procuring the plates for examination.

39. The places that were visited near Mysore were the Châmundî Hill, Kukkarhalli, Tapsikoppal, Halê Bögâdi, Cole's Garden and Belavatta. At some distance above the foot of the Châmundî Hill is a mâtha to the left, known as Annadâmappa's mâtha, with a spring at the back. A new inscription was copied here. Further up is a huge bull, carved out of granite, and artifically executed with rich ornamentation. The figure, which is 23 ft. long, 10 ft. broad and 11 ft. high, is seated on a terrace facing south. The head is at a height of more than 15 ft. from the ground level. It is said that the bull was caused to be made in 1664 by Doddâ Dêva Raja Odeyar. The building of the steps, 1,000 in number, is likewise attributed to him. The Châmundâsvâri temple on the top is a pretty large building with a fine gîpûra. About 13 inscriptions were found on the temple vessels and jewels. One of the gold jewels, called Nakshtramâlikâ, a present from Krishna Râja Odeyar III, is of interest as having 80 Sanskrit verses inscribed on it. The inscription on another tells us that it was presented to another temple, namely, the temple at Uttanahalli. We have also here in a shrine statues of Krishna Râja Odeyar III and his queens with the names engraved on the pedestals. The king's statue, about 6 feet high, is well executed. In the prabhâra of the Mahâbâtâsvâri temple, two old epigraphs of the Ganga period were discovered near a Bilva tree. Five inscriptions were also found on the temple vessels and brass-plated doorways. Further discoveries were a Tamil record near the mahâbâtâra and a Kannada one on a rock to the south-west. The oldest record hitherto discovered on the hill was Mysore 15, of 1127. The two epigraphs now copied are at least 150 years older. The stone containing the inscription of the Châlukya chief Narasingârya, noticed in para 34 of my Report for 1908, was not found at Kukkarhalli. The villagers say that there was an inscribed stone in the Tödi's field to the west of the village and that it might lie buried in the sand of the canal newly dug in the field. There is, however, an impression of the record in the office. Mânalevâdi, the village granted by Narasîngârya in this inscription, is now a bhedârâth village situated between Tapsikoppal and Kannegudankoppal. The Iśvara temple at Halê Bögâdi
was inspected. In the nacaranga are figures of Bhairava, Durga and Skanda, the last flanked, as usual, by female figures armed with bows. There is also a slab here containing a figure on horseback with an uplifted sword in one of the hand, attended by an umbrella bearer; while the lower one has the figure of a pig attacked by dogs both before and behind. There is a small shrine to the north containing separate figures of Saptamatrikā. Impressions were taken of the old inscriptions here, namely, Mysore 14 and 15. The inscription in Cole's Garden of Narasimha, father of Krishna-Dēva-Rāya of Vijayanagar, noticed in para 56 of my Report for 1908, and the inscriptions at Belavatī, Mysore 3 and 6, were examined and impressions taken. The former records a grant in 1439 for the god Lakshmimānya of Mysore (Māyāpurāhāvīśaṣa Lakshmikāntāya) and gives the name Māyā just as it is pronounced and written in the present day. I returned to Bangalore on the 5th of June.

40. On the 24th of June I made a tour to Davangere and Tarikere Taluks to inspect the Harīhārēvara temple at Harīhar and the Amritēvara temple at Amritapura. The former is a large temple in the Chalukyan style of architecture, built in 1221 by Pālāya, a general of the Hoysala king Narasimha II. It has a garbhagriha or adyām, a sikhareśa or vestibule, a nacarangā or middle hall and a mahānāṭapā or front hall. The image of Harīhārēvara, which is about 4 feet high, stands without any prākārā or glory, the left half representing Veṣṇu with the Vaishnavā attributes, the discus and couch and the right half Śiva with the Śiva attributes, the trident and rosary. The head wears a crown on the Veṣṇu side and matted hair and a crescent on the Śiva side. The upper two hands rest upon two panels on both sides, the right one containing figures of Pārvatī and Gaṇapati and the left one figures of Lakshmi and Rishyasringa. Some say that the image, having been mutilated by the Muhammadans, was immersed in water, being replaced by a smaller figure of the same kind, about 14 feet high, called Chikka Harīhārēvara; and that subsequently it was pieces together and set up again, the smaller image being removed to the small shrine to the north-west of the main temple in which we find it now. The door-way of the sikhareśa entrance has ordinary screens on the sides with pairs of doordāpas below, the left pair holding a discus and a couch and the right pair a drum and a shield. The nacarangs has also entrances in the north and south in front of which are fine porches with good pillars, door-ways and ceilings. The pillars of the nacarangs are well executed. The ceilings, though flat, are neatly and delicately carved with rows of lotuses, the central one being sculptured with fine figures of aśvādikapādas. The middle space of the latter is now vacant, the panel containing a figure of Harīhārēvara which was there having been removed. It was this figure that was worshipped for some time in the temple, as stated above, and was subsequently set up in the small shrine to the north-west. The mahānāṭapā is a grand structure with three entrances in the three directions and a high verandah running all round. There are also two narrow entrances in the north and south at the ends of the nacarangā front wall. This is peculiar. The ceilings are similar to those of the nacarangā. Around the mahānāṭapā outside runs a railed parapet, about 5.5 feet high. At the bottom of this comes a frieze of fine scroll-work with well-carved figures in every convolution; above this runs a frieze of elephants, horses and camels, with riders, horses or camels coming between elephants; above this again come figures between pilasters surmounted by miniature turrets and finally runs a rail with figures between double columns surmounted by a band of ornamental scroll-work with figures or flowers in the convolutions. Around the sikhareśa and garbhagriha outside there are friezes of scroll-work, as elsewhere, and of swans. Above the latter at some interval come figures between pilasters with turrets above. Over the cavas runs round a parapet containing delicately carved figures of animals, men or gods, the majority consisting of figures of lions attacking elephants. The latter appear to be peculiar to the temples of this part of the country. The top parapet of the front mahānāṭapā has no sculptures now but only small uncarved blocks of stone, which may be supposed to indicate that the portion was either unfinished or subsequently restored. The Sanscritic door-way said to have been made by the Muhammadans into the dome over the image of the god (Epigraphia Carnatica, Vol. XI, Introduction, page 32) is no longer in existence, having been removed when the temple was repaired. The garbhagriha has a tower built of brick and mortar and three ornamental niches on the outer walls in the
three directions with pairs of elephants at the sides. There are two mahādevarams, one opposite the east entrance and the other opposite the south porch of the navaranga. It is said that there was likewise a mahādevaram opposite the north porch: but now we have a cell of Kālaḥairava in the porch with a fine door-way, which blocks the passage. The north porch has two narrow entrances in the east and west. On both sides of the east mahādevaram stand two ornamental lamp pillars built of separate pieces of stone with stands for lamps jutting out on all sides from the bottom to the top. The temple resembles in several respects the Kēdārēśvara and Kājābāhēśvara temples at Belāgī and Kuppātārum. To the left of the temple stands the shrine of Lakṣmi, consisting of a garbhagriha and a front mantapa. The latter has three entrances and a veranda running all round inside. The ceilings are flat like those of the main temple except the central one which is about 2 feet deep with a big lotus bud in the centre. There are two niches at the sides of the door-way, one containing a figure of Gaṇapati and the other a Nāga stone. In the adytum we have instead of the original Lakṣmi a marble figure of Mahishāsura-mardini, about 1 1/2 feet high, with eight hands, said to have been set up by Subēdār Lakṣmanam Hari during the time of the Peshwas. Around the mantapa outside runs a jāpati or lined parapet, about 6 feet high, which has no frizzles at the bottom, but has in the middle single pilasters surmounted by turrets and at the top a rail with flowers between double columns. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Pārvatī to the right of the temple. This may be true as it is in conformity with the dual nature of the god.

41. A number of new inscriptions was discovered at the temple: one on the wall to the left of the entrance, two on the wall to the right, two on a huge wooden box in the mahā-deśamantapa, two on the left pillar of the south porch, one on the right pillar, one on the west base of the garbhagriha, one on a stone near the west outer wall of the Lakṣmi shrine and one below Dave गere 40. A few more were also found on the bells kept in the temple store-room. One more record was copied at the Durgi temple, which belongs to the Pattēgārī. Three sets of copper plates were procured from Sahukar Chinnappa Terkar of Harihar for examination. It appears that those were unearthed some years ago when digging the foundation of an old house site adjoining the fort wall. Two of them register grants by the Vijayānagar king Harīhara and the third belongs to Dēv-Rāy. The records are fine specimens of Sanskrit composition. My thanks are due to Mr. R. Mahadeva Rao, retired Assistant Commissioner, for his help in getting these plates. The shanbog of Harīhara, Srinivasa Sitarama Kulakarni, showed me some old records relating to the temple, one of which says that Tippu broke the images (a large number named) of the temple, carried away its belonging and converted a portion of it into a mosque. The shanbog also gave me for examination 5 Marāṭhi records, 3 issued during the time of Peshwa Balaji Rao and 2 by Krishna Rājā Odeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1866. In Dave गere 40 more than 50 lines have been newly copied. The structure which contained Dave गere 41 and 47 has been demolished. The stone containing Dave गere 41 lies on the ground broken into 5 pieces. Dave गere 58 and 65 are not forth coming. The stones containing Dave गere 30 and 59 have at the top a figure of Harīhara as in the temple, flanked by Nandi and Garuda on the right and left. The stones containing Dave गere 32, about 15 feet high, is perhaps the tallest of the inscribed slabs that I have seen set up. Though the temple was built in 1224, the god of the temple is referred to in several earlier inscriptions. In the inscriptions Harīhara seems to be called Kūḍālūr as being at the confluence of the Tungabhadrā and the Haridrā.

42. The Pārava temple at Nandīavara, about 8 miles from Harihar, was inspected. It is a small neat structure in the Chalukyan style. The garbhagriha and mulhāndiri are intact, but the navaranga has been replaced with mud walls. The god is named Amrīta-lingamāṇikēśvara in Dave गere 69, of 1220. The temple appears to have been built at about that period. The lintel of the shubhānādi door-way has a figure of Tāṇḍavēśvara in the middle flanked by Brahma and Vishnu on the right and left. In a niche to the left of this door-way is a good figure of Mahishāsura-mardini. There is now no niche to the right, though a mutilated figure of Gaṇapati, which once occupied it, is lying there. Other figures found in the navaranga are Sarasvati and Saptamātrikā to the right, and
Subrahmaṇya, Umāmahēśvara and Nāgadānapati to the left. In a cell to the left stands a fine figure of Vishnu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing chaurie and the other, pitchers. Beyond the female figures there is also on the right a figure of Garuḍa and on the left a figure of a man standing with uplifted hand with an elephant behind. The central ceiling has delicately carved figures of auśṭadiṇḍōpālasas. Opposite the temple is a large Nandi enclosed in a shrine. The outer walls of the garbhagrihya and auśṭāndāsa have sculptures on them. A row of large figures, mostly mutilated, runs round in the middle. The figures are 35 in number, 14 being female. The gods represented are Siva, Gānapati, Viśvakarma, Hanumān and the robed Dakshināmūrti with his companion Mōhini. Above this row is a fine cornice with bead work. Below the row of figures runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., as in the top parapet of the Hariharāvara temple at Harihar. There are also similar figures at the top, but they are roughly worked. Around the garbhagrihya are 3 fine niches in the three directions with turrets above and female chauri-bearers at the sides. The north niche has a broken figure of Durgā, the other two being empty.

In this temple is kept an ornamental wooden frame, named āsta-chāntu mounted on small wheels and decorated with five knobs at the top. It is a board, about 3½ by 2', with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel vine, in order to guard the leaves against disease and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice, etc., to the pujārī; and that in fulfillment of the vow they insert numbers of betel leaves in each cavity of the frame, tying at the same time large quantities of the same to the knobs at the top, and move the frame side-ways on the wheels. The number of leaves required for the purpose is above 2,000. After the pujā or worship is over the leaves are said to be distributed among the villagers. They say the worship of the frame takes place almost every year.

43. From Harihar I went to Davangere. The śiva temple at Anekeṇḍa, a village about 2 miles from Davangere, was visited. It is a small neat temple in the Chalukyan style, restored recently with mud walls and plastered. Originally it had 3 cells, though there are only 2 at present, the south cell being no longer in existence.

The north cell is now empty. The main cell has a suktanāsī and a nāvaranī. The garbhagṛihī door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The suktanāsī door-way, which is also good, has ornamental screens at the sides and a figure of Siva on the lintel flanked on the left by Vishnu and Subrahmaṇya and on the right by Brahma and Gānapati with mukaras beyond these on both the sides. At the sides of the door-way are 2 fine niches with female chauri-bearers on either side, the right one containing a figure of Sarasvati and the left one, of Mahāshātanārāmdini. The left cell has the finest door-way in the temple. The ceilings are deep and show good work, 8 of them having on the circular surface of the hanging central piece figures of auśṭadiṇḍōpālasas in the particular directions, while the central one has a figure of Siva as Gajāsanārajarāma flanked by Brahma and Vishnu. The four pillars of the nāvaranī are well executed with bead work and sculptures at the bottom. The latter are fine figures of gods and goddesses in niches under ornamental canopies. Beyond the nāvaranī are verandas on both sides with three beautiful pillars on either side, the front pair being of special design rarely seen in other temples. Outside, a railed parapet, about 4½ feet high, runs round the front portion up to the plastered walls of the nāvaranī. At some distance from the bottom runs a frieze of Yākshas, seated in niches, every alternate figure being placed a little inward. Above this comes a row of turrets. Above this again comes a rail with figures between ornamental double columns which are in a slightly slanting position. There are also ornamental bands above and below the rail. Opposite the temple is a fine Nandi in a shrine. A new inscription was discovered on the base to the left of the entrance. It is in praise of one of the sculptors named Baijōja. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a small shrine containing a seated female figure, about 3 feet high, with 4 mutilated hands, which the villagers call Gāpanīkā. On an elevation close by is the temple of a four handed goddess known as Maṇḍāmaṇa. At Davangere a new epigraph was copied at the entrance to the
Anjaneya temple. Anekonda appears to have been a place of some importance at one time. Till recently small gold coins used to be picked up there after heavy rains. One of these was shown to me at Davangere by Sahukar Virupakshappa, the builder of the Chatram near the Railway Station. The coin was very small, weighing about 3 grains, with a caparisoned elephant on one side and a bird or foliage on the other. It probably belongs to the Pandyas of Uchchangi, which is only 6 miles from Davangere.

44. I then went to Tarkere. At the entrance to Purumya's Chatram in the town are set up 4 pillars belonging to some temple and figures of two lions at the sides. The latter are well carved and are said to have once adorned the gate of the Tarkere Pulegar's palace in the fort, which is no longer in existence. The lions have one of their paws resting on a man who holds a sword. The Pulegar's palace in the town is an old dilapidated structure, which, I am told, was sold by public auction some years ago to some Sahukar in Bangalore. It has a tiled porch with a well carved wooden door-way and some old-fashioned wooden screens on the upper floor. Halsey, a village about 2 miles from Tarkere, was inspected and 2 new inscriptions discovered in the ruined Kesava temple. The image of this temple appears to have been removed to Tarkere and set up in a small shrine newly built near the tank. From one of the newly found inscriptions at Halsey we learn that Tarkere, otherwise called Amaravatipura, was an agrahara brought into existence by Lakumaras-danandayaka, a general of Ballala II (1173-1220), before 1180, the year in which the image of Kesava was set up at Halsey.

45. The Amritasvara temple at Amritapura, about 6 miles from Tarkere, was visited. It is a very fine specimen of Chalukyan architecture, built in 1196, with some features which are unique in design and execution (see Plate I). It consists of a garbagriha, a sukhandai, a navaranga and a mukha mantapa, and stands in the middle of an extensive courtyard enclosed by a stone wall, about 7 feet high, with mukhandayana in the east and west. The garbagriha door-way has a figure of Gajalakshmi on the lintel and small finely carved devarapalakas at the bottom of the jambs. The sukhandai door-way has ornamental screens at the sides and fine figures of Mammatha and Rati on the jambs. The lintel having a figure of Tandavasaiva in the middle flanked by Brahma and Vishnu and by mokaras. All the ceilings of the navaranga, which are more than 2 feet deep, are beautifully executed. The middle one has a round central piece depending from the top with a fine figure of Tandaya-svara sculptured on its circular under surface, while the one to its north has a finely carved conch-shell hanging down from the top. The remaining ceilings have lotus buds. The conch-shell is peculiar. To the right in the navaranga are figures of Gajapatib, Saptamatarikah, Sarasvati and Nadvadamahiti (i.e., Naga couple); and to the left, figures of Virabhadra and Subrahmanya. The 1st, 3rd and 4th are fine figures with rich ornamentation. The navaranga has also an entrance in the south with a fine porch. The mukha-mantapa is a grand artistic structure with verandas all round and the usual three entrances. It is connected with the navaranga by a porch, which has verandas on both sides and two well executed ceilings. Altogether there are 30 beautiful ceilings, each about 3 feet deep, in this hall. Some of them have labels on the sides below giving the names of the sculptors who made them. Among the names may be mentioned Malitama, Padumanna, Baluga and Malaya. Altogether fifteen such labels were copied. The verandas running round the hall have in the middle a frieze of flowers between pilasters. The pillars are polished and have a black shining surface. Outside the front hall runs round a jogati or railed parapet, about 6 feet high, with delicately carved turrets in relief and an artistic rail, about 2 feet wide, above them containing figures between single columns. Above and below the rail are exquisitely finished bands of scroll-work, the convolutions having in some places figures of animals, flowers, etc., the lower band also containing some obscene figures here and there. The rail here takes the place of the Purānic frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the Bhāgavata-purāṇa, chiefly of its 10th Skandha which treats of the bovish sports of Krishna, the last incident illustrated being Kamsavadha or the killing of Kansa. One of the sculptures represents Vasudeva, father of Krishna, as falling at the feet of an ass. This incident is not mentioned in the Bhāgavata but is based on a vulgar tradition, which says that Kansa had kept an
ass near the room where Dēvaki, wife of Vasudēva, used to be confined with instructions that he should bray as soon as a child was born, so that Kamsa might be apprised of the occurrence and kill the child; and that, when the 7th child was about to be delivered, Vasudēva fell at the feet of the ass entreatings him not to bray. The sculpture is worthy of note as showing that the tradition was current as far back as 1198, the year in which the temple was built. To the right of the north entrance begins the story of the Mahābhārata, ending with the acquisition by Arjuna of the Pāṇḍavās from Sīva. On the south or right side of the hall the story of the Rāmāyaṇa is completely delineated. The sculptures on the rail are all well carved. The turrets around the hall are of two sizes: the smaller ones flanked by pairs of lions come between the larger and add considerably to the beauty of the structure. To the left of the south entrance is a fine turret below which a man, standing under a canopy formed by the seven hoods of a serpent between two pairs of lions which attack elephants, stabs the lion to the right; and another near it with a creeper, perfectly natural, twining itself round the pilaster below. Around the garbhagriha, sikharaśi and nāvaranga the outer walls have fine turrets, pilasters and perpendicular bands of scroll-work. The latter are rarely found in other temples of this style. The only other temple where I have seen similar bands is the Śaṅkivara temple at Jinarāthapura near Śravan Belgola. Around the garbhagriha in the three directions the turrets are flanked by pairs of scroll-work bands. The exterior of the wall opposite the north entrance of the nāvaranga, has a fine turret in relief flanked on either side by seven gradually receding scroll-work bands. The whole presents a charming appearance. Above the eaves, which are decorated with bead work, runs a parapet containing fine figures all round. The tower is sculptured with figures on all the sides. But in the three directions there are rows of protruding figures one over the other from the bottom to the top, surmounted by simhatālas or lion's heads. This too is peculiar. In front of the tower we have the Hoysala crest, adjoining which there is a very fine figure of Gaṅgāśamand fairly, carved out of black stone, with a prabhāśeśa containing figures of the regents of the directions. The original kalaśa having disappeared, a brass one has been substituted. The front hall has gigantic drip-stones all round in place of the ornamental eaves of the other parts; and above the drip-stones runs a parapet with well executed figures, some of which have labels below. Figures of lions attacking elephants occur here and there as in the temples at Harīhar and Aṅkona. Opposite the north entrance of the front hall is a structure in ruins, known as Śūle (the dancing girls') maṇḍapa, which appears to have been a mahādēśa once. It is said that this was the passage through which the god was taken out in procession and that the dancing girls waited here to accompany the god. To the south-east of this is a small shrine in ruins containing a fine but mutilated figure, about 4 feet high, of Bhairava. To the right of the garbhagriha is a beautiful temple, also in ruins, said to be of Sarasvati, with elephants at the sides of the entrance. It has a garbhagriha, a nāvaranga, and a narrow veranda in front. A fine jagati or parapet runs round the last. It is worthy of mention that a single beam, measuring 24' x 1½ x 1½', is carried over all the 4 pillars of the veranda. The door-way of this temple is an exquisite piece of workmanship. The stone prakāra or compound wall is now in ruins. It had on the top all round thick stone discs, about 1½ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The prakāra must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some standing by themselves and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals. A new inscription was found at the east entrance of the front hall.

46. This temple is by no means inferior in workmanship to the temple at Halebid. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable. The temple ought to be conserved and prevented from lapsing into further ruin. It is a pity that pylai plants have rooted themselves over the tower and other parts. Arrangements have to be made to destroy these as early as possible by means of the scrub eradicators, as otherwise this gem of architecture will be no
more in a few years. The exterior of the front hall is disfigured by a number of rough stones used to prop up the huge drip-stones; these have to be replaced by dressed pillars. The roof has to be made water-tight by a coat of concrete where necessary. A compound wall is urgently needed. The old stone wall is already there; it has to be repaired and the top discs put in their places. The restoration of this wall will considerably add to the beauty of the temple. The employment of a watchman is also necessary. There is a well in the temple enclosure and persons visiting the place sometimes cook their meals, I hear, in the front hall. This ought not to be allowed. If the Sāle-manṭapa is made water-tight, people can cook there and the front hall will be saved from injury. I returned to Bangalore on the 2nd of July.

47. Pandit Venkannachar was sent out to Melkote to bring impressions of all the new inscriptions discovered there by me in 1907 and 1908 and also of a few printed inscriptions. He was also instructed to inspect a few villages in the neighbourhood where, I was told, there were some new records. He visited six villages in Seringapatam Taluk, two in Krishnarajpete Taluk and one in Nagamangala Taluk and copied nearly twenty seven new inscriptions. One of the printed inscriptions of Melkote, Seringapatam 93, of which an estampage is now available, takes us back to the time of Vishnumardhana, with whose assistance Rāmānujaḥārya is said to have built the Nārāyaṇasvāmi temple. Ten of the inscriptions brought by Pandit Venkannachar are epigraphs, mostly dated in the first half of the 19th century, found on the brāhmacary or tombs of Sepoys at French Rocks, the language used being Tamil or Telugu.

48. T. Namassivayam Pillay, the Photographer and Draughtsman of the office, brought impressions of three new records from Halebid, where he had gone to take photographs of the temples. The stones containing these records were under water at the time of my visit to Halebid. He also brought an impression of a new epigraph at Aḍugūr near Halebid.

49. Other records examined during the year under report were three sets of copper plates. One of them, received from Annayasetti of Gummarochippura, Srinivasapur Taluk, is an important Ganga record, issued in the 40th year of Durvinita’s reign. I am indebted to Mr. G. Venkoba Rao of the Madras Archaeological Department for giving me information of the existence of this grant. The second set was received from the Amilkar of Hole-Narsipur, who discovered it in the possession of Pūjari Ragiraya of Gavisōmanhalli, Hole-Narsipur Taluk. The third was found by me in the possession of a beggar, named Sitārāmā Bairagi, who belongs to Chingerhalli, Devanahalli Taluk.

50. Altogether the number of new records copied during the year under report was 535, exclusive of labels below figures in stone, copper or mortar and inscriptions on a number of temple bells, which together make a total of 400. Of the 535 records, 483 belong to the Mysore District, 27 to the Chitaldurg District, 13 to the Kadur District, 5 to the Hassan District, and one each to the Kolar and Bangalore Districts. According to the characters in which they are written, 91 are in Tamil, 14 in Telugu, 11 in Nagari, 5 in Marathi, 1 each in Persian and English, and the rest in Kannada. In almost every village visited the printed inscriptions were also checked by a comparison with the originals. Complete and accurate copies have thus been procured of a large number of them, especially in the Mysore District.

51. My thanks are due to Mr. Rajakaryaprakasakta Rao Bahadur D. Shama Rao, Superintendent, Mysore Revenue Survey, for sending me transcripts and translations in Kannada of the Marāthī somads received from Srinivasa Sitarama Kulakaram, shanbhog of Harihar, (para 49).

52. In connection with the revised edition of the Coorg volume of inscriptions, which he is bringing out in England, Mr. Rice sent me for decipherment estampages of two inscriptions found at Bhāgamandala and Pālur (Coorg 8 and 9). The task of decipherment involved considerable labour extending over several days, at the end of which transcripts and tentative translations of the records were sent to Mr. Rice. The first epigraph tells us that while Mechpūṇḍi Kunṭiyarasaṇ was ruling the nādu, Bōdharūpa Bhagavaraṇas of the assembly of Purusottama gave a copper plate grant, apparently to the temple of Mahādēva. The second informs
us that a 'śilā-śāmna' was set up for the god Mahādeva by Bōdharūpa Bhagavarapālaya, no doubt the same as the one mentioned in the first, and adds that he was a disciple of Āyādāṇīryu-bhatāraka of the assembly of Purushottama. The inscriptions are not dated, but may belong to about the 12th century. The characters of the records are a mixture of Grantha, Malayālam, Tamil and rarely Vaṭṭelulā. The language, though mostly Tamil, has some Tulu and Malayālam words, besides a few which are used in a technical sense on the West Coast. Nearly a half of both the records consists of peculiar imprecactiones not met with in other inscriptions. The Pāḷār inscription says that the grant is placed under the protection of the Śrīravishnavas, the Valanjīyar (merchants) and the "armed several thousands," of the 18 countries, and of the Brahman of the 18 nādus.

Office work.

53. Besides the gold coin examined at Davangere (para 43), 830 coins, consisting of gold, silver and copper, received from the Deputy Commissioner, Shimoga, were examined. These were found to consist of Vijayanagar coins of Krishna Deva Raya, Achyuta Raya and Sadāśiva Raya, Mysore coins of Hyder, Tipu and Krishna Raja Odeyar III, and coins of the East India Company. There was also a solitary Virarāya puram of the West Coast.

54. The printing of the Kannada texts of the revised edition of the Sravanna Belgola volume was completed. The Roman portion was in the press. The printing of this was not taken in hand owing to the accentuated letters not having arrived from England. The translations were being got ready for the press.

55. The printing of the revised edition of the Karkaṣaṇa S Abāduṇāsāman has made some progress during the year, 64 pages having been printed. A portion of the revised copy of the S Abāduṇāsāman, consisting of 32 printed quarto pages, having been somehow lost in the press, the work of revision had to be done over again at considerable inconvenience.

56. The work in connection with the General Index to the volumes of the Epigraphia Carnatica made fair progress during the year, words beginning with the letters D to H having been written out and made ready for the press. There was, however, some interruption caused by the absence of the temporary clerk for a period of 5 months, being the interval between the expiry of the sanctioned period of his services and his re-employment according to a subsequent Government Order.

57. The Photographer and Draughtsman prepared photographs and facsimiles of a number of copper plates and coins. He accompanied me on tour to the Mysore and Chitaldurg Districts, took photographs of a large number of temples and sculptures, and sketched the plans of a few temples. He went to Halebid and took photographs and sketches of several architectural details of the temples there. He went out on tour in connection with the Ethnographic Survey and prepared a number of photographs for that department. He developed a large number of negatives brought from tour and printed photographs.

58. The Architectural Draughtsman completed 7 plates illustrating the temples at Sravanna Belgola, Chaṭṭachāṭahalli, Halebid, Hārnahalli, Kōrāmangala and Jāvagal. He went to Halebid and took sketches of the temples there in connection with the architectural portfolio. He was engaged for over a month on the special work of drawing in color the Gaṇgādēśavrūda jewels of the Palace.

59. A list of the photographs and drawings prepared during the year is given at the end of this part of the Report.

60. During the year under report the following works were transcribed by the two copyists attached to the office:— (1) Bhujāballi-charitre, (2) Uttararudrāna (in part) and (3) Jaimāndra-vyākaranam (in part).


62. The office staff have discharged their duties to my satisfaction.
<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>13x10</td>
<td>Gunduz, north view</td>
<td>Ganjam</td>
<td>29</td>
</tr>
<tr>
<td>2</td>
<td>do</td>
<td>Do south view</td>
<td>Ganjam</td>
<td>29</td>
</tr>
<tr>
<td>3</td>
<td>10x8</td>
<td>Do south door-way</td>
<td>Ganjam</td>
<td>29</td>
</tr>
<tr>
<td>5</td>
<td>12x10</td>
<td>Durya Dathni, west view</td>
<td>Srisangapet</td>
<td>29</td>
</tr>
<tr>
<td>6</td>
<td>10x8</td>
<td>Do north-west wall</td>
<td>Srisangapet</td>
<td>29</td>
</tr>
<tr>
<td>7</td>
<td>10x8</td>
<td>Do northeast wall</td>
<td>Srisangapet</td>
<td>29</td>
</tr>
<tr>
<td>9</td>
<td>12x10</td>
<td>Do south-east wall</td>
<td>Srisangapet</td>
<td>29</td>
</tr>
<tr>
<td>11</td>
<td>6x4</td>
<td>Swinging Bridge</td>
<td>Bangalore</td>
<td>29</td>
</tr>
<tr>
<td>12</td>
<td>6x4</td>
<td>Do Euangamathwani Temple, east view</td>
<td>Bangalore</td>
<td>29</td>
</tr>
<tr>
<td>13</td>
<td>6x4</td>
<td>Do Brindavan in Eriangamathwani Temple</td>
<td>Bangalore</td>
<td>29</td>
</tr>
<tr>
<td>14</td>
<td>6x4</td>
<td>Do Elephant at the entrance of Eriangamathwani</td>
<td>Bangalore</td>
<td>29</td>
</tr>
<tr>
<td>16</td>
<td>8x5</td>
<td>Wooden car of Siva Temple</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>17</td>
<td>8x5</td>
<td>Do Elephant in front of Kail Temple</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>18</td>
<td>8x5</td>
<td>Do Mahamadasa Mosque, south-east view</td>
<td>Kanjanabadi</td>
<td>29</td>
</tr>
<tr>
<td>19</td>
<td>8x5</td>
<td>Do Gopalkuthsa, Temple, east view</td>
<td>Kanjanabadi</td>
<td>29</td>
</tr>
<tr>
<td>20</td>
<td>8x5</td>
<td>Do pillar in the compound</td>
<td>Kanjanabadi</td>
<td>29</td>
</tr>
<tr>
<td>21</td>
<td>8x5</td>
<td>Do Sonevura Temple, front view</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>22</td>
<td>8x5</td>
<td>Do Stone inscription at Kirit Narayanaswami Temple</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>23</td>
<td>8x5</td>
<td>Do Kirit-Narayanwami Temple, north-east view</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>24</td>
<td>8x5</td>
<td>Do north-east corner with barrel</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>25</td>
<td>8x5</td>
<td>Do Kirit-Narayanwami Temple, east view</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>27</td>
<td>8x5</td>
<td>Do Stone inscription near Ganapat Temple</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>28</td>
<td>8x5</td>
<td>Do Valiyavarana Temple, east view</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>29</td>
<td>8x5</td>
<td>Do Image of Ganapati</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>30</td>
<td>8x5</td>
<td>Do south view</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>31</td>
<td>8x5</td>
<td>Do south-east mantapa</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>32</td>
<td>8x5</td>
<td>Do south mantapa</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>33</td>
<td>8x5</td>
<td>Do south penel</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>34</td>
<td>8x5</td>
<td>Do two pillars in front of Siva Temple</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>35</td>
<td>8x5</td>
<td>Do Lamp pillars in front of Siva Temple</td>
<td>Talajad</td>
<td>29</td>
</tr>
<tr>
<td>37</td>
<td>8x5</td>
<td>Do Narasima Temple, front view with steps</td>
<td>T-Naripur</td>
<td>29</td>
</tr>
<tr>
<td>38</td>
<td>8x5</td>
<td>Do View of Tharamballe village with the Kapal and</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kaveri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>8x5</td>
<td>Do Ariswara Temple, stone inscription</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>8x5</td>
<td>Do Figure of Jambunath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>8x5</td>
<td>Do Dossuvara Temple, front tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>8x5</td>
<td>Do south wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>8x5</td>
<td>Do Hanumana Temple, front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>8x5</td>
<td>Do Pillar in front of Vishnu Temple</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>8x5</td>
<td>Do Kakkittamurti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>8x5</td>
<td>Do Narasimagamarturi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>8x5</td>
<td>Do Muchappala praasa-murti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>8x5</td>
<td>Do Muthukkadumurti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>8x5</td>
<td>Do Chakranadumurti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>8x5</td>
<td>Do Vindasuthamurti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>8x5</td>
<td>Do Divyalipperana Temple, front tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>8x5</td>
<td>Do Partakalwenn Temple, front mantapa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>8x5</td>
<td>Do pilar in front mantapa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>8x5</td>
<td>Do North tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>8x5</td>
<td>Do Nanjamudava Temple, front tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>8x5</td>
<td>Do Dakshinamurti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>8x5</td>
<td>Do Pillar in front mantapa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>8x5</td>
<td>Do Ekapadamurti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>8x5</td>
<td>Do Seel of copper plates</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>8x5</td>
<td>Do Hoysalavasara Temple, Ashtha-kolapata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>8x5</td>
<td>Do Indra on an Elephant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>8x5</td>
<td>Do Kennesham-namasam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>8x5</td>
<td>Do Krishna and the hunchlock</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>8x5</td>
<td>Do Krishna and Indra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>8x5</td>
<td>Do Krishna and Kaalasor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>8x5</td>
<td>Do A figure with a long cost and</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>kumarsand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>8x5</td>
<td>Do Musals and Hamnas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>8x5</td>
<td>Do Scene of a battle between Karna and Arjuna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>8x5</td>
<td>Do Scene of a battle between Karna and Arjuna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and levara.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>8x5</td>
<td>Do Giris哈尔sya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>8x5</td>
<td>Do Mane</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>8x5</td>
<td>Do Somukatha and Surapada</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>8x5</td>
<td>Do Avantimana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>8x5</td>
<td>Do Figures wearing ornaments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>8x5</td>
<td>Do Pundicherryarios</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>8x5</td>
<td>Do Scene of a battle between Karna and Arjuna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Levara.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Levara.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>8x5</td>
<td>Do Scene of a battle between Arjuna and Karna</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### List of Photographs—contd.

<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>87</td>
<td>8 x 6</td>
<td>Hoysalesvara Temple. Scene of a battle between Arjuna and Bhishma.</td>
<td>Halebid</td>
<td>Hassan</td>
</tr>
<tr>
<td>88</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>89</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>90</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>91</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>92</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>93</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>94</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>95</td>
<td>do</td>
<td>A seated figure of Daksinamurti wearing a long coat with buttons.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>96</td>
<td>do</td>
<td>Figurines of Bhima, Visvanath, Shrinath and Gana.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>97</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>98</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>99</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>100</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>101</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>102</td>
<td>do</td>
<td>Copper plates from Hale-Nampur.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>103</td>
<td>12 x 8</td>
<td>Harishchandra Temple, North view</td>
<td>Harish</td>
<td>Chitradurg</td>
</tr>
<tr>
<td>104</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>105</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>106</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>107</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>108</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>109</td>
<td>do</td>
<td>Vishnumad temple. Doorway.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>110</td>
<td>do</td>
<td>Anuvat temple, side view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>111</td>
<td>6 x 4</td>
<td>Copper plates from Harish.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>112</td>
<td>12 x 6</td>
<td>Ilaresvara Temple, South view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>113</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>114</td>
<td>10 x 8</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>115</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>116</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>117</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>118</td>
<td>12 x 10</td>
<td>Anuvat temple. North side mandapa with base.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>119</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>120</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>121</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>122</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>123</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>124</td>
<td>10 x 8</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>125</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>126</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>127</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>128</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>129</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>130</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>131</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>132</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>133</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>134</td>
<td>6 x 4</td>
<td>Gold coins</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>135</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>136</td>
<td>12 x 10</td>
<td>Copper plates from Gummarreddipura.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>137</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>138</td>
<td>do</td>
<td>Copper plates and seal from Gummarreddipura.</td>
<td>do</td>
<td>do</td>
</tr>
</tbody>
</table>

### List of Drawings.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pillar to Somanathesvara Temple</td>
<td>do</td>
<td>Shrirangapur</td>
</tr>
<tr>
<td>2</td>
<td>Elephant of Ghatamudravaraya, Basli</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>3</td>
<td>Hoysalesvara Temple</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>4</td>
<td>Ground plan of new Temple</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>5</td>
<td>Do of Visvanath Temple</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>6</td>
<td>Hoysalesvara Temple, ornamental base</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>7</td>
<td>Beddalled ceiling</td>
<td>do</td>
<td>do</td>
</tr>
</tbody>
</table>

Arche. 1911-12 8
PART II.—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

1. Epigraphy.

63. Most of the new records discovered during the year under report can be assigned to specific dynasties such as the Gangas, Cholas, Hoya salas, Pandyas, Vijayanagar and Mysore. There are also a few inscriptions which relate to the Nāyaks of Madura, the Setupatis of Rāmādā, the Mahattas, and to the Ummattur, Yalahanka, Belur, Takkal, Solār and Kārūgallali chiefs, besides two more which refer to the minor chiefs of Kōlar and Sīvagiri. Among the discoveries of the year the plates of Durvinita and the old epigraphs copied at Takkal, Hemmige, Vijayapura and Algōdu, all in T.-Narsipur Taluk, deserve special mention as they supply some new items of information about the Gangas. Several records found in T.-Narsipur and Sringapatam Taluks are also of importance as giving some interesting information about the Hoya sal and Vijayanagar kings and their feudatories. The plates of Harihera display considerable literary merit, while those of Chikka-Dēva-Rāja-Oḍeyar contain the longest record copied during the year.

THE GANGAS.

64. About a dozen records copied during the year are assignable to the Gangakings. A few more may be of the same period though they do not name the reigning king. The most important of these records is a set of copperplates of the Gangak ing Durvinita.

Durvinita.

65. The plates of Durvinita (see Plate II) mentioned above are 5 in number, each measuring 84" by 22", the first plate being inscribed on the inner side only, while the last plate is inscribed on both the sides. They are strung on a circular ring which is 3" in diameter and 3" thick, and has its ends secured in the base of an oval seal measuring 14" by 1". The seal bears in relief an elephant standing to the right, the plates, which are in a good state of preservation, are engraved in excellent Hāja-Karnata characters. They were in the possession of Agýaya-setti, a resident of Gummareḍupura, Srinivasapur Taluk. Mr. G. Venkoba Rao, B.A., of the Madras Archaeeological Department gave me intimation of the existence of these plates in a letter which he wrote to me from Kolar on the 1st September 1911.

66. The language of the inscription is Sanskrit throughout, and, with the exception of the five imprecatory verses at the end, the whole is in prose. It is mostly identical with Dodballapur 68 as regards the genealogy and the details about the various kings. But, with regard to Durvinita, the present inscription gives more details than are to be found in Dodballapur 68, Tumkur 23 and others. It says of him that he was the son of Jyāshītha; that he was adorned with, among others, the title Ārṇīkathāra-prajā Śāna; that he was equal to Krishna, the ornament of the Vrishni race; that he was of the lineage of Krishna; and that he was an abode of matchless strength, prowess, glory, modesty, learning and magnanimity. It then proceeds to record that Durvinita, in the 40th victorious year of his reign, on the 12th lunar day in the dark fortnight of the month Māgha, on a Wednesday, on the day of the nakṣatra under which he was born, at the celebration of the anniversary of his birth-day, granted, with pouring of water, exempt from the thirty-two (imposte), the village named Kudunjeruvu in the Pudalnāda-raśtriya the Brāhmaṇas Bhava-sarma and Agni-sarma of the Bhāradvaja-gotra, residents of Korattāra, who were well versed in the science of sacrifices (paṭaṁśaya), devoted to the study of the śadāyogas, incessant drinkers of the Soma juice (aricchāhīna-sāma-pitālḥānyam) and strict performers of the six duties. Then follow 5 imprecatory verses at the end of which we are told that the plates were engraved by Koniṅgi Pernatākāra of the lineage of Kāñčāhārya and that land that could be sown with one khaṇḍuka of seeds was granted to him. The names Bhavavardra-sarma, Drōṇa-sarma and Skanda-sarma are written below line 33 with marks.
Plate II.


(1 b) 1. svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanabhēna
   śrimaj-Jānnavēya-kulāmala-vyōmā-
2. vabhāsana-bhāskarasya svā-khādgaika-prahāra-khaṇḍita-mahā-silāstambha-labdhā-bala-parākrma-ya-
3. s'asa dāruṇāri-gana-vidāraṇa-ra,ūpalabdhā-vṛṇa-vibhūsana-vibhūshita
ya Kāṇṭhāyana-
4. sa-gōtrasya śrimat-Kongānivarmma-dharmma-mahādhīrajasya putrasya
   putr putavāga-guna-yuktasya vidyā-
5. vinaya-vihi-tāsya samayak-prajāpālana-matrādhīgata-rājya-prayō-
   janasya nānā-śātārttha-

(II a) 6. sad-bhāvatābhrīgama-pranita-mati-viśēshasya vidvat-kavi-kāṅchna-nikahō-
   pala-bhūtasa viśēshatopy anavaśē-
7. shasya niti-śāstra-vakhri-prayōktri-kuśalasya su-vibhakta-bhakta-bhṛtīya-
   janasya Dattakasūtra-viśvī the pranētu
8. śrī-Mādhava-mahādhīrajasya putrasya pitṛ-pātamā-guna-yuktasya
   anēka-chaturddanta-yuddhā-
9. vāpta-chatur-udadhi-sailāśvādita-yaśas samāda-dvira-turagārōhanā-
   tirāyētapanānē tējasa
10. dhana-ra-bhīṣajya-sampādita-sampad-viśēshasya śrimadd-Harivarmma-
   mahādhīrajasya putrasya guru-gō-

(II b) 12. Brāhmaṇa-pūjakaśya Nārāyaṇa-charaṅānuḍhyātasya śrimad-Vishnugōpā-
   mahādhīrajasya putrasya
13. Trīyabhāka-charaṅāmābhūruha-rajaḥ-pavitrikritōttamāṅgasya vyāyā-
   mūrdvṛttapa kāthina-bhūja-dvayasya
14. sva-bhūja-balā-parākrama-kkraya-kkri-ṛāyasya kṣhnt-kshāmōsṛtha-
   piśiśōna-priti kara-nīsita-dhārēś
15. Kaliyuga-bala-paṅkāvasana-dharmma-viśhōḍdharanā-nitya-sannad-
   dhaya śrīman-Mādhava-mahādhīrajarasya putrasyā-
16. viechāhināśvānamāvādhāvibhīthābhābhisthaka-śrimat-Kadamba-kula-gagana-
   gahastimālina śrī-Krishṇavarmma-mahādhīrajasya

(III a) 17. priya-bhāgīnēyaṣya janaui-dēvatānākā-pariyānaka évādhīgata-rājyābhī-
   shēkasya vijrīmbhamāna-śakti-
18. trayasya parasparānervaṃardhēnōpabhujyāmāna-trivarqgga-sārasya a-
   sambhrāmavamana-samāsa-sāmanta-
19. maṇḍalasya nirantarapraṇēma-balāmānānurakta-prakṛiti-varggasya vidyā-
   vinayātisaya-paripū
tāntarātmanā : Kārttayugina-rāja-charitāvalambina anēka-samara-vijayō-
   pārijit-vipula-yaśah-
21. kshirōdakārpavikṛita-bhūvanatrayasya niravagraha-pradāna-saury-
   yasya aśishāya-parākramā-

(III b) 22. krānta-prati-rājajmastakārppitāpratihata-sāsanasya vidvatṣe pratham-
   ganāsya śrimat-Koṅgu- mahādhīrajā-
23. jasya Avīnita-nānmaḥ putṛgṛ Punnāta-rāja-Skanvāvarma-priya-pu-
   rikā-janmanā sva-gūra-gūnānugāminā pī-
24. trā'para-suta-samāvajjityāyāi Lakṣmīyat svayam abhipratyālīṅgita-vi-
   pula-vaksha-sthalaṇa vijrīmbhamā-
25. nā-sakti-trāyōpanamita-samasta-sāmanta-mandalēṇa Andariya A'łatātra
   Purāṇa Pernāgarādya-
26. nēka-samara-mukha-mahāhūta-prapāta-sūra-purusha-paśūphārva-vig-
   ha-viṭhastikita-Kriṇītāngini-mukhēṇa

(IV a) 27. S'abdāvatāra-kārēṇa Dēvabhāratī-nībbaddha-Vṛddhakśēna Kirātārjunyē
paṇīcha-daśa-sargga-tīkākārēṇa
28. Durvvinīta-nāmadhōyēna samasta-Pāṇḍā-Punnātaḥhipatinī Vaiva-svāteṇēva Manunā varṇāṣramābhīra-
29. kshiṇā daṅkshīṇāṁ disam abhigōptam paryāptavatā prātijñanēna suprap-jasā saṃmatēma sutarāṁ
30. Jyēshtāḥ-tanuyēna anupama-bala-parākrama-dyuti-vinaya-vidyādēhāra-prabhāva-guṇa-gaṇam-nilānēna-
31. vinīta-sthira-praṭajālaya-prabhirūty-anēka-guṇa-nāmakopāsbhītema sa-
kula-kakum-manaṇaḥ-vyāpta-yasasā

IV b) 32. Viśṇu-kula-tilaka-Krīḍha-samēna Krīḍha-kulēna Koraṭṭūra-vāstavya-
Bhāradvājasa-gotrapāhyāṁ prāvaccha-
33. na-kalpābhyyāṁ yājna-vidyā-pāragābhyyām shāṅkṛa-viḍīm vyṛtīm āsthitābhyyāṁ aviechchhinma-sōma-pithābhyyāṁ sha-
34. ṭharmma-nirata-sampad-upapannābhyyāṁ Bhavarudra-śarman-Drona-
śarman-Śkanda-śarman-Śrava-śarman-magni-śarman-brhaṁābhyyāṁ-
mātmānaṁ chatvārīkāyāṁ varsha-varidhānena-mahā-mahā-sa-
35. saṁvatsara Māga-māsa-Krīḍha-paṅka-dvādāsyaṁ Budha-vārē sa-
kashtrikāyāṁ varsha-varidhāna mahā-mahā-sa-
36. mavayē dvātrīṃśat-parighāra-samanvītam udaka-pūrvvam dattāḥ yaśe chāt-
ma-kulē sākulaḥ Pudalūṇaṇa-raśṭre
(Va) 37. Koduṣjaṇeva-dvānā-grāmapālōbhiḥ pramādāḥ vā paḥharēt na sa paśchā-
maḥ-pātaka-samyuktō bhavati
38. api chātra Mās-/dirāḥ ślokāḥ svadattāṁ para-dattāṁ vā yō harēta vasu-
ndharām shashtīṁ varsha-sahasrāṁ śūrē
tamasi vartataē bhūmi-dānāṁ paran dānaṁ na bhūte na bhavishyati
tasyai haraṇat pāpaṁ na bhūte na bhavishyati
40. advhir dattāṁ trihūr bhuktaṁ sadbhīśa cha paripāliṁ ētāni na nivā-
tantē pūrvva-rāja-krītiṁ chāl bhuhūr bhavasudāḥ
41. dattā bhuhūhi chaḥhipāliṁ yasya yasya yadā bhūmīs tasya tasya tataḥ phalaṁ brahmaṁva tu viṣham

(Vb) 42. ghōraṁ na viṣham viṣham uchyate viṣham ēkākīnāṁ hanti brahmaṁva
putra-pautrikaṁ Kūṁcēhāryaṇava,
yēna Koṅgaṇi-Peruṇḍakāraṁ likhitāṁ tasmād ēka-kanduva-vapē-
kāśēran dattāṁ

PLATE III.
Stone Inscription of Sivamāra at Vijayāpura near Talkad.
1. svasti śri-Koṅgaṇi-Muttarasara Siva-
2. mārā prithuvi-rājaṁ kiye Maṇale-arasa
3. Kūṁbādi Kīlaṇ-nādā ēle Kuṭṭattūr Oda-
4. di Kuṛpeĭnagār ēle Kuṛpe-
5. nīrvarikkam pumplūma ella pattondi vi,
6. idan alippon paśchā-mahā-pātaka...
7. nān okkal kula-nāsam aruvon ida...
8. vaḷe ēle gaṃḍhamām āmūḷē
9. ...Priyāṇa Ganda varedon ava
10. ...kulu-kudādongum aduve

Stone Inscription of Nītīmāra II at Talkad.
1. svasti śri S'aka-nripa-kalāti
2. samvatsaraṇgaṇaṇi yṣṭi-nṛpa-ayvattā-ē-
3. laye pravartṭēśe Vijayam emba sam-
4. vatsarumum ēge Nītīmāṇga-Pērmma-
5. nādiṭē prithuvi-rājyaṁ gae A-
6. sayiru-māsādol Tālekāda ma-
7. ēhā-nagaramum Paṭṭenavasuntara Ma-
8. ēhāyānu ippatta-ayvaru ke,-
9. ya...besake prīvārggadāvaru
10. sa...dravyama koṭṭu chandradī-
Tamil Inscription of Vishnuvardhana on the base of the Kirtinarayana temple at Talkad.

Vishnuvaddhana-Poysa-la-DéVAR Hémalambi-samvarsavatru Märgali-mässatu pärva-pakshattu Vellikkilamaíyum trayádsiyum perru Visékattu näl Advíyämai nimmumüttu Talaiikkädu koñdu sëri-Kirtinarayana-
ppurumälaí-türi-pritishthäi-paññi-y-ënnä

PLATE IV.

Harihar Plates of Déva-Räya II. A. D. 1426.

(1 b).

1. sëri-Sarasa-yai namah \ sëri-Gañadhítapatayé namah \ sëri-Narasinghäya
2. namah \ sëri-Gópállakrishiñáya namah \ etad räjädhiräjasya trë-
3. tur ambódhi-mükhañjñ 
4. sanam\ avyä tväm ämane hasti drśhthyä yasya dayä-duhañ 
5. màñjñatäm yoni naññam käya-nivritah \ kalyänäi karë
6. karötu vasuddhan väräkaräd uddhañcän damshñ-rä-känñ-taiñ
të 
7. to disi dyä vatanyati chandrikäm \ loña-gräma-vilähana-
8. lóupa-dhiññä króddhrité Vëdhasä sütë vyömani sätö-pä-
9. ta-susumam ä toyam Kiri-grämañjñë \ dhätë pottiecarotsañga-bhù-
10. shä pusññätu vañ \ sriyam \ antabadhàya ya sindhöh sikaráñ
11. svëcha-bindhabhiñ \ asti chämämaiñ 
12. ñ ambhór ambhóràsës tanuñha-
13. vañ \ Mahëndra-nagari-narë-magaya-sthëpànañahàmn \ tätö Ya-
14. dör abhùd vamö bhajan pàrvabhir unnatim \ yañö-dhauta-disñ-räjä-
15. ratänãm ën yatra sambhavañ \ tatrabhùd Bukka-bhùpàlo 
16. rauñ \ pálayan yuñ praññë sarväñ pëkhabata-parâmukhaññ
17. vyatanöd viratótkáptëm dhariñöm chakrävatrisñu 
18. ñ asya pünëma mahibhùjñë mahiyàññë \ raji Harïha-
19. rö nàma nàmaññëksitëjñë \ arthànubandhiñ Tuñgabhadra
20. yad-dána-dhàrayä \ parjanöpajña-saubhàgyëñ praññëñi
21. ti nimmgàññë \ bhadra yad-räjacñämi maññiñvaha-ma

Gavisömanhalli (Hole—Narsipur Taluk) Plates.

A. D. 1474.

1. sëri subham asta nirvöghnam astö
2. namas tuñga- śiras-stumbi- chanda-
3. chëmaña-chäràvé traitökyà-nagará-
4. rambha-mùla-stambhàya Sëm
5. bhavë \ svasti sëri-jayëbhùdhaññ
6. Sëlivàhana-Sëka-varusha 1395
7. sanda varitamàna-Jayà-sañvatsaràda
8. Kàrttika ñ 12 ëh sëriman-mahë-sàvan-
9. tàdhipati mùvaru-ráyya- gàñ
10. ña gañña- bhërunã gaja-sëmëvà Së-
11. vëna- Veñeyàrù Gaviya Tîru-
12. mala-dëvarige koñña dharmë-sàsanadà

Arch. 1911-12
Stone Inscription at Ganji-makân, Dodda-Kirangur, Seringapatam Taluk.

Bismillâh ir rahimân ir rahîm
dar t‘ alluqay ḍârus saltanat
ek qite zamân dar tîl
panj sad ðûrâ ḍâr azr
panj sad ðûrâ barâyî qubûr
ahîle Islâm az huzûr
Badshâh zamân Tipû
Sultân khalladallâhu mulkohû
va saltanatabû mukarrar farmûda
tauîyyate ân ba shafaqqatt
Shâhe darvîsh istikhrûr
yûtta panjum mâhe Rabbi
us-Sâni san 1207 Hijri
mutâbikhe shashume mâhe Zâkari
sâlê Sabar san 1220 Muhammad.

Labels over doorways in the Gopâlakrishnasvâmi temple at Kannambadi.
S‘ri-Kêśava.
S‘ri-Trivikrama.
indicating that they should precede the names of the donees. These are no doubt intended to represent the three ancestors of the donees, who appear to have been brothers. The meaning of another epithet applied to the donees, namely, pradhāna-kaśīpaḥkāyana, is not clear. Of the places mentioned in the record, Pudalnādu is mentioned in an inscription of Rājarāja (Mulgabal 123), of A. D. 1003, as being situated in the Ganga 6000 District. I am unable to identify the other places. It is not likely that Kottūr of Srinivasapur and Mulbagal Taluks is identical with Kopaṭṭūr.

67. This inscription is of considerable importance in other ways also, as it enables us to interpret correctly some of the expressions occurring in other Ganga plates.

(a) From the expression—S'abdāvatāra-kāra Dēva-bhārati-nibaddha-Brihatvathēh—in Tumkur 23 it has been supposed that Durvinita had Pujāyapāda, the Jaina author of S'abdāvatāra, for his teacher. But the corresponding portion of the present record which runs

S'abdāvatāra-kāra Dēvabhārati-nibaddha-Vaḍḍakathēhā Kīrāṭārjunīyē pāṭhādaśa-sarga-takā-kārēgā Durvinita-nāmadhēyēna

makes it quite plain that Durvinita himself was the author of a S'abdāvatāra, as also of a Sanskrit version of the Paśchāti Vaḍḍakathē or Brihatkathē and a commentary on the 15th sarga of the Kārāṭrjunīya, so that there is no ground at all for connecting Pujāyapāda with Durvinita. We can now confidently correct the expression in Tumkur 23 thus—S'abdāvatāra-kārē Dēvabhārati-nibaddha-Brihatkathēhā. That Durvinita was the author of the third work had long been known, but his authorship of the other two works is learnt for the first time from this record. It is interesting to know that the Brihatkathē had been rendered into Sanskrit centuries before Śomādeva and Kēsāmadra wrote their versions. In case this king is identical with the Durvinita mentioned in the Kāvīrājamāra as a great Kannada prose writer, his many-sided scholarship is really worthy of admiration.

(b) The expression—pitrā param-suta-samāvartijayē pī Lākṣhmyē avayama hīp怡rātyālingita-vipula-vakhashahālēna—which also occurs in Bangalore 141, Maddagiri 110 and Dodballapur 68, can only mean “Though the father, Avinīta, had intended the crown for another son (oparaṃśita), the goddess of sovereignty came of her own accord to Durvinita.” This is a fact of some historical importance, which appears to derive support from Chikmagalur 50 which tells us that Nirvinita’s younger son was placed on the Kōṅgāra throne by Kāḍavati (i.e., the Pallava king) and Vāllavaraśa (i.e., Ballaha or the Rāṣṭrapāla king). Nirvinita here stands for Avinītas and his younger son is no other than Durvinita. It is remarkable that centuries later we find a repetition of the same incident, though under different circumstances, in the case of another Ganga king, Sīvajāma II, who was crowned by kings of the same two dynasties, namely, Nandivarma and Gōvinda III.

(c) The present record agrees with Dodballapur 63 and Tumkur 23, though the latter does not name the king, in stating that Durvinita was the son of the daughter of Skandavarma, king of Punnāṭa, Punnāṭa-rāja-Skandavarma-ṇāy-apaturikā-janamana, and adds that her name was āvēśṭhā. The expression sva-gurū-gancaṃbāya, which is also found with some variations in Maddagiri 110, Bangalore 141, and Dodballapur 68, simply means “following in the footsteps of his father (gurū)’.

68. The inscription is not dated. According to Mr. Rice, who gives A. D. 517 as the date of Dodballapur 68, which was issued in the 35th year of Durvinita’s reign, the date of the present record, which was issued in the 40th year, would be A. D. 522. But I venture to think that the word vijaya in Dodballapur 68, on which his date is based, does not represent the cyclic year of that name, but merely means “victorius”. This becomes evident when we compare petchāritrasad-vijaya-samajadār of that record with chalvariśad-vijaya-samajadār of the present inscription, inasmuch as the 35th and 40th years cannot be Vijaya. In this connection the expression prathama-vijaya-samajadāram of Pāḷakē may also be compared. The same remark also applies to the word vijaya of Dodballapur 67, taken as Jaya by Mr. Rice, on which his date A. D. 459 is based. It will thus be seen that the specific dates for Avinīta and Durvinita derived from Dodballapur 67 and 68 have no strong base to stand upon. Na a 36, of 1977, which gives the genealogy of the Ganga
exactly as it is found in the copper plates, appears, however, to give us a clue to the period of Durvinita. In describing Durvinita it tells us (lines 28-29) that he seized Kāduveṭṭi on the field of battle and placed his own daughter’s son Jayasimha-Vallabha on his hereditary throne. I venture to think that the reference here is to the Chalukya king Jayasimha, grandfather of Pulakeśi I, who is said to have been at war with the Pallavas and to have been eventually slain by a Pallava king. If he was the daughter’s son of Durvinita, as stated in the above inscription, this synchronism ought to help us in determining Durvinita’s time. His period may therefore be taken broadly as the first half of the 6th century.

69. As far as I can see, there are no indications that would lead one to suspect the genuineness of the present record. Its language is not corrupt; the orthography is mostly unexceptionable and the palaeography free from blunders with regard to the test letters lā, ḫa, etc. The plates are beautifully engraved and appear to be a genuine record of the 6th century.

Śrīparuṣaḥ.

70. Two inscriptions copied at Algōḍu and Hemmige, both in T.-Narsipur Taluk, belong to this reign. The former, on a stone built into the ceiling of the Siddhāśvara temple, cannot be completely read. It appears to record that while Śrīparuṣaḥ-mahāraja was ruling the earth Mādīgo...granted some land, and ends with this imprecatory sentence—May the family of him who destroys the grant perish. The other record, which is on a stone near the Kannada School at Hemmige, tells us that while Konguni-māraja was ruling the earth and Permanadigala was governing Pemoge, the residence of the queen (arasiya bageti), Dēva...made some grant. This Konguni-māraja is apparently Śrīparuṣaḥ, who had the title Prithvi-Kongani, and Permanadi his son Sivamāra. It is also likely that the names represent Sivamāra I and Śrīparuṣaḥ, who were the first to assume the titles Prithvi-Kongani and Permanadī respectively. Pemoge is the village Hemmige itself. A fragmentary Sanskrit inscription on a stone brought from some other place and built into the north outer wall of the Pāṭalēśvara temple at Talakad, which mentions Permanadī and a Nolamba king, may also belong to the reign of Śrīparuṣaḥ. None of the three records is dated.

Śivamāra.

71. There is only one inscription of this reign. It is engraved on a stone built upside down into the west wall of the Arkaśvara temple at Vijayāpara near Talakad (Plate III). The stone is damaged on the left side. The epigraph, which contains no date, tells us that while Konguni Muttarasa’s [son] Sivamāra was ruling the earth and while Manale-arasa and Odeśi of Kulaṭṭar were governing respectively Kumbari (कूळबां) and Kirupelangara, some grant was made to the Twelve of Kirupelina [gara]. The engraver was Piriyān Ganjān.

Ereypaṇṇa.

72. An epigraph of this king was copied in the ruined fort to the south of Vijayāpara near Talakad. The meaning of portions of this record is not quite clear. It says that while Ereyappar was ruling the earth and S’ausha-Manaleyar and Nanni-Malalur were governing? Santāna, a grant of money in the shape of taxes was made to the Twelve of Kiruvelangara with the? consent (samudhi) of Rāmapur and Maṇalēyarasar. A further grant of 24 kadunaga of paddy was also made. The lands of the Brahmanas were to be exempt from taxes. After mentioning another grant by Arasaṇa, the first portion of the record ends with the statement that he who levies taxes shall be childless and the seeds sown in his fields shall not sprout. Then follows a supplementary grant recording the gift of a sluice and some lands to Noyyavālarayyanman. The epigraph is not dated; but the mention of Manaleyarasa and the Twelve of Kiruvelangara may well lead us to suppose that the date of the present inscription cannot be far removed from that of the inscription of S’ivamāra referred to in the previous para. And this supposition also derives support from the fact that only the square form of la is used in the record. If this be so, the Ereyappar of this inscription cannot be identical with Ereyappa, son of Būtuga, who ruled at the beginning of the 10th century. He is in all probability the son of Sivamāra mentioned in Sārṅgapatam 16 and Nelamangala 60. In my Report for 1909, para 59, a Raṇapākara, who probably lived at about A.D. 800, is mentioned. He is no doubt identical with the Raṇapākara of this record, e
there being an excusable mistake on my part for r, the two letters being very similar in old Kannada records.

**Nittimârga I.**

75. An inscription at Emmadûr (Malvalli 68), which has now been correctly copied, is a record of this king. It tells us that while Nittimârga-Konguvarman-dharma-mahârâjâdhirâja, lord of the excellent city of Kovala, lord of Nandagiri, śrîmat-Permanadigal was ruling the earth, a grant of paddy was made to the 99...... Its date may be about 860.

**Nittimârga II.**

74. An inscription of this king (Plate III) was found on a stone forming one of the steps of the canal in front of the Ganapati temple at Tâlkaḍu. The letters are worn on the right side at the bottom of the stone. It records that while Nittimârga-Permanadigal was ruling the earth, in the S'aka year 857, the year Vijaya, (i.e., A.D. 933), in the month of Āśvayuja, the mahâ-nâgara of Tâlkaḍu, Pâjata-vasanta Manchâyya and the Twenty-five, having paid money for the repair of the tank, received bitturâja. The Nittimârga of this epigraph is Ercyappa, son of Bûtuge. Another inscription found on the sluice of the tank at Algoḍa, T.-Narsipur Taluk, probably belongs to the same reign. It records that during the reign of Satyavâkya Permanâdi Gûvindara's peryede Châmmâdayya built the sluice, and ends thus—May there be longevity and prosperity; may all be well. But it may be objected that the king's name does not occur here at all. As Channarâypatna 251, which applies the title Satyavâkya-Permanadigal to Ercyappa, mentions a Gûvindara under him, who may be identical with the one in the present record, the latter has been assigned to that king. T.-Narsipur 69, found at the same place, mentions a Gûvinda, who was a contemporary of Mârasimha, and a Châmmâda, his grandson. From this it may naturally be concluded that the king meant was Râshamalla Satyavâkya Permanâdi IV. But it is not likely that Gûvinda's grandson would be mentioned as his peryede.

75. A few other inscriptions which, judging from their palæography, appear to belong to the Ganga period, may also be noticed here. On a pillar near the tank at Algoḍa, T.-Narsipur Taluk, is an inscription, dated in A.D. 992, which records a grant by Mâcha-gûvinda. An inscription on the gômukha of the image of the village goddess Dubbalamma in a temple to the north of Mûgûr, T.-Narsipur Taluk, says that it was caused to be made by Chingidgâya-Mâlakka. Another at Mûgûr (T.-Narsipur 88), now correctly copied, is a Jainâ epigraph. It records that Ami [ta]bbê-kantiyâl, senior disciple of Tôyâbbê-kantiyar of Sivâlayya's bosadi at Mûgûr who was endowed with all the ascetic qualities, expired by the rites of cailêkhana, and that her disciple Ayvabhê-kantiyar set up the stone. Two more records near a Bel tree in the prâkara of the Mahâbâlêsvâra temple on the Châmându Hill near Mysore, which also appear to be Jainâ epigraphs, record the death of some women and the setting up of the memorial stones. The place is named Mâbbalâ-tirtha. In Mysore 16, of 1127, it is called Marbala-tirtha. The present name Mahâbala is very likely an adaptation of the old name Mabbela or Marbala. The epigraphs bear testimony to the antiquity of the place.

**The Cholas.**

76. A number of records of the Chola dynasty was copied at Tâlkaḍu, Tadimâlëngi and Bûmpûr Agrabhâra near Seringapatam. Those copied at Tâlkaḍu are all fragmentary as the stones which contain them have been removed from ruined temples and put to various uses or have been brought from other places and built into temples at the time of their renovation. Some are printed inscriptions which have now been corrected and completed by a comparison with the originals. Most of the epigraphs are in Tamil, only a few being in Kannada. One of them has the Tamil introduction written in Kannada characters. For other instances of such records see para 67 of my *Report* for 1910.

**Rûjârajâ.**

77. Three records of this king, two of them fragmentary, were copied at Tadimâlëngi near Tâlkaḍu. All of them are engraved on the basement of the Jâmarâdana temple, which they call Iravikulâmâppika-Vînâgar, Vînâgar being the Tamil form of Vîshnu, a temple of Vishnu. They include T.-Narsipur 35 which
has now been corrected and completed. This record appears to be dated in the 20th year of Rājarāja's reign (i.e., A.D. 1004); the others also may be of about the same period. After the usual historical introduction in which the destruction by the king of the ships at Kāndaḻur-Sālai and his conquests of Vengai-nādu, Gangapāḍi, Nuḻambapāḍi, Tadgāvali, Kudamalai-nādu, Kōllam, Kalingam, Ila-mangalam and the Iraṭṭapāḍi Seven-and-a-half lakh country are mentioned, T.-Narsipur 36 proceeds to say that in the 20th year of the reign of Śri-Kōḻ-Paragsāriṇarvanam alisos śri-Rājaṟa.jarā-Dēvar, Vaśāva-ṉāduvanan and other citizens of Māyilangai in Idaī-nādu on the southern bank (of the Cauvvery) of...pāḍi, having received 100 kālanjū of gold from the temple treasury out of the pon that had been paid from the treasury of Periyā-Kundavai-āḻvār to provide for the daily services in the temple of the god Iravikulamāṇikkā-Vippagārāḻvar of the place, sold certain lands of their village to the temple. Periyā-Kundavai-āḻvār was the older sister of Rājarāja. She is called Periyā (senior) to distinguish her from Rājarāja's daughter who had also the same name. Bāvikulomāṇikkā was probably one of the titles of Rājarāja. Another epigraph records a similar sale of 1/2 eṇī of land to the same temple by Irugamaṇiyan and other citizens of Mādeva-chchatuppēdimangalam, who had also received 100 kālanjū of gold from the temple treasury. This sale-deed was written by the village accountant Dēvan Karilī and was placed under the protection of the Sirvaishnavas. The mention of Sirvaishnavas in this old record, engraved long before the birth of Rāmānujaḻcharīya, is of some interest, in view of the remarks made by some scholars that the Sirvaishnavas came into existence only after his time. The third inscription tells us that the citizens of Jananāthapura in Idaį-nādu granted one eṇī of land to the same temple to provide for the daily services. This was written by the village accountant Veḷādevaiyan.

Rājēndra-Odhā I.

78. Two fragmentary inscriptions of this king were copied at Talkad and Tadāmālīngi. T.-Narsipur 29, 34 and 38 have also been correctly copied. No. 29, which is at Vijayaṉādu near Talkad, has the usual Tamil introduction written in Kannada characters and is dated in the 6th year of the king's reign (A.D. 1017). The introduction generally gives a list of the king's conquests, which are added to as the regnal years advance. The present inscription, being dated in the 6th year, gives a small list, namely, Idaītirma-nādu, Vanavāsi, Kolippākkai, Māḻinkudakkam and Ila-mangalam. It records that in the 6th year of the reign of Kōḻ-Paragāsāriṇarvanam alisos śri-Rājaṟa.jarā-Pennamāṇa the gaṇaḻagai of Kṛivaṉmāgāra made a grant of land. No. 34 at Tadāmālīngi, dated in the 10th year (1021), adds a few more conquests, namely, many islands in the sea and the Iraṭṭapāḍi Seven-and-a-half lakh country. It tells us that, in order to provide for a servant to look after the flower-garden of the god Iravikulamāṇikkā-Vippagārāḻvar of Māyilangai alisos Janaṇāthapura in Idaį-nādu on the southern bank (of the Cauvvery) of Gangapāḍi alisos Muḏigonda-Sōla-mangalam, Kuravaṉ Uḷaḻandān alisos Iraṭṭendrā-Sōla-Jaya-mūṟāḻvān, the general of the king's great city, deposited 10 kālanjū of gold with the citizens of the place, who pledged themselves to carry out the wishes of the donor for as long as the sun and moon endure. The charity was placed under the protection of the Sirvaishnavas. No. 38, also at Tadāmālīngi, which is dated in the 31st year (1042), gives these further conquests: - Chakragōtaṉam, Maduraṉ-mangalam, Nāṉmaṇikōṇai, Panjappálai, Māṉum-dēsam, Oṭṭa-vaṉhāiyam, Koṟalai-nādu, Tāṉḻubuttai, Dākkana-Lāḏum, Vaiṉgāl-dēsam, Uṭṭa-Lāḏum, Gangaṉ, Vijaiyam, Paṉṇai, Māḷaiyṉṟ, Māḻiyūṟ, Ilangaiṉnaṉ, Māṉ-Pappāḷam, Mēvillāngam, Vaḷaiṉṉandāṉ, Takkāḷam, Māṉdaiṅianam, Ilāmuri-dēsam, Mā-Nakkaṉaiṉ and Kīḍāṟam. The inscription records that the citizens of Janaṇāthapura in Idaį-nādu of Gangaṉondra-Sōla-valanādu in Muḏigonda-Sōla-mangalam made a grant of land for the god Suttamāḻvāṟum-udaiyar Mahādeva of their village. Of the new inscriptions, a fragment copied at Tarukkitipāḷa at Talkad, which mentions one of the later conquests, namely, Ilāmuri-dēsam, appears to record a grant of land by Mādeva and others. The remaining record, found on the north and west bases of the Janārdana temple at Tadāmālīngi, though dated in the 24th year of the king's reign, contains itself with giving only two of his conquests. It has a short introduction like Kōḻar III and 1496 and Hoskote 142, and states that in the 24th year of the reign of Kōḻ-Paragsāriṇarvanam alisos śri-virā-Rājaṟa.jarā-Sōla-Dēvar, who took [the East country], Gangaṉ and Kāḻāram, Uttama-Sōla...raiyain deposited with the citizens
of Jananāṭhapura 3 Muṅgonda-Sōlan māṭhū in favor of the god Irvikulamāṁike-Viṅgaṅgadāryā of the same village and that the citizens pledged themselves to apply the interest on the sum to providing special offerings of rice for the god during the festival in the month of Pānguni. This grant appears to have been made by order of the queen. The record ends thus—May Śrīvāsanaṇaḥ protect this charity.

79. To the same reign may belong 3 Kannada inscriptions, dated A. D. 1014, which are engraved on the basement of the Narasimha temple at Mārehalli near Mālvali. One of them on the south base records that in the Sāka year 986, the year Aćanda, Puliyaṃavya’s son Basavaya of Ballûr made a grant of 10 kolaga of wet land to provide for the burning of a perpetual lamp before the god of Rājaśraya-Viṅgagā. Another on the north base records a grant of 8 kolaga of wet land by Dāvyaya’s Kiriya-Nāravāna to provide for offerings of rice for the same god. It is worthy of note that the Tamil word tiruv-āmudū is used for offerings of rice. The third inscription, also on the north base, whose beginning is built into, merely gives the details of the date of the god’s annual festival. It says that the festival of Rājaśraya-Viṅgāgarat-tālvār falls on the 5th lunar day of the bright fortnight in the month of Pāluṅga of the year Pramādha, occurring in the last twenty of the cycle of 60 years and corresponding with the Sāka year 935. Further details given are Rāhuṇi-nakshatra and Kumbha-lagna. As Rājaśraya was a title of Rājarāja, we may perhaps suppose that the temple was built by, or during the reign of, Rājarāja (985-1012). The details given of the date of the festival appear to indicate that it was celebrated for the first time in that year. Two other points in this record deserve some notice. One is the expression añdhana-citsīya, meaning “the last twenty of the cycle of 60 years.” The cycle is divided into 3 parts of 20 years each, aṭtama or the first, mohiyama or the middle and añdhana or the last, the word bīṣe, a tadbhara form of the Sanskrit vīṣa, being added to each. These divisions are taught in the indigenous schools even now and it is of some interest to know that the divisions with the names were also in vogue 900 years ago. The same remark applies to the incorrect form of the name of the year, the conjunctive particle ohā being added on to it.

Rājaḥdhrāja.

80. Three fragmentary inscriptions of this king were found on stones built into Dāśikere Oḍḍu to the east of Takkad and on stones lying in front of Tammāḍ Channabasavaya’s house in the new village. They give only a portion of the historical introduction with gaps in the middle and one of them mentions a Vasavāḷetṭi of Rājarājapura or Takkad. Rājadhrāja’s records have a very long introduction giving details of his conquests and other doings. The incidents mentioned in the fragments now copied are—the cutting off on the battle-field of the head of Māhābarana, one among the three kings of the South (the Pāṇḍyas); the chasing away to Mallaṇyōr of Sūndara-Pāṇḍiyam; the killing of the king of Vaiṣṇu; the destruction of the army of Aḥavammal, which was led by Gauḍapaya and other generals; and the performance of the horse-sacrifice. The date of these records may be about 1050.

Kulottunga-Chōda 1.

81. A Tamil inscription of this king was copied at Bommūr Agraḥāra near Sairangapata. It is dated in the 36th year of his reign (A.D. 1102) and records that Pōmaṇ Irāman alītus Virūdrāṅkunayakara-mārayan repaired the breach of a tank at Sīrīya Kalaśattapādī alītus Vāsavanādēvī-chāitarāḍhāvāngamūlam in Idateṁarai-nāḍu, which was governed by Kulottunga-Sōloan mandaśa Vaiṅa...It is also added that the breach had continued for many years without anybody coming forward to repair it. A few Tamil fragments at the mahādhrara of the Vaiṅyēvara temple at Takkad mention this king’s name and appear to record a grant of land by the merchants of some place. Two more fragments at Tarmuktiṭpūḷa to the east of Takkad, which record a grant of land for the god Rājarājēwaram-uḍaḷvar, may belong to the same reign. The same may be the case with two inscriptions on two pillars in the Janāḍhara temple at Tādīmāḷinga, which tell us that the pillars were gifts from Alagaγaṇa Viṇgamūddar’s son Aṭṭa-gamāmnand and Pṛṇīlīś Nāvarkāmnud’s son Viṇγamāmnand, both residents of Mūgūr alītus Madurāntakaśolanaḷḷar in Idateṁarai alītus Periya-nāḍu. We learn from the last two epigraphs that Mūgūr was known as Madurāntakaśolanaḷḷar in the Chola period.
82. Of the inscriptions copied during the year, a very large number belongs to the Hoysala kings. These begin in the reign of Vishnuvardhana and end in the reign of Ballāla III, covering a period of nearly 225 years from 1117 to 1341. Some of them supply interesting information with regard to certain localities in the State. A few printed inscriptions, now corrected and completed, will also be noticed under this section.

Vishnuvardhana.

83. There are several records of this king. One of them, found on the newly excavated basement of the Kirtinārāyana temple at Talkud, is of great historical importance as it refers to the consecration of the temple by Vishnuvardhana after rooting out Adiyāmān, the Chola Viceroy, and taking possession of Talkud. It is a long Tamil inscription in 2 lines running over the south, east and north bases; and just below it there is another inscription of Ballāla II, dated in 1173, the year of his coronation. Both the records appear to have been put on stone in that year, since the first inscription, though it gives 1117 as the date of setting up the god, brings down the genealogy up to Ballāla II. After obeisance to Kēśava, the record gives in Sanskrit verses the usual account of the rise of the Hoysalas. Then Vinayāditya is mentioned. To him and his senior queen Kīlaiyabbē was born Irai-yanga, whose son was Vishnu-Dēva. Of the latter it is stated that he was keenly interested in the discussions of the learned and in Bhrātra-vidya. His son was Narasimha-Dēva. To the maḥā-mahālista-vāra, Tribhuvanamalla, capturer of Tālaikādū Kongu Nangili Koyārrūr Uchchangī Vanavāsi and Pānangal with Pērurāl as the boundary, Bhujabala-Vira-Ganga-pratāpa-Hoysala Narasimha-Dēvar and Echchala-Dēviyār alias Paṭa-mahādeviyār was born śrı-vira-Vallāla-Dēvan. After this preface the titles of Vishnuvardhana are given thus—entitled to the band of five chief instruments, maḥā-mahālista-vāra, lord of the excellent city of Dvāravati, ornament of the Yādava race, a Nārāyaṇa among maṇḍalikās, hunter of maṇḍalikās, crest-jewel of maṇḍalikās, king of the hill chiefs, champion over the Maṇḍapās, and owner of boons from Vāsantikā-lēvi of Sāsakapura. Then comes a good Sanskrit verse in which by a pun on the words a reference is made to his incursions into the Chola and the Chālukya dominions. The verse runs thus:

siṭhikṣuṇaṃ Kāṇekhaṃ gaṅgaraṃ kuntalanaṃ iṣṭa-mahīlām
anubhavasi tvam Viṣṇo nāśkaṇṭakam ēva kathaya katham∂

The epigraph then records that the maḥā-mahālista-vāra, Tribhuvanamalla, capturer of Tālaikādū Kongu Nangili Koyārrūr Uchchangī Vanavāsi Pānangal Pulikirai Veḷvala Palaśgāla Veḷakkarīrama with Pērurāl as the boundary, Bhujabala-Vira-Ganga-pratāpa-Vishnuvardhana-Poṣaya-Dēvar—on the 13th lunar day of the bright fortnight in the month of Mārgēli of the year Hēmālambi, on a Friday, under the asterism Viṣākuha—having rooted out Adiyāmān and taken possession of Tālaikādū, set up the god Kirtinārāyana and granted, with pouring of water, 4 villages besides the city of Talkud and a tank with the areca gardens below it to provide for the services in the temple. We thus learn that Vishnuvardhana set up Kirtinārāyana at Talkud in A. D. 1117, the same year in which he set up Vijayinārāyana at Belur. According to tradition he set up 5 images of Nārāyaṇa at different places (see para 22). Hitherto we had epigraphical evidence in support of the tradition with regard to Belur. The present record confirms the tradition with regard to Talkud also.

84. An inscription at the Kanneswara temple at Kunnambāḍi (Krishnarakṣapete 31), which has now been correctly copied, says that on hearing from his maḥā-pradāhāva daṇḍanaṅgaka Lingapyya and others that a grant had been made to the temple by Kannara-Dēva, Vishnuvardhana confirmed the grant in A. D. 1118 to last as long as the sun and moon. The temple is called Kanneswara in another inscription at the place, which is dated in 1144. I venture to think that the Kannara-Dēva of this epigraph is the Raṣṭārakūṭa king Krisna I, and that the Kannēsvara temple mentioned in the Kaḍha plates (Gubbi 61) as having been built by Krisna I, is no other than the temple at Kunnambāḍi. If so, we need no longer assume that the temple built by Krisna I has entirely disappeared or that its original name was forgotten and exchanged for another (Epigraphia Indica, IV, 337). A close
examination of another inscription in the anuranga of the Nārāyaṇaśvāmī temple at Melkote (Seringapatam 93) disclosed the important fact that the temple went back to the time of Vishnuvardhana. The record tells us that the mahā-prādhana Ḥeṣagadu Surigeya Nāgīdēvaṇa made a grant for the god. From an inscription at Tōmpur (see my Report for 1908, para 38) we learn that the same man built the front mārvapa of the temple of the goddess there by order of Vishnuvardhana. Though tradition has it that Rāmānujāchārya built the temple at Melkote with the help of Vishnuvardhana, no inscription of that king's time had hitherto been found there, the oldest inscription hitherto known being one of Mādappa-dāmpyāka, a general of Ballāla III, dated A.D. 1312 (see my Report for 1907, para 24). The present inscription may therefore be taken to confirm in a way the tradition about the connection of Vishnuvardhana and Rāmānujāchārya with Melkote.

83. Of the other inscriptions of this king, a virūgal at Sunkātōndār, Seringapatam Taluk, records that during the rule of the mahānāyakas evaṃ Hoysala-Dēva, Māragavada killed many and fell in the battle of Hiriyā,..., and that a kōdiṇge was granted to his wife Sōравve. A Tamil epigraph on the inner wall of the Kirtinārāyana temple at Talkad, dated 1141, says that while (with usual titles) Bhujabadha-Vira-Ganga Poyṣaṇa-Dēva was pleased to rule the earth, Tiruvaramattalaiikkol Petti Variandarumperumāl alias Kirtinarāyana-talaiikkol, a female servant of the temple, was granted certain honors in the temple for having presented a gold image of the goddess to be fixed on the breast of the god. Another inscription on a pillar of the same temple records that 500 kudi of land were purchased from Mandalaśūvāmī of the city and presented to the temple for a flower garden by Vālendarumperumāl Talaiikkol, who was apparently identical with the one mentioned above. A Tamil inscription on the basement of the Narasimha temple at Mārēchāllī, Malavallī Taluk, which is dated in the cyclic year Vībhava, i.e., A.D. 1148, records the grant by Vishnuvardhana of the village Gōnjanārī in Vādacarai-nādu for the god Śingappurumāl of Jātigrāma. It is added that the grant includes all that is mentioned in a former inscription within the four boundaries of the village. The introductory portion has a few of the Sanskrit verses of the Talkad inscription (para 88), but they are given piecemeal in a confused order. Among the king's titles are given—a Yuddhiṣṭhīra of the Kali age, illuminator of the Hoysala race, worshipper of the lotus feet of Vāsantikādevī, a moon to the ocean of the Hoysala lineage, ?Śambha-pratihārī, a terror to enemies and a patron of the Brahmans; and among his conquests—Kuḍḍugā, Kōlfāla, Pururī and Vānibhadra. The inscription ends thus—
    1, Vishnu-Dēva, will bow my head to him who protects this charity. The date 1148 does not fall, however, within the reign of Vishnuvardhana, if we accept 1141 as the date of his death. But there are several other inscriptions of his which bear dates later than 1141, e.g., Nāgamangai 100, 1145; Kadur 34, 1148; and Hassan 65, 1149. From the present inscription we learn that Jātigrāma was the old name of Mārēchāllī.

To the same reign may also belong another Tamil inscription on the wall of the Mallikārjuna temple at Tāḍāmālīngi near Talkad, which appears to be dated in 1117 and records that Nēhilāvūdayān Gaṇavarī, the paṇṭarav undone of Māyilangai, deposited with the Śiva-Brahmamas of the temple of Sūttamallīśvarā-udāiyrār at Māyilangai atīs Jāmanāţhāpum in Periyāṇāḍu atīs Idai-nādu a gauḍānum with the condition that the interest on the sum should be utilized for burning a perpetual lamp before the god; and an epigraph in the Lakshminārāyana temple at Ad̐uγur near Halebid which records a grant for the god by Eṣyamangas and Echalaḍe.[i]

Nārasimha I.

86. There are one or two records which fall within the reign of this king, though his name is not mentioned in them. One of them, on the newly excavated base of the Kirtinarāyana temple at Talkad, dated in 1160, says that during the rule of Bhujabadha-Vira-Ganga-Poyṣaṇa-Kēḷāḷi-Rāya, sandhiyakoti Sōmillāma's brother (name gone), having purchased [some lands] from the gaṇugal of Kūrīnagara, granted the same for feeding Brahmanas. The titles applied to Kēḷāḷi-Rāya are—disperser of hostile chiefs, champion over jāngali-maṇnapās (? assembles chiefs), a Śidotaka on the battle-field, an incarnation of Vīrā (i.e., Virabhadra), lord of Kāvēri, worshipper of the feet of the god Rāmanātha and vanquisher of hostile armies. A Tamil inscription on the outer wall of the Mallikārjuna temple at Arch. 1911-12
Tanjumalangi near Talkad, which appears to be dated 1144, mentions the deposit of a certain sum of money with the worshipper of the temple, the interest on which was to be utilised for the maintenance of a perpetual lamp. Another epigraph on the wall of the Iśvara temple at Anekonda near Davangere (para 43) mentions one of the sculptors who built the temple together with his title. The sculptor was Bābāyā’s son Bavāyā and his title Sarasvatigadāsī. He appears to have had a great deal to do with the construction of the temple as his name also occurs in another inscription at the same place (Davangere 7). He may be identical with the sculptor Sarasvatidāsa, praised as unrivalled in the world in one of the inscriptions at Halebid (last year’s Report, para 100).

Ballāla II.

87. A large number of the inscriptions of this king, both in Kannada and Tamil, was copied during the year. The earliest of them, dated in 1173, is a Tamil epigraph on the newly excavated base of the Kṛṣṇarāyanapa temple at Talkad, engraved below the inscription recording the consecration of the god by Vishnuvar- dhana (see para 83). It tells us that the māhāmandālēvara, Tribhuvanamalla, capturer of Tālaikkāḍu Kongu Nangili Koyāyūr Uchchhangi Vasavāsi and Pānangal with Perurap as the boundary, Bhujabala-Vira-Ganga, unassisted hero, Sānivārsidhi, Giridurgamalla, Rāma in firmness of character, pratapa-Poyāla-vira-Vallāla-Dēva, on the day of his coronation in the month of Sāravāṇa of the year Vijaya, granted, with pouring of water, exempt from all imposts, the village of Tāmarudūr in Padināḍu for the god Kṛṣṇarāyanapa. Tāmarudūr appears to be identical with the modern Yaṅadūr. An inscription at Akkūr near Talkad (T.-Narsipur 92), now fully copied, records the grant of the tax on oilmills by Bācheya-nāyaka and others for the god Chōlapāndyévāra of Akkūr in 1179 during the rule of Ballala II. A Tamil one in Doddāna’s field at Bēṭṭahalli near Talkad, dated 1179, states that in the same reign, when Māchāya-nāyaka was the governor, Pergadi Vaičchapa and Trāmāyā made a grant for the god Mulikārjuna on the hill. Another in front of the Mahālingāvāra temple at Surgūr, Malvallī Taluk, tells us that when (which usual titles) Ballāla-Dēva was ruling the earth from his residence at Dōrasamandra, by order of the māhā-pradēhāna, sarrūdhikāri, māhā-pragāhā, bāhvatōra-nīgāhikīpati, Hirīya (senior) dānaṅnāyaka Lakumarayya, Hēbādājigāyāya made a grant in 1180 for the maintenance of a perpetual lamp in the Amritēvāra temple at Saragūr. Another on the ruined site of the Cennigārāya temple at Hāleyūr, Tarikere Taluk, is of some interest as it gives the origin of the town Tarikere. It informs us that in the agrohāra of Amāriyātivipura asā Tariyakere brought into existence by the māhāpradēhāna Lakamarasandandanayaka, Hēggaḍe Vijayāditya-dēva, the prakāhu of Tarikere, and his wife Hēggaḍi Dēhavō built a temple and set up the god Prassamakēśa in A. D. 1180; and that on their application to the māhājanas of Tarikere to provide for offerings, festivals, servants and repairs of the temple, the 102 māhājanas of the place made various grants to the temple. The grants include one of Ballāla II, being a permanent money grant of 7 gachchāwan. The descent of Vijayāditya is given thus.—Mādhava-rāya; his son, Viśvāmitra; his son, Kālidāsa-vibhū; his son, Pampa; his son Roudra; his son, Nārāyana; his son, Sarōjasukha i.e., Shripa; his son, Mādrāja; his wife, Mallikābo; their son, Vijaya-aditya. The Lakmassa of this record is the same as the one mentioned above. There are also six more Tamil inscriptions of this reign in the Kṛṣṇarāyanapa temple at Talkad, 4 on pillars and 2 on the newly excavated base. One of them, dated 1183, records a grant, on the occasion of a solar eclipse, of certain quantities of rice to Bhuratālāyān, Tīrumārāyaṇapātan and others. Another, of about the same date, mentions a deposit of 4 gachchāwan with the condition that the interest on the sum should be utilised for supplying garlands for the god Kṛṣṇarāyanapa of Tālaikkāḍu asā Rājārājapura. A further grant to provide for special offerings of rice for the same god by the wife of some Pergadiyār is also mentioned at the close. Two more, of the same date, record grants for the same god by Dāmodara-nāyakan and the oilmongers of Talkad. The fifth tells us that Pergadi-māman made a grant of 2 nāti of rice and 2 pon for a servant to look after the flower garden of the goddess situated to the north-west of the temple; and the last, dated 1208, says that Sītāiyādāi’s daughter Nāchehiyālāvār, a dancing girl of the temple, presented a big metal lamp-stand and paid into the temple treasury 3 gachchāwan for the permanent maintenance of the lamp.
88. Among other inscriptions, a Tamil one on the basement of the pavagarika of the Ranganathath temple at Serupapatnam, dated in 1210, is of some importance as it affords evidence of the existence of the temple before this date, the earliest of the hitherto known records taking us back to only about 1490. After an introductory Sanskrit stanza in praise of the god Ranganathath, the epigraph records that, when the refuge of the whole world, favorite of earth and fortune, maharajahdrhira paramesvara parama-bhattarakar, lord of the excellent city of Dwarka, sun in the sky of the Yativama family, crest-jewel of retribution, king of the hill chiefs, champion over the Malapras, terrible to warriors, fierce in war, a Rama in wielding the bow, sole warrior, unassisted hero, S'annvaramidhi, Giridurgamall, a Rama in firmness of character, nisanka-pratapachakravarti sri-Vishnuvachana-Poysa-sri-vira-Vallada-Dever was pleased to rule the earth, Varadurum-paramul of the Kaysapa-gotra, son of Tiruvurangam-adaiyand Kalpakuqondal and grandson of Narayanan of Tooppaikodu S'iriva...mangalam, having purchased Chaturmakhanarayana-chchaturvedimagal, which was a brahmapura belonging to the bhattap of Tiruvuranga-narayana-chchaturvedimagal, and divided it into 65 critiis, granted 33 of them to 88 persons as Ajiippuramul-param. Another on a pillar near the tank at Betthalli near Talkad, of about the same date, tells us that the citizens of Talakakadu alias Rajarajapuram in Vedavari-nadu of Rajendra S'ola-valanadu in Madigoua-S'ola-mangal, having received full payment in gold from Kajamurai Pajavasuvari, granted to him, as a kudugati, the tank at Vettanpalli together with the wet lands below it, by his and his posterity for as long as the moon and the sun endure. Then follow names of witnesses. A third on the outer wall of the Patalesvara temple at Talkad, dated 1206, appears to record a grant of land by Mayidevan to Kutapan, son of Gangadaradaver and grandson of Ravaudupa-madiyar, the sthavanapati of the temple of Rajarajisvaram-udaiyar at Talakakadu alias Rajarajapuram. A number of the temple records was found on the base of the Sammavara temple at Sivasaamudram. A few of these, which have been pieced together, inform us that during the rule of Ballaia II Karkudikkattun built the Utanamudsivara, Tillaiyavusivara and Tillakaattavangu temples at Madigoua-S'olapuram alias Desi-uyakkonda-S'ola-pattanam and made grants of land to the same. A few other fragments record grants to the same temples by other individuals. A fragmentary virapal at Chittajanallali, Krishnarapete Taluk, mentions a mahaprajahdus surudakkari S'irkaranadala-Haggada, the name being defaced. The reference is no doubt to Ereyana, a general of Ballaia II, who is mentioned with the same epithet in an inscription at Tonvur (see my Report for 1908, para 42), only a few miles from Chittajanallali. The labels giving the names of sculptors in the ceilings of the mahapramapda of the Amritesvara temple at Amrupura, Tarikere Taluk, which have been referred to in para 45, may also be noticed here, as their period must be about A. D. 1190, the year in which, according to Tarikere 43, the temple was built by Amita-dandaayaka, a general of Ballaia II. They are 15 in number, the sculptors named being (1) Malitrama, (2) Mal, (3) Malaya, (4) Padumama, (5) Subujag, (6) Baluga, (7) Padumaya and (8) Mulana. The first and second names occur in 4 places each and the others only once. We are already familiar with the name Malitrama, which occurs below figures in the temples at Nuggehalli, Somanathapur and Javagal (last year's Report, para 105). The Malitrama of the Amritesvara temple (1196) was apparently the grandfather of his namesake who worked at the temples mentioned above which belong to the middle of the 13th century. The 8th name, Mulana, is engraved in Nagari characters below a figure in the top parapet over the south entrance. Two more records—a Tamil one near Kajurikatte at Betthallali near Talkad, recording the grant of a village to a guru named Vagisvara-davar by Kalkudiki-kuttan; and a virapal at the entrance to the Anjanya temple at Davungere, which appears to be dated in 1203 and records a grant of land to the son of a man who died during a cattle raid, by Vannakoti-dava, the senior sthavanapati and acharya of the Pangisvari temple—may also belong to the same reign.

Narasingha II.

89. There are two inscriptions of this reign, one copied at the Haribhavara temple, Harinar, and the other at the Kirtinarayan temple, Talkad. The former is a small record telling us that the Haribhavara temple was caused to be built by the mahapradhana Polaluva-mahama. The same fact is stated at great
length in another inscription at the place, Davangere i.e., dated A. D. 1224. Polaluru was a general of Nārasimha II. The inscription at Takkal is T-Narsipur 3, which has now been correctly copied. It consists of two fine Sanskrit verses with an introductory note stating that they were the composition of a poet named Saravati-kanthabharana-dāva. It will thus be seen that there is nothing here to support the theory of the derivation of the word Kurnāḍa from the Sanskrit words kurnā and apa. Of the two verses, the first is in praise of Ballāla II and the second, in praise of his son Nārasimha II. The first verse says:—Formerly the birth of tigers was in the mountain caves, but, after Ballāla was born, in the breasts of kings. The meaning is that during Ballāla's time hostile kings were always afraid of the tiger, which was the Hoyala emblem. The epigraph is no doubt a contemporary record. It is to be regretted, however, that its first line is rendered purely illegible by a later unfinished Kannada inscription being engraved on it. A Tamil inscription on the wall of the Hanumantēvara temple at Banur, dated 1228, which records a grant for the god Hanumēsvaram-udayār, and a Kannada one at Haleyr near Tarikere, also dated 1228, which registers a grant by Tiruvannar for the god Prasannakēśava of Amarāvatipura alias Tarjyakere, may perhaps be assigned to the same reign.

Somēśvara.

90. Of the records of this king, a Tamil one on the newly excavated base of the Kirtinarāyana temple at Takkal, dated 1259, tells us that M职能mibhi Gōvinda-nayukkar deposited 7 gojāvasa with the gīnamādas of S'iruvippuggar for the maintenance of a perpetual lamp in the Kirtinarāyana temple. Another near the Badavēsvar temple at Kannuli, Malvalli Taluk, which is dated 1251, records that Bidiyara Malla-guvudha and others of Emmadur, having assembled, made some grant to the bangle-seller Malli-setti alias Hisayappa for having converted their village into a town. The villagers had to pay 62 gojāva in the year Ananda, i.e., 1254 and afterwards only the taxes attpa and anyāga. The grant was written by śudhaśv Gōpaya. The meaning of the record is not quite clear. It looks as if people willingly taxed themselves for municipal purposes so far back as the middle of the 13th century. It is curious that the Tamil expressions naṇja, puṇja and nāldé-páli occur in this Kannada epigraph. To the same reign may belong 3 viragalas at Kalyānur near Takkal, all of which appear to be dated in 1241. Among records of this class, these are rather peculiar in their brevity and lack of details. One of them merely states that it is Allōja's viragal; another tells us that it is the viragal of Māroja, who was a terror to death itself (maravat-bhagyamuke; while the third informs us that the second lunar day of the dark fortnight in Aśvayuja of the year Phava was the day on which Ballāla fell fighting in the battle of Mālandi-Māvinahal. An inscription on the doorway of the south mūravaram entrance of the Hariravēvara temple at Harihar, which appears to be dated in 1244 and records a grant by Immači Chaladanka A'dimmalla-setti for the supply of garlands of flowers and tulasi for the god Harihar, may also be of the same reign.

Nārasimha III.

91. There are several inscriptions of this king. One of them on a stone at the east end of the tank at Halebid is of some interest as referring to a lawsuit and its decision by the king. It states that Dēvanā sold a house site to Bhangāri A'diyanna in the 1251; and that subsequently his sons Nāganna and Sōvanna, not knowing this, wanted to take possession of the site, whereupon the case went up to Nārasimha-Dēvarasa, who told them that they were in justice bound to carry out the wishes of their father and decided the case in favor of the other party. Another inscription on the base of the Narasimha temple at Mārehalli near Malvalli, which appears to be dated 1259, records a grant of land by Nārasimha-Dēva to the goldsmith Kālīji for having done some gold work. Another on the newly excavated base of the Kirtinarāyana temple at Takkal, dated 1270, says that Tilaiyappan, grandson of Mukkudai (triple umbrella) Udāya-gāmunḍan of Hāmarudrī in Pādimād, a village endowed to the Kirtinarāyana temple, made some grant for the god. Ballāla II granted this village to the temple on the day of his coronation para 87. Another Tamil inscription at Takkal, T-Narsipur 25, which has now been fully copied, records that during the rule of Nārasimha-Dēvan the sthānāpati of the 5 māthas at Takkal granted, with pouring of water, the village Mahā-
mēruvidānagālā to provide for the expenses of a festival in the temple of Bājārājāpuraṁ-udāya at Talaikkādu alīs Bājārājāpuram, and also the village Mānālipālli for conducting the procession of the same god in a palankee. The epigraph concludes with the statement that he who violates the charity shall be looked upon as a traitor to the king and to the two samayus or conventions. Another at Māgūr, T.-Narsipur 75, which has also been correctly copied: tells us that, while Dāsaṇātha was ruling Kumārana-nādu alīs Tārēnādu and Sankāṇa Vijayaṁa of Mōgūr in Hītiyamūdu was the governor, the prāhūs of Mōgūr and all the gavadaṇgal agreed among themselves to make their village into a town and establish a samthe or weekly market in it and gave a sādana to the new town. Those who built houses in the new town were exempted from the payment of taxes during the first year and in the case of outsiders the exemption was continued for two years. This may be taken as an instance of local self-government in the 18th century.

92. Of other records of this reign, a Tamil one on the base of the Nārāyana temple at Mōgūr, T.-Narsipur Taluk, records a money grant by Sāṅgaṇaṇ, apparently the Sankāṇa of the above record, to the temple. Another at the same place, dated 1279, tells us that when (with usual titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establisher of the Chōla kingdom, raiser up of the Pāṇḍya-kula, the uṭhya-pratāpa-chakravarti Hōysaḷa-bhujabalavira-Nārāsimha-Dēva was ruling the earth, and when Bō-mmēnā-damāyaka and Rēchaya-damāyaka, younger brothers of the adamantine cagge to the fugitives, the unshaken warrior, sandhānagratē Hariharā-Sōvāma-damāyaka, were governing Kumārana-nādu alīs Tārēnādu, Bō-mmēnā-gavūndā's son Dēṭi-gavūndā of Mōgūr, who was the mahā-pradhana of Hītiyamūdu and ruler of Alagaya-nādu, and all the prājā-gavandaṇgal made a grant of certain taxes for the god Alagaperumal of the Vishnu-ṛpa at Mōgūr. Another at Kāvēripura, T.-Narsipur 30, now fully copied, appears to record that on a representation made in 1288 by the mahā-pradhana that the officers of Hōysaḷa-dēva levied taxes on a surumānyā village, the king was pleased to renew the grant and had it engraved on stone, affixing his own signature, Madapprollo-gavūndā, to it. The inscription also refers to a former grant by the mahā-pradhana Kumāra-ṛpa-Kētaya-damāyaka, who was a celebrated general under Nārāsimha III. An inscription on the wall of the Hānūntēsvara temple at Bānnur, which appears to be dated in 1259, states that Pāmāmmēndā-hēggade presented a metal lamp-stand to the Hānūntēsvara temple at Bānniūr and deposited with Gōnīyajīya Paradeśiyappē's son Ukkalajīyamōdūbhava, the shāhānka of the temple, 3 gādēva with the condition that the interest on the sum, at the rate of a ḍōga per pur, should be utilised for maintaining the lamp. The weight of the lamp presented is given as 100 phala. A few inscriptions at the Hariharāvēya temple, Hariharā, which appear to be dated 1261, 1265 and 1273 and record money grants by Bō-mmēndā, Tipparasa's daughter Uḍāvēi and Viṭthamā of Kuppagedē for the supply of garlands of flowers and tūṣāi for the god Hariharā, may belong to the same reign.

Ballāla III.

93. Of the inscriptions of this king, a virugal at Chitānhalī, Krishnarājapē tē Taluk, dated 1303, states that in a battle between Sōmēya-damāyaka of Bematāra kalu and Lenkampēla of Holalakēre, Sāyāṇa, the bearer of the betel-bag (hadōpa) of Sōmēya-damāyaka, fought on behalf of his master and fell; and that his elder brother Bhimaṇa set up this stone. Bematāra kalu is the old name of Chitānhalī. It is of some interest to note that Sāyāṇa, a resident of Chitānhalī, had gone all the way to Chitānhalī to serve under Sōmēya-damāyaka. Four inscriptions on the four pillars of the nāvarana of the Divyahēsvara temple at Hāradaṇhāli, Chāmarājānagar Taluk, dated in 1314, tell us that the pillars were the gifts of certain individuals to the Apīḷēsvara temple at Mággeyī in Eṃmē-nādu, the birth place of the mahā-pradhana Mādhava-damāyaka. We thus learn that the ṭīngal called Divyahēsvara was formerly known as Apīḷēsvara, that Hāradaṇhāli had once the name Māggeyī and that it was here that Mādhava-damāyaka was born. The latter was a general under Ballāla III and governed the Pādinālkā-nādu with the seat of his government at Tērunāmbā, Gūndūpat Taluk. He was the son of Perumāle-damāyaka, the great minister of Nārāsimha III. Among other inscriptions that mention him are Gūndūpat 58, Chāmarājānagar 116 and 198. Two epigraphs at
Melkote, Seringapatam 92 and 102, record his grants. The latter, now correctly copied, is a sole-deed executed by the Fifty-two of Yadavagiri, also called Vaikunthavardhana-kshetra and Jaina-mantapasa, in favour of Madhava-daṇḍāyaka. He purchased a village belonging to the temple and granted it to provide for certain festivals. For the Fifty-two of Yadavagiri and the other names of the place see paras 26 and 28 of my Report for 1907. An inscription at Kannambadi, Krishnarajapete 28, which has now been completed, says that when Ballalā-Deva was ruling the earth from his residence at Anjamale, ādaṇḍāyaka restored [the temple] and made a grant of some taxes to it. Two among the taxes are named Siyadāyau’s hodahe and Kamay-dānḍāyaka’s hodahe. Anjamala is Tiruvanamalai in South Arcot District, where Ballalā III had his residence for some time. A Tamil one on the base of the Lakshminanthasvāmi temple at Chamarajanagar, dated 1341, records the construction of a maṇḍapa named Nādiprayat-mantapam at Siruvengur alias Pugaḻvattiyathuvādanagala by Vāzhiammugiyar Eruṭtakai Alagiyān of Iyaiyanaśir during the rule of Vira-Vallāla-Dēvar. To the same reign may be assigned an epigraph on a pillar in the Narasimha temple at Mārachallī near Malvalli, which tells us that a grant was made to the temple by the mahā-samantadārapati Hedeyanāyaka’s son Chikkeya-nāyaka. It appears to be dated 1333. The labels over the doors in the shrines of the prakāra of the Gopālakrishnasūrī temple at Kannambadi (see para 13) and an inscription on the wall to the right of the mahādāra of the same temple may also belong to the same reign. The former, 46 in number, engraved in characters of the Hoyasala period (see Plate IV), give the names of the deities installed in the shrines, which consist of, among others, the 10 avatāras of Vishnu and his 24 murtis, namely, (1) Kēyava, (2) Nārāyana, (3) Mādhava, (4) Gōvinda, (5) Vishnu, (6) Madhusudana, (7) Trivikrama, (8) Vāmana, (9) Sṛidhara, (10) Krishkēśa, (11) Padmanābha, (12) Dāmodara, (13) Sankarshana, (14) Vāsudēva, (15) Pradyumna, (16) Aniruddha, (17) Purushottama, (18) Adhoksha, (19) Narasimha, (20) Achyuta, (21) Janardhana, (22) Upēndra, (23) Hari and (24) Krishna. The other deities represented in the shrines are Sarasvatī, Nara-Nārāyana, Yogamurtī, Īśvaradhana, Kālinga-mardana, Hayagriva, Haribara and Jalasayana. The epigraph to the right of the mahādāra informs us that one of the ankara in the temple was built by the sculptor Chika-Bācheya, son of Putṭanaṇa.

The Pandyas.

94. There are only two records of this dynasty, both copied at Haribara. One of them is Davangere 40, which has been completed by transcribing 60 more lines, and the other, a new inscription at the end of the same epigraph. The former is dated in 1169 and is similar to Davangere 39 in the introductory portion. Then follow a few verses in praise of Vijaya-Hermadi-daṇḍanaṭha, the great minister of Vijaya-Pāṇḍya-Dēva. He had the title Ranaranga-Bhairava, was equal to Chāṇikya in politics and had the honored name Kumara bestowed on him by his sovereign. We are then told that Vijaya-Pāṇḍya, at the time of making a grant for the god Haribara, addressed Hermādī-daṇḍanaṭha thus—"You are as a son to me; you also make a grant for the god,"and gave him the village Hariharasamudra, otherwise called Gaudatātikā; whereupon Hermādī-daṇḍanaṭha made a grant of the village to provide for the offerings at the three times for the god Haribara. Then follow details of the boundaries of the village and particulars about the way in which the income of the village was to be utilized. A list is also given of the jewels and vessels presented to the temple with their respective weights. The record closes with a request to present and future kinsmen not to violate the grant in consideration of its acceptance by the god Haribara or out of respect for the Brahmins or out of fear for the sin resulting from the violation of the gifts to gods and Brahmins. The ādaṇḍāya was composed by the poet Dēvārya, son of Sṛidharāmātya who was an ornament of the Kaśmīra country; and it was written with kālapa (a piece of pot-stone) by Rāyakēdi Sankaradēva. The other inscription records that the mahā-pradhāna śriyagaśwaraśvājaka Aḍītya-daṇḍanaṭaya presented certain vessels and jewels to the Hariarāmaresvara temple. The weight is also given in each case. Aḍītya-daṇḍanaṭaka was the father-in-law of Vira-Pāṇḍya, elder brother of Vijaya-Pāṇḍya, the master of Hermādī-daṇḍanaṭah.

Vijayanagar.

95. There are numerous records relating to the Vijayanagar period, beginning in the reign of Bukka I and ending in the reign of Sṛi-Rangamāya 11. They
cover a period of nearly 310 years from 1354 to 1663. Nine of the records are copperplate inscriptions of Harihara II, Dèva-Râya II, Virûpâksha, Krishna-Dèva-Râya, Rûna-Dèva and Sri-Ranga-Râya II, those of the first two kings being fine specimens of Sanskrit composition. A few of the printed Inscriptions, which have now been revised, will also be considered under this head.

Bukka I.

96. A vîragaô at Hiriyâr, T.-Narsipur Taluk, dated 1354, records that during the rule of Virâ-Bukkañâma-Odyâr Râmôja died in a fight with thieves and that Hwasôja's son Madôja set up the stone.

Chikka Kampañja-Odyâr.

97. A fragmentary record on the base of the Râmâsvara temple to the east of Gundupet mentions Bukka-chakrâsvara's son and a grant to the temple by a woman named A'lamma. The inscription to the right of the present one at the same place, Gundupet 32, which is dated in 1372, records a grant during the reign of Bukkañâma's son Chikka Kampañja-Odyâr. The present inscription evidently belongs to the same reign Harîhara II.

98. There are several records of this king. One of them in the Virabhadra temple at Pura, Krishnarajapete Taluk, dated in 1402, says that when the mahârâja-dhirâja râja-pramâsâra vrata-prâtâpa-Harihara-mahârâja was ruling the earth, Lakkhañâma made a grant of certain taxes in the two villages Pura and Mâramanahalli for the god Virabhadra of Pura. There is also another epigraph at the same place recording the same grant but engraved a few months later than the above. Two more inscriptions mention a Lakkhañâma-Odyâr without naming the king. One of them on the outer wall of the Agastyâsvara temple at Balmuri, Seringapatam Taluk, states that by his order Balaçâla Ama's son Alaguvama built the front marâsâra of the temple as Lakkhañâma-Odyâr's charity. The other at Vijayâpurâ near Takkad, T.-Narsipur 56, which has been revised, records the grant of certain taxes in Koppohâla, a hamlet of Kipuñâga, for maintaining a perpetual lamp in the Ankanâtha temple, by Nânjinâtha, a subordinate of Lakkhañâma-Odyâr. The Lakkhañâma-Odyâr of these epigraphs appears to be identical with the Lakkhañâma mentioned above. We may therefore take the cyclic years Chitrâbhañâna and I'svara mentioned in them to represent A.D. 1403 and A.D. 1397. Chamarañanaga 120, now revised, records a grant for the god Anilâsvara when Pêddaraça was the customs-officer; and from Chamarañanaga 114, also revised, we learn that he held the same post in 1397 during the rule of Harîhara II. The year Dhâna of No. 120 has therefore to be taken for A.D. 1396. The first 13 lines newly copied of Chamarañanaga 119 mention Harîhara II as the reigning king.

99. Two copper-plate inscriptions of Harîhara II were received from Sahukar Chinnappa Tercar of Harîhara. Those are said to have been found when digging the foundation of an old house site near the fort wall at Harîhara. One of them consists of 5 plates, each measuring 10¾" by 7¾", but the third plate has no writing on it. The other consists of 5 plates, each measuring 8½" by 5½". Both are engraved in Nâgâri characters. They had neither ring nor seal when they came to me. After obeisance to Si'va and invocation of the Boar incarnation of Vishnu, Ganësa, the goddess earth, Sûrya and Chandra in separate verses, the former proceeds to give the genealogy of Harîhara II thus:—In the race of the Moon Sambhu became incarnate as Sangama to clear the times of the taint of Kali. To him, as Râma to Daśaratha, was born Bukka-mahipati. When his strong arm bore the burden of the earth, there was a dispute between Vishnu and Si'va for the possession of Adîśesha, the one wishing to have him for his bad while the other wanted him for his ornament. His son was Harîhara. The inscription then records that the râja-pramâsâra, sole lord of the eastern, western, southern and northern oceans, a bhujanga to kings, who break their word, varatraya of the Hindu kings, punisher of the wicked, worshipper of the feet of the râjâ-deva, Pâlma, Kriyâšakti-dêva, who was the worshipper of the feet of Srayambhu Triyambaka-dêva, performer of the 16 gifts, svâ-vîra-Harihara-mahârâja, on the 12th lunar day of the bright fortnight of Vaisakha in the year Bahudhânya which corresponded with the Sâka year 1320, (i.e., in A.D. 1393), in the presence of the god Virûpaksha of the Bhâskara-îshânâ at împâ, on the southern bank of the Tungabhadra, granted, with pouring of water, the village
Bāgavāḍi, naming it Pratāpavijayahariharaṇapura, with all the usual rights, to Viṭhalaḥārya of the Gautama-gōtra and Rik-śākhā, son of A’naṇḍārama-yājindra. Then follow details of the boundaries of the village in the Kannada language and the usual imprecatory verses. The record concludes with obeisance to Kumbāranaṇḍārama-Nrisimha-guru and bears the signature of the king—S’ri-Viṭhapākeśa—in Kannada characters. The other inscription of 5 plates, which is dated in 1399, is mostly identical with the above in the introductory portion, genealogy and titles applied to Hariraḥa, the recipient of the grant being also the same individual. Unlike in the other grant, it is stated here that Vishnu became incarnate as Sangama in the race of the Moon. The inscription records that on the 12th lunar day of the bright fortnight of Kārtika in the S’aka year reckoned by the moon, the eyes, the fires and the moon (i.e., 1321), which was the cyclic year Pranāthi, in the presence of the god Viṭhapaṅkhya, etc., the king granted, with pouring of water, the village Elavije, also called Vyāghrataṭaka, naming it Dharmamūrtiḥariharaṇapura, with all the usual rights, to Viṭhalaḥārya; and that the latter, forming the village into 120 vrīttis, retained 25 for himself and bestowed the rest on Brahmins of various gōtras and sūtras. Then follow, as in the other grant, details of boundaries in the Kannda language, imprecatory verses and the king’s signature. The apportionment of the 25 vrīttis retained by Viṭhalaḥārya is given thus.—For himself 8 vrīttis, for his younger brother 8, for his son Dvānapāṭhaḥraṇa 5 and for his other son A’naṇḍāramaḥraṇa 4. Besides the 8 vrīttis mentioned above, rice-land, measuring 2 khāri, was also given to Viṭhalaḥārya for his share as gajamāna. We are also told that Viṭhalaḥārya and other mahājanas, being pleased with the tank and village built by Trīṣpurā-ḥastha’s son Nāgādeva-ḥastha, granted to him, for (maintaining) a palan-keen, rice-land measuring 1 khāri and 5 kunjaḥ. Kriyāsakti-deva, mentioned in these records as the guru of Hariraḥa II, is apparently identical with his namesake mentioned in Shikapuru 281 as the guru of Mādhava-mantri. The latter is not to be confounded with Mādhavaḥārya, brother of Sāyana (see my Report for 1909, para 91). Both were contemporaries. Some of the works such as Sānasamādhi-ijāpaya-dīyakā, which are ignorantly attributed to Mādhavaḥārya, are by Mādhava-mantri, disciple of Kriyāsakti, as is evidenced by the colophon at the end of the work.

100. A few other records which may also belong to the same reign may be noticed here. One of them is a pillar in the Kāṇvēśvara temple at Kāmambādi, which appears to be dated in 1399, says that Sa...ruti Sākara-nāyaka, having purchased some land from Rama-gauḍa, made it over to the Kāṇvēśvara temple. Another on a sluice to the east of Haravu, Seringapatam Taluk, tells us that it was built by Sitorāma of Chennarāmaśīgaras as a charity of Piriamma-Oḍeyar. Another in a field to the west of Tāḍāmalingi near Talkad records that when Sangama was carrying off to Māḷār the cattle of all the prajā-vanāgatas of Hāḷi-Hiriyāḷ, the cattle were rescued by the payment of 80 gudājāna lent by Malleya Mārā-gauḍa of Kala-vīr, and that, as the money had not been returned to him, the mahājanas of S’ri-rangāpurā abhis Māḷārānge granted to his son Chauvudapu 4,000 kumbha of land in lieu of it and gave him a S’asana. The period of the last two records may be about A.D. 1400.

Virupāṇa-Oḍeyar.

101. An epigraph at the back of the Mallikārjuna temple on the hill at Beṭṭahalli or Muḍakadore, which appears to be dated 1348, records a grant for lamps in the temple as a charity of Virupāṇa-Oḍeyar. Another grant of certain taxes by the customs-officer Narahari-dēva and Lingarasa-Oḍeyar is also mentioned. This Virupāṇa-Oḍeyar is probably the son of Hariraḥa II.

Bukka II.

102. An inscription of this king at the mahādeva of the Narasimha temple at Mārēhalli near Malvalli, dated 1400, says that when the mahāmudrā-vinā prattāpa-Hariraḥa-mahārāya’s son pratāpa-Bukka-mahārāya was ruling the earth, Heggappa of the Aṭrēya-gōtra, the mahā-pradḥana of the palace, and Mallarasa made some grant for the god Lakṣmīmārasimha of Jātigrāma, also known as Chōḷendra-chatuvēdīyamāla. They may have built the mahādeva itself. The temple was known as Rājāśraya-Vināgara during the Chola period (see para 79).

Dēva-Rāga I.

103. There is only one record of this reign. It is engraved in the shrine of the vishāva-nirgha in the Divyaśingēśvara temple at Haradhanhalli, Chamarajangar...
Harihar Plates of Devaraya II
A.D. 1426.

Gavisomahalli (Hole-Narsipur Taluk) Plates
A.D. 1479.

Labels over doorways in the Gopalakrishna Temple at Kannambadi.

Signature of Krishna Raja Odeyar III.

Stone Inscription near Ganji Makah, west of Doddakirangur Seringapatam Taluk.
Taluk. From it we learn that during the rule of Viṣṇu-Dvāra-Rāya-Ojeyar a gaṇapada made a grant in A.D. 1416 for lamps in the temple for the merit of the mahā-praṇāhina. Another at the same place, recording that a doorway was caused to be made by Haradayya’s son Lingana of the Aṭrēya-gōtra, may also belong to the same reign. A palm-leaf copy of an inscription received from the Koppāla mātha at Tadalk (para 24), which professes to be dated in Saka 916, mentions a Vijaya-viṣṇu-Dvāra-Rāya of Anegondi and records a grant to the mātha by the Talakad chief Chandrāsākharabhadrapāla. The reference may be to Dvāra-Rāya I, and Saka 916 is perhaps substituted for Saka 1336 (i.e. A.D. 1413) to give the grant an air of antiquity. The record tells us that in the Saka year 916, the year Nandana, the rājādhirāja rāja-sūryaḥ Chandrāsākharabhadrapāla, ruler of the Talakadu kingdom, made, for the spiritual merit of his parents, a grant, with all the rights and taxes, of the village of Gulgaha, included in Nelamkēnakallah of Mahāvali-sāhāla, belonging to Talakadu, which had been granted, as an undati to his father Sōmārāja-bhadrapala by Vijaya-viṣṇu-Dvāra-Rāya of Aṇegondi, to the mātha of Bālakrishṇananda-svāmī of the Bhāgavata-sampradāya at Talakadu, otherwise named Dukshina-Kāsi and Gajārvana-kahatā. The grant was to be enjoyed by the Svāmī and his spiritual successors for as long as the moon and the sun endure.

Dvāra-Rāya II.

104. A set of copper plates (Plate IV) of this king was received along with the two sets of Harihar II (see para 99) from Sahukar Chinnappa Terkar of Harihar. This is also said to have been unearthed while digging the foundation of a house-site near the fort wall at Harihar. Like the other sets, it had neither ring nor seal when it came to me. The grant consists of 3 plates, each measuring 33" by 53", and is engraved in Nāgarī characters. After obeisance to Sarvasvati, Gaṇapati, Narasimha and Gōpālakrishna, the record opens with the statement—This is the sākṣa of the rājādhirāja, protector of the sea-girt earth, a Kumāra in war, Dvāra-rāja; and, after invocation in separate verses of Gaṇapati, the Boar incarnation of Viṣṇu, the goddess earth and Chandra, it proceeds to give the pedigree of the king thus:—From the Moon arose the Yadu-family, in which was born Bākka-Bhadrapāla. His son was Hariharā, whose son was Dvāra-Rāya. The latter’s son by Dēmāmbikā was Vijaya-bhadrapāla. He is praised as a great patron of letters and as a great scholar. It is said that he wiped out the tears of Sarvasvati caused by the death of Bhōya. To him and Nārāyaṇa-dāvi was born Dvāra-Rāya. Then the inscription records that the mahārājādhirāja rāja-pramaṇāvāra, Saratvīra of the Hindu kings, favorite (vaṭṭapītha) of the three kings, Dvāra-Rāya, on the 12th day of the dark fortnight of Margasīrha in the Saka year reckoned by the planets, the Vedas, Śiva’s eyes and the moon (i.e. 1349, A.D. 1426), which was the year Parābhava, on a Tuesday, in the presence of the god Chandrakumaḷi, granted, as an adjunct to the gift of a palanquin on the day of the māhakātra under which he was born, the village Mākanur in Rattālukallī-sthalā of the Chandragupta kingdom, naming it Pratāpavārapura, with all the usual rights, to Viṭhālākhārya of the Gantama-gōtra and Rik-sākha, pre-eminent among those versed in the 14 viṣṇu, son of Dvāra-rājāya and grandson of Aṇandārāma-Viṭhālākhārya, who was a great authority on the Kapāla-siddhānta and a thorough master in dialectics. Then come 5 usual imprescriptory verses followed by the king’s signature—Sṛt-Virāpākṣa— in Kannada characters. It will be seen that the recipient of this grant was the grandson of the recipient of Hariharā’s grant (para 99).

An inscription on the bali-pīṭha of the Śrīkānṭhesvara temple at Nanjangud, which appears to be dated 1432, says that the bali-pīṭha was made by Gaṇēchāri Haryanna for the merit of Hariyappa-Ojeyar and that the inscription was caused to be engraved by Nanjaya. The Hariyappa-Ojeyar of this record is apparently identical with his namesake mentioned in Channapattana 63, of 1443, as the agent of king Bukkanna-Ojeyar.

Mallikārjuna.

105. An inscription at Malvalli, Malvalli 64, now correctly copied, records that Appayya and other mahārājanas dismantled the garbhagriha, sukhandaś, tower and mantapa of the ruined Arkaṇātha temple and renovated it in 1465 during the rule of Vira-pratāpa-Dvāra-Rāya-mahārāya, i.e., Mallikārjuna. An inscription at the mahādēvara of the Narasimha temple at Mārēhalli near Malvalli, which appears to be dated in 1459 and records a grant of land to the sculptor Dēvarasa, son of Buṅkuḷa, for having prepared and set up a lamp pillar, may be assigned to the same reign.
Virūpaksha.

106. There are two records of this reign. One of them on a stone in front of the janardana temple at Taḍimālingi near Tālikad, which is apparently dated in 1482, tells us that when the mahārājādhirāja rāja-paramēsvara, lord of the four oceans, Virūpaksha-mahārāya was ruling the earth, the mahā-rudralēśvara Sōmaṇa-Odeyar's mother Sāyanama, to whom had been granted for pin-money Sīrungapura altās Mālangi, otherwise called Dākshina-Vārānasī, in Hatimāṇa-vēnvēya on the southern bank of the Kāvērī, gave 15 veṅkathas out of her income to provide for some festivals, offerings etc. for the god Janardana of the place. We are told that Sōmaṇa-Odeyar, also called Vīra-Sōmaṇa-māya, was the governor of Hōysala-nādu. The record is dated also in the Kaliyuga era. A copperplate inscription, dated 1474, recording a grant by the above Sōmaṇa-Odeyar, was received from the Ambidār of Hōle-Narsipur Taluk, who discovered it in the possession of Pūjārī Bangaiya of Gāvisōmanahali of the same taluk. It consists of two plates of a peculiar shape (see Plate IV), each measuring 64 by 24, and records that the mahā-senādhipati, champion over the three kings, godākṣa-bhūrinda-gajapīmha, Sōmaṇa-Odeyar granted for the god Gāvi-Tirumalēśvēra the village Sōmanahali and Karunangahali in Tanumēṇa-sthāla belonging to Satīgrāma-sthāla, which had been granted on him by Dēva-Rāyamahārāya for his office of avāra-nāyak. An epigraph in Nārāyanā Rāo's backyard at Hardanahalli, Chamarajegar Taluk, which is mostly defaced, records a grant of land to the Harādhanahali mātha. This is evidently the Lingiyāt mātha of Gōsala-Channasa, who was the guru of Tōṇḍāda Siddhalinga, a great Vīraśaiva teacher and author who, according to the Channabasava-purāṇa, flourished during the reign of Virūpaksha.

Krishna-Dēva-Rāya.

107. There are several inscriptions of this king, two of which are copper plate grants received from the Vyāsārāya-mātha of Sōsale, T.-Narsipur Taluk. One of the latter consists of 3 plates, each measuring 104 by 63, while of the other, only the last plate, measuring 11 by 72, has been received. Both are dated in 1521, the writing being in Nāgari characters. The genealogy and details about the kings are the same as those given in the numerous published grants of Krishna-Dēva-Rāya. The record of 3 plates tells us that on the 14th lunar day of the bright fortnight of Phālguna in the Saka year 1442, which was the year Vikrama, on a Monday, under the asterism Pushya, in the presence of the god Venkaṭēśvēra, the king granted Jakkarījanahalli, surnamed Krishnarāyapura, situated in erunkōṭe-rājya, to the parāmāsīmra-parīvarīkākāśērya, Veṅkaṭēśvarāṣiddhi-nāma-pratīsthēpaka, padarākhapramāṇa-pārāśivèra-pārīvā, Vyāsa-tīrtha, disciple of Brahmanya-tīrtha. The other record grants the same on the same day and to the same individual, of the village Kannuruṇḍugū with the hamlets attached to it, situated in the Kanakagiri-country. The composer of the record was Sābhāpatai and the engraver, Virunacārīya, son of Mallana. There is a tradition that Vyāsa-tīrthī sat on the throne of Vijayanagor for one mūhārta during the rule of Krishna-Dēva-Rāya (see last year's Report, para 47). His guru Brahmānana-tīrtha had his mātha at Abbūr, Channapatna Taluk. An inscription on the brass-plated doorway of the avāraṃga of the Gunjanarasimha temple at T.-Narsipur, tells us that it was the gift of Vyāsārāja, who, according to tradition, was identical with the Vyāsa-tīrthī mentioned above.

108. Among other records of this king, one in a field to the south of Hōsopura, T.-Narsipur Taluk, dated 1519, records that while the mahārājādhirāja rāja-para mēsvara vira-panatā śrī-vira-Krishna-Rāya-mahārāya was ruling the earth, Śāluva Govindarāja of the Kāmuniṇya-gōtra, Aḍapantabhaśṭrā and Yajnaśīkha, son of Rājirája, granted the village of Hōsopura in Mōguṛ-sthāla belonging to ...... Rāja, which had been bestowed upon him for his office of Nāyak by Krishna-Rāya-mahārāya, for the god Gaṇapīṭhēvara of Tirumakūḍal, which was the Dakshina-Vārānasī, the Kailāsa situated in the middle of the six banks (kāla) within the five kōvālas at the confluence of the Kapūla and the Kāvērī and the presence of Kudrapaḍa. The six banks referred to are the four banks of the above two rivers together with the two banks of a pond named Sphāṭika-sarōvāra which is said to be in the bed of the Kāvērī, the union of the three giving the name Tīrur-mukhūḍal to the place. Another inscription at Marāḍipura, T.-Narsipur 76, which has now been
revised, records the grant by the same man, here called Sāluva Gōvindarāja-Odeyar, of Moraḍiyapurpur to the establisher of the path of the Vidas, Mahājya-guru in A.D. 1528. Another at Kaliyūr, T.-Narsipur 42, now completed, which bears the date 1521 and records a grant by the same man, has among the imprecatory verses at the end the following stanza which is a quotation from the Anargharāgharavata of Murāri—

Madhu-Kaitabha-dānavendra-mādhaḥ
plava-visramisham ēva mādihīyamī
dhīvāya yadi svakuar yaśo bhūṣāt
chirun ēśān umabhumujatā mārindraḥ
d
I do not remember having seen this quotation in any other inscription. An epi-
graph in Dāsoganda's field at Talkad records a sale of land in the year Svabhānu by Sīvānasoḍeya's Vīrāya-Odeya to the Jangama Mallayya's son Chennamalliyā in the presence of Dēvapā-setṭi, the agent of Kenchhasōmanamā-nāyaka. From Channapaṭṭana 156, of 1518, we learn that the latter was of Timmaṇpodēya of Dēvārāpaṭṭāna, and that Krishna-Dēvā-Rāya had bestowed on him Channapaṭṭana-sīne for his office of Nāyak. In another inscription noticed in para 95 of my Report for 1910 he makes a grant in 1520 for the merit of Krishna-Dēvā-Rāya. Therefore the year Svabhānu
of the present inscription represents A.D. 1526. In the Chennabasavavpurāṇa, which was written in 1584, Kenchhasōmanamā-nāyaka is mentioned (Samhī 63, verse 55) as one of the chiefs who patronised Lingāyats. To the same reign may belong an inscrip-
tion at the entrance to the Pārsvānātha temple at Channarajanagar, which is dated 1518, and records a grant for the god Vījayanāthha by Kāmīya-nāyaka's son Vīrāya-
nāyaka, the madha-prabhu of Arikūṭha; as also another on a pillar of the Gopālakrishnasvāmi temple at Haradanhalli, Chamarajanagar Taluk, which appears to be dated 1527 and records a grant to the Lingāyats by Tagadur Mallarāja-Odeyar's son Nanjarajāiaya.

Achyuta-Rāya.

109. There are two records relating to this reign. One of them near the entrance of the Iśvara temple at Mārāhali near Malvalli, dated 1527, says that on the occasion of a lunar eclipse, for the merit of Achuta-mahārāja, a grant was made on the bank of the Kāpiḷa by some one to provide for lamps for the god Māhuṣṭhamādeva of Mārāhali in Hovisāla-sīne. The other at Mūrgūr, T.-Narsipur 80, now revised, which is dated 1534, tells us that during the rule of Achyuta-Rāya-mahārāja, Dēva-
pa, with the consent of Sunkarṇa, made a grant of certain taxes for the god Dēsēvāya,

Sadāśiva-Rāya.

110. An inscription on the south wall of the Agastyaśvara temple at Tīr-
unakūḍālu, T.-Narsipur Taluk, dated 1556, states that during the rule of viha-
pratīva-Sadāśiva-Rāya, Timmarāja's son Rāyasoda Venkaṭādri of the Harita-gotra, Aṣṭāṇacchālīya and Yajñāśhka, agent of the sva-rasamādhiya, mahā-mahā-
śeṣana Kamāra Kondaṛajadēva-mahā-arasa, made, on the occasion of a solar eclipse, for the spiritual merit of his father Timmarāja, a grant for the god Agastyaśvara of Tīrunakūḍālu, which was the southern Prayāga, the southern Vārānasi, the Kāśī etc. (see para 108), and for the god Aṭṭiguni-Nārasimha of the Dākshina-Prayāga at the confluence of the Kāveṇi and the Kāpalā. The signature of the donor, tri-Venkaṭādri, occurs at the end. T.-Narsipur 108, of the same date, records a similar grant by the same individual. An inscription at Melkote records a grant by the above Konda-
rājaśadēva-mahā-arasa in 1654 (see my Report for 1907, para 46). Another inscription at Sunkkondīṛūr, Seringapatam Taluk, of A.D. 1550, tells us that during the rule of the same king Rāmarājaya-mahā-arasa remitted the tax on barbers in Sʿri-
ungapaṭṭana-sīne and gave them a sādana to that effect. The record closes with the statement that those who violate the grant are the sons of barbers. The remission of the tax on barbers by Rāmarāja is recorded in several other inscriptions (see my Report for 1907, para 29). A third at Mēḷāpura, Seringapatam 149, which has now been completely, records a grant in 1567 during the rule of the same king by the police officer (kōmadēvāra) Nanjaya-Timmappa for the god Tīrungavajanaṭha. Incidentally the epigraph states that on finding that Vedānta-Rāmānuja-jiyar was still in the enjoyment of certain dēvāṣaya and brāhmaṇḍāya lands, which he had enjoyed before receiving an umātī, Nanjaya-Timmappa held an enquiry and excluded those lands from the grant made by him. Similarly he excluded the lands
formerly granted as kudos to the prabhûs, gacudas and sênalôvus, and granted for the god only those lands and taxes that were his exclusive property. Vêdánta-Râmânûjajîyar, mentioned in this epigraph, was a śramaṇa of the Yatrajî-mahâ of Melkote. An inscription at Melkote records certain privileges granted to him in 1544 by Nâyâyadêva-mahâ-arasu (see my Report for 1907, pars 40 and 41). A few other records, which may belong to the same reign, may also be noticed here. One of them in front of the Vijayanârâyana temple at Gundlapet, dated 1554, says that some Odeyâr made a grant of certain lands in Vijayâpura belonging to Vijayâpurasime, which had been bestowed on him for his office of Nâyak, to provide for lamps for the god Vijayanârâyana of Vijayâpura. It is added that these lands were being fraudulently enjoyed by the pânapatapârâs. Another at Mârohâllí, Malvalli 66, which has now been completed, records a grant in 1552 for the god Narasimha by Varada .... mayâ's agent Sankarapa-simha, in order that merit might accrue to Anjaya. A third at the same place, which appears to be dated in 1561, tells us that the dvârapâlakâs of the Narasimha temple were caused to be made and set up by Muli-bhârati's son Bhârati of Bannûr.

S'ri-Banga-Râya I.

111. There are two inscriptions of this reign. One of them in the Râmâ temple at Seringapatam, dated 1576, says that when vira-pratâpa-S'ri-Ranga-Râya-Dêva-mahârâya was ruling the earth, the mahâmândâlôsvara Râmâraju-Râmârâjayadêva-mahâ-arasu granted a sâmâna to the barbers of S'rirangapatana-sime that no tax would be levied on them. The last portion of the record is defaced. The other epigraph at Hâlebîd, Seringapatam 47, now correctly copied, tells us that during the rule of S'ri-Ranga-Râya the mahâ-mandâlôsvara Râmâraju-Tirumalarâjaya's agent Dâlavâyî Venkatappa-nâyaka, in the year Târâopo corresponding to the S'aka year 1506 (A.D. 1564), on the occasion of a lunar eclipse, granted, on the bank of the Mâjkârâkkâ between the temples of Viśvâsâra and Narasimha, Hâleyâbîdu, naming it Timmasamudra, to Brahman of various gôtras, sîtras, âkhâs and names.

Venkatapati-Râya I.

112. An inscription in front of the Janârâdanasvâmi temple at Balagola, Seringapatam Taluk, dated in 1598, states that when vira-pratâpa-Venkatapati-Dêva-mahârâya was ruling the earth, Bêttada-Chhâmarasa-Odeyar of the A'tréya-gûtra and A'svalâyana-sûtra, son of Chhâmarasa-Odeyar of Mysore, made a grant of land for a Râmânâjakâsa and a Chaitra in the precincts of the Janârâdanasvâmi temple at Balagola, where twenty S'rivaishnavas and thirty Vaidikas were to be fed every day. Among the lands granted are mentioned some which he had received as a kodosi from Tirumalarâjaya, son of the mahâmândâlôsvara Venkatapati-mahârâya's elder brother Râmârâjaya. The food, after being offered to the god Janârâdanasvâmi, was to be distributed among the Brahmanas. Some of the imprecations at the end are rather curious. Those who violate the grant shall incur the sin of having put poison into the offerings of the gods Nanjungâsvara (of Nanjungud), Chelapillêra (of Melkote), Ranganâtha (of Seringapatam), Agastyâsvara of Tirumakudalu and Janârâdana (of Balagola); and having killed within the temple their own parents, cows and Brahmanas. They shall be successively born as the children of the dancing girls of Nanjungud, Melkote and Tirumakudalu. The grant was written by Aparaúmaya, the Shanbog of Balagola-sthala. The donor of this grant is evidently Bêttada-Chhâmara-Râja, younger brother of Râya-Odeyar and son of Bôla Chhâmâ-Râja. Tirumalarâjaya who granted the kodosi to Bêttada Chhâmara-Odeyar is the same as the one mentioned in Seringapatam 39 and 40, of 1585, and Nanjungud 141, of 1586. Another epigraph at Siv sangamadram, Malvalli III, now fully copied, records that during the rule of Venkatapati-Râya, Râmâraju-Nâyaka's son Tirumalarâjaya-Nâyaka of Hadinâdu built a Lingâyût mayâ in the Viśvâsâra temple at Siv sangamadram belonging to Hadinâdu-sime and granted some lands in 1604 for feeding Jângamas. It is added that in case Brahmanas came they were also to be fed. From Nanjungud 141, of 1586, we learn that the donor of this record called himself by the name of Tirumalarâjaya, son of Râmârâjaya, mentioned above. An inscription near the Sangin mosque at Seringapatam, which begins with obeisance to Râmânûjâ and appears to record some grant by Tirumalarâjaya to some one who was the establisher of the path of the Vêdas and an authority on both the Vêdántas (i.e., Vêdânk as pronounced in Sanskrit and Tamil), evidently belongs to the same reign.
115. The only record of this king which is a copper plate inscription was received from the Vyāsaraṇya-mathā of Sōsāle, T.-Narsipur Tabūlak. It consists of only one plate, measuring 10" by 6", and is dated in A. D. 1627. It informs us that, while the mahārājādhirāja rāja-paramēsvara vīra-pratāpā-vīra-Rāma-Rāya-Dēva was ruling the earth from his residence at Penugopпо, the prabhū of Vēlahkakānādu, Immedi-Kempaya-Gauda of the ātakurtha-gōtra, son of Kempaya-Gauda and grandson of Kompanāchāya-Gauda, granted, on the occasion of a lunar eclipse, in the presence of the god Sōmēśvara of Hālātur, for the merit of his father Kempaya-Gauda, the village Vyāsaraṇya-samudra in Saṇḍekoppa hōlāki of Bengāḷura-sime which was under his rule to the mathā of Rāmachandra-ōdeyar, son of Śripatiōdeyar and spiritual son (kara-kamalaka-sūgāla) of Lakshmiśānta-ōdeyar, in order to provide for offerings and lamps for the god Gōpālakṛishna of the mathā and for the exposition of śaśtras and Purāṇas. We are told that the village was newly built together with a tank by Rāyasada Śēṣhagiri according to the order of the donor. The signature of the donor—Kempaya—is given at the end of the grant. The suffix ōdeyar attached to the names of the svāmīs is rather peculiar.

Śyī-Ranga-Rāya II.

114. Two copperplate inscriptions of this king were received from the Vyāsaraṇya-mathā of Sōsāle. They consist of one plate each and are dated 1662 and 1663 respectively. The plate of 1662 measures 10²⁻ by 7³⁻, while the other measures 1¹⁻ by 7³⁻. After invocation of Śiva and the Boar incarnation of Vishnu the former proceeds to say that while the mahārājādhirāja rāja-paramēsvara vīra-pratāpā-śri-vīra-Śyī-Ranga-Rāya-Dēva-mahārājārayya of the Āṭrēya-gōtra A'pastamba-sūtra and Vajā-śākha, son of Gōpālakṛishṇa and grandson of A'rvīti Rāmačāru-Rangāparāja, was ruling the earth in Vālāpurī, he granted, in the presence of the god Chamakāśēva, on the bank of Vishnu-samudra, the village Yālāvanka with its hamlets in Jāvāvallī-sime belonging to Bēḷur as also the village Kēḷāganāśṭhāli in Tāgara-nādu to the mathā of the parvāmaṁsa-purva-rākṣaṭhāra, sākala-śastra-pārāśāra-parāsāra, Vaiṭāvya-vidhiśānta-pratishthāpadhārṣṭha, worshiper of the lotus feet of the god Rāmachandra, lord of the spiritual kingdom of Vyāsaraṇya, Lakshmiśānta-tīrtha-srīpāda, son of Rāmačandra-tīrtha-srīpāda and spiritual son of Lakshmiśānta-tīrtha-srīpāda, for the service of the god Gōpālakṛishṇa of the mathā. The signature of the king—Śyī Rāma—occurs at the end. The grant was written by Rāyasada Vābana of Lakharasa-pantā. The other inscription, which is mostly identical with the above in its wording, records the grant to the mathā, for the pleasure of the god Vēnkaṭēśa, of the village Hosāvāru in Hettulīga-nādu belonging to Bēḷur together with certain taxes.

Ummattur.

115. An epigraph at the Mārī temple at Akkūr near Tālkād, which is dated 1469, records a grant by Dēpana-Ōdeyar, who is probably identical with the Ummattur chief of that name. Another at Tīrumakāḍal, T.-Narsipur 68, now revised, which appears to be dated in 1466, tells us that Dēvarāya-Ōdeyar’s son Chandramaunī-Ōdeyar granted some land in Chandahaḷī belonging to Hēmmūge for the god Agastya-śāthā of Tīrumakāḍal, which was the presence of Rudra-pāda in the middle of the six banks within the five kros’as at the consecration of the Kāvērī and the Kāpīḷā (see para 109). Dēpana-Ōdeyar of Ummattur had also the name Dēvarāja-Ōdeyar. It is not clear if the present inscription refers to him. From the published records of the dynasty we learn that he had two sons, but neither of them was called Chandramaunī-Ōdeyar.

Belur.

116. Two of the paper samads received from Venkatannarsimhaḥarṣya, Patell of Vījāyāpurī near Tālkād (see para 28), which are dated 1773 and 1774, were issued by the Belur chief Krishnappa Nāyaka. The earlier one tells us that Bēḷur Krishnappa-Nāyaka of the Kāṣhapa-gōtra and A'pastamba-sūtra, son of Venkaṭādri-Nāyaka, grandson of Krishnappa-Nāyaka and great grandson of Venkaṭādri-Nāyaka, granted, on the occasion of a solar eclipse, for the spiritual merit of his parents, on the bank of the Hōmāvati, certain lands situated in Kērāudo-ślhaḷa included in Ayghurī-sime belonging to the Bēḷur kingdom, which had been favored by the rāja-dhirāja rāja-paramēsvara prāṇihā-pratāpā vīra-nārapati Krishnā-Rāyāraṇī to his vētrēha-prapāṭidhāya Yarre-Krishnappa-Nāyakariyā, to Rāṅgāchārya of the Āṭrēya-gōtra,
Apastamba-sūtra and Yajus-sūkha, son of Lakshminarayaniyangar, grandson of Kesava-bhārha and great grandson of Rangabhārha. The titles applied to Yarre-Krishnappa-Nayakaraya are śrīdrāgōndu, hīmakara-ganda, śrīchetākha-bhīma, bhrāvi-sapalas-purunaktu and Manipuravānumūrīḍha eva. The donor's signature—Śrī-Kruna—has been lost on the face of the stone. The other record, which is mostly similar to the above, registers a grant of lands in Kudjaravalli of Kibbatika-nādu in Aiguru-sime belonging to the Bālūr kingdom to Śrīvināśa-vīyaya of the Aṭrāya-gōtra. Apastambasūtra and Yajus-sūkha, son of Lakshminarayaniyangar and grandson of Śrīvināśa-vīyaya. Both the sanads bear a seal at the top which contains the word Śrī-Channavarīya in Nāgarī characters. Channavarīya is another name of the god Kesava at Belur.

**SOLUR.**

117. An epigraph near the west wall of the Lakshmi shrine in the Harharēśvara temple at Harihar, dated 1509, refers to a chief of Solūr named Channasavappana-Nayaka and applies to him several titles. No records of this line of chiefs had hitherto been met with in Mysore. After invocation of Śiva and Harihara the inscription proceeds to say that, the upper storey of the north entrance of the Harharēśvara temple having gone to ruin, by order of Solūr Basava-bhipāda's son Channasavappana-Nayaka, the latter's right arm Bōgūr Akkiai Honni-seṭṭi's son Chikku-Mallī-seṭṭi renovated it. The titles applied to Channasavappana-Nayaka of Solūr are—a devout worshipper of Śiva, a proficient in the 64 kalās, the modern Bhōja, kumāra-Kandārpa, kaurā-raṅgānda, a royal swan among the lotuses the hearts of women.

**KARUKHALLI.**

118. An inscription on the wall of the Gangādhārēśvara temple at Seringapatam, which appears to be dated 1600, records a grant of lands, for his own merit, by Kāraganahalli Vīre-Odeyar's son . . . . jeya-rāje, to provide for the expenses of taking out in procession the god Gangādhārēśvara to a mahāya built by him at the Mriga-tirtha. This Vīre-Odeyar is perhaps identical with the Kāragahalli chief Vīrārājaya, who is said to have been a contemporary of Rāja-Odeyar of Mysore (1578-1617).

**KOLUR.**

119. A copperplate inscription received from the Vyāsarāya-māṭha of Sosale, dated in 1712, records a grant to the māṭha by Kanaka-Rāya of Kōḷār. It consists of only one plate, measuring 11 ½ by 7 ¾, the language being Telugu. The grant, which consisted of a position for every ten rākalu of the amount which he was paying to Nagarī, was made to provide for lamps, etc., for the god Gopālakrishna, the confrer of boons on Vyāsamuni, in the māṭha of the paraśamāna-pārivarājukāchārya, Vyāsakṣeyasāradhā-pradēshyapandhāchārya, worshipping the feet of the god Rāma-chandra, pūdatākha-prāmāna-pārivarā-pārāja, sarvatārā-svastaḥ, lord of the intellectual throne (vedā-sthānesvara) of Vyāsarāya, Raghunāthātirtha-śripāḍa, son of Lakshminārāyana-śripāḍa and disciple or spiritual son (kara-kamala-sambhava) of Lakshminārāyana-śripāḍa. The signature of the donor—Kanaka-Rāya—is in Tamil characters.

**THE MAHRATTAS.**

120. Three of the Marathī sanads received from Śrīvinasa Sitarāma Kulkarni, shanbhog of Harihar (see para 41), relate to the Maharrattas. All of them were issued by Rāmachandra Bāvāji, a subordinate of the Peshwa Bāljī-pandita, to an ancestor of the shanbhog. One of them is dated in A. D. 1706 and the others may be of about the same period. All of them have a seal at the top which contains 6 lines in Nāgarī characters running thus—

S'rī
Bāljī-pandita
pradhāna? kanitāra-
ra Rāmchandra Bāva-
ji prabhu niram-
tara

The S'rī of the first line is flanked by the sun and the crescent. One of he sanads grants to the Kulkarni some lands for having built a tank; another
accords to him certain privileges in the Harivarshavara temple; while the third confirms a former grant of certain mānḍa to him. The donee is stated to be of the Viṣvāmitra-gūtra and aśvalāyana-gūtra. He was the Kulakarni of Mahājanahalli, Harivar Hissār.

MADURA.

121. A copperplate inscription received from the Vyāsārāyama-mātha of Sōsale, which is dated in 1708, records the grant of certain dues to the mātha of (with titles as in para 119) Ṛaghuṇāthatirtha-śripāda, son of, etc. (as in the same para), by the lord of the Pāṇḍya throne, Vijayaranga-Chokkanātha-Nāyaka of the Kāsya-gūtra, son of Rangakrishna-Muddavirappa-Nāyaka and grandson of Viṣvānātha-Nāyaka-Chokkanātha-Nāyaka. Whatever dues were being paid in the Madura kingdom to the temple at Chokkanāthapura were to be paid to the mātha also. The inscription consists of one plate, measuring 11½ by 7½, and is in the Telugu language. It was written by Rāyasam Bāhaya. The signature of the donor-śri-Vijayaranga-Chokkanāthayya is given at the end.

RĀMĀNAD.

122. Two more copper plate inscriptions received from the Vyāsārāyama-mātha, which are in the Tamil language, register the grant of certain taxa on the imports, exports, etc., of the kingdom by Vijaya-Raghuṇātha-Sēṭupati-Kāṭtadēvar of Rāmānād to the mātha of (with titles as in para 119) Vyāsārāyama. Both the grants consist of only one plate, measuring 11 by 6½ and 11 by 7½, and dated 1707 and 1712 respectively. In the earlier inscription the Śvāmi is called merely Vyāsārāyama and the grant was made on behalf of the mātha to its agent at Rameswaram, Tirupati Vēnkatāchārya. In the other the grant was made in the presence of the goddess Rājarājēsvari to (with usual titles as before) Lakṣmīnāthatirtha-śripāda, disciple of Ṛaghuṇāthatirtha-śripāda, who was the disciple of Lakṣmīnārāyaṇa tirtha-śripāda. In both the inscriptions a long string of titles is applied to the king. Among these may be mentioned—lord of Dēvaragura, mahāmānuṣa, husband of titled kings, antēmburā-gāndar, champion over masters to trailers, a Rēvanta in controlling horses, a Harischandra in speaking the truth, patron of Brahmans, a Rāma to the Rāmanas the hostile kings, servant of devotees, a Gūndana to the serpents the hostile kings, builder of the Paṭḍa-māndala, punisher of kings who break their word, captor of the country he sees and no relinquisher of the country once captured, the rājaṭhēra who has seen elephant-hunt in every country, a Nakula in training horses, a Vijaya in wielding bows, a Bhima in strength, a Dēvarāja in patience, a Rāma in compassion, lord of Śembi-māṇḍa, creator of Ṛaghuṇāthasamudra by damming the Vaigai, a Karṇa in liberality, Mamitha incarnate, destroyer of hostile armies, lord of the southern throne, lord of Sēṭu, possessor of the Hanumān Garuda lion and fish banners, performer of the tālapushpa and other great gifts, manager of the services of the god Rāmanātha, champion over the three kings, builder of the Sōla-māndala, the rājaṭhēra who has seen elephant-hunt in Plam (Ceylon) Kongu and Yilpānam, champion over wicked kings, Uruṣa (Orangul)-suaradāvan, nandāsvānu-nāya-rāhuṭtāvan, confounder of the Vanniyar, possessor of a red umbrella, a moon to the solar race, sori-mānu-Vānmiyvan, lord of the Sēṭu lineage. The king is said to have his residence in Kāṭṭur alīs Kollottumāla-Sōla-mallīr in Tagavār kūryan. He as well as his father—Ṛaghuṇātha-Sēṭupati-Kāṭtadēvar—has the epithet Hiranyagareṣṭa-gaja added to his name. His signature—Sāṅkara tūvai—occurs in the middle of the plate. The record of 1712 concludes with the statement that the grant was written by Rāyasam Sōkkapillai's son Dāmarāyana and that Nālangariyān affixed his signature to it.

SIVAGIRI.

123. Another copperplate grant from the Vyāsārāyama-mātha, which is likewise in the Tamil language and appears to be dated in 1847, tells us that the prabhu of Sivagiri, Varagunaratnam-Pāṇḍya-Sāṁmatiyyār gave some lands near Sīrviliputtūr for the god Gopālakrishna in the mātha of (with titles as in para 119) Viṣvānāthatirtha-śripāda, disciple of Jagannāthaṭirtha-śripāda. The signature of the donor—Sāṅkara tūvai—comes at the end of the record. This plate measures 11½ by 8½. Sivagiri is a Zamindari in Tinnevelly District of the Madras Presidency.
MYSORE.

124. A large number of records relating to the Mysore kings was copied during the year. Two of them are copperplate grants, one of which, issued by Chikka Dēva-Rāja-Odayar, is a very long inscription consisting of 10 plates. Nine are Nīrāpu grants by various kings to private individuals. The majority of the inscriptions under this head belong to Krishna-Rāja-Odayar III and record his many acts of piety in different parts of the State. The earliest of the records relating to the Mysore dynasty has already been noticed under Vijayanagar (see para 112).

Kaukhara-Narasara-Rāja-Odayar.

125. An inscription on the pedestal of the statue of this king in the Narasimha temple at Seringapatam (para 8) gives his name. The temple was built by him.

Doddā Dēva-Rāja-Odayar.

126. There are three records of this reign. One of them, a copperplate inscription, dated in 1665, was received from Lakshmimiraya Jois of Mysore. It consists of 3 plates, each measuring 9½" by 7", and is engraved in Nāgarī characters. The introductory portion, consisting of 16 lines, is in Sanskrit and the rest in Kannada. After invocation of Śiva and the Boar incarnation of Vishnu the record proceeds to say that to the south of Mēru was the celebrated Karṇḍa-
dēṣa where the Kāvēri flowed and where, having the Kāvēri for its most, was Rangarāḍārajadhāni (Seringapatam) in which the ornament of the lunar race, Dēva-Rāja’s son Dēva-Rāja ruled. By him, in the Saka year reckoned by six, eight, the ninth and the earth (i.e., 1586), in the year Krōdhi, on the occasion of a solar eclipse and the conjunction of the moon, the sun, Mars, Jupiter, Mercury and Kētu (the descending node), at the time of making the sarva-tulādāna gift, was granted the village Lakkār to the astrologer Lakkappa. Then begins the Kannada portion of the inscription giving further details about the donor, donee and the donation. It says that Dēva-Rāja-Odayar of the Aṭṭhē-gōtra Aśvālāyana-sūtra and Rik-sākha, a king of the lunar race, son of Dēva-Rāja-Odayar and grandson of Chāmarasa-Odayar, granted Lakkār in Terakagīmbi-ståhā to Lakkappa-jyotisha of the Jāmadagnyavatasa-gōtra Aśvalāyana-sūtra and Rik-sākha, son of Bannada-jyotisha and grandson of Lakkappa-jyotisha. Then follow details of boundaries. The signature of the king—Śrī Dēva-Rāja—is in Kannada characters. Another inscription at Belakavāḍi, Malvalli Taluk, dated 1669, records a grant of land to a resident of Takkad by the mubhrāja, rajadhīraja, lord of the throne at Svirangapatam, Dēva-Dāja-Odayar of Mysore. A mutilated metallic image called Varadārajā in the Vijayanārayana temple at Gundlupet has the label Doddā-Doa-Rāja-Vorulā on its pedestal. It is said that the image originally belonged to the Parāvasadeva temple built by Chikka Dēva-Rāja-Odayar at Gundlupet in memory of his father Doddā-
Dēva-Rāja-Odayar. An epigraph in the Aṭṭśara temple at Seringapatam, which is dated in 1668 and records a money grant to the temple treasury by Chārūkṛiti-
paṇḍitārāya’s disciple Pāyanā to provide for the ceremony of ashtāṅka, may be assigned to the same reign.

Chikka Dēva-Rāja-Odayar.

127. Of the inscriptions of this king, a set of copperplates received from Gundal Pandit Lakshmanachar of Mysore is of great importance. It consists of 9 plates, each measuring about 9½" by 8½", and is engraved in Kannada characters. There is also a supplementary plate of a smaller size, measuring 6" by 5¼". The ring, which was cut when the plates came to me, is about 4½" in diameter. The seal, about 2" in diameter, bears in relief the figure of a boar standing to the left. The language is mostly Sanskrit, the concluding portion giving the boundaries, etc., being in Kannada. The inscription, which is dated 1674, is in some parts similar to Seringapatam 64 and to the inscription noticed in para 132 of my last year’s Report. After obeisance to Rāmānuja and invocation of the Boar incarnation of Vishnu, it proceeds to give the pedigree of the donor thus:—Pūrāṇic genealogy from the Moon to Yadu, some of whose descendants came and settled in Mahīśārapura. From them sprang Bhētā-Chāma-Rāj, who acquired the title antembaragvajā. He had three sons—Timma-Rāja, Krishna-Bhupati and Chāma-nṛpa. The last, who defeated Rāma-Rāja’s general Rennatī-Venkata, had four sons, namely, (1) Raja-nṛpa, who
horsewhipped the proud Kāragahaḷi chief on the field of battle, conquered Tirumala-Rāja and took possession of Seringapatam; (2) Beṭṭada-Chāma-Rāja, who slashed his enemies in the battlefield with wounds of the shape of the sacrificial thread; (3) Dēva-Rāja and (4) Channa-Rāja. Dēva-Rāja had likewise four sons—Dōḍḍa-Dēva-Rāja, Chikka-Dēva-Rāja, Dēya Rāja and Maṇīya Dēva-Rāja. The third made an agrahāra at the Manikarika-ḵšētra to the north-east of Seringapatam. Dōḍḍa Dēva-Rāja’s consort was Amritāmba, their sons Chikka-Dēvana and Kuṅkhara Mahipati. Then follow several verses in praise of Chikka-Dēva-Rāja. Vishnu, when incarnate as Rāma, killed Kharṣa, Dushana and other demons; now incarnate as Chikka Dēva-Rāja, he kills the same demons now born as Dāḍḍi, Jayati, etc. Chikka Dēva-Rāja vanquished Saṁbhū, Kutiṣa-Sahasra, Basava of Ikkeri, Kōkoji, Dāḍdi, Jayati and Jassavant. His consort was Dēvanāmba, daughter of the Bālwendiagara (Yaḷandūr) chief Lakhamvarma. A few verses are devoted to her praise. Then is given attention to the king’s benefits and gifts to various temples. He gave prominence to the Vajra-makūtī festival (Vajra-mulī) at Melkote in the month of Phālguṇa and inaugurated the Gaṅgā festival there. Desirous of making an agrahāra, he fixed upon Mādaḷa-ṇādu—situated to the south of the Kapīlī, to the north of Niṇāchala (the Nilgiris), to the north-east of Kanjirigirī (Gōpāla-svāmibeṣṭa) and to the west of trickadambaṇagari (Teraṇāmbī)—as the suitable place for it; and, in order that his father Dōḍḍa Dēva-Rāja might attain Vaiṣṇavā-lyāka, built a large temple for the god Paravaṇadvēva on the west bank of the Kammūni and an agrahāra to the west of it, naming it Dēvanāgara after his father, for the residence of the learned men of the three sects—Advaita, Dvaita and Viśisṭha-advaita—who were brought from different places for carrying on the services in the temple. Vrittis were granted to the residents of the agrahāra, which was called Pārava-sātaka, together with a copperplate grant bearing the Varāha seal and the signature of the king. Subsequently the king made another agrahāra to the north-west, named Devitya-sātaka, solely intended for the Saṁrīvaiśnavas, of whom he was always a favorite. By his order the copper grant of this agrahāra was composed by the scholar Rāmāyanan of Tirumalāvay. Then follow details of the grant. In the Saka year reckoned by the arrows, the jems, the senses and the earth (i. e., 1595), which was the year Aṁśa, the rājaḍhāra rāja-paramājēra pranḍa-pratāpa aparatama-vira-narapati lokiṇka-vira bīrindanteṣṭara-guṇda, a thunder-bolt to the mountains the Mahātattas, a forest-fire to the forests the Turtīshikas, a gale to the cloud Basava of Keladi, Karnatāka-chakravarti, Saṁrīvaiśnavamata-pratishtāpaka, vīravaiśnavamata-vānaganda, ganderaganda, Chikka-Dēva-Rāj-Odeyar of the Aṭrēya-gōtra, Aśvalāyana-sūtra and Rīk-sākhā, son of Dōḍḍa Dēva-Rāj-Odeyar and grandson of Dēva-Rāj-Odeyar of Mysore, made the agrahāra, named Devitya-sātaka, consisting of houses, each 50 feet square, and, on the day of the anniversary of his father’s death, in the presence of the god Rangānātha, granted 16 villages of the annual income of 828 nīkhras in Hādinādu of Arikutthāra-sthala. The villages were divided into 80 vrittis, which were bestowed on 80 Brahmans of various gōtras, sūtras and Śākhas (all named). The boundaries of the villages as well as a summary of the grant with all the titles of the king follow in the Kannada language, the signature of the king coming at the end. The supplementary plate adds one more vrittī to the number and names the donee to whom it was granted. This is the longest inscription dealt with during the year. The composition, both in Sanskrit and Kannada, is good. Many of its verses are quoted in latter Mysore grants. We learn from this, as from several other inscriptions, that Beṭṭada-Chāma-Rāja was the younger brother of Rāja-Odeyar, though Mr. Rice, following Wilks, makes him his elder brother. A grant made by him in A. D. 1698 was noticed in para 112 above, though the published accounts record his death in 1578 or 1579. The literary works of Chikka Dēva-Rāja’s time which give the genealogy of the Mysore kings, uniformly support the inscriptions in the statement that he was the younger brother of Rāja-Odeyar.

128. Among other inscriptions of this king, one on the doorway of the Gaṇiśaṅkara temple at Tālkad, which is dated 1679, tells us that Koṭṭṭhārya, agent for the affairs of Chikka Dēva-Rāja, set up the god Mallēśa at Kaśivam, i.e., Tālkad (see para 26). Thus we learn that the linga in this temple is Mallēśa, though people call it Gaṇiśaṅkara. From an inscription on the padma-pūthra or metallic image of the Varāhamūmi temple at Mysore we learn that the pūthra was a present from Apratīma-Chikka-Dēva-Rāj-Odeyar. Other inscriptions

Arch. 1911-12
of this king, such as Chamarajanagar 92, tell us that the ancient image of Varāhasvāmī at Sīrūmusha, which had been removed during a Yavana invasion, was brought by him and set up at Seringapatam.

Krishna-Rāja-Odeyar I.

129. One of the Nīrūps received from Venkatanaresimhacharya, pateel of Vijeyāpura near Talkad, which is dated 1719, was issued during this reign. It is addressed to Apramāya Hebhāruva, πραπατηγούμενος des the Devbhūmaśīme, telling him that Tūbinakere in Amritārūsthāla, which had been transferred to the Dēvāsūmabhāvānti, was ordered to be given back, as a sarvamānyya, to Kanchi Tāṭāchārya's son Venkatavaradāchārya; and that accordingly he should see that the order was duly carried out.

Krishna-Rāja-Odeyar II.

180. Four Nīrūps received from Vijeyāpura near Talkad relate to this king, as also a record registering a grant by private individuals received from the same place. The latter, dated 1753, tells us that during his rule the Rānupe of Kunighi and the sarvegara and contrīgara (named) of the militia (kandāchārī), made for the merit of the king, in the presence of the god Narasimha, an annual grant of 19 varaḥa out of their pay for a Rāmāyanaśātāna in the Nārāyaṇasvāmī temple at Melkote. The charity was to be managed by the eshāasti of the path of the Vedas, expounder of both the Vedāntas (i.e., in Sanskrit and Tamil), Tirumallatee Immaı: Lakshmiśekumārī Kōṭikanyādanaim Tirumallatāṭāchārya's grandson Venkatanaresimhācharyaiya. The grant was written by Bāyasaśa Viṭṭhalaiya of the Kunigīl kandāchārī. Three of the Nīrūps, dated 1760, relate to the sale of certain villages to a private individual. One of them, addressed to Venkatanaresimhacharya, tells him that 5 villages (named) of the revenue value of 103 varaḥa in Hjalagunda-hobali of Amritārūsthāla belonging to Pāṭalapu-hobali vishvaśačārīdcandvula have been sold to him for 1800 varaḥa; another issued by Khaḍda Rau to Mallarājaiya gives information of the sale and requests him to make over the villages to the party concerned; while the third, addressed to Nanjarājaiya, superintendent of the Pāṭāla hōbaliśīme, also intimates the sale and directs him to have a sale-deed executed in favor of the buyer and to transfer the villages to him. Another Nīrūp, dated 1765, which is addressed to Kṛishnaia of the āyakattu department, tells him that one-half of the village Kaṭṭaṭṭai in Sāḷaya-sthala, which had been in the enjoyment of Kōṭikanyādānam Tāṭāchār's grandson Narasimhāchar, was ordered to be made over, as a sarvamānyy, to Narasimhāchar's grandson Venkatanaresimhāchar; and directs him to carry out the orders. Six inscriptions of Kelele Nanja-Rāja, who lived in this reign, were found on certain metallic images in the temples of the State. All of them state that the images were the gifts of Nanja-Rājaiya of the Bhāravājagōtra, Aśvālaiya-mōtra and Kīr-śākhā, son of Kajule Vira-Rāmajaiya and grandson of the Mysore Dalayai Duddaiya. The images containing the inscriptions are (1) the nīrāma-vigrah, called Manōmāni, in the shrine of the goddess in the Agastyesvara temple at Tīrūmakūṭal; (2-3) the metallic images of Tāṇḍajēsvara and his consort in the Vāidyāśvara temple at Taldak; (4-5) the metallic images of Tāṇḍajēsvara and Manōmāni in the Divyalingēsvara temple at Haradhanelli, Chamarajanagar Taluk; and (6) the metallic image of Dakhināmūrti in the Gangādharēsvara temple at Serinagatam.

Tippu Sultan.

131. A Persian inscription (Plate IV) at Ganji-Makān near Dodda Kiranghur, Serinagatam Taluk, dated A.D. 1792, records a grant of land, 500 yards square, for a Musalmān burial ground by the king of the age, Tippu Sultan, to Shah Īrvē. The epigraph is dated in both the Hijri and Mauľūfī eras. A Kānada inscription in a field to the west, stating that the land was granted for the kalavastas of Musandur, refers apparently to the same grant. It is worthy of note that seven silver cups and a silver camphor-burner in the Ranganātha temple at Serinagatam bear inscriptions stating that those articles were the gifts of Tippu Sulhdāna Pāchchhā. Three of the cups and the camphor-burner also bear additional inscriptions in other parts telling us that they were presented by Kalule Kāntaiya. The latter was probably identical with his namesake who was a contemporary of Chikka Dēva-Rāja-Odeyar. We may perhaps conclude from the double entries on the vessels that they were originally presented by Kalule Kāntaiya, and that having been carried away by Tippu,
were re-granted by him at the prayer of the devotees of the temple with his inscriptions newly engraved. Another cup has the additional label S'ri-Krisna, showing perhaps that it was repaired by Krishna-Rāja-Odeyer III.

**Krishna-Rāja-Odeyer III.**

132. There are numerous records of this king. Most of them record his gifts to temples. There are also several others in which gifts made by his queens, relatives and dependents are recorded. Besides the above there are likewise others which belong to his time, though he is not named in them. The earliest of his inscriptions is one in the Rāma temple at Seringapatam dated in 1801. It records that during his rule the barbers of Seringapatam gave a sūlaśūnam to the effect that they would pay certain sums of money for the god Hanumān of Naramana-kattī. A sandal in Marāthi and Kannada received from shanbhog Srinivasa Sitarama Kulakarani of Harihar, dated 1814, contains details of the revised taudālik of the Hariharēśvara temple at Harihar as ordered by the king. The amount sanctioned for the annual expenses of the temple was 179 Haidari carakas and 63 havaś. The signature of the king, S'ri-Krisna, comes at the end. The seal at the top contains three lines in Nāgarī characters which run thus:—

*S'ri-Chāma-Rāja-Va-
dēra tanūja Krishna-
Raja-Vaḍer

Another Marāthi Nirāp received from the same shanbhog, which is dated 1830, was issued by Dewan Venkatarāje Arasu to Mallappa, Amīlār of Harihar Taluk. It appears that owing to the absence of the shanbhog of Harihar the collection of taxes came to a stand-still. The Amīlār is directed to bring him back to Harihar and see that his duties are discharged efficiently. A letter was also enclosed for the Fauzdar drawing his attention to this state of things. The seal of the Nirāp contains these four lines in Nāgarī characters:—

*S'ri
S'ri-Krisna di-
vāna kachē-
ri Hujhūr

Another Nirāp received from Venkatanaśasimhacharya, patael of Vijayapur near Talkad, dated 1823, is addressed to the Oḷabhōgil (inner gate) gurikār Channaiya of the Ambārakāhalī Department telling him that it was reported by Vēla-
mūrti Koṭikanyādānam Raghunāthāchar of Talkad Taluk that the Nirāp granting him the concession of keeping the straw of his field to himself had been lost, and directing him to allow the concession to Raghunāthāchar as before. He was also told not to recognise the Nirāp when produced by any one else but to send it on to Hujhūr. The seal of this Nirāp is identical with that of the above sandal of 1814. The king's Marāthi signature is given in Plate IV.

133. We may now consider the inscriptions recording Krishna-Rāja-Odeyer III's gifts to temples. To begin with the temples in Mysore. The Prasannakrishnāvāmi temple has 3v inscribed metallic images of gods, goddesses, A'lvārs (saints) and A'cchāryas (sages), the inscription in each case giving the name of the image and stating that it was presented to the temple by the king. Among the A'lvārs there are (1) Namālaṅkārā, (2) Madhurākāvī, (3) Sarasvāti, (4) Bhāṭayāvī, (5) Mahādāvī, (6) Bhaktāṅghirū, (7) Kulaśākara, (8) Bhāṭanātha, (9) Munīvāhana, and (10) Parākāla; and among the A'cchāryas, (1) Nāṭhamuni, (2) Yāmūnāchārya, (3) Kāmēshūkūra, (4) Bhāṣyakārā or Rāmānūjāchārya, (5) Kūde and (6) Lōkāchārya. There are also 5 stone statues and 4 metallic figures representing the king and his queens with labels on the pedestals. The queens named are (1) Chalavājamānmi of Ramāvīlāśa, (2) Dwājamānmi of Lakshmīvīlāśa, (3) Lingājamānmi of Krishnavīlāśa and (4) Mudūkriśnasījamānmi of Saṃukhādā-
tī. Saṃudīhāna, the last not being represented among the metallic figures. The date of all the above inscriptions must be about 1829, the year in which the images were set up (see Report for 1903, para 80). The king's other gifts to the temple as denoted by the inscriptions on them were a silver pīṭha and prabandā, two silver maces, two gilt-edged doorways, a cot and a gilt-edged būpīṭha. The date of the last is given as 1845. In the Lakshmiranāmasvāmi temple two large silver vessels
bear his inscriptions. To the Varāhaśvāmi temple he presented a silver prabhaśvata and a vessel, the former in 1830 on the day of the naksatras, under which he was born. The images of Vēdānāṭhārya and Maṇṇavālāmāmūni in this temple bear inscriptions stating that they were presented by him to the Prasannakṛishnasvāmi temple. It is not clear when or why they were brought here. His gifts to the Chāmuṇḍāsvāri temple on the hill consisted of a gold jewel named Nakshatramālāka, a silver maṇṭapā for the utsava-citragātha, a silver bell, and 7 silver plates and cups. The gold jewel has a Sanskrit poem, consisting of 30 verses, engraved on it. The poem, which is in praise of the goddess Chāmuṇḍāmbā, was the composition of the king himself. The jewel was presented to the goddess in 1857. Here also we have statues of the king and of the first three of his queens mentioned above with labels on them giving their names. There is also an inscription, consisting of a Kavvada passage and a Sanskrit verse, on the stone on which the statues stand, telling us that the figures represented Kṛṣṇa-Rāja, king of Mahāśārapura, and his queens Dēvāmba, Chālavanāmba and Lingamāmba, all worshippers of the feet of Mother Chāmuṇḍāsvāri. According to an inscription in the temple, Mysore 20, the date of the labels and this inscription is 1827. Two inscriptions on a brass-plated doorway and a silver plate in the Mahābālāsvāra temple on the same hill state that they were presents from the same king.

134. Other temples which received gifts from him as indicated in the inscriptions are the Chāmuṇḍāsvāra temple at Chamarajanagar, the Sṛīkṛṣṇāsvāra temple at Nanjangud and the LakshmiVARADARĀJA temple at Terakanāmbi. The first temple was built by him in 1826 in memory of his father Chāma-Rāja-Udeyar. An inscription on the dhana-stambha or flag-staff tells us that it was covered by him with gold plates in 1826. The brass-plated doorways of the two cells enshrining the Bālakṛṣṇa-panjāvēyāsvāra and Bālakṛṣṇa-panjāvēyāsvāra lingas set up in the names respectively of Doddá Puttammānī and Puṭṭāṭayammānī of Chandrāsvāsa-Sanjīvāna were his gifts. The tower or gopura was built by him in 1807. Here also we have statues and metallic figures of the king and his 4 queens (see previous para) as also of Nanjarāja-Bahadur, with labels on the pedestals with the exception of the metallic figure of the last. There is likewise an inscription consisting of a Sanskrit verse on the base of the statues as in the Chāmuṇḍāsvāri temple on the Chāmuṇḍi hill. From an inscription in the temple, Chamarajanagar 86, we learn that the period of these labels is 1828. The same must be the period of the labels, about 50 in number, over the doorways of the several cells enshrining lingas. The names of the 63 Śaiva devotees and of Śiva representing his 25 ilās or sports. The figures of the 63 devotees are given in Nanjangud 201 to 265. The 25 ilā-sūrtis or sportive forms of Śiva are (1) Chandrāśkēra, (2) Uma-mahāsvāra, (3) Vīrāśvāra, (5) Gitākālāyaga, (6) Bhikshāna, (7) Kāma-svāra, (8) Mārkandeya-varaprasana, (9) Tripurasvāra, (10) Jalendhara, (11) Bhrahma-iranshādana, (12) Vīrābhadrā, (13) Śankara-rāmārayaya, (14) Ardhanārīsvāra, (15) Kīrātājina, (16) Kankalā, (17) Chandikēśvāra-varaprasana, (18) Vīshakṣathā, (19) Chakradāna, (20) Vīghnāsvāra-varaprasana, (21) Sūmakandana, (22) Ēkapāda, (23) Sukhāsana, (24) Dakshināmūrti and (25) Mahāśārapura. The labels, about 56 in number, below mortal figures representing varieties of Gajapati, etc., in the parapet on the top have also to be assigned to the same period. In the Sṛīkṛṣṇaśvāra temple at Nanjangud, the larger vehicles, namely, the Gajārathā, Turaga (horse) and Kāllāsa, were his gifts, the first two presented in 1847 and the third in 1852. His other gifts to this temple were a silver maṇṭapā for the utsava-citragātha named Chandrāśkēra, silver coverings for the two bamboo ends of the temple palanquin and two brass-plated doorways, as in the temple at Chamarajanagar, for the cells containing the Bālakṛṣṇa-panjāvēyāsvāra and Bālakṛṣṇa-panjāvēyāsvāra lingas named after the Puṭṭāṭayammānī of Chandrāsvāsa-Sanjīvāna. We are told that the maṇṭapā was given in fulfilment of a vow.

As in the temple at Chamarajanagar we have also here inscribed statues on an inscribed base of the king and his queens, as well as inscribed metallic figures of all except the fourth queen as in the Prasannakṛishnasvāmi temple at Mysore. The date of the labels on these figures is 1848 as stated in Nanjangud 1. An inscription on the metallic image in the shrine of the goddess in the LakshmiVARADARĀJA temple at Terakanāmbi, states that the image was a present to the temple from this king.
135. We may now consider the inscriptions recording gifts by his gurus, queens, relatives and dependents. An inscription on the car of the Prasannakrishnaswami temple at Mysore, dated 1829, the year in which the god was set up by the king, tells us that the car was presented by the estabisher of the path of the Vadas, parashurama-parayajabhatayya, surudara-sudurtha, expounder of both the Vedantas (i.e., in Sanskrit and Tamil), a devoted promoter of the Ramana-ji-siddhanta, a devout worshipper of the feet of Vedantacharya, a patron of persons belonging to both the classes (the Tenkalas and the Vadagalas), disciple of Ramana-ji-Parakalasamyam, Brahmatraya-valabhavatara Parakalaswami to the god set up by his favorite disciple Krishna-Raja-Odeyar of Mahishara-samsthana. Another on the pedestal of the stone image of Vedantacharya in the Narasimha temple at Seringapatam, consisting of a Sanskrit verse in Grantha characters, gives us to understand that the image was set up by a Parakalaya-yati, apparently identical with the one mentioned above (see para 8). There is also another inscription in Grantha characters on the portion representing a palm-leaf manuscript held in the hand of the same image, which runs thus:—

karamatvatam abadhayatavam upayatavam upayata
iti Sairaka-sativam iha chapi vyavasthitam
Sriya saridham idam savan

Here Vedantacharya is supposed to be expounding some doctrines of the Viishtadvaita philosophy to his disciples from a palm-leaf manuscript of which the above fills one leaf. The first verse is a quotation from the 27th chapter of Vedantacharya's Brahmasutras stating that the conclusions arrived at in the Brahmasutras with regard to Brahman are applicable to Narayana. The supplementary portion coming after the verse appears to be an addition made by the scribe of the image, seeing that it does not occur in this form in any of Vedantacharya’s works, though he has expressed the same opinion in other ways. It enunciates one of the points on which the Tenkalas and the Vadagalas schools differ from each other, namely, the nature of Lakshmi, the one holding that she is a mere soul while the other gives her a higher status and says that her Consort creates the world and does other things along with her. A silver vessel in the shrine of the goddess in the Ranganatha temple at Seringapatam, bears a Telugu inscription stating that it was a present from Ramana-ji-Parakalasvami, who was perhaps identical with his namesake mentioned above as the guru of Ghanavatavarta-Parakalasvami.

His queen Lingajammal of Krishnavilasa-Sannidhana presented in 1848 a silver Nandi-vahana to the Srikantheshvara temple at Nanjangud and a silver Garuda-vahana to the Prasannakrisnaswami temple at Mysore. A kettle-drum in bell metal was also a gift from her to the former temple. Her other gifts were a brass-plated doorway in the Chamarajeshvari temple on the Chumudi hill and another in the Mahabaleshvara temple on the same hill. We learn from an inscription on her brinnadeva or tomb in Chandravara in Mysore that she died in 1856. Muddukrisnajammal of Sumukhadatotti-Sannidhana presented a brass-plated doorway to the Srikantheshvara temple at Nanjangud and another in 1853 to the cell containing the Prasannanarajeshvara linga set up in the earlier name of the king in the Chamarajeshvara temple at Chamaraianagar. A vessel in the Mahabaleshvara temple on the Chumudi hill bears an inscription stating that it was presented to the temple of the goddess at Uttanahalli by Krishna-Raja-Odeyar’s lawful wife Muddulingamma. We thus learn that this vessel once belonged to another temple. Another vessel in the same temple was the gift of Puttapattayanamal of Chandravilasa-Sannidhana. She also presented a brass-plated doorway to the cell containing the Marudevovesvara linga set up in the name of Manovilasa-Sannidhana in the Srikantheshvara temple at Nanjangud. An inscription on the brass-plated doorway of the garbagriha in the Tippadévi or Tripurasundari temple at Muggut, T.-Narsipur Taluk, tells us that the doorway was the gift of the king’s daughter Devajammal.

The brass-plated doorway of the shrine of the goddess in the Chamarajeshvara temple at Chamaraianagar has an inscription, dated 1829, which tells us that it was the gift of the king’s servant Dodabailapur Venkatarya, Subedar of Chamaraianagar. Another servant of his (name effaced) built in 1853 the Nandi-mantapa in the same temple. An inscription on a silver horse-vehicle in the Srikantheshvara temple at Nanjangud states that it was presented to the temple in 1830 by Baskshi.
Bhimaraya of the Savar-kachiri of Mysore. He also presented in 1824 a silver Nandi-vehicle to the same temple. A silver elephant-vehicle in the same temple was the gift of the king's servant Namuna Baburya. An inscription on the pedestal of the metallic figure of Tandavasvara in the Kalamma temple at Seringapatam says that the figure was made and presented in 1852 by the king's servant Sundarkhan Rangachari of the Shastha-Brahma lineage, son of Lingachari of the king's treasury. Another at the Prabhada-mantapa to the west of the Gunjamareshwara temple at T-Narsiipur, dated 1555, tells us that the mantapa was built by the king's servant Jaggoulala. A third at Anmadamappa's matha, a little above the foot of the Channuji hill, also dated 1655, informs us that the matha was the pujya-mantapa of Vedanta-Subbasastri, a prominent pandit of the king's court. A fourth on a palan-keen in the Tibhadav temple at Mangur states that it was a gift from the king's servant Muger Amritasarn.

156. Among other inscriptions of this king's time, though he is not named in them, two on the wall of the Agastyeswara temple at Balmuri, Seringapatam Taluk, record the construction of some mantapas by Subbappadidi, Pradhan of Mysore. Two more at the Sriyogiswara-kshtera, Seringapatam Taluk, record the construction of a kitchen and a matha in 1842 and 1847 by Desikmanju Trumalakhirya's wife Kalyanamma and Ramaiyengar's daughter Nachcharammamma respectively. The name of the Swami of the matha is given as Nrisinha-Sathakopasa-swami. Some more inscriptions recording gifts of jewels, vessels, doorways, etc., to temples may also be noticed here. In the Prasannakrishnaswami temple, the silver pitha of the goddess Perundevi was the gift of Dede Arasu; the pitha of the goddess Satyabhami, of Basavappaji of Arpura; and the pitha of Ramanujachary, of Bakhali Basavapajaya. The Lakshminarayanaswami temple has a silver cup presented by Dodda Nanjamma's daughter Hosur Venkatalakshamma and a gold jewel presented by Nanjave of Bokkasatthi-Sannidhana. The latter also presented a gold jewel to the Channudeshvari temple on the hill and another to the goddess at Uttamballi. But the latter jewel is now in the Channudeshvari temple. There is also a silver cup in this temple with an inscription stating that it was a present from Lakshmane of the storehouse (ugren). A silver plate in the Ranganatha temple at Seringapatam was the gift in 1819 of Mahantji Janagiri; the image of Tandavesvara in the Gangadharaswara temple was presented in 1841 by Nanjunda-bhatta's son Silvarama-pandita of the Kasypa-gutra. A pastamba-sutra and Yajus-sakha; and a brass-plated doorway in the Kalamma temple was present in 1864 from Yajamana Gopalayya's son Lakkankharya of the Suparna-gutra, Katayana-sutra, Prasanna-sakha and Tampaprarvarta. The last was a goldsmith. An inscription on the car of the Mahalakshmi temple at Kaumambai, dated 1559, tells us that it was caused to be made by Avadhavanna (see para 14) of Kavapuri, daughter of Boga-gavuda and Timmanmma, grand-daughter of Marinarju-gavuda and great-grand-daughter of Boga-gavuda, a Gangakhara of the fourth caste. The car was made by Dharmalingachari. Avadhavanna was so named because it was supposed that Mahalakshmi and Mahakali became manifest in her. The three brass-plated doorways of this temple were the gifts of Avadhavanna's mother Timmanmma, of the residents of Cholamaranahalli and of the desa-mohand of Chikadevaraya-pete. In the Channudeshvara temple at Chamrajapur there is a large number of cells containing lingas set up in the names of the members of the royal family. Each cell has a brass-plated doorway with an inscription on it giving the name not only of the donor but also of the linga and of the person in whose name it was set up. A few cells with brass-plated doorways have images instead of lingas. The details found in the inscriptions are given below in a tabular form for convenience:—
<table>
<thead>
<tr>
<th>No.</th>
<th>Linga</th>
<th>Named after whom</th>
<th>Donor of the brass-plated way</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chaluvāmbēs'vāra</td>
<td>Čhālvājāmmāṇi</td>
<td>Čhāmmappāḷi</td>
</tr>
<tr>
<td>2</td>
<td>Dēvāmbēs'vāra</td>
<td>Dēvrammāṇi</td>
<td>Treasury Gurkāra Nanjappa</td>
</tr>
<tr>
<td>3</td>
<td>Dēvāmbēs'vāra</td>
<td>Ļhūkki Dēvājamāṇi</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Nanjavāmbēs'vāra</td>
<td>Ļiemājāmmāṇi</td>
<td>Kanavaṭṭi Bakshi Haliḷi-Puttamāṇa</td>
</tr>
<tr>
<td>5</td>
<td>Lakṣmaṁbēs'vāra</td>
<td>Lakṣmaṁmāṇi</td>
<td>Kūmārappāḷ's younger brother Subhagāṇa</td>
</tr>
<tr>
<td>6</td>
<td>Dēvājāmmēs'vāra</td>
<td>Dēvājamāṇi</td>
<td>Hamps-Araṇa</td>
</tr>
<tr>
<td>7</td>
<td>Dērvēs'vāra</td>
<td>Sīvālīsammaṇi</td>
<td>Turuvēkēra Basavāraje-Araṇa</td>
</tr>
<tr>
<td>8</td>
<td>Chaluvēs'vāra</td>
<td>Ļamāvīlāsammaṇi</td>
<td>Chūkka Krishnāra-Araṇa</td>
</tr>
<tr>
<td>9</td>
<td>Dēvājēs'vāra</td>
<td>Lakṣmaṁlīsammaṇi</td>
<td>Naras-Aaraṇa</td>
</tr>
<tr>
<td>10</td>
<td>Mahādēvēs'vāra</td>
<td>Mahādēvālīsammaṇi</td>
<td>Dēse-Araṇa</td>
</tr>
<tr>
<td>11</td>
<td>Muddulēs'vāra</td>
<td>Mahādēvālīsammaṇi</td>
<td>Hosahāḷi Mallikāraya-Puttamāṇa</td>
</tr>
<tr>
<td>12</td>
<td>Māḷḷēs'vāra</td>
<td>Chandrādātāṭṭi-Saṁviddhāna</td>
<td>Stable Gurkāra Subhagāṇa</td>
</tr>
<tr>
<td>13</td>
<td>Lakṣmaṁēs'vāra</td>
<td>Chaudrādātāṭṭi-Saṁviddhāna</td>
<td>Ambāvīlāsammaṇi-Gurkāra Maiyādaṇya</td>
</tr>
<tr>
<td>14</td>
<td>Muddukrishnēs'vāra</td>
<td>Saṅkhatāṭṭi-Saṁviddhāna</td>
<td>Treasury Gurkāra Bhandarppa</td>
</tr>
<tr>
<td>15</td>
<td>Bhaḍḍēs'vāra</td>
<td>Kāmāntāṭṭi-Saṁviddhāna</td>
<td>Āḷiya (son-in-law) Krishnāra-Araṇa</td>
</tr>
<tr>
<td>16</td>
<td>Maridēvēs'vāra</td>
<td>Mahāvīlāsammaṇi</td>
<td>Turuvēkēra Nanjappa</td>
</tr>
<tr>
<td>17</td>
<td>Mahālīṭas'vāra</td>
<td>Mahālīṭas'vīlāsamaṇi</td>
<td>Āḷiya Lingarājē-Araṇa</td>
</tr>
<tr>
<td>18</td>
<td>Basavēs'vāra</td>
<td>Chandrādālīsammaṇi</td>
<td>Bakshi Dēvagan of Rāmaśrama</td>
</tr>
<tr>
<td>19</td>
<td>Gauripāṭṭas'vāra</td>
<td>Bōkkastāṭṭi-Saṁviddhāna</td>
<td>Kāntappa of Kottagăla</td>
</tr>
<tr>
<td>20</td>
<td>Siddhēs'vāra</td>
<td>Bōkkastāṭṭi-Second Saṁviddhāna</td>
<td>Siddlappu of Nanjagundu</td>
</tr>
<tr>
<td>21</td>
<td>Bāḷaḥāmārājēs'vāra</td>
<td>Medanāvīlāsatoṭṭi Puttusvāma</td>
<td>Āḷiya Dēvārāje Araṇa</td>
</tr>
<tr>
<td>22</td>
<td>Bāḷaḷangajēs'vāra</td>
<td>Oḷahā-Budā (the Prince)</td>
<td>Saṅkhatāṭṭi-Gurkāra Malimallappu</td>
</tr>
<tr>
<td>23</td>
<td>Puṭṭarangēs'vāra</td>
<td>Chūkka Baddi's mother</td>
<td>Ambāvīlāsammaṇi-Gurkāra Malimallappu</td>
</tr>
</tbody>
</table>

The doorways of the Narayana, Lakshimpurī, Chandikāśīvara, Sahaśralingēsvāra and Subrahmanyāsvāra shrines were the gifts respectively of Kanavaṭṭi Gurkāra Angūḍi Malliyā, Chāmān Gurkāra Kāpaniyā, Arjābōgī Basavalingīya, Mōḍikkāṇe Bakshi Virābhadraya and Hosūr Nāgammā. We are told that Subrahmanyāsvāra was set up in the name of Hosūr Subhamsiṇīya. In the Śrikanṭhēśvāra temple at Nanjangud, the silver pitha of the utasa-śivaṛūda was presented by the Palace puṣṭhīl Nanjugadu-bhāttī, and the prabhāṣṭāve of Tāṇḍavēs'vāra by Aṃgaṅka Chāndrākēhāra. We have also two lingas here set up in the names of (17) and (18) of the above table, the doorways of the cells being the gifts of Dēvaparītikvarāja Bahadur and Nanjappa of Rāmaśamudra.

**MISCELLANEOUS INSCRIPTIONS.**

137. A few inscriptions, which cannot be assigned to any specific dynasty of kings, may be noticed here. An inscription on a rock on the bank of the Cauvery near Nāguṇahalli, Serinapatam Taluk, which may belong to the close of the 12th century, tells us that those who bathe in the Mōkaṭāṭṭīrīthā where Ābdhīshēna-muni is practising austerities under a kuravaka tree will obtain happiness here and hereafter. Another on the inner verandas of the east entrance of the mūkha-māntapā in the Amrītēs'vāra temple at Aṃrītāpura, Tāriṅkēro Taluk, says that the mark over which it is engraved represents the length of the pole used for measuring tanks. The period of this record is about 1200. Another on a stone brought from some other place and built into the wall of the new Vaiṅkunṭhānārāyaṇa temple at Tālkad, which appears to belong to the 14th century, is a Jaina epitaph, the gurū whose death it commemorates being Lōkāchārya, disciple of the maha-māṇḍolāchārya Kāmaḷa-dēva of the Drāvīḷa-saṅgaṇa and Nandi-gana. An epigraph at Hosahalli, Serinagaptam 106, now revised, records that, by order of Vira-pratīpā Mahābāla-Raya, Dēvarasa granted certain taxes for the maintenance of a perpetual lamp in the
temple of Cheḷapāḷḷaya at Melkote. It is not clear who this Mahābala-Kāyū was. A
copper plate inscription received from Sitarama Bairagi of Chingarhalli, Devanahalli
Taluk, which appears to be dated in 1413, registers the grant of certain sums of
money to Avadhūta Nilakṣaṇa-yogīswara of Kāśi. The acts of piety and charity
done by this man are thus detailed.—Having travelled over several countries he
collected a sum of 5,000avarās with which he (1) got a nāgabhave made for the
god Visvanātha of Kāśi, (2) built the mukhamantapa of his temple, (3) distributed
milk for children, (4) provided for the worship of Durgī Vighnēswara and Kshetra
Kāhabhairava, and (5) gave meals to ascetics. Several high personages are said to
have assembled in the front hall of the Visvanātha temple at Kāśi and made this
grant to him. The record begins with an enumeration of the 50 countries to whose
inhabitants it is addressed and says that giving help to the above mentioned yogi
is equal in merit to making pilgrimages to holy places and bathing in holy rivers.
A list is also given of the holy places and rivers. Two more copper plate inscrip-
tions received from the Vyāsārāṇya-māṭha of Sōsāle, both dated in 1712, record grants
of certain sums of money by the residents of Ṛaṇḍagaramśāli-sīma and Vem-
bāru-māṇḍu to the matha of (with titles as in para 119) Ṛāghunāthatirtha-sripāda, son
of Lakṣṇineśvaratīrtha-sripāda and disciple of Lakṣminārāyanatīrtha-sripāda. These
two inscriptions are in Telugu. A few epitaphs found on the bhwējāva or tomb of
sepoyos and their female relatives at French Rocks may also be noticed here. They
are either in Tamil or Telugu, though one or two are in both the languages. One of
them, dated 1853, records the death of Vasandhīraya Nāyaka, who belonged to
Ambāmāyudur-pañḍaḷam and who was a native of Purīpalle and a disciple of Paravastulā
vāru; another, dated 1857, of Jamēdār Pasupulṭi Venkatāchara-nāyudda of the 20th
Regiment, who was a disciple of the estherisher of the path of the Vēdas. Chakravar-
ti Nāḷārayangā; a third, dated 1839, of Nāndyāla Krishnamma-nāyuddu, who was
the bhadra-kālā of Mudunūrayaka’s pattālam of the 2nd Regiment; and a fourth, dated
1867, of Nāriyānswāmī of the 20th Regiment. Another, of 1845, records the
death of Kuppanmīl, daughter of Vālamuttu’s son Nāgappa, who was the pājārī of
the Dharmarāja temple and belonged to the 1st pāṭaḷam. We are also told that
Nāgappa was a native of Tondamandalam, of the Vishṇū-gōtra, and a Vanniyan
by caste. An inscription on a stone built into the ceiling of the Mārī temple at Sivan-
samudram, dated 1821, tells us that a tract of land (specified with boundaries), which
was a source of trouble to the people as it harboured wild beasts, was granted to the
dhēkāṭādār Rāmaśvāmi Modaliyār of Sivamandram. The record is in both Kannada
and Tamil. The English inscription relating to the Canvery bridge at the same place
states that it was “dedicated to the Rt. H. E. Honorable Stephen Rumbold Lushin-
 ton, Governor of Fort Saint George, by Triplicanys Rāmaśvāmi Modaliyaṁ, dābhīrīva
of Sivamandram Satīnagal and Belikwady and Shrotiumdar of Moolor and
Oghamah, as a public testimony of his personal gratitude and as a lasting monument
of the benefits conferred on the public and commerce of the country.” It was begun
in February 1838 and finished in August 1839 “by and under the care of T. Rama-
swamy Modaliyār.”

2. Excavations.

138. An account of the excavations conducted at the Kirtinārāyanā temple at
Talkad was given in para 22 above. The temple was mostly buried in sand, but
after excavation the plan of the exterior was clearly revealed. There are no sculpt-
tures on the outer walls; but a railed parapet runs round the front nāgāppā, divid-
ed by single columns into panels containing flowers in relief. At the sides of the
entrances there were once two tower-like niches or pavilions as in the temples at
Halebid, Belur, Basaral, etc. But now only their bases are left. The excavations
exposed 12 inscriptions in all, 8 in Tamil and 4 in Kannada, one of the former be-
ing a very important record relating to the consecration of the god Kirtinārāyaṇā
by Vishnuvardhana (see para 83).

3. Numismatics.

139. During the year under report 830 coins were examined. Of these, 282
were gold coins, 3 silver and the rest copper. They were received in two batches
from the Deputy Commissioner, Shimoga District. The first batch, which consist-
ed of 282 gold coins, was found at the village Hire Gōngere, Sāsavēhāli hobl,
Honnali Taluk. Of these coins, 156 were varahas, 95 half-varahas and one a Virarāya paṇḍa. The varahas and half-varahas relate to the Vijayanagar kings, while the paṇām is a coin of the West Coast of India. Of the varahas, 7 represent Krishna-Deva-Raya (1509-1529), 58 Achyuta-Raya (1530-1542) and 121 Sadāśiva-Raya (1543-1567). Krishna-Deva-Raya's varahas show on the obverse the figure of a seated deity with the Vaishnava attributes sanka (conch) and chakra (discus) at the sides (Plate V, 49 and 51). There is a difference of opinion among numismatists with regard to the deity represented by the figure, some taking it for the bull-headed Durgā, others for Lakshmi and others again for the Boar incarnation of Vishnu, the last apparently accounting for the name (varaha) of the coin. The reverse bears the legend—"Srī Pratāpā-Krishna-Rāya"—in three horizontal lines in Nāgari characters. The varahas of Achyuta-Raya (Figs. 51 and 52) bear on the obverse the figure of an insessorial Gandabhārunda, holding an elephant in each hand, while their reverse shows the legend—"Srī Pratāpachyuta-Rāya"—in three horizontal lines in Nāgari characters. The Mysore Gandabhārunda may thus be traced back to the time of Achyuta-Raya. On the obverse of Sadasiva-Raya's varahas (Figs. 53 and 54) appear seated figures of Siva and Pārvati, though in some specimens, the attributes being distinctly Vaishnava, the figures have to be taken for Lakshmi and Nārāyaṇa, while the reverse has the legend—"Srī Sadāśiva-Rāya"—in three lines in Nāgari characters as in the others. The absence of the epithet Pratāpā in the legend may naturally lead one to doubt the correctness of the above attribution and to suppose that they may be coins of the Ikkeri chief Sadāśiva, which have also the same obverse; but the fact that the Ikkeri chiefs styled themselves Naiks and not Rāyas is enough to set at rest any doubt on the point. Of the half-varahas, 46 belong to Krishna-Deva-Raya, 46 to Achyuta-Raya and 3 to Sadasiva-Raya. The half-varahas of the first king (Figs. 55 and 56) are exactly like his varahas both on the obverse and reverse. On some specimens of the second king's half-varahas the Gandabhārunda is insessorial (Figs. 57 and 58) as on his varahas, while on others it walks to the left (Figs. 59 and 60). The figures on the reverse of the third king's half-varahas (Fig. 61) have to be taken to represent Lakshmi and Nārāyaṇa as the attributes are Vaishnava. The legend on the reverse—"Srī Pratāpā-Sadasiva-Rāya"—slightly differs from that of his varahas by the addition of the word Pratāpā. The Virarāya paṇḍa of this batch is the same as the ones (21-24) figured on Plate VI of my last year's Report.

140. The second batch received from the Deputy Commissioner, Shimoga, consisted of 548 coins, of which 3 were silver and the rest copper. They were found "in an earthen pot by one Ramayya while he was getting levelled a vacant site said to belong to him in Survey No. 10 gounal of Brahamana Turuve village, Lakshmipuram hobli, Nagar Taluk." It appears there were 9 silver coins in the find; but only 3 were secured as the rest had been sold by the finder to some one whose whereabouts could not be ascertained. Of the 3 silver coins, 2 are rupees (Plate V, 47 and 48) issued by the East India Company, bearing the name of the Moghul Emperor Shāh A'lam, and the remaining one (Fig. 49) a Rāja rupee of Mysore, which followed the type of the East India Company rupee. All of them bear on the obverse a couplet, of which only a few words are legible. When complete, it would read thus:—

sikka zad bar haft kishvar rāya faisal Allah
hāmi din Muhammad Shāh A'lam Bādshāh

meaning 'The defender of the religion of Muhammad, reflection of divine excellence the Emperor Shāh A'lam has struck this coin to be current throughout the seven climes'. The Hijra date 1221 (i.e. A. D. 1806) is also given on the obverse of two of the coins. From the reverses we learn that the East India Company rupees were minted at Arcot in the julās or regnal years 43 and 26 and that the Rāja rupee was minted at Mysore in the regnal year 45.

141. Of the copper coins of this batch, 1 is a blank round piece of the size of a quarter anna with a hole in the middle. Of the rest, 155 belong to Mysore and 389 to the East India Company. Of the Mysore coins, 5 were issued by Hyder, 70 by Tippu and 80 by Krishna-Rāja-Odeyar, III.

Hyder.—On the obverse of Hyder's coins, which are all 4 pie pieces (Plate V, 17 and 18), an elephant stands to the right on a plain field. The reverses of two of
the coins give the dates A. H. 1195 and 1196 corresponding to A. D. 1780 and 1781, and mention Patan (i.e., Seringapatam) as the mint-place. Of the remaining 3 coins, which bear no date, 1 was minted at Bellary and 2 at Seringapatam.

Tippu.—Tippu’s coins consist of 4 pie, 2 pie and 1 pie pieces. During the first four years of his reign (A. D. 1782-85) he dated his coins according to the Hijra system; but after that period he introduced a new era dating from the birth of Muhammad called Maulhid and dated his coins according to it. There is a difference of 14 years between the two eras, A. H. 1191 (A. D. 1780) corresponding to A. M. 1215. Another innovation introduced by him in the same year was the writing of the numerals from right to left instead of from left to right as usual. As a rule his coins have a double-lined circle with a ring of dots between on both the obverse and reverse. Coins struck in A. M. 1224 (A. D. 1785) have on the obverse the letter alif above the elephant, while those struck in the succeeding three years have the succeeding letters of the alphabet be, te and se respectively. Further, from A. M. 1222, 4 pie pieces begin to be called Zahrah or Zahra which means Venus, 2 pie pieces Bahuram i.e., Mars, and 1 pie pieces akhtar i.e., a Star. The coins may conveniently be dealt with chronologically.

A. H. 1198 (A. D. 1783).—There is one coin of this year (Plate V, 19). The obverse has an elephant standing to right; the reverse gives the date, and the mint-place Kalkut (Calicut).

A. H. 1199 (A. D. 1784).—The coin of this year (Fig. 20) is the same as the above except for the difference in date.

A. H. 1200 (A. D. 1785).—There is one coin of this year (Fig. 21). From this year the dates appear on the obverse above the elephant. The reverse has an ornamental field and mentions Patan as the place of mintage.

A. M. 1215 (A. D. 1786).—There are 5 coins of this year. On two struck at Kalkut (Calicut) the elephant stands to right (Fig. 22); while on two struck at Patan and one struck at Faiz Hisar or Gooty (Fig. 23) it stands to left. The last has a ring of dotted flowers. On 3 coins of this year the numerals run from left to right as usual, but on the remaining two (see Fig. 23) from right to left.

A. M. 1216 (A. D. 1787).—Of the 2 coins of this year, which were struck at Faiz Hisar (Gooty), one (Fig. 24) has the elephant standing to left. It has also a ring of dotted flowers.

A. M. 1217 (A. D. 1788).—There are 3 coins of this year, two struck at Farkhi or New Calicut (Fig. 25) and one at Khurshedshvad or Dhurwar. The elephant stands to left on all of them.

A. M. 1218 (A. D. 1789).—Of the 7 coins of this year, 6 are 4 pie pieces and one a 1 pie piece. Of the former, 4 were struck at Nagar, 1 at Farkhi (New Calicut) and 1 at Khurshedshvad or Dhurwar (Fig. 26). The elephant stands to left on all except on one struck at Nagar. The 1 pie piece (Fig. 27) was minted at Patan. It has also the elephant standing to left.

A. M. 1219 (A. D. 1790).—There are two coins of this year, 1 struck at Bangalore and the other at Farakhab Hisar or Chitaldrug (Fig. 28). The latter has a ring of dashes, The elephant stands to left on both.

A. M. 1220 (A. D. 1791).—Both the coins of this year were struck at Nagar. (Fig. 29).

A. M. 1221 (A. D. 1792).—The coin of this year (Fig. 30) is a 2 pie piece minted at Patan.

A. M. 1222 (A. D. 1793).—Of the 4 coins of this year, 2 have the elephant standing to right (Figs. 31 and 32). These were struck at Patan. One of them (Fig. 31) has the word Maulhid under the date above the elephant and the name of the coin, Zahrah (Venus), on the reverse. The other two coins, which were struck at Nagar (Fig. 33), bear the date a little to the right above the elephant and name the coin on the reverse.
A. M. 1228 (A. D. 1794).—The coin of this year (Fig. 34), which was struck at Patan, is similar to Fig. 31 on both the obverse and reverse.

A. M. 1224 (A. D. 1791).—Of the 6 coins of this year, four are 4 pie pieces and two 2 pie pieces. The former (Fig. 35) have the elephant standing to left with the letter alif above it, the date being given in the margin to the right. All of them were minted at Nagar. They give the name of the coin on the reverse. The 2 pie pieces (Fig. 36) have the elephant standing to right with the letter alif above it, but the date is given on the reverse along with the name of the coin, Bahram (Mars). Both of them were struck at Patan.

A. M. 1225 (A. D. 1792).—There are 8 coins of this year: five 4 pie pieces, two 2 pie pieces and one 1 pie piece. The 4 pie pieces have the elephant standing to right with the letter beth above it (Fig. 37). The reverse name the coin, give the Manulodi date and mention Nagar as the mint-place. The 2 pie and 1 pie pieces have a similar obverse (Figs. 38 and 39), but were minted at Patan. The reverse gives the date and the name of the coin, the 2 pie piece being named Bahram (Mars) and the 1 piece akhtar (a Star).

A. M. 1226 (A. D. 1793).—Of the 17 coins of this year, 13 are 4 pie pieces (Fig. 40) and 4, 2 pie pieces (Fig. 41). All of them have the elephant standing to right with the letter beth above it, the place of mintage being Nagar in all cases. The Manulodi dates and the names of the coins are given on the reverse.

A. M. 1227 (A. D. 1794).—All the 4 coins of this year were minted at Nagar. They have on the obverse the elephant standing to right with the letter se above it (Fig. 42), while the reverse gives the Manulodi date and the name of the coin.

There are five more coins of Tippu which bear no date. On three of them the elephant stands to right and on the others to left. One of the former (Fig. 43) was minted at Parakhaba Hisar or Chitaldrug and another (Fig. 44) at Kalkut (Calcutta). The latter appears to have been issued in the 5th year of Tippu’s reign. Of the remaining coins, 2 were struck at Nagar and 1 at Faiz Hisar or Gooty.

Krishna-Raja-Odeyar, III.—The coins of this king, which are 80 in number, are all 4 pie pieces or ‘XX Cash’. They bear on the obverse a caparisoned elephant standing to left with the syllable S’ri between the sun and moon above it, the whole enclosed in a ring of dots (Fig. 45), while the reverse, also enclosed in a ring of dots, has a legend which runs thus:—

mayili kâsu yipata
XX Cash

142. The coins of the East India Company, 359 in number, which range in date from 1791 to 1827, may be divided into four classes:—

A. Those which have on the obverse a shield surmounted by a device resembling the figure 4 and divided transversely into four compartments, each containing one of the letters of the East India Company’s monogram, V. E. I. C., with the date below, and on the reverse a pair of scales with the Arabic word adal, “justice,” below. Of the coins of this class, 1 is a 6 pie piece (Plate V, Fig. 1) dated 1794; 36 are 4 pie pieces (Fig. 2) dated 1791; 56 are 3 pie pieces (Fig. 3) dated 1791 and 1794; and 33 are 1 pie pieces (Fig. 5) with the same dates.

B. Those which have on the obverse the coat of arms of the East India Company with the motto, Auspicio Regis & Senatus Anglicae, in a cross line underneath, the date in the exergue and the words, East India Company, around the margin, the reverse being the same as that of A with the addition, however, of the Hijra date in Arabic numerals. Of these coins, 8 are 6 pie pieces (Fig. 8) dated 1804 and A. H. 1219; 25 are 3 pie pieces (Fig. 7) with the same dates; and 9 are 1 pie pieces (Fig. 6) similarly dated.

A two pie piece (Fig. 4) which differs in type and make from the above two classes and exhibits a curious combination of the shield and coat of arms, as also of the monogram and motto, is worthy of note. It may be described thus:—
Obverse.
A shield in the middle on a Countersunk surface; and around the raised margin the words—United East India Company—and the date 1794.

Reverse.
The coat of arms of the East India Company in the middle on a countersunk surface with the words, United East India Co., in a cross line underneath and the figure 96 below; and around the raised margin the motto—Auspicio Regis et Senatus Angliae—and the words, To one Rupee. The figure 96 taken along with ‘To one rupee’ gives the value of the coin as 2 pies.

C. Thick coins resembling A both on the obverse and reverse. Of these, 1 is a 16 pie piece (Fig. 16) dated 1801; 15 are 8 pie pieces (Fig. 15) dated 1804 and 1809; 153, 32 of which are completely worn, are 4 pie pieces ranging in date from 1802 to 1827 (Fig. 14); and 2 are 2 pie pieces (Fig. 13) with illegible dates.

D. Coins of the ‘Cash’ series, which have the same obverse as that of B, the reverse giving the value of the coin in Persian and English. Of these, 13 are 4 pie or XX Cash pieces (Fig. 9) dated 1808, the reverse containing the Persian words láš bést chahár fálús ast, meaning ‘twenty cash equal 4 fálús or pies,’ and the English expression ‘XX Cash’ in the exergue; 25 are 2 pie or X Cash pieces (Fig. 10) dated 1803 and 1808, the reverse bearing the words dāha láš də fálús ast, which means ‘ten cash equal 2 fálús or pies,’ and the expression ‘X Cash’ in the exergue; and 1 a 1 pie or V Cash piece (Fig. 12) dated 1803, with the words panch kās āk fálūs ast, meaning ‘5 cash equal 1 fálūs,’ and ‘V Cash’ in the exergue.

There are also two undated 2 pie or X Cash pieces (Fig. 11) with their value given in Telugu and Tamil on the obverse and in Persian on the reverse.

Obverse.                       Reverse.

yidi padi                       dāha kās
kāsulu                           ast
idu pattu                       X Cash
kās

143. Besides the coins mentioned above, a gold coin, said to have been picked up at Anekonda, was examined while I was on tour at Davangere (para 43). It was a very small coin, thinner and smaller than a Kantiroy hana, with a caparisoned elephant on one side and a bird or leaf on the other. The coin probably belongs to the Pandya of Uchchandi-durga, the latter being at a distance of only 6 miles from Davangere.

4. Manuscripts.

144. Of the manuscript works examined during the year under report, Traivar- nīkāḍhara is a Jain law-book in Sanskrit by Nēmicandra, who was a resident of Trikādambapura or Terakanambi in Gudawpada Taluk. He probably flourished in the 15th century. Bhujabali-charita is a Kannada poem written in the Sāngati metre by the Jain poet Panchabāna, son of śhānti Chennappa of S'raṇya Belgola. It gives an account of Bhujabali or Gommaṭa, son of Vrishabha, the first Tīrthakara, and appears to have been composed in A. D. 1612. Bharatēśa-valbhāja is another Jain work written in A. D. 1600 by Rāṇākara-siddha, giving an account of king Bharata, another son of Vrishabha, the first Tīrthakara. This poem is also in the Sāngati metre.

Bangalore,
23rd August 1912.

R. Narasimhachar,
Office in charge of Archeological Researches
in Mysore

Read—

The Report of the Officer in charge of Archaeological Researches in Mysore on the working of his Department during the year 1912-13.


Order thereon.—Recorded.

2. During the year under review the archaeological resurvey of Hole-Narsipur Taluk was made, with the result that 120 new records were discovered. The Officer in charge of the Archaeological Researches visited Sravanabelagola in connection with the revision of the Sravanabelagola volume, and toured in the Yedatore, Hunsur, Heggaddevankote and Gundlupet Taluks of the Mysore District.

3. Government are glad to recognise that the report submitted is interesting and displays considerable scholarly research.

K. R. SRINIVASIENGAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of the Archaeological Researches in Mysore.

End.—c. r.
### CONTENTS

**PART I.**

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tour: Exploration, Inspection of Temples, etc.</td>
<td>1–24</td>
</tr>
<tr>
<td>Tiputu temples</td>
<td>2</td>
</tr>
<tr>
<td>Núrúkallí temples</td>
<td>3</td>
</tr>
<tr>
<td>Svána Belgóla temples</td>
<td>5–6</td>
</tr>
<tr>
<td>Vinňáyagíri</td>
<td>6</td>
</tr>
<tr>
<td>Chandrajíga</td>
<td>7</td>
</tr>
<tr>
<td>The Town</td>
<td>7</td>
</tr>
<tr>
<td>Jaina mardha</td>
<td>7</td>
</tr>
<tr>
<td>Manuscripts at Svána Belgóla</td>
<td>7</td>
</tr>
<tr>
<td>Jínanádiapura temple</td>
<td>9–10</td>
</tr>
<tr>
<td>Híle-Bélgoła temple</td>
<td>9–10</td>
</tr>
<tr>
<td>Agháliya temples</td>
<td>9–10</td>
</tr>
<tr>
<td>Chirumäyamína temples</td>
<td>9–10</td>
</tr>
<tr>
<td>Holé-Náspípar temples</td>
<td>9–10</td>
</tr>
<tr>
<td>Villages in Holé-Náspípar Taluk</td>
<td>11–13</td>
</tr>
<tr>
<td>Antkúnlaphára</td>
<td>11</td>
</tr>
<tr>
<td>Maháranípháli</td>
<td>11</td>
</tr>
<tr>
<td>Holékóto</td>
<td>12</td>
</tr>
<tr>
<td>Míchágnápháli</td>
<td>12</td>
</tr>
<tr>
<td>Mándinír</td>
<td>12</td>
</tr>
<tr>
<td>Ánkkápháli</td>
<td>12</td>
</tr>
<tr>
<td>Hánderpúra</td>
<td>12</td>
</tr>
<tr>
<td>Dódá Búngástávalí</td>
<td>12</td>
</tr>
<tr>
<td>Kúñóto</td>
<td>12</td>
</tr>
<tr>
<td>Tánuvílí</td>
<td>13</td>
</tr>
<tr>
<td>Mánánur</td>
<td>13</td>
</tr>
<tr>
<td>Maháli</td>
<td>13</td>
</tr>
<tr>
<td>Vánána</td>
<td>13</td>
</tr>
<tr>
<td>Viśáka</td>
<td>13</td>
</tr>
<tr>
<td>Rádkávalí</td>
<td>13</td>
</tr>
<tr>
<td>Tíresalaphúra</td>
<td>13</td>
</tr>
<tr>
<td>Manuscripts and coins at Holé-Náspípar</td>
<td>13</td>
</tr>
<tr>
<td>His Highness the Maharája at Holé-Náspípar</td>
<td>13</td>
</tr>
<tr>
<td>Saligráma temples</td>
<td>13 &amp; 16</td>
</tr>
<tr>
<td>Chánachánta</td>
<td>17</td>
</tr>
<tr>
<td>Chíkká Hansége temples</td>
<td>18</td>
</tr>
<tr>
<td>Yódór</td>
<td>18</td>
</tr>
<tr>
<td>Vánámanáthikálláthí</td>
<td>18</td>
</tr>
<tr>
<td>Húsúr</td>
<td>18</td>
</tr>
<tr>
<td>Tárlállí</td>
<td>19</td>
</tr>
<tr>
<td>Ratnapura fort</td>
<td>19</td>
</tr>
<tr>
<td>Devarapúra temple</td>
<td>19</td>
</tr>
<tr>
<td>Bódágapúra</td>
<td>20</td>
</tr>
<tr>
<td>Hegdimadhavánekote</td>
<td>21–23</td>
</tr>
<tr>
<td>Villages in Hegdimadhavánekote Taluk</td>
<td>21–23</td>
</tr>
<tr>
<td>Málakere</td>
<td>21</td>
</tr>
<tr>
<td>Běntúr</td>
<td>22</td>
</tr>
<tr>
<td>Kítur</td>
<td>22</td>
</tr>
<tr>
<td>Sarrag</td>
<td>23</td>
</tr>
<tr>
<td>Gánálpít</td>
<td>23</td>
</tr>
<tr>
<td>Gopálasvaná-héta</td>
<td>23</td>
</tr>
<tr>
<td>Térkánsábi</td>
<td>24</td>
</tr>
<tr>
<td>Hubígana-Mándi</td>
<td>24</td>
</tr>
<tr>
<td>Triyámbakápúra</td>
<td>24</td>
</tr>
<tr>
<td>Other villages</td>
<td>24</td>
</tr>
<tr>
<td>Total number of newly discovered records</td>
<td>25</td>
</tr>
<tr>
<td>Inspection of schools</td>
<td>25</td>
</tr>
<tr>
<td>Office work</td>
<td>25 &amp; 26</td>
</tr>
<tr>
<td>List of photographs</td>
<td>27</td>
</tr>
<tr>
<td>List of drawings</td>
<td>28</td>
</tr>
</tbody>
</table>
PART II.

EGYPTIAN
The Gizehs
Transliteration of inscriptions in Plate VIII
The Kadamba
The Konagres
The Chaungbas
The Cholas
The Hoysales
Vijayanagar
Holé-Narasipur
Ummattur
Naghalé
Hegyaidarantale
Mahapate
Mysore
Miscellaneous inscriptions
NUMISMATIC
MANUSCRIPTS
GENERAL REMARKS

PLATES.

I. Jain figures in the fort Amravati-basti at Saligrama (Frontispiece) 1
II. Three signed images in the Lakshminarasimha temple at Nagphalli executed by Mallitamma 2
III. Three signed images in the same temple executed by Balshoja of Nandi 4
IV. Images at Syresu Beldga and Jisanathapura 5
V. West view of the Soutamtha-basti at Jisanathapura and an inscribed Jina image at Saligrama 18
VI. The Arkevara temple at Todatore 24
VII. Metallic images at Gundupet, Saligrama, Tenkasaambi and Todatore 30
VIII. Inscriptions at Enavana Belgola and Kushe 32
IX. Miscellaneous coins 52
JINA FIGURES IN THE FORT ANANTANATHA-BASTI AT SALIGRAMA.
ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1913.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

By Government Order No. G. 283-4—G. M. 117-11-21, dated 12th July 1912, a personal allowance of Rs. 5 was sanctioned to the Photographer and Draughtsman of the office and a similar allowance of Rs. 2 to his Assistant, with effect from the 1st July 1912.

2. The Architectural Draughtsman, T. Krishnaraja Pillai, having died on the 14th of August 1912, the appointment of P. M. Gurusami Asari to the vacancy was sanctioned by the Government in their Order No. G. 2453-5—G. M. 73-12-5, dated 12th November 1912, till the 30th June 1915. By Order No. G. 1825-6—G. M. 168-11-18, dated 23rd September 1912, the Government sanctioned an honorarium of Rs. 25 to be paid to the widow of the late T. Krishnaraja Pillai in appreciation of the neatness and accuracy with which he prepared the sketches and tracings of some Gundabherunda jewels of the Government.

3. The budget allotments made under the heads “Apparatus, Materials and Furniture” and “Travelling Allowance” were increased from Rs. 300 to Rs. 450 and from Rs. 1,000 to Rs. 1,500 respectively, by Government Orders No. G. 6824-5—G. M. 148-12-10, dated 2nd May 1913, and No. G. 7007-8—G. M. 314-12-2, dated 8th May 1913.

4. In Government Order No. G. 7003-4—G. M. 73-12-16, dated 8th May 1913, sanction was accorded to the re-entertainment of the services of the Index clerk for a further period of one year. The clerk entered upon his duties on the 30th of May 1913.

5. In their Order No. G. 7792-3—G. M. 73-12-18, dated 4th June 1913, the Government sanctioned the entertainment of a Half-tone Engraver temporarily for one year from the 1st June 1913.

6. Anandalvar had leave without allowances for nearly three months. Venkannachar, Padmaraja Pandit and Ramaswami Sastri had privilege leave for about a month each. Ramaswami Iyengar, Chokkanna and Srinangaachar were also on leave for short periods ranging from two weeks to a little over three weeks.

Tours: Exploration, Inspection of Temples, etc.

7. Information was received from Hole-Narsipur of the existence of a large number of unpublished inscriptions in the taluk. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur sent me copies of a number of inscriptions in and around Hole-Narsipur. The Amildar, Mr. R. Tirumaram Iyengar, B.A., sent me a pretty long list of new inscriptions discovered by him in the villages of his taluk. As the number of inscriptions printed in the Hassan volume for the whole taluk is only 19, it was thought very desirable to make a thorough resurvey of the whole taluk. Another visit to Sravana Belgola was also deemed necessary in connection with the revised edition of the Sravana Belgola volume. Some taluks of the Mysore District, which had not been visited last year, had to be surveyed. With the above objects in view a tour was made in parts of the Hassan and Mysore Districts in January, February and March 1913. I left Bangalore for Sravana Belgola on the 23rd January 1913.
8. On the way the temples at Tiptur and Nuggihalli were inspected. The
Kallès'vara at Tiptur, which appears to be the oldest in
the place, is a three-celled temple with Makkès'vara in
the chief cell, Kallès'vara to the right and Mahâliigês'vara
to the left. In the prakâra or enclosure of the temple, which is a plain structure, are
found F.C. 12, Tiptur 61—64. The Kemppamma temple is dedicated to the goddess
Kemppanna, also known as Tipâtiramah, the guardian deity of the place. The
pûjârî or officiating person of the temple is a fisherman; but it is worthy of note
that he is not allowed to offer food to the goddess, this being done either by Brahm-
ans or Lingâyats. No animals are sacrificed to the goddess.

9. The Lakshminarasimha and Somès'vara temples at Nuggihalli are in the
Chalukyan style of architecture. The former, which
was briefly described in paras 20 and 84 of my Report
for 1909, deserves some more notice. It is a trîkâšâ-
chala or three-celled temple with Kès'âva in the main cell, Lakshminarasimha in
the left and Vângôpala in the right. The last figure, standing under a homme tree,
is beautifully carved. It is similar to the figures at Kannambâdi (last year's Report,
para 13) and Somânâthapur (Report for 1910, para 25). Around the top are re-
presented the ten vastrāras or incarnations of Vishnu, while at the sides are sculp-
tured figures of cows, cowherdresses, sages and gods. Though occupying a subsidiary
cell, Lakshminarasimha is regarded as the chief deity. The same is the case at
Jâvagali (Report for 1911, para 16). All the three cells have a sukhândâta or vesti-
bule. Though the temple is dedicated to Vishnu, the niches at the sides of the
sukhândâta entrance of the main cell have figures of Ganapatî and Mahâbârasamard-
dini as at Jâvagali. The ceiling panels of the navaranga or middle hall, which are
more than two feet deep, are all well executed. The central one, nearly three feet
deep, is artistically carved and has on the flat under surface of the central pendant
a figure of Brahma. The ubâsa-ca-vigrahâ or metallic image of Kès'âva and its con-
sorts are very handsome figures. There is also kept here the fine ubâsa-vigrahâ of
the Kès'âva temple at Hebbâbalu, a village about two miles from Nuggihalli.
These four images together with the seated, metallic image of the goddess of the
temple have labels on their pedestals which tell us that they were caused to be made
by one Gopâla who, according to local tradition, was one of the Pâlegars of the
place. The ceiling panel in front of the navaranga entrance, which is also well
executed, has a figure of Sûrya on the flat under surface of the central pendant.
Additions in the Dravidian style, consisting of a muhâa-mayâapa or front hall and
another hall on a lower level (pâtâpahâra), appear to have been subsequently made.
on the outer walls, beginning from the bottom, are sculptured horizontally in succes-
sion these six friezes:—(1) elephants, (2) horsemen, (3) scroll-work, (4) Purânic
scences, chiefly from the Bhâgavata-purâna, (5) Vañîs or sârdûlas, and (6) swans.
It is curious that the ruled parapet, which is a noticeable feature in the temples of
this style, is not found here. Above the row of swans runs the row of large images
consisting mostly of the 21 mûrtis or forms of Vishnu (last year's Report, para 93) and
his 10 incarnations with, in most cases, labels giving their names. Altogether the
number of large images is 112, of which 58 are male and the rest female. Outside
the three cells there are three beautiful niches in the three directions with the
figures of Chandikês'âva, Harîhara and Sarasvâti, though the temple is Vaih-
nava. The position of the large images on the outer walls is as follows:—from the
right side of the navaranga to the south niche 49, 29 male and 20 female; from
the south niche to the west niche 8, 4 male and 4 female; and from the
west niche to the north niche 8, 4 male and 4 female; and from the
north niche to the left side of the navaranga 47, 21 male and 26 female. A few of the
large figures worthy of note may be mentioned here.—Molûmi, a nude female figure
wearing sandals, mostly found in company with Dakshînârûti, who is represented
as wearing sandals and a long robe and holding a staff in the right hand and a disc
called chandîrika in the left (see Report for 1911, para 19); a rocking cradle; Plate II, 4;
Rati and Mânmâtha; dancing Ganapatî; Gâruḍa bearing on his shoulders Kàsyapa and
Kâdru; Varâha lifting up the earth; Balarâma with his attributes the plough
and the pestle; Krûshna trampling on the hood of the serpent Kàliyâ flanked by
Nâgûnis, on the bank of the Jamâ; Harâgriva killing Sômakâ (Plate II); dancing
Lakshmi (Plate III) and Sarasvâti, each with 8 hands. The niches have small
seated figures, three each on the side walls, with female chaûri-bearers at the sides.
in front. The north niche has these six figures with labels—
Ganapati, Hayagriva,
Sarasvati, Bhumi, Yoganarayana and Lakshmi. The figures on the walls of the
other niches bear no labels. Above the row of large figures comes a fine cornice
with bead work; and above this, miniature turrets over single or double pilasters
with figures on or between them, single and double pilasters alternating with each
other. Above this again come the eaves surmounted by larger turrets with figures
between. In the frieze of horsemen a few camels are also sculptured here and there.
To the right of the west niche were discovered 2 inscriptions which tell us that the
workmanship on the north side or left half of the temple was Mallitama's. There
are also labels below some of the figures on the north wall giving the same infor-
mation, as similar labels on the south will inform us that the sculptor here was
Baichōja of Nandi (Report for 1909, para. 20). The temple was thus mostly built
and ornamented by these two eminent sculptors, whose period was about the middle
of the 13th century, as we learn from an inscription in the temple itself (B.C, 5,
Channarayapatna 258) that the gods in it were set up in A.D. 1219 during the
reign of the Hoyasala king Somēsvara. Six of these signed images, three executed
by Mallitama and three by Baichōja, are figured on Plates II and III, respectively.

10. The Somēsvara temple is also a fine structure with a good tower and per-
forated screens, but there are no carvings on the outer walls. The Hoyasala crest
in front of the tower and the name of the god may lead one to suppose that this temple
was also built by or during the reign of the same Hoyasala king, Somēsvara. The
temple is going to ruin. A new inscription was found on the door-intel of the
Venkataramanaasvami temple. It tells us that the temple was caused to be built by
the Nuuggihali chief Ray; and the period of the record may be about A.D. 1500.

11. At Sravana Belgola a thorough survey was made of the town and its
surroundings, as also of the larger and the smaller hills, Vindhyagiri and Chandragiri. A few of the neigh-
velling villages were also inspected. This survey resulted
in the discovery of a good number of new lithic records. The temples, etc., at
Sravana Belgola have been described by several writers. I shall here give a few
more details not noticed before. To begin with the larger hill or Vindhyagiri. On
both sides of the colossal image of Gomma, a little to the front, are two chari-
bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the
right being a male and the other a female (Plate IV, 2).

Vindhyagiri

They hold a fruit in the other hand. To the left of the
colossus is a circular stone basin called Lulitasarovara, the name being inscribed
opposite to it on the anthill (Sravana Belgola No. 79), which receives the water used
for bathing the image. When the basin is full, the excess water flows in a
channel covered with slabs to a well in front of the image and from there is
directed beyond the temple enclosure to a cave near the entrance known as
Gulakāyajji-bagī. There is a scale engraved near the left foot of Gomma, measuring 3 feet 4 inches. It is divided into equal halves in the middle, where
there is a mark resembling a flower. Some people told me that this measure,
when multiplied by eighteen, gave the height of the image; but they could not give
any satisfactory reason for multiplying by eighteen. Others said that the measure
represented the length of a bow, but the length of a bow is supposed to be 32 cubits
and not 3 feet 4 inches. It has been supposed that Ariṭtōṇēmi was probably the
name of the sculptor who made the colossus. There is no ground at all for this
supposition, for the inscription (Sravana Belgola 25) on which this supposition is
based clearly says that the guru Ariṭtōṇēmi caused something (we do not know
what, the letters are gone here) to be made. He cannot therefore be the sculptor.
Ariṭtōṇēmi is the Prakrit form of the Sanskrit Ariṣṭatānēmi, which is the name of
one of the Jinas, namely, Nāminātha. It also occurs as the name of several Jaina
teachers in inscriptions of the 8th century and onwards. The maṭṭapa or hall in
front of Gomma has 9 well-carved ceiling panels, 8 of them having figures of the
ashta-atirūpaka or regents of the eight directions in the centre surrounded by other
figures, while the central panel has in the middle a fine figure of Indra holding a
bālasa or pot for anointing Jina or Gomma. The panels are artistically executed,
and, considering the material used, namely, hard granite, the work redounds to the
credit of the sculptors. From the inscription in the central panel it may be inferred
that the work is of the early part of the 12th century. The cloisters in the enclo-
sure around Gommaṭa have these figures:—

East side.—(1) Kūshmāḍīṇī, a seated female figure, about 3 feet high, with a
fruit in the left hand and a bunch of flowers in the right; (2) Chandranātha, a stand-
ing marble figure, about 5 feet high, with a seven-
hooded canopy and a serpent-coil behind; (4) Sāntimāṭa, about 4½ feet high, with a
rude prabhāveśa or glory; (5) Kāhābhamāṭa, about 5 feet high, with prabhāveśa;
(6) Nēmināṭa, about 5 feet high, with prabhāveśa; (7) Ajītāmāṭa, about 4½ feet
high; (8) Vāṣupāyiya, about 4½ feet high; (9) Vimala, about 4 feet high; (10) Aan-
tanāṭa, about 4 feet high; (11) Nami, about 4 feet high; (12) Sambhava, about 4
feet high; (13) Supāsva, about 4 feet high, similar to (3), but with a canopy of 5
hoods; (14) Pārvanāṭa, about 6 feet high, similar to (3).

South side.—(15) Sambhava, about 4½ feet high; (16) Sītāla, about 4 feet
high; (17) Abhinandana, about 4 feet high; (18) Chandraprabha, about 4 feet high;
(19) Pushpadanta, about 4 feet high; (20) Munisuvrata, about 4 feet high; (21)
Sreyāmsa, about 4 feet high; (22) Vimala, about 4 feet high; (23) Kunthi, seated,
about 3 feet high, with no prabhāveśa; (24) Dhrmanāṭa, about 4 feet high; (25)
Nēmināṭa, about 4 feet high; (26) Abhinandana, about 4 feet high; (27) Sānti-
ṇāṭa, about 4 feet high; (28) Asa, about 5 feet high, with no prabhāveśa; (29)
Mallināṭa, about 5 feet high, with no prabhāveśa; (30) Munisuvrata, about 5 feet
high, with no prabhāveśa.

West side.—(31) Pārvanāṭa, similar to (14); (32) Sītāla, about 4 feet high;
(33) Pushpadanta, about 4 feet high; (34) Pārvanāṭa, about 4 feet high, but with a
serpent canopy and coil as in (3); (35) Sumati, about 4 feet high; (36) Vardhamāṇa,
about 4 feet high; (37) Sāntimāṭa, about 4 feet high; (38) Mallināṭa, about 4½ feet
high; (39) Kūshmāḍīṇī, a seated female figure as (1), about 1½ feet high, holding a
fruit in the left hand and resting the right on the head of a child; (41) Bāhubali,
about 6 feet high and (41) Chandraprabha, a seated marble figure, about 3 feet
high.

The dvārapālakas at the sides of the entrance to the enclosure are nearly six
feet high. Opposite to Gommaṭa is a figure of Brāhma, seated in a small maṇḍapa,
about 6 feet above the ground level, outside the enclosure. Below this maṇḍapa
stands the figure of Gullakāyajja, wrongly styled Yakshi Devati and Kūshmāṇḍi
by Mr. Rice. His mistake arose from transferring the inscription (Sravane Belgola
104) on the pedestal of Kūshmāṇḍi, the first figure on the east side of the enclo-
sure, to the pedestal of this figure, which has no inscription at all. Kūshmāṇḍi is
called Yaksha-devaṇa in that inscription. A modern inscription was found on a bell
in front of Gommaṭa.

The other temples on this hill may briefly be noticed. The small shrine styled
Siddhara-bāṣṭi has a seated figure of a Siddha, about 3 feet high. The Odegal-basti
lower door is also known as Trīkūṭa-bāṣṭi by reason of its having three cells. This
temple is a fine structure, though with a plain exterior. It stands on a lofty terrace
with a high flight of steps leading up to it. It is called Odegal-bāṣṭi because of the
stone props used for strengthening the walls. The chief cell contains a fine figure
of Aśimāṭa with a well carved prabhāveśa flanked by male chauri-bearers; the left
cell, a figure of Nēmināṭa, and the right, a figure of Sāntimāṭa. All the three
figures are seated. The Chaturvimśati-bāṣṭi is a small shrine consisting of a gar-
ha-grīha or adyutam, a sukhanāṭi or vestibule and a porch. The object of worship
is a slab, about 2½ feet high, on which the figures of the 24 Tirthankaras are sculp-
tured. Three figures stand in a line below and above them in the shape of a pro-
abhāveśa, we have small seated figures. Chānmanā-bāṣṭi, which consists of a
garha-grīha, a porch and a veranda, has a seated figure of Chandranāṭa, about 2½
feet high. This temple appears to have been built in about A. D. 1673 (see Report
for 1909, para 166). On two pillars of the veranda are carved facing each other, a
male and a female figure with folded hands. These may represent Chānmanā, the
builder of the temple, and his wife. On both sides of the entrance known as
Akhaṇḍa-bāļgūl are two small shrines, the right one containing a figure of Bāhubali
and the left, a figure of his brother Bhārata. Here we have a big boulder called
Siddhara-gūndu, on which are incised several inscriptions, the top portion being
sculptured with rows of seated figures representing Jain gurus. Some of the figures
have labels below giving their names. To the right of the entrance known as
Guljakāyaji-bāgilu is sculptured on a rock a seated female figure, about a foot high, with folded hands. People have taken this figure to represent Guljakāyaji and named the entrance after her. But an inscription found below the figure tells us that the figure represents a scūtra's daughter who died there. It is very improbable that this figure with folded hands in an obscure part of the hill represents Guljakāyaji as people suppose, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a gulla-kōli in the hands. The Brahmadeva shrine at the foot of the hill has a shapeless flat stone daubed with vermilion, which people call Brahma or Járgumppe Appa. The upper story of this shrine has a figure of Pāśvanātha. Two more inscriptions were discovered on the hill, one near Channapāna-basti and one to the right of the first tūraṇagamba or gateway up the hill.

12. On the smaller hill or Chandragiri the shrines in the west of the temple area are (1) Śāntisāvara-basti, (2) Supārśva-basti and (3) Chandraprabha-basti. The image in (1) is about 11 feet high; that in (2) is a seated figure, about 3 feet high, with a seven-hooded canopy and chauri-bearers at the sides; and the image in (3) is also a seated figure, about 3 feet high. In the sukhandāsi of (3) are figures of Yaksha and Yakshi, the pedestal of the latter having the emblem of a lion with two riders seated one behind the other. Between (1) and (2) we have a building now used as a kitchen and a statue, about 9 feet high, said to represent Bharata, brother of Bāhubali or Gommaṭa. This statue appears to have been left in an unfinished condition, being complete only to the knees. The inscription (Sravāna Belgola 25) mentioning the gurū Ariṇṭonāmi is engraved at a distance of a few feet from the statue; but, as has been stated in the previous para, Ariṇṭonāmi was not the sculptor, nor can we be sure that the statue was the thing caused to be made by him. Of the shrines in the middle portion of the temple area, (4) Pāśvanātha-basti is a pretty large structure with some architectural merit. The doorways are lofty and the navaranga, which is supported by 4 lofty pillars, has verandas at the sides. The image of Pāśvanātha, about 15 feet high, with a seven-hooded canopy is the tallest on the hill. An elegant mānasambha or pillar stands in front of the temple. Mānasambhas have a pavilion at the top containing dina figures facing the four directions, while Brahmadeva pillars have a seated figure of Brahma at the top. With regard to the two temples (5) Kattale-basti and (6) Chandragupta-basti, it has to be mentioned here that what Mr. Rice has taken to be Chandragupta-basti is, according to the statement of the old people of the place, Kattale-basti, and evam evam. It is more likely that they are right. (5) Kattale-basti then has 3 cells in a line with a narrow veranda in front. The middle cell has a figure of Pāśvanātha, the one to the right, a figure of Padmāvatī, and the one to the left a figure of Kūshmāndini. In the veranda we have Dharanendrā-Yaksha to the right and Sarvānā-Yaksha to the left. All the figures are seated. Opposite to the middle cell stands in the hall a figure of Ksaṭṭrapāla on an inscribed pedestal. (6) Chandragupta-basti is a large structure, containing an image of Aḍīnātha, about 6 feet high, flanked by male chauri-bearers. This temple is said to have been renovated about 60 years ago by Dévramammi and Kemappamammi of the Mysore royal family. (7) Sāsana-basti has also a figure of Aḍīnātha, about 5 feet high, with male chauri-bearers at the sides. In the sukhandāsi we have figures of Yaksha and Yakshi. (8) Chānumbārāya-basti is a large structure with an upper storey. It was built by Chānumbā-Rāya, who set up the colossal on the larger hill, and is the most ornate of the temples here. It has a figure of Neminātha, about 5 feet high, flanked by male chauri-bearers, and figures of Yaksha and Yakshi at the sides of the garbha-grīha. The upper storey has a figure of Pāśvanātha, about 3 feet high. Among the shrines in the east of the temple area, (9) Brādhakṣi-basti, so called on account of the two stairs in the east and west, has a figure of Aḍīnātha, about 5 feet high with prabhārante, flanked by male chauri-bearers, and figures of Yaksha and Yakshi in the sukhandāsi. (10) Gandhavārapa-basti has an image of Neminātha, similar to the one in (9), with figures of Yaksha and Yakshi in the sukhandāsi. (11) Tārīma-basti, so called on account of the ear-like structure (mālāka) in front, contains an image of Bāhubali or Gommaṭa, about 5 feet high. (12) Sāntimātha-basti stands on a high terrace like the Odegal-basti on the larger hill and has an ornamental mortar tower. The sukhandāsi has figures of Yaksha and Yakshi. (13) Majjigpanna-basti has on the outer walls a row of flowers in panels and inside a figure of Anantaśātha, about 3½ feet high. The
Kūge-Brahmadēva pillar had 8 elephants supporting its pedestal in the 8 directions, but there are only a few now left.

13. A number of short inscriptions, not copied before, was found in the temple area. To the north of the enclosure, on the rock in front of the Brahmadeva shrine were found several short inscriptions, consisting mostly of the names of visitors. This rock has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Near the pond known as Kanchina-dome was found an epigraph which tells us that three boulders were brought to the place by order of some Kadamba (king). Two of them are still there, but the third is broken to pieces. Another record in front of the entrance to the temple enclosure says that the pond there is Jina’s. But the most important discovery was near a pond known as Lakkik-dome, situated to the east of the temple enclosure. This portion of the hill had not at all been explored before. One Bejaiya of S’ravja Belgola took me to the pond and showed me an inscription on the sloping rock to the west. A thorough examination of the rock, however, revealed the existence of 30 new records inscribed in characters of about the 9th and 10th centuries. They mostly record the names of visitors to the place, some of the visitors being Jain gurus, poets, officers and other high personages. One of them is a verse in the ḍasada metre, the others being in prose, some consisting of only one word giving the name of the visitor. It is very desirable that this rock should be conserved. No blasting for stone should be permitted here, as otherwise these ancient records will be lost to the world. It is worthy of notice that there is not a single epigraph among these records. According to tradition the mūminastambha in front of Pārśvaṇātha-basti and the temple enclosure were erected by two residents of the village during the reign of Chikka-Dēva-Raja-Deśyār (1672-1714).

14. The temples in the town itself may now be briefly noticed. The Bhagādēvā-basti is the largest temple at S’ravja Belgola. It is built in the Dravidian style with a lofty mūminastambha in front and belongs to the middle of the 12th century. A veranda runs round the main building, as also a stone railing. The doorway of the inner entrance is well executed with figures of animals, etc. The slabs used for paving the front portion of the temple and the veranda are gigantic in size, being 10 feet by 7 feet, 12 feet by 6 feet and so on and more than 9 inches deep. It would be interesting to know how these were got to their places. In the garbhagriha stand in a line figures of the 24 Tirthankaras, each being about 3 feet high. Mangāy-basti is a plain structure with a standing figure, about 4½ feet high, of S’antinātha. There are two chauri bearers, about 5 feet high, at the sides of the sakhāndei entrance and two well-carved elephants in front of the temple. Nagarajānālaya, which is a small plain building, has a standing figure, about 2½ feet high with prabhāsaka or glory, of A’dinātha. In a cell to the left in the nāvaranga stands a figure, about 2 feet high, of Brahmadeva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. Akkana-basti is a fine structure in the Chalukyan style, consisting of a garbhagriha, a sakhāndei, a nāvaranga and a porch. The tower resembles that of the Kādārēvaya temple at Belgāmi in having a row of figures from the bottom to the top only in the four directions. The outer walls have here and there fine pilasters and miniature turrets. The porch has a parapet or jagati with a frieze of flowers between pilasters in the middle. The garbhagriha, with a well carved doorway, has a standing figure, about 5 feet high, of Pārśvaṇātha, sheltered by the seven hoods of a serpent. In the sakhāndei, facing each other, are fine seated figures of Dharapānta and Pādamvati, the usual Yaksha and Yakshi of Pārśvaṇātha. They are about 3½ feet high and are canopied by the five hoods of a serpent. The sakhāndei doorway has ordinary perforated screens at the sides. The nāvaranga has 4 beautiful pillars ornamented with bead work and 9 well executed ceiling panels which are nearly 2 feet deep. The pillars are polished and have a black shining surface like those of the Pārśvaṇātha temple at Bastihalli near Halebíd. The porch has also a fine ceiling panel. This temple was erected in the last quarter of the 12th century. In the west of the prakāra of Akkana-basti is situated the Siddhāntabasti, so called because it once contained all the books bearing on the Jaina sūklāndha. It has a marble Chāturvimāti-tirthakara image, about 3 feet high, with Pārśvaṇātha standing in the middle and the other Jinas seated.
1. INSCRIBED JINA FIGURES AT SRavana BElGOLa

2. FEMALE CHAURI-BEARER TO THE LEFT OF GOMMATESVARA AT SRavana BElGOLa

3. FEMALE FIGURE IN SANTINATHA-BASTI AT JINANATHAPURA
around (see Plate IV, 2). Dānāsālē, another structure situated near the entrance to Akkanā-basti, contains a Pancha-paramēshthi image, about 3 feet high, the central figure being larger than the two side figures which stand one over the other. The Pancha-paramēshthiis are (1) the Jinas, (2) Siddhas, (3) Ačhāryas, (4) Upādhyāyas and (5) Sādhus. (See Plate I, b). There is a solitary Īśvara temple at Sāvāna Belgola situated near Akkanā-basti. It is a small structure, the garbhagriha only being built of stone with a mortar tower over it.

15. The Jaina maṭha was visited. It is a pretty building with an open courtyard in the middle. There are 3 cells standing in a line and facing west which contain the images that are daily worshipped. In the middle cell the chief image is Chandranātha, though there are many other brass and marble figures kept in rows. The right cell has amidst other figures an image of Neminātha in an artistically executed brass mandāswāna or pavilion, while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower, Jvalā-mālinī. The walls of the maṭha are decorated with paintings illustrating mostly the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara in Mysore with Krishna-Raja-Odayar III seated on the throne, while the one to the left, which has 3 rows, has figures of the Pancha-paramēshthiis (see last para) at the top, figures of Neminātha with his Yaksha and Yakshi in the middle, and a figure of the svāmi of the maṭha at the bottom represented as expounding religion to his disciples. On the north wall is pictured Parśvanātha's sāmavacarita with a big circle containing curious representations; and the south wall, to the right of the svāmi's room, has portrayed on it scenes from the life of the emperor Bharata. Two panels to the left of the same room and two more on the west wall depict scenes from the life of Nāgukumāra. The forest scene in one of the panels on the west wall is particularly good. Three new inscriptions in Tamil and Grantha characters were discovered on three brass images of the maṭha. Inscriptions were also found on three metallic images in the possession of Pandit Durbali Sastri, Gargaṇṭe Chandrajaya and his brother (Plate IV, 11). Further discoveries in the town were 3 epigraphs near Channappa's pond and 2 on the rock at the back of Bhandari-basti.

16. While at Sāvāna Belgola I inspected the libraries of Pandit Durbali Sastri and one Siddappa. The Pandit has a splendid collection of palm-leaf and paper manuscripts bearing mostly on Jaina literature. The care he is bestowing upon them is very creditable to him indeed. Every palm leaf manuscript is carefully tied up in a silk or laced cloth. A few of them are more than 3 feet long and 6 inches or more in breadth. Many of the works are not printed. Several of them are not found even in the library of the maṭha. Only a few manuscripts were examined, as I could not spare much time for this work. In the catalogue to study at leisure. The number of works noted in the catalogue is nearly 500. Siddappa's library contains only a few Kannada works, about 50 in number. A few of these were examined and a list made of the manuscripts.

17. The villages that were inspected in the neighbourhood of Sāvāna Belgola were Jinānathapura, Hale Belgola and Aghalaya, the last belonging to Krishnarajapeta Taluk. Jinānathapura is situated at a distance of about a mile to the north of Sāvāna Belgola. The Sāntinatha-basti at this village was briefly noticed in para 25 of my Report for 1909. It is a good specimen of Chalukyan architecture, consisting of a garbhagriha, a navananta and a navaranga. Sāntinatha is a fine figure, about 3 feet high with prabhāvāle, flanked by male chaufi-bearers. The navaranga has 4 elegantly carved pillars adorned with bead work, one of them being in an unfinished condition, and 9 good ceiling panels about 12 feet deep. There are also 2 well executed niches, facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls (Plate V). The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Māmātha, Mōhini, drummers, musicians, dancers, etc. The number of female figures is 40. One of them is shown on Plate IV. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been used to strengthen it. This is the only basti that
have seen with so much ornamentation on the outer walls. It was built at the close of the 12th century. The Aregal-basti in the east of the village has a fine seated marble figure of Pārśvanātha, about 5 feet high with prabhāwaté, canopied by an eleven- hooded serpent. At the sides of the open sukhāndāi are well carved seated figures, about 2½ feet high, of Dharaṇendra and Padmāvati. The temple is very neatly kept. The marble figure was, I am told, presented to the temple by a local man about 15 years ago, the original image having suffered mutilation. The latter, a standing figure, is now lying in the bed of the tank close by, its muk- kodi or triple umbrella being kept near the inscription stone to the right of the temple. As usual, the temple has good brass figures representing Chaturvimātī- tirthakaras or the 24 Jinas, Pancha-paramesṭhīs, Nandisvarā, Navadevātā, etc. The Nava-devātā or nine deities are the Pancha-paramesṭhīs, (6) Jina-dharma or Jaina religion or law, (7) Jina-gāma or Jaina scriptures, (8) Chaitra or a Jina, and (9) Chaityālāya or a Jaina temple, (6) being represented by a tree, (7) by a chhāyākūh or stool for keeping the book in reading, (8) by a Jina figure and (9) by a nāga (see Plate I, a). At Hale-Belgola there is a ruined Jaina temple in the Chalukyan style.

Hale-Belgola temple.

The parthapīthā has a standing Jina figure, about 2½ feet high. Against the wall of the open sukhāndāi leans a mutilated standing figure of Pārśvanātha, about 5 feet high, with a seven- hooded canopy and a serpent-coil behind. The central ceiling of the nava-ranga, which is beautifully carved, has figures of the chakradhvajakhas or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Pārśvanātha with a five- hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well-carved chauri-bearers, about 5 feet high, lying mutilated in the nava-ranga together with a seated Jina figure, about 3 feet high, with the head gone. The outer doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported by elephants at the corners and other places. The Kēśava and Pēśara temples at the place are small structures built of brick. The former has a figure of Kēśava, about 4 feet high, and 2 figures of Aḻvār or Śrīvaiśānovāins, while the latter has a linga behind which stands a figure of Vīṣṇu, about 3½ feet high. The village must have had several more temples at one time as indicated by the outlet of the tank close by which is mostly built of the architectural members of temples, such as beams, pillars, capitals, etc. There is also a Jina figure near a pond in the middle of the village with the head of the headless image in the ruined basti lying at its side.

18. The temples at Aghalaya, Krishnarajapete Taluk, were inspected. The Mallēsvaram temple is an old structure of some architectura merit, recently renovated. It is rectangular, about 50' by 25', having 3 cells standing in a line at some interval from each other. Each cell has a linga with a Narada in front and niches at the sides of the sukhāndāi entrance, the right one having a figure of Gana-pati and the left, a figure of Mahishāsura-mardini. The sukhāndāi doorways are well executed. The front nāga, consisting of 30 ankavas, has narrow verandas at the inner sides of the outer entrance. Between the south and the middle cells is a niche containing a figure of Umāmāhesvāra. Adjoining the south wall are figures of Śūrya, Sarasvatī and Śapta-mātrikā, and adjoining the north wall figures of Śūrya with a seven- hooded canopy, Sarasvatī and Vīṣṇu. All the figures are pretty well carved and are about 3 feet high. The images of Śūrya are, as usual, flanked by figures bearing bows. In front of the temple is lying a Chaturvimātī-tirthakara figure which is said to have been unearthed some time back. The Honnādevi temple is a small mud structure, though the goddess in it is a fine four- armed figure, about 4 feet high. The image is said to have been brought from Herāgu near Hassan. The attribute in the right upper hand is a conch; in the left upper, a mace; and in the left lower, what looks like an oṣāle or bivalve shell used for feeding children. The attribute in the right lower hand is broken. At the right side of the goddess is a coiled serpent, and at the left, a head. The pedestal bears the emblem of a lion. Two inscriptions were discovered at the village, 1 in the Bhairava temple and 1 in a field to the west.

19. From Sevava Belgola I went to Channarayapatna, inspecting on the way Janīvara, where a new inscription was discovered. The temples at Channarayapatna were examined. The
1. WEST VIEW OF SANTINATHA-BASTI AT JINANATHAPURA

2. INSCRIBED JINA FIGURE AT SALIGrama

Mysore Archaeological Survey
Kēśava temple is in the Chalukyan style, though the additions made to it in front give it the appearance of a structure in the Dravidian style. Kēśava is a good figure, about 5 feet high. The *sukhanasi* has a well-carved ceiling panel. To the right of the *sukhanasi* entrance is a good figure, about 5 feet long, of Rangamāthā with Śrīdevi and Bhūdevi at the feet, and to the left a figure of Kāliyamardana or Krishna trampling on the serpent Kāliya, about 4 feet high. The image of Rangamāthā is said to have been brought from a ruined shrine at the entrance to the fort. The *nāvaraṇaga* has 9 well-carved ceiling panels about 2 feet deep. The outer walls have no sculptures, but only a few pilasters here and there. The tower is covered with plaster. Two inscriptions were found in the temple, one on a vehicle and the other near the Gūḍagamba or pillar with a figure of Gūḍa sculptured on it. EC 5, Chandraśākaṇaṇa 154 is on two different beams built into the front portion of this temple. The beams evidently belonged to some Jaina temple. The first 97 lines of the above inscription are on one beam. They appear to have no connection with the succeeding lines which are incised on the other beam. The characters of the epigraph appear to be of the 10th century. The Chandraśēkhaṇa temple is a plain structure. It has, instead of the usual linga, a fine figure, about 6 feet high with *prabhāvane*, of Śiva with four hands, the right upper holding an axe, the left upper, the antelope, the right lower and the left lower being respectively in the *abhyāsa* (or fear-removing) and *varada* (or boon-conferring) attitudes. The *utsvaa-rigrahā*, kept in the *sukhanasi*, is flanked on the right side by Gūḍapati and on the left by Pārvatī. There is also a stone figure of Gūḍapati in the *sukhanasi*. At the sides of the *sukhanasi* entrance we have, in place of the usual *dvārapālaṅkas*, two figures, about 5 feet high, with folded hands. The *nāvaraṇaga* has two cells, the right cell containing a figure of Śiva with four hands, the upper hands holding a trident and a drum and the lower ones hanging down; and the left cell, a two-handed figure, about 5 feet high, of Pārvatī, the right hand holding a lotus and the left hand hanging down. There are also in the *nāvaraṇaga*, facing each other, figures of Vishnu and Virabhadra. The attributes of the latter are a bow, an arrow, a sword and a shield. Below the shield is sculptured a head and at the right side stands as usual a figure of Daksā with folded hands. On the veranda of the Gūḍapati temple to the east of the fort gate is kept a seated male figure with a discus sculptured to its right. It has two hands, the right hand having the forefinger raised like that of Vishvakṛṣṇa in Vishnu temples. But Vishvakṛṣṇa is always represented with four hands. The figure probably represents Chandraśēkara, though the discus casts a doubt on this identification. In the ruined Bommēdeva temple near the tank are two figures, a male and a female, in one panel about 2 feet high. They wear sandals and are richly ornamented. It is not clear whom these represent. The same is the case with two more male figures carved on a panel standing opposite the entrance. One of them has three heads and holds in the right hand what looks like a whip, the left hand being stretched behind the neck of the other figure. The latter holds in the left hand what looks like a book or a bivalve shell and stretches the other hand behind the back of the other. Under a pīpal tree near the outlet of the tank were found good figures of Vāmana and Subrahmanyam, the latter seated on a peacock with three faces in front. The Olagaramma temple has in front of it a lofty *tīrāḷyagamba* or gateway with carvings and an inscription below. On another small gateway known as *chimbālakamba* in front of the Basavaṇa temple a new inscription was discovered.

20. The place next visited was Hole-Narsipur. The Lakṣmanarāsunimha temple here is Chalukyan in style, though the front portion is Dravidian with a good gopura. It is a *trikūta-chula* or three-celled temple, with a figure of Nambunāryyana (see para 21, last year's Report) in the cell opposite the entrance, a figure of Lakṣmanarāsunimha in the north cell and a figure of Gopāla in the south. All the three figures are well carved. As in the Lakṣmanarāsunimha temple at Nuggiballi (para 9 above), all the cells have a *sukhanasi* and Lakṣmanarāsunimha, though occupying a side cell, is the chief deity. But the outer walls are not ornamented with figures as there; they have only pilasters at intervals. In the *sukhanasi* of the middle cell are kept metallic figures of Rāma, Lakṣmī and Sītā, which belong to the ruined Rāghupatī temple. To the left of the *sukhanasi* entrance of the same cell is a figure of Vishvakṛṣṇa and to the right, a figure of Gūḍapati. To the right of the latter again is a figure of Mahishāsuramardini, near which stands with folded hands a...
statue, about 2½ feet high, of Venkaṭa, one of the Pálegár of the place. The návaranga has 3 entrances. Only the central ceiling panel is carved, the others being plain. The 3arūḍāgumba stands to the south-east instead of, as usual, to the east. In the prákāra or enclosure are shrines of the goddess of the temple, known as Prasannakamalā, a fine seated figure, of A∅dāl or Gōḍādevī, of the A∅īvārs or Śrivaisnavas saints, of Rámānūjāchārya, of Chakrātālvār, Kūrātālvān, Mudalāiyādā, Vēdāntādēśka and Periya-Jīyār. Chakrātālvār is a representation of the discus of Vishnū. Kūrātālvān and Mudalāiyādā were the immediate disciples of Rámānūjāchārya. Vēdāntādēśka and Periya-Jīyār were great Śrivaisnavas teachers and authors, who flourished in the 13th and 14th centuries. A pillar in what is known as Kōṭīma maṇḍapā in the prákāra has a figure of Lakṣmīmappā-Nāyaka, a Pálegár of the place, with a label above it. There is likewise a figure of Kīchhēkaya-Nāyaka, the bearer of the betel-bag of Rāngappa-Nāyaka, another Pálegár, to the right of the návaranga entrance, also with a label above it. The god Lakṣmīnārasimha is said to have been worshipped by Vaiśhīṣṭhā. Several new inscriptions were copied in the temple: one on the pedestal of the portrait statue of Venkaṭa, two on the door of the návaranga, one on the sakhānta doorways of the Lakṣmīnārasimha cell, one on the inner wall to the left of the návaranga entrance and one above the figure of Kīchhēkaya-Nāyaka. Other discoveries in the prákāra were:—3 inscriptions on the inner sides of the jambs of the doorways, one on the door-step and one on a pillar of the maṇḍapā in front of the Rámānūjāchārya shrine; one near the north outer wall of the A∅dāl shrine; three on a pillar of the Koṭṭāmaṇḍapā; ten in the form of labels on the pedestals of the figures of A∅īvārs; one to the left of the entrance known as Sārandadasā-gūṇa (or heavenly entrance) and one on the wall above it. The inscribed jambs referred to above must have once belonged to a Jaina temple.

The Pāṭṭābhirāma temple is a plain building. In the prákāra are cells containing figures of Lakṣmīnārasimha, Rámānūjāchārya, Kāliyamardana, Sītā, Ganaṇati and Rāmabrahmānanda. The last was a great devotee of Rāma, who set up the god of the temple in about A. D. 1692 (see B.C. 5, Arkalgūḍ 106). The garbha-griha has a seated figure of Rāma with two hands, the left hand holding a flower with stalk between the thumb and the forefinger, flanked by standing figures of Lakṣmīmappā and Sītā. In the sakhānta there are figures of Bharata, Śatrughna and Vishvakāna. In a cell in the návaranga is the udvadi-griha of Rāma with four hands, the upper ones holding a discus and a conch and the lower ones, a bow and an arrow—flanked by Lakṣmīmappā and Sītā, Hanumān standing in front. The image of Rāma with four hands is a speciality here. It is stated that Krishna, when born, appeared with four hands to Devaki, Rāma also appeared with four hands to Kausalyā; and that this form of Rāma is represented here as revealed in a dream to the devotee Rāmabrahmānanda. In the návaranga of the Nilakanṭhēsvara temple the images of Ganaṇati and Subrahmānya are both flanked by figures of Vishnū. An inscription was found on the dveṣantiha or flagstaff and two more on the vessels of this temple. The Oṅkārēsvara temple is said to have once been the Darbār-hall of the Pālegár Nārasimha-Nāyaka. The Nemiñātha-basti appears to be a pretty old structure. The figure of Nemiṇātha, which is about 4½ feet high, has no prabādha. In the návaranga there are two cells containing the figures of Brāhmaṇḍevā and Pudhāvātī. Among other figures in the návaranga are Chandrānātha and Gůlakāyājī. Four inscriptions were found here, three on the pedestals of three marble figures and one on the common pedestal of three metallic figures. Further discoveries in the town were: one epigraph in the compound of the Anglo-Vernacular School, one near the pond known as Kālyāṇi, two on the way to the bathing ghat of the Vaiṣyās, one in Darāg Venkoba Rāo’s back yard, one each near the Bippalagaṭṭammu and Pāṭṭādhammu shrines, and a copper plate inscription in the possession of a Brahman named Yāgān-gibba. Besides, an examination of the silver vessels and ornaments belonging to the Lakṣmīnārasimha temple, which are kept in the Taluk Treasury, brought to light more than a dozen inscriptions nearly 100 years old. Four of the ornaments were presents from Satyadharma-Tirtha, a svāmī of the Uttarān-math, who is said to have been a great scholar and guru to Dewān Purāṇyā. It is said that the Māṭhāra-mathā at Hōle-Narasīpur, which is an imposing structure, was originally the palace of the Pālegár Nārasimha-Nāyakā, and that on the invitation of Krishna-Rāja-Odayar III, the above svāmī, who had been at Sāmāpur, came to Hōle-Narasīpur and took up his residence in this building.
21. After finishing the work in the town, I proceeded to make a thorough survey of the taluk with the guidance of the Amídar. Nearly 50 villages were inspected. A brief account will now be given of the discoveries made, as also of anything noteworthy with regard to the villages surveyed. To the west of Hiri-Beluguli, near the dam across the Hémavati known as Sülkántte, was discovered a virgal of the time of the Hoysala king Víshnuvaradhana. It refers to a battle between the Cháulkýas and the Hoysalas. In front of the Basavanga temple at the same village is a small shrine containing the figure of a man riding a horse and holding a sword in the left hand. The villagers call it Kunṭaránappa. Such figures are called Rámécévén in other places. The figure in question perhaps represents Révanta. Ankanáthapura appears to have once been a place of some historical importance, though it is now a beširéká or uninhabited village. The Ankanáthévara temple here is an old structure. It appears to have been renovated at some time with the materials of ruined Jaina bastis, as evidenced by the jambs of the doorway, which contain a Jaina inscription, and the pillar in front of the mahádēvá or outer entrance, which stands on a pedestal having rows of small seated Jina figures on all the four sides. The inscription on the jambs mentioned above refers itself to the reign of a Kôngálva king. Two short inscriptions were found on the doorsteps of the temple; another on the outer beam of the Subrahmanyá shrine. The beam is unfortunately cut out to suit the structure and the letters on it are mostly chiselled out. One more record was discovered on a stone built into the ceiling of the narrow entrance to the temple from the north. This is a Jaina epigraph of about the 10th century. The dome over the garbhagriha has the appearance of a powder magazine. To the north-west of the temple is a small shrine dedicated to Subbaráya represented as a seven-hooded serpent. Three beams and two slabs of the ceiling of this shrine are inscribed. Two of the former, though occupying different parts of the structure, contain portions of one and the same inscription. In all there are 4 inscriptions here, all being Jaina epigraphs of about the 10th century. These stones evidently belonged to some Jaina temple. The fort of Ankanáthapura, a huge mud structure, is now in ruins. It is surrounded by the Hémavati on all sides except the south where a canal is dug connecting the river on the east and west. This canal was apparently intended to serve as a moat. When the river is in flood, the fort is completely cut off from the surrounding parts. Inside the fort are found the ruins of several temples and a number of mutilated images. The materials of these temples appear to have been removed for the renovation of the Ankanáthévara and Subbaráya temples at Ankanáthapura and the Rámécévén shrine in the Lakshminarasimha temple at Hole-Narasipur (para 29). The interior of the fort is covered with fields and strewn over with old bricks. There are also several mounds, one of which was pointed out as representing the palace of the former kings of the place. It is said that coins are occasionally picked up here. Mr. N. Narasimhaíya of the A.V. School at Hole-Narasipur showed me a copper coin said to have been picked up in this fort. It was similar to Chólá coins with a standing human figure on one side and a seated human figure on the other. The kings were apparently feudatories of the Chólás. To the south of the Ankanáthévara temple are some small cave-like structures with narrow stone doorways. People say that these were the cells of some Lingáyat ascetics. Five new records were found near the Rámésvara temple to the east of Bágaválú; 4 being virgals, and the 5th an inscription of the Hoysala king Víshnu. Near the virgals is a small empty shrine in front of which is lying a mutilated figure of Vishnu. A new epigraph was copied at Malapanhalli near the outlet of the tank. The ísvara temple at the village is a small neat building with four good pillars and nine carved ceiling panels in the navakirá. The outer walls have, however, only pilasters at intervals. To the right of the temple is a mahá-sati-kal containing richly ornamented figures of a man and a woman. Flames are shown, as usual, around the head of the female figure, which stands to the right of the man and holds a qindí or small water vessel in the right hand. The male figure holds a weapon in the right hand. Mahá-sati-kals are memorials of a sati or a woman who burned herself on the funeral pyre of her deceased husband. Four epigraphs were discovered on the south outer wall of the Ílésávén temple at Elléápura. The records refer themselves to the reign of the Hoysala king.
Sómeśvara and mention Vijayarājendrapura as his capital in the Chōla country. The temple is an old one. To the right of the sūkhānāsti entrance is a figure of Umāmahēśvara seated on Nandi. The front maṇḍapa, which is a later addition, has figures of Gaṇapati, Saptamātrikā and Sūrya. The last is flanked by female figures armed with bows and shooting in opposite directions. A new inscription was found at each of the villages Channañapura and Jōdl-Haradanhalli. In a mud shrine at the latter a rough slab sculptured with a discus and a conch, apparently a boundary stone, is the object of worship.

22. The Madhavarāya temple at Halekōte has a good figure of Vishnu, about 4 feet high. In a niche to the right of the navarangam entrance is a standing figure of a man, about 1½ feet high, with folded hands, wearing a robe and a cap-like head-dress. This is said to represent one Madhava-dikshita who built the temple. He is also said to have built the Udasiḷammas temple at the village. From EC 5, Hole-Narsipur 7, we learn that he received a number of villages from the Vijayanagara king Harihara II in A. D. 1376. The erection of the Madhavarāya and Udasiḷammas temples at Hariharapura of the same taluk is also attributed to him. The Madhavarāya temple at Hariharapura has likewise a good figure of Vishnu, about 4 feet high. In the sūkhānāsti there is a figure of Mahishasuramardini together with three figures of Aṅgirās. The utṣava-eśvara or metalic image in the Udasiḷammas temple here has four hands with a trident, a drum, a sword and a vessel for attributes. A new record was copied at Madhigondanhalli. To the south of the village is a mākūṭa or tomb of a Muḥammadan saint named Mardāne Vali. He is said to have been a brother of Mardāne Gaib whose tomb is found near the Kāvērī falls (Ganganachukku) at Sīvanasamudram. A jātre takes place every year near Vali’s tomb, at which a large number of Muḥammadans collect together. A huge slab, 12’ x 15’ x 1’, standing in a slanting position to the north of the tomb, is said to represent Vali’s horse, and a sandal tree lying close by, his cane. The mākūṭa is visited by many pilgrims of whom Hindus also form a portion. Muḥammadan corpses are brought from long distances for burial near the mākūṭa. Māvinkere, which has a ruined fort, is said to have been the residence of the Pāḷegār Lakṣmaṇa-Nāyaka. The god in the Sṛṅivāsa temple here is a fine figure, about 3 feet high, the attribute in the right lower hand being a lotus with stalk. The sūkhānāsti has 2 figures of Aṅgirās. Two modern inscriptions were found here—i on the pedestal of the utṣava-eśvara and 1 on the prabhānale. The hill to the east of the village is called Māvinkere-bhatta. In a cave on the top a shapeless round stone rising few inches above the ground level, is worshipped as Ranganātha, though the inscriptions call it Tiruvengalanātha, which is a synonym of Sṛṅivāsa. In a niche at the back of Ranganātha stands a good figure, about 3 feet high, of Kēśava, flanked by consorts; while to the left are 2 figures of Aṅgirās. On a beam of the front maṇḍapa was found a new inscription. In another part of the cave to the left is a figure of Hanumān. Overhanging the cave is a huge boulder, about 20 feet high, in the form of a dome, on which a tower is built. The top of the hill commands a fine view of the surrounding parts. Viewed from below, the temple with its front maṇḍapa presents an imposing appearance. In a cave at the foot of the hill is a stone, about 2 feet high, from the top of which minute particles fall in the form of a circle around the bottom. People look upon the fall of particles as a miracle and attribute to them medicinal properties such as curing belly-ache and other diseases. At some distance from this spot is shown a rock on which Mardāne Vali of Madhigondanhalli (see above) is said to have prayed, and some marks seen on the rock are believed to be his foot-prints. Three records were discovered at Mādaliṇya, one of them relating to the Kōngāḷas, two each at Hāvīnālī and Dēvarūḍḍanhalli and one each at Chiγalī, Ankaγalī, Ankanhalli, Kallubāḍḍanhalli, Gāṅgāra and Haradupura, the last two villages belonging to Arkalgud Taluk. The inscriptions at Hāvīnālī, which are violāḷas, are fine specimens of their kind. The Pīvārā temple at Chiγalī is a neat small structure with a good Hoysala crest in front of the tower. At the entrance to Ankaγalī there stands a fine māṭhbal containing a male and a female figure, husband and wife, the latter having flames around the head as usual and holding a mirror in the left hand and a gāṛī in the
right. In the middle of the village is a small shrine in which the object of worship is an inscribed slab with a discus and a conch sculptured at the top. The shrine is hence known as S'ankhachakruda-godi. The slab is constantly smeared with oil and daubed with vermilion. It took us nearly two hours to have it cleaned. The stone had to be heated for removing the oily matter. The Ranganâtha temple at Haradûrpara, which is picturesquely situated on a small hillock, is approached by a flight of fifty steps. The god is exactly like that at Haradûrpara.

Mâvinkere-bêtha (see above). Behind the god is kept the usava-vigrahâ with consorts. The devârâkâs at the sides of the sukhanâsî entrance, which are about 4 feet high, are well executed. In the porch is an elegantly carved pîtha or pedestal, about 3 feet high, known as S'rîchakra. At the bottom it has a big hûrma or tortoise, surmounted by the Bâgâjas or elephants at the cardinal points, 2 on each side, and 4 serpents at the corners. Above this comes a square having in the four directions 4 seated figures of Vishnu flanked by consorts. Above this again come representations of the twelve signs of the zodiac surmounted by the ashta-dîkâra. This fine work of art together with the devârâkâs, is said to be the handiwork of one Halâgâchâri of Myore who, I am told, lived some 80 years ago. To the north-east of Dodda Bâgatâvalli is a ruined temple in front of which, in a dilapidated shrine, stands a fine figure of Sûrya, about 4 feet high, with a good prabandâ. Here was discovered an old inscription, dated in Saka 897. The stone has three countersunk panels: the top one has sun and moon with a conch below; the middle one, a cow and a calf with a circle above the former; and the bottom panel has the inscription. The left side of the stone has also an inscription in the same characters. To the north of the village are two mukti-vidôs or shrines in which muktiâs are worshipped, situated one behind the other. The slabs have as usual a male and a female figure standing side by side. An inscription was found in one of the shrines and another in the patâl's house.

28. At Kanche an inscription of Satyasâkya Pemâdi was discovered in front of the Narasimha temple and two more records near the I'sâra temple. The Ganga inscription has at the top an elephant, a cow, a calf and a kâlava or water vessel. The goddess in the Chandraâvârâ temple is a good seated figure, about 3 feet high, with 4 hands, the attributes being a trident, a drum, a sword and a vessel. The pedestal has sculptured on it two heads of Râkshasas at the ends. The Virabhâdra temple at Tavanidhi has a four-handed figure of Virabhadra, about 4 feet high, with a drum, a trident, a sword and a shield for attributes. In the Lakshmîdâvi temple, which belongs to Holeyas, the goddess is a seated figure, about 14 feet high, holding lotuses in the upper hands. The worship of the linga in the Maleyamâlîs temple is supposed to bring down rain on occasions of drought. Behind this temple 3 vîragats were found. A new record was also copied at Arekalhostali, situated close by. At Teranya a long inscription of Vishnuvardhanâ was discovered in front of the I'sâra temple. It records the erection of a Vishnu temple by a subordinate of the king. There are also vîragats, mostly worn, at the sides of the entrance to the I'sâra temple. In the sukhanâsî of this temple stands a figure of Vishnu, about 5 feet high, which probably belonged to the temple referred to in the long inscription mentioned above. Mâvantr has a ruined fort. The Kâsâva temple here has a figure of Kâsâva, about 43 feet high, with figures of Vishvaksena and some A'vârs in the navarânga and a good ceiling panel in the mukha-mânâpa or front hall. The Mâlâsvâra temple is a pretty large building with 4 well executed granite pillars in the navarânga. Opposite the chief cell is a small shrine with a linga and another to the left with two lingas. There is besides another linga shrine outside the front hall, so that the temple contains in all five lingas. A very fine inscription stone stands to the left of the navarânga entrance. Well executed both from a literary and an artistic point of view, the inscription refers itself to the reign of the Hoysala king Narasimha III and records a grant by Lingâyats. To the right of the inscription stone stands a good figure of Bhairava, about 23 feet high. On a pillar of the mukha-mânâpa is sculptured a pretty big standing male figure.
wearing a gōvara or tuft of hair and holding a staff, which is said to represent the Pālégār of the place who renovated the temple. The Lakshmiḍēvi temple at Malali is a pretty large structure in the Dravidian style with a gōvara in front. The front hall has verandas running round inside and three entrances in the three directions as in Chalukyan temples. Opposite to the temple, near the Gardagamba, is a small shrine containing a slab marked with a discus and a conch. It is here that animals are sacrificed to the goddess on Fridays. In a niche near the shrine as well as on a pillar of the hall are a male and a female figure with folded hands, representing perhaps the builder or renovator of the temple and his wife. The naḍavāna has also an entrance in the north which, I hear, is opened only once a year on the day of the jātre at Belur, when lamps are also lighted on the lamp pillar in front of this entrance. The goddess Lakshmiḍēvi is also known as Gidjamma on account of her short stature, and Malaliyamma from the name of the village over which she presides. Her jātre takes place a week after the jātre at Belur, and it is said that without an invocation addressed to her the car in the car festival at Belur does not move an inch. With this may be compared the account of Lakshmiḍēvi at Karagadā near Belur (see Report for 1911, para 33). The goddess is a small standing figure, about 1½ feet high, with 4 hands, the upper ones holding a discus and a conch, and the left lower, a mace, the right lower being in the boon-conferring attitude. Anybody would mistake the image for one of Vīṣṇu but for the size of the breasts, which reveals itself only after a close examination. The uṭāravā-vīrabhā has the same attributes in the upper hands, the lower ones holding a sword and a vessel. Four modern inscriptions were copied in the temple—two above figures on two pillars of the front hall and two on temple ornaments. The naḍavāna has Vaishnavas dēmāpādekas at the sides. To the south-east of the village are two Iśvara temples in ruins. One of them has 3 cells surmounted by 3 stone towers and the other a single cell with a similar tower over it. All the towers are ornamented with well executed kubjas.

24. The Basavēśvara temple at Uḍḍūra is a fine structure in ruins. It has a good porch with a fine ceiling panel. The naḍavāna has 4 well executed pillars and 9 ceiling panels, the latter being flat with rows of lotuses except the central one which is deep. There are also in the naḍavāna a pretty large Nandi and a fine vīragal (EC, 5, Hole-Narsipur 17). From the latter we learn that Uḍḍūra was once a place of some historical importance, having been the capital of the Nāḷakas. In a cell in the naḍavāna of the Rudrēśvara temple is a good figure of Virabhadra, about 4½ feet high, having for its attributes a trident, a drum, a sword and a shield. The usual sheep-headed Daksha is not, however, found at the side. The Kēśava temple, which appears to be an old structure, has a good image of Kēśava, about 5 feet high, flanked by consorts. A new inscription was discovered at the entrance to the village. At Gubbi a hand-copy, about 50 years old, of a copper plate inscription, recording a grant by the Vijayanagar king Harihara II, was received from Mysore Srikantaiya, a resident of the village. The stone containing EC, 5, Hole-Narsipur 16 has been removed from its original place and set up near the Dēvatamma temple. Two records were found at Niduvāni, 1 near the Anjanēśa temple and 1 in a field to the north of the village. The latter, a vīragal inscribed in characters of the 10th century, is of some interest as it contains 2 records, 1 in the right half and 1 in the left half, with separate sculptures pertaining to them. The record to the right relates to boar-hunting, while that to the left refers to a cattle raid. The top and middle panels have the same sculptures in both the halves, viz., a seated figure flanked by chariot-bearers and a dancing figure flanked by celestial nymphs. But the bottom panel in the left half shows two men armed with bows fighting with each other, the rescued cattle being represented at the side; while that in the right half shows two boars and two dogs with a man between the boars carrying one of them on the back. Such double inscriptions and sculptures on one and the same vīragal are rare. The discoveries in other villages were one inscription each at Kērgōdu, Hāragonderhalli, Lakkūru and Tātānhalli, and two each at Kuppe, Bidrakka and Māṭānayakanhalli. In the Dēvīramma
temple at Bidarakka the goddess, about 1½ feet high, has for her attributes a trident, a drum, a sword and a vessel. The hill near Tirumalapura, known as Eneholé Rangasvámi-bêta, was visited. A little distance above the foot of the hill is a shrine of Lakshmi, a fine seated figure, about 3 feet high. Another shrine of the goddess, situated at some distance to the east, has a shapeless stone which the people call Haradamma, a corruption of the word Aravindarâyaki. The hill is said to derive its name from Eneholé, a small stream to the river flowing into the Hâmrâvi. On the top is situated a temple containing a figure, about 2 feet high, of Srinivása, popularly styled Rangasvámi. In a shrine in front of the temple are several figures of Hanumán. The hill is rather steep and the top commands an extensive view of the surrounding landscape. Three inscriptions were copied here, 2 on the steps and 1 on a temple vessel.

25. It is satisfactory to note that this survey of the taluk resulted in the discovery of nearly 120 new records in addition to the 19 inscriptions already published in the Hassan volume as the result of the former survey. It has to be mentioned here that the discovery of most of these records was in a great measure due to the intelligent and sympathetic co-operation of the Amiladar, Mr. R. Tirumarayana Iyengar, R.A. I wish that other Amildars too took a little interest in the matter. This will greatly facilitate the work of the department and thus indirectly advance historical knowledge.

26. While at Hole-Narsipur I very much wished to examine the manuscripts in the libraries of the Uttaradi-matha and of Pârpatogâr Annayyachar. But the work in connection with the inscriptions was so heavy that it was not possible to devote much time to this work. The catalogues of the two libraries were however sent for and examined. The matha library contains a large number of manuscripts, mostly on paper, including several duplicate and triplicate copies, of works dealing mostly with religion and philosophy. There are also some works bearing on grammar, rhetoric, medicine, biography, chiefly of Mâdhava gurus, and athala-purânas or traditional accounts of holy places. Annayyachar's catalogue, which is much smaller than the matha list, has, in addition to manuscripts of a similar character, a few more literary works such as poems, etc. A few rare works from both the lists were noted. Mr. N. Narasimhaiah of the A.V. School at Hole-Narsipur has a good collection of gold, silver and copper coins numbering in all 495. Among the gold coins was found one of the Hoysala king Vishnuvardhana with the legend Navaârâmanâ-gadhya. The silver ones consisted of the East India Company, Mysore and Hyderabad coins; while the copper pieces, 468 in number, represented Vîjayanâgara, Mysore, Baroda, Indore, Hyderabad, Cutch, the British and other East India Companies, China, Burma and Sûmâtra. A smaller collection, consisting of 75 silver and copper coins, in the possession of Mr. B. Singa Iyengar of Hole-Narsipur was also examined. The specimens were found to be mostly similar to those of the other collection.

27. Before taking leave of Hole-Narsipur I may add here that I had the honor of meeting H.H. the Maharaja on the 7th of February 1913 when His Highness passed through the place en route to Mysore. His Highness was graciously pleased to make enquiries about the places visited and the discoveries made by me.

28. From Hole-Narsipur I went to Sâligrama, inspecting on the way Muddanâhalli and Hale Bâchâhalli, at both of which a new inscription was discovered. The Narasimha temple at Sâligrama is a large structure in the Dravidian style. The god is called Vâga-Narasimha owing to his being seated in the posture of meditation; and the goddess is known as Aravindanâyaki. The images of Kësâvâ and Jânarâdana, which were enshrined in temples now in ruins, are also kept here. Judging from what is left of the Kësâvâ temple, it appears to have been a neat structure. Not a vestige is, however, left of the other temple. The god Narasimha is said to have been worshipped by Gautama. A pond in front of the temple is known as Gantâra-tirtha. The sage is said to have performed a sacrifice in the village, a part of a field to the south of the temple being pointed out as having been the yajñâ-kura or hole for receiving sacrificial fire. It appears that Smârta Brahmans
occasionally remove handfuls of earth from this spot in the belief that they are sacred ashes of the yasna-kāya. Tradition has it that the place was originally called Sālipura; that, subsequently, owing to the misrule of one of the kings, it was known as Avichārapura; and that Rāmānujažārya renamed it Sāligrama. An inscribed metallic image of Satyabhāma (Plate VII, 2), kept in the Narasimha temple, is said to have been found in the Gaumama-birtha some years ago. The inscription tells us that the image was presented to the Prasanna-krishna-
svāmi temple at Mysore by Arjuna-Raja-Odayar III. It is not clear how the image found its way into this pond. The Narasimha temple has a shrine of Rāmānujažārya with a figure of Kurattalvān, his favorite disciple, at the entrance. There are also figures of all the Aucións. The fair festival is celebrated on the anniversary of the birth-day of Rāmānujažārya, his image also being taken out in the car. Three more records were copied in the temple: i on the door-step of the navaranga entrance, i in the prakāra and i on a bell. The Rāmānujažārya temple is a pretty large structure including several small shrines within a battlemented stone prakāra, the object of worship being the foot-prints of Rāmānujažārya on a high pedestal which has figures of eight of his disciples sculptured all round. In front of the temple is that which is known as the Sripada-tirthakahāja, i.e., the pond containing water in which the feet of Rāmānujažārya were once washed, under lock and key, with the standing figure of what looks like a soma-yogin at the right side of the entrance. This figure is said to represent Vaduganambi, a resident of the place who became a devoted disciple of Rāmānujažārya. It was at his prayer that the foot-prints and Sripada-
tirtha were granted by the guru. A worn inscription in characters of the 12th century discovered on the door lintel may be looked upon as an important find, as it appears to confirm the traditional account of Rāmānujažārya’s visit to the place. It refers to the maṭa at Srirangam and names three persons who were the disciples and companions of Rāmānujažārya. Among the shrines in the enclosure are one of Vaduganambi and one of Mudalivand. The latter was a nephew and disciple of Rāmānujažārya. The Jyotirmayāvara temple, which is in ruins, is a good structure in the Chalukyan style. It is also known as the Ankanathēvara or the Panabina Tāvara, the latter name being derived from its proximity to a bridge (panabu) over a canal running close by. The navaranga has four good pillars and nine good ceiling panels. The doorway of the navaranga entrance, which is well carved, is flanked by elegantly executed dehārapathakas, charui-bearers and figures of Bhaiaraya, Virabhadra, etc. A new inscription was discovered to the right of the temple. There are two Jain temples in the village, one in the fort and the other in the pēte (or street of shops outside the fort), both dedicated to Anantanātha. The former is an old basti, while the latter is a modern structure erected some 40 years ago. In the fort temple the figure of Anantanātha has an inscription on the pedestal, but the letters are mostly worn. There is also here a Chaturvīni-tirthakahāja image with an old inscription on the back (Plate V, 2). The group of Jain figures in this basti has a grand appearance (Plate I). A few inscriptions were also found on the pedestals of images and on bolls in the new temple. At some distance to the east of the village is a rock known as Garugulār (or the guru’s rock) on which two feet are sculptured. The Śrīvaishnavas believe that these represent the feet of Rāmānujažārya, who is supposed to have stood on the rock looking in the direction of Tumār near Melkote; while the Jainas assert that they represent the feet of one of their own gurus. The foot-prints are devoutly worshipped by the Jainas, especially on marriage and other festive occasions. To the north of the foot-prints is an inscription, about 200 years old, which informs us that they represent the feet of a Jaina guru named Śrēyobhadra. There are two other rocks close by on one of which are carved two serpents, while the other has a white streak resembling a snake. Śrīvaishnava tradition has it that in response to a prayer by a few unconverted Jainas of Tumār that they may be favored with a symbol of Rāmānujažārya for worship, the latter told them that he had left his symbol, a serpent, he being an incarnation of Ādiśeṣa or king of serpents, along with the impress of his feet at Sāligrama, which they might worship. The statement is supposed to refer to the foot-prints and serpents on these rocks. In this connection it is interesting to know that only a few years ago there was a quarrel among the Jainas themselves as to whose feet the foot-prints represented, one party stating that they were Rāmānujažārya’s, the other asserting that they were some Jaina guru’s. This clearly shows that some of the Jainas themselves believe or believed.
that the foot-prints were Remaining
the foot-prints were 'Manjacharya's. By the side of this rock is a nameless
of this rock is a nameless
tree whose leaves are said to act as a charm in removing abuse and other ailments.
The tree is simply called. The tree is simply called Kattupuradaiyana-maddu, i.e., Kattupuradaiyana's medicine.

At some distance to the north is another rock known as Hala-gurugadare (or the old guru's rock) which has also two feet sculptured on it with some ornamentation.

At some distance to the north is another rock known as Hala-gurugadare (or the old guru's rock) which has also two feet sculptured on it with some ornamentation.

The Jainas do not worship these foot-prints. According to the Sri-Vaishnavas they represent the feet of Mudaliyaradu. There is an inscription to the east of the foot-prints, but it does not give any information about them. A word may be added here about the Sattikal Hanuman worshipped in the village. Sattikal, a corruption of Chhatrakal, means literally an umbrella-stone and is applied to a particular boulder in the village which overhangs another, sheltering it like an umbrella. It is said that the lower boulder split of itself some years ago with a loud noise like that of thunder and that a figure of Hanuman manifested itself at the partition. The cleft is said to be widening year after year revealing more and more of the form of Hanuman. All the people except the Hoysas worship the image.

Other records discovered in the village were 2 epigraphs of about the 11th century in Papeguda's field to the west and 1 of about the same period, but mostly worn, near Lakshmapataya's field, to the right of the foot-path leading to Chunchankatte to the south.

29. I then proceeded to Chunchankatte. The Rama temple on the bank of the Kaveri has figures of Rama, Lakshmana and Sitai. An inscription on one of them tells us that they were presented to the temple by a woman. A fine Naga stone is set up in a niche in the prakara. A few modern inscriptions were found on the bells, doorways and vehicles, as also one to the right of the flight of steps leading to the temple. The place is said to have once been the hermitage of the sage Trimbhinda. According to the Sitaka-purana a Brahman couple named Chuncha and Chunchi who, owing to the sin of having bathed in oil on a new-moon day, became a hunter and a huntress in the next birth, came to this place and begged of Trimbhinda to advise them as to the way in which they could procure salvation. Thereupon the sage told them that Rama would visit the place in the course of his wanderings and that if they served him with devotion their desire would surely be fulfilled. Accordingly, they served Rama with all their heart and became the objects of divine grace. Their figures are kept in a niche to the right of the entrance and sacred food, after being offered to the god, is offered to them also every day. The utsva-vigroha of the temple which is kept in a shrine at Yedatore for safety, is brought here during the annual festival. A jali on a large scale, lasting for several days, takes place here every year, at which several thousands of people collect together and excellent cattle are brought for sale. A narrow gorge in the bed of the river to the north of the temple is known as Dhanushkodi (or the end of the bow). Tradition has it that, in order to procure water for Sitai's bath, Lakshmana, at the command of Rama, struck the ground with the end of his bow, whereupon water gushed out of the spot and flowed. Here the river falls in a succession of pretty cascades. Portions of the fall show white and yellow colors, which are supposed to be due to Sitai having used soapnut and turmeric while bathing. A depression in the rock near the fall is called Sitakeekkala or the drain of Sitai's bath, and here the villagers who do service in the temple have the privilege of catching fish during some months in the year. They catch a large quantity and, setting apart a portion for charity, divide the rest among themselves and drive a profitable trade. The inhabitants of about 30 villages around enjoy this privilege. There is also an inscription here (EC, 4, Yedatore 12) which curses the man who takes away all the fish caught by him without devoting some for charity. Unlike in other places there is no Hanuman in the Rama temple, but there is one in a shrine at some distance from it. The reason given for this is that on Rama directing Lakshmana, instead of his devoted servant Hanuman, to procure water for Sitai's bath, Hanuman, in a sudden fit of anger, left Rama's presence and, being seated on the spot where his shrine now stands, began to shed tears. An annual festival is held with the object of appeasing the anger of Hanuman.
30. The next place inspected was Chikka Hanasāge. The Chennigārāya temple has a good figure, about 6 feet high, of Kāśīva with only 2 hands which are in the varada (boon-confering) and abhaya (fear-removing) attitudes, the right leg being a little raised and bent. This figure is rather peculiar. The Ādīnātha-basti is a fine three-celled temple in the Chālukyan style. A peculiar feature in the plan of the temple is that in place of the usual sikhāmāri each cell has a navarānga with 4 pillars opening into the front hall. The chief cell, which faces east, has a seated figure of Ādīnātha, about 5 feet high with pedestal and prabhāsana, flanked by male chaṇḍi-bearers, all carved in one panel; the south cell, a similar figure of Sāntinātha; and the north cell, a figure of Chandrānātha without chaṇḍi-bearers and prabhāsana, about 3 feet high. It is fortunate that, though the temple is in ruins, the images have not suffered mutilation. All the doorways are elegantly carved, that of the north cell being the finest. The lintels of all the doorways are inscribed in beautiful Kannada characters. Five new inscriptions were found in the temple. Judging from these and other already published records, the place appears to have once been an important flourishing Jaina settlement, though there is not a single Jain colony living in it or its neighbourhood. It had at one time 64 bastis, and tradition attributes the setting up of some Jinas to Rāma. Near the Koḍi-Rāmēśvara temple on the bund of the tank were found three etrāgalas built into the bund.

31. The temples at Yedatore, the place visited next, were examined. The Arkēśvara temple is a large building in the Dravidian style, situated on the bank of the Kāvērī, with a good gopura, a lofty diya-sāmbha or lamp-pillar and a fine māṇḍapa in front (Plate VI). The enclosure has cells all round enshrining lingas with, in some cases, labels on the door-lintels giving their names and the names of the individuals who set them up, though, as a general rule, the lingas occupy only the west cells. Arkēśvara is said to have been worshipped by the sun. The utsava-eṣṭhā is a fine figure, about 3 feet high (Plate VII, 4). The goddess of the temple, about 2 1/2 feet high, is known as Minakshi. In her shrine is kept a metallic Sērīchakra carved with a hāna, dīyyājas, etc., similar to the stone Sērīchakra in front of the Rāganātha temple at Haradūrpura (para 22). There is also a shrine containing a figure of Visnu named Kalimādhava. In the prakāra the last cell on the north side has a seated figure, about 2 feet high, of Sūrya-nārāyana with a large nimbus at the back and 4 hands with peculiar attributes, the left upper hand holding a lotus, the right upper, something that looks like an axe, the lower hands being in the varada and abhaya attitudes. A few modern inscriptions were found on the temple vessels and the jewel kept in the Taluk Treasury. The barking ghaṭ to the north of the temple is a fine structure in the shape of a paved platform extending into the river with steps on both sides and a māṇḍapa at the end. The entrance into the ghaṭ has verandas on both sides. In the Venkata-rāmānurasvāmi temple is kept the utsava-eṣṭhā of the Rāma temple at Chunchakaṭie (para 29), and hence this temple is also known as the Rāma temple. The utsava-eṣṭhā of the Nārīyana temple, which is in a dilapidated condition, is also kept here, together with the stone images of Krishna and Rukmini of the temple at Chandīgāl, a village close by. The mosque at Yedatore is an imposing structure with tall minarets and ornamental work in mortar. A new Tamil inscription was discovered in one Rāmanna's house. Of the villages surveyed around Yedatore, Hampāpura and Tippūr gave us two records each, and Nāragāpura, Kāṭanāḷu and Chīranhalli one record each. Another village inspected was Varahānāṭhakallahalli, which belongs to Krisha-rājpete Taluk. The village has a small temple dedicated to the god Lakṣmiya-varāha, the Boar incarnation of Visnu with Lakṣmi seated on the lap. The image is well carved and appears to be the largest of its kind in the Province, being about 6 feet high, seated on a lofty pedestal, which is about 5 feet high. To reach the upper portion of the image the archak has to stand on a plank placed on the tops of two stone pillars fixed at the sides of the god a little to the front. The temple has lofty doorways. The god is said to have been worshipped by Gautama and the village is hence known as Gautama-keśṭra. The latter is situated on the bank of the Hēmāvati, which here flows to the west, and this circumstance is supposed to add considerably to the sanctity of the place.

Varahānāṭhakallahalli.
The stone containing EC, 4, Krishnarajapete 40 is lying in front of the temple. It has at the top a human figure with the head of a garuda-bhrumuda or double-headed eagle and a lion seated in front. There are also sculptured to the right a kalasa or water-vessel and a lampstand. The village once formed an endowment of the Nārāyanāsvāmi temple at Melkote (see Report for 1907, para 12), but now belongs to the Parakāla-svāmi, who owns a maṭha here which has, however, gone to complete ruin.

32. From Yadalore I went to Hunsur. It is strange that Hunsur does not possess a single temple of any kind. The materials of one of the ruined temples in the Ratnāpura fort have recently been removed to Hunsur with the object of building a new temple. Judging from the materials, the temple of which they formed parts must have been a good structure. An inscribed pillar among them contains EC, 4, Hunsur 140. A linga removed from the above fort is now kept in a shed on the bank of the Lakshmanatirtha, as also a figure of Lakshminarasimha in another shed opposite to it. It is proposed to erect with the above materials temples for housing these gods. Owing to the absence of temples and the presence of very few Brahmas in the place, Hunsur has sometimes been called in ridicule Mōchkshētra, i.e., the holy place of shoemakers, as these formed a large portion of the population when a tannery was being maintained here by the Mad-as Commissariat. The places visited in the taluk were Tarikallu, Dharmāpara, the Ratnāpura fort and Bejṭadapura. Near Tarikallu is situated the Kāślinga temple, a large structure in the Dravidian style, now in ruins, with verandas all round surmounted by parapets adorned with fine stucco work.

The devārapālakas, which are placed in stucco niches, have one of their legs raised and their bodies turned to the side as in some of the temples of Southern India in which worship is carried on according to the Vaikñānasāgama. On a pillar of the front hall is sculptured a richly ornamented male figure with folded hands, about 4 feet high, representing perhaps the Pālegār who built the temple. To the right of the temple is a ruined shrine of Vishnu with well-carved devārapālakas, about 5½ feet high. These together with the figure of Vishnu are lying mutilated on the ground. On a mound to the south, which seems to represent the site of another temple, stands the stone containing EC, 4, Hunsur 139. The way to Tarikallu passes through a jungle for a distance of about 7 miles from Hunsur. At a little distance from Tarikallu is what is known as Jamālamma's Darga, containing the tomb of a Muḥammadan woman named Jamāl Bi. The Darga is situated right in the middle of the jungle. It appears that many Muḥammadans from the surrounding parts collect together here for the annual ʿurās or festival and that they, as a rule, take this opportunity to mutilate whatever figures they come across in the ruined temples in the neighbourhood. The Ratnāpura fort is now overrun with jungle and infested by wild beasts. A foot-path to the south of the Darga leads to it. The fort is a mud structure and it appears that the Nallūr channel once supplied water to its moat. I was able to approach with some difficulty three ruined temples in the fort. There may be several more overgrown with thick jungle and consequently unapproachable. Two of the temples show good work. In front of one of them is a modern structure enshrining a tail figure, about 6½ feet high, of Hanumān. A new inscription was found here. When I was examining a ruined ʿĪṣara temple along with the Amildar and several others, a tiger rushed through the jungle very close to us and caused some excitement. The vandalism of the Muḥammadans is in evidence in every one of the temples here. Tradition has it that Ratnasēkharārāya and Sōnasēkharārāya were the rulers of Ratnāpura, that one of their virgin daughters became pregnant on seeing an ascetic named Rāmājogī and that the latter, though innocent, was put to death by implication. It is said that the wooden stake on which the ascetic was impaled is now an object of worship in Halladakoppalu, a village close by. Dharmāpara has a fine small temple in the Chalukyan style dedicated to the god Kēśava. There are well-carved devārapālakas at the sides of the sukhamārgi doorway, whose lintel has in the middle a dancing figure of Lakshmi with 6 hands—the upper two holding lotuses, the middle ones being in the abhaya and varada attitudes, the attributes in the lower hands not being clear—flanked by female chaṇḍri-bearers and maḥāras with Varuṇa seated on them. The figure of Kēśava, about 6 feet high, is well executed. A fine inscription stone con-
taining EC, 4, Hunsur 137, stands in the navaranga to the right. The outer walls have only a few images here and there besides the usual turrets and pilasters. The outer doorway shows pretty good work.

33. The conical hill near Bettadapura has a temple of Mallikarjuna on the top, which is reached by a flight of nearly 2,000 steps. At the foot of the hill there are several mantapas and torana-gambas or gateways. The gateway at the beginning of the flight of steps has a tower built over it. It has two inscribed big elephants at the sides, as also two small shrines opposite to each other, one of them containing a good figure of Mahishasuramardini and the other a figure of Bhairava. Inside the gateway stands to the right a male figure with folded hands in front of which are two foot-prints on a high ornamental pedestal. Opposite to it at some distance stands another gateway built of very huge rough pillars with a pretty mantapa containing a Nandi to the west. There is also another fine gateway to the north ornamented with 3 kalāsas and bearing an inscription. From the foot of the hill to the top there are several gateways and mantapas at short intervals. Inscriptions were found on a few of the gateways. The mantapas have Nandis seated on short pillars on both sides of the passage. The Nandis in one of the mantapas some distance above the towered gateway, which are known as Dīpadala-gaṇe-basava, are special objects of worship. When cattle stray away, the villagers make vows to the Nandis that they would anoint them with curds if the cattle return home safe. About half way up the hill is a cave to the right with an overhanging big boulder known as Madavanjanagange (the bridegroom’s boulder). A fine echo proceeds from the cave so that whatever is spoken to it is clearly repeated. Further up is Vyās-tirtha to the left and Takshaka-tirtha to the right. At the former are lying numbers of dressed pillars, beams, capitals, etc., apparently intended for some big structure. At the latter people occasionally set up Nāga stones. Close at hand to the left is a mantapa known as Sankrānti-maṇ-

The temple, though large, is a low structure, not visible from below. In the navaranga are kept figures of Nāgarjuna, Purusha-mriga, etc. There is also in a dark corner to the left of the navaranga entrance, a magnificent portrait statue, about 4 feet high, said to represent the Pālegūr of Kudukūrū, who renovated the temple. The statue is elegantly carved and richly ornamented. It stands with a bowed head and folded hands, wearing earrings and a crown. The mustaches are beautifully shown. So are the fringes of the loin cloth. Opposite to the linga is a fine perforated window with figures of animals at the bottom. In front of the temple at some distance is a Nandi seated on a pillar on a lofty rock. This is known as Mūlakamari-basava (Nandi on the eastern cliff). There is also a similar one to the north. These Nandis are visible from below. Tradition has it that a Gandharva, who announced the death of Bhishma in the Mahābhārata war, was cursed to become a lightning, and, at his prayer, advised to worship Mallikārjuna so that he might be relieved of the effects of the curse. It is believed that the lightning worships the god once in 2 or 3 years. It is said that on such occasions the ground quakes, the lamps are extinguished, cobwebs and particles of dust and dirt drop from the ceiling and the flowers and leaves on the lingas are charred. May all this be the result of some slight earthquake or volcanic disturbance? After this sīkhiṇ-yāge (lightning worship) as it is called, a śati or purificatory ceremony is performed, to meet the expenses
of which a grant of about Rs. 20 is, I hear, made by the Muzrai Department. The goddess of the temple, about 4 feet high, is known as Bharamarambikā. The images of Tānḍāvāṣavara and his consort have labels on the pedestals stating that they were presents from Kulaale Nanjarāja. The nātaka-mātra of its consort is kept in a temple in the village. The bell on which EC, 4, Hunsur 59, dated 1590, was inscribed has recently been recast owing to breakage and engraved with a modern inscription of 1899. A few modern inscriptions were found on the vehicles and bells of the temple. There is also another tīrtha on the hill known as Sačchi-tīrtha. The top of the hill commands an extensive view of the surrounding country. The Rāmā temple in the village seems to be a modern structure. The images in it are said to have been found in a pond. A new inscription was found in a field to the south of the village.

34. The place next visited was Heggadadevanākote. It was once fortified, the lofty fort wall with mud battlements being visible in some places. The site on which the Forest office now stands is said to represent the spot on which the palace of the Pāḷegār of the place once stood. I was also told that the figure of Chandra-nātha, now kept in the Taluk office, was unearthed on the site of the Overseer’s Lodge. From this it may perhaps be inferred that there was once a basti there, though in close proximity to the Varadarājavarāmi temple. The latter is a large structure in the Dravidian style with a lofty mahādravara. The figure of Varadarāja, about 4 feet high, is pretty well carved. The sukanāsā, the shrine of the goddess and the outer walls are decorated in different colors. In the nāvaranga are kept several figures of Ayyāra. The goddess of the temple is a seated figure with a bowed head as at Melkote. The outer walls of the garbhagriha and sukanāsā have pilasters and niches at intervals. Two of the pilasters on the north and south are elegantly executed, each being surmounted by a pavilion containing figures of animals. The gilt kalasa or knob of the temple umbrella has an inscription in inverted characters which has to be read with the help of a mirror. It bears the date S’aka 520, though the characters are pretty modern, and says that the kalasa was presented by Heggode, the Pāḷegār. An inscription was also found on one of the temple cups. A big brass waving lamp in nine tiers kept in the temple is a noteworthy article of good workmanship. The Anjaneya temple has a vigorous figure of Hanumān facing to the left. It is said that above the left thigh of the image a reddish fluid oozes out and that a piece of cloth kept there for a few days is colored red. A new inscription was discovered at the entrance to the temple. The Vārāha temple is a tiled building with a small stone post for the object of worship. By proper dressing and decoration the post is made to look like a goddess. Near the post stands a figure of Bhairavā. Two modern inscriptions were found on two silver cups belonging to this temple.

35. The villages that were inspected in Heggadadevanākote Taluk were Aṇṭaram, bhāchirakk Dārahalli, Hairige, Matakere, Bāḷṭūr, Biderhalli, Uyyamballi, Kittṭā, Sargur, Kottagala, Sačgare and bhāchirakk Basavankote. A Tamil inscription was found at Aṇṭaram, another at Matakere, a copper plate inscription at Sačgare, 3 Kannada inscriptions at Hairige, and one each at Uyyamballi, Sargur and bhāchirakk Basavankote. The Rāmāyana temple at Matakere is a pretty large structure situated at the junction of the Tārkā and the Kapilā. Among the linga cells on the west in the prakāra of this temple is a cell containing a large figure, about 4 feet high, of Saṇkaranārāyaṇa with four hands, the right upper holding an axe and the antelope, the left upper a discus and a conch, and the left lower a lotus and a mouse, the right lower being in the abaya attitude. The goddess of the temple is a fine, about 4 feet high, with 4 hands. The nāvaranga has a fine figure of Gaṇās with eight hands, a figure of Sūrya flanked as usual by female figures armed with bows and arrows, a figure of Chandra and a seated four-handed figure of Durgā, about 2 feet high, with matted hair, having for her attributes a trident, a drum, a sword and a cup or skull, and for her emblems a he-baffalo and a lion sculptured on the pedestal. There is also another figure of Durgā adorned with a crown, much superior to the other in execution. One more figure which deserves notice is a seated female figure, about 1½ feet high, with 3 heads and 4
hands, the upper hands holding lotuses and the lower ones what look like cups. It is said that about 80 years ago a Dravida ascetic, versed in yoga, took up his abode in the temple and had it renovated. A ruined cell is pointed out as the place where he engaged himself in meditation. It is also stated that he lost his yogic powers as soon as he became a married man in obedience to the wish of some worldly men. The Someswara temple, a small structure, is situated right in the middle of the Kapila. The water being very deep here, the shrine is unapproachable except by swimming or on rafts. Consequently the god is worshipped only once a year. Tradition says that Rama set up this linga. The story of Hanuman and Agastya related in connection with the Agastyesvara temple at Tirumukdalam (see last year's Report, para 30) is also repeated here. To conciliate the enraged Hanuman, Rama is said to have set up the linga brought by him as Rameswara and given it a prominent position, saying "Let your linga be in front and mine at the back." (nimmady nuvuddigali, nimmady huvuddigali). Close at hand is a ford called Sittadevi-kada, where Sita is said to have bathed. Here also we have the story, as at Chunchankatte (see para 29 above), of the waters of the river being in places oily, white and yellow owing to Sita having used oil, soapnut and turmeric while bathing. Belur is a place of considerable antiquity as indicated by the inscriptions, EC, 4, Hegaddevankote 16 and 17, of Rajaendra-Chola. The Bapuva temple, in which the above inscriptions along with several others are found, is an ancient structure now gone to complete ruin. Near the linga stands a mutilated figure of Sankaranarayana similar to the one at Maatakeri. The Lakshminarasimha temple is a plain structure. It is worthy of note that the utsava-ravaka of this temple is also a lion-faced god with Lakshmi on the lap. The Kapila flows to the west at this village, which circumstance is supposed to add to its sanctity (see para 31 above). A few modern inscriptions were found on the bells and vessels of the Lakshminarasimha temple. Kittur was a place of considerable importance at one time, having been the capital of the Punnada Rajas. It is called Kirtipura or Kirtingara in the inscriptions. The old town was situated to the north and west of the present village. Portions of the old fort wall and moat can be traced here and there. The site is now covered with fields. Brickbats are scattered all over the place. It appears that some years ago brick structures were met with while ploughing the fields and that the bricks were all removed and utilised for building purposes. Several of the houses in the village are built of these old bricks. According to tradition a city called Singapattana once stood on the site. About 25 families of Dravida Brahmins (Vedamars) live in Kittur. They own lands and say that their ancestors came and settled here centuries ago. It is interesting to find out when and why these Tamilian Brahmins migrated to the Kannada country and made this village their home. Kittur is now a sarvamangala village belonging to the family of Aliya Lingaraja Urs. The Ramasesvara temple in the village is said to have been renovated by Kommadavejamma, mother of the above Urs. Some of the temple ornaments bear inscriptions stating that they were presented by him. Besides the figures of Surya and Chandra, the narasimha has a seated figure of Bhairava, a horse-faced figure of Bhringi holding a staff in the right hand, the attribute in the left hand not being clear; a figure of Mahishasuramardini, about 34 feet high, standing on the head of a buffalo, with 4 hands, three of which hold a discus, a couch and a lotus, while the fourth hangs by the side; and a seated figure, about 14 feet high, of Annapurna, holding in her two hands a cup and a ladle, the latter resting across the thighs. The devanipplekas at the south entrance, which are about 6 feet high, are curious figures with only two hands, one of them resting on the mace and the other raised with the fingers spread out, and with their feet and bodies turned to the side. In a separate shrine is kept a figure of Lakshminarayana with consorts. A modern inscription was found on a pillar of the south entrance. The stone containing the inscription, EC, 4, Hegaddevankote 56, is now lying near a hedge to the left of the temple. The Pahswanatha-basti, though now a tiled structure, is an old shrine, as evidenced by the inscription, newly discovered, on the pedestal of the image of Pahswanath. The latter, about 23 feet high, occupies the middle portion of a Chaturvimati-tirthakara slab. A few modern inscriptions were also found on some of the temple vessels. To the south-east of the basti is lying half-buried in
the ground a standing male figure, about 4½ feet high, with 3 faces and 2 hands, holding what looks like a fruit in both. It is not clear what this sculpture represents. I do not think it represents either Brahma or Dattātreyā. To the north of the village were found below a pipal tree a linga and a Nāndi together with a standing male figure, about 3½ feet high, holding a flask or bag in the right hand. May the figure be a representation of Kubēra? About two miles to the south of the village is the ruined Jágankōṭe with several good stone structures, now overgrown with thick jungle like the Ratnāpura fort near Hunsur. The Lakshminarasimha temple at Sargūr is a plain Dravidian structure with a mahālavāra and a lofty Garuḍagamba, said to have been built or renovated by Doddrappa-Gaugāda, the Pālegār of Sargūr. He was a Nāmadhārī, while the Pālegār of Heggaddevankote was a shepherd. A maṇḍapa on the bank of the Kapilā, which flows close by, known as Doddrappagaunda's maṇḍapa, with a brindāvāna in front, is said to represent the tomb of the Gaunda. A tank to the south of the village is also named after him. A new inscription was discovered on a pillar in the navaṅga of the Lakshminarasimha temple. Sargūr is said to form one of the five Nāmasimhakshetras on the bank of the Kapilā, the other four being Beldur (see above), Singasavami-bettha (about 2 miles from Beldur), Hullalahali (Nanjanagud Taluk) and T-Narsipur. There is also a recently built basi at Sargūr dedicated to Sāntināthā.

35. I then proceeded to Gundlupet via Bāgūr, copying a new inscription on the way at Hajeypāla, a village belonging to Nanjanagud Taluk. The ruined Paravasādeva and Rāmāsiyā temples to the east of Gundlupet were examined. On a pillar in front of the sutasāra entrance in the former is sculptured a standing male figure with folded hands. This perhaps represents Chikka-Dēvā-Rāja-Ojeyur, the builder of the temple (last year's Report, para 36). The linga in the Rāmāsiyā temple is said to have been set up by Parakurāma. The Vijayanārāyanā temple in the town was visited and a photograph taken of the uttasa-nigroha of Paravasādeva (Plate VII, 1), whose right lower hand is said to be in the unusual Brahma-saptāmākāsa attitude (last year's Report, para 36). Among the places visited in Gundlupet Taluk were Gōpālasvāmi-bettha, Terakanāmbi, Huṅganamaradi and Triyambakapura. Gōpālasvāmi-bettha is a lofty hill, the ascent to which is rather steep at the beginning. There is no regular flight of stone steps. The hill is mostly covered with tall grass and on the top with also a small variety of the wild date tree. The temple on the summit is a small structure, containing a good figure, about 6 feet high with prabhāva or glory, of Gōpāla, standing under a home tree, flanked by his consorts, Pārāvānī and Satyabhamā. The god has only two hands playing on the flute. He is said to have been worshiped by Agasvā. The prabhāva is sculptured with figures of cows, cowherds and cowherdesses. The uttasa-nigroha is a fine figure with a smiling face. The navaṅga has three niche spaces containing figures of Vishvakāra, two Aśvās, Rāmānuja-śāhira and Hanumān. A few modern inscriptions were found on the temple vessels. There are many tirthas on the hill, the total number according to some being 77, of which the following eight are considered to be specially holy—Vana-mālikā (also called Gōpāla-tirtha), Sāṅkha, Chakra, Baburū, Padma, SĀrīga, Hame and Gādā. On a rock near Hanna-tirtha, about half a mile to the east of the temple, is a curious inscription stating that a crow became metamorphosed into a swan on plunging into the tirtha. The uṭhaḷaṇapuruṇa gives details of the story. There is a pond near the temple known as Sugganama-kola, so named after Sugganama, the sister of the Pālegār of the place. To the south of the temple the Kītirīs are clearly visible. A steep portion of the hill to the north is pointed out as the place where the Pālegār precipitated himself into the abyss below on being defeated by Dēṣana. The hill at the east end of Gōpālasvāmi-bettha, where the remains of an old fort are said to exist, is known as Mādīgitti-durgā or Mādīgitti’s hill fort, Mādīgitti signifying a woman of the Mādiga caste; while the hill at the west end, called Nanjanamaraṭi or Nanja’s hill, is said to have been the residence of one Nanja, a Holeya by caste, who was a paramour of the above Mādīgitti. It is also stated that Dēṣana was able to capture Betadakōṭe or Gōpālasvāmi-bettha with the help of this Mādīgitti who advised him to breach a particular tank. The details of the story are related, I am told, in folk-songs which are commonly sung in this part of the country. It is worthy of note
that even Lingāyats do homage to the god on the hill. At Terakṣamānī the Lakṣhamīvāradārājāsvāmī temple was inspected. The Garudāgamba in front is a fine monolith, more than 40 feet high, with an iron framework on the top for placing lamps. The metallic images of several ruined temples of the place are kept in this temple for safety. Among these is a fine figure of Pārthaśarathi with two hands (Plate VII, 3), which was the uṣesa-śigraha of the Haṅde Gopālasvāmī temple. Another fine figure is Rāma, said to have been set up in the Bāmabhadra temple by one of the Ummattūr chiefs. The huge stone trough in the Rāmabhadra temple, referred to in para 35 of last year’s Report, was being removed to Sante-Marali (the plain on which the weekly fair is held) for watering cattle. A beam was also being removed from here for use in Nanjangud; and it is to be regretted that for this purpose the ceilings of several amabāsas of this solid structure have been unnecessarily dismantled. Huligana-maradi is a small hill, about 4 miles from Terakṣamānī, on the top of which is a neat temple dedicated to Venkatesvarasvāmī. Both the stone and metallic figures of the god are well executed. In a cell to the left in the navaranga is a seated female figure with folded hands, which is said to represent Anuḍāl or Gōḍa-dēvi, though as a rule this goddess is represented as standing with a lotus in one of the hands. Another cell has a figure of Vaikūmānārāyana, seated on the coils of a serpent under the canopy of its five hoods, flanked by consorts who are also seated. The cell also contains 21 figures of Aḻvārs and Aḻhāryas, the largest number that I have seen in any Vaishnava temple. There are devira-pulakas both in the navaranga and madhuvana. In the garbha-grha are kept a bow and an arrow, said to have belonged to Rāma. They appear to be made of iron and are of a moderate size. The arrow has on one side what looks like a figure of Hanumān. The bow and arrow are believed to possess the power of driving out devils of all kinds. About 10 families of Sūrivaishnavas, living in different parts of the country, have the privilege of conducting the duties of the archā in the temple. They do so by monthly turns. Seven short inscriptions were discovered on the rock near the ponds to the west of the temple and six modern ones on the temple premises. Here too Lingāyats pay homage to the god. The Triyangma-kēśava temple at Triyamakapura is a large structure in the Dravidian style with a fine mahādvara and a lofty dīpasamblha or lamp-pillar. It has also another mahādvara with an inscription on the doorstep, opposite the south navaranga entrance. In the shrine of the goddess is kept a good figure of Vishnu with consorts. In the prakāra the kitchen has a huge stone āṇam, measuring 10' × 4' × 3', with an inscription on it. Four more inscriptions were found in other parts of the temple. Further discoveries in the village were one epigraph near Chen nāsetti’s backyard and another in Madīvala Prasētī’s field to the west. Among the other villages surveyed in the taluk, Kandāgāla, Dōḍhā Tuppūra and Hāle Bhimanathidal supplied us with two records each, while Beṭṭahalli, Dōḍhā Kharūr, Chirakanhalli, Lōkkore, Bommanahalli and Kungabaghalli gave us one each.

37. From Gundlapet I went to Sante-Marali with the object of proceeding to Yelandūr. But on receipt of information to the effect that a severe type of cholera prevailed there and that several deaths occurred every day, I cancelled my further programme and returned to Bangalore on the 19th of March.

38. Other records found during the year under report were a set of copper-plates belonging to Kanchenahalli, Arkalgud Taluk, and an inscription on a big bell in the Narasimha temple at Melkote. The former records a grant in 1665 by Narasimha-Nayaka, a chief of Hole-Narsipur; while the latter, which I discovered when I was at Melkote in connection with the examinations of the Ubhayavedanta-pravartana Sabhā, tells us that the bell was presented to the temple by one of the svāmīs of the Parakṣa-matha of Mysore.

39. Altogether the number of new records discovered during the year under report was 390, excluding inscriptions on temple vessels, vehicles, etc., which number 74. Of these 290 records, 200 belong to the Hassan District and 90 to the Mysore District. According to the characters in which they are inscribed, 12 are in Nagari, 7 in Tamil, 5 in Telugu and the rest in Kannada. As usual, in every
1. Paravasudeva with consorts in Vijayanarayana Temple at Gundlupet.

2. Satyabhama found in a pond at Salighama.


4. Isvara in Arakeswara Temple at Tedatore.
village that was surveyed. The printed inscriptions, if any, were compared with the original and corrections made.

40. While on tour the following schools were inspected:—The Kannada School at Aghalaya, Krishnarajpete, Taluk; the Kannada Boys’ School, the Girls’ School, the Aided English School and the Sanskrit Pāṭhaśālā at Sravanabelagola; the Kannada School at Gubbi, Hole-Narasipur Taluk, and the A. V. School at Sargur, Heggaddevankote Taluk.

Office work.

41. Besides the coins examined while on tour at Hole-Narasipur (para 26), 978 coins, consisting of gold, silver and copper pieces, were also examined during the year. Of these, 5 gold coins, forming a portion of a treasure found at Kyāsēnhalli, Jagalur Taluk, were received from the Treasury Officer, Chitaldrug; 1 silver coin from a resident of Belur, and the rest, consisting mostly of copper pieces, from Mr. M. S. Narayana Rao, Retired Deputy Commissioner. They were found to consist mostly of Vijayanagar and Mysore coins, coins of the British and other East India Companies, coins of the Native States of India such as Baroda, Indore, Cutch, Hyderabad and Travancore, and coins of Ceylon, Burma, China, Turkey, Persia, Borneo, Italy, Denmark and Holland. One silver piece is said to have been issued by a Mādhya guru named satyābodha. My thanks are due to Mr. M. S. Narayana Rao for kindly permitting me to examine his fine collection.

42. The inscriptions newly discovered at Sravanabelagola, about 70 in number, were printed and added on to the already printed Kannada texts of the revised edition of the Sravanabelagola volume. The printing of the Roman portion of the same volume has, however, made very slow progress, only 13 pages having been printed during the year. The translations are making fair progress.

43. The printing of the revised edition of the Karpāṭaka Sābdānusāsanam has likewise not made satisfactory progress, only 32 pages having been printed during the year. The last portion of the work, consisting of about 50 printed quarto pages, was carefully corrected with the help of palm-leaf manuscripts and sent to the press.

44. The work in connection with the General Index to the volumes of the Epigraphia Carnatica made satisfactory progress during the year, words beginning with the letters M to S having been written out and made ready for the press.

45. The Photographer and Draftsman prepared illustrations for the Annual Report for 1911-12. He took photographs of a large number of coins. He accompanied me on tour to the Hassan and Mysore Districts and took photographs of a large number of temples, sculptures and inscriptions. He prepared a plan, giving the position of every inscription on the smaller hill or Chandragiri at Sravanabelagola. A large portion of his time was taken up in developing the numerous negatives brought from tour and printing photographs. He also prepared transfer copies for the Mysore Exhibition certificates.

46. The Architectural Draftsman completed seven plates illustrating the Hōysalēśvara temple at Halebid.

47. A list of photographs and drawings prepared during the year is given at the end of Part I of this Report.

48. The following works were transcribed during the year by the two copyists attached to the office:—(1) Rājendravijaya-purāṇa, (2) Uttarapurāṇa, (3) Vrata-svārdūpa, Sapta-paramasthāna and other minor works, (4) Jaināṇḍra-vyākaranam (in part) and (5) Traivarnikābhāra (in part). They also compared about 500 pages of transcripts.

49. In compliance with the request of the Collector, Civil and Military Station, Bangalore, to be furnished with provisional translations of the inscriptions discovered by me at Domlur, in 1911, as he was arranging for their preservation under the Ancient Monuments Act, provisional translations of the new Kannada and Tamil inscriptions, 10 in number, were sent together with details about their locality.

50. At the request of Rev. W. H. Thorp, B.A., a pile of palm leaf and paper manuscripts received from the United Theological College, Bangalore, was carefully examined and classified. The manuscripts contained mostly literary works in Sanskrit, Kannada, Tamil and Telugu. Several of them are not printed.
51. During the year under report, a paper on "Bhâmaha and Dândi" and a note on "S'ankarâchârya and Balavarma" were contributed to the Indian Antiquary, and a paper on "Talkad" to the Journal of the Mythic Society.


53. The hands in the office have discharged their heavy duties satisfactorily.
<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6&quot;x4&quot;</td>
<td>Narsimhulu Temple, figure with bow</td>
<td>Nuggulali</td>
<td>Hassan</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Do, Battu and Manmatha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Do, Vishno figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Do, Guvuridhana figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Do, Female</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>19x3&quot;</td>
<td>Siva temple, west view</td>
<td>Spavanadhapuri</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Do, Manmatha, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>Do, Ganesha in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>10x8&quot;</td>
<td>Siva temple, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>Do, Manmatha, north view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td></td>
<td>Mandana in Dharab Sastri’s house, front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>Do, back do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>10x8&quot;</td>
<td>Mandana in Dharab Sastri’s house, front view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td></td>
<td>Do, back do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>12x10&quot;</td>
<td>Siva temple, south view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>10x8&quot;</td>
<td>Rama temple, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>10x8&quot;</td>
<td>Rama temple, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>10x8&quot;</td>
<td>Rama temple, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>79</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>80</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>81</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>82</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>10x8&quot;</td>
<td>Rama temple, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>84</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>88</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>10x8&quot;</td>
<td>Rama temple, west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>91</td>
<td></td>
<td>Do, Vishno in Mahal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>92</td>
<td></td>
<td>Do, Surya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>93</td>
<td></td>
<td>Do, Hayagre, do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>94</td>
<td></td>
<td>Do, Bhagavat, with serpent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>95</td>
<td></td>
<td>Figures in a candle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96</td>
<td></td>
<td>Do, Niche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>97</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>98</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>99</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>101</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>102</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>103</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>104</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>106</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>107</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>108</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>109</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>110</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>111</td>
<td></td>
<td>Do, figure on wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Description</td>
<td>Village</td>
<td>District</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------</td>
<td>---------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Hoysalesvara temple, details of scrolls</td>
<td>Halbid</td>
<td>Hassan</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Do details of copied above figures</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PART II—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

I. Epigraphy.

54. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Gangas, the Kadambas, the Kongālvas, the Chōlas, the Hoyasalas, Vijayanagar and Mysore. There are also a few inscriptions relating to the Hole-Narsipur, Ummattur, Nuggihalli and Hegārajādēyavankele chiefs. Among the epigraphical discoveries of the year, the inscriptions found on the rock to the west of Lakkindone at S'rvana Belgoja, which go back to the 9th and 10th centuries, if not earlier, are of some interest and importance. The Jaina epitaphs copied at Ankanāthapura near Hole-Narsipur, which may be assigned to the 10th century, afford evidence of the place having once been a great Jaina settlement. A few Jaina images were found at Būvanhalli, Hunsur Taluk, Sāligramā, Yadatore Taluk, and S'rvana Belgoja with inscriptions in characters of the 10th and 11th centuries. Some epigraphs discovered in Hole-Narsipur and Yadatore Taluks furnish a few items of new information with regard to the Kongālvas and the Hoyasalas, while a few others in the same locality go to prove that a branch of the Belur chiefs ruled from Hole-Narsipur for several generations. An inscription in Gundlapet Taluk brings to notice some Maharāṭṭa officers of the 16th century under Vijayanagar with the title Mahāpātra.

The Gangas.

55. Only two records relating to the Ganga dynasty were copied during the year. One of them appears to refer itself to the reign of Rājamalla II and the other to that of Pravara or Nātimāra II. A few more inscriptions are clearly of the Ganga period, though no king of that dynasty is named in them. These mostly consist of old Jaina epitaphs copied in Hole-Narsipur Taluk and short inscriptions, recording visits of distinguished personages, discovered at S'rvana Belgoja.

Rājamalla II.

56. An inscription in front of the Narasimhasvāmi temple at Kunche, Hole-Narsipur Taluk (see Plate VIII, 5), which is partly worn, is dated in the third year of the coronation of Satyavikya-Kongugivarman-dharma-mahārajādēyarōla, lord of the excellent city of Kovajala, lord of Nandigiri, s'rinat-Pramadigal, and records the grant of the tax on ghee by Kālakkayya to the mahājanas of Kunche in the presence of the king and the prabha Kālayya. The grant was made on the occasion of the Kumbha-sankrānti, on a Tuesday corresponding to the Pera-tale day in the month of Māgha of that year. The epigraph closes with the usual final verse beginning tahubhīth. It is very probable that the king referred to here is Rājamalla II. As he came to the throne in 869-70 (Report for 1910, para 61), the date of the present record, which is dated in the third year of his reign, would be 871-72. The expression Pera-tale-divasa (literally 'the crescent-head day') occurs in several inscriptions, e.g., EC, 3, Mándya 14, of a.d. 907, and EC, 5, of a.d. 1025. In the translation of the former inscription the expression has been taken to mean the 8th lunar day, because, according to astrology, the crescent-headed Śiva is the guardian deity of that day. But the correct expression for connoting Śiva is Pera-dalēyam and not Pera-tale. Further, the inscriptions in which this term occurs do not name the pākhas or fortnights of the month, so that the lunar day intended must be one that does not occur in both the fortnights. Such a lunar day can only be either the full-moon day or the new-moon day. In some records the expression Purnama-tale-divasa is also used (Report for 1908, para 35). Purnama is the tadhava form of Pūrṇimā.

Arch. R. 12-13
1. 
1 śri-Jina-mārggan niti-
2 sampannan Sarppachhāmaṇi.

2. 
śri-Nāgivarman bāva . . malā . .
tti-mārttandam.

3. 
1 śri-E'chayyaṇ
2 virōḍhi-nishṭhuram.

4. 
śri-Vatsarājam Bālādityam.

5. 
STONE INSCRIPTION OF SATYAVAKYA AT KUNCHE, HOLE-NARSIPOUR TALUE.

1 svasti Satyavākya-Koṇgaṇipivarmmma-
2 dharmma-mahārājādhirāja Ko-
3 valāla-pura-varśāvara Nandigiri-nā-
4 tha śrimat-Pemaṭi . . . galapaṭṭa-
5 ṇ-gatida mūraneya varshada Mā-
6 gham māsada Peretale-deva-
7 samun Māṅgala-vārad andu Kn-
8 ṇbha-saṅkrāntiyo Kuṇācheyya ma-
9 hājanakke Permnadiyum prabhu-
10 Kālayyanum ilda tappa-de-
57. An inscription at Chikka Hanasoge (EC, 4, Yadatore 31), which has now been revised, appears to be a record of this king's reign. It is a viragol, mostly worn, the top of the stone being also broken. It refers to a battle that took place at Koyiyur between the Ganga and some other power, in which the Ganga king took part. The available portion of the record opens with the praise of some minister named Dharaśena who is compared to Māndhata. Then follow praises of some men, apparently his descendants, who are described as members of the Ganga family, possessors of valor and virtues and experts in the arts of war. They fought bravely and fell, and Gōvindara granted the Konga-nādu 70 as kalānātu for them. We know from several records that Gōvindara was a high officer under Breyappa (last year's Report, para 74). The expression kalānātu or kalānādu does not mean 'stony or waste land' as has been supposed by several scholars, but means a grant for the purpose of setting up (nudu) a memorial stone (kal). The date of the present record may be about 900.

58. A few other epigraphs which, judging from their palaeography, are assignable to the Ganga period, may also be noticed here. An inscription at Dudda Byāgatavalli, Holu-Narsipūr Taluk, which is dated A.D. 974, records a grant of land by Pāṇḍya-gāvūnda to Madhavayya. A viragol at Niduvani in the same taluk is a curious specimen of its kind, containing, as it does, two inscriptions with two sets of sculptures on the right and left halves of the same stone. The inscription to the right refers to a boar-hunt and that to the left to a cattle raid. The sculptures in the top and middle panels on both the halves are identical, namely, a seated male figure flanked by female chari-bearers and a dancing male figure flanked by celestial nymphs, but those in the bottom panels are different, the right portion showing a man with two dogs standing between two bears and the left, two men armed with bows fighting with each other, the rescued cattle being represented at the side. Such double inscriptions and sculptures on one and the same viragol are rare. In the present case the records commemorate the deaths of two brothers who may have died at about the same time. The inscription to the left tells us that Kenecha, younger brother of Echa-gāvūnda of Bidirpaka, fell in a cattle raid at Niduvani in the year Pramōdita (i.e., Pramōda); while that to the right informs us that Echa-gāvūnda of Bidirpaka killed a boar and died. The year Pramōda of this record very probably represents A.D. 970. Bidirpaka is no doubt identical with Bidirakka, a village situate a few miles to the south. An inscription on the pedestal of a small Jina image in the Chandranātha-bastí at Bāvannalli, Hunsur Taluk, says that the image was consecrated by Ke. labhadra-gorava, disciple of Bālachanda-siddhānta-bhātā. The date of the record may be about 950. A stone built into the ceiling of the north entrance of the prākāra of the Ankanāṭhāvara temple at Ankanāṭhapura, Holu-Narsipūr Taluk, is an epitaph of Deviyabbe-kanti, female disciple of Prabhāchandra-siddhānta-bhātā. It begins with the verse śrutat-prārama-prānāhira and concludes with the statement that having done penance for five days she went to svarga. Two more Jaina epitaphs, built into the ceiling of the Subrahmanyam temple at the same place, record the deaths of Chāmakabbe and A'yvaśāmi. Chāmakabbe is described as the mother of Dadī-ṇāṭṭi, who was adorned with many good qualities, and of Dēvaradāsaya, and as a supporter of the Jaina assembly (S'ravava-sangha) of the four castes. She belonged to the Kondakunda lineage i.e., was a lay disciple of a guru of that lineage. A'yvaśāmi was the son of the Pṛthuṛi-paramāvara mahāndāyaṉa Rēchayya, supporter of the Jaina assembly of the four castes. The statement that he gave promise of becoming a man of eminent qualities leads us to infer that he died young. Another Jaina epitaph, now lying in the backyard of Darōg Venkoba Rao's house at Holu-Narsipūr, tells us that the chief of māṇīśe Mahēndrapāri, who had conquered the eight karmas by his good qualities, went to svarga. The period of these epitaphs is very probably the middle of the 10th century.

59. We may now briefly notice here the short inscriptions newly discovered at S'ravava Belgola which record the visits of distinguished persons to the place. Four of them are shown in Plate VIII. Some of the epigraphs appear to go back to the 8th century, while most of the others are engraved in characters of the 9th and 10th centuries, a few being in later characters of the 11th and 12th centuries also. In a few cases only the titles of the visitors are recorded, while in others their names are given along with some epithet. As instances of the former may be
given—Gangara bañña (a warrior of the Gangas), Badavara mana (a friend of the poor), Sri-Nāgati-ādam (the ruler of Nāgai), Sri-Rajana chañña (the king's merchant) and Mahā-mandalēsvara; and of the latter—Sri-Echayya, cruel to enemies (Plate VIII, 4); Sri-I-samya, elder brother to others' wives; Srimad-Arishtanāmi-pandita, destroyer of hostile creeds; Sri-Govarnaya, a Brahman among bylātas (serpents); Sri-Nāgivarman, a sun......(Plate VIII, 2, the characters of this inscription are peculiar); and Pulichorayya, a teacher (ōjya) of the great banner. Among other names may be mentioned Raviñhandeiva, Sri-Kavi-Ratna, Sri-Nāgavarman, Sri-Vatarsaḷa Bahaditya (Plate VIII, 4, 8), Sri-Pulikkalayya, Sri-Mārasimhayya and Sri-Chāmunḍayya. Of these, Kavi-Ratna and Nāgavarman may be the celebrated Kannada poets who flourished at the close of the 10th century; Mārasimhayya, the Ganga king of that name; and Chāmunḍayya, the renowned general who set up the colossal on Sravāṇa Belgola. Two inscriptions on the rock in front of the Iruvé-Brahmadeva shrine to the north of the temple enclosure on the smaller hill or Chandragiri give us the interesting information that Chandragiri and Nāgavarman were the artists who carved the figures of Jinas, animals, etc., on the rock (para 18). A few of the longer inscriptions on the rock to the north of Lakki-dōne (para 54) deserve some notice. One of them (Plate VIII, 1), which appears to be the oldest on the rock, records the visit of Sarpā-chulānāni (crest-jewel among serpents), who walked in the path of Jina and was of righteous conduct. It is not clear who is meant by the name. Another, which consists of a prose passage and a kanda verse, says that Madhuvrayya, possessed of fame resembling the moon, Siva's smile, the froth on the milk sea and the Kailāsa mountain, a lay disciple of Mahādhāri Nayanandi-vinnaka, arrived there and did obeisance to the god with intense devotion; a third tells us that Kumbhabarasi's younger brother Chāvyaya, Dammaḍhayya and Nāgavarman arrived there and paid homage to the god; while a fourth informs us that the glorious Ereyapa-ganumja and Maddaṭaya, having arrived there, performed austerities. The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that even high personages of the Jaina persuasion deemed it a duty to visit the place at least once in their lifetime and have their names permanently recorded on the holy spot.

The Kadambas.

60. Two records copied during the year appear to belong to the Kadamba dynasty, though they do not name any particular king. One of them, found on the rock to the east of Kančhima-dōne on the smaller hill at Sravāṇa Belgola, is a short epigraph telling us that the Kadamba had three boulders brought to the place. There are two big boulders still standing at the place with a third which is broken to pieces. The reference is apparently to these boulders. We are not told who this Kadamba was. Judging from the characters, the record may be assigned to the 10th century. The other record is a Jaina epitaph built into the ceiling of the Subrahmāya temple at Ankanāṭhapura, Hole-Narsipūr Taluk. It says that Rādhuṣya, a Kadamba, son of Bāsabe, having renounced the world, performed penance for three days and became a dami-gōd. We are also told that Beladeva was the writer of the epitaph. The period of the record may be about 930.

The Kongāḷvas.

61. About ten inscriptions relating to the Kongāḷvas were copied in Hole-Narsipūr and Yedatore Taluks. They are of some importance as furnishing the names of at least three Kongāḷva kings not known before, namely, Tribhuvanamalla Kongāḷva-Dēva (1079-1105), Vira-Kongāḷva (c. 1119) and Tribhuvanamalla Vira-Dudda-Kongāḷva (1171-1177). They also enable us to modify the opinion expressed by Mr. Mr. Myerson and Goody, p. 149 that the Kongāḷva kings disappear on the expansion of the Chōlas by the Hoyasalas. Some of the records mention two more names, but one of them, Kōnga-kshitiṣṭa, is not specific, while it is doubtful whether the other, Duddamallaraṇa, represents a king of this dynasty. Three of the epigraphs refer to the wars between the Kongāḷvas and the Chāngalvas, and one to a war with the Hoyasalas.

Triparavamalla Kongāḷva-Dēva.

62. Two epigraphs copied in Pāpeṣa’s field to the west of Sāligrama, Yedatore Taluk, belong to the reign of this king. Both of them are vīraṇaśa, dated
in A.D. 1079 and 1105 respectively, and refer to an attack on Sāligrama by the Changālayas. The earlier inscription tells us that when Tribhuvanammalla Kongālaya-Dēva was ruling the kingdom, in the month of Māṅbuna of Siddhārthi, corresponding to the Saka year 1000, Trālokya-śeṭṭi and Chilaka-śeṭṭi, having routed the cavalry of the Changālayas who had attacked Sāligrama, went to setṛga; that some lands were granted for their happiness; and that Ayangal performed the ceremony of setting up a memorial stone. From the other record, which is dated in the month of Makara of Tārāsa, corresponding to the Saka year 1026, we learn that during another attack on Sāligrama in the same reign by the Changālayas, Trālokya-śeṭṭi's (son) Mā-sayya fought and fell. The solar months given in these records are worthy of note.

Duddhamallarasu.

63. An inscription on the right jamb of the doorway of the Ankanādēśavāra temple at Ankanāṭnapura, Holé-Narsipur Taluk, records that Duddhamallarasu, while residing at Hengapadangala in peace enjoying the pleasure of sovereignty, granted the village of Aybatall to Prabhāchandra-Dēva for the erection and occasional repairs of a Jain temple. This king is in all probability identical with the Duddamallā-Dēva mentioned in EC 5, Arkalgud 97, of about 1095. The Prabhāchandra of this record may be the same as the one named in Arkalgud 98, of 1079. It is probable that the king was a Kongālaya, though the two inscriptions in which his name occurs do not specify the dynasty. The date of the epigraph may be about 1100.

Virā-Kongālaya-Dēva.

64. A record of this king was found on the inner sides of the jambs of the Rāmapūjyāsāyā temple at Mullamakalur, in the Lakshmimāravasūma temple at Holé-Narsipur. It tells us that the mahāmāndalārāsa Virā-Kongālaya-Dēva, a lay disciple of Prabhāchandra-siddhānta-Dēva, who was a disciple of Mēghachandra-Ṭraivīda-Dēva of the Mūlasāngha, Dēṣiga-guma, Pūstaka-gachchha and Kūpākunda lineage, caused the Satyavākya-Jīnālaya to be built and granted for it, with exemption from all imposts, Hengapadalū to Prabhāchandra-Siddhānta-Dēva. The Mēghachandra and Prabhāchandra of this inscription are clearly identical with their namesakes mentioned in Sranaka Belogal 47, dated A.D. 1115. The epigraph can be assigned to about the same period. Hengapadalū is referred to in EC 5, Arkalgud 79 and 81, of 1189, as the sent of one of the five Śaiva mathas presided over by Anka-jīya.

Tribhuvanammalla Virā-Duddha-Kongālaya-Dēva.

65. Two inscriptions copied at the Iśvara temple at Māhalīpya, Holé-Narsipur Taluk, belong to the reign of this king. One of them, a vīragal, is dated in A.D. 1171, while the other bears the date 1177. The former records that when the mahāmāndalārāsa Tribhuvanammalla Virā-Duddha-Kongālaya-Dēva was ruling the kingdom in peace and wisdom at Molatayabidu, during an attack on Molatayabidu by the Hoyaśāsas, Tammadi-Rudra, by order of Kongālaya-Dēva, killed the horses of the enemy and went to virā-vṛgya. Then follow four verses in praise of Rudra's valor. The record closes with the statement that Koṭējālu was granted by the king for Rudra and that a memorial stone was set up by Sōma-jīya and others. The other epigraph tells us that, during the rule of the same king, Kongālaya-śeṭṭi of Ippaya and several others (named) made a grant of land to the Iśvara temple of their village.

66. Three more records of this dynasty, which do not mention any particular king, may be noticed here. One of them, engraved in characters of the 11th century on a beam built into the ceiling of the Subrahmya cell in the Ankanādēśavāra temple at Ankanāṭnapura, Holé-Narsipur Taluk, mentions a Kongālaya, who was a Yama to the Kadamba family. It is to be regretted that the inscription is mostly chiselled out and the beam cut to suit the structure. Another at Hale-Bheshhhali, Yedator Taluk, which is fragmentary, the top portion being gone, contains an anuvātīyaḥ verse in praise of a Konga-kshitiipati who, it says, made the earth his own by only one vikrama (his unaided valor), while Vishnu had to do the same by three vikramas (strides). Then follow two usual final verses. The third is a mostly worn vīragal at Jōdi-Kuppe, Holé-Narsipur Taluk, which informs us that when the Changālaya did not retreat from the battle-field, the Kongālaya drove him back and defeated him. The period of these two records may be about the middle of the 12th century.
67. The Changālvās have already been referred to incidentally when speaking of the Kongalas. A viragol built into the bund of the tank at Chikka Hanasāgō, Yeḍatore Taluk, seems to belong to the Changālva dynasty. The top portion of the stone is worn. The epigraph tells us that in the year Tānaga, corresponding to the Saka year 1035 (A.D. 1181), during the prosperous reign of ...... Changālva-Dēva, on the Nāyakas of Konga-nāda harrying the cattle of Hanasāgō, Māragavara rescued the cattle and died. Māra and Mollangā set up the stone.

68. About half a dozen records copied during the year relate to the Chōlas: Only one of them is in Kannada, the others being in Tamil. They were found in Yeḍatore, Heggadadavankote and Gunduppet Taluks. Some of them are unfortunately fragmentary.

69. A Kannada inscription on a viragol at Hampāpura, Yeḍatore Taluk, refers itself to the reign of this king. It is dated in Śrīnivasa, corresponding to the Saka year 956 (A.D. 1033). The regnal year is also given, but the figures are indistinct. We know, however, from other inscriptions that A.D. 1033 was the 22nd year of his reign. The latter portion of the record being mostly worn, all that we can make out of it is that some one fought against the Changālva and went to śravga. The Chōlas, as a general rule, imposed their names on the conquered provinces and kings. From his prenommen Rājendran-Chōla, Nammi-Changālva appears to have been defeated by the Chōlas and to have acknowledged Rājendran-Chōla as his overlord. The viragol probably refers to this Changālva.

70. There are two Tamil records of this king. One of them, copied at Maṭakere, Heggadadavankote Taluk (para 35a), is so much worn that only a few words of the historical introduction can be made out. This introduction, when completed from other similar records, states that while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright, and while the goddess of Fortune wedded him—Kōv-Irājakēśaipamman aḷḷas the emperor Śrī-Kulottunga-Sōna-Dēvar rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Villuvār (Chēras) lost their position, the Minvar (Pāṇḍyas) became disconcerted, and Vikkāla (Vikramādiṭṭa) and Sīnganā (Jayasimha) plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puranamuladānayāl. The date of the epigraph may be 1090. The other inscription is a viragol found at Anākā in the same taluk. It is dated in the 46th year of his reign (A.D. 1115) and records the death of some Gāmupḍa during a (?), cattle-raid. The stone was set up by Sōla-Gāmupḍa. The use of the Kannada word viśisāṭa (set up) in this Tamil epigraph deserves notice.

71. Three more Tamil records of a fragmentary nature may also belong to the same reign. One of them near Mādukoppāna (EC, 4, Yeḍatore 4), now revised, is mostly worn and incomplete. It seems to record some agreement between Vīrarakkākārān, superintendent of Erumānippaṭampaṇam aḷḷas Idaṭṭuttī of Idaṭṭuttī-nāḍa in Rājendra-Sōla-valanāḍu of Mudigonda-Sōla-maṇḍalam and the Vaiśrāvanas of the Eighteen lands. Another on a pillar in the backyard of Kṛmaṇamanna’s house at Yeḍatore, tells us that Ponnāṇān’s son Anukkākārān erected a temple named Anu-kākārāsvarā for the god Nāyaṇakālar, lord of Aiyampojil aḷḷas Uyyakkondā-Sōla paṭiṭampaṇam in Tuvarai-nāḍa, and granted some lands to it. Another inscription at Kandāgali, Gunduppet Taluk, records a grant by the One-thousand-five-hundred of the Eighteen lands, residing in Kandāmangalam aḷḷas the southern Aiṟavojil of Ku .. Kār-nāḍa in Ganganāḍa-Sōla-valanāḍu of Mudigorda-Sōla-maṇḍalam, for the god Sūmeśvara of their village.

72. A large number of the inscriptions copied during the year relates to the Hoysala dynasty. The records begin in the reign of Viṣṇu-āditya and end in the
reign of Ballāla I, III, covering a period of 245 years from A.D. 1089 to A.D. 1334. Some of them furnish a few items of new information with regard to the Hoysalas. One of the epigraphs copied at Māvanur, Hole Narsipur Taluk, is elegantly executed both from a literary and an artistic point of view. A few more records are clearly of the Hoysala period, though no king is named in them.

Vinayaditya.

73. An inscription on a stone to the left of the Rāmāsvara temple at Bāgavāḷu, Hole-Narsipur Taluk, refers itself to the reign of this king and registers a grant in A.D. 1089 to a Śiva temple. It tells us that when the mārgalāsvara entitled to the hand of five chief instruments, the mukhāndalāsvara Vinayaditya, Hōysala-Dēva was ruling Gangaṇavī in peace and wisdom, Māvaṇakakṣa, champion over traitors to their lord, son of Māṇaka-śeṭi and Sāntīyabha of Bārīyula, granted, with pouring of water, certain lands to Pāḷā Śiva for the god Rāmāsvara. Bārīyula is apparently the old name of the village Bāgavāḷu where the inscription is found.

74. Two inscriptions found on the pedestals of two metallic Jina images at Sravāna Belgoda (Plate IV, 1; seated figures at the sides) may also be noticed here, as they appear to belong to about the same period. One of the images is in the possession of Garagatā Vijayārāja and the other in the possession of his brother Garagatē Chandrāya. The inscription on the former states that the image was presented to the Tirthāda-basadi at Kaliṣṭavāḍi by Dēvanand-Bhaṭṭaraka’s female lay disciple Mālābha, and that on the latter, that it was presented to the same basadi by Kauṭake-kantiyar. We thus learn that these images, though they are now at Sravāna Belgoda, were once the property of the Tirthāda-basadi at Kaliṣṭavāḍi. The latter is the modern village Kākaṇavāḍi, situated at a distance of about four miles to the south of Seringapatam, where, according to tradition, there were numerous Jina basis in one time. This tradition is borne out by the fact that some years ago a regular cart-load of metallic images and vessels belonging to Jina basis was unearthed in the bed of a channel that runs close to the village. The inscriptions thus afford evidence of the village having been an important Jina settlement in the 11th century, though there is not a single Jina living there at present.

Vishṇuvardhana.

75. There are several records of the reign of Vishnuvarudhana, the earliest of them being on a stone in front of the Ivara temple at Tīrany, Hole-Narsipur Taluk. It is mostly worn and appears to be dated in A.D. 1115. After giving the usual account in verse of the rise of the Hoysalas and mentioning the defeat of the Pāṇḍya king and Jagadēva by Ballāla I and his brother Vishnuvardhana, the epigraph proceeds to give in prose the following among others of the titles of Vishnuvardhana: Entitled to the hand of five chief instruments; the mukhaṇḍalāsvarā; lord of the excellent city of Dvāravati; champion over the Malapās; capturer of Talakādū, Kongu, Nāmambavāḍi, Bānumasa and Hānunagul; Bījābala-Vira-Ganga and Vijaya-Nārāṇya. The boundaries of his kingdom are given as Nāgali and Padyagahatī on the east, Kongu and Chēravanamandī (Chēran and A’némale) on the south and Bārakanuṛa-gaṭṭa on the west. The name of the northern boundary is defined. The inscription then records that when Vishnuvardhana-Hōysala-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom, punishing the wicked and protecting the good, a subordinate of his, Nāraṇa-Dēva, erected a temple in the cyclic year Jayā, corresponding to the Saka year (2) 1044, and set up the god Nārāyaṇa in it. The names Bhāskara-pardha and hergaṇđa Nēma occur at the close of the record. Another inscription in Basappa’s shrine at Chirnaballi Yedatore Taluk, which appears to be dated in 1116 (Durakkhi), tells us that when the possessor of titles, the mukhaṇḍalāsvarā, Tribhuvanamallā, capturer of Talakādū, Gangaṇavī and Nāmambavāḍi, Bījābala-Vīra-Ganga-Hōysala-Dēva was ruling the earth, on the occasion of a solar eclipse, a grant of land was given to Chēja-Jyā. Another near the Kāṇumma temple at Janivāra, Channaryapattam Taluk, gives the interesting information that Vishnuvardhana, on his way to (2) Kudunāḍu of Hemādī-Rāya of Kaṭaka, made a vow to the goddess and granted some land for her on a Monday corresponding to the 11th lunar day of the bright fortnight of Chaitra in Hemalambī, which is coupled with the Saka year 1039 (A.D. 1117). The above Hemādī-Rāya is no doubt identical with the Chālukya king Vikramāditya-Perumūḍi (1076-1126). Kaṭaka probably
denotes Kalyana-kaṭuka. The present inscription, which is properly a record of Ballāla II, refers incidentally to this former grant by Vishnuvardhana. A viragal to the west of Kudubbinkôte, Hole-Narsipur Taluk, which bears no date, also refers to a battle between the Chālukyas and Vishnuvardhana. The latter portion of the record is defaced. It tells us that on Bhallaha’s general Bhūgachchha marching against the mahāmāndavaśara, Tribhuvanamalla, capturer of Tālkāṇḍū, Bhujabala-Vīra-Ganga-Hoysala-Dēva, (Hoysala-Dēva?) drove him back. Bhallaha of this record is clearly the Chālukya king Vikramāditya. Another viragal at Hanumanhalli in the same taluk, which is not dated, gives the name of the king as Vīra-Ganga Vijayāditya-Hoysala-Dēva and records the death of Māida-vēggude of Teraneve who, we are told, fought on the way and fell. Rāya’s son Gabbaya set up the stone, erected a temple in the name of Māida-vēggude and granted some lands to it. An inscription to the west of Nārāyanpura, Yedatore Taluk, dated 1133, records that during the rule of the capturer of Tālkāṇḍū, Bhujabala-Vīra-Ganga-Hoysala-Dēva, the great minister and general Bheppayya made a grant of land to Karekanthājiya of Tores-nādu for the god Mahādēva of Beṭivāṇi. The donee is also named in EC, 4, Yedatore 6, of 1116. The last inscription of this reign copied during the year, is one in front of the Īvara temple at Kumehe, Hole-Narsipur Taluk. It is dated in 1139 and records the setting up of a linga and a grant of land for it by Chāma-gāmunda, Masana-gāmunda and others during the rule of Vishnuvardhana-Dēva.

76. A much worn inscription in characters of the 12th century, found on the door-lintel of the Sṛipala-Tirtha pond in the Rāmānujaśāhrya temple (para 28) at Sālikrama, Yedatore Taluk, is of great interest as it seems to confirm in a very real sense the oral tradition account of Rāmānujaśāhrya’s visit to Sālikrama. It begins with obeisance to Rāmānuja and a Sanskrit verse apparently in his praise and then proceeds to say in Kannada that Embār, Aṇḍāḍa and Aĉāhān of the māthā at Srirangam granted some (?) privileges to the Sṛiśivaśānavas of Sālikrama. The above individuals were the immediate disciples of Rāmānujaśāhrya, the first two being in addition his close relatives. Embār was his cousin and Aṇḍāḍa, generally known as Madalīyāṇḍa, was his nephew. Aĉāhān, a favorite disciple, was also known as Kāḍāmbiyākeĉāhān. The māthā referred to is no doubt the māthā of Rāmānujaśāhrya at Srirangam.

Nārāsima I.

77. There is only one record of this king, a viragal dated 1172, near the Īvara temple to the south of Hūvinehalli, Hole-Narsipur Taluk. It is of some historical importance as affording evidence of Ballāla II having turned refractory at the close of his father’s reign. The viragal records that when the mahāmāndavaśara lord of the excellent city of Dvārarāti, capturer of Tālkāṇḍū, Gangavāda, Nannambāvaḍa, Bana-vase, Hānumal and Uchehangi, Bhujabala-Vīra-Ganga-Vishnuradham-pratāpā-Nārāsimha-Dēva was in the residence of the capital Dōrasamudra ruling the earth in peace and wisdom, his servant Hiriyāberḍ Billamotta Bameya-Nāyaka of Hūvinehalli, during the destruction of the village on the occasion of Ballāla-Dēva’s incursion, (odāne), killed many and attained the world of gods. His sons Mādeva-Nāyaka and Sūrya-Nāyaka set up the stone. From the titles applied to him, Bameya-Nāyaka appears to have been a high officer under the king; he was perhaps the head of the company of archers (billa-mōṭa). The titles given are – lord of the excellent city of Dvārarāti, an elephant among the (?) Kanges (Enegar-anāe), ruler of Kōḷa-naḍa, receiver of boons from the goddess Kōḷādēvi, a fish-hook to the (?) Kāḍārīvas, a Rāma in firmness of character, and a trampler under foot of hostile sāmarta. EC, 5, Belur 86, of 1177, also refers incidentally to Ballāla II having left his father and tried to oppose him.

To the same period may belong an inscription on the back of a stone Chaturvimēṣa-Tirthakara image (Plate V, 2) in the fort Anantāṭā-hasti at Sālikrama, Yedatore Taluk. It tells us that the image was a present from Bommavve, wife of Sambu-dēva, who was a favorite lay disciple of Māṛgaṇanda-siddhānta-chakravarti of the Ān-śaṅgha and Ballākāra-gaṇa. It is also stated at the close that the present was made at the conclusion of ānuṭāya nēṃpi, one of the cantos or observances among the Jainas.
78. There are half a dozen inscriptions of this king. One of them, a viṣṇaṇal near the lāvara temple to the south of Hūvinaḥalla, Holo-Nārśupur Taluk, which is dated in 1192, refers to the rout of Bhilamaṇa's army by Ballāla II and records the death of Kāmeya-Nāyaṇa in the battle of Lokkigundī. It tells us that when the refuge of the whole world, favorite of earth and fortune, mahārājādhirāja paramāvara, sun in the sky of the Yādava family, crest-jewel of rectitude, king of the hill chiefs, champion over the Malapuras, fierce in war, hero true to his word, sole warrior, Sāvanārājadvi, Giridurgamalla, a Rāma in firmness of character, niśānkanā-pratāpana-Hoysala-chanakravarti vīṣṇa-Ballāla-Dēva, having routed Bhilamaṇa's army, was with his army at Lokkigundī ruling the kingdom in peace and wisdom, his servant, lord of the excellent city of Dvāravati, an elephant among the (Ś)恩egas, ruler of Kōḷāla-nūḍī, receiver of boons from the goddess Kōḷālādevī, a celestial tree to dependents, protector of refugees, a Rāma in firmness of character, a trumpeter under foot of hostile gānantus, the mukhā-sāvastha Hiriyavēṇḍī Billamotta Kāmeya-Nāyaṇa of Hūvinaḥalla (see previous para) killed many in the battle of Lokkigundī and attained the world of gods. His sons Manchaya-Nāyaṇa and Mānya-Nāyaṇa set up the stone. Kāmeya-Nāyaṇa was perhaps the grandson of Bameya-Nāyaṇa of the previous reign. Another viṣṇaṇal in the prakāra of the Chemigirāya temple at Dvāravatimudālahallī in the same taluk, which appears to be dated in 1194, records the death of some āgas in a cattle raid. An inscription in front of the Jñōtirayavēṇḍī temple at Skāḷigrāma, Yadgore Taluk, the top portion of which is gone, registers a grant of land to the temple by the mukhā-pratāpana sārāhālitikā prakāratau rīkṣagāna bāgava Māchyaṇa. Inscriptions at Topūr, Seringapatam Taluk, record grants in 1165 and 1177 by the same officer (Rēṣāṭ 1902, para 42). So, the date of the present record may be about 1175. Another at Janīvāra, Channarapatana Taluk, which was already referred to in para 75 as alluding to a former grant by Vishvvardhana, tells us that when the mahāmāyādveṇḍī, Tribhuvanamalla, Vira-Ganga-pratāpana-Hoysala-Ballāla-Dēva was in the capital Dōrāsamudra ruling the southern circle of the earth, punishing the wicked and protecting the good, on the pājāvēṇḍī of the goddess at Jannavāra presenting him with sēka (colored rice) and prassāda (sacred offerings), he made a grant of land for the goddess. The date of the grant may be about 1180.

79. A few more records, which probably belong to this reign, though they do not name the king, may be noticed here. A viṣṇaṇal behind the Mahāmallēśvara temple at Tavandihī, Holo-Nārśupur Taluk, which seems to be dated 1195, records that Macha-gauda's son Bāra-setti, when attacked by thieves, fought with them and fell, and that Jaka-gauda and Māncha-gauda set up the stone. Another viṣṇaṇal at the ruined Pāvara temple at Hanumanahalli in the same taluk, says that Bommaya lost his life in a cattle raid and that the mahājanaś of Mahavakere granted some land to Kētiga, who engraved the stone. Another at the same place makes the simple statement that on the death of Mahāvedya's son Bācheeyā-nāyaṇa, his son Masana-nāyaṇa set up the stone. The period of these two records may be about 1200. An inscription on the pedestal of the image of Pārvanāthā in the Pārvanāthā-basti at Kittār, Heggadadevankaṭe Taluk, informs us that the image was consecrated in the cyclic year Viḷambi by Vāsūpūya-dēva of the Mula-sangha, Kāre-gaṇa, Tīntrīglygaṇehohha and the Kundakunda lineage. Judging from the characters, Viḷambi probably corresponds to A.D. 1179.

Sūmavēṇḍī.

80. Of the records of this king, three were found on the south outer wall of the Elḷēśāpara temple at Elḷēśāpara, Holo-Nārśupur Taluk, and two behind the Mahāmallēśvara temple at Tavandihī in the same taluk. Two of the inscriptions at Elḷēśāpara, dated 1238, give us the new information that Sūmavēṇḍī was then residing in Vijayarājadrapaṭṭana, which he had brought into existence in the Chōla kingdom. Several inscriptions tell us that Kaṇamūr or Viḷampara near Sīrāngaum was his residence in the Chōla kingdom. It is interesting to know from these records that he had another residence there, created by himself. It is not likely that Vijayarājadrapaṭṭana is identical with Kaṇamūr.

81. One of the epigraphs at Elḷēśāpara, referred to above, records that when the refuge of all the world, favorite of earth and fortune, mahārājādhirāja paramāvara, lord of the excellent city of Dvāravati, son in the sky of the Yādava family, crest-jewel of the all-knowing, king of the hill chiefs, champion over the Malapuras,
fierce in war, sole warrior, unassisted hero, Giridurgamalla, a Rāma in firmness of character, Sānivāraśidhi, nāsīka-pālita-chakravarti Hoyaśa-vīra-Somēśvara-Dēva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and he was in the residence of Vīrya-rāja-rāja-pratīcchana in the Chōja kingdom ruling the earth in peace and wisdom, punishing the wicked and protecting the good—his servants, the three brothers Sōvāma, Gōvīryama and Nārasima-Dēva, and a few others (named) made grants of land for the god Elēśvara. The descent of the three brothers is thus given:—Gōvīryama; his son, Sōvāma; son of the latter's brother Nāgaṇa and Chānavve, Sōvāma; his brothers Gōvīryama and Nārasima-Dēva. The epithets applied to them are—theh-pādya, prahama-vśedati, śravani-arjuna, champions over traitors to their master, adamantine cages to refugees, crowned trainers of elephants and horses, kāryādikṣiyānyāka and worshippers of the lotus feet of Vāsūdeva. Then follow two verses in praise of Sōvāma, in which his skill in training elephants and horses and his prowess in war are eulogised. The inscription then mentions a grant for the same god by Sōvāma's ardhihīka, Bāmaṇa, of the Vāsiṣṭha-gōtra, said to be a worshipper of the lotus feet of the god Vīrya-pālita of Hāmuka (Hampe), on a Sunday corresponding to the new-moon day of the month Pushya in the year Ėṛmaṇambi, which is coupled with the Śaka year 1159, under the asterism Sṛvāṇa and Vṛtyāpī-tūṣa, the combination constituting the holy occasion known as ardhādaṇa; and another grant by Gōvīryama's son Nāgaṇya's bhagade Nārana-Dēva, who is thus described:—His family being Kāmaṇa, his gōtra Vāsiṣṭha, his family god Śiva, his father prabha Kālīya, his mother Nāgave, his wife Māyil-Dēva and his son Kalla—who is there so fortunate as Nārana? The epigraph concludes with a verse in praise of Sōvāma's sword. The engraver was Māsana. The other inscription at the same place, which bears the same date, records grants to the same temple, on the same holy occasion of ardhādaṇa, by several high officers of the kingdom. It tells us that when (with titles as in the above inscription) the uprooter of the Māgara kingdom, destroyer of the Pārdya, establisher of the Chōja kingdom, Hoyaśa-vīra-Somēśvara-Dēva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and, having created the city named Vīrya-rāja-rāja-pratīcchana in the Chōja kingdom, he was happily ruling there punishing the wicked and protecting the good, the grants were made. The officers that made the grants were the chief customs-officer Vaiyajīma, the māhā-pradhāna Pālīya-dūnāyaka's bhu-mucaṣya (agent) Laṅkāṭya-Rāyaṇa, the māhā-pradhāya Hṛgya Koliṇa Rāmaṇa and the māhā-pradhāya mārā-lāṭekāya (fish-hunter) Māyajīva-Nāyaṇa's son Nāgaṇya-Nāyaṇa's bhu-mucaṣya Hṛgya Hariyana-Purna-Māl-Nāyaṇa. The officers and gaudas of Chikka Belūgali were to see that the grants were properly administered. Pālīya-dūnāyaka was a great general under Somēśvara's father Nārāsamha II. It was he that built the Hariharēśvara temple at Harihar (last year's Report, para 89). He was also the author of a shanpadi work called Haribhadra (EC, 11, Davanagere 25). A third inscription at the same place, dated 1239, recites a money grant for a flower-garden for the god Elēśvara of Chikka Belūgali alias Vairānāthapura by Śāyi-Dēva of Santasavādi, who was the bhu-mucaṣya of the māhā-pradhāna Ravi-Dēva, Basavayya and Rāgha- va-Dēva.

82. Of other records of this reign, a ētragol behind the Malēmāllēvara temple at Tavanidi, Hole-Narsipur Taluk, which is dated in 1248, records that during the rule of the Yādeva-Nārāyaṇa Hoyaśa-Somēśvara-Dēva, on the (?) Marahs harrying the cattle of Tavanidi, Mādi-ganda's son Māya rescued the cattle and fell. Another ētragol at the same place, dated 1249, says that during the rule of Somēśvara, on the occasion of the destruction of...yanabali, Soma-jīya attained the world of gods, and that his son Bāyira-jīya set up the stone. We may also notice here two short inscriptions found on the outer walls of the Lakshminarasimha temple at Nog- ghalī (para 9), which give some interesting information about the execution of the sculptures in the temple. The period of these records is about A.D. 1249, the temple having been erected in that year during the reign of Somēśvara (EC, 5, Chānnaayapattana 238). Several of the images on the walls have labels on their pedestals giving the names of the artists who made them. From these we learn that the two artists Mallittamma and Badōja of Nandi had most to do with the ornamentation of the temple (Report for 1909, para 84). The present records tell us clearly that the figures on the north side were the handiwork of the sculptor Mallittamma. We may
therefore conclude that the sculptures on the south side were executed by Baichōja of Nandi, though this fact was already inferred from some of the labels on that side. For purposes of comparison, six of these "signed images" are shown on Plates II and III, three executed by Mallitamma and three by Baichōja.

Nārasimha III.

83. There are only two records of this king, one copied in the Lakshmīnārāsimha temple at Hōla-Narsipur and the other in the Mālāśvara temple at Māvānur, Hōla-Narsipur Taluk. The former, dated in 1276, begins with a brief account of the rise of the Hōyalas and gives their genealogy down to Sōmāśvara. Nārasimha is then introduced, his title Śāhiyapravatija, his coming to throne at an early age and his defeat of the Sāvma king being described in a few verses. Then follow a few verses in praise of Purumāla-dānapāyaka: He was of the Aṭrāya-gotra, son of Vishnuśīva and Manchale, his guru being Rāmakrishna. It was through him that Nārasimha's sovereignty was made secure and stable. His titles were Rāvacītavāpa and Jācanika-Nārāyaṇa. The epigraph then records that when (with usual Hōyalas' titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establishment of the Chōl kingdom, the raiser up of the Pāṇḍya kingdom, vira-pratapachakravarti Hōyalas-śrī-vīra-Nārasimha-Dēvaras was in the capital Dōrsamadra, ruling the earth in peace and wisdom, his servant, champion over deceivers of their lord, Rāvacītavāpa, Jācanika-Nārāyaṇa, worshipper of the lotus feet of Rāmakrishna, the mahā-pāṇḍava Purumāla-dānapāyaka, having purchased land from the mahājānas of Vījayaśāmanathapura, made it over to the mahājānas of Uḍḍura to provide for the expenses of Aṭrāva-pāja and Aṭrāva-pāja in some temple. Purumāla-dēvā-dānapāyaka was a renowned general under Nārasimha III. His grants are recorded in several inscriptions, e.g., EC, 4, Nagamangala 38 and 39; EC, 11, Chitaldurg 12 and 32; EC, 5, Channarayapatna 260. (See also Report for 1908, para 48; Report for 1919, para 56.)

84. The other inscription of Nārasimha III, copied at Māvānur, is noteworthy both for its contents and artistic execution. It is a long epigraph, similar in some respects to the inscription E at Adbhutī (Epigraphs Indica, V, 245), giving the traditional account of a Lingayat teacher named Parvatayya and recording a grant by the king for some Sīva temples. After four invocatory verses in Sanskrit in praise of Sīva and a verse in Kannada extolling Dēvaras, the odey of Māvānur, as an incarnation of Sīva, comes a fine prose passage, giving a poetical description of Sripāvara and the god Mallikārjuna on it. Then the inscription goes on to say in poetical language that in a village to the south named Sīvāra, Parvatayya was born of Brahman parents, who were adherents of the Sīva creed; that, as a result of the tendences of his previous birth, Parvatayya, even before initiation by a guru, became a devout worshipper of the god Mallikārjuna; that, being pleased with the fervour of his devotion, the god directed Nandi to become his guru under the name of Mallaiya, having given previous initiation to Parvatayya in a dream of the arrival of a guru to impart religious instruction to him; and that when, having been taught by Mallaiya, he was leading a quiet and devotional life, he was, by the grace of the god, blessed with two sons named Appaiya and Dēvarasa. The latter, having received religious teaching from their father, became great Sīva devotees. Dēvarasa was known as the senior odeyar of Māvānur and Appaiya as the junior odeyar. The latter erected a temple at Māvānur and set up in it a linga, naming it Dēvēśvara after his elder brother. Dēvavve, wife of Appaiya, likewise built a temple at Māvānur and set up a linga named Appēśvara after her husband. The epigraph then records that (with usual titles) the nissanka-pratāpa-chakravarti Hōyalas-śrī-vīra-Nārasimha-Lēvarasa, on the Śivarātri day of the year Vishu, corresponding to the Śīka year 1204 (A.D. 1282), granted the village Tavanidhi in Sīgo-nādu to Appaiya's wife Dēvavve for the upkeep of the Dēvēśvara and Appēśvara temples and for the maintenance of the requisite establishment to conduct the services in them. Dēvavve divided the village into 40 vrītas, letting 10 of them to provide for offerings of rice for the gods and the remainder to provide for the livelihood of the temple servants. The vrītas were bestowed on pious Śīvēśvaras with the condition that each vrītādī should pay annually 2 gadyānas and 5 puṇas. The vrītādīs had also collectively to supply every year 12 cart-loads of fuel and certain articles such as rice, cards, milk, butter, etc., for each of the annual festivals named guru-parce and pachā-parce. They had besides to pay jointly 2 gadyānas to meet the expenses
of the annual illumination festival. The income from the village was thus 102 gadyanás. The items of expenditure sanctioned by Dēvavane are thus given:—To two pāyāres, 10 gadyanás; to the man who brings water for the sacred bath, to the sweeper and to the man who scrapes grass in the enclosure, 5 gadyanás; to two gardeners, 10 gadyanás; for sandal, 5 gadyanás; for incense, 5 gadyanás; for lamps, 10 gadyanás; to the cook and the cleaner of the sacred vessels, 5 gadyanás; to the man who measures the temple grain, 5 gadyanás; for occasional white-wash and repairs, 5 gadyanás; to the cowherd in charge of the temple cows, 5 gadyanás; for each of the festivals Sīvārātri, āvāna-pura, nāla-pura, dipōsana, the senior odeyar's purva on the 5th lunar day of the dark fortnight of Bhādrapada, the junior odeyar's purva on the 16th lunar day of the dark fortnight of Aśādi, 5 gadyanás; to the supervisor in charge of the temple treasury and granary, 5 gadyanás; and for cardamoms, camphor, musk, etc., 2 gadyanás. We are also told that Dēvavane granted for the gods her own lands and all the money in her possession; and appointed her daughter Pārvatī-Dēvī as the superintendent of the temples and their property with full powers as regards the administration of the temple funds. The vrittis were not to be given away, sold or offered in exchange to men of other faiths or castes. In case any of the vrittādās mishandled themselves or turned heretics, they were to be deprived of their vrittis and turned out. The vrittis thus resumed might, however, be given away, sold or exchanged. The record closes with a prayer that this charity of king Nārasimha may endure as long as the earth, sun and moon.

Balāla III.

85. Of the inscriptions of Balāla III, a viragat at the Rāmēśvara temple at Bāgavāli, Hole-Narsipur Taluk, dated 1308, tells us that when the king of the hill chiefs, champion over the Malapas, Yadvä-Nārāyana, lord of the excellent city of Drāvāvari, [tertiary of] the Lāla Chōla Gaṇa and Gīrjarā kings, establishment of the Chōla king, establishment of the Pāṇḍya king, a spear to the head of the Maγara king, sun of the south, emperor of the south, a tiger to kings, a gandhabhīmāna to kings, Vīra-Balāla-Itāya's sister's husband (maṇḍapāna) Someya-dānjāyaṅka was governing Bemmatāra-durgā, on Kampāla-Dēvā, the general of the Sēvuna army, marching against Hoḷālakere, he went there with his army, fought with Kampāla and fell. His titles were—champion over princes who are very fond of their bodies; champion over princes who, having made a gift to-day, say "No" to-morrow; champion over princes who, having made a gift, brood on it. The record concludes with a verse extolling his valour thus:—While his followers shouted in admiration "Jiya (lord)!", and Balāla-Dēvā exclaimed "Bravo!" Maṇḍapāna-Sōma, making a sheath of the masts of his enemies, thrust his sword into it. The engraver was Ečōjā's son Siddāyaṅ. Bemmatāra-durgā was the old name of Chintādrug. The battle between Kampāla and Someya-dānjāyaṅka at Holālakere is also referred to in another viragat at Chiṭṭōnhalli, Krishnaṇajapete Taluk (last year's Report, para 93). The engraver of the present record is apparently identical with the engraver of EC, 11, Holālakere 1305, of 1407. Another much worn viragat at the same place, dated 1308, refers itself to the same reign and mentions some one of the titles—an elephant-goad to warriors, protector of refugees. It then seems to record a grant by the Nāyakas of Bāgavāli for some one who fell fighting. The engraver was Gačchikōjā's son Mallaṅja. An inscription on a stone lying in the compound of the Anglo-Vernacular School at Hole-Narspur, which is dated in 1310, records that the pratāpa-chakravarti Hayiṣaṅa-bhujavahā-sri-vīra-Balāla-Dēvarana gave a sāvama to the maḥājanas of Kunchiyā, which was a ādēvāna village of the god Padmanāśvara, to the effect that from the year 1311 they have been exempted from the payment of certain taxes (named), amounting in all to 200 pa and 1½ pa, which they had been paying to the palace. We are also told that the great minister Mādiṅdegāva-dānjāyaṅka, having made a hōlāka of 2500 pa and 3 pa to the king, purchased 4 villages (named) for a tank which he proposed to construct. It was he that procured the remission of taxes to the maḥājanas of Kunchiyā and got the king's signature affixed to the grant. The villages he purchased were also exempted from the payment of certain taxes (named) and this fact was ordered to be noted in the 16 registers of the king, who also granted him a sāvama. The tank was constructed in the name of Mādiṅdegāva-dānjajikitti, wife of the maḥā-pradīhāna Mādiṅdegāva-dānjāyaṅka. Another epigraph at Jōği-Hāradanhalli, Hole-Narsipur Taluk, which is also dated 1310, tells us that on a petition made to him by Ajagarpa, the prajā-parāda of Hāradanahalli, the same minister, Mādiṅdegāva-dānjāyaṅka, remitted certain taxes and settled some disputes. In EC, 11, Holāl—
kore 136, of 1307, this minister is mentioned as ruling the kingdom in conjunction with the king in the residence of Dôrasamudra. The term hôtâke, which Mr. Rice has taken to mean 'a wrapper,' occurs in several inscriptions; and some remarks were made on the term by me in my Report for 1910, para 86. The present inscription lends considerable support to my interpretation of the term, namely, that it connotes some money contribution made to the king or some other high personage.

86. Of the other records of this reign, a vírâgal at Bágavâlu, Hole-Narsapur Taluk, dated 1319, records that during the rule of (with titles as given in the previous para) the destroyer of the Kâdava king, Giridurgamalla, a Râma in firmness of character, unassisted hero, Reyesana-sri-vira-Ballâja-Dévârâsa, Sîngeya-damâyaka's son Hîriya Rama...and Ankeya-damâyaka's son Ruma...fell in some battle. Another vírâgal at the same place, which appears to be dated in 1322, is noteworthy, as it records the death of Sîngeya-damâyaka, son of Vîra-Ballâja's sister's husband (mahâdvara) Sûmeya-damâyaka (para 85), in a battle between the Pândya kings in Southern India. We are told that Sîngeya-damâyaka was in the service of Vîra-Pândya of Kamânâ and that in a battle that took place between Vîra-Pândya on one side and his son Samudra-Pândya and Pârâka-Pândya on the other, the former was put to rout and Sîngeya-damâyaka who was in his army fought bravely and fell. His titles are then given: An adamantine cage to refugees, protector of refugees, an elephant-raid to warriors, champion over youths who are fond of their bodies. The record closes with the statement that he was the son-in-law or nephew (âhya) of Ankeya-damâyaka. The information supplied by this record about the war between the Pândya kings appears to be new. Pârâka-Pândya of this epigraph perhaps represents Pârâkrama-Pândya, whose inscriptions are dated in A.D. 1316 and onwards. Vîra-Pândya is said to have ruled from A.D. 1296 to 1342 (Indian Antiquary, 42, 227). No published record gives the name Samudra-Pândya. It is not clear why Sîngeya-damâyaka went all the way to Kamânâ to take service under Vîra-Pândya.

87. A few more records which clearly belong to this reign, though the king is not named in them, may be noticed here. An inscription on a stone in a field to the west of Triyambakapura, Gundlupet Taluk, the top portion of which is defaced, states that when a sun to the lotus the Modakulaya family, champion over adulterers, a Mâri to the Kongas, dispenser of the Kongas, capturer of Niâgiri, Giridurgamalla, a spear to the hearts of......, a protecting ram to the goddess of sovereignty of the Hoyasalas, a new incarnation of Mânmatha, breaker up of the Pândya......, a wild elephant to the lotus bed the Pândya forces, an adamantine cage to refugees, disgorger of hostile mardalikas, a Râma in war with hostile mardalikas, the champion who put to flight Arasanganârâma, fierce in war, breaker of all the pride of Vîlakâmûdri, favorite of the lady Fame, unapproachable to the wicked, worshipper of the lotus feet of the god Alâjânâthâ, subdue of hostile forces, receiver of boons from Pârâsara-parama-bhâtârâka, devoted to the Ekkâdasi observance, sole warrior, paramount of the goddess of heroism, a perennial stream of kârpanâkapûra, lover of cows and Brahmanas, a brother to others' wives, lord of the excellent city of Svaśtipura, ImânâtI-Râkattarâya, son of Perumâle-damâyaka,—sri-vira-Mâdhava-damâyaka was in the residence of Terakanâmbi, governing the Pâdînâlkâ-mdū (or 14 nádus) in peace, in the year Sâdharâma corresponding to the Sâka year 1322 (A.D. 1316), he made a grant of a village to certain prominent Sîrvâshnavas of Terakanâmbi, naming it Perumâlapura after his father. Among the donees only a few names can be made out—Govinâdâsa, Râmâdâsa and Sûrângâdâsa. Mâdhava-damâyaka was a feudatory of Ballâja III. (Report for 1907, para 24; last year's Report, para 95). Among other inscriptions that mention him are E.C. 4, Gundlupet 85 and Chennarajanagar 193. His father, who was a renowned general under Nârasimha III, has already been referred to in para 88 above. Another inscription on an oil-mill to the west of the tank at Kandâgâla, Gundlupet Taluk, which bears the date A.D. 1334, tells us that during the rule of the mahâ-pradâhâna, ImânâtI-Râkattarâya, Kôtâya-damâyaka, Râmâ-gana Râya-gana Kâta-ganda and Kala-ganda, sons of Bâmme-ganda of Kandâvanga, granted the oil-mill for a perpetual lamp to be burnt before the god Sûmanâtha for the spiritual merit of their father. From E.C. 4, Gundlupet 69, of 1321, we learn that Kôtâya-damâyaka was the son of the above-mentioned Mâdhava-damâyaka and that he also governed the Pâdînâlkâ-mdū with the seat of his government at Terakanâmbi. Another inscription on an oil-mill

Arch. R. 12-13
near Pratapyy's house at Dodga-Tupphur in the same Taluk, dated' 1505, records the grant of the oil-mill for the god Uchka-Ramanathha by the son (name not given) of Appa-gunda of Tupphur. The engraver was Gangana.

VIJAYANAGAR.

88. There are only a few records of the Vijayanagar period. They begin in the reign of Harishara II and end in the reign of Sri-Ranga-Raya II, covering a period of nearly 300 years from about 1380 to 1661. Three of the records are copper-plate inscriptions of Harishara II and Sri-Ranga-Raya II.

Harishara II.

89. Of the records of this king, two are copper-plate inscriptions, one of them received from Gubbi, Hole-Narsipur Taluk, and the other from Sagar, Heggadadevankote Taluk. Only a hand copy of the former is available, the original plates having been lost. The Sagar plates are in the possession of Venkatasubba-bhatta of that village. They are three in number, each measuring 10" by 8", and are strung on a circular ring which is 21" in diameter and 3" thick. The ends of the ring are secured in the base of a square seal, which measures 1" and bears the figure of a boar standing to the proper left. The plates are engraved in Nagari characters, all of them on one side only. After invocation of Gaṇa, Sarasvati, Śiva, Vāmana and Parabrahma in separate verses, the inscription proceeds to give the date and a eulogistic account of Harishara II. The date given is Siddhārthi falling within the two hundred years after one thousand years of the Sālivāhana Śaka. Further on it is stated in another place that the grant was made on the occasion of a solar eclipse in the month of Kārtikā of the year Siddhārthi. Harishara is described as the consort of the throne of the great city Vijayānagari on the bank of the Tungabhadra—a splendid wreath of jewels to the Karnata country pre-eminent in the circle of the earth, the birthplace of all dharma and adharma, and superior to all the śrīvatsa, rajadhirāja rāja-paramēsvara vira-pratapā; a victorious Dhananjaya (Arjuna) in the battle-field; a Harischandra in speaking the truth; possessor of three thrones borne on the heads of hostile kings; breaker of the pride of hostile kings; protector of kings who take refuge with him; taker of all the durgas in war; worshipper of the gods, Brahmins and gurus; proficient in niti-sāstra; clever in archery; well versed in the 64 arts; an ornament of the Aṭrēya family; having his feet illuminated by the jewels on the crowns of maṛḍa-mandalēśvaras; and regulator of dharma and adharma as determined in svadhi and svamiti. Then follow further praises of Harishara's valor, liberality and learning. He was the sole lord of gaṇa, aśva and sarā; and by his grace certain kings obtained three thrones with the titles Gajapatī, Aṣvapati and Narapatī. It was for this reason that he was known as māra-durgārāgaṇapati. The inscription then records that king Harishara of the Aṭrēya-gōtra and Aṣvālīyana-sūtra, son of Bukka, grandson of Prandha-Rāya and great-grandson of Deva-Rāya, on the occasion of a solar eclipse in the month Kārtikā of the year Siddhārthi, on the application of Madhavaraja, granted, with pouring of water, the village Sāgara situated on the bank of the Kaspi in Baya-nādu of the Hōsāna kingdom, with all the usual rights, to Viprāhendrasarasvati of the Jāmādyagnavatagōtra, Aṣvālīyana-sūtra and Rik-sūki, son of Rakhupādhyā, grandson of Nanjanātha and great grandson of Bhūtānātha. The donee is said to have made a deep study of the three Vedas, to have grasped the essence of all the śastras and to have been a regular performer of the five sacrifices. The village granted had also six hamlets (named) attached to it. The record concludes with a number of the usual imprecatory verses. There is also a verse asking forgiveness of the readers for any orthographical mistakes that may be found in the grant. The signature of the king—Śrī-Viraḍbikṣa—is given in Kannada characters.

It will be seen from the above that this grant is peculiar in several respects. It differs from all the published copper-plate inscriptions of Harishara not only in the arrangement of facts but also in giving the king's titles and genealogy and in the mode of giving the date. The genealogy is not supported by any inscription that we know of. The intended date is perhaps Śaka 1380 (A. D. 1379), but there was no solar eclipse in that year. There was an eclipse in Kārtikā of Siddhārthi corresponding to A. D. 1319, but this year is too early for either Harishara of the Vijayanagar dynasty. Further, the record is disfigured by numerous grammatical and orthographical errors. These circumstances are sufficient to raise a reasonable doubt as to the genuineness of the grant.
90. Of the other records of Harihara II, the hand copy of a copper-plate grant referred to at the beginning of the previous para is in the possession of Mysores Srikanthaiya, a resident of Gubbi, Hole-Narsipur Taluk. After invocation of S'iva, Gana's and the Boar incarnation of Vishnu, the record proceeds to give the genealogy of Harihara II thus — In the race of the Moon was born Yadu whose descendants became renowned as Yadavas. Among these was Sangama. His son was Bukka. To him and Gana was born Harihara. Then follow a few verses in praise of Harihara. In the three former yugas Paraśurama, Rama and Krishna were born for punishing the wicked. In the Kali-yuga, however, Hari himself incarnated as Harihara for the purpose. The inscription then records that the rāja-paramāśvara, sole lord of the eastern, western, southern and northern oceans, a Garuda to the serpents the kings who break their word, sundera of the Hindu kings, an adamanite cage to refugees, establisher of the path of the Vedas, a traveller in the paths of karma and Brahma, a brother to others' wives, learned in literature, a Vālmikī among kings, a Yājñavalkya among kings, ārya of Harihara-Mahārāja, on a Friday corresponding to the first lunar day of the bright fortnight of Vaiśākha in the year Durmātī, which is wrongly coupled with the S'aka year 1332, on the holy occasion of setting up the god Bukkarājāśvara, granted, in the presence of the god Virūpāksha, the village Gubbi abus Bukkarājāśvarapura situated in Konga-nādu of the Housal country, making it an agrahāra of 40 virēs, to 32 Brahmans of various gòras, Sàkhās and names. Then follow details about the donnes and the boundaries of the village granted. The S'aka year intended is evidently 1304 (A. D. 1381), corresponding to Durmātī. The god Bukkarājāśvara was set up by Harihara apparently in the name of his father Bukka. An epigraph at Arckal Hosaballi in the same Taluk makes the simple statement that the village belongs to Mādhava-dēva of Harihara pura. This Mādhava-dēva is no doubt identical with the Mādhava mentioned in para 22 as having built the Mādhavārya temples at Hālekeţe and Harihara pura. From E C, 5, Hole-Narsipur 7, of 1396, we learn that he was granted Harihara pura, Tavanidhi and a few other villages by Harihara II.

Sālava Narasimha II.

91. An inscription to the east of the Basavaṇa temple at Uyyamballi, Heggadadevankote Taluk, dated in 1497, tells us that the mahāmedamērocēyana-govā Kathārī-Sālava Narasimha-Rājavarma-Rāya's minister Tipparasa granted Uyyamballi to provide for offerings of rice and lamps for the god Rāmayādēvā of Kitiur. After a few usual impercatory sentences the epigraph closes with the statement that if any customs-officials violate the grant, they shall incur the sin of having killed this cow, the figure of a cow being sculptured before the word this. The king mentioned in this record is Immadi Narasinga or Sālava Narasimha II, who belonged to the Second Vijayanagar Dynasty, properly so called (see my Report for 1903, para 63), and ruled from 1493 to 1504. He was the son of Sālava Narasimha I, who was minister and general of the last weak rulers of the First Vijayanagar Dynasty, which he supplanted in the end (Ibid., para 64). Tipparasa is also mentioned in EC, 4, Heggadadevankote 74, of 1498, as the house minister of Sālava Narasimha II and as making a grant for his merit. This minister appears to have also served under Vira-Narasimha of the next Vijayanagar Dynasty in 1506 (Ibid., para 67). Another inscription in front of the Ranganātha temple at Haradīpurana, Arulkagh Taluk, which is dated in the cyclic year Randri, records the grant of certain taxes for the god by Tipparasa's man (namasa) Huluse Dēvarassaya. The Tipparasa of this epigraph is probably identical with his namesake mentioned above and, if so, Randri may be taken to represent A. D. 1500.

Narasimha-Nāyaka.

92. An inscription at Hairige, Heggadadevankote Taluk, dated in the year Nala, tells us that, for the merit of Narasimha-Nāyaka, some one (name gone) granted certain lands to Kāmya as a savamāṇa. Narasimha-Nāyaka was the father of Krishna-Dēva-Rāya and the second usurper of the Vijayanagar throne. The year Nala of the record corresponds to A. D. 1497.

Narasimha-Rāya.

93. A much worn epigraph in front of the I'svara temple at Chigalli, Hole-Narsipur Taluk, records that during the rule of Narasimha-Rāya the gandu-prajeya of Chikkahalli in Maravur-sthala made a grant of land to provide for offerings of rice for the god Mallikārjuna of their village. Unfortunately the portion containing
the date is completely defaced. It is very probable that the king referred to is Vira-Narasimh, elder brother of Krishna-Deva-Raya. The date of the record may be about 1506.

Krishna-Deva-Raya.

94. An inscription at Hale Bhimanaibidu (RC, 4, Gundlupet 62), which has now been revised, says that on the auspicious occasion of the birth of a son (patril- 
sen) to the maha-mangalasvara sri-Krishna-Raya in Bahubhanya (A. D. 1518), by 
order of......, a grant was made.

Sadasiya-Raya.

95. A record of Sadasiya-Raya outside the north nauranga entrance of the 
Lakshmimarasimha temple at Hole-Narsipur registers a grant to barbers in 1546 by 
the maha-mangalasvara Rama-Rajayayya-Vithalasvarayya-mahar- 
araus by order of the maharajasiraja raja-paramesvara sri-vira-pratapa sri-Sadasiya-Raya-mahar- 
raya. The epigraph closes with the statement that those who violate the grant shall 
be sons of barbers.

Venkatapati-Raya I.

96. There is only one inscription of this reign. It was found near a ruined 
manayapa on the way to the bathing ghat of the Vaishyas at Hole-Narsipur. The 
epigraph tells us that when (with usual titles) sri-vira-Venkatapati-Deva-maharaya, 
seated on the jeweled throne at Penugonda, was ruling the earth, Sakhare Lakshma- 
rasu of the Parasa-gota A'svalayana-sutra and Rikakhkh, son of Basavaiya 
and grandson of Tipparsaiva, caused to be erected in 1606 a manayapa for use during 
the floating and car festivals and the final sacred bath of the god Lakshminara- 
simha; and that (Lakshmappa)-Nayaka of the Kasyapa-gota, son of Venkatapa-
Nayaka and grandson of......, granted certain lands to meet the expenses of the 
avobe festivals. The donor Lakshmappa-Nayaka was one of the chiefs of Hole-
Narsipur.

Sri-Ranga-Raya II.

97. There are two records of this king, one a stone inscription at Kallu 
Byadharalli, Hole-Narsipur Taluk, and the other a copper-plate inscription in the 
possession of Yogam-bhatta at Hole-Narsipur. The former, dated in A. D. 1657, 
records that during the rule of the rajadhiraja raja-paramesvara, sri-vira-pratapa 
sri-vira-Sri-Ranga-Nayaka, Narasimha-Nayaka of the A'pastamba-sutra, son of 
Rangappa-Nayaka and grandson of (Lakshmappa)-Nayaka, granted the village 
Narasimhasamudra belonging to Narasimhapura to Hari-pandita of the A'svalayana-
sutra. The signature of Narasimha-Nayaka-Sri-Jayamobarasimha—comes at the end. 
There is also a figure of Vamana sculptured on the stone at the close of the inscrip-
tion. The suffix Nayaka instead of Raya in the name of the Vijayanagar king de-
serves notice. The donor in this record was also a Hole-Narsipur chief. The other 
inscription, dated 1661, consists of 2 plates, each measuring 6½" by 5". They 
are written in Telugu characters, both being engraved on one side only. After invoca-
tion of Siva and the Boar incarnation of Vishnu the inscription proceeds to say 
that while (with usual titles) sri-vira-Sri-Ranga-Raya-Deva-maharaya-ayyavar of the 
lunar race, lord of the throne at Ghanagiri (Penugonda), son of Gopalaraajayya, 
and grandson of A'riviti Rama-rajya-Rangaparajaiya of the A'traya-gotra A'pastamba-
sutra and Yajus-sakhkh, was ruling the earth in peace at Vellapuri (Belur), he 
granted with all the usual rights the village Konagala-vdgi belonging to Udurn 
of the Hunisendane-simne to Ndrayaya-sasti of the Kavundya-gotre A'pastamba-sutra 
and Yajus-sakhkh, son of Raghumatha-bhatta and grandson of Sambulinga-bhatta. 
The signature of the king—Sri-Rama—is given in Kannada characters. The grant 
was written by Ruyasam Vabanna,......of Lakkharasun. (See last year's Re-
port, para 114.)

HOLE-NARSIPUR.

98. A number of inscriptions copied mostly in Hole-Narsipur Taluk relates to 
the Hole-Narsipur chiefs, who appear to have been an independent branch of the 
Belur chiefs with their capital at Hole-Narsipur. They had the same titles as those 
of the Belur chiefs and were of the same gotra, satra and sakhkh. They were also of 
the solar race and ruled from Hole-Narsipur for several generations in the 16th and 
17th centuries. Several inscriptions tell us that the Narasimhapurada-sima or
Narsipur District was granted to these chiefs as an *umbāṭi* by the Vijayanagar king Krishna-Dēva-Rāya. The newly discovered records enable us to make up the following list of the succession of these chiefs:—

Venkaṭāpa-Nāyaka or Venkaṭādri-Nāyaka m. Padmāmbikā.

<table>
<thead>
<tr>
<th>Lakshmappa-Nāyaka (1591-1614)</th>
<th>Virupa-Nāyaka (1629). Tirumalaiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. Channāmbikā,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rangappa-Nāyaka I (1651)</th>
<th>Nārasimha-Nāyaka II (1658-1665).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nārasimha-Nāyaka I (1654-1657).</td>
<td></td>
</tr>
<tr>
<td>Rangappa-Nāyaka II (1659).</td>
<td></td>
</tr>
</tbody>
</table>

Venkaṭāpa-Nāyaka.

99. This is the first of the Hole-Narsipur chiefs as indicated by the records of the dynasty copied during the year. An inscription at Hāragondānhalli, Hole-Narsipur Taluk, records a grant by him for the spiritual welfare of his parents. A portrait statue of his stands in the *navaṇaṇga* of the Lakshminarasimha temple at Hole-Narsipur, with his name engraved on the pedestal. There are also a few inscriptions on the floor of the same *navaṇaṇga* telling us that Venkaṭāpa and his son Tirumalaiya did obeisance to the god. It is probable that he built or renovated the *navaṇaṇga* or patronised the temple by making some endowment for its upkeep. His name is likewise engraved on two door-sills of the Ankanāṭhāvāra temple at Ankanāṭhapura, Hole-Narsipur Taluk, as also on a door-sill of the *Nārāyaṇa* temple at Sāligrama, Yedatōry Taluk. He may have restored or endowed these temples also. Judging from the published inscriptions of this chief, the period of the above records may be about 1580.

Lakshmappa-Nāyaka.

100. There are several records of this chief. His figure is sculptured on a pillar of the Koṭāra-manṭapa in the prākāra of the Lakshminarasimha temple at Hole-Narsipur with the name Lakshmappa-Nāyanivāra engraved over it. A grant made by him in 1606 was referred to when speaking of the Vijayanagar king Venkaṭāpati-Rāya I (para 96). An inscription in front of the Anjanēya temple at Gangūr, Hole-Narsipur Taluk, which begins with obeisance to Rāmānuja, records the grant of the village for some god by Lakshmappa-Nāyaka. Another to the east of Channāpura in the same Taluk, which appears to be dated in 1614, tells us that Krishnappa-Nāyaka's Lakshmappa-Nāyaka granted Chennāpura for the god Chennamallikārjuna set up by Jumappa-śeṭha. A third in front of the Anjanēya temple at Niduvani in the same Taluk, which appears to be dated 1591, records that Krishnappa-Nāyaka's Lakshmappa-Nāyaka granted Nidōṇi alias Lakshmanapura, belonging to his Narasimhapura-śīme, for the god Narasimha, in order that Chikkā-Nāyaka might attain Vaikuṇṭha (or the abode of Vishnu). In the last two records the donor's grandfather's name occurs before his instead of his father's name as usual, probably because the grandfather was a celebrated chief who was supposed to be the founder of the family.

Virupa-Nāyaka.

101. This chief was another son of Venkaṭāpa-Nāyaka. An inscription to the south of Māchigondānhalli, Hole-Narsipur Taluk, dated 1629, says that Venkaṭādri-Nāyaka's son Virupa-Nāyaka granted, on the occasion of a solar eclipse, for the spiritual merit of his father, the village Māchigondānhalli alias Narasigalapura for the god Tirupavengalānātha of Māvinakėya.

Tirumalaiya.

102. This chief appears to have been another son of Venkaṭāpa-Nāyaka. An inscription on the floor of the *navaṇaṇga* of the Lakshminarasimha temple at Hole-Narsipur mentions him as the son of Venkaṭāpa; and another at the same place tells us that he along with his father did obeisance to the god (para 99).

Arch. R. 12.13
Rangappa-Nayaka.

103. A label over a male figure sculptured on the right jamb of the nava-ratna doorway in the Lakshminarasimha temple at Hole-Narasipur informs us that the figure represents Kichchayya, bearer of the betel-bag of Rangappa-Nayaka. In EC 5, Arkalgod 57, of 1659, which is a copper grant issued by Narasimha-Nayaka, son of Lakshmappa-Nayaka, the donor Narasimha-Nayaka alludes to a former grant made by his elder brother Rangappa-Nayaka. This portion is not translated by Mr. Rice. From this it is clear that Rangappa-Nayaka was the elder son of Lakshmappa-Nayaka. He seems to have ruled only for a short period.

Narasimha-Nayaka I.

104. This chief was the son of Rangappa-Nayaka. There are several records of his reign. Two of them, dated 1654 and 1655, were found on a pillar of the Kotara-manatapa in the prakara of the Lakshminarasimha temple at Hole-Narasipur. The earlier record tells us that Narasimha-Nayaka, son of Rangappa-Nayaka and grandson of Lakshmappa-Nayaka, caused to be erected, for his own merit, the Lakshmi-vilasa-manatapa for the Mahamavami festival and granted some land to meet the expenses of that festival. We thus learn that what is now known as the Kotara-manatapa in the above temple was named Lakshmi-vilasa-manatapa at the time of its erection by Narasimha-Nayaka I. The other record says that Narasimha-Nayaka of the Kasyapa-gotra, son of etc., granted the village Ankalali, belonging to the Narasimhapura-sime, on the auspicious occasion of the birth of a son to him. The name of the donee is defaced. Another inscription at Ankanhalli, Hole-Narasipur, Taluk, which is likewise dated 1654, records the grant of a village by him for his own merit. Another grant made by him in 1657 was already referred to when speaking of the Vijayanagar king Sri-Ranga-Nayya II (para 97).

Rangappa-Nayaka II.

105. An epigraph at Ankalali, Hole-Narasipur Taluk, dated 1655, tells us that Rangappa-Nayaka of the Kasyapa-gotra, grandson of Rangappa-Nayaka and great grandson of Lakshmappa-Nayaka, on the auspicious occasion of the birth of a son to him, granted the village Ankalali, belonging to his Narasimhapura, for the god Narasimha. Though the record does not name the donor's father, the pedigree given makes it clear that he was the son of Narasimha-Nayaka I.

Narasimha-Nayaka II.

106. This chief was the younger son of Lakshmappa-Nayaka (para 103). He was a devout Vaishnava and appears to have been a most prominent member of the family. The large structure at Hole-Narasipur now occupied by the Uttaradhi-matha is said to represent his palace and the present Onkarasvar temple his Durbar hall. He built several subsidiary shrines in the prakara of the Lakshminarasimha temple, a pond called Chandrasaras and a tank named Narasambudhi after himself. There are five inscriptions of this chief, one of them being a copper grant. The latter gives several details about himself and his family. All his records are composed both in Sanskrit and Kannada. One of them near the shrine of the goddess Anjala in the prakara of the Lakshminarasimha temple at Hole-Narasipur, dated 1658, records the erection of a shrine in the above prakara, the setting up in it of Sridikkojuddata-nachchihari and the grant of a village to provide for offerings of rice for the goddess, by Narasimha-Nayaka of the Kasyapa-gotra, son of Lakshmappa-Nayaka, grandson of Venkata-dri-Nayaka and great grandson of Bavyappa-Nayaka's (son) Krishnappa-Nayaka. Anjala was one of the twelve Srinivaspaya Saints and the authoress of two Tamil hymns forming a portion of the Nalagiri Prabandham. She was the daughter of Saint Periyalvar and was also known by the names Goda-devi and Sridikkojuddata-nachchihari. The latter name, which occurs in the present inscription, is thus accounted for:-It means the lady who gave (garlands of flowers) after wearing (them).” Periyalvar used to prepare garlands of flowers for the god Vataputra-styi of his village Srijivillupputur, but, in his absence, Anjala used to take up the wreaths of flowers intended for the god, wear them in her locks, and, placing herself before a mirror, admire herself with a view to make sure if she would, in that decorated condition, be a proper match to the Lord whom she always regarded as her would-be-husband and Master, taking care, however, to put them back in their place afterwards. One day Periyalvar, noticing this desecration of the holy garlands, scolded the girl and restrained from taking them to the temple as usual. But the god appeared to him in a dream and told him
that the garlands which, according to him, were polluted, were all the more acceptable to him by reason of the sincere devotion of the wearer. Another inscription, also dated 1658, on a pillar of the verandah in front of the Ramañjuśākhāyā shrine in the same temple, tells us that Nārasimha-Nāyaka, for his own prosperity and increase of merit and wealth, built separate shrines in the prakāra of the Laksmi-narasimha temple, set up in them figures of Ākhrālvār, Kṛūrtalāvār, Vēdāntāchāyā, Periya-Jiyar and Mudaliyāṇḍar and granted certain lands to provide for the services in these shrines. Ākhrālvār is a personification of the discus of Vēshum. Kṛūrtalāvār and Mudaliyāṇḍar were the immediate disciples of Ramañjuśākhāyā, Vēdāntāchāyā and Periya-Jiyar were renowned teachers and authors who flourished in the 13th and 14th centuries. The latter is commonly known as Matavālamahāmuni. Another on a stone near the pond known as Kāḷyāni in the fort of Hole-Narsipur, dated 1659, records that Nārasimha-Nāyaka, son of etc., constructed the pond and gave it the name of Chandraśaras. The signature of the king—Sri-Jayamārasiṃha—is given at the end. This epigraph, though mostly similar in its contents to EC, 3, Hole-Narsipur 1 which stands by its side, has a Sanskrit introduction which is not found in the other. A fourth inscription near the tank at Mahapanhalli, Hole-Narsipur Taluk, also dated 1659, records the construction by the same chief, who is given several titles here (see next para), of a tank called Nārasāmbudihi after his own name.

107. The record that remains to be noticed of this chief is a copper-plate inscription received from Jotidur Venkatasubbaya of Kanchehalli, Arkalgud Taluk, who is said to be a lineal descendant of the recipient of the grant. It consists of 5 plates, each measuring 8½ by 6½. The plates, which are engraved in Nāgarī characters, are strung on a circular ring which is 2½ in diameter and ½ thick. The ring had no seal when the plates came to me. The inscription is similar in contents to B C, 5, Arkalgud 22 and bears the same date, viz., A. D. 1665. After invocation of Śiva and the Boar incarnation of Vēshum, the genealogy of Nārasiṃha-Nāyaka is thus given:—In the line of Kāḷyāna was born Rāmadāsa of the solar race. His son was Girīśa; his son, Yaravā-bhūpa; his son, Timma-bhūpa; his son, Baḷyavā-nipā; his son, Krishna-bhūpa; his son, Venakṣa-bhūpa; his wife was Padmāmbikā and their son, Lakṣma-bhūpa. The latter had a lofty building erected at Kāḷyāni for the god Puṣpapati and performed Ṛṣīṣṭhūrya and other sacrifices. His wife was Chāmāmbikā and Vēshum himself was born as their son in Nārasiṃha-bhūpa. Then follow a few verses in praise of Nārasiṃha-bhūpa or Nārasiṃha-Nāyaka. He presented many golden ornaments such as breast-plates, conchs, discuses, crowns, bracelets and pendants together with necklaces of precious stones to the gods Janārdana and Nārasiṃha and to the goddess Lakṣmi. Having erected stone buildings, he set up in them Amuktamālaiyapradā (or Aņaḍā) and Sukārana or the discus of Vēshum. He constructed the tank named Nārasiṃha-bhūpa and the pond named Chandrasaras. Amuktamālaiyapradā is the Sanskrit rendering of the Tamil name Śivōdakodutta-nāchcheyār (see previous para) and Sukārana is Ākhrālvār mentioned above. The inscription then records that the lord of Mānāṇāpura, Śivāvindina, dharmakavi, dhanakavi, bhūma, divakara, bhrindāvam, bhrindāvam, a Dhanañjaya (Arjuna) in war, a Viṣvāla in courage, a Rādhāya (Karna) in making gifts, gratifier of the gods and Brahmanas by his incessant sacrifices, protector of all the dharma, supporter of the gods and Brahmanas, Nārasiṃha-Nāyaka of the Kāḷyāna-gōra, son of Lakshmappa-Nāyaka, grandson of Venkāṭadri-Nāyaka and great grandson of Baḷyappa-Nāyaka's (son) Krishna-Nāyaka, on the 12th lunar day of the bright fortnight of Ašvātha in the year Śvāvasa corresponding to the Saka year 1537, granted to 12 Brahmanas (named with their gātras, etc.), with all the usual rights, as a tax-free aṅgāvaha, the village Kanchehalli in Habbalēsthala belonging to the Nārasiṃhapura-stime which has come down to him from of old as a gift from [Krishna]-Nāyaka, in order that his parents Lakshmappa-Nāyaka and Chennātyamma, Raṅgappa-Nāyaka and daughter Kondamma may attain Vaiṣṇavāna, and that he, his son, friends and wife may obtain great prosperity and the fulfillment of all their desires. The village was to be divided into 12, 12 of them going to the 12 Brahmanas referred to above, and of the remaining 3, 3 were to be given to Basava-herārava for his share as yajamāna of the village and 3 to the village temple. The signature of the chief Sīr-Jayamārasiṃha is given at the end in Kannada characters. The labels on the pedestals of the 10 figures of Aņyār in their shrine in the prakāra of the Lakshmīnarsimha temple at Hole-Narsipur
may belong to the same period, as it is probable that the figures were set up by or during the rule of this chief. The names given are (1) Poyge-álvár, (2) Pūdatt-álvár, (3) Mahadāhvaya (or Poy-álvár), (4) Tirumallisaiy-álvár, (5) Nāmm-álvár, (6) Kula-śekhar-álvár, (7) Periy-álvár, (8) Tondaradippodi-álvár, (9) Tiruppān-álvár and (10) Tirumangaiy-álvár. These together with Aṭgāl and Madhurakavīy-álvár form the twelve “canonised Saints in the Church of the Śrīvaiśnava Sivarama temple”.

108. An inscription to the west of the Basavempe temple at Mōjanāyakanhalli. Holle-Narsipur Taluk, which is dated in the cyclic year Mamātā (1815) and records the grant of the village for the god Nārasimha by ? Bayachapa-Nayaka, may belong to the same dynasty. It is not clear who this Bayachapa-Nayaka was. He does not seem to be identical with the Bayya-nripa (see previous para) of this dynasty.

UMMATTUR.

109. An epigraph to the north-west of Bommanahalli, Gundlupet Taluk, dated 1492, records a grant of land by Parvata-dēva, a subordinate of the mahā-mandala-lōkārāṇa Nanja-Rāya-Odeyar. This chief ruled from 1482 to 1494.

NUGGHIALLI.

110. An inscription on the lintel of the sākhanaḍi doorway of the Tirumaladēva temple at Nuggihalli, Channarayapatna Taluk, tells us that Rāya-nripa, son of Timmarāja and Virupāmbikā, set up the god Tiruvenganātha and made a grant of the village Kattigeyahalli. The donor, who is described as a great warrior, was of the Junar race and had the titles Bhuvanakavira and Gajabote-rāja (hunter of elephants). From 15 C, 5, Hassan 117, of 1573, we learn that he was of the Aṭraya-gotra Aṭpambha-arṭra Sāvārā-pravara and Yajus-sākha, and that his father was the son-in-law of the Vijayanagar king Dēva-Rāya II (1441-1446). Rāya-nripa may have set up the god in the name of his father. Linga-mánti, the author of a metrical lexicon in Kannada styled Kabbigarakovidītī, says that he was the minister of this chief of Nuggihalli. The date of the epigraph may be about A.D. 1500.

A few labels found on the pedestals of certain metallic images in the Lakhnāmarasimha temple at Nuggihalli, which were referred to in para 9 above, may also be noticed here. They are inscribed on 5 metallic images, namely, the utsava-vigrāha of Kēsava and its consorts, the seated metallic image of the goddess and the utsava-vigrāha of the Kēsava temple at Hebbalalu, and seem to tell us that the images were caused to be made or presented by Gōpāla. We are not told who this Gōpāla was; but, according to local tradition, he was a Pālegar of Nuggihalli. Judging from the characters, the period of the labels may be about 1600.

HEGGADADVANKOTE.

111. An inscription on the guilt kulaka or knob of an umbrella in the Varadarājaśvāmi temple at Heggadadvankote is of some interest as it is engraved in inverted characters and has to be read with the help of a mirror. It bears the date Saka 820, though the characters are pretty modern, and tells us that the kulaka was presented by Heggode. An inventory of the temple articles found in the records of the Taluk office gives the name of the donor as Heggade Dēvarāja-Odeyar. It is said that Heggadadvankote is named after him. Mr. Rice gives the tradition that Heggade Dēva rebuilt the fort and restored in his own person the ancient line of rulers about the 16th century (Mysore, II, 249). But the characters of this inscription appear to be of about the 16th or 17th century.

MAHAPPATRE.

112. An epigraph to the north of the Māri temple at the bēchirākh (ruined) village Lokkeru, Gundlupet Taluk, dated 1540, tells us that the mahā-mandalaṁ-vara Kōṇḍayyadēva-Chōḷa-mahā-aras, agent for the affairs of Tevudchēgha-Mahāpātre and Sōmaśīlā-deva-Rāhu-nārīya-Mahāpātre-arasu, granted a village, as a sororāngana, to a resident (name defaced) of Terakanūmbe. The signature of the donor—Kowderāyu—is given at the end. A Vidyādhara-Mahāpātre-arasu is mentioned in EC, 4, Gundlupet 38, of 1590, as a feudatory of Sadāśiva-Rāya of Vijayanagar, who is said to have bestowed on him the Terakanūmbe-sime for the office of Nayak. So, these Mahāpätres appear to have had their seat of government at Terakanūmbe.
Kōdayyadēva-Chōlā-mahā-arasu is also mentioned in Gundlapet 7 as having repaired the Lakshmiśvaradarāja temple at Terakaṇḍāmbi. For other Chōlā-mahā-arasus see para 45 of my Report for 1907.

**MYSORE.**

113. Only a few records relating to the Mysore kings were copied during the year. Several of them belong to Krishna-Rāja-Odeyar III. A few more of the same period which do not name the king will also be noticed under this head.

*Krishna-Rāja-Odeyar II.*

114. Two inscriptions of Kaṭulé Nanja-Rāja, who lived in this reign, were found on the metallic images of Tāndavēśvara and his consort Chaṇḍikāmbikā in the Mallikārjunama temple on the hill near Beṭṭadapura, Hunsur Taluk. They inform us that the images were presented by Nanja-Rāja-Odeyaraiya of the Bhāratadājagothra Aśvalayana-sātra and Rik-sākhā, son of Kaṭulé Vira-Rāja-Odeyaraiya and grandson of the Mysore Daravâyai Dōḍaiya. For other images presented by him, see para 130 of last year’s Report.

*Krishna-Rāja-Odeyar III.*

115. There are several records of this king. An inscription in Pāpānn’s field opposite to the Chippalagāṛjamma shrine at Hole-Narsipur records a grant of land by the king to the cowherd, sērvēṣuṛa Mailaraiya, as a hēdag. The inscription is engraved on four separate stones, which apparently once formed the boundary stones of the land granted. A similar grant to sērvēṣuṛa Durgaiya is recorded in EC, 5, Hole-Narsipur 5. The date of the record may be about A.D. 1820. Another inscription on the pedestal of the metallic image of Satyabhāmā (Plate VII, 2) in the Narasimha temple at Śīlāgīrama, Yedatore Taluk, tells us that the image was presented by Krishna-Rāja-Odeyar III to the Prasannakhṛṣṇasvāmī temple at Mysore. The inscription is exactly similar to the ones found on the metallic images in the above temple and noticed in para 133 of last year’s Report. The image in question is said to have been found in a pond known as Gautama-tirtha in front of the Narasimha temple. It is not clear how or when this image which was in, or was intended for, the Prasannakhṛṣṇasvāmī temple, found its way into the above pond. As this temple was built in 1829 (Report for 1903, para 80), the date of the record may be about the same. Two inscriptions on the Nandi and peacock vehicles in the temple at Beṭṭadapura, Hunsur Taluk, in which the uṣaṇa-vigrāha of the Mallikārjunama temple on the hill near Beṭṭadapura is kept, tell us that the vehicles were presented in 1867 and 1868 respectively to the temple of Sidhū Marālikarjuna (para 33), whose lotus feet are illuminated by the rays of the jewels in the crowns of all the demi-gods, by Hājūr Mōdikāhāne sānkalār Mēgālamane Lingappa’s son Nāgā-setṭi of Beṭṭadapura, a humble servant of S’t-Rishn-Rāja-Odeyar of Mahāṭhapura.

116. A few inscriptions recording gifts of jewels, vessels, etc., to temples which belong to the same period, may also be noticed here. Four of the silver ornaments in the Lakshminarasimha temple at Hole-Narsipur bear inscriptions stating that the ornaments were presents from Satyadharmaya-yati. The latter was a śvāmi of the Uṭtāradī-math, being 28th in spiritual descent from Madhvāchārya. His period is given as A.D. 1797 to 1830. He is said to have been a great Sanskrit scholar, being the author of a commentary called Durgageṭṭadipikā on the Bhāgavata-purāṇa, and guru to Dewan Purnaiya. It is said that on the invitation of Krishna-Rāja-Odeyar III the śvāmi, who had been at Sravānum, came to Hole-Narsipur and that the present Mahīv-math, which was originally the palace of the chief Nārāsinha-Nāyaka, was assigned for his residence. His bhrūjadaṇa or tomb is said to be at Holehomnur. A silver cup in the same temple was the gift of sērvēṣuṛa Durgaiya, the same individual to whom a grant by Krishna-Rāja-Odeyar III is recorded in Hole-Narsipur 5; another, of Lingaiya’s son Javarāyi-gaṇḍa of Ṭōṣhaḥānē or the Treasury; and another still, of sērvēṣuṛa Gollaiya Guraraiya’s younger brother Siddappa of the king’s own Treasury. Further, a silver pitcher in the same temple was a present from the men of the local (? garrison (ṭāṇγa). In the Rāmaśvara temple at Kṣitāvar, Heggada davenkote Taluk, a silver ornament, a bell and a water-vessel were presents from Aliya (son-in-law) Lingarāja Arasu; and in the Pārvānaṭha-basti at the same village a few brass vessels were the gifts of Lakshminattiyamma, wife of Lakshnipati-pandita of the
palace; of Dēvama, wife of Śānta-panḍita of Beḷukere; of Dēvarāja Arasu of Bilikere; and of Jayāvattiyamma, wife of Jinmaiy. In several of these records, the old name of Kittūr, viz., Kirtimarga, is mentioned. An inscription on a palanquin in the Arkēvara temple at Yeḍatore tells us that the palanquin was presented to the temple by Basavakya Arasu of Turuvikere. A few brass vessels in the Gopālāsvāmi temple on the Gopālāsvāmi-betta in Gundlupet Taluk bear inscriptions stating that they were presents from Gopālārajaiya Arasu, Krishṇa Arasu’s wife Dēvajamma, Guttavai of Haradanaḷi and Guttikārā Nanjapa of Gundū. An epigraph on an ornamental gateway called Sūle-tōranagamba at the foot of the hill near Beḷadapura, Husun Taluk, which tells us that the gateway was caesed to be made by Madumallājū, may also belong to the same period. Judging from the name of the gateway, the donor was apparently a dancing girl.

Miscellaneous Inscriptions.

117. We may notice here a few of the records copied during the year which cannot be assigned to any specific dynasty of kings or chiefs. Two inscriptions found on the pedestal of the image of Aḍīnātha in the ruined Jaina basti at Chikka Hansāgō, Yeḍatore Taluk, refer to the construction and renovation of the basti. One of them tells us that the Tirtha-basadi at Hansāgō which, having been originally endowed by Rāmasvāmi of the Mūla-sangha Desi-gana and Pustaka-gachchha, son of Daśarathe, elder brother of Lakshmanu, husband of Sītā and a descendant of Ishaṅvā, was afterwards successively endowed by the Sakas, Nalaṣ, Vikramādiya, the Gangas and Changalvas, was renovated by Nāgachandrādēva’s disciple Samayāḥarana Bhāṭukartti-panḍita-dēva of the Balātkāra-gana. We are also told that having been born as Abhinava Rāmacandara he re-set up Aḍīṭiḥthukara. EC, 4, Yeḍatore 25, 26 and 28 also state that Rāma built and endowed the bastis at Hansāgō. Yeḍatore 25 alludes to a former grant by the Ganga king Māraśimha and Yeḍatore 28 to a grant by Vikramādiya. The reference to the Sakas and Nalaṣ is worthy of notice. The other inscription on the pedestal of the same image records that the Jina-mandira or basti was caused to be erected by Jayakartti-bhāṭṣaraka’s disciple Bāhuvali-dēva in the Pustaka-gachchha of the Dēsi-gana and Mūla-sangha. Yeḍatore 28 also mentions Jayakartti-dēva and gives his spiritual descent. The period of these two records may be about the close of the 11th century. Another epigraph on a pillar in the navaranga of the same basti gives 64 as the number of the basadis of the Pustaka-gachchha and Dēsi-gana in the village. This number is also given in Yeḍatore 26. A viragal at Doddā Kāṭanūr, Gundlupet Taluk, which appears to be dated in 1345, makes the simple statement that it is a memorial to Saṅda-gavuḍa, son of Nanja-gavuḍa of Dēva-samanḍra. The record makes no reference to any fight, nor does it give any information about the cause of death. Two inscriptions on the pedestals of the marble images of Chandraprabha and Pūrṇānāthā in the Nemiṇāṭha-basti at Hole-Narsipur, which are dated in Vikrama Samvat 1548 (A.D. 1490), tell us that the images were presented by a disciple of Bhāṭṭaraka Jinaseta-dēva of the Mūla-sangha. An inscription on the door-sill of the south mahāvīrā of the Triyambakāvara temple at Triyambakapura, Gundlupet Taluk, simply mentions the name Goparasa. He may have been the builder or renovator of the mahāvīrā. In case he is identical with the Saṅava chief Goparāja mentioned in EC, 10, Malur 1-3, the period of the record would be about 1490. Another inscription in Patel Chikkalingappa’s field at Hediyāla, Nanjanagud Taluk, dated 1514, records the grant of the village Chilahali by Bhāḍāri Basavaṇna-odeyar, disciple of Parvata-odeyar of the Sattur thron, to provide for the services in the temple of the god Sangaṇēśvara newly set up by him on the southern bank of the confluence of the rivers Kapilā and Kamūḍini at Nanjegudda and for the livelihood of Sirigiridēva-odeyar and his associates residing in the temple. The village grant is said to have been purchased from Nanjanāṭha, Bandiyappa and Chikkanaṇṭajyana, sons of Virupanna-odeyar, the prabhu of Malur in Hediyāla-sthala. Sattur was the seat of a Lingyavat matha, whose svāminis were great scholars and authors of several works. Another on a metallic image of Śittalanāthā (Plate IV., middle figure) in the possession of Pandit Dōrbeli Sastri at Sravanma Belgoda, dated 1518, says that the image was caused to be made by the religious mendicant Vilasa for the merit of Singhāri, son of (2) Sōnisi and Dharāḍi. The record is dated in both the Vikrama and Saka eras. Another on the gōmaṇika in the prabha-griha of the Aḍīnātha-basti at Chikka Hansāgō, Yeḍatore Taluk,
which seems to be dated in 1585, states that Punditayya, son of the chief of Brahmanas, Chikkamallaya, and disciple of Chárvaketi-padm déva, caused to be set up the images of Añábará, Sántisvara and Chandranátha. From the inscriptions on the pedestal of the image of Añábará noticed above, it is, however, clear that this image at least was in existence several centuries before the time of Punditayya. He may have caused the images to be re-consecrated when the basti had gone to ruin.

118. Of the records that remain to be noticed, an epigraph on a rock to the north of Hamsa-tirtha on the Gópalasvámi-betá, Gundulpé Taluk, names the tirtha and makes the curious statement that a crow became metamorphosed into a swan on plunging into the tirtha (bágá báddu hamsenágyátu). The greatness of this hill is described in the Káçapá-bánda of the Bhavishyottará-puráña, where its name is given as Kamaláchala. It is likened to a lotus having for its petals eight hills in the eight directions: on the east Triyambakagiri, on the south-east Kumudagiri, on the south Sámbararipagiri, on the south-west Garudagiri, on the west Nádári, on the north-west Pallavagiri, on the north Mangaládri, and on the north-east Malikkácha. At the instance of the Mysore king Chikká-Dévá-Rája-Odeyá (1672-1704), this Sthala-puráña in Sanskrit was rendered into a Kannada change work styled Kamalalakóta-mahádyánya in 1860 by his minister Chikkupadváhyá, a voluminous author in Kannada. I give below two kanda verses from this work which explain the incident alluded to in the present inscription. They inform us that two crows, which were flying in the sky holding bits of flesh in their beaks, on being attacked by a hawk, fell into the pond and that when they emerged from water they had become swans to the great astonishment of the sages on the bank of the tirtha.

kágegal erud ágasadol pôguttire palalam-ánt ivam kand odan á
vérgade gidigum pagoyle dal á-gagana-sthuladín akki kedádu vokadál
śadiyol táposa- nivaham sadagaradol nádi kandud á-kágegal á
jacladu mulagird odan álv edeyol hasangal-adudam vismayadín

IV, 16 and 17.

The date of the record may be about 1600. A short inscription on a rock to the west of the Venkataramanavámi temple on Huligana-madádi in the same taluk records the visit to the place of a man named Lakshmirápi. As we know from the works of Chikkupadváhyá that his real name was Lakshmirápi and that he was a resident of Gundulpé, it is very likely that the inscription records his name. Three inscriptions on rocks to the east of Channanála's pond at Sravana Belgola tell us that Channanála made not only the pond but also a garden and a manámpú. We also learn that he was the younger brother of Chikkanála. The period of these records is about 1673 (Report for 1909, para 106). Three more records in Tamil and Grantha characters found on the images of Chandranátha, Vardhana and Nénimátha in the Jaina masha at Sravana Belgola, which are dated in both the Mahávira and Saka eras, tell us that the images were presented to the masha by Appášámi of Senniypakkam in the Kânchí country and by Nekká and Sítátsma-vraşithi of Kumbhíkópam. The date of two of the inscriptions is 1857, that of the third being 1858. Mahávira year 2521 is said to correspond to the Saka year 1750. One of the records is in the Tamil language, the remaining two being in Sanskrit. All of them state that the gifts were made at the instance of Sannatáságara-varáni, disciple of Chárvaketi-guru. Two of them tell us that Belgola was renowned as the Southern Kási. An inscription on one of the desapalakás in the Ráma temple at Chunchankañje, Yadatore Taluk, says that the image was a present to the temple from Narasamma, daughter of Lingá-gauda of Kálumudan-halli. The latter is said to be situated near Sáligráma. The desapalakás, which are elegantly executed, are said to have been made about 100 years ago. Another on a big bell in the Narasimha temple at Malke, French Rocks Sub-Taluk, tells us that the bell was the gift of Srinivása-Jéshkendrá-Brahmatantra-Parakalá-svámi, the supreme guru of the Mysore State. The weight of the bell is given as 6 maunds. As the present Parakalá-svámi is said to be the third in spiritual succession from the above guru, the period of the record is about 1870.
Patan (Figure 32) and the ¼-pie piece at Bangalore (Figure 33). The former have an ornamental field, while the latter has a ring of dashes.

A. M. 1220 (1791-92).—There are 2 coins of this year, 1 a 4-pie piece and the other a 2-pie piece. Both of them have the elephant to left. The former struck at Nagar, is similar to Figure 29 on Plate V of last year's Report. The latter (Figure 34), minted at Patan, has an ornamental field on the reverse.

A. M. 1221 (1792-93).—Of the five issues of this year, one is a 4-pie piece and the rest 2-pie pieces. The elephant stands to left on the former and to right on the latter. The 4-pie piece (Figure 35), struck at Nagar, has an ornamental field. The mint place of all the 2-pie pieces (Figure 36) was Patan.

A. M. 1222 (1793-94).—Three 4-pie pieces, five 2-pie pieces and one ½-pie piece belong to this year. On two of the 4-pie pieces struck at Patan the elephant stands to right and on the remaining piece struck at Nagar it stands to left. These are similar to Figures 31 and 33 on Plate V of last year's Report. Of the 2-pie pieces which were all minted at Patan, 4 have the elephant standing to right (Figures 38 and 39) and 1 to left (Figure 37). The name of the coin, Bahram or Mars, is given on the reverses of only 4 of them (Figures 37 and 39). The ½-pie piece (Figure 40) which has the elephant standing to left, is named Julub or Polestar on the reverse. The mint-place is not named.

A. M. 1223 (1794-95).—The only coin of this year is a 2-pie piece minted at Faiz Hisar or Gootty (Figure 41). The obverse shows the elephant standing to right with the word Maulidi written above it. The reverse gives the date and the name of the coin, Bahram (Mars).

A. M. 1224 (1795-96).—There are 8 coins of this year: two 4-pie pieces, four 2-pie pieces and two 1-pie pieces. Both the 4-pie pieces, which were struck at Patan, have the elephant standing to right with the Persian letter alf above it (Figure 42). The reverse gives the Maulidi date and the name of the coin, Zahran or Venus. The 2-pie pieces with the elephant standing to right are similar to Figure 33 on Plate V of last year's Report. Of the 1-pie pieces, one struck at Nagar (Figure 43) has the elephant to left with the letter alf and the date above it, while the other struck at Patan (Figure 44) has the elephant to right and gives the date on the reverse. The obverse of the former shows only a double-lined circle without the usual intervening ring of dots. Both the coins are named Akhtar or Star on the reverse.

A. M. 1225 (1796-97).—Of the 13 coins of this year, two are 4-pie pieces, eight 2-pie pieces and three 1-pie pieces. They are respectively similar to Figures 37, 38 and 39 on Plate V of last year's Report.

A. M. 1226 (1797-98).—There are 8 coins of this year: one 4-pie piece, two 2-pie pieces and five 1-pie pieces. The 4-pie piece and one of the 2-pie pieces are respectively similar to Figures 40 and 41 on Plate V of last year's Report. The other 2-pie piece (Figure 45), which was minted at Patan, has the elephant standing to right with the Persian letter ٥ about it and gives the date and the name of the coin, Bahram (Mars), on the reverse. Of the 1-pie pieces, 3 were struck at Patan (Figure 46) and 1 at Faiz Hisar or Gootty, the mint-name of the remaining coin not being given. The date and the name of the coin, Akhtar or Star, are given on the reverse. The elephant stands to right with the letter ٥ above it on all of them.

There are 22 more coins of Tippu without, or with illegible, dates. Eight of them are 4-pie pieces, five 2-pie pieces and nine 1-pie pieces. Of the 4-pie pieces, 3 were minted at Patan (Figure 47) and 4 at Nagar (Figure 48); the mint-place of the remaining coin not being legible. The elephant stands to right on 6 of the coins and to left on the remaining 2. Two of the 2-pie pieces were struck at Patan (Figure 49), 2 at Faiz Hisar or Gootty and 1 at Bangalore. On four of them the elephant stands to right, but on the remaining one it stands to left. Of the 1-pie pieces, 6 were minted at Faiz Hisar or Gootty (Figure 50) and 1 at Bangalore (Figure 52). One does not name the place of mintage, and the mint-place is illegible on the remaining coin (Figure 51). The name Akhtar or Star occurs on three of the coins. The elephant stands to right on all the specimens.

(3) Post-Muhammadan.—There are 147 specimens of this class. All of them were issued by Krishna-Raja-Odeyar III. Both the obverse and reverse of these
coins have generally, like those of Tippu, a double-lined circle with an intervening ring of dots. The coins may conveniently be dealt with under four heads.

A.—Those which have on the obverse a caparisoned elephant standing to left with the syllable S'rī between the sun and moon above it and give on the reverse the value of the coin in Kannada and English. Of the coins under this head, fifty are 4-pie or XX Cash pieces (Figure 53), one a 2-pie or X Cash piece (Figure 54) and seven 1-pie or V Cash pieces (Figure 55). The legends on the reverses run thus:

Mayili kāsu yipatā XX CASH.
Chā Mayili kāsu 10 X CASH. (Chā stands for Chāmũndī.)
V CASH Mayili kāsu 5.

B.—Those which have the same obverse and reverse as those of A with the addition, however, of the word Chāmũndī between the syllable S'rī and the elephant on the obverse, and of the word Krīṣhṇa, the king's name, on the reverse. Nine coins come under this head: eight 4-pie pieces (Figure 56) and one 1-pie piece (Figure 57). It will be observed that the elephant has its trunk elevated.

C.—Those which have the same obverse as that of B with this difference, that there is a lion in place of the elephant. The reverse has the word Krīṣhṇa within a circle in the centre and the legend—Mayili kāsu 25 XXV CASH zerb Mahīśāra—in the margin. Zerb Mahīśāra, which is in Persian characters, means 'struck at Mysore.' Five coins, which are 5-pie pieces (Figure 58), come under this head. We may also consider under this head some 4-pie pieces of this king which have the same obverse, only with the date of issue added on in the exergue, though their reverse slightly differs from that of the above in having the word Krīṣhṇa and the Persian words giving the name of the mint-place in the middle and the words—MILLE XX CASH Mayili kāsu 20 in the margin. There are 15 such coins (Figure 59) ranging in date from A.D. 1836 to 1843.

D.—Those which bear on the obverse a lion to left with the syllable S'rī between the sun and moon above it and on the reverse the word Krīṣhṇa and the Persian words Zerb Mahīśāra which mean 'minted at Mysore.' In some specimens, the obverse bears the date in the exergue and the reverse gives the value of the coin. Of the issues that come under this head, two are 2½-pie pieces (Figure 60), seven 1½-pie pieces (Figure 61), twenty 2-pie pieces (Figure 62), fifteen 1½-pie pieces (Figure 63) and sixteen 3½-pie pieces (Figure 64). On the reverses of Figures 60, 62, 63 and 64 the figures 123, 10, 5 and 2½ representing the values of the pieces in terms of the cash are clearly visible. The 2-pie pieces range in date from 1833 to 1843, the 1-pie pieces from 1839 to 1843 and the 3½-pie pieces from 1833 to 1843. No coins were struck by the Mysore kings after 1845.

123. Malābār.—A Muhammadan coin issued by Aḥasan Shāh of Malābār (Figure 16) was found in Mr. M. S. Narayana Rao's collection. Aḥasan was appointed as the ruler of Malābār by the Emperor Muhammad bin Taghīlak (1824-1851). He was the father-in-law of the famous traveller Ibn Baţţābat. His rule over Malābār began in about A.H. 738 (A.D. 1337). The coin in question, which is a copper 2-pie piece, bears on the obverse the name of the ruler, Aḥasan Shāh al Sultaṇ, and on the reverse the words al Sultaṇ Allāh azān. It bears no date.

124. The Carnatic.—A copper coin of Muhammad Ali, the Nawab of the Carnatic, found in the same collection (Figure 17), gives on the obverse his title (Wālājāh) and the Hijri year 1208 (A.D. 1793). The reverse tells us that the coin was struck at Arkāt in the jahār or regnal year 55.

125. Hyderabad.—Fifteen oblong and square copper pieces called dubs (Figure 18) belong to Hyderabad. Only a few words of the legends are found on the obverse and reverse. When complete, the legends would read thus:

Obverse.—Asaf Jāh Nizām al Mulk M. Bahādār
Reverse.—Jalāls mainamān mānaţu Farkanda bīnjāyd zerb Haidarābd

M is the initial of the 9th Nizām Mir Mahbub Ali Kān, whose rupee is dated A.H. 1266 (A.D. 1869). The reverse means 'struck at Hyderabad, of happy foundation, in the year of his auspicious reign.'

126. Baroda.—Three copper coins examined during the year relate to Baroda. One of them was issued by Khānḍe Rao Gāyakavād (1856-1870) and the remaining
two by Malhar Rao Gáyakavád (1870-1875). The former (Figure 68) has on the obverse the Nágári letters kha and gú standing for Khandé Rao Gáyakavád, a scimitar lying lengthwise with hilt to right and point to left, the Hijri date 1278 (A.D. 1858) in Arabic numerals and the mint place Baroda in Persian characters. The legend on the reverse, when complete, would run thus:

sikka mubáarak Khâz Khát Señá Shamshér Bahádár
meaning “auspicious coin of the Commander of the Special Band, the Illustrious Swordman.” The other two coins (Figure 69) show on the obverse the Nágári letters muk and gú, which stand for Malhar Rao Gáyakavád, a round shield in relief, the first three figures (128) of the Hijri date and the scimitar, their reverse being identical with that of the above.

127. China.—Eighteen brass coins relating to China were examined during the year. They have a square hole in the middle around which are engraved four Chinese characters on the obverse and two on the reverse. Photographs of these coins were sent to Mr. Taw Sein Ko, Archaeological Superintendent of Burma, for favor of examination, and he has kindly sent the following interesting report on them:

The coins are brass pieces of the lowest value struck by the Emperors of the late Manchú dynasty (1644-1911) of China. They are known as “cash” among the Europeans residing in China, and from 800 to 1100 of them are changed for a silver Mexican dollar, whose value has fallen from Rs. 2.4-0 to Re. 1.8-0.

The obverse face of each coin bears the name, in Chinese, of the Emperor, and the words “Tung Pao” signifying “the current coin of the realm.” The reverse face bears the name of the Emperor in the Manchu language. Ten of the coins (Figure 67) were struck during the reign of Ch’ien Lung (1736-1796). Six (Figure 68) were minted during the reign of Chia Ch’ing (1796-1821). Two (Figure 69) were issued by Tao Kung (1821-1851).

128. Burma.—Fifteen copper coins of Burma were dealt with during the year. They consist of two types, four having a peacock on the obverse (Fig. 70) and 11 a grýphon (Fig. 71). Photographs of these coins were also sent to the same scholar, Mr. Taw Sein Ko of Burma, for favor of examination. He kindly writes to me:

Four of the coins (Fig. 70) were struck by King Mindon (1852-1878). These bear the figure of a peacock, the national emblem of the Burmese, which was also the emblem of the Muyra dynasty. The remaining 11 were minted by King Thibaw, who ascended the throne in A.D. 1878, and was deposed by the British in 1885. These bear the figure of a mythical lion, which represents Saturn, the presiding planet of Saturday, on which the King was born.

My thanks are due to Mr. Taw Sein Ko for his kind assistance in dealing with the above Chinese and Burmese coins.

129. There is only one piece (Fig. 72) that remains to be noticed. It is a silver talisman or medal, said to have been issued by Sátyabhódha-guru, a svámi of the Uttarádá-máthá. He was the 24th in apostolic succession from Madhváchárya and was the svámi of the Uttarádá-máthá from 1742 to 1782. Khande Rao, the Dewan of Sávanur, was one of his favorite disciples. His brindávana or tomb is said to be at Sávanur. The obverse bears the figure of the svámi in the centre and his name Súri-Sátyabhódha-guru-rájá, in Nágári characters, in the margin. The reverse has a lotus flower of eight petals with a Nágári letter in the centre and on each one of the petals. The letters, when put together, give us the Sanskrit expression Súri-guru-rájá vijñayaté, which means “the prince of gurus is victorious.” This medal was received for examination from Mr. B. N. Kesavamurti Rao of Belur.

3. Manuscripts.

130. The manuscripts that were examined during the year under report have already been briefly referred to in paras 16, 26 and 50 above. Rev. W. H. Thorp, B.A., sent me a pile of palm leaf and paper manuscripts found in the United Theological College, Bangalore, for examination. The manuscripts were carefully examined and were found to contain mostly literary and religious works in Kannada, Sanskrit, Tamil and Telugu. The palm leaf manuscripts, 19 in number, contain among others these works:
The paper manuscripts, 35 in number, are in the majority of cases written in a beautiful hand, some of them being about a hundred years old. They contain among others the following works:


This collection of manuscripts, representing some of the important literary and religious works in Sanskrit and the Vernaculars, bears eloquent testimony to the deep interest evinced by the Mission in the literature of the country. A few of the works are not printed.

On communicating the results of my examination of the manuscripts, Rev. Thorp kindly wrote to me thus:—At a meeting of the Staff of the United Theological College it was resolved to invite you to keep for the library of your Department or for the Oriental Library, Mysore, as many of the manuscripts sent for your inspection as you care to retain. We wish to express to you our very profound sense of obligation for the great care and pains with which you have examined the manuscripts and for the full and accurate classification you have made of the confused mass we submitted to your scrutiny. The gift of as many of the books as you care to keep is, we feel, a small return for the great trouble you have taken on our behalf.

Accordingly, a good number of the manuscripts was retained in the office. Some of them, though printed, will prove useful for collating purposes when bringing out new editions. Two Tamil manuscripts were sent to the Oriental Manuscripts Library, Madras, and several Kannada and Sanskrit manuscripts to the Oriental Library, Mysore. The thanks of the Government are due to the Staff of the United Theological College for their generous gift of these manuscripts.

131. Of the other manuscripts examined during the year, Junyakara-kalyana-nabhiyapada by Ayappa Parya is a Sanskrit work treating of the mode of Jina worship. The work was completed in A.D. 1344 at Kesilangara (i.e., Warangal) in Rudramukura’s kingdom. The author was the son of Kanakkaru and Arkonambika and a disciple of Dirarasekharya. He was of the Kasyapa-gotra and came of the Jainalapaka lineage. Among the authors who have treated of the same subject before him, he mentions Virinchara, Piyapada, Jinasena, Gubbhadra, Vasanandi, Indranandi, A’badhara, Hastimala and K’kasandhi. Ramanujakutubhaidabhyapada is likewise a Sanskrit work written at the close of the 17th century by a svami of the Alagya-mayapa-va-maha of Kunichi, named Srivishvaka-Ramayamata-Ramahinjumma. It is a criticism of the Madhva work called Chandralekha by Nyasathirtha, who flourished in the early part of the 16th century. The author mentions Vadhuil
Venkāṭaṛya as his teacher and Doḍḍayāchārya, author of the Chāndamārūla, as his guru. From a work called Vaihīśvaraprakāśa, recently published, we learn that the author was born in 1660, became a naḱagādi in 1697 and visited Seringapatam in 1702. Chāndraprabha-shāḻpati is a Kannada work, giving an account of Chandraprabha, the eighth Tīrthankara, by Doḍḍaṇa, who belonged to Nīṭtur in the Hoysala country and was the son of Beṭṭada Gummi-setqṭi and grandson of Aḍi-setṭi. The work was composed in 1776.

General Remarks.

132. It is gratifying to note that authorities on Indian art and sculpture have begun to take greater interest in the artistic works of Mysore. One authority writes to me: “Clearly Mysore possessed a remarkable school of sculpture, which deserves attention. Elsewhere the names of artists are very rarely recorded. The habit that the Mysore sculptors had of signing their works is of especial value to the historian of art. But nobody yet has taken the trouble to publish a single signed work, much less to study the styles of individual sculptors. In that direction much might be done. It would be interesting to have photos of some of the signed images of good artistic quality; also of some of the portrait statues. The madanakak figures of the Belur temple are charming. I should be glad for you to pay more attention to individual works of art. All Survey Reports are full of views of temples but the sculpture has been much neglected. Mysore is the only country in which it was customary to record the names of sculptors.” Another authority writes: “I am glad to see that you continue to give details regarding the names of sculptors but for artistic purposes it is necessary to have photographs to illustrate the works of these artists.” The information given regarding the names of sculptors is especially interesting to me. If it is possible I should be very grateful for any photographs you could send me of their work as there is at present a great deficiency of material for fixing the dates of Indian sculpture.” In obedience to the desire of these and other scholars greater attention has been paid to individual works of art in this Report. Plates II and III contain six signed images of the Lakṣmīnārāmāśīna temple at Nuggihali. Plates IV, V and VII show not only some inscribed images in stone and metal but also a few others of some artistic quality. Plate I is also of some interest as containing a fine group of Jina figures with their attendants.

A sculpture which has attracted considerable attention is that of a soldier using a telescope, found in the Purāṇic frieze on the outer walls of the Hoysaleshvara temple at Halebid (Report for 1911, para 19). The period of this sculpture may be taken to be about the middle of the 12th century, since EC 5, Belur 289 leads us to infer that the temple was completed in the reign of the Hoysala king Nārasimha I (1141-1173). With regard to this sculpture, a scholar in England, to whom a photograph was sent, writes to me thus:—“The telescope is a surprise. The principle of the instrument was known in Europe to Roger Bacon, who died about 1294, but the instrument was not in practical use until 1608, in Holland (Encycl. Brit., latest edition). You might follow out the hint given by the sculpture. Is there any mention of the subject in Sanskrit literature?”

It may also be added here that the Gummarāḍipura plates of the Ganga king Durvinita, which I discovered last year (last year’s Report, paras 65-69), have aroused considerable interest among scholars in Europe. One scholar writes from France:—“The discovery which you announce is very interesting. It shows beyond doubt the existence of Sanskrit versions of the Bṛhaṭkathā anterior to all those we know.” Another writes from England:—“The inscription of Durvinita is of special value on account of its literary references, and it will no doubt hereafter play a part in discussions relating to dates.” Another again writes:—“From their appearance the plates of Durvinita seem to be obviously genuine; and if so they are most important, because they would prove the existence of Durvinita.” Another still writes:—“Your Report is especially interesting on account of the inscription of Durvinita.” One more scholar writes:—“The new record of Durvinita is an interesting document.”

Bangalore,
22nd October, 1913.

R. Narasimha Chārya,
Officer in charge of Archaeological Researches in Mysore.
Central Archaeological Library, NEW DELHI

Call No. R 913.0411 IDA/MYS

Author—Annual Report of the Mysore Arch. Deptt.
Title—For the year 1913-14 to 1912-13.

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.